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EXTRANJEROS**

**Vivential learning and its possibilities to enhance the teaching and  
learning of English focused on cultural identity development**

**Trabajo de Titulación para optar al título de Licenciada en  
Pedagogía de los Idiomas Nacionales y Extranjeros**

**Autor:  
Granizo Manotoa, Evelin Camila**

**Tutor:  
Mgs. Daysi Valeria Fierro López**

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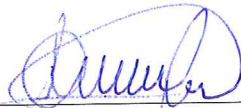
Evelin Camila Granizo Manotoa

ID: 0650293558

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This is all of what I can report in the interest of truth. In Riobamba on November 7th, 2025.



---

Daysi Valeria Fierro López

ID: 0604026542

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We, the undersigned, full professors designated as members of the Degree Examination Committee for the evaluation of this research work titled Vivential Learning and its possibilities to enhance the teaching and learning of English focused on cultural identity development, presented by Evelin Camila Granizo Manotoa, holder of the citizenship ID number 0650293558, under the tutorship of Daysi Valeria Fierro López, Mgs.; certify that we recommend the APPROVAL of this research for degree purposes. This research work has been previously evaluated and after its author's defense, there are no further remarks.

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Que, **Granizo Manotoa Evelin Camila** con CC: **0650293558**, estudiante de la Carrera de **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 **"Vivential learning and its possibilities to enhance the teaching and learning of English focused on cultural identity development"**, cumple con el 7 %, de acuerdo al reporte del sistema Anti plagio **Compilatio**, porcentaje aceptado de acuerdo a la reglamentación institucional, por consiguiente autorizo continuar con el proceso.

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Mgs. Daysi Fierro  
**TUTOR(A)**

## **DEDICATORY**

Sincerely, I would like to dedicate this research to all the teachers, tutors, classmates, and students who have seen optimism and devotion in me. Your support has inspired my desire to contribute to education. Thank you very much.

Camila Granizo

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## RESUMEN

Durante décadas, la enseñanza del inglés ha sido el enfoque de muchos sistemas educativos. Las metodologías activas, por consiguiente, han sido propuestas para ayudar a los profesores a lograr los objetivos de aprendizaje. Aunque las metodologías sitúan a los estudiantes como centro de la enseñanza, fallan en integrar la identidad cultural. Dado que el inglés es enseñado fuera del contexto local, los estudiantes les hace sentido aprenderlo. El Aprendizaje Vivencial permite incorporar la cultura local mediante actividades experienciales. Este estudio titulado “El Aprendizaje Vivencial y sus posibilidades para mejorar la enseñanza y aprendizaje del inglés enfocado en el desarrollo de la identidad cultural” analizó epistemológicamente como el Aprendizaje Vivencial puede enriquecer el desarrollo de la identidad cultural mediante el inglés. La investigación utilizó un enfoque cualitativo y una modalidad bibliográfica. La información fue recogida mediante la técnica de revisión literaria. Las actividades vivenciales fueron identificadas basándose en una lista de cotejo. Los resultados revelaron que el Aprendizaje Vivencial puede fomentar la identidad cultural porque sitúa al aprendizaje como un proceso reflectivo, cautivador y transformador. Las actividades como juegos tradicionales, juegos de roles, tareas musicales y de comida, arte visual, actividades ambientales y viajes escolares conectan el aprendizaje del inglés y la conciencia cultural debido a su flexibilidad. Por ende, la guía pedagógica adopta la cultura ecuatoriana y ayuda a los profesores a implementar estas actividades. Finalmente, se concluye que el Aprendizaje Vivencial no solo mejor la enseñanza y aprendizaje del inglés, sino que también desarrolla la identidad cultural.

**Palabras claves:** Aprendizaje Vivencial, Enseñanza de Inglés, Identidad Cultural, Interculturalidad.

## ABSTRACT

For decades, English learning has been the focus of many educational systems. Active methodologies, therefore, have been proposed to help teachers reach the learning outcomes. Although these methodologies set students as central in the learning process, they fail to integrate the cultural identity of students. Given that English is taught out of local context, students find no sense in learning it. Thus, Vivential Learning offers a great opportunity to incorporate local culture of learners through hands-on activities. This study titled "Vivential Learning and its possibilities to enhance the teaching and learning of English focused on cultural identity development" aimed to epistemologically analyze how Vivential Learning can enrich the development of cultural identity through the teaching and learning of English. The research utilized a qualitative approach and bibliographic modality. Data was collected by literature review technique and Vivential activities were identified based on a checklist. The findings revealed that Vivential Learning can foster cultural identity development because it sets learning as a reflective, emotional engaging, and transformative process. Activities such as traditional games, role plays, musical and food tasks, visual art, environmental activities, and fields trips connects English learning and cultural awareness due to their flexibility. Accordingly, the pedagogical guide embraces Ecuadorian culture and help teachers to implement these activities. Finally, it is concluded that Vivential Learning not only improves English teaching and learning but also enriches the development of cultural identity.

**Keywords:** Vivential Learning, English Teaching, Cultural Identity, Interculturality.

Reviewed by:



Mgs. Mónica Noemí Cadena Figueroa  
English Professor  
I.D. 0602935926



## **1. CHAPTER I. INTRODUCTION.**

### **1.1 Introduction**

In the current world where learning English allows students to access diverse education opportunities and information, it is significant to recognize the influence of globalization on linguistic competence and cultural identity. Such influence may improve students' reality in job opportunities. However, global trends can lead to cultural homogenization, in which a dominant culture like English is placed over local cultures because of universal acceptance. Additionally, socioeconomic differences among students create a gap when learning a language (Rowe, 2018). Thus, the needs of students may not be meaningfully satisfied by language instructors. As a result of these issues, cultural diversity might be led to extinction, and fruitful language instruction may still be a privilege for high-social class students.

Furthermore, resources for language instruction are shown to be inappropriate as they do not reflect students' common practices. Most English textbooks use cultural components that promote the acquisition of English culture instead of language acquisition, resulting in linguistic colonialism. Such colonialism seems to perpetuate discourses and practices that may depreciate local culture. In this sense, cultural identity is suppressed by neocolonial practices that implicitly stigmatize students' culture. Therefore, students might devalue their culture and validate foreign practices.

For facing these paramount issues, this research work seeks to epistemologically analyze the potential of Vivential learning in enriching the development of cultural identity through teaching and learning of English. Vivential Learning turns out to be a potential method because it enhances English teaching and learning through reflecting and experiencing a real-life situation. By overcoming the mere experience, Vivential Learning improves language competence while developing an emotional and reflective outcome. Consequently, students are: connected to other cultures without misprizing their own culture, prepared for overseas experiences, intercultural empathetic, and seekers of local culture preservation and revitalization.

Given the above, the pedagogical guide seeks to benefit English instructors into embracing local culture pedagogy, empowering multilingual and multicultural language learners. Similarly, policy makers can take advantage of contributions to promote flexibility for cultural adaptations in curriculums. Therefore, this research work bridges the gap between Vivential Learning and cultural identity development. Finally, this study is structured in six chapters. First chapter offers the problem statement, justification, and research objectives. Second chapter comprises the research background and theoretical framework. Third chapter covers research methodology. Fourth chapter shows results and discussion. Fifth chapter explains conclusions and recommendations. Ultimately, sixth chapter presents the pedagogical-didactic guide.

### **1.2 Problem Statement**

According to Pérez et al. (2023) using active methodologies in English language instruction is vital. Such methodologies recognize students as the center of the learning and

teaching process, who construct their knowledge and whose needs, interests, and potential are attended. Taking into consideration that students' success currently depends on their role as builders of their knowledge, improving the manner of teaching and learning the foreign language seems to be essential. Modern methodological trends are shown to innovate language instruction, however, developing cultural identity while teaching and learning English is needed. In the words of Álvarez (2019) culture is a paramount aspect when teaching English because learning a language implies learning a culture. The author also points out that developing cultural identity in a globalized world constitutes a social and human duty.

Based on the above, Vivential Learning not only promotes students' immersion in real linguistic situations but also constitutes a vehicle for reaching a practical conclusion from experiences (Escamilla, 2019). In this regard, the experiences that students have should be meaningful and far-reaching. As Vivential Learning incorporates various life experiences such as cultural practices, cultural identity can be developed through teaching and learning English (Aristizabal et al., 2020). As a result of applying Vivential Language Learning, students are to: be concerned about interculturality, be willing to consider abroad experiences, appreciate English culture without devaluing their own, and aim to preserve local culture.

Despite the main advantages of Vivential Language Learning for developing cultural identity and improving English learning and teaching, traditional English instruction is still used. Thus, methodologies used out of context lead to four severe issues. First, globalization homogenizes cultures. To the present, English is not only used in formal teaching but also at familial levels; therefore, cultural diversity extinction is drawn. Second, socioeconomic differences among students create a gap when accessing fruitful English instruction. Third, English colonialism is spread through English textbooks. Current workbooks promote the acquisition of culture, perpetuating discourses and practices that may deem local culture. Last, cultural identity is suppressed by neocolonial practices like considering English as a way to approach specific possibilities and identities. Indeed, globalization, socioeconomic differences, linguistic colonialism, and cultural identity suppression tend to inhibit the development of local cultural identity in English instruction.

To face such issues, this research aims to epistemologically analyze the potential of Vivential Learning in enriching the development of cultural identity through English teaching and learning. To achieve this objective, the bibliography will be reviewed from distinct formats such as books, scientific journals, and pedagogical guides. Additionally, information from the last 10 years will be taken from primary databases such as Scopus, ProQuest, Dialnet, Redalyc, and Google Scholar. In charge of utilizing databases' information, this research seeks to contribute back as a product for readers. Due to subjectivity and bibliography, this research attaches a qualitative approach and a bibliographic modality. Plus, a descriptive and explicative type of research will be valuable for creating a pedagogical guide that comprises the strategies and activities of Vivential Language Learning for developing cultural identity. Finally, research techniques and instruments such as literature review, systematic observation, and bibliographic matrix will be utilized.

### **1.3 Problem Formulation**

How can Vivential Learning enrich the development of cultural identity through the teaching and learning of English?

### **1.4 Justification**

Not surprisingly, English learning and teaching is present in educational curriculum from all over the world. In South American systems, English has been taught for years to very different generations, yet English proficiency results are not the expected. While previous studies have focused on Vivential Learning to develop the teaching and learning of English, this research bridges the gap between language teaching methodologies and cultural identity development. Based on reliable studies and bibliographical data, this paper addressed the fact that English instruction has been perpetuating a set of linguistic colonial practices that inhibits students' engagement in learning.

Due to globalization, students are more than ever exposed to diverse and wide language learning environments; in such a way that their ability to discriminate stereotypes regarding local language value is declining. To explain, English tends to be considered as the language of labor opportunities and progress, therefore, its learning suggests a greater social status. When learning English becomes a distinguishing feature among society, socioeconomic factors influence the perception of English learning as a high-social class education. Furthermore, English instruction has been occurred out of students' context. It is frequently common to work with books that rely on foreign culture rather than local practices.

As a result, learners gain insight into the need of English proficiency as an ideal. Such belief is the starting point of grave consequences, namely, loss of cultural diversity, marginalization of local languages, and erosion of cultural identity. Regarding the above, this research provides English teachers with a pedagogical guide in teaching based on Ecuadorian local culture to not only lower students' affective filter but also increase their sense of belonging. By exploring Vivential Learning strategies, educators and students are the main beneficiaries of this investigation because educators will reach language goals and learners will take advantage of their linguistic repertoire to shape their identity. Consequently, police makers and investigators can rely on this paper as a theoretical framework incorporating English in the cultural identity development.

### **1.5 Objectives**

#### **1.5.1 General Objective**

- To epistemologically analyze the potential of Vivential Learning in enriching the development of cultural identity through the teaching and learning of English.

#### **1.5.2 Specific Objectives**

- To describe the nature and approach of Vivential Learning within the realm of foreign language teaching and learning.

- To identify activities and resources required to implement Vivential Learning in correspondence with the study target.
- To construct a pedagogical-didactic guide illustrating the academic benefits of Vivential Learning in developing cultural identity.

## **2. CHAPTER II. THEORICAL FRAMEWORK.**

### **2.1 Research Background**

Humans' cultural identity is a wild matter to reflect on because of its history, diversity, and constant evolution. Knowledge and language are aspects associated with culture. Knowledge represents practices and beliefs shared within the community, whereas language is the vehicle for transmitting this knowledge (Wang, 2021). Considering that knowledge was taught from the very beginning, language instruction was needed to spread and preserve such practices and beliefs. Thus, developing cultural identity has been useful in language teaching and learning for decades.

In the 18th century, psychologists focused on how children learn. At that time, behaviorism argued that youngsters' minds are blank slates, fulfilled through a stimulus-response process (Nor and Rashid, 2018). This claim was widely accepted, and behaviorism was utilized in education. As a result, language instructors used the Grammar Translation Method (GTM) to train students to read literature in a foreign language, translate it, and carry out repetitive grammar exercises (Torres, 2017). Although some Greek and Latin literature, meaning culture somehow, was taught through GTM, reforming ideas appeared.

In the mid-19th century, revolutionary notions like socialism took place in all social and cultural aspects. New educational approaches arose too. Thus, being educated for productive forces was no longer a strong belief (Casagrande, 2007). And, people perceived themselves as the center of the universe. In the same way, the progressive education stated by Dewey reached its climax. Based on a democratic vision, Dewey pointed out that schools represent a social environment, in which cultural diversity is an essential component of democracy (Fallace, 2017). In this regard, education from Dewey's view emphasizes that all children are unique and diverse learners who should undergo meaningful experiences (Williams, 2017).

Later, psychologists argued knowledge is constructed by children, rather than acquired by a mere process of habit formation. Thus, the constructivist position suggested that learning occurs when reaching cognitive skills in the human development stages and social interaction (Balmaceda and Rosas, 2001). Regarding this, Vygotsky's theory emphasized that kids learn when interacting with their peers to acquire cultural values. So, what learners know mostly comes from their culture (Huang, 2021). In language instruction, the need for interaction appeared. Therefore, the Audiolingual Method attempted to promote communication. However, drilling for speaking did not allow language learners to produce long-term communicative abilities (Torres, 2017). Indeed, real interactions and cultural aspects of the target language were not reached.

Finally, the advent of technology significantly revolutionized humanity. Nowadays, humans are shown to be interconnected by globalization. Such connection has exhibited massive changes in language usage and culture (Labes, 2014). In language teaching, instruction seeks to promote students as the center of the learning and teaching process. Currently, active methodologies such as Immersive and Vivential Learning are shown to be useful when teaching a foreign language as they have students making decisions, solving problems, and reflecting. These methodologies mainly incorporate life and cultural experiences that influence students' identity (Aristizabal et al., 2020). Surprisingly, various



studies (Álvarez, 2019; Noreña & Cano, 2020; Grande, 2023) point out that active methodologies not only aim to improve communicative competence but also to develop cultural identity.

## **2.2 Theoretical Foundation**

### **2.2.1 Active Paradigms in Language Learning**

In the educational field, modern conceptualization of learning has revolutionized the way of teaching because students develop the role of knowledge builders. According to Golder's (2018) view, the constructivist paradigm has arrived to emphasize that individuals are the ones who construct their knowledge based on their cognitive development and social experiences. Such perspective lies in the importance of learning by living experiences. Therefore, the following paragraphs are to describe active paradigms opposite to traditional approaches in language teaching and learning.

#### **2.2.1.1 Cognitive constructivism**

The cognitive theory is undoubtedly related to Piaget ideas. According to Barrouillet (2015) Piaget's theory has contributed significantly to understanding learning from childhood to adulthood. Even though cognitive development differs from one lifetime to another. Barrouillet points out that brain mechanisms are impressive and maybe much more to study than Piaget's four stages of cognitive development (sensorimotor, preoperational, concrete operational, and formal operational stages). His claim aligns to diversity, Babakr et al., (2019) argue that culture and language does constitute a strong impact on cognitive growth such as societal worldview or counting systems. Based on brain development, children live (affective learning) and contribute to experience (cognitive learning).

#### **2.2.1.2 Social constructivism**

Early defined by Vygotsky, the term "vivential" refers to the indivisible social experience by which individuals state a connection between the internal and external knowledge (Ledo-Royo and Rodríguez-Pascual, 2015). Similarly, Afolabi (2023) emphasizes Vygotsky's idea that individuals learn through social interaction. For him, humans are not only social observers but also social agents. And, cultural practices are met when one tries to understand reality. From the social observer's point of view, culture imposes unity and coherence of what is being observed whereas culture constitutes the experimentation of cultural practices from the social agent's perspective (Afolabi, 2023).

#### **2.2.1.3 Dewey's Theory**

Dewey ponders that schools are asked to simulate a social environment where students learn in a natural setting (Seaman, 2019). To Dewey, educators are non-ethical instructors when real-life situations are not promoted in the classroom. Correspondingly, Willians (2017) points out Dewey's ideas that education should provide engaging learning experiences. Indeed, Dewey believed that experience is a social interaction conducted within a particular culture and oriented to learning (Heilbronn, 2017). Such claims involve cultural experiences as crucial in the learning and teaching process.

#### **2.2.1.4 Kolb's Theory**

Morris (2019) explores Kolb's theory of experiential learning which argues that learning occurs when practical experience is transformed into knowledge. According to Kolb, learning requires four-stage cycle to arise: experiencing, reflecting, thinking, and acting (Kolb, 1984, cited in Morris, 2019). In language instruction, a recent study (Javahery & Bavandi, 2025) reveals that experiential learning can promote empathy towards language beginners by addressing their cognitive and emotional struggles regarding socio-cultural learning spaces.

#### **2.2.1.5 Freire's Theory**

Paulo Freire, in his book titled *Pedagogy of the Oppressed*, states that education should encourage students to question the systems whose power has caused social inequity. Regarding the above, Freire posits learning should be constructed by students in a dialogue space and focused on real-life problems (Lopez, 2022). As a result, education becomes a vehicle for liberation because learners are to understand power forms that do not value their cultural and social context, but rather foster cultural domination.

#### **2.2.1.6 Student-centered Approach**

To Arman (2019), who cited Hall and Saunders (1997), the students-centered approach has three basic principles: the learning process is carried out by students, students must be engaged and active participants, and the teacher is a facilitator of the learning experience (p.44). In addition, Glukhova and Sorokina (2018) point out that the student-centered approach may be perceived by educators as a complex activity because students are not only different in learning styles but also in life experiences. Although instructors are required to consider student's subjective experiences, this approach has shown greater success for students and more satisfaction for teachers (Glukhova and Sorokina, 2018). Regarding this, student-centered instruction involves understanding the students' knowledge based on their life experiences.

#### **2.2.1.7 Multiple intelligences and Learning styles Approach**

In 1983, Gardner described intelligence as a psychobiologic potential to solve problems and create valuable products in culture. As a result of his investigation, 8 intelligences were stated: linguistic, musical, logical-mathematical, bodily-kinesthetic, spatial-visual, intrapersonal, interpersonal, and naturalistic (Gamandé, 2014). In reference to the work of Torres (2017), the development of all these intelligences is a task of teachers because they promote students' success. Additionally, the theory of learning styles adds that people learn in diverse. Individuals learn differently due to their preferences for processing information. Thus, 4 main styles have been identified: visual, auditory, kinesthetic, and reader-writer (Willingham et al., 2015).

### **2.2.2 Culture and identity**

In the words of Kramsch (2014), the term culture has evolved. In the modernist era, culture is defined as a co-constructed membership that shares a common social place and history. For Altugan (2015), identity is defined as the nature and nurture of individuals.

Cultural identity, therefore, comprises knowledge, values, beliefs, skills, and experiences. In educational settings, the cultural identity of students cannot be perceived as a careless component because students use their cultural knowledge when learning (Sosyal, 2015).

#### **2.2.2.1 Cultural Awareness**

Not surprisingly, foreign language instruction has underestimate cultural knowledge and practices addressed as national-scaled and stereotyped assumptions (Baker, 2022). Such claim states the importance of becoming culturally aware of. In the words of Constantin et al., (2015), culture is inseparable from individuals and unconsciously influencing their way of learning and acting. For Guo and Qian (2024), it is the ability to appreciate the broad culture while acknowledging local culture. According to the mentioned authors, cultural awareness is to: accumulate cultural knowledge, state accurate cultural judgments, develop a noble cultural character, and practice appropriate cultural behavior (Guo and Qian, 2024). Being aware of target language culture is, therefore, essential in foreign language interactions.

#### **2.2.2.2 Theory of Linguistic Relativity**

Early studied by Sapir and Whorf, language structures determine how an individual perceives the world. Sapir-Whorf hypothesis addresses that language shape and reshape our understanding of reality (Frothingham, 2023). Additionally, Rousseau (2025) states that foreign languages learners get valuable insights into the foreign culture by analyzing language use and connotation. In this respect, linguistic relativity can work on both language culture and learning.

#### **2.2.2.3 Translingualism**

In response to multicultural students' needs, translingualism theory approaches the intercultural interaction in which students use all the languages they speak, Gacía, 2009 as cited in Permana & Rohmah, 2024). By using their whole linguistic repertoire, learners get culturally aware of their linguistic richness and local languages. To support this idea, Sgaglione (2024) claims that translingual learners become strong individuals and citizens by recognizing their impressive language interactions.

#### **2.2.2.4 Translanguaging practice**

Translingualism relies on a blending act of students' linguistic repertoire. In this light, translingual use is considerably flexible. To, Wang (2019) translanguaging has three linguistic functions in language instruction.

1. Interpretive function: Translingualism practices are used to teach linguistic aspects, namely, grammar, vocabulary, pronunciation, and cultural notions.
2. Managerial function: Translingualism acts broadly, for instance, to give instructions, provide feedback, encourage, prepare assessment, and so on.
3. Interactive function: Translingualism helps students to interact with input and facilitate understanding to produce accurate outcome (Wang, 2019).

### **2.2.2.5 Cultural Integration in Language Pedagogy**

Broadly speaking, culture and language are inherently connected, one reflects the other because they include the individual and social viewpoints (Aminullah et al., 2019). In language instruction, the integration of culture represents the manner of how students discover and integrate the life of anglophone countries. Throughout English language teaching, culture is provided and understood from culturally different perspectives. Align with McKay (2023), as cited in Aminullah et al., (2019), culture stimulates students not only understand the target culture but also to share their local culture with foreigners.

### **2.2.2.6 Local culture-based learning**

In the words of Byram and Morgan (1994), as cited in Aminullah et al., (2019) “learners cannot be shake off their own culture and step into another”. Having this idea in mind, culture has a predominant role in language learning since local culture creates a risk-free setting to use the target language, reduces learning anxiety, and provides emotional experiences (Abdul-Rahman et al., 2022). All in all, students perceive language learning as a vehicle to share their cultural identity (what they are, what they do, or in what they believe) (Aminullah et al., 2019).

## **2.2.3 English Learning as a Foreign Language**

English has taken a powerful position as a lingua franca due to its importance in various areas. In education, English learning means mainly being proficient in listening, reading, speaking, and writing (Rindal, 2014). From the communicative approach of Anastassiou and Andreou (2020), English learning involves the use of the language in diverse contexts, in which learners are to experience real-life situations.

### **2.2.3.1 English Teaching and Language Skills**

According to Cifuentes et al (2019), English Language Teaching is shown to be a requirement for graduating from educational institutions. It involves using various methods, strategies, and activities to promote student language learning and acquisition. Additionally, Demirel (2021) points out that language instructors should consider the reciprocal relationship between receptive and productive skills, to fully close the cycle. Through listening or reading skills, students receive the information and process it. Then, students use language to produce something through speaking or writing skills. Regarding it, using teaching strategies that work out receptive and productive skills entails language learning.

### **2.2.3.2 Krashen's Theory of Second Language Acquisition (SLA)**

Krashen ponders five hypotheses about SLA: Acquisition-Learning, Monitor, Natural Order, Input, and Affective filter (Torres, 2017). According to Lichtman and VanPatten (2021), the distinction between the learning and acquisition process is still a significant implication for teaching another language in current EFL classrooms. Regarding this, learning is a conscious process that produces a conscious understanding; in contrast, acquisition is an unconscious process that resembles natural interaction and evokes the process of acquiring the first language (Lichtman and VanPatten, 2021).

#### **2.2.4 Ecuadorian Curriculum Threads for English Teaching and Learning**

Currently, educational policies have significantly influenced the curriculum. On the one hand, educators are aimed to instruct for life. On the other hand, educators are goal-oriented in developing Critical thinking (Cadena et al., 2018). Admittedly, the Ecuadorian Curriculum of English as a Foreign Language emphasizes both points. However, this curriculum ponders a peculiar curricular thread: Communication and Cultural Awareness. Based on it, English teachers are expected to work out language skills while developing a richer understanding of local and world culture (Ecuadorian Ministry of Education, 2016). These expectations lead educators to use methodologies that promote foreign language usage and cultural awareness.

#### **2.2.5 Active methodologies for Language Learning and Teaching**

Practices based on Active Methodologies (AM) are shown to be a useful manner for training students in language learning. Calderon and Passoss (2020) emphasize that AM set students as the center of the learning process. In addition, the authors suggest that AM requires cooperative learning, problem-solving, decision-making, reflection, and meaningful experiences (Calderon and Mestrinho, 2020).

##### **2.2.5.1 Communicative Language Teaching (CLT)**

In García (2019) words CLT is a method based on communicative and functional approaches, which aims to help students become communicative competent by being proficient in the four competencies: linguistic, social-linguistic, discourse, and strategic. To accomplish the CLT objective, learning experience is vital in language instruction.

##### **2.2.5.2 Immersive Language Learning**

According to Lan (2020), Immersive learning seems to be a prominent strategy that uses virtual reality environments or any other technological resources to expose students to the language. Admittedly, students are familiar with technology by which they are socially connected. Such social connection aims to improve the language learners' performance and promote cultural awareness and appreciation (Lan, 2020).

##### **2.2.5.3 Tasked-based learning**

Language learning leads to written or spoken communication. It involves developing linguistic, sociolinguistic, and pragmatic competences. All competences require the performance of a social task in daily settings and regular situations (Aristizábal et al., 2020 citing Long, 2010). Thus, tasked-based activities allow students not only to reach formal language knowledge but also discourse language functions, such as greeting at the street, which are gradually influenced by culture. According to Abarzúa et al., (2020), tasked-based learning is a pedagogical methodology focused on the practice by doing a goal-oriented task.

##### **2.2.5.4 Vivential Learning**

Voloshinow (1992), cited in Aristizábal et al., (2020), addresses that Vivential learning elicits a real connection with knowledge. It enables students' internal transformation regarding the sense of existence and relation to environment. Similarly, De la Garza (2007, cited in Aristizábal et al., 2020) relying on the ideas of Walter Benjamin,

defines Vivential learning as a teaching methodology that develops students' capacity to integrate experiences reflectively. Everyone perceives and incorporates diverse experiences based on their singular manner of reflecting. In this regard, Vivential learning ought to overcome the mere lived experience and reward students with sensitivity to a particular phenomenon (Aristizábal et al., 2020).

## **2.2.6 Vivential Learning for Enriching the Development of Cultural Identity**

Defining Vivential learning tends to be confusing since it is frequently seen as a synonym for experiential learning because of their methodological similarities. However, from the Latin American point of view, Vivential learning has a prominent role in integrating emotional connection. Interestingly, Vivential learning has its physical basis in learning psychology that considers creativity as a key element regarding emotions, feelings, appreciation, and potentialities (Ledo-Royo and Rodríguez-Pascual, 2015). All relevant to better cognitive skills and sensitivity regarding cultural diversity.

This learning methodology, therefore, involves creativity which can start with a challenge, an action, or a joyful moment leading students' focus to emotional and motivated learning. Such essential element in Vivential learning is significant because the knowledge and abilities acquired from the lived experience are extrapolated to daily life situations (Chisag and Mullo, 2023).

### **2.2.6.1 Implementation process of Vivential Learning**

In the valuable view of Zambrano et al. (2019), Vivential learning involves two main elements: reflection and singular knowledge transference. First, at the reflective level, students observe reality, link their observation to their prior and teacher-given knowledge, and draw conclusions. Secondly, at the transference level, conclusions are practically utilized in multiple life situations. Although these two elements may guide the methodology of Vivential learning, its implementation process is still undrawn. Accordingly, the following paragraphs aim to explore their step-by-step based on two relevant pedagogical approaches: Dewey's pedagogy and Kolb's experience learning cycle.

On the one hand, Dewey criticized the traditional way of teaching and aimed to reform education by pointing out that pupils are to absorb knowledge practically, rather than be given information (Egan et al., 2023). As a result of his philosophical theory, Vivential learning in Dewey Pedagogy involves four phases:

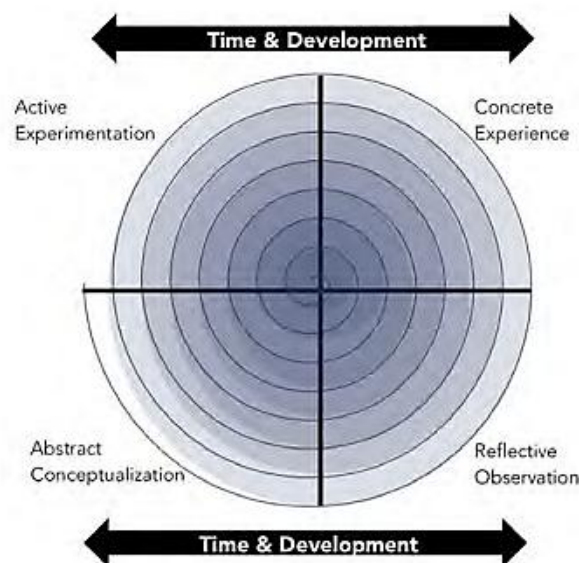
1. Experience: Teachers create a situation and students observe it.
2. Problem identification: Pupils recognize a problem or challenge regarding the lived experience. At this stage, teachers provide guidance (asking or answering students' concerns).
3. Investigation: Students search for information about the problem seeking a solution whereas teachers, as more cognitive knowledgeable individuals, monitor their learning progress; and
4. Hypothesis testing: Students put into practice their solution and draw conclusions from its implementation and teachers provides feedback (Chisag and Mullo, 2023, citing Chanamé, 2017).

On the other hand, Kolb ponders that learning comes from experience; therefore, knowledge is experience's transformation. Morris (2019), citing Kolb's (1984) statements, addresses that experience has a four-stage cycle: concrete experience, reflective observation, abstract conceptualization, and active experimentation. Yet this cycle fails to define what a concrete experience is due to teachers imply it refers to prior knowledge activation.

Although Experiential Learning is related to Vivential Learning, this last method aims to overcome the mere experience (Aristizabal et al., 2019). Based on this aim, Egan et al., (2023) propose a reconceptualization of Kolb's cycle as a continual learning process:

1. Concrete experience (Sensing): Based on learning objectives, teachers can initiate by asking a question or brainstorming. Then, students get involved in an experience. At this stage, students are asked to rely on their prior knowledge regarding their own cultural context, all based on learning objectives. Notably, language instructors must ensure to introduce vocabulary, language function, and grammar pattern.
2. Reflective observation (Watching): Emotionally engaged, students consider multiple perspective while living the experience. Here, teachers are to involve students in real-life or simulated experience that allow expression.
3. Abstract conceptualization (Thinking): Students integrate their ideas into a concept (on new language skills and self-awareness). At this stage, teachers help students to make sense of what they experience and get ready to adapt or change it; and
4. Active experimentation (Doing): Students put into practice the concept by solving problems and making decisions. Here, teachers are to encourage students to transfer what they learn into new life-contexts.

This reconceptualization, illustrated in a spiral design, keeps the four-stage learning cycle but emphasizes the learning as infinite process (Egan et al., 2023).



*Figure 1. Reconceptualized Kolb Model: The Episodic and Lifelong Experiential Learning Cycle*

### 2.2.6.2 Assessment in Vivential Learning

Not surprisingly, students address the experience differently since reality can be observed and interpreted in more ways than one way. In English teaching, assessment should evaluate the performance of students in each phase as well as linguistic skills (Chisag and Mullo, 2023). In her book, Chan (2023) highlights that self-responsibility of students is crucial because they must take ownership in their learning process. In this light, she provides diverse assessment designs that are to approach the lived experience out-of-class or in-class and assess academic knowledge and holistic competencies, for instance:

- **Presentations**

They represent the act of explaining information orally. Here, students use diverse resources to present a topic previously researched, discussed and interpreted. Presentations are also followed by questioning and answering sessions. They frequently measure critical responses, thinking under pressure, and discussion management (Chan, 2023).

- **Portfolios**

This design is a collection of the students' work that reflects their learning process. The information in the portfolio is commonly chosen by students and presented orally to teachers. According to Chan (2023), portfolios should be utilized depending on their function, such as: documentation (development and improvement of student learning), process (reflection and higher-order cognitive activities), or product (demonstration of the best work).

- **Report Writing**

Written reports present detailed information about the outcomes of an experience. They typically follow a written format, for example, they can be structured in sections (introduction, methods, results, discussion, and conclusion) (Chan, 2023). All will depend on the learning objectives. Despite the fact reports are time-consuming, they assess diverse levels of cognitive skills such as analyzing and synthesizing.

- **Rubric**

Rubrics are considered as an evaluation tool to align with learning objectives. As explained by He et al. (2022) rubrics are the most fair and flexible assessment since rubrics provide students with clear criteria under which they are evaluated. They, therefore, become a guide when teachers demand students to be creative.

- **Self-assessment**

In the words of Chan (2023), self-assessment involves students to evaluate their own performance. Teachers rely on the pupils' capacity to assess their actions based on detailed rubrics. Self-assessment provides autonomy, so that students can boost their self-learning skills. As long-life learners, self-assessing is significantly beneficial to find out and work on their strengths and weaknesses.

- **Peer-assessment**

For Hung et al. (2016), this type of assessment is very beneficial because getting feedback from peers reduces high-stress levels of being evaluated. Topping (2019), as cited in Hung et al. (2016) states that peer assessment is a deal in which students evaluate the value, quality, level of a peer performance. Although peer assessment faces friendship bias,



studies (Warren, 2005; Peng, 2009; Chen; 2026) reveal that students increase collaboration, motivation, and eventually ownership of the learning process.

- **Educational Fieldtrips**

In fieldtrips, learning occurs outside of the classroom and involves active participation of students to explore. The learning results from the exploration are addressed to many factors like the structure of the trip, social contexts, or follow-up activities (DeWitt and Storksdieck, 2008, as cited in Cahn, 2023). Some examples of field trips are visiting museums, communities, workplaces, historical zones, and so on.

- **Reflection as an assessment design**

Chan (2023) argues that reflection is “how you see yourself, before, now and after” (p. 164). It, therefore, represents transformative learning that evaluates and critiques past and present understanding. Reflection as a strategy to assess students is significantly beneficial; in other words, it encourages students to explore their beliefs and feelings and be able to express themselves regarding their own weaknesses and strengths (Chan, 2023). As a result, reflection not only promotes active learning but also identity construction.

Although reflection is effective for experiential learning, it is challenging because teachers are to assess more than knowledge, skills, and activities, they are meant to “be aware of students’ past experience, present situation, and future directions” (Chan, 2023, p. 179). Such a challenge exhibits that reflection is complex. In this sense, Chan (2023), states the idea that teachers and students must learn how to reflect. To do so, teachers should mainly rely on literature and help students by:

- Building critically reflective habits
- Offering guidelines for reflection
- Deciding if reflection is useful or useless
- Promoting interactive reflection

### **2.2.6.3 The role of teachers and students**

In Vivential Language Learning, language teachers are facilitators who create meaningful and goal-oriented experiences. In the words of Pozo and Vigo (2020), the instructor is also aware of Kolb’s cycle students are in and seeks that every stage of the cycle is successfully undergone. Regarding the above, language teachers are creative planners and reflective supervisors of learning.

Concerning the role of students in this methodology, students play four relevant roles. First, students are active participants who engage in experiential activities. Second, pupils are reflective thinkers that analyze culture and language use. Similarly, learners are self-evaluators since they develop continuous awareness in who they are and how they perform. Considering that Vivential learning frequently involves teamwork, cooperation, and discussion they are collaborators on knowledge construction (Pozo and Vigo, 2020).

### **2.2.6.4 Vivential Learning Strategies**

According to Pozo and Vigo (2020), citing Ramos (2016), vivential learning incorporates activities that promote students’ active participation, cooperation, problem-solving, and decision-making. For these authors, vivential learning activities are drama experiences, role plays, musical experiences, or even simulations. Coupled with the above,

Chisag and Mullo (2023) states that Vivential-based strategies must promote active and practical learning, working on in-class and out-class activities such as: dancing, ethnolinguistic excursions, traditional cooking, legends, and outdoor activities.

In the light of the above, the following paragraphs aim to describe vivential learning strategies that have embraced the activities addressed by authors (Pozo & Vigo, 2020; Chisag & Mullo, 2023).

- **Traditional game-based activities**

Games can transform traditional learning into a fun experience. Broadly speaking, games bring a playful setting in the classroom by introducing gaming rules, timing, share-goals, cooperation, and competition. In the words of Gozcu and Caganaga (2016), language games are a set of enjoyable activities that foster students' engagement in learning a foreign language. According to these authors, the benefits of gaming in language instruction rely on motivation and willingness for self-improvement. Depending on the language game, they are useful for reviewing a topic and practicing a specific grammar rule.

- **Role plays**

Roles plays are didactic simulations that involve students into speaking activities. Role-playing engages learners to act out imaginary or real-life situations where students may be another person or themselves but in a different scenario. In language instruction, creating a simulated communicative situation is necessary because it stimulates intensive cognitive experiences (Peris-Chanzá, 2021). To overcome the experience, role plays ought to motivate and engage learners while developing knowledge retention (Alrehaili & Al Osamn, 2019).

- **Music-based activities**

Music in foreign language instruction has a significant impact. According to Degrove (2019) music is a powerful strategy to bring a positive, pleasant, and relaxing atmosphere into the classroom. The incorporation of musical activities is also beneficial to working on vocabulary, pronunciation, and listening skills (Chen et al., 2024). As a result of such motivated settings, students not only lower their affective filters and stress of communicating but also discover cultural aspects. Some music-related activities are sounds and background music, songs, and rhymical activities (Degrove, 2019).

- **Food-based activities**

Language lessons based on culinary topics are practical to promote cultural and multi-sensory experiences. Align with the above, Cárdenas-Moyano et al. (2025) address that traditional food preparation and tasting are effective for developing vocabulary and grammar retention and cultural awareness. Similarly, food-related activities require the use of all senses, for instance, sight to perceive ingredients' look or taste to describe flavors. Such experiences empower students to explore their identity.

- **Visual art-based activities**

Art-integrated lessons enable students to exteriorize their ideas and emotions. To Salim (2025), art increases self-expression since the learning environment is often dynamic and communicatively interactive. Interestingly, visual arts in language learning provide great opportunities to work on left hemisphere (planning shapes and language processing) and right hemisphere (big-picture thinking and spatial ability) (Lengyel-Marosi, 2021). Art-based learning is, therefore, very effective to facilitate self-expression.

- **Environmental activities**

Environmental education is pivotal in language learning because it can benefit students' self and community wellness. Ecological lessons face global issues such as climate change, mining, deforestation, water pollution, and so on. In the mind of Bhusal (2021), these activities develop critical thinking skills since students are involved in asking questions, reasoning problems, and seeking solutions. In the words of this author, language learners are to “think globally and act locally” (Bhusal, 2021, p. 14). Such benefit lies in the importance of going from worry to action.

- **Field trips**

Field trips help students to immerse themselves in significant experiential situations. Due to students are exposed to travelling or non-formal experiences such as visiting museums, going to historical places, or attendings theatres, educational trips allow learners to be aware of their social and cultural role (Rodrigues & Ravasco, 2020). Since learning occurs in an external environment, the experience demands diverse cognitive, behavioral, social, and emotional skills (Rugaiyah, 2022). Although field trips are greatly beneficial, they mainly require time for preparation, well-order activities, and financial resources.

### **2.2.7 Pedagogical guide**

Glance et al. (2013) ponder that a pedagogical guide aims to help teachers in the progress of teaching and learning. However, pedagogical guides do not restrict teachers' adaptations based on students' needs, interest, and potential. In this sense, pedagogical guides mainly pursue to support teachers in achieving learning outcomes and prevent dull teaching (Bálint et al., 2019).

#### **2.2.7.1 Components**

According to UNESCO (2022), a pedagogical guide should contain information that guides teachers and students. Therefore, a pedagogical guide must have six paramount components: 1. Explicit goals linked to proposed activities; 2. Helpful information to understand and implement; 3. Pedagogical content reinforcement; 4. Meaningful pedagogical activities; 5. Alternatives and free choice; and 6. Teachers' reflection encounter (UNESCO, 2022).

#### **2.2.7.2 How to create a pedagogical guide**

UNESCO (2022) ponders that creating a pedagogical guide implies considering the following steps: 1. Explain the subject and the methodology it will use; 2. Offer guidance on how to teach and assess students; 3. Include examples of lesson plans that teachers may use; 4. Provide suggestions for optional and challenging tasks; and Include notes and resources teachers may need to carry out your guide in class (UNESCO, 2022).

### **3. CHAPTER III. METHODOLOGY.**

#### **3.1 Approach**

To analyse the potential of Vivential Learning in enriching the development of cultural identity, it was necessary to address methodological processes that consider human experiences. In this sense, this study was based on a qualitative approach. According to Bryman (2012), the qualitative approach offers an effective way of understanding the social world as it often allows the researcher to carry out inductivist, constructivist, and interpretivist processes.

Aligning to this, Roller and Lavrakas (2015) emphasize that qualitative methods regularly cope with the idea that data is not valid. To these authors, the qualitative approach is complex because it studies the intricacies of human thought and behavior (Roller & Lavraskas, 2015). In this context, qualitative methods facilitated understanding and interpreting the potentialities of the Vivential Learning methodology in enriching cultural identity.

#### **3.2 Research Modality**

Due to the characteristics of this investigation, a bibliographic research modality was adopted. Bibliographic research is defined as an analytic and systematic process that involves reviewing literature from bibliographic databases (Block and Fisch, 2020). Taking into consideration that bibliographic research is far away from being a list of references, it was necessary to apply bibliometric methods such as co-citation analysis. Based on the above, this research modality contributed to finding and collecting existing data related to the nature and approach of Vivential Learning without leading to a mere list of references.

#### **3.3 Type of Research**

Considering that this study epistemologically analyzed the potential of Vivintial Learning, two types of research were attached. First, descriptive research as it is named seeks to describe the phenomenon by pointing out its characteristics without highlighting why it exists (Manjunatha, 2019). In this regard, descriptive research enabled the description of Vivential learning in English teaching and learning.

Second, explicative research responds to why the phenomenon exists; therefore, it completes descriptive research. According to Sue and Ritter (2012), explicative research aims to explain why the phenomenon being studied takes place. This type of research is also used to prove details in a topic that has not been widely studied. Taking into consideration that enhancing cultural identity to improve English instruction is a new strategy, the explicative research facilitated the explanation of how Vivential learning activities can enrich the development of cultural identity.

#### **3.4 Study population**

In the view that bibliographic research was conducted, this study considered databases and bibliography as population. Journal articles, books, case studies, theses, pedagogical guides, or any other primary sources contributing to this research were analyzed. Publications were only included in the analysis if they were published in the last

10 years. Databases such as Scopus, ProQuest, Dialnet, Redalyc, Google Scholar, and institutional databases were examined to find related information.

### **3.5 Data Collection Techniques and Instruments**

#### **3.5.1 Literature review**

A literature review was carried out during the whole research period. According to Balley (2018), a literature review is a document in which relevant information on a specific topic is summarized and critically analyzed, probably leading to a gap in research. Therefore, this study summarized aspects of Vivential Learning such as methodological processes, activities, resources, and any other topic related to it. Aligning to this, Chigbu et al. (2023) point out that a literature review was required to read, summarize, compile, analyze, and interpret the results of previous studies. All these processes supported the construction of a pedagogical-didactic guide.

- **Bibliographic matrix**

Considering that a literature review was conducted, it turned out to be paramount to organize all information in such a way that it was appropriate and related. Thus, a bibliographic or review matrix was utilized. In the words of Garrard (2016), a review matrix is a table that allows researchers to organize information from thousands of documents. Based on a researcher's preference, review matrices have various formats, however, they are to contain information about the document (author, title, and journal), year of publication, and purpose (Garrard, 2017). In this sense, all information taken from reliable databases will be compiled in the matrix.

#### **3.5.2 Systematic observation**

To gather valuable information from a “real-life setting”, systematic observation was utilized. According to Vonk et al. (2007), systematic observation is a well-structured technique for collecting data that requires the researcher to observe the studied phenomenon. In the context of this study, systematic observation helped identify activities and resources needed to implement Vivential Learning in English instruction from studies already conducted.

- **Checklist**

For identifying Vivential activities that foster cultural identity development, a checklist was used for evaluating information. According to Deo (2021), a checklist is an instrument within the observation technique that lists a set of items, behaviors, conditions or criteria under which it can be considered relevant for the study. In this case, the criteria comprised aspects such as cultural sensitivity, collaboration, reflection, active learning, and reflection opportunities. Hence, the checklist contributed to identifying the pedagogical strategies that develop cultural identity.

#### **3.5.3 Pedagogical-didactic guide**

The construction of a pedagogical-didactic guide that illustrates the academic benefits of Vivential Learning in developing cultural identity was the outcome of this study. In the valuable view of Denysenko (2024), guides have played a significant role in the development of society because they provide systematic and detailed information on how to

achieve a specific objective. For her, modern guides focus on reflection and use a variety of multimedia elements. Regarding the above, the pedagogical-didactic guide offered a step-by-step process of how to implement and adapt Vivential activities. Similarly, it included lesson plans, worksheets, and interactive materials such as virtual games and videos.

### **3.6 Data Analysis and Interpretation Techniques**

#### **3.6.1 Systematic Literature Review**

As described by Lame (2019), systematic literature review is a structured technique for analyzing and synthesizing information to answer a specific research question. Since this type of review utilizes data from scientific evidence and studies, data analysis and interpretation are reliable. On this basis, this method contributed to gather question-oriented information regarding Vivential learning, cultural identity, and language instruction.

#### **3.6.2 Integrative Literature Review**

Torraco (2016) states integrative literature review seeks to offer new theoretical framework and insights into a specific topic rather than summarizing findings. To do so, this analysis technique uses existing studies that can include qualitative and quantitative information. In respect to the above, this method facilitated the identification of Vivential activities that enhanced the development of cultural identity. Similarly, it allowed the researcher to gain insight into describing the nature and approach of the active methodology.

## 4. CHAPTER IV. RESULTS AND DISCUSSION

### 4.1 Results

The findings of this research are to answer how Vivential Learning can enrich the development of cultural identity in English teaching and learning. To do so, this section presents the results from primary databases and case studies. The text is structured into three sections. First, the nature and approach of Vivential Learning is described. Secondly, Vivential-based activities and resources that foster local identity are offered. Ultimately, a description of the pedagogical-didactic guide is provided.

#### 4.1.1 Vivential Learning: A transformative methodology

Vivential Learning is relatively a modern active methodology that aims to transform experience into knowledge. Active methodologies have their foundations in cognitive constructivism that posits students as builders of their learning process. As said by Zambrano et al. (2019), Vivential learning has two main elements: reflection and singular knowledge transference. The first element comprises observation, connection to past and present, and conclusion. The second element demands learners use their personal conclusion to future real-life situations. Vivential learning, therefore, embraces the key role of learners in integrating experiences reflectively since these experiences lead to knowledge acquisition.

Vivential Learning is grounded in Kolb's theory of Experiential Learning. Early defined by Kolb, learning comes from experience and knowledge is experience's transformation. For learning to arise, students are to encounter the four-stage learning cycle: concrete experience, reflective observation, abstract conceptualization, and active experimentation. In language teaching and learning, Kolb's cycle is done by the following. At the feeling stage (concrete experience), students recall their prior knowledge regarding previous experiences whereas teachers guide students to connect past with present. Instructors introduce vocabulary and provide input. At the watching stage (reflective observation), pupils interact with language. At the thinking stage (abstract conceptualization), learners reflect on language use and build grammar concepts. Finally, at the doing stage (active experimentation), students transfer their concepts to real-life situations.

Although Kolb's cycle has significantly contributed to understanding how learning takes place, some recent studies (Morris, 2019; Egan et al., 2023) stress that it remains some vagueness in defining concrete experience and using the cycle as episodic learning events. For Morris, *concrete experience* is the most misunderstood stage. Whereas many interpret concrete experience as a simple activity to elicit prior knowledge, Morris claims that *concrete experience* is a personal and emotional encounter within a contextually rich situation. Thus, knowledge must be situated in time-place and learners are to address real-world problems. Similarly, Egan et al. (2023) address that Kolb's cycle should also foster lifelong learning rather than only episodic learning events. For these authors, learning never truly ends. So, the cycle-shape implies that learning is not a continuous process and leads educators to assume learning finished when students have reached the *active experimentation* stage. Taking into consideration that each experience builds prior

knowledge and contributes to future ones, they propose a spiral-shape to make emphasis that learning is transformed in time.

Given the above, Vivential Learning follows the methodological process of Experiential Learning but approaches the role of emotion in internalizing knowledge from experience. This focus on emotion is supported by Dewey pedagogy. For him, experience is vital and starts with a situation that brings emotion, provokes students to identify a problem, invite them to investigate, and have them test hypothesis (Chanamé, 2017, cited in Chisag & Mullo, 2023). In the same vein, Paulo Freire offers an interesting view of emotion in education. He believes that learning is both rational and emotional. Whereas reason uses analysis and logic for a particular situation, emotion awakes critical awareness (Furuyama & Saito, 2025). Hence, emotion bridges the gap between experience and reflection.

Overall, Vivential Learning ought to overcome the merely lived experience and reward students with sensitivity to a particular phenomenon; in other words, students find purpose in learning because they use what they know in future experiences (Aristizábal et al., 2020). Such sensitivity not only elicits a significant connection with knowledge but also triggers praxis/active experimentation.

#### **4.1.2 Vivential-based activities: From global to local implementation**

There is a wide range of Vivential activities that aim to work on English teaching and learning, yet a few connects experiences to real life and local culture. For the sake of enhancing cultural identity development, the checklist criteria guided the identification of activities that bridge the gap between Vivential learning and culture (*See the instrument in the Annexes*).

- ***Traditional games***

Although games are mainly linked to playful experiences, they can also convey other aspects, namely cultural knowledge. As Kurosidad and Basuki (2023) state traditional games embrace cultural values often transmitted by generations. Along with, Gultom et al. (2022) emphasizes that games can shape learners' character by working on honesty, persistence, respect for opponent, and team spirit. Taking into consideration that traditional games comprise cultural aspects, their implementation can strengthen local identity.

- ***Role plays***

Psychologically, role-playing is aligned with the role theory. This theory argues that individuals perform diverse predictable social roles in context-specific settings (Nazarov, 2022). To overcome the experience, role plays ought to motivate and engage learners while developing knowledge retention (Alrehaili & Al Osamn, 2019). Such performance can rely on reflecting local cultural practices by putting students in "somebody else's shoes".

Ecuadorian culture can be performed through legends, local stories, rituals, or cultural practices like buying at local markets. These activities are significantly rooted in students' previous experiences, in such a way that learners play roles in a low-risky scenario. To perform, students may require cultural linguistic expressions (e.g. yapa) or artifacts (ponchos) that connect students with their traditional cultural codes and ancestral knowledge, resulting in developing cultural identity.



- ***Musical activities***

To Kumar et al., (2022), language and music are systems that combine symbols and sounds linked to emotive and cultural connections. As a sample study, Bernabé (2014) analyzed the use of nursery rhyme in developing interculturality. She argues that even though Spain and El Salvador are both located in different continents and so that culturally different, their nursery songs are rhythmically similar. What makes their songs different are the lyrics. Each song has variations of objects that are used to provide understanding of cultural realities. Thus, the diversity of the lyrics constitutes the richness of each country, which can significantly encourage constructing a shared cultural identity. Since music can build community and culture awareness, musical experiences are emotionally valuable. All in all, musical activities are to develop cultural identity by engaging learners to feel their culture, express it creatively, and reflect on its meaning.

- ***Food-based activities***

Food, as Hoecherl-Alden and Peterson (2018) state, elicits memories, thoughts, and challenging discussions that can boost intercultural understanding since food is a rich and daily element in a community. Although food preferences differ, teachers should promote food exploration by encouraging pupils to share their home cooking practices (Dixon et al., 2023). Along with, Cárdenas-Moyano et al. (2025) address that the incorporation of traditional food preparation and tasting foster English learning and cultural awareness. For these authors, culinary experiences empower students to explore their identity through reflecting on eating habits, typical dishes, food celebrations, or food superstitions. Similarly, they have identified three important methods that improve language skills and subskills, namely interactive cooking classes, culinary cultural events, and recipe writing workshops.

- ***Visual art activities***

Swanzy-Impraim et al., (2023) argue that creativity is significant to construct visual art, but it is vital to shape students understanding. According to these authors, learners are to scaffold and achieve greater levels of independence and cognition. Through art, students are able to express their ideas, emotions, and insights regarding cultural acts. By culturally exploring art creation, learners reflect on historical and emotional aspects of artistic expressions. They can rely on art that embraces symbols, traditions, values, and beliefs of Ecuadorian culture. Such reflection promotes students' self-concept and belonging. Finally, Al-Busaidi et al., 2022 posits that art challenges stereotypes by involving individuals to observe, explore, reflect, experience, and communicate. When students are to compare cultures, they work on respect and empathy for intercultural ways of living, thinking, and being.

- ***Environmental activities***

Cultures unconsciously keep ecological or non-ecological knowledge and actions. To affirm this claim, Yang et al. (2022) address that environmental activities can transform attitudes, values, and beliefs regarding environment within a culture, which at the same time, increase environmental attention to urban and rural areas. Such consequences provoke to reflect on the relationship human-nature. For instance, indigenous cultures perceive nature as inseparable part of their self. Therefore, environmental activities encourage self-reflection and address unsustainable community practices.

- ***Field trips***

Although field trips mainly require time for preparation, well-order activities, and financial resources, they are greatly beneficial to foster cultural identity and empathy. According to Kennedy (2015) field trips develop the episodic memory that recall lived experiences and create personal identity. When students internalize an experience, they perceive their actions as part of their personality. For instance, if a student visits a rural community and intentionally talks to an indigenous lady, she can concept herself as a person who is interest in other people or different cultures. Furthermore, in his master thesis, Nasr (2022) concluded that field trips develop students' empathy for others due to field trip experience is a free space to interacts, observe behavior, and contribute to a group. Such claim is supported by the fact that the mere experience motivates students to explore and be socially nice.

#### **4.1.3 Pedagogical Guide: Revitalizing local practices**

As Bálint et al. (2019) notes, a pedagogical guide aims to support teacher practice rather than set a standard operating procedure. In this regard, the pedagogical guide seeks to provide EFL teachers with methodological strategies to integrate Vivential Learning for developing cultural identity. Briefly, the guide is structured into three main sections:

- Theoretical foundations: theories of Kolb, Dewey, and Freire.
- Pedagogical strategies: seven activities based on Vivential Learning.
- Classroom materials: lesson plans, worksheets, and assessment rubrics.

All pedagogical strategies are oriented to achieve seven learning objectives that benefit students' language acquisition and foster cultural identity development. Through Vivential Learning activities, students use English as vehicle to gain awareness of Ecuadorian traditions such as having Limpias or decorating Guaguas de Pan.

#### **4.2 Discussion**

This study set out with the aim of epistemologically analyzing the potential of Vivential Learning in enriching cultural identity development through English language teaching and learning. From a constructivist and reformist perspective, learning is emotionally engaging, reflective, and transformative (Morris, 2019; Aristizabal et al, 2019; Egan et al., 2023).

The results show that Vivential Learning incorporates the foundations of Experiential Learning but sets emotion to bridge experience and reflection. Emotion constitutes a paramount factor in the transformation of the experience. As stated by Kolb (1984), students significantly learn when they do hands-on activities and reflect on those. Practical experience, therefore, asks students to go through the four-stages cycle: concrete experience, reflective observation, abstract conceptualization, and active experimentation (Morris, 2019; Javahery & Bavandi, 2025).

In the concrete experience stage, students are emotionally connected with experience to recall prior knowledge. However, the function of emotions goes behind bringing memories, it relies on triggering inquiry. This aligns with Dewey, who believes that students learn best when experiencing and interacting with others. For him, experience is a social interaction conducted to learning and emotion elicits students' curiosity to observe reality,

identify a problem, test hypotheses, and find solutions (Heilbronn, 2017; Chisag & Mullo, 2023). The fundamental role of emotion is also corroborated by the Affective filter hypothesis. As noted by Krashen, emotions affect language acquisition. High-stress levels can create a barrier that blocks the comprehension of input, whereas low-stress levels can create a comfortable setting for learning to occur (Torres, 2017; Litchman & VanPatten, 2021).

Similarly, Vivential Learning adopts emotion as central to learning from experience. In the view of Freire, emotion and reason cooperate to create critical awareness in pupils. Thus, students not only reflect on their own culture but also on foreign cultures. As expressed by Constantin et al, (2015), culture is inseparable from the learning process and provides a loop under which learners make sense of the world. This is shown by the study of Sapir and Whorf who concluded that culture, language, and learning are interrelated. According to their hypothesis, language determines how individuals understand reality (Frothingham, 2023).

Despite the great influence of Kolb's theory in foreign language instruction, recent studies (Morris, 2019; Egan et al., 2023) stress that his learning cycle faces some ambiguities in current teaching practices. In the work of Morris, Experiential Learning studies fail to define what concrete experience is, resulting in teachers assume it is simply prior knowledge activation. Nevertheless, Morris (2019) states that concrete experience is a personal and emotional confront with a contextually rich situation. Such claim is consistent with the view of Byram and Morgan (1994), cited in Aminullah et al. (2019), who argues that language students are to learn based on local culture integration because it connects classroom activities with real life. By doing so, students find Vivential activities meaningfully related and enjoyable.

Consequently, the work of Egan et al. (2023) in reconceptualizing Kolb's cycle as a continuous learning, indicates that educators often expect to achieve the active experimentation stage as though learning ends. Nevertheless, these authors make emphasis that each new experience builds past ones and contributes to future ones. This statement is in agreement with Piaget's ideas, who points out that learners gradually acquire cognitive development, going front and back to assimilation and accommodation process (Piaget, 1936, cited in Barrouillet, 2015). As a result, the findings evidence that Vivential Learning draws insight into considering that cultural experiences help students reflect on who they were, who they are, and who they will be, fostering identity development.

Vivential activities that develop cultural identity use foreign language as a vehicle to define or redefine students' local culture in a global context (Constantin et al., 2015; Guo & Qian, 2024). The activities identified were: traditional games, role plays, musical activities, food-based activities, visual art, environmental activities, and field trips. Whereas the nature of some activities encourages students to self-concept, many other activities adapted to local culture boost sense of belonging, cultural awareness, and intercultural understanding.

The benefits of these activities are corroborated by translingual theory. As expressed in Permana and Rohmah (2024), translingualism approaches intercultural interactions and asks students to use their whole linguistic repertoire. It addresses the fact that current classrooms are increasingly multicultural and multilingual, for instance, Ecuadorian students who come from Kichwa communities. Such diversity in EFL classrooms requires educators

to perceive English as learning tool rather than a replacement for students' native language. The translanguaging practice is, therefore, a blending language act rather than a translation; it can be used to interpret language, manage communication, and facilitate understanding (Wang, 2019).

In EFL teaching, traditional games develop students' cultural identity since they work on both language interaction and cultural transmission. Explained by Kurosidad and Basuki (2023), traditional games convey cultural values among generations (honesty, cooperation, adherence to rules, or encouragement). This claim is supported by the study of Gultom et al., (2022) whose findings evidence that traditional games shape character of Indonesian students. According to the study, Indonesian games foster empathy and work on social development. The above aligns with the theory of Vygotsky that emphasizes social interaction and culture play a key role in the learning process (Vygotsky, 1934, cited in Ledo-Royo & Rodriguez-Pascual, 2015).

Regarding role plays, cultural identity is fostered by having students act out social roles rooted in their culture. For Nazarov (2022), role playing is based on role theory. It states that individuals perform predictable social roles depending on their culture. When students act out local practices, legends, or historical events, they use English to express their cultural forms of interacting. Similarly, the research work of Lee (2015) addresses that fictitious roles lack cultural manifestation and often demand teachers to provide foreign cultural knowledge. To face this issue, Lee (2015) recalls the effectiveness of Chinese education projects that seek to build national identity by role playing historical dramas.

Furthermore, musical activities boost cultural identity development by setting emotion, language, and culture together. In the view of Kumar et al. (2022) language and music are symbolic systems that express emotions and culture. To exemplify, the national anthem is an evident example of music as a cultural and collective element of belonging. Accordingly, Bernabé (2024) demonstrates in her study that music not only arouses emotions but also reveals intercultural understanding. For her, vocabulary variations in same rhythmical songs proof that cultures perceive reality differently. Therefore, musical activities enable students to emotionally connect with local music and discuss its cultural meaning.

Above food-based activities, cultural identity can be developed because food brings memories often related to cultural culinary practices. Hoecherl-Adlden and Peterson (2018) posit that food is a day-to-day element rooted in cultures. Interacting with food requires all senses and provides engaging experiences for learning and dialogue. As demonstrated by the work of Cárdenas-Moyano et al (2025) that studied the integration of food in the EFL classroom, having culinary lesson supports both English learning and cultural awareness. These activities engage students in describing, narrating, and reflecting on their food traditions. Thus, food elicits cultural knowledge and conversation.

In the case of visual art activities, pupils can develop their cultural identity by working on self-expression. Interestingly, art works on both left and right hemispheres that enable learners to express meaning through visuals (Lengyel-Marosi, 2021). Similarly, as stated by Swanzy-Impraim et al. (2023) art often compiles symbols, traditions, values, beliefs, and feelings. Considering that artistic expressions can be expressed in many different manners and embrace diverse cultural aspects, art invite students to observe, reflect, and

dialogue. Thus, incorporating art in English teaching not only better speaking skills but also self-expression.

Environmental activities connect learners with ecological values rooted in their culture; therefore, cultural identity is fostered. In the words of Yang et al. (2022) these activities transform cultural practices and beliefs regarding environment. They aim to create ecological awareness on how cultures impact, relate, and interact with nature. This is corroborated the work of Putri (2018) whose participants aimed to create a storytelling project to identify, reflect, and propose solutions to the agricultural practice of Subak (water farmers). Given the above, environmental activities provide students insight into their relationship culture-nature helping them understand their identity.

The last, field trips, can effectively boost cultural identity because they immerse students in real-life cultural situations. Fields trips develop the episodic memory. According to Kennedy (2015), this type of memory groups significant lived experiences that shape personal identity. When students interact with cultural groups, places, or events, they subconsciously become curious active learners since trips elicit observation, interaction, and reflection. Depending on the place students visit, they will always find something to learn from real world. As exemplified by Nasr (2022), his students visited a hospital and developed empathy and social awareness. As a result, visiting a culturally rich place can engage students into exploring their culture and developing cultural awareness.

Based on all studies and philosophies, the pedagogical didactic guide offers a step-by-step process for implementing Vivential Learning activities. Despite clear guidance in each stage (feeling, watching, reflecting, and doing), it is relevant to mention that some activities take more than an hour-class and require financial funding.

## **5. CHAPETER V. CONCLUSIONS AND RECOMMENDATIONS**

### **5.1 Conclusions**

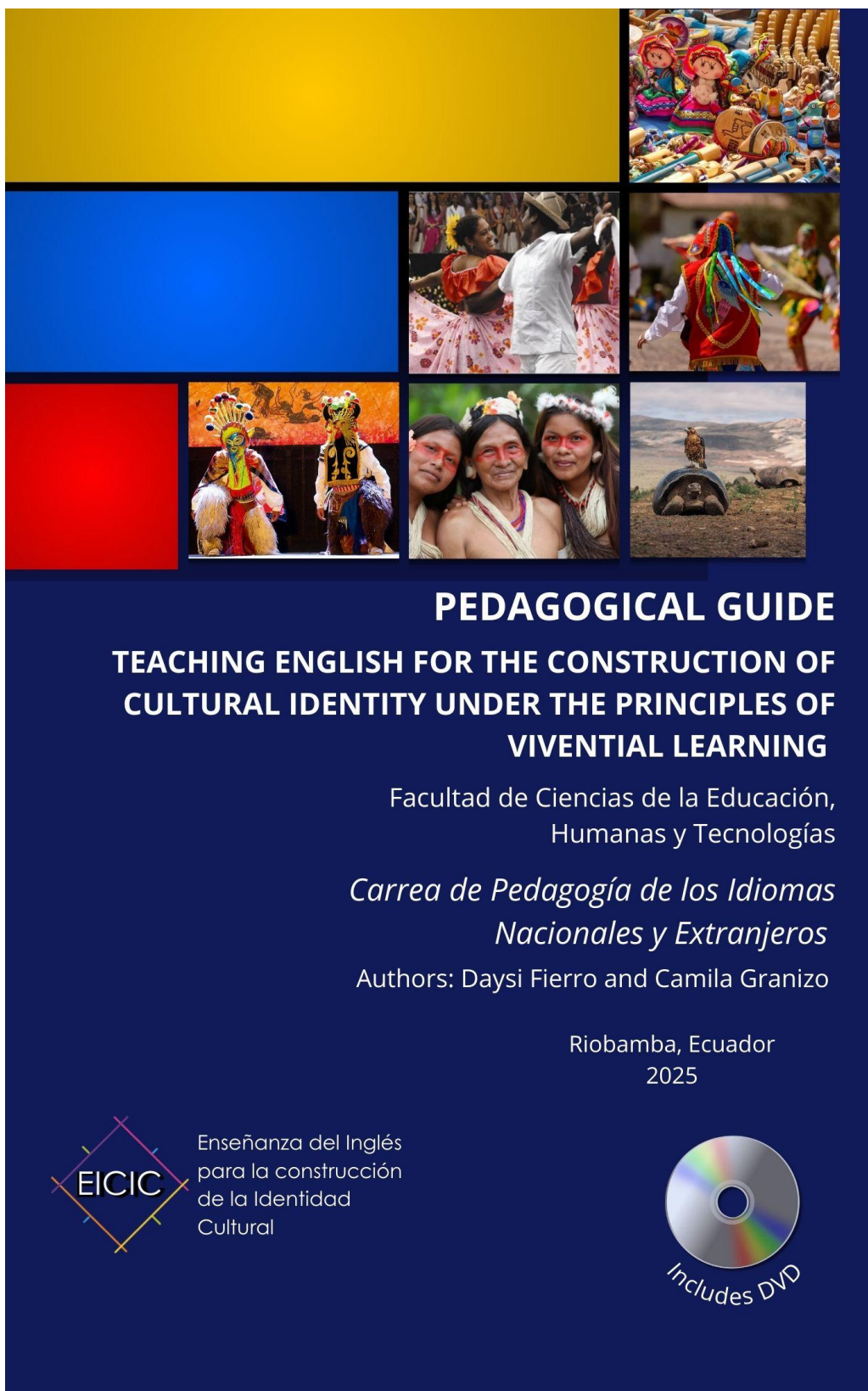
- Vivential Learning is an active methodology based on Kolb's learning cycle (feeling, watching, reflecting, and doing) that focuses on the view of Dewey and Freire. This methodology becomes transformative to the extent teachers set emotion as a key element to stimulate inquiry and action. By implementing Vivential learning, EFL students can transform lived experience into cultural understanding.
- Traditional games, role plays, musical activities, food-based activities, visual art, environmental activities, and field trips are vivential strategies that can significantly foster cultural identity development because their nature allows teachers to integrate local cultural practices.
- The pedagogical-didactic guide offers culturally rich lesson plans related to Ecuadorian practices. All activities are based on the foundations of Vivential Learning and uses English as a vehicle to value local culture and yet learn about foreign culture.

### **5.2 Recommendations**

- It is strongly recommended to think of the experiential learning cycle as a continuous learning course shaped by past, present, and future experiences rather than a finite four-stage cycle. To do so, teachers should engage students into meaningful activities connected to real-world situations.
- It would be beneficial to incorporate the cultural background and linguistic repertoire of EFL learners in current language instruction because of increasing multicultural classrooms. In this sense, institutions are asked to work on alliances, programs, and projects that promote interaction with local cultural practices.
- It is advisable to adapt the activities proposed according to the sociocultural context of English learners. Seeking to develop cultural identity, adaptations should rely on authentic material and real-world situations. It ensures that lived experiences learning is meaningful.

## 6. CHAPTER VI. PROPOSAL

### 6.1 Proposal: Pedagogical Guide



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## ANNEXES

### *Annex 1. Bibliographic Matrix*

Vivential Learning							
Nº	Name of the document	Author and year/ Editorial	Type of document	URL/DOI	Purpose	Methodology	Findings and Vivential Learning Activities

### *Annex 2. Checklist for designing pedagogical activities that enhance cultural identity development*

CHECKLIST				
AREA:		LEVEL:		
DATE:		NAME:		
<b>OBJECTIVE:</b> <ul style="list-style-type: none"><li>To identify activities and resources required for the implementation of Vivential Learning in correspondence with the study target.</li></ul>				
CATEGORY	ASPECTS	OUTCOMES		
		Yes	No	Observations
Learning Context	<b>Authenticity:</b> Are the contexts used in the learning activities authentic and reflective of real-world scenarios?			
	<b>Cultural Relevance:</b> Does the context reflect the cultural background and experiences of students?			
	<b>Student Interest:</b> Are the contexts engaging and interesting to the students?			
	<b>Learning Objectives:</b> Are the learning objectives clearly defined and aligned with fostering cultural identity?			
	<b>Integration of Cultural Content:</b> Is cultural content			



Active Cultural Engagement	seamlessly integrated into the learning activities?			
	<b>Active Learning:</b> Do the activities promote active learning and student participation?			
Cultural Sensitivity	<b>Respect for Diversity:</b> Are the activities designed with respect for cultural diversity and avoiding stereotypes?			
	<b>Inclusivity:</b> Do the activities accommodate students from diverse cultural background?			
	<b>Representation:</b> Are various cultural perspectives and voices represented in the materials and activities?			
Social Interaction and Collaboration	<b>Participation:</b> Does the activity allow for Communities of Practice where both beginners and advanced students can get involved in the task?			
	<b>Engagement:</b> Are the students engaged and showing interest in the cultural contexts presented?			
	<b>Collaboration:</b> Do the activities encourage collaboration among students from different cultural backgrounds?			
	<b>Community Connections:</b> Do the activities connect students with the local community and cultural resources?			
	<b>Scaffolding:</b> Does the activity support beginners and give more independence to advanced students?			
	<b>Self and peer assessment:</b> Are students encouraged to assess their and others' performance during the activities?			

Assessment	<b>Evaluation:</b> Can the activity be evaluated based on performance/portfolios/reflective journals?			
Reflection and Adaptation	<b>Reflection Opportunities:</b> Are there opportunities for students to reflect on their learning and cultural identity?			
	<b>Adaptability:</b> Are the activities adaptable to different cultural contexts and students' needs?			

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**Evelin Camila Granizo Manotoa**  
**STUDENT**  
**C.I. 0650293558**