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We, the undersigned, professors appointed as members of the Degree Tribunal for the evaluation of the research work **“English Language Learning and the Social and Cultural Development of Indigenous Students: An Impact Evaluation”**, presented by Angy Carolina Cabay Domínguez, with ID number 0605993559, under the tutorship of PhD. César Augusto Narváez Vilema; we certify that we recommend the APPROVAL of this for degree purposes. The research work has been previously evaluated and the author has been previously evaluated and the author has been heard; having no further observations to make.

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Riobamba, 10 de julio de 2026

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DEDICATORY

I dedicate this thesis to all the people who supported me through this journal. As they were the force that inspired me to never give up.

To my loved parents, the moral compass that inculcated in me the passion of teaching and the courage to fight for my dreams.

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Angy Carolina Cabay Domínguez

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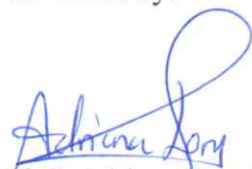
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ABSTRACT

English language in today's world serves as a tool for communication and all backgrounds individuals' development. Nevertheless, in rural and indigenous communities, English instruction is perceived as disconnected from students' reality, which reduces their motivation and interest in learning it. This fact, highlights the need to incorporate culturally responsible methodologies which foster linguistic competence and cultural connection. For that reason, this study analyzed, from a sociocultural perspective, the impact of English language learning on the development of 10th EGB students of U.E "José Antonio Lizarzaburu" at Santa Fe de Galan parish, Guano canton. The study employed a mixed-methods approach with an embedded design, integrating pre-experimental and biographical-narrative methods. Quantitative data were collected through test (pre-post) and a sociocultural awareness scale based on the ELPAC and CAS models, while qualitative information were collected using classroom observations, semi-structured interviews, and focus groups. After 12 sessions of intervention using experiential activities with intercultural focus, the findings indicate a notable improvement in both variables, with progress in English from *Novice English Learning* (44,61%) to *Intermediate English Learner* (66,59%); and an increase from medium (72.46%) to high (75.72%) levels regarding sociocultural awareness. Moreover, the qualitative insights underline a positive reception of activities, which were described as motivating, meaningful, relevant, and fostering confidence and cultural appreciation. Thus, the study concluded that learning English through culturally grounded experiential activities does indeed contribute to individuals' sociocultural development; consequently, it is recommended that these activities be incorporated to strengthen the connection between language, culture, and students' experiences during their learning process.

Keywords: English Language Instruction, Sociocultural Development, Culture, Experiential learning.

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CHAPTER I.

1.1 INTRODUCTION

English language learning constitutes a key factor of today's globalized world, specially, when referring to social contexts where language acquisition involves the chance to empower historically marginalized scenarios. Nevertheless, in the educational context of rural-indigenous localities, accessing to contextualized English education is a big challenge due to its linguistic, cultural, and socio-economic factors. For Santa Fe de Galán, a rural community with a strong indigenous background, English language instruction have shown limited progress in students' development of English language skills, which may hind their opportunities linked to cultural and social exchange, academic progress, and future job expansion; as a result of insufficient support of educational entities and culturally grounded pedagogies.

In view of this ongoing concern, the study suggests the inclusion of experiential learning activities based on students' cultural backgrounds, where English becomes a vehicle to move forward from students' own roots. These activities will be directed to create learning experiences that value community practices and identity, providing meaningful learning with real language use and purposes that enhance communicative competence of participants, responding to their needs. Therefore, the research was aimed to understand the way these pedagogical practices foster students' English language learning and sociocultural development, presenting English education as an essential support in sociocultural growth.

Considering the study context, it is necessary to highlight several limitations and ethical concerns that should be considered when interpreting findings. Study imitations generally lie on the small population and the participation of students from a single rural indigenous educational institution, which limits the generalization of results. Similarly, the number, time and physical space for interventions limited the production of improvements in productive skills due to the need longer interventions, as well as a bigger open and green space to work out of classroom. On the other hand, regarding to ethical concerns, due to the fact that the population were students, the study was conducted with the authorization from educational authorities. Additionally, informed consent was request from participants' legal tutors who received information about the study and the voluntary nature of participation. Similarly, taking into account the protection of participants rights, privacy and well-being, students' identities and anonymity, were protected by using a coding system (e.g., INT-S01, PC, 2026) which was used to show their testimonies.

Finally, this study was organized into five chapters that explored the central variables of the study as well as its implications in context. Adopting a mixed-method approach, with an embedded design, the research analyzed both qualitative and quantitative data to provide a complete overview of the phenomenon, enhancing students' cultural awareness and identity

while learning English with experiential activities grounded on their contexts, and evaluating their effectiveness in terms of progress. The evaluation was carried out by analyzing students' pre and post-tests, as well as observing their reaction to the intervention, to close with the interpretation of their perceptions about the activities' contribution to their sociocultural development

1.2 Problem Statement

Interculturality involves reciprocal and equitable interaction among cultures where different perspectives are recognized, respected, and meaningfully engaged (Schmelkes, 2004). From this perspective, foreign language learning goes beyond the simple linguistic competence, requiring the ability to understand, compare, and reflect on diverse cultural practices. Generally, in rural-indigenous contexts, this approach can help students value their cultural heritage while engaging with other individuals, strengthening their identity, self-awareness, and sense of belonging. In addition, in a globalized world, intercultural language learning would give indigenous learners access to wider communication, education, and professional opportunities, while sustaining a solid cultural bond which will contribute to more inclusive and culturally aware societies.

Nevertheless, talking about rural and indigenous communities, out of a utopical view, the instruction of English often distances individuals from their cultural heritage as it lacks of actions that integrate students' culture into learning process with lessons that connect English language activities with learners' traditions, values, and local experiences. In this regard, while English gains priority in schools and society, local knowledge and cultural practices may be undervaluated, leading students to perceive their cultural background as irrelevant in their immediate context. This disconnection states a challenge to preserving cultural diversity, and creates tensions in educational settings linked to inclusion of culturally grounded and responsive methodologies that foster cultural identity, while balancing learning a global language with local roots appreciation.

That is why this study seeks to evaluate the impact of learning English on the sociocultural development of indigenous students who participate in the Unidad Educativa "José Antonio Lizaraburu" at Santa Fe de Galán parish, located in Guano Canton, Chimborazo province, during the 2025-2026 academic term. By focusing on this particular community, the research investigate how English learning affects students' cultural engagement and identity in their localities. The study population is composed of indigenous adolescents participating in a program designed to foster English language proficiency and cultural awareness. This being part of the project "*Enseñanza del Ingles para la Construcción de la Identidad Cultural*" addressed to transform Foreign Language teaching through an innovative proposal that seeks to promote cultural identity in adolescents from Guano rural parishes during the 2025-2028 term.

To achieve this, the study adopted a mixed-method approach, following an embedded design with a pre- experimental and biographical-narrative nature. To collect data, the study used pre and post-tests to measure progress, class observation to capture students' responses to pedagogical intervention, semi-structured interviews, and focus groups to explore students' perceptions about learning English and its possibilities to enhance cultural identity. Finally, the analysis included descriptive statistics for the quantitative data and theoretical triangulation for understanding qualitative results, providing a clear panorama of the impact of English learning on sociocultural development.

1.3 Justification

The study justifies its social, educational, and academic relevance, as it explored the relationship between English language learning and the social and cultural development of indigenous students, a topic hardly addressed in local studies. Its pertinence lies in the fact that it responds to an observable educational need in rural intercultural communities, whose economic base is agriculture and tourism; while its feasibility rests on access to updated theoretical frameworks, the willingness of participants to collaborate, institutional collaboration for data collection, and the availability of technological, human, and financial resources to carry out the project.

The direct beneficiaries of this study were the 10th EGB students of the Unidad Educativa "José Antonio Lizaraburu" of "Santa Fe de Galán" parish; a community who participated of experiential learning activities aligned with their cultural context, identity, and educational needs. Likewise, teachers benefited from pedagogical recommendations grounded in the students' realities. Indirectly, the academic community and the university strengthened their commitment to inclusive and intercultural education, contributing to a broader social impact.

Likewise, this study contributed in theory to the understanding the influence of English language learning on academic performance, social integration, and cultural affirmation for indigenous youth. It examined the role of intercultural pedagogies in English language teaching to foster linguistic competence and respect for local cultural heritage. The study shed light on the challenges and opportunities of teaching English in culturally diverse contexts and provided insights for developing educational interventions that promote cultural responsibility. Thus, it may provide the theoretical basis for the future design and implementation of inclusive programs that promote students' cultural identity and prepare them to be part of this globalized world.

1.4 OBJECTIVES

1.4.1 General Objective:

- To analyze, from a sociocultural perspective, the impact of English language learning on the development of 10th EGB indigenous students of the Unidad Educativa “José Antonio Lizaraburu” at Santa Fe de Galán parish, Guano Canton, Chimborazo province during the academic term 2025-2026.

1.4.2 Specific Objectives:

- To diagnose the participants' current English and sociocultural awareness level.
- To apply experiential learning activities with an intercultural focus to overcome the hindering realities identified in the diagnostic phase.
- To evaluate the effectiveness of the implemented activities in terms of participants' progress in their English capabilities and sociocultural awareness.
- To interpret participants' perceptions regarding the activities implemented and their contribution to sociocultural development.

CHAPTER II.

2.1 RESEARCH BACKGROUND

The existent bond between the English language learning and the sociocultural growth of indigenous learners is considered one of the latest latest topics which draws scholars' attention. As, today, indigenous learners must master a global language to become a member of the globalized society while maintaining their sociocultural heritage; most of researchers state that teaching using both native language and English can produce a positive effect on learners' performance. In particular, Angelo et al. (2022) point that giving students' the chance to discover variety in promoting native languages and English can help them to use it in the community, enhancing cultural identity and inclusive education. In accordance with this, Kwee & Dos Santos (2022) states that blended ESL courses or programs that integrate cultural heritage and sustainable development goals motivate students to learn English by fostering their cultural identity and sense of belonging.

Nevertheless, some researchers pointed out the use of only English teaching policies that generate strong tensions in the educational systems. Alsaawi & Almuhim (2023) argue that policies that prioritize only English language teaching in Saudi international schools lead to marginalize learners' mother tongue, which may cause a cultural identity crisis. In this regard, their findings link with Guiberson & Vining (2023) thoughts about sensible pedagogy and its possibilities to mitigate this issue by including native indigenous knowledge in the English language learning process aimed to avoid indigenous language erosion and suggesting curriculum reforms as a safeguard against cultural displacement.

Simultaneously, MacDonald (2023) sustains that decolonizing English language pedagogy is essential to ensure that students' indigenous knowledge do not get lost or ignored during the learning process as it could not be perceived as disconnected. In this regard, Tulloch et al. (2022) highlights that community-based assessment initiatives can contribute to align language learning with indigenous experiences and practices, helping students to feel empowered and engaged.

Along with this discussion, technology also constitutes a strong resource to promote English language learning preserving sociocultural heritage but as a double-edged sword. While Fernández & Peniche (2025) studied the role of innovative technology in transforming English language learning, highlighting the necessity of rethinking the use of technology to promote native and target language. Hutchinson et al. (2025) address ethical concerns associated with the use of automatic speech recognition technologies and the misappropriating Aboriginal English. In this regard, Hutchison and company state that it is necessary to involve indigenous communities in the development and design of these technologies. Likewise, Liu et al.

(2022) indicates the necessity of prioritizing community needs in technological development to avoid external linguistic impositions.

Additionally, the use of standardized tests focused on evaluating students' English linguistic competence remains problematic. Schissel (2024) adopts a critic posture about the role of standardized evaluations, arguing that decolonizing them can help to address students' real needs. In contrast, Ajani et al. (2024) sustains that mobile apps addressed for indigenous bilingual learning can empower rural communities' diffusion and promotion of traditional knowledge, although access fit remains.

Under this perspective, pedagogical and community interventions can bridge English language learning among indigenous students. To illustrate this, Duque et al. (2024) analyzed the role of bilingual education in rural zones of Latin America, suggesting it plays a fundamental function in promoting intercultural comprehension, although the lack of teachers training, as well as, limited participation of parents, can transform this initiative into a challenge.

Furthermore, socioemotional sides of learning constitute a key component in language teaching since they contribute to foster resilience and cultural identity to facilitate education. Nonetheless, Véliz-Campos et al. (2024) warns that using stereotype pictures or representations of indigenous localities in learning materials can generate negative attitudes among students, discouraging learners and hurting their identity.

Drawing on this, educational policies that promote English language learning for indigenous students remain hidden in practice. Cross & Morales (2023) reveal that even with educational policies advocating for the integration of indigenous epistemologies in language teaching; the necessity of teachers' training, abilities, and knowledge to incorporate sociocultural indigenous legacy into English lessons limit the practice. As a response to this, researches such as Arismendi, Ramírez & Arias (2016; quoted in 2022) conducted a case study which revealed that task and project-based learning can empower indigenous learners by combining language development with cultural affirmation

Finally, in Ecuador, the role of learning the English language in the sociocultural evolution of indigenous students call the focus of various studies, such as Heras et al. (2023), which highlights how social justice is applied to the process of learning English to give tools to stakeholders to deal with issues of fairness and identity. In his sense, Pomavilla (2023) also draws attention to the importance of adjusting English teaching to bilingual schools needs to emphasize the significance of culturally pertinent education.

Overall, the review of the studies indicates several important aspects concerning the role of English language learning in the sociocultural development of indigenous people. Some researchers support the idea of bilingual and culturally adequate education that respects

indigenous people, while some experts warn about the adverse effects of language domination and loss of culture. In addition, the role of technology and community involvement is mentioned here, but the issues of systemic barriers and policies still exist. Thus, this continuous discussion highlights the relevance of research and policies that balance global communication, cultural preservation, and empowerment.

2.2 THEORETICAL FOUNDATION

2.2.1 Approaches that support a positive impact of English language learning on Sociocultural development of individuals.

Humanism.

Humanism itself embraces viewing humans as rational and independent individuals. Nevertheless, from an educational view, DeCarvalho (1991) quoted in Tasnim & Ahmed (2022) remarks is that humanism in education provides a solid base for personal growth and development in such a way, learning can develop independently. Moreover, this approach highlights the importance of using feelings involved into learning as cognitive and affective domains contribute to create meaningful experiences that support learning bases through environments free of stress and full of self-regulation.

Under this conception, Hamzah (2024) corroborates that the key point of this posture lies on focusing on student's desires regarding positive things such as their growth, interests, needs, choices in personal life and the development of soft skills. Additionally, while students work and strength social skills, they also are encouraged to be thoughtful about learning and how they conceive it while modeling their creativity and sense of belonging.

Constructivism

According to Ramadhan and Umamah (2024), constructivism engages students to construct their own knowledge and environment understanding through experiences and reflection. Here they are intentionally directed to ask questions that lead to explore beyond teachers' words. The principal aim of this approach is to highlight the building of knowledge from a previous base, since students and teachers can share roles and encourage self-reflection about knowledge construction.

This previous insight is also supported under Piaget's conception about learning, in which it is constructed actively through discovery and exploration instead of a simple transmission of information. In this regard, Viridi (2024) shares also this line ensuring that an

active role in learners can offer significant changes regarding students' engagement, motivation, academic achievement, and soft-social skills development in diverse educational scenarios.

Criticism

Reagan & Osborn (2001) based on Freire's stand point about criticism take and describe the Critical pedagogy as looking forward conventional instruction, particularly talking about language, they emphasize the necessity of using language with social justice purpose. In this respect, analyzing social and cultural knowledge while learning a language can empower disadvantaged communities to participate of fair opportunities and access to unlimited resources for its development.

In the same line of thought, Bozkurt & Topkaya (2023) considers criticality as a transformative approach which seeks to nourish social consciousness by recognizing the political nature of learning holistically. For instance, by students' questioning changes in power structures and rigid ideologies that neglect their development as citizens, leading them to take action by creating more equitable spaces were cultural backgrounds and historical contexts can also be reviewed in class.

Communicative Approach

Based on Widdowson and Chomsky' in the 60's the communicative approach emerges from term "communicative competence" which stands out language use with communicative rather than structure. All of this under the purpose of enhance students' self-learning ability while improving cultural awareness as a tool to achieve social development in real international contexts. (Wang, 2015)

Salmanova (2025) shares this insight by stating some benefits of focusing on real communication rather than systematical exercises. These benefits lie on the increase of fluency, high levels of spontaneous speech production, and improvement of social interaction while reducing fear of making mistakes and creating a comfortable learning environment where students shape their real-world interactions abilities pragmatically. Nevertheless, over these benefits, some limitations raise up in reference to the future difficult to develop proficiency in writing and usage of formal language due to the specific focus on oral production at the expense of accuracy. In this sense, for Taş & Khan (2020) the communicative competence is essential to learn, share, and interact with people, in this competence must be include areas such as grammatical, sociolinguistic, discourse, and strategic competencies, all of which contribute to successful interaction. But, when written communication lack clarity, coherence, or accuracy, the communication cannot complete their purpose that is share information between pairs and it reduce significantly the presence of basic grammatical knowledge.

Intercultural Approach

Romanowski (2017) quoted in Jabbar (2024) states language as a key element linked to culture, as it constitutes part of individuals' identity as well as it constructs a bridge for communication across different cultures, creating sense of belonging between people and giving the opportunity to students to handle real cultural exchanges with foreigners and a great variety of knowledge about diverse cultural backgrounds that can influence the way they see themselves' environment.

Jabbar (2024) on its own ideal highlight that due to the relationship between culture and language, talking about an intercultural approach can open the possibility to develop individuals' "Intercultural competence" which is communicate with other backgrounds' people effectively being aware of one's own roots, values, customs, and norms and how it can change depending on other's own culture or way of living.

McConachy (2026) on his side talks from a similar point that stands out the fact that in education, the usage of interculturalism for teaching languages goes beyond memorization and knowing about other cultural groups superficially. The author sustains that intercultural learning involves the capacity of interpreting social behavior as well as reflecting critically on others' nature of decisions, norms, values, and lifestyle. In this sese, language teachers must work on help students to cultivate language skills while reflecting about their own or other societies or cultures in order to seat the basis of their own beliefs from a distinct perspective.

Vygotsky's Socioculturalism

According to Vygotsky's insights learning is undeniably linked to society and culture, since learners achieve knowledge by guided participation and social interaction with teachers and classmates during shared activities or conversations; also taking into account the values and beliefs that influence de way they learn and the mode; which open the possibility to adapt it (McLeod, 2025) The author, also remarks, the use of scaffolding as a tool that supports and helps learners to master different skills taking into account their previous knowledge as starting point (ZPD).

Even when this protocol establishes a meaningful improvement for students and educators, it also depends on an essential part out of the class, the parental involvement and commitment. Daramola et al. (2024) declares that as Vygotsky's insights highlight the importance of the social context, it also involves the parental environment and the community of learners. However, this part of society most of the time is isolated, and achieving a meaningful participation and engagement by these participants can carry out several difficulties related to socio-economic barriers, lack of awareness of the benefits this approach can offer to their learners.

2.2.2 Theories aligned with Intercultural learning.

Sociocultural Learning Theory

To continue with Sociocultural line, Nair (2024) adds that the interaction between students and adults or external-class actors regarding problem solving as well as the collaborative labor, collective thinking and communication can ensure success in classrooms as learners can have a comfortable and safe environment to interact. Additionally, the author states that in order to maintain motivation with students or to encourage them to be active participants in target language it is necessary to engage them with activities in which they can simultaneously interact using target language without being stressed or worried about structural language use.

Intercultural Communicative Competence (ICC)

In words of Byram (1997) quoted in (López, 2016) the term Intercultural Communicative Competence refers to the ability to communicate or interact with foreign people in a foreign language. Under this conception, a person with this ability developed is able to construct relationships while speaking in a foreign language using it effectively and considering his or her own opinions and judgements that can mediate interactions between people of different contexts. In the same way, this ability facilitates the development of soft skills and intercultural awareness, addressing learning to understand and explain misunderstandings and intercultural conflicts, to become learners into intercultural competent speakers.

Social, Linguistic, and Cultural Capital

Social capital at a primary stage is defined from a materialist view, related with money, power and participation. Nevertheless, from Clark's (2006) insights it represents the productive value of relationships that exists between people, (families, groups, co-workers, political affiliations, etc.) in which the cultural, ethical, and several components of individuals' backgrounds produce a sense of identification between a network and its members. Similarly, Field (1999) links social capital directly with society as a solidary human network, able to mediate every circumstance.

To consolidate this approach of mediation the argument of considering language as social capital appears due to language makes communication possible, and human relations with it. Although several scholars disagree with this postulated, it is important to consider Putnam (2000) words' which sits social capital as the element that holds society together, and language the key component at this element as it has the opportunity and potential to produce social results, as well as money, business and further relationships.

Since it is really complex to identify a fact in society which does not contribute to social capital, language can be considered one of them. As language states the bases for relationships, culture is also involved due to behaviors, reciprocity, and sympathy it shows in language performance. As Clark (2006) affirms again, without identity, language is culturally arbitrary, grammarless, and there is not a language at all. In this sense, language becomes more than a system of symbols physically, because it also reflects its nature as the product of accumulation, and development maintained by its community through history as a tangible and intangible item, carrying culture, intentions, and interpersonal relationships with the aim of benefit society.

2.2.3 Methodologies that Support Intercultural English Language Learning

Project-Based Learning

Legutkeet al. (1991) quoted in (Berkane, 2025) stated that project based learning is a pedagogy approach that seeks to involve participants actively in multifaceted tasks related with problem solving, centering the whole attention on process rather than the product and demanding in participants skills such as, research, critical thinking, planning, and performance, which will be reflected at the final tangible product that demonstrate learning outcomes. In this regard, this methodology offers a rich scenario to use language with real world purposes promoting communication, collaboration, and creativity, which enables students to learn from each other.

From an intercultural perspective, this method also encourages students to explore and understand deeply diverse cultures, traditions and viewpoints, fostering their intercultural competence. Under this statement, this way of learning offers the opportunity to enhance students' sense of inclusivity, belonging, and empathy through an interdisciplinary learning that promotes teamwork, the development of soft-skills, and effective communication (Berkane, 2025).

Additionally, the incorporation of project based learning with culturally grounded lessons can empower pupils to become global citizens as they interact with the world every day among diverse communities, which encourages them to appreciate local perspectives and ways of life, strengthening adaptability and resilience (Sukristiningsih & Rajagukguk, 2026).

Context-Based Learning

Villaroel et al., (2026) states that pedagogical approaches related with including culture to teach English as a foreign language have become popular recently, particularly one of them context-based learning approach, which situates learning in cultural real or daily life, aimed to foster not only students' communicative competence, but also their cultural awareness. CBL reinforces the idea of increasing identity and facilitating English instruction connecting familiar

cultural practices, and local realities with the target language, offering a transformative approach that build a bridge to the gap of disconnected learning.

The author emphasizes the positive results of introducing this methodology, sustaining that students feel empowered to use target language when it is related with their own realities. However, due to the long term of implementation that is required in class, it can present some limitations, specifically in educational contexts where the target language remains distant from students' backgrounds and its instruction is not aligned to become pupils in competent global communicators.

Moving forward, the adaptation of content to different activities to ground them culturally can create authentic learning experiences, that similar to PBL can encourage students' reflections about their identity, and the importance of their cultural heritage, becoming it meaningful and deep. This also leading to a stronger sense of belonging and capability of exchanging knowledge with everyone (Yépez, 2025).

Experiential Learning

Experiential learning as its name describes, focuses on creating meaning through direct experiences, facilitating knowledge creation, sense making, and knowledge transfer. In other words, this approach is aimed to transform experiences into meaningful learning, and under this insight, Kolb's work focused on demonstrate how this phenomenon occurs across four phases (Mughal & Zafar, 2011).

According to Sharlanova (2004) the first stage in which students start the process of gaining knowledge is the Concrete Experience or "doing", in which students participate of the activity being active involved. Then, the Reflective Observation comes out, where they start thinking consciously about the experience and the activity being aware of everything that happens on that moment. After that, the Abstract Conceptualization or "thinking" begins, where pupils make attempts of conceptualizing the information they received previously. Finally, the Active Experimenting or "planning" stage encourage students to use what they have learned in a new scenario to test their knowledge in performance, not remained only as theory.

Experiential learning constitutes a great strength regarding self-reflection when it is culturally grounded. However, there must be real balance when applying this due to some limitations it presents, such as time consuming, resources, and the access to them. In this regard, an additional limitation appears, which has to do with the effectiveness of activities, since not all of them can be used specifically for one purpose. Similarly, due to this approach nature, specific areas as grammar can be not covered at all, without extra scaffolding because the methodology is sustained on developing communicative skills. Nevertheless, taking into account the intercultural context of application, this methodology can enhance both linguistic

development and cultural awareness without neglecting a good quality of learning and focusing on real communication (Rojas, 2025).

Multimodal Pedagogy

This pedagogy as its name states, is aimed to engage students to use multiple sensory and communicative modes (linguistic written, spoken words, gestures, etc) to enhance comprehension and autonomy. Specifically, multimodality has shown significative improvement in learners' language competence, as they develop language skills emphasizing critical thinking and rhetorical knowledge. Similarly, this approach used as a teaching technique helps learners in developing their oral skills, specifically, fluency and pronunciation to improve classroom performance (Rahmanu & Molnár, 2024). Similarly, it is known that this practices also contributed to increase levels of confidence, competence, and creativity while interacting in peers (Fadzil et al., 2024).

From other perspective, multimodality is not an isolated pedagogy since it is close related to culture and intercultural awareness. Multimodal pedagogies are grounded on a sociocultural nature, where elements such as, culture, society, history, and relationships shape the creation, transformation, and use of meaning. Due to this relationship, the use of this pedagogy sustains a classroom with critical-cultural engagement where cognitive and pragmatic manifestations can be reflected in intercultural awareness levels and evidenced through it can facilitate bringing students' realities to the class (Fernández, 2026).

2.2.4 Ecuadorian Policies aligned to Intercultural Education

Ecuadorian National Government through its policies described in the official documents as “*Consitución de la Republica del Ecuador 2008*” ensures an inclusive and diverse education aimed to foster and develop identity and traditions from all contexts as Ecuador is an intercultural, plurinational and lay state.

In the same way according to Art. 57 subsection 14 the state allows fostering and empower Intercultural Bilingual System of Education based on quality criteria according to cultural diversity as well as with pertinence in teaching and learning methodologies that help to preserve identity and cultural heritage. This article is complemented with Art. 343, which describes that education must be directed to develop individual and collective abilities and capacities that facilitate learning, creation, and usage of cultural knowledge, arts, and techniques with a humanistic view that integrates interculturality and diversity (*Constitución de la República del Ecuador*, 2008).

Aligned to those statements, the “*Ley Organica de Educación Intercultural (LOEI)*” also emits policies that defend intercultural education. That is the case of Art. 78 which states that

the “*Sistema de Educación Intercultural Bilingue (SEIB)*” is aimed to apply, develop and promote public policies of Bilingual Intercultural Education with communities’ participation to guarantee well-being and the retribution of students’ learning to the community. Similarly, Art. 79 an 80 defines the purposes of SEIB taking into account fostering plurinationality and interculturality, as well as, recover the development and socialization of ancient knowledge and practices of all nationalities; all of this by crafting people with self- identity and scientific level able to handle technology, culture, and intercultural knowledge (*Ley Orgánica de Educación Intercultural (LOEI)*, 2011).

2.2.5 Curriculum

Intercultural Bilingual Education Curriculum – Modelo del Sistema de Educación Intercultural Bilingue (MOSEIB)

Under the conception of the legal and educational frame, the Intercultural Bilingual Education Curriculum aims to promote the development of interculturality and teaching-learning processes. In this regard the creation of curriculums is oriented to develop pedagogical development based on culture, language, and history of country’s indigenous nationalities; which at the same time constitutes the transformation of educational processes destined to achieve social, economic, and productive equity that fosters a democratic society.

Taking into account these principles, MOSEIB constitutes the ideological, cultural, philosophical reference of educational bilingual system, as it established the basis to achieve an educational balance between modernity demands preservation of ancient culture. These bases are grounded on this model parameters of implementation and work strategies; which suggest the experiential and vivential evaluation related to educational reality, the prioritization of pedagogical strategies that involve and foster cultural and linguistic development of indigenous people and nationalities, as well as, the participation of community and external actors who ensure fully intercultural practices free of ethnocentrically bias (Ministerio de Educación del Ecuador, 2014).

English National Curriculum

Now, talking about EFL National Curriculum, it is organized based on five domains that enable English instruction. In this regard, the first domain refers to language, which contains and includes specific domains for language structure and communication, being mandatory language acquisition, development and fluency, while the second is based on culture as the country preserves a multicultural background, in this sense, it is necessary teachers must manage knowledge of other cultures and their impact on learning a foreign language.

Although the EFL National Curriculum currently based on Common European Framework of Reference for Languages (CEFR) it considers several elements for English instruction that go beyond linguistic instruction. EFL curriculum involves and holistic and free of bias education, as it is exposed in the official document, its structure follows five threads, that structure language learning through the collaboration of diverse abilities and knowledge. In this regard, three of five curricular threads are directed to linguistic aspects (Oral communication (listening-speaking), reading and writing) which consolidates language acquisition through different scenarios of linguistic development, and situations that involve communicate ideas effectively. Nevertheless, the other two curricular threads are situated in areas of language integration in the society, being Communication and Cultural Awareness, and Language Through Arts, the threads that connect language with real purposes and identity, since they are aimed to promote cultural identity, respect, diversity, intercultural comprehension; while the integration of the foreign language through art stimulates creativity and meaningful learning (Ministerio de Educación del Ecuador, 2016).

2.3 THEORETICAL FRAMEWORK

2.3.1 English Language Learning

2.3.1.1 Theoretical Foundations of English as a Foreign Language Learning

Vygotsky's Sociocultural Theory and Zone of Proximal Development

Learning English as a foreign language (EFL) during academic preparation is supported by different theoretical perceptions and explains the process about how people acquire, internalize, and use a new language. Some theories demonstrate the importance of social interaction, identity construction, and the factors that influence learning a foreign language such as context that influence learners' acquisition. Even contemporary approaches reject the idea that language acquisition is strictly an individual cognitive process and instead highlight the importance of context, interaction and identity of learners. As argued by (Bicaj & Shala, 2018), learning is naturally a social, and unconscious process, it occurs when people interact with others, which is fundamental in language development.

Vygotsky's sociocultural theory proposes that cognitive development is developed by social interaction and cultural tools of people who are in a society. In this sense, language is a form of communication and a tool of thinking, that is why it is considered a central role for people. A crucial concept is the Zone of Proximal Development (ZPD) that means “the distance between the actual developmental level and potential development as determined through problem solving under adult guidance or in collaboration with more capacity peers” (Vygotsky, 1978).

For the EFL learning process, students can obtain benefits from guided interaction, scaffolding, and collaborative learning; it helps learners to internalize the information and develop skills. For Lantolf (1995), sociocultural theory is enhanced by language learning emerging through participation in socially meaningful activities rather than memorization activities proposed by traditional methodologies. Therefore, for language development the usage of interaction becomes essential because it encourages the use of the main language, as it allows also to construct knowledge and gradually obtain independence at the moment of class activities.

Bonny Norton's Linguistic Identity Theory

Nowadays language learning and identity are closely linked, Norton's theory focuses on learners investing in a language based on their reality, social experience, and future aspirations like work, relationships, or travels to other countries. According to (Norton, 2006) when learners invest in the target language is a form to invest in their own social identity because the acquisition of a new language is based on their social reality, in other words, language learning is closely connected to people's identity and social positioning. This means that motivation is not only psychological but also it is a social construct (Norton et al., 2020). Furthermore, learners can feel more or less self-confidence depending on how their identities are perceived in the classroom by peers or teachers, because identity is dynamic and shaped by power relations.

In this sense, Toohey & Norton (2002) argues that access to participation in language practices is commonly influenced by social structures and inequalities, it means that the importance of creating inclusive learning environments for students can empower the usage of language without losing their cultural identity and obtaining more self-confidence.

2.3.1.2 Intercultural Approaches in English Language Teaching

Communicative Language Teaching and Intercultural Competence

Communicative Language Teaching (CLT) is an approach that focuses on the use of language for meaningful communication rather than memorization of grammatical rules as traditional methods used to teach foreign languages. According to (Nunan, 1991), CLT emphasizes the real communication method and the interaction is centered in learner and central elements of language learning. The usage of activities such as discussions and role-plays provide students to develop both linguistic and intercultural competence. For this, teachers must design classes that aim to use cultural and contextualized learning to improve language acquisition.

As it is exposed, intercultural competence is the ability that allows people to interact with foreign persons from different cultural backgrounds and without avoiding their own

identity during these interactions. This competence demonstrates the attitudes, knowledge, and skills that are used to enable effective communication across cultures, languages, and perspectives. Thus, English teaching can promote cultural awareness, critical reflection, and respect for diversity for learners and people in general. (Byram, 2000)

Critical Pedagogy and Linguistic Empowerment

Critical pedagogy in English language teaching shows education as a transformative process that provides students to raise questions about inequalities and develop critical awareness. In this sense, language is not neutral but is deeply connected to power, identity, and access to opportunities. As Freire (1977) argues, education has to promote critical consciousness to allow the reflection on society realities and their participation. students act as active participants in meaning-making and not only as a passive recipient to acquire knowledge without questioning anything.

In the context of English Language Learning, it is necessary to avoid the traditional approaches that prioritize linguistic accuracy over meaningful communication. According to (Giroux, 1988) teachers play an important role as transformative intellectuals by providing tasks where students can practice critical thinking and dialogue in the classroom to improve how they learn and to internalize the information that they are receiving. English can be used as an environment where learners can express ideas, question dominant discourses, and practice how to use the language in real life situations to fix issues or problems that appear during interaction.

The spread of English across the globe has links to historic and policy structures of authority. Pennycook (2006) argues that English must be understood for every one within its sociopolitical contexts, as it can both produce inequalities and serve as a tool for resistance. In this regard, linguistic empowerment involves enabling learners to use English to reflect their own ideas, identities and cultural backgrounds. Language should not require the abandonment of local cultures, but rather to support their expression within global communication.

2.3.1.3 English Language Teaching in Rural Indigenous Contexts

Educational Challenges and Opportunities

In rural educational contexts, structural challenges that affect the quality of English language Education. These include insufficient educational resources and inadequate infrastructure. Conditions can restrict students' exposure to the English learning process and reduce opportunities to obtain meaningful practice.

Language barriers and inappropriate teaching models can negatively impact learning outcomes. According to Cummins (1981) sometimes students' first languages are not valued in

the classroom, academic development may be impacted in a negative form. Also, Heugh (2006) highlights that the usage of dominant languages as a form to provide instructions to students can create inequalities and limit participation among minority language learners.

In rural indigenous context the acquisition of a new language is an opportunity for innovation because with the usage of local knowledge, traditions, and languages into English teaching can make learning more meaningful and relevant, with the contextualization of teaching self-confidence can increase and cultural identity may be enhanced. As Hornberger & Vaish (2009) suggest, the practice of multilingualism can enrich the learning process by allowing students to use their complete repertoire.

Linguistic Imperialism and Cultural Resistance

Nowadays English is globalized, this creates concerns about linguistic imperialism. In other words, English has become spoken and learned all over the world and has become more powerful than other languages because of history, politics, and economics. As noted by (Phillipson, 2018) linguistic imperialism sometimes caused local languages and cultures to lose importance for the rest of the world, increasing inequality and a disadvantage to know more interesting linguistic structures.

However, people in different countries prefer to reject the culture that comes with English; they prefer to change it to real situations in their own contexts. Mitsikopoulou (2002) explains that people resist linguistic imperialism by the usage of adapted English, teachers and students use their own culture and daily life to learn. This demonstrates that English is not a culture, it serves as an expression of different identities, it is not only to follow dominant cultures.

Learning a language should help students to think more critically and use language in their own way to communicate and preserve their culture and identity. (Pennycook, 2006) says that students can use the new language to show their culture and experiences.

2.3.2 Sociocultural Development and Cultural Identity

2.3.2.1 Culture and Cultural Identity, Conceptualization and Elements

To understand how individuals interact with their social environments and construct meanings is necessary to understand the central concepts of culture and cultural identity of people. Culture is when a person shares their own beliefs, values, practices, and symbols that are transmitted across generations that other persons can perceive and relate that culture to others. A reflection of (Goyal, 2022) about Clifford Geertz concepts of culture in an

anthropological perspective is that a definition of culture is “Webs of significance” that means culture is not static but dynamic, constantly evolving through social interaction. In educational context, culture is a central part of the education and learning process because students can share their own cultural background with their peers in the classroom.

On the other hand, cultural identity is the sense of being part of a particular group that can be influenced by shared traditions, language, and history. People can be part of a group if they accept and share the cultural background. Culture is fluid and shaped by both personal and social factors.

Culture defines social life because it includes various elements including language, values, norms, beliefs, customs, and symbolic practices. These elements function as guiding systems that influence behavior and communication within a community. For Hall (1976) culture operates in both visible and invisible levels that include explicit behaviors and implicit values that guide the community and social interaction between the members of the culture. This dual nature is essential to understand how people can navigate in different social contexts and in places where the culture is totally different from what they know.

Similarly, Hofstede (2007) identifies key cultural dimensions such as individualism and collectivism and power distance, that forms influence the interaction of people and how they learn. In educational settings that are relevant for the cultural expectations, it shapes classroom dynamics and teacher-student relationships. With these elements, teachers can be more inclusive and culturally responsive during teaching practices to respect and increase self-confidence about students’ cultural background.

Cultural Identity Construction in Educational Contexts

Cultural identity is built during interaction, communication, and participation in schools. It is because in a school there are people with different cultural backgrounds and that is why schools are not neutral; they influence how students see themselves and others. For (Gee, 2000) identity is formed during the interaction of everyday life and social activities where language and interaction are involved and creates significance to identity.

Following the author’s perspective, inside the classroom, students shape their identities depending on how teachers and classmates treat and recognize them. People understand their identity by seeing how people interact with others. In schools, this can be affected by power, because sometimes some identities are seen as more important than others.

For this reason, schools must be inclusive and respect all cultural identities, helping students feel valued and treated equally.

2.3.2.2 Language, Culture and Identity

Cultural, Intercultural, and Sociocultural Awareness

From a simple insight, cultural awareness is conceived as the conscious understanding of culture and its effect on shaping language learning as well as it uses. The awareness related to culture involves more than accept it, due to learners need to understand that their own group of beliefs, values, and behaviors play an essential role in negotiation of meaning; which is also modeled by interactions among a great diversity of individuals with different social, economic, and ethnical backgrounds (Lee, 2018). Additionally, it involves the fact that enable students to discuss their native culture using a foreign language being self-aware, to be receptive while respecting (Cakır, 2006).

On the other hand, Baker (2011) quoted in (Lee, 2018) defines Intercultural awareness as a conscious understanding of culture's role in intercultural communication taking into account the ability to use its elements into real time practice across diverse scenarios . In this regard, the author describes two models of ICA; the conceptual one, which is associated with speakers' attitudes and knowledge about culture, and ability of expressing them in intercultural communicative contexts, while practice-oriented ICA is focused on how knowledge is applied in real-time communication, being worried more about communicative skills, in negotiation and mediation of meaning.

Based on this, it is necessary to mention that while developing this kind of awareness in the initial stages, speakers may draw cultural stereotypes due to cultural generalization, however going beyond its superficial development and understanding they can unlock the ability to process negotiation and mediation to interact with all cultures, and understanding their complexities without bias.

Moving forward, sociocultural awareness can be defined as the social awareness that combines the intention with skills in order to interact with others, putting together motivation, attitude, confidence, and empathy with the ability to handle social situations or issues (Bautista, 2017). In this regard, it is clear that this awareness comes from societies and cultures involved in the use of target language, and the contexts where it is used. Thus, it highlights that social structures, and the society we live in affects the way we learn, as well as the development of cognitive abilities and higher mental functions based on norms, values, cultural differences and social dynamics (Vitalaru, 2020).

Relationship between language, culture, and identity

Language, culture, and identity are closely interconnected and dynamic, language helps people to express who they are, while cultures give meaning to communication. Also, identity is shaped by the usage of language in social context. For Norton (2006) learners invest in language dependent on how it relates to their identity and future opportunities in works, travels, or to communicate with foreign people. If students see English as useful and meaningful, they are able to participate constantly and have the motivation to learn a new language. This shows how motivation is the best approach to teach a new language, and demonstrates that it is not only personal, but also social.

Furthermore, Barrett (2003) argues that language is an important aspect of cultural identity, especially in multilingual communities because the mother tongue is part of the community and if part of the language is lost or ignored, part of the culture can also disappear. If people do not preserve the language, it will be hardest to recover the entire culture. For this reason, teachers must connect linguistic learning with students' cultural background and identities to preserve language, culture, and traditions for future generations.

Acculturation, enculturation and Interculturality

Acculturation, enculturation, and interculturality are key concepts to understand how people perceive culture. First of all, the meaning of acculturation lies on how people come into contact with different cultures. Following (Berry et al., 2006) insights, people can respond in different forms such as adapting to a new culture, keeping their original culture, or combining both. This process is common in language learning, where students are exposed to new cultural ideas but preserve their own cultural traditions and beliefs.

On another hand, enculturation refers to people starting to learn about their own culture. It begins from childhood and includes learning traditions, values, and social norms. This process is helpful for individuals who develop their cultural identity with the acquisition of knowledge about everything related to their culture.

At the last, interculturality focuses on interaction between cultures. Intercultural education promotes respect, dialogue, and understanding between different groups. In education, promoting interculturality helps students to respect diversity while maintaining their own cultural identity.

2.3.2.3 Andean Rural Communities Context

Socioeconomic and Cultural Characteristics

Rurality is one of the most affected sectors when talking about opportunities, particularly in Ecuador, rural communities are considered historically marginalized and disadvantaged. In terms of economy and resources these areas face several difficulties and challenges, since they do not possess continuous sustainability due to the fact that their income sources are generally agriculture and cattle raising. In this regard, Loachmín et al. (2025) sustains that recently, there has been a significant increase in interest and promotion of Popular and Solidarity Economy (EPS) which seeks to give priority to maximize collective benefit, being a sustainable strategy to promote development of rural communities. This fact highlights the necessity of training and education programs for locals in order to improve skills and knowledge that lead their community to economic success.

The author highlights that even with these programs, many communities can take tourism as an effective way to promote the EPS principles by attracting visitors, and generating employ while increasing income, and strengthen social and economic inclusion in communities, as well as improving the appreciation of cultural and natural heritage of the area.

Under this conception the rural community “Santa Fé de Galán” located in Guano canton Chimborazo province, is a rural area which principal income source is agriculture, followed by agro-industrial practices, and livestock, lesser extent. This parish, as several rural areas, shares cultural aspects and festivities aimed to keep traditions alive, while the tourist aspect, in development yet, includes the most outstanding landmarks of the parish. Likewise, the locality stills keep alive some community practices, which are identified as ways of organization and cooperation, being the “*minga*” and “*cambiamanos*” the most popular, which reflect the principle of solidarity among individuals, families, and community. (Díaz, 2025).

Cultural Manifestations, Development, and heritage preservation

Following this previous insight, Díaz (2025) also highlights the point of diverse manifestations that promote cultural development and heritage preservation in the community. Starting with cultural manifestations, most of rural communities develop activities that involve ceremonies related to their religion and their patrons, in this regard, the parish manifests their beliefs, union, and way of life through festivities and activities such as, *San Francisco de Asis Festival*, *Baby Jesus Festivity*, the *Parish Founding Festival*, and some cultural practices including the preparation of *Chicha de Jora*, traditional dishes, and collaborative works that were mentioned before.

Heritage preservation, as well as cultural manifestations on rural areas are organized and developed generally by local government institutions, in this case by GAD parroquial. These institutions usually are responsible of preserve locality development in whole areas, so that in case of preserving natural heritage, projects of tourism and agriculture improvement were developed to promote and preserve landscapes and their richness. In the case of Sata Fé de Galan, treasures such as, *Willis Waterfall*, the Natural Viewpoint of Barrio Centro and the *Iglesia de San Francisco de Asis*, constitute a significant source of tourism to be explored. Having this into account, other project that was carried out during this time in collaboration with UNACH is the English instruction for people of the sector, which help them to learn English using contextualized content that encourages them to be open for new interaction, experiences; while promoting local production and heritage through ICT giving them the chance to increase their opportunities (Signes-Pont et al., 2022).

2.3.3 Indigenous Students and Alternative Teaching Strategies

2.3.3.1 Educational Reality in Ecuador

Rural Students' challenges in Learning English

(Blanco & Argudo, 2025) expose that in rural settings a great variety of problems affect English language instruction. The first factor that showed up is the mited access to qualified English teachers, which leave students with weak foundations and learning gaps. In the same way, the insufficient exposure to language and the limited resources that deny students' the opportunity to practice at home and reinforce content by themselves as English cannot be learned beyond classroom. This added to the reduced number of hours of English instruction (3 hours per week) limited the development of speaking and comprehension skills, generating low confidence and fear of participation among learners.

Under this conception, the lack of opportunities to learn and use English generates students' decrease of motivation. Even though learners consider English as important for future opportunities and interaction with the globalized world; others struggle relating it to their immediate reality because they do not perceive English as really useful due to it is not related to their context and daily life. This issue makes students to prioritize other subjects over English, generating a bad attitude towards learning it (Blanco & Argudo, 2025).

The permanent disconnection of English from realities affects not only students attitudes respect to the target language, but also learners' performance at language use, making them appear below the established level stipulated for the education system. In this case students from Básica Elemental (2 EGB) to Básica Media (7 EGB) they must manage English from a Pre A1 to A2.2 level, while Básica Superior (8- 10 EGB) and Bachillerato (1st, 2nd, and 3rd years) must

go from A1 to B1.2 levels. However, the abilities and the performance itself of language does not reach the standard (Ministerio de Educación, 2016).

Limitations of Contextualized Learning Application

Based on (Villa, 2023) work, language learning in rural areas of Ecuador presents a high deficiency. This issue, is particularly linked to teachers, which are possible not prepared to work in places with these characteristics, and may cause the content excluding of those environments as well as the disconnection from students' realities. Based on this issue the implementation of contextualized learning provides a solution to motivate students learning by using things they recognize.

Following the ideas described by (K.c, 2024), contextualization helps students on identifying importance of topics and learning, combining theory with practice in real-world settings while reinforcing knowledge. Nevertheless, the application of this methodology faces several limitations in rural contexts such as, the large size of class, teaching materials that must be previously designed for each class, classroom management, time, and teachers' resistance to change traditional methodologies which difficult learners' adaptation to new scenarios. Additionally, students' participation and motivation can be affected due to the fact that a new dynamic can stimulate extroverted and confident students to participate, while the introverted ones keep at shadows with fear of making mistakes. In this regard, teacher must be alert about when and how the implementation is carried out since it can benefit instruction can also affect emotional and motivational part of learners.

2.3.3.2 Culturally Relevant Pedagogical Approaches

Culturally Responsive Pedagogy

Cultural responsive pedagogy refers to the pedagogy that value learners cultural reference in teaching and learning, making it relevant and promoting students' attainment, cultural competence and critical-sociopolitical consciousness (Khoo & Huo, 2022).

(Ibragimova & Allanova, 2026) establish the key principles of CRP, being the first the recognition of students' cultural background aimed to design relevant learning activities based on students' background knowledge, which generates in them sense of respect, and value of their costumes and own culture. Similarly, the creation of inclusive classroom environments celebrates diversity, which encourages students to feel free of being themselves by teachers and classmates support in order to foster positive attitudes and relationship that enhance learners' sense of belonging. Taking this into account, it is necessary to remark that the design of learning materials must reflect diversity among cultures and perspectives, as they can engage and broaden learners' understanding about the world that is surrounding them.

The implementation of this approach implies not only positive attitudes, but also encourages participation and the development of communication skills, which linked to critical thinking lead to compare perspectives, and reflect about their own beliefs, placing students to participate and interact into diverse social and professional contexts. (Ibragimova & Allanova, 2026)

Influence of Cultural Relevant Approaches in Learning English

The implementation of Cultural relevant approaches in the EFL classroom, more than mean a new opportunity to connect with roots, implies the promotion of meaning learning, which lead students to feel accepted, motivated, and receptive towards the target language instruction because this setting encourages them to get involved in the class and activities maintaining motivation and connection to their reality, particularly in rural settings (Cortés et al., 2024).

It is clear that culture influences learning in more than one sense, so cultural approaches that states culture as a relevant part in learning also influence the way learners learn. In this regard, not only students are affected by its influence, but also teachers are; learn and understand cultural and linguistic needs of a diverse population implies teachers have the opportunity to get input from multicultural backgrounds, developing a positive impact in teaching, learning, and training. Educators in this sense become efficient in preparation by cultivating between students social and interpersonal relationships as well as promoting equity and a new way of educate (Sarpong, 2024).

2.3.3.3 Experiential Activities with Intercultural Focus

Experiential activities for many people are reduced to purely outdoor or hands-on activities. Nevertheless, also includes simulations, role plays, and task-based activities that include cognitive and affective engagement of learners to foster confidence and motivation as pillars that help to shape the usage of target language. To integrate experiential grounded activities in classes it is necessary to follow several phases in which those can impact better. The integration starts activating prior knowledge, then during the main activities teacher must facilitate language practice and analysis, to close reflecting on the learning experience (Sengar, 2023).

The author supports some pedagogical practices that align with experiential learning, such as collaborative learning to foster cooperation and communication while enhancing problem-solving abilities. Similarly, task, inquiry-based learning, reflective practice, and authentic assessment encourages learner to investigate, and generate independent knowledge by incorporating reflection and critical thinking about their learning experiences, seeking how are

they aligned to their realities and the practical application language has on those specific contexts.

According to the ideas presented for (Knutson, 2003) projects applied into classroom can indicate time-consuming. However, the sensation of ownership and the control of the project students are developing, lead them to empower and create a positive perception about their role as language learners. Through the development of activities that include practical skills required for the completion of the project (video, poster, interviews, writing) students not only learn and practice linguistic aspects of language, but also they develop cognitive and soft abilities (critical reflection, self-evaluation, leadership, teamwork).

Insights from (Lara Velarde et al., 2022) states that communicative activities such as role-play, picture describing, personal experiences, debates, problem-solving and information gap constitutes an essential tool when bosting learners' oral production as they engage the use of language with purpose, as well as increase their motivation, and makes easier language use in real situations. Additionally authors establish that the usage of this activities in EFL class provide more than exchanging ideas, the chance to negotiate meaning and promote fluency, and other speaking subskills while also developing critical thinking, decision making, reasoning, moral concerns, and social interaction.

In this regard, the implementation of experiential activities with intercultural focus, bases its pedagogical approach into communicative activities (role-playing, simulations, projects, discussions) game-based tasks, and hands-on materials., puzzles, art projects, and environmental activities that promote authentic interaction and allow students to link English learning to their cultural identities, as well as offer a tangible support that enable them to express cultural content through creative outputs. Under this conception each activity has clear roles with teachers guide, model language, and facilitation of intercultural reflection. Consecutively, these activities aligned resources and evaluation procedures (checklists, oral tasks, and reflective notes) to monitor progress in linguistic competence and sociocultural understanding.

CHAPTER III. METHODOLOGY.

3.1 Research Approach

The research will be developed under a mixed approach which combines quantitative and qualitative approaches to study complex educational phenomena, as they integrate numerical data with contextualized interpretation, providing a comprehensive view of learning processes (Creswell & Creswell, 2023). In the case of the study, the mixed approach allowed the research to focus on analyzing the impact of English Language learning to enhance individuals' sociocultural development, based on the statistical data obtained from the tests (pre-post),

interpreted and supported with qualitative data gathered from interviews about participants' perceptions and experiences of the intervention

3.2 Design

The research followed an embedded design, which, in this case, allowed qualitative data to complement and explain the main component, quantitative statistical results, providing a more complete understanding of the intervention's impact (Cueva Luza et al., 2023). In this study it was used to determine the impact of English learning through pre- and post-tests while simultaneously collecting qualitative information on how students experience and perceive this learning, allowing understanding both, the outcomes, and the cultural processes behind them.

Within the quantitative approach, the research took a pre-experimental design, it allowed researcher to determine the effect of an intervention on a single group without using a control group (Creswell, 2014). In here, the quantitative component (predominant) involves pre- and post-tests applied to the 10th EGB class to assess changes in students' English proficiency and sociocultural awareness. While in the qualitative side, (complementary) the narrative design was used to explore students' perceptions and experiences regarding their English learning process and its sociocultural impact. As it focused on collecting and interpreting personal stories to understand how individuals make sense of their experiences within a social or cultural context. This approach was suitable for this study because it allowed the researcher to capture the meaning, cultural perspectives, and personal reflections of students (Merriam & Tisdell, 2016).

3.3 Type of Research

This study lies on the applied nature, as it sought offering practical and contextualized solutions to solve problems (Hasanthi, 2017), in this case to increase levels of Cultural Awareness while learning English adapted to the context, addressing students' real educational needs. At the same time, it adopted an interpretive posture since it aims to understand participants' perceptions, and experiences about the intervention and its sociocultural impact, which aligned with Krmar's (2022) view, states that interpretive research examines subjective realities and social interactions to generate a deep understanding from participants view in regard to a new experience.

3.4 Research Method

The methods used were descriptive statistics and biographical-narrative.

Descriptive statistics was used to summarize, organize, and present numerical data collected from pre- and post-tests. In this study, they allowed the researcher to measure changes in students' English proficiency and sociocultural awareness, identify patterns, and determine the magnitude of improvement after the intervention. Descriptive statistics provides a clear,

objective view of learning outcomes and make it easier to compare pre- and post-intervention results (Creswell, 2014)

The biographical-narrative method was used to analyze participants', experiences, and perceptions collected through interviews and focus groups. In this study, it made possible the researcher to understand how students experience English learning and its impact on their sociocultural development, capturing personal meaning, cultural context, and identity. This method supports the interpretive goal of qualitative research, connecting numerical results with lived experiences (Merriam & Tisdell, 2016).

3.5 Collecting Data Techniques and Instruments

The technique applied for the first and third objective was the test (pre- and post-). Which are systematic instruments used to measure knowledge, skills, or abilities in a specific area (Creswell, 2014). For the study, the information collected was about the participants' current level of English proficiency and sociocultural awareness. As a result of this, the researcher compared pre- and post-test results to determine the impact of the intervention on students' learning.

The test to determine English Proficiency was based on the Initial English Language Proficiency Assessments for California (ELPAC) framework which was selected due to its task-based structure with a rigorous and reliable design for diagnosing and monitoring progress of English Language learners across four skills. While the official California Department of Education (CDE, 2025) framework is used for school placement through academic content, this study adapted the content to preserve the validity of the pedagogical intervention. Thus, the adapted version of ELPAC for grades 9–10 included information related to the parish cultural elements gathered from Díaz (2025) research work, as part of the project “*Enseñanza del Ingles para la Construcción de la Identidad Cultural*”

The adaptation used the original structure of the test as well as its evaluation criteria and interpretation of results. Implemented as a pre-test and posttest with 19 items assessed listening, reading, writing, and speaking skills, while capturing incremental language gains. Receptive skills were evaluated through multiple choice items, while productive skills used rubrics with evaluation criteria based on clarity, coherence, and lexical range. Scores were summed, presenting a maximum raw of 41 points, which were mapped onto the official triad proficiency scale of Initial ELPAC. (CDE, 2025). Under this classification, it compresses performance into three macro levels: Novice English Learner (0-20), Intermediate English Learner (21-30), and Initial Fluent English Proficient (IFEP) (31-41). Higher scores indicate stronger English proficiency, while lower scores reveal areas needing improvement and reinforcement.

It is important to remark that ELPAC is not aligned with CEFR as it does not look classify students' levels of performance, but also to identify their progress in English proficiency. Nevertheless, the levels of the test could have an estimated equivalence of levels according CEFR, which at the same time consider the level students are supposed to reach in 10th EGB according Ecuadorian curriculum. The test equivalence in the respective intervals is: Novice English Learner (A1.1), Intermediate English Learner (A1.2 – A2.2), and IFEP (B1.1- B1.2)

On the other hand, cultural awareness level instrument was based on the Cultural Awareness Scale (CAS) with several variations to adapt it to the context, the adapted instrument measured individuals' sociocultural awareness through 22 items distributed into five domains (General Education Experience (GEE), Cognitive Awareness (CA), Relational Interest (RI), Cultural Interaction (CI), and Contextual Pedagogy (CP)). It used a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree). Results were interpreted by summing subscale scores, where high agreement and punctuation reflects strong awareness and openness, while disagreement may indicate areas needing targeted development, in this case the scale includes two reverse items, which must be counted by the inversion of score (Cieślak et al., 2025). The adaptation of this scale for the study allows researcher the establishment of three ranges of cultural awareness: high, medium, and low; to visualize students state before and after the intervention.

To achieve the second objective, observations were carried out to capture behaviors, interactions, and emotional responses of individuals (Hatch, 2002). Here, the information reflected students' engagement, participation, and reception of the activities, that helped teacher to make decisions about activities based on students' reactions. They were conducted during classroom sessions using an observation guide to help the researchers adapt the activities to participants' needs and ensure cultural relevance.

Finally, to accomplish the fourth objective, interviews and focus groups were applied. to gather participants' experiences, perceptions, and reflections in depth (Merriam & Tisdell, 2016). In this case, these techniques helped to understand participants' perceptions and experiences of how English learning influences their sociocultural development. The semi-structured interviews and focus groups were conducted in Spanish and small groups, following an interview guide and thematic script. The interview guide was composed by three types of open-ended questions; ice-breaker, focus, and projection; while the thematic script contained three thematic blocks to discuss English learning experiences, identity and sociocultural development; and worth of activities and future ideas. All of this, aimed to ensure consistency and richness of the qualitative data.

3.6 Populations and Sample

The population chosen was the 10th EGB students of the “Unidad Educativa José Antonio Lizaraburu” academic term 2025-2026 because, in general, students of this level can analyze English language and the way it is taught, being aware of the cultural implications as well as those that learning a new language represent. In this regard, they were chosen because of their understanding capacity and exposure to different cultures through social network interaction and the fact that they come from diverse rural backgrounds directly linked to indigenous people.

The sample was not used in this study because the population is relatively small.

3.7 Data Analysis Techniques

The first technique used to analyze the quantitative data was descriptive statistics analysis. Which involves summarizing, organizing, and presenting numerical data to identify patterns, trends, and changes over time (Creswell, 2014). In this study, it was applied to analyze pre- and post-test results using measures such as:

The mean $(\bar{x} = \frac{\sum x}{n})$, standard deviation $(SD = \sqrt{\frac{\sum (x - \bar{x})^2}{n-1}})$, and percentage change $\% Change = \frac{(Post - Pre)}{Pre} \times 100$. Additionally, gain scores ($G = Post - Pre$) were calculated to determine individual and group improvement. Through these descriptive indicators, it was able to evidence students' progress in English proficiency and sociocultural awareness, allowing for a clear comparison between baseline and final performance after the intervention.

Subsequently, for qualitative data, thematic narrative analysis was conducted. “This type of analysis involves identifying, analyzing, and reporting patterns (themes) within data, connecting them to the research questions and participants' experiences” (Braun & Clarke, 2006). Here, observations, interviews, and focus groups were transcribed, categorized into preestablished themes (engagement, participation, reception of the activities, perceptions and experiences), and triangulated between sources to ensure the credibility and reliability of the findings. This process helped the researchers to understand students' experiences, perceptions, and sociocultural development, linking the qualitative insights to the quantitative outcomes, providing a comprehensive view of the study's impact.

CHAPTER IV. RESULTS AND DISCUSSION

This section of the research focuses on evidencing the most meaningful findings of the investigation. The chapter is structured into three main blocks, which highlight each one of the achievements reached regarding objectives. Initially, it presents the quantitative results gathered from tests (pre-post) to showcase the impact of English language learning on students' sociocultural development. Subsequently, the next block describes the intervention phase, which reflect the pedagogical process carried out using experiential learning activities during twelve sessions and the responses of students to them, providing significance to the quantitative results. Eventually, the last block shows the participants' reports regarding the intervention, pointing out specifically their experiences and perceptions.

Consecutively, this section is opened by presenting the journal and progress of students into to fields (English Proficiency and Cultural Awareness) evidenced through tests.

4.1 English Abilities Enhanced and Cultural Awareness Strengthened

The results gathered from the English Proficiency Test (ELPAC adapted) and the Cultural Awareness Scale (CAS) in this section indicate the participants' initial levels at the two main variables of the study, and the progress they presented after the implementation of experiential and intercultural learning activities to determine their impact on sociocultural development.

Under this structure, the section starts with English proficiency diagnose, in which table 1 presents an overview of pre-test individual results based on the total score obtained over 41 points. Taking this into account, and being based on the preestablished scoring ranges, students were classified according to the level they achieve.

Table 1.

Individual students' scores at diagnostic English Proficiency Test (ELPAC)

SS	Listening /7	Reading /6	Writing /13	Speaking /15	Total /41	Level
S01	4	5	5	0	14	Novice English Learner
S02	3	4	2	2	11	Novice English Learner
S03	6	6	3	6	21	Intermediate English Learner
S04	7	5	8	6	26	Intermediate English Learner

S05	7	6	7	4	24	Intermediate English Learner
S06	7	6	4	2	19	Novice English Learner
S07	5	3	4	1	13	Novice English Learner
Mean	5.57	5	4.71	3	18.29	Novice English Learner

Performance Levels Distribution		
Level	Frequency	Percentage
Novice English Learner	4	57.1%
Intermediate English Learner	3	42.9%

As Table 1 shows, students were evaluated through their performance at the four English skills, where most of them ranked under a range from 11 to 26 points, where the course global score correspond to 18.29, which indicates an ELPAC Novice English Learner level. Brown (2007) explains that early intermediate learners have problems with the precision of the information they want to share and are not spontaneous at the moment of practice during interactions.

As noted in Table 1, most of the participants (57.1%) stuck at novice English learner level. This suggests that educational practices are not aligned at all with students' necessities and language development, in other words, students learn the minimum required, which situates them in the basic language stage. From Tomlinson et al. (2003) perspectives, this happens due to the lack of alignment between educational practices and learners' language development that may limit their opportunities to improve linguistic abilities and communicative competence.

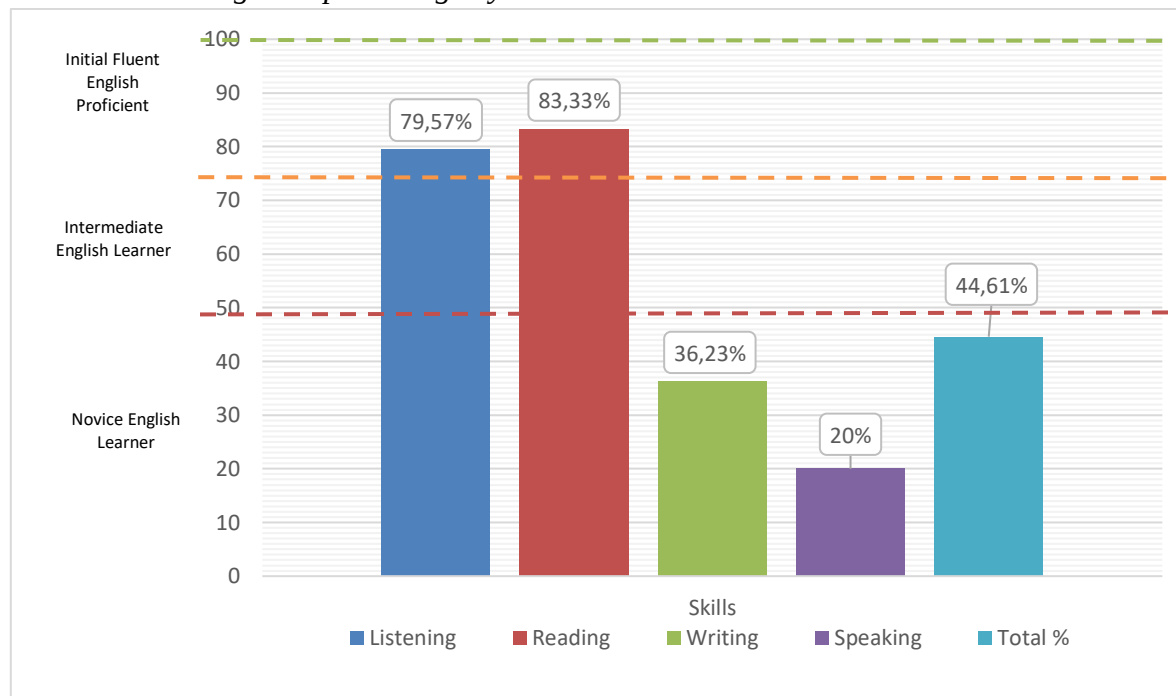
To deeply examine this phenomenon, table 2 discriminates the scores by skill; thus, areas of improvement were identified.

Table 2.
Pre- test ELPAC global percentage by skill

Skill	Mean	Maximum	Percentage (%)	Level
Listening	5.57	7	79.57%	Initial Fluent (IFEP)
Reading	5	6	83.33%	Initial Fluent (IFEP)
Writing	4.71	13	36.23%	Novice English Learner
Speaking	3	15	20%	Novice English Learner
Total	18.29	41	44.61%	Novice English Learner

Figure 1.

Pre- test ELPAC global percentage by skill



As exposed in Table 2 and figure 1, although scores in listening and reading pointed out Initial Fluent levels, the whole population presents struggles in language production sections (writing and speaking), being these the lowest scores of the test (36.23% and 20% respectively).

The findings denote that learners have a basic-regular understanding of English, reflecting the passive nature of learners, as they have good receptive skills with highly limited language production. In this regard, it is notable that students presented extreme hardship when articulating complete sentences in speaking due to the lack of vocabulary they possess limiting them to apply the language appropriately and effectively in a real context with a communication purpose (Lillis, 2005). At this stage, learners in Ecuador have to be able to understand and produce information related to everyday life, personal experiences, social issues, cultural topics, and academic content using appropriate vocabulary and grammatical structure (Lengua Extranjera – Ministerio de Educación, Deporte y Cultura, 2016)

Similarly, the necessity of improvement in writing is present, because, while it is true they internalized basic concepts of grammar, the need of improvement remains in areas such as, expressing ideas accurately, making comparisons, and managing spelling; which carry the same value as communication itself, since without being clear when communicating the competence disappears. Specifically, when written communication lack clarity, coherence, or accuracy, the communication cannot complete their purpose that is share information between pairs and it reduce significantly the presence of basic grammatical knowledge. (Taş & Khan, 2020)

Shifting the focus to sociocultural awareness, Table 3 presents the global initial results of CAS, this scale evaluated cultural awareness levels across five domains (general education experience (GEE), cultural awareness (CA), relational interest (RI), cultural interaction (CI), and contextual pedagogy (CP)) that reveal participants conceptions of their own culture as well as others.

Table 3.

Individual students' scores at diagnostic Cultural Awareness Scale (CAS)

SS	GGE /25	CA /20	RI /15	CI /25	CP/25	Total /110	Level
S01	13	11	12	20	18	74	Medium
S02	16	14	11	13	18	72	Medium
S03	13	15	14	15	18	75	Medium
S04	21	16	15	17	13	82	High
S05	20	16	15	16	20	87	High
S06	13	18	12	19	21	83	High
S07	16	15	15	18	21	85	High
Mean	16	15	13.43	16.86	18.43	79.71	Medium

Performance Levels Distribution		
Level	Frequency	Percentage
Medium	3	42.9%
High	4	57.1%

In terms of sociocultural awareness, students as group obtained a score of 79.71, which places them at a medium level, close to the high range. It reflects that, even when they have notions about culture and its implications in several contexts, they struggle with certain areas that may affect their comfort. Additionally, this scenario suggests that students show positive attitudes toward cultural diversity, including respect, openness, and interest in their own and other cultures (Penna, 2023; Moran, 2001).

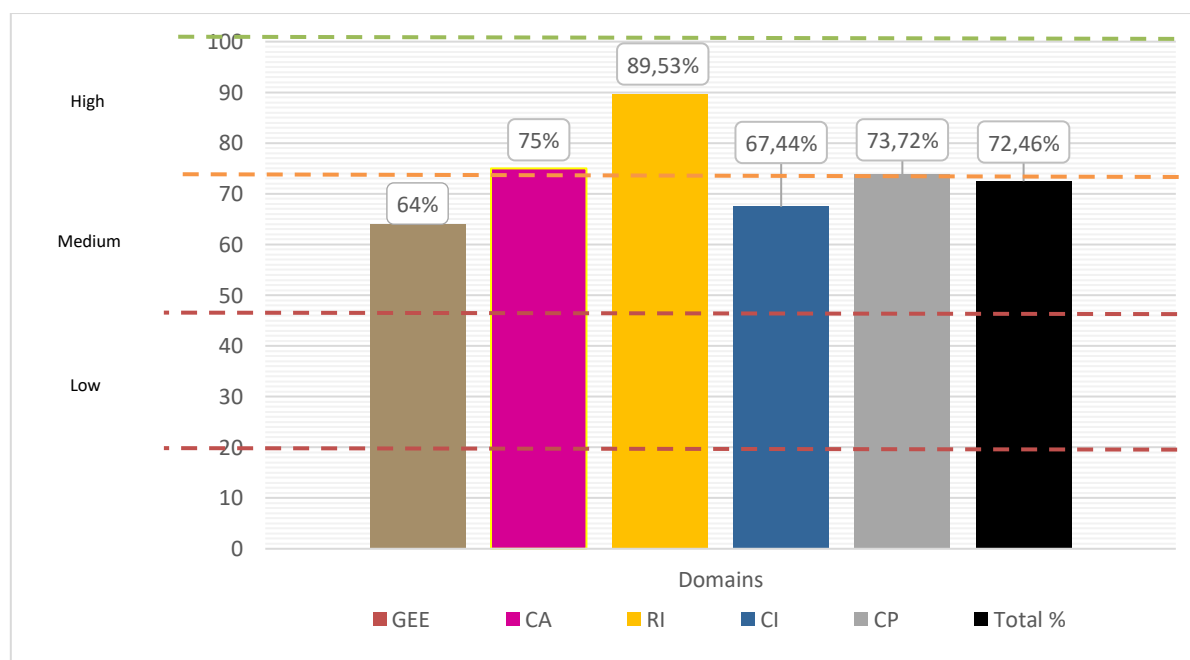
In the same tone of English proficiency analysis, Table 4 and Figure 2 present a detailed summary of scores per scale's domain to visualize the field in which students present difficulties related with culture convivence.

Table 4.
CAS global percentage by domain

Domain	Max	Mean	Percentage %	Level
GEE	25	16	64%	Medium
CA	20	15	75%	High
RI	15	13.43	89.53%	High
CI	25	16.86	67.44%	Medium
CP	25	18.43	73.72%	Medium
Total	110	79.71	72.46 %	Medium

Integrated Domain Analysis	
Dimension Type	Domain
Strongest	RI (Interest)
Developing	GEE, CA, CI. CP

Figure 2.
CAS global percentage by domain



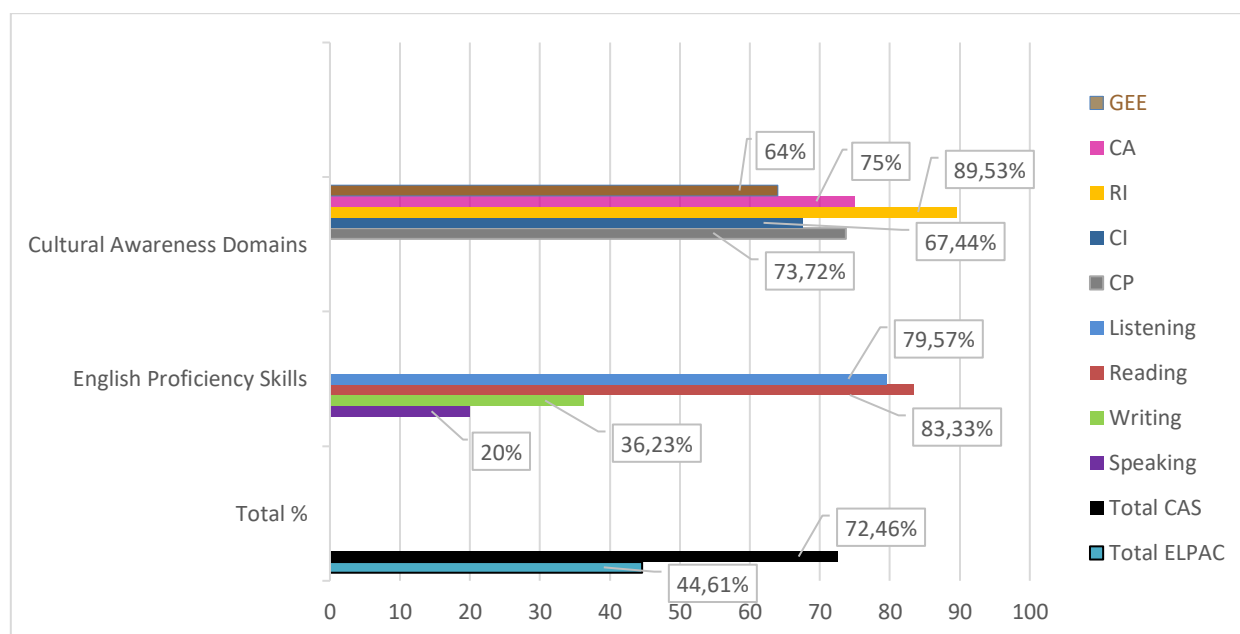
The results show that Relational Interest (RI) reached the highest level among subscales, reflecting students' willingness to engage with other cultures. Meanwhile, the other domains remain at a medium level constituting the areas to improve. Additionally, in the reverse items (5, 15) aimed to evaluate cultural exclusion and discomfort with diversity most of students

showed disagreement, which means they do not perceive exclusion in their environment and feel comfortable with diversity, indicating a generally strong development of intercultural sensitivity, respect, and cultural recognition (Banks, 2014).

Having clarified this, the figure below provides a general overview of the diagnostic phase of the two variables of study with the global results about participants' observed levels.

Figure 3.

English Proficiency and Cultural Awareness global levels



The results show a stark contrast between students' sociocultural awareness and their English proficiency. Participants confirmed a moderately strong understanding of the cultural aspects but many found it difficult to communicate these ideas in English. The explanation of this fact is that students already participated in two phases of the project “*Club de Alfabetización en Inglés para niños, adolescentes y actores de la economía popular y solidaria de las parroquias rurales del cantón Guano during the period 2025-2028*” that promotes intercultural logics for learning English while enhancing cultural identity.

To contribute with the project initiatives, a pedagogical intervention of 12 sessions was designed, to prioritize the development of productive language skills through communicative and contextualized learning experiences and activities. The intercultural content provided a meaningful and familiar context that encouraged students to use English in more authentic ways, while the constant practice of communicative tasks served to reinforce the linguistic areas that were still at developing levels. Therefore, the intervention aimed not only to improve the students' English proficiency but also to help them to communicate cultural knowledge confidently and increase their sense of belonging.

After 12 sessions of intervention using experiential intercultural activities, tests were administered again, showing positive responses in English performance as Table 5 indicates.

Table 5.

Individual ELPAC global comparison pre vs post

SS	Pre-Test Score	Pre-Test Level	Post-Test Score	Post-Test Level	Gain	
S01	14	Novice English Learner	35	Initial Fluent (IFEP)	+21	
S02	11	Novice English Learner	22	Intermediate English Learner	+11	
S03	21	Intermediate English Learner	30	Intermediate English Learner	+9	
S04	26	Intermediate English Learner	33	Initial Fluent (IFEP)	+7	
S05	24	Intermediate English Learner	32	Initial Fluent (IFEP)	+8	
S06	19	Novice English Learner	20	Intermediate English Learner	+1	
S07	13	Novice English Learner	22	Intermediate English Learner	+9	
Global Comparison Pre-Post Tests						
Mean		Percentage		Level		Mean Gain
Pre	Post	Pre	Post	Pre	Post	
18.29	27.71	44.61 %	67.59 %	Novice EL.	Interm. EL	+9.42
Gain Results						
Mean Gain				+9.42 points		
Percentage Increase				+22.98 %		
Relative Gain				+51.5 % (increase from the beginning)		
Level Progression				Novice EL - Intermediate EL		

In terms of English proficiency, the statistical results show a clear and significant improvement. The mean score increased from 18.29 in the pre-test, corresponding to an Early Intermediate level, to 27.71 in the post-test, reaching an Intermediate one. This represents a gain

of +9.42 points, (22.98%) which indicates a substantial level of progress in students' language development. Moreover, this improvement is not only reflected in the numerical increase but also in the progression among proficiency levels. Students who were initially situated in the Early Intermediate proceeded to Intermediate; similarly, those at the Intermediate level reached the Early Advanced. This shift demonstrates that the implemented activities were effective in facilitating advancement to higher levels of English proficiency rather than only reinforcing prior knowledge.

Similarly, the variability of the results also provides relevant information about the progress achieved. The post-test with a standard deviation (SD = 6.18) indicates a moderate dispersion, which suggests that although all students showed improvement, the degree of progress varied among participants. Some students achieved higher gains and reached advanced levels, while others progressed at a slower rate but still demonstrated measurable improvement. Despite these differences, the overall increase in the mean score confirms a consistent positive trend across the group.

Now, similar to the diagnose stage, Table 6 and Figure 4 shows a detailed comparison of ELPAC tests per skill.

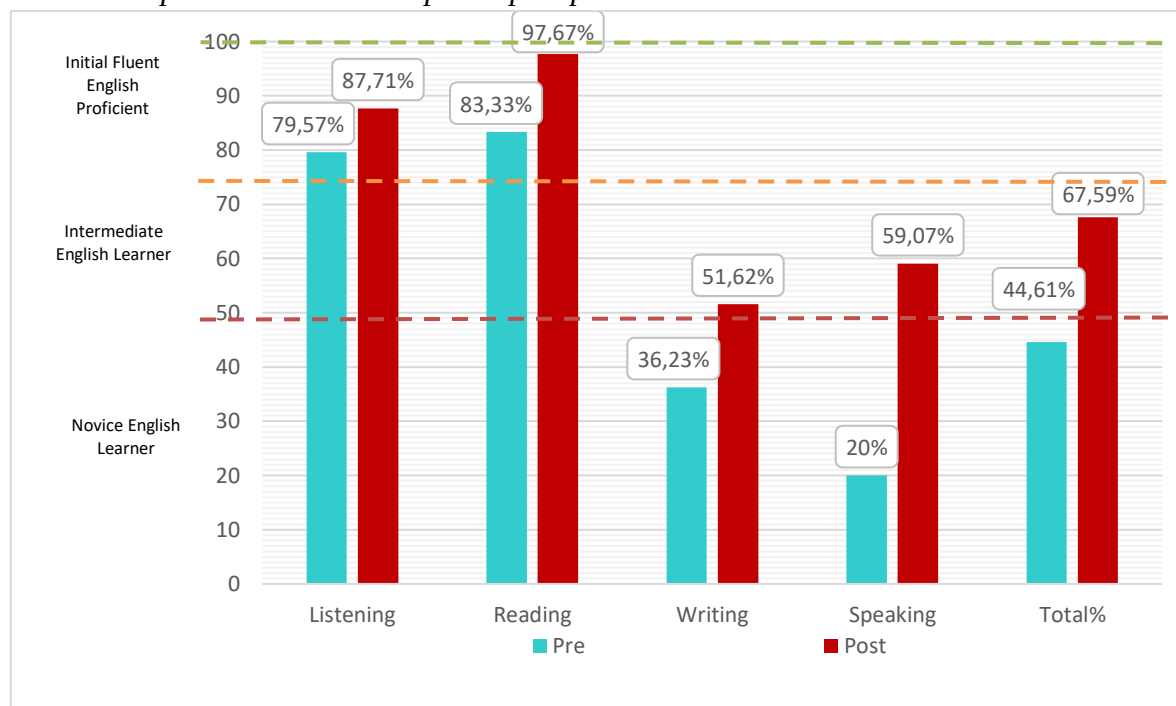
Table 6.

Global comparison ELPAC test pre vs post per skill

Skill	Maximum score	Pre- Test Mean	%	Post- Test Mean	%
Listening	7	5.57	79.57%	6.14	87.71%
Reading	6	5	83.33%	5.58	97.67%
Writing	13	4.71	36.23%	6.71	51.62%
Speaking	15	3	20%	8.86	59.07%
Global Difference					
Pre test				Post test	
44.61%				67.59%	
Difference				+22.98%	

Figure 4.

Global comparison ELPAC test pre vs post per skill



This progress remained on the style of activities developed during the intervention. The integration of activities such as, role-playing, group, and communicative tasks as well as interactive exercises helped students to use English in real-life situations. (Richards, 2014). These activities show their effectiveness in improving speaking and writing skills, as it is showed in students' great improvement in speaking. Despite that learners, cannot express their ideas well yet in writing, they can now organize their ideas better, than before, indicating a continuous and gradual evolution in this area.

Now, moving to sociocultural awareness, the results also show a positive progression as Table 7 indicates.

Table 7.

Global comparison CAS pre vs post

SS	Pre-Test Score	Pre Level	Post-Test Score	Post Level	Gain
S01	75	Medium	67	Medium	-8
S02	82	High	89	High	+7
S03	74	Medium	77	Medium	+3
S04	87	High	91	High	+4

SS	Pre-Test Score	Pre Level	Post-Test Score	Post Level	Gain	
S05	72	Medium	80	Medium	+8	
S06	85	High	90	High	+5	
S07	83	High	89	High	+6	
Global Comparison Pre-Post Tests						
Mean		Percentage		Level		Mean Gain
Pre	Post	Pre	Post	Pre	Post	+3.58
79.71	83.29	72.46%	75.72%	Medium	High	
Gain Results						
Mean Gain				+3.58 points		
Percentage Increase				+3.26%		
Relative Gain				+4.5 % (increase from the beginning)		
Level Progression				Medium - High		

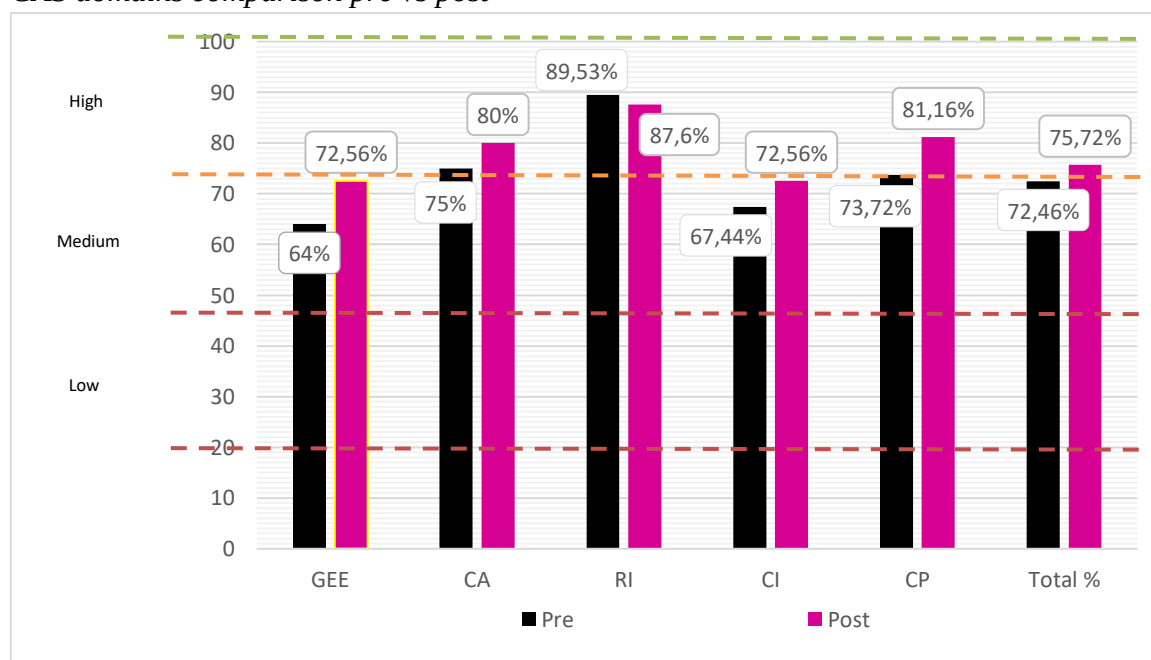
The mean score increased from 79.71 (pre-test) (medium level) to 83.29 (post-test) (high level), with a gain of +3.58 points. Although the rise seem small compared to the gain of English proficiency, it also shows a significant improvement because students were close to reach the high level in the initial stage. This shift from a medium to high levels reflects again the effectiveness of intervention and the implemented activities to strengthen the sociocultural awareness of participants through English.

Additionally, as in the last case, the standard deviation in the post-test (SD = 8.99) indicates a moderate variability, which suggest that participants experienced diversity of progress in this field. Nevertheless, the increase in scores and the shift of levels affirm again the positive impact of intervention, aside from one student that presented a decrease in total score, which could be consequence of self-consciousness regarding the openness to learn about him and others, taking into account that not the whole people react in the same way when facing different scenarios, realities or experiences. (Fritz et al., 2002).

Giving a deep view to the different domains that the scale implements, the improvement in several areas is also evidenced in Table 8.

Table 8.*CAS domains comparison pre vs post*

Domain	Maximum Score	Pre- Test Mean	%	Post- Test Mean	%
GEE	25	16	64%	18.14	72.56%
CA	20	15	75%	16	80%
RI	15	13.43	89.53%	13.14	87.60%
CI	25	16.86	67.44%	18.14	72.56%
CP	25	18.43	73.72%	20.29	81.16%
Global Difference					
Pre test			Post test		
72.46%			75.72%		
Medium			High		
Difference			+3.26%		

Figure 5.*CAS domains comparison pre vs post*

As Table 8 and Figure 5 indicate, cognitive awareness (CA) and contextual pedagogy (CP) domains advanced to high levels, suggesting students' improvement in understanding cultural implications through learning experiences based on their realities. Similarly, general educational experience (GEE) and cultural interaction (CI) show less strong improvements,

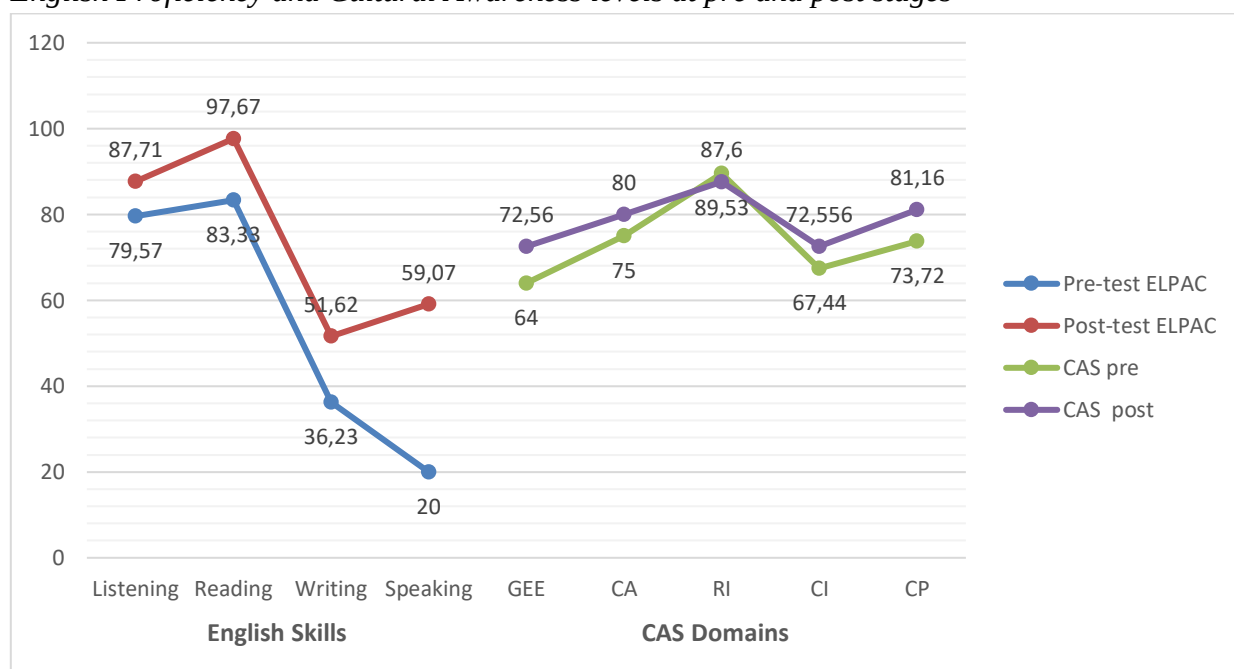
remained at a medium level because of the local reality that limit this areas' development in its totality.

Conversely, relational interest (RI), stuck at high level with a slight decrease, indicating students' disposition to be culturally engaged, as well as motivated into focus on themselves first, which enhances their sense of belonging.

Likewise, the analysis of reverse items provides information regarding this progress, showing positive attitudes of students when thinking about cultural exclusion and discomfort with diversity. Although some neutral responses were founded, the overall trend confirms that students became more inclusive and respectful with cultural diversity. Finally, Figure 6 presents the track of students' progress from the initial stage to the final evaluation across the two variables of study.

Figure 6.

English Proficiency and Cultural Awareness levels at pre and post stages



Pre- and post-test data reveal a strong correlation between improved English proficiency and sociocultural awareness and the intervention phase, particularly the experiential essence of activities incorporated into the classes.

Regarding English proficiency, the slow growth of students' capacity to plan and communicate ideas is reflected in the improvement in language production domains, despite some accuracy issues. Furthermore, the individual gain scores highlight notable improvement

among pupils unable to reach the next proficiency level, therefore stressing their development in communication performance and confidence. Receptive skills also show a significant difference from the start, suggesting an improvement in four skills.

From the perspective of sociocultural awareness, the increase from medium to high levels points to the fact that events successfully connected English instruction with students' daily lives and experiences. Since so many events were based on local community material, including customs, cuisine, games, community components, and group activities, pupils were able to grow to recognize their cultural legacy and the value of being welcoming to all. This clarifies why certain high scores maintained their high levels in several situations, such relational interest, which indicates consistency in positive attitudes instead of a deficiency of progress.

These results taken altogether suggest that the educational intervention based on intercultural English learning advances not only linguistic or competence growth but also major events resulting in socioeconomic evolution. The second section of this chapter examines the intervention stage, the experiential activities carried out, and the students' reactions to them throughout the whole phase in order to present a clear picture of how these advances were accomplished through the process.

4.2 From Fear to Cheer: A Path Made of English, Culture and Experiences

At the early stages of intervention students did not present the expected interest on improve their skills, showing passive behavior, lack of initiative, and minimal interaction, especially in traditional or less dynamic activities. However, as experiential strategies were incorporated using approaches, such as outdoor games (three feet race, mini market recipe, hide and seek, I spy hopscotch), collaborative tasks (puzzles, word search, find treasure, creating posters), role-playing (simulations, charades), and project-based activities (creation of posters about traditional food and collages of community), there was a clear improvement in students' engagement and participation since they started to show interest, initiative and question about the topic or how to improve something concrete. Likewise, activities that involved physical movement, real-life context, and interaction with peers generated higher levels of motivation, initiative, and collaborative learning.

To start with, first lesson it centered attention on vocabulary introduction using the common topic of ingredients, including those which are representative of community such as, onion, pumpkin, guinea pig, salt, broad beans, cheese, and a great variety of food items known for students. Here, teacher used pictures as visual support, while practicing pronunciation, and meaning connotation through written questions. However, the visual support was insufficient, as learners showed low interest and no participation, most of them show little initiative, but overshadowed by insecurity and lack of confidence, problems identified previously. This

session evidenced that traditional vocabulary presentation alone was insufficient to motivate students or encourage active language production. However, it served as an important starting point to identify students' initial attitudes and difficulties regarding English learning (Pruvli, 2014).

Advancing to the next session, students participated in a trivia activity focused on ingredients and their characteristics, including color, shape, and taste in order to recall information of the last session. Rewards were incorporated to increase motivation and participation. Different from the last session, students demonstrated high interest and engagement, since they looked predisposed to answer questions because of the competitive essence of activity. This practice led students to interact while reminding the previous vocabulary, and promoting their voluntary participation creating a sensation of comfort in using English on class. This activity contributed also to enhance meaningful recall of vocabulary by enjoyable interaction (Vinuesa, 2002)

The level of interaction increases with the third session, which implemented a role-play simulation where students acted as cooks and tourists in a restaurant setting. Learners used vocabulary related to ingredients, flavors, and cooking verbs such as cut, boil, peel, and serve while describing traditional dishes like *fanescas*, *papas con cuy*, broad beans with cheese, *chicha de jora*. Although students initially showed nervousness and insecurity when speaking, participation improved through collaborative group interaction. The activity promoted oral production in contextualized situations connected to local gastronomy and intercultural content (Vinuesa, 2002). Students gradually attempted to express ideas and describe food using English vocabulary and Spanish fillers. This session contributed to developing speaking skills while encouraging learners to recognize the cultural value of traditional food.

Moving to the next stage, the "Finding Treasures" activity was developed outdoors through a three-feet race combined with questions related to tastes and textures such as sour, sweet, crunchy, and soft which help students to describe dishes. Students worked collaboratively to locate hidden envelopes and solve challenges while moving as a team. The outdoor and movement-based approach generated high engagement, motivation, and participation among participants (Byram, 2020). Students actively communicated, asked questions, and collaborated to complete the activity successfully. In addition to reinforcing vocabulary and comprehension, the session reduced classroom tension and promoted positive attitudes toward English learning (Gay, 2010). The intercultural vocabulary used in the activity also strengthened students' connection with local food and sensory experiences.

Following this model and being based on results of simulations, in the following activity students participated in an outdoor mini-market simulation using representative ingredients from their community to recall information. Learners worked in groups with a fictional budget to purchase ingredients and prepare traditional dishes and drinks such *caldo de pollo* and *chicha*

de jora. As they their vocabulary about food and ingredients having in mind the ingredients they needed, during the activity there were integrated other expressions used in real daily contexts like “how much is this?” for asking about costs. High engagement and participation were observed, especially because students connected English learning with familiar cultural experiences (Richards, 2014). Collaborative work encouraged communication, discussion, and decision-making among group members to create a final product (recipe poster). The practice enhanced both sides of intercultural learning regarding communicative skills and sociocultural consciousness, promoting a appropriate recognition and valuing of local traditional gastronomy among English learning environments.

Being the middle of the intervention itself it was the moment to evaluate students’ production of language, so the second part of the mini-project was focused on oral presentations of the posters created in the previous session. Students described traditional dishes, ingredients, and preparation processes using visual support. Although learners already knew the vocabulary, many still demonstrated anxiety and nervousness during oral presentations (Luo, 2024). Participation was mainly obligatory rather than spontaneous, and students avoided prolonged speaking. Nevertheless, the activity allowed participants to practice pronunciation, vocabulary recall, and structured oral production. Despite the difficulties observed, the session evidenced gradual progress in confidence and speaking performance compared to the initial stages of the intervention.

After that presentation, it was necessary to calm students and make them feel relaxed creating memorable experiences of learning. Consequently, the outdoor hide-and-seek activity integrated vocabulary related to textures, ingredients, and cooking verbs to recall the information of last presentation without pressure. Each student received a secret word that needed to be guessed during the game for the seeker. The activity generated high engagement because students associated English learning with movement, competition, and collaboration. Learners actively interacted, supported each other, and used clues connected to intercultural vocabulary. Participation increased naturally, and students demonstrated greater confidence when speaking informally with peers. The dynamic environment reduced anxiety and promoted spontaneous language use, contributing positively to vocabulary retention and communicative confidence (Vygotsky, 1978).

Being demonstrated the knowledge of the first topics in sessions of recall, it was time to open to new vocabulary, that is why eighth session was developed outdoors in a natural environment where students closed their eyes, identified surrounding sensations, and later represented them through drawings. Vocabulary related to nature and community elements such as volcano, mountain, flowers, grass, and water was introduced through the “I Spy” game. Here, although students showed tiredness after some time, participation remained high and collaborative throughout the activity. Learners exchanged ideas, described environmental

elements, and demonstrated curiosity about the intercultural content presented. The quiet and reflective atmosphere helped to reduce anxiety and pressure, allowing learners to share their thoughts freely, while linking new vocabulary with their background and experiences.

Due to the tiredness the activity presented in the past session it was decided to use the flipped classroom, so in session number nine students created drawings of their community and labeled them using English vocabulary related to places and environmental elements such as church, forest, school, waterfall, and volcano. Using the flipped-classroom approach, learners described their drawings while classmates guessed the represented elements. In here high engagement and participation were observed because students worked with familiar and meaningful content directly connected to their daily surrounding. Learners actively practiced pronunciation, vocabulary explanation, and questioning strategies in English (Nieto, 2004). This session strengthened speaking confidence and reinforced identity by encouraging students to value and represent their own community through English.

Now, taking into account that past session was developed in classroom it was necessary to carry students out to play. The activity number ten was the “Hopscotch Puzzle: Ordering Words Through Riddles” which as an outdoor activity combined physical movement, riddles, and spelling exercises through a hopscotch circuit. Students solved intercultural riddles and ordered letters to form vocabulary words related to tourism (waterfall, view point, church), animals (cow, duck, horse, wolf), ingredients, and community places. High motivation and enthusiasm were observed during the activity, as learners remained focused on instructions and problem-solving tasks. As (Hall, 1976) establishes, students collaborated, competed positively, and created strategies to complete challenges successfully. The activity strengthened spelling, reading, vocabulary recall, and teamwork while simultaneously promoting positive emotional experiences connected to English learning.

Being close to the end of intervention it was suggested a collaborative in/out door activity, the “Word search: Find the words acting them”, here students created word searches using vocabulary related to traditions and festivities such as carnival, Christmas, “*Prioste*”, and “*Finados*”. Through body language and acting, students represented words while classmates guessed the correct answer. Although some students initially showed low initiative while designing the word search, participation increased significantly during the acting phase. Learners demonstrated creativity, collaboration, and effective non-verbal communication which is a key element in developing communicative competence (Lillis, 2005). The activity reduced speaking anxiety because students could communicate ideas through gestures and movement. Additionally, it reinforced intercultural awareness by incorporating local traditions and festivities into English learning.

To close with intervention stage, the last session implements an intercultural-based version of the popular trivia “Who Wants to Be a Millionaire?” centered on traditions,

interculturality, and real community life situations. Students performed different roles through the activity, being contestants, helpers, and jury members by answering to different questions distributed into categories related to festivities, cultural practices, and common problems (in community- family); which promoted enthusiasm and free participation, making feel learners comfortable discussing these topics in English. This activity also increased confidence for expressing ideas and opinions in collaborative spaces that can overcome fear of speaking while reflecting progress on communicative and sociocultural dimensions.

Overall, the intervention itself offered a clear panorama about the gradual significant evolution in both dimensions' development. Although initial meetings showed passivity, low engagement, motivation, and insecurity when using English, the integration of experiential collaborative and contextualized activities, changed students' attitudes towards language. During the process, learners lived and experienced a transformation not only in linguistic and communicative skills such as manage of vocabulary, speaking, writing; but also strengthening bonds with local traditions, cultural identity, meaningful situations and improving participation, confidence, and positive interaction. The positive findings observed during classes indicate that learners perceived the intervention as dynamic and culturally relevant for learning English.

In order to generate a better understanding about participants perceptions of activities and their impact on linguistic and sociocultural development, the next section presents students' voices regarding pedagogical intervention as it is necessary to comprehend the way they learn and discover their own world.

4.3 From Rural voices to New Choices: Students Experiences and Perceptions

Learning with Culture

While the quantitative results evidenced improvement in both variables, interviews and group discussions revealed the reasons behind those changes through students' voices, which were translated to English after their collection and codification. The interpretation of participants' perceptions and experiences made it possible to understand how the intervention influenced not only students' English development, but also their sociocultural awareness and attitudes toward learning, as they perceived experiential and intercultural activities as more meaningful because they connected English with familiar realities, interaction, and community experiences. Learning becomes more effective when learners actively participate and relate knowledge to real-life contexts (Kolb, 1984), which was reflected throughout the intervention.

From these insights, one of the main findings was the radical shift in student's attitudes during English classes. In there, several participants expressed that before the intervention their perception of English was linked to repetition, difficult, and boring because lessons were not based on contextual context. However, there was a change in their perceptions when active learning with activities such as, games, outdoor tasks, and cooperative/collaborative dynamics

were integrated. Participants said that after applying this, classes became “...more entertaining” (FG-S02, 2026) because they could “...go outside and learn by playing” (INT-S03, 2026) and “...share with classmates” (INT-S07, 2026). These insights, linked to the experiential nature of activities indicates an amplified student’s engagement and participation that leaves behind traditional an old-fashion approaches, and seeks improving motivation and active learning. (Dewey, 1938).

Participants voices add that this intervention increased their feeling of confidence, and communicative skills, specifically in area of speaking and vocabulary acquisition. Even though current theory and research remarks that difficulties in writing and oral development are present yet, learners became aware of their improvement in communicating basic ideas using English, showing their predisposition to learn. Some participants stated that they could “...speak a little more” (INT-S01, 2026), while others mentioned that they were now “...more relaxed to speak” (FG-S03, 2026) and that activities helped them lose “...the nervousness” (INT-S05, 2026). These perceptions are significant considering that the diagnostic phase revealed fear and insecurity during speaking tasks. Reduced anxiety and positive emotional environments facilitate language acquisition and participation (Krashen, 1982), which explains the greater confidence observed during the intervention.

Pointing to another important contribution of participants, they convinced about meaningful and easy English learning using familiar cultural content. Learners expressed continuously that concepts, vocabulary, and general understanding about topics turned simple when including traditions, gastronomy, places, and elements of the parish into lessons. Several students mentioned that it was “...easier because we already knew the meaning” (FG-S01, 2026) and that they learned “...faster with things from here” (FG-S06, 2026). Likewise, participants recognized activities such as drawings, riddles, recipes, and community-based games as the most effective for connecting English with their culture. Contextualized learning environments facilitate comprehension because students relate new knowledge to previous experiences and familiar realities (Banks, 2014).

The findings additionally revealed a process of cultural reflection and identity reinforcement. At the beginning, many students believed that local traditions or community practices were not especially relevant because they formed part of their daily lives. Nevertheless, learning those same elements through English made students rediscover and value aspects of their culture that were often normalized or overlooked. Participants highlighted activities related to gastronomy, drawings of the parish, and traditional games as opportunities to “...learn what exists in the community” (INT-S03, 2026) and recognize “...the customs we have here” (INT-S07, 2026). Therefore, contrary to separate themselves from their roots, learners confirmed a restored appreciation for their customs and surroundings. Establishing that this kind pedagogical

approaches based on local knowledge help to enhance identity and sociocultural awareness (Banks, 2014).

Similarly, students began to perceive English as more useful within their social context. At the beginning of the intervention, many participants considered English unnecessary because it was rarely used in the community. However, through discussions, intercultural comparisons, and activities connected to tourism and local products, learners started associating English with future opportunities for themselves and their parish. Students mentioned that English could help “...for tourism here in Willis [a local waterfall] (FG-S01, 2026), “...to communicate with more people” (INT-S01, 2026), or even “...to promote [white] onion products” (FG-S06, 2026). Even though participants recognized English as not useful at all in their current context, they also accept progressively the fact that this language can improve their opportunities in academic and professional fields, as well as their community strengthen. Thus, they become more involved in language learning when perceiving strong associations among future opportunities of progress and language (Norton, 2013).

Participants additionally emphasized the importance of collaborative learning and group interaction during the intervention. Many students associated teamwork activities with local community practices such as “*mingas*”, where cooperation and collective support are fundamental values. Participants explained that activities helped them “...cooperate like in *mingas*” (INT-S03, 2026) and work together similarly to “...when we help at home or with parents” (INT-S02, 2026). This demonstrates that students did not perceive English learning as an isolated academic process, but rather as a collective and socially connected experience. Learning is strengthened through interaction, collaboration, and shared participation (Vygotsky, 1978), which explains the positive reception of group-based activities throughout the intervention.

In close, the analysis of personal and group discussions demonstrates that students perceived the intervention as meaningful, motivating, and culturally relevant. Participants recognized improvements in vocabulary, speaking confidence, participation, and understanding of their own culture. More importantly, they interpreted English as a tool capable of connecting their community realities with future opportunities and intercultural communication. Therefore, the findings suggest that experiential and intercultural activities were effective not only for improving language learning, but also for promoting sociocultural reflection, identity reinforcement, and greater engagement with English in rural educational contexts.

All in all, the findings presented throughout this chapter demonstrate that the implementation of experiential and intercultural activities generated positive effects on both participants’ English proficiency and sociocultural awareness. The comparison between the pre-test and post-test results evidenced measurable progress in communicative abilities, particularly in speaking confidence, vocabulary acquisition, and participation, while the sociocultural scale

reflected greater appreciation of local identity, cultural reflection, and openness toward intercultural understanding. Likewise, classroom observations, interviews, and focus groups confirmed that students perceived learning as more meaningful when English was connected to their own realities, traditions, and community experiences. Although some difficulties remained, especially in writing accuracy and oral fluency, the intervention contributed to transforming students' attitudes toward English, reducing anxiety, increasing motivation, and reinforcing their sense of belonging and cultural value. Therefore, the results suggest that experiential and culturally contextualized methodologies can become effective pedagogical alternatives for promoting both language learning and sociocultural development in rural educational contexts.

4.4 Discussion

The analysis of the results demonstrates how the use of contextualized learning and intercultural activities can provide a huge impact on both English learning and sociocultural growth of learners during the sessions. In this case, quantitative data showed the improvements of learners in English Proficiency and sociocultural awareness. In another hand, qualitative evidence provided a better understanding of how students noticed and experienced these changes. These discoveries support the argument that learning a new language is more than only learn grammar; it is also a social and cultural process closely connected to personal experiences, interactions with other people in everyday life, and especially identity (Norton et al., 2020).

In the diagnostic sessions the participants showed limitations in English skills, especially in areas such as writing and speaking. Also, students showed loss motivation and lacked of confidence at the moment of use the language in front of their peers. It is closely aligned with studies conducted in rural areas, where English is perceived as an irrelevant part of students' everyday life and sometimes it is not important for future expectations (Pomavilla, 2023). As mention by several learners, English is unnecessary for they because people in their community prefer to use their main language and not a foreign language like English. According to Alsaawi and Almuhim (2023) English commonly is disconnected from learners' contexts, it can generate feelings of distance and exclusions that reduce students' engagement. In comparison, the intervention of the present research included content linked to local culture, which helped students see English as a resource to communicate what they know about their community, culture, and for a better self-representation.

During the sessions there was a significant improvement observed in English proficiency, especially in vocabulary development and confidence when students speak, it supports communicative and experiential views of language learning. All of the scores recollected from the post-test reflected a increase in the level of the language, students from early intermediate managed to move forward to an intermediate level, also the interviews showed the willingness of students to communicate in the target language. These findings are

connected with Salmanova (2025), who argues that students in a communicative environment can be more spontaneous and it reduce the fear of making mistakes by the implementation of meaningful interaction with classmates. In the same way, Wang (2015) demonstrates that communicative approaches improve communicative competence because learners can practice and use language in real life situations instead of memorize only grammatical rules. For this reason, activities such as role-plays, outdoor games, riddles, and collaborative task give learners opportunities to use English in a meaningful way with contextualized communication.

Even with these positive results, some difficulties in areas such as writing accuracy and formal oral production are continuously evident. Even though students showed improvement at the moment of expressing their ideas, they continue encountered challenges with grammar, spelling, and sentence organization in the target language. This result is supported by Salmanova's (2025) who argue that communicative methodologies often are centered on fluency and interactions than on linguistic accuracy. In this sense, the intervention suggest that communicative competence can continue developing even when learners have not yet successfully complete control of language structure, especially in contexts where the target language is limited.

The present findings reinforce constructivist perspectives because it emphasizes that learning through experience and contextualized situations. During the intervention students frequently reported that they learned better with the usage of activities that included familiar cultural elements they know such as traditional foods, community spaces, local celebrations, and natural surroundings. All of these results support the principle that mentions that the knowledge is made by previous experiences and meaningful engagement with the environment (Ramadhan & Umamah, 2024). This is aligned with Piaget's theory of discovery learning helps explain why activities that involves collaboration, problem solving, and movement can increase participation and retention of information. Students continuously connected new vocabulary and communicative practices with their own experiences and realities.

During the intervention Vygotsky's sociocultural theory within rural educational settings was really relevant because the continuous interaction between classmates, collaborative games, and guided participation to improve the acquisition of the new language contributed to both language development and increased self-confidence in students

According to Vygotsky (1978) learning takes place by social interaction and scaffolding within meaningful contexts. This was noticed during group activities, where learners supported each other while solving riddles, and completing outdoor activities and challenges to acquire English as a foreign language. These findings are concordant with Nair (2024), who argues that collaboration while learning a new language reduce anxiety and enhances participation. During this activities student linked teamwork activities to local practices such as "*mingas*",

demonstrating how community values and social interaction is a part of the process of learning a new language and learning process.

Another important result was the improvement of sociocultural awareness and the reinforcement of cultural identity of participants. In contrast to the conventional idea that learning English may weaken local cultures, during this intervention the opposite effect was achieved. Learners expressed their satisfaction of learning English through the usage of their own traditions, gastronomy, landscapes, and customs. These findings support in a good way and demonstrates how language and culture are interconnected elements involved in identity formation (Jabbar, 2024)

Similarly, Romanowski (2017, as cited in Jabbar, 2024) said that the usage of learners owns cultural roots to teach a new language allows to value the identity while building communicative connections with other culture. Students must not perceive English as a replacement of their culture; instead, they must to recognize it as a form to share, promote, and communicate it. (Narváez et al., 2026).

This finding also supports the discussions about English education in rural settings. Other researchers argues that the global dominance of English may lead to cultural displacement and linguistic imperialism (Phillipson, 2018; MacDonald, 2023), the present study demonstrates through the findings that culturally responsive methodologies can enhances rather than weaken local identity. In the same vein, Angelo et al. (2022) argues that the incorporation of local culture into the learning process gives inclusion and reinforces cultural belonging. Consequently, the intervention appears to depend not only on teaching English but also on doing through practices that respect and reflect students' cultural realities during the learning process.

Additionally, the results showed the development of a critical understanding of the role of English in students' communities and future goals. At the beginning of this study the participants considered English as an irrelevant tool for their future lives because it was not commonly used in the parish. During the progress of the intervention, learners change their mind, commonly they associate English with opportunities related to tourism, communication, higher education, and local economic development. The change reflects how the usage of the principles of critical pedagogy can change the perspective of people, in this case language learning means of empowerment and social participation rather than merely an academic requirement (Freire, 1977). According to Reagan and Osborn (2001) education should provide an access to broader opportunities without abandoning one's own cultural identity. Many students reflect about tourism in their community, promotion of their culture, and future educational aspirations suggest that English can be used as a tool for visibility and development rather than an externally imposed language or just to complete an academic requirement.

From a humanistic perspective this explain the favorable response to the intervention. Students commonly mentioned their feelings of enjoyment, confidence, emotional comfort, and the reduction of anxiety during experiential activities. It demonstrates that the meaningful learning happens when cognitive and emotional areas are addressed together in supportive learning environments (Tasnim & Ahmed, 2022). Likewise, Hamzah (2024) noted about students-centered experiences connected to learners' interest and realities can contribute to the motivation and improve self-confidence with the development of social skills.

Overall, the discussion of this research presents that experiential and intercultural approaches are effective alternatives form to teach English in rural settings because with a good usage of this both language learning and identity can improve the participation, confidence, and community life of students. These findings are aligned with Duque et al. (2024) who argues that bilingual and intercultural education have to promote sociocultural understanding when learning is linked to local experiences, and students' identity. In the same way, this study confirms many challenges previously identified in the literature, including limited writing skills, limited exposure to the target language outside the classroom, and the need of contextualized learning. (Cross & Morales, 2023). Therefore, the intervention produced encouraging results, its long-term success depends on how teachers adapt pedagogical resources, teacher training, and educational policies that genuinely support interculturality, identity, and community-based learning for students in rural contexts

CHAPTER V. CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

- The diagnostic phase revealed that although students presented a good level of cultural awareness due to their previous participation in the project, their English proficiency remained at a basic level, specifically in productive skills, caused by passive instruction that limits learners' possibilities to learn English in a meaningful way. Thus, it indicated the necessity of developing language competence by using the intercultural knowledge they already possess.
- The execution of 12 experiential and intercultural lessons successfully demonstrates how overcome the limitations identified during the diagnostic stage. By contextualizing lessons in local cultural content, cooperative work, outdoor activities, and community-based experiences, students considerably increased their motivation, participation, confidence, and engagement; being actively involved in learning process while using English as a tool for real communication and recognizing the value of their cultural.
- Contextualized learning experiences helped and supported language improvement and development while students simultaneously reflected and understanding their cultural identity, traditions, and community knowledge demonstrating how it can impact positively in improving both areas.
- Participants perceived the implemented activities as highly meaningful, motivating, and relevant to their realities. Their feedback indicates that the intervention contributed to improve students' confidence when using English for communication while appreciating the local culture, and accepting this language as a tool for communication, cultural representation, and future opportunities.

5.2 Recommendations

- English teaching in rural contexts should focus on students' sociocultural knowledge as a starting point for language instruction to support the development of productive skills with minor difficulties.
- English language instruction should integrate more activities linked to experiences and interculturally grounded to create meaningful learning opportunities and growth in both dimensions.
- Educational institutions and teachers should promote the use of teaching methods where students can feel the connection with daily lives and local contexts (contextualized experiential methodologies) to endorse the development of practical language skills while reinforcing sociocultural growth of students and communities.
- Students' opinions and experiences should be taken into account by teachers to prepare and assess lessons, as they can ensure that learning is motivating, relevant, and connected to learners' realities.
- Future research paths should replicate and expand this type of intervention with larger populations, longer implementation periods, and different educational contexts to further explore the relationship between English language learning and sociocultural development through experiential and intercultural approaches.

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7. ANNEXES

1. Pre test English Proficiency



UNIVERSIDAD NACIONAL DE CHIMBORAZO
-Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros-



PRE-TEST ENGLISH PROFICIENCY – ELPAC DESIGN ADAPTATION

Name:

Date:

Course:

Teacher:

Objective: To determine the students' English proficiency levels before the intervention to identify areas of strength and weakness, and guide strategies to enhance their language skills in the context of their community and cultural knowledge.

QUESTIONS

A. LISTENING SECTION (8 min)

Instructions: Listen carefully to the teacher and answer the questions.

Audio 1

Questions:

1. What do people grow in Santa Fé de Galán?

- a) Corn and rice
- b) Onions, potatoes, and beans
- c) Tomatoes and carrots

2. Which animals are risen in the parish?

- a) Cows, sheep, and pigs
- b) Lions and tigers
- c) Dogs and cats

3. Which festival is mentioned in the audio?

- a) Baby Jesus Festivity
- b) Carnival
- c) San Francisco de Asís festival

Audio 2

4. How is the Highland climate?

- a) Hot and dry
- b) Cold and rainy
- c) Warm and humid

5. What natural event affects farming?

- a) Earthquakes
- b) Volcanic ash
- c) Floods

Audio 3

6. How do most farmers grow potatoes?

- a) With modern machines
- b) With traditional methods
- c) With no tools

7. Why has potato production decreased?

- a) Farmers don't like planting potatoes
- b) There is no water
- c) Some fields were changed into cattle pasture

B. READING SECTION (12 min) – TOURISTIC PLACES

Text 1

"Huillis Waterfall is one of the main natural attractions of Santa Fe de Galán. It is located in the La Palestina neighborhood and has a height of about 100 meters. To reach the waterfall, visitors must hike for about one hour along a natural path between high mountains. During the walk, people can observe two ancient trees: the Quishuar, which is more than 200 years old, and the Pumamaqui, which is over 300 years old. The place is ideal for nature lovers, hiking, and photography."

1. How high is Huillis Waterfall?

- a) 10 meters
- b) 100 meters
- c) 300 meters

2. What can visitors see on the way to the waterfall?

- a) Ancient trees such as Quishuar and Pumamaqui
- b) Amusement parks
- c) City buildings

Text 2

“The Natural Viewpoint of Barrio Centro is located at 4,090 meters above sea level and is one of the most visited places in the parish. To get there, visitors walk only a short distance from the central neighborhood. From this point, people can see a wide landscape full of green fields and farms. The most impressive view is the full panorama of the Tungurahua volcano, especially on clear days. The trail is surrounded by vegetation such as ferns, grass, sigse, and romerillo, making it a peaceful place to relax.”

3. What is the altitude of the Natural Viewpoint of Barrio Centro?

- a) 2,000 meters
- b) 4,090 meters
- c) 6,000 meters

4. What is one of the main attractions visible from the viewpoint?

- a) The Tungurahua volcano
- b) The Pacific Ocean
- c) A large city skyline

Text 3

“The Mirador del Volcán Tungurahua is located in the La Palestina community, at an altitude of 3,600 meters above sea level. Visitors can reach it after a short 20-minute ride from the parish center. This viewpoint is especially popular when the volcano is active, because people can observe the crater clearly from this location. From the same spot, visitors can also see several mountains such as Chimborazo, El Altar, Sangay, and Los Illinizas, simply by turning their heads. It is considered one of the most spectacular viewpoints in the area.”

5. How long does it take to reach the Mirador del Volcán Tungurahua from the parish center?

- a) 20 minutes
- b) One hour
- c) Three hours

6. What can visitors see from this viewpoint besides the Tungurahua volcano?

- a) Only the parish streets
- b) Several mountains such as Chimborazo and El Altar
- c) The coast of Ecuador

C. WRITING SECTION (15 min)

Instructions: Write in English. Use complete sentences.

- 1. Write 3–5 sentences about “chicha de jora”. Include what ingredients it uses and when people usually prepare it.**

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2. Write 3–5 sentences about food customs in your parish. Mention typical dishes, who prepares them, and why they are important for the community.

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3. Write 2–3 sentences comparing two traditional dishes from your parish, explaining which one you prefer and why?

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D. SPEAKING SECTION (10 min)

Instructions: Answer the questions orally. Use 1–3 sentences for each.

1. What traditional games do people play in your parish?
2. Which traditional game is your favorite? Why?
3. Describe one problem that affects traditional games in your community and what people do to keep them alive. (*Ex: lack of participation, use of smartphones, loss of traditions*)

2. Post-test English Proficiency



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UNIVERSIDAD NACIONAL DE CHIMBORAZO

CARRERA DE
PEDAGOGÍA DE LOS
IDIOMAS NACIONALES Y
EXTRANJEROS

POST-TEST ENGLISH PROFICIENCY – ELPAC DESIGN ADAPTATION

Name:

Date:

Course:

Teacher:

Objective: To assess students' progress in English proficiency after instruction, identify improvements and remaining challenges, and inform strategies to further develop their language skills within their cultural context.

QUESTIONS

A. LISTENING SECTION (15 min)

Instructions: Listen carefully to the teacher and answer the questions.

Audio 1

Questions

1. Why do farmers adjust planting schedules?

- a) To follow tradition
- b) To deal with volcanic ash
- c) To increase festivals

2. Which crops are mentioned?

- a) Onions, potatoes, and melloco
- b) Rice and corn
- c) Coffee and sugarcane

3. How do families cooperate?

- a) Only selling crops together
- b) Sharing labor through 'minga' and 'cambiamanos'
- c) Competing for land

Audio 2

4. Who participates in the festival?

- a) Children, adults, and elders

- b) Only adults
- c) Only tourists

5. What is a key purpose of the festival?

- a) To sell products
- b) To strengthen community bonds
- c) To teach English

Audio 3

6. Why do families keep most of the broad beans?

- a) Because they are too expensive to sell
- b) Because they use them as a protein source
- c) Because they cannot transport them

7. What has affected the cultivation of broad beans?

- a) New land use and market needs
- b) A lack of seeds
- c) Too much rain

B. READING SECTION (15–20 min)

Instructions: Read carefully the following text and answer the questions.

Text 1

"Potatoes are grown on 100 hectares, while onions occupy 200 hectares. Farmers rotate crops to maintain soil fertility and reduce damage from volcanic ash. Families keep pigs, sheep, and cows, which provide food and additional income. Water for irrigation comes from rivers and underground caves, which requires careful management."

1. How many hectares are used for onions?

- a) 100
- b) 200
- c) 50

2. Why do farmers rotate crops?

- a) To maintain soil fertility and reduce volcanic ash damage
- b) To plant flowers
- c) To attract tourists

3. What animals are raised for income?

- a) Pigs, sheep, and cows
- b) Only goats

c) Chickens and ducks

4. Where does irrigation water come from?

a) Rivers and underground caves

b) Rain only

c) Lakes outside the parish

Text 2

"The Parish Founding Festival is celebrated every January 21. Music, dances, and a civic parade are organized. Children help prepare refreshments and assist in dances, while adults organize the logistics. The festival showcases local heritage, strengthens social bonds, and preserves traditions."

5. When is the Parish Founding Festival celebrated?

a) October 4

b) January 21

c) December 25

6. What is the main purpose of the festival?

a) To sell food

b) To showcase heritage and preserve traditions

c) To teach English

C. WRITING SECTION (20 min)

Instructions: Write in English. Use complete sentences.

1. Write 3-5 sentences about potatoes with guinea pig and explain its preparation and when people usually eat it.

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2. Explain in 3-5 sentences how *potatoes with guinea pig* is connected to local farming, and why this dish reflects the work of the people in your parish.

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3. Compare *potatoes with guinea pig* with another dish from your parish. Say how they are different and which one you prefer.

Use connectors: because, while, however.

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D. SPEAKING SECTION (15 min)

1. What traditional games are still practiced during festivals in your parish?
2. Which game do children enjoy the most in your community? Why do you think they like it?
3. Explain how traditional games help young people learn values such as teamwork, respect, or cooperation.

3. Cultural Awareness Scale (CAS)



UNIVERSIDAD NACIONAL DE CHIMBORAZO
-Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros-



TEST DE CONCIENCIA CULTURAL (CAS)

Nombre: **Fecha:**

Curso: **Docente:**

Objetivo: Diagnosticar la línea base de consciencia sociocultural de los estudiantes e identificar fortalezas y áreas de crecimiento antes de la intervención.

Instrucciones

Lea cada frase y marque con una X la respuesta que mejor refleja lo que piensa o siente. No hay respuestas buenas ni malas; conteste con sinceridad.

Escala:

1 = Totalmente en desacuerdo

2 = En desacuerdo

3 = Ni de acuerdo ni en desacuerdo

4 = De acuerdo

5 = Totalmente de acuerdo

Nº	ITEMS	1	2	3	4	5
I. Experiencia educativa en la escuela (GEE) — 5 ítems						
1	Mis profesores usan ejemplos en clase relacionados con las costumbres de mi parroquia (<i>ayudar en las mingas, saludar a los mayores, etc</i>)					
2	En la escuela tenemos actividades que hablan sobre tradiciones de mi localidad (<i>entrada de la chamiza-rodeo criollo, etc</i>)					
3	En clase me siento cómodo cuando se habla de temas culturales.					
4						

	Creo que en mi escuela se respeta la cultura y las tradiciones de mi localidad, pues los profesores se interesan cuando los estudiantes hablan acerca de ello.					
5	Algunas cosas en la escuela hacen que los estudiantes de ciertos lugares se sientan excluidos.					
II. Conciencia Cultural (CA) — 4 ítems		1	2	3	4	5
6	Creo que mis maneras de pensar y actuar están influenciadas por mi cultura.					
7	Me doy cuenta de cómo los hábitos y tradiciones de las personas influyen en lo que creen y en cómo actúan.					
8	Me doy cuenta de que otras personas pueden interpretar nuestras tradiciones de forma distinta según su cultura.					
9	Entiendo que aprender inglés también ayuda a entender mejor las tradiciones de mi parroquia y de otras comunidades.					
III. Interés y apertura hacia otras culturas (RI — escolar) — 3 ítems						
10	Me interesa aprender sobre las tradiciones y costumbres de otras parroquias o localidades.					
11	Me gustaría participar en actividades donde se muestren danzas, cuentos o juegos de otras culturas además de los de mi parroquia.					
12	Creo que investigar o preguntar sobre otra cultura es importante para comprender mejor nuestras propias tradiciones y las de los demás.					
IV. Comportamiento / comodidad en interacciones (CI) — 5 ítems						

13	Me siento cómodo hablando con compañeros que tienen costumbres diferentes a las mías.					
14	Cuando ayudo en clase, trato por igual a todos los compañeros, sin importar su procedencia o costumbres.					
15	A veces me siento incómodo entre personas que tienen hábitos muy distintos a los míos.					
16	Me gusta trabajar en grupo con compañeros de otros lugares.					
17	Si no entiendo una costumbre de alguien de otra comunidad, prefiero preguntar con respeto para aprender.					
V. Atención intercultural en la enseñanza / contexto escolar (CP) — 5 ítems		1	2	3	4	5
18	Los contenidos de inglés que vemos en clase se relacionan con mi vida y mi comunidad.					
19	En las actividades de inglés se valora lo que yo sé sobre mi cultura y tradiciones locales.					
20	Cuando usamos material para aprender inglés, veo ejemplos que respetan la identidad cultural de mi parroquia.					
21	Siento que el aprendizaje de inglés puede ayudar a mi comunidad si se hace con respeto a nuestras tradiciones y festividades.					
22	Identifico a qué cultura pertenezco y puedo explicar por qué es valiosa y significativa para mi vida.					

4. Observation Guide



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 EXTRANJEROS

OBSERVATION GUIDE

General Data

- **Course / Level:**
- **Date:**
- **Duration of session:**
- **Session #:**
- **Observer Role:**
- **Topic / Observed Activity:**

ITEM	INDICATOR	FREQUENCY			OBSERVATIONS
		Always	Sometimes	Never	
Behaviour	Participates actively in experiential tasks. (voluntary answers, develop tasks without avoiding, keep eye contact)				
	Follows instructions with minimal support.				
	Shows initiative during activities (e.g., volunteers, leads tasks).				
	Demonstrates responsibility with materials and group roles.				
	Stays focused and on task most of the time.				
Interactions	Collaborates respectfully with classmates.				
	Shares ideas related to the intercultural content of the activity.				

	Asks questions or contributes comments that show understanding.				
	Supports peers during group work.				
	Communicates effectively (simple but purposeful exchanges).				
Emotional Responses	Demonstrates reduced anxiety or frustration during activities.				
	Shows interest or enthusiasm during the activity.				
	Displays confidence when participating in intercultural or experiential tasks.				
	Expresses positive attitudes toward learning and cultural topics.				
	Appears comfortable sharing personal or cultural experiences.				

5. Interview Guide



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INTERVIEW GUIDE

Institución:

Fecha:

Lugar:

Hora de Inicio:

Hora de Finalización:

Edad:

Comunidad:

Autoidentificación Cultural:

Oriundo de:

Sexo: M/F

A. Preguntas rompe-hielo

1. ¿Si hoy pudiera tener un superpoder cual sería? ¿Para qué lo usaría? ¿Sería un superhéroe o un villano?

B. Preguntas de enfoque

Percepciones sobre el impacto de las actividades con enfoque intercultural en el aprendizaje de Inglés.

2. ¿Siente que, después de estas actividades, su forma de ver el aprendizaje del inglés cambió? ¿Por qué?

3. ¿Qué cambios ha notado en su capacidad para comunicar ideas en inglés y en su comprensión de otras culturas?

4. ¿Cree que estas actividades le motivaron más a participar y a usar el inglés? ¿De qué manera?

5. ¿Qué descubrió sobre usted mismo o sobre la forma en que aprende después de participar en estas actividades?

Relación entre inglés y desarrollo sociocultural

6. ¿Cómo se sintió al participar en las actividades de inglés donde se hablaba de los elementos

y costumbres de su parroquia?

7. ¿Qué actividades recuerda que le ayudaron a relacionar el inglés con su cultura o con la cultura de otros?

8. ¿De qué manera cree que estas actividades le ayudaron a valorar más su identidad cultural?

9. ¿Cuáles fueron las principales dificultades que enfrentó y cómo cree que las actividades le ayudaron a superarlas?

C. Preguntas de proyección

10. Si en el futuro se implementaran más actividades con contenido de su parroquia en inglés, ¿qué tipo de actividades le gustaría repetir o mejorar?

11. ¿Cómo le gustaría que el aprendizaje del inglés contribuya a su vida y a su comunidad en los próximos años?

6. Thematic Guide for Focus Groups



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THEMATIC GUIDE FOR FOCUS GROUPS

Bloque 1. Experiencias con el aprendizaje de inglés

- ¿Qué actividades del proyecto recuerdan como más significativas o motivadoras?
- ¿Cómo describirían su participación durante las actividades prácticas con enfoque en contenido de su parroquia?
- ¿Sintieron algún cambio en su confianza para aprender o usar el inglés?

Bloque 2. Identidad y desarrollo sociocultural

- ¿De qué formas las actividades les permitieron reflexionar sobre su identidad cultural?
- ¿Cómo creen que las actividades contribuyeron a fortalecer el respeto por su cultura y por otras culturas?
- ¿Notaron alguna diferencia en cómo aprenden inglés cuando las actividades incluyen tradiciones, costumbres o elementos de su propia comunidad?
- ¿Cómo les ayudó la forma en que se realizaron las actividades a aprender mejor y a entender su cultura y otras culturas?"

Bloque 3. Valoración de las actividades e ideas para el futuro

- ¿Qué sugerencias harían para mejorar futuras actividades de este tipo en clase de inglés?
- ¿Cómo creen que el inglés podría apoyar sus aspiraciones personales o comunitarias si se continúa trabajando con este tipo de actividades?