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Rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity development; Ilapo parish.

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DEDICATION

I want to dedicate this research work to my family, as they are and always will be the motor of my life, without them I could not move forward. To Fanny, my mother, for the values and kindness she passed on to me. She truly is one of the most important and purest people in my life. To Alfredo, my father, for the resilience, courage, and dedication he puts into everything he does, he will always be my greatest pride and my role model. To my sisters, Marisol, María José, Daniela, and Karen, who with each of their crazy ideas gave me their help and support. To my brother, Jose, who has always been with me on each of my sleepless nights. To my best friends, Jennifer and Karen, who have had a significant impact on me, being the accomplices of each of the adventures I had on my journey. Thanks to them, I had the courage to keep moving forward. Finally, I would like to dedicate this work to my special person, who has always been there for me and most importantly gets the best of me.

Paola Alexandra Pilco Tierra

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Paola Alexandra Pilco Tierra

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RESUMEN

El presente trabajo busca conocer como la enseñanza de una lengua extranjera, específicamente el inglés, influye en la identidad cultural de la parroquia Ilapo ubicada en el cantón Guano, Ecuador, abordando aspectos clave de su realidad cultural, socioeconómica y turística. En cuanto a la parte metodológica, el estudio adopta un enfoque cualitativo, mediante el cual se recopiló información directamente de los habitantes del sector a través de entrevistas semiestructuradas, complementadas con una revisión bibliográfica. Entre los principales hallazgos, se identificó que Ilapo cuenta con una cultura viva, representada en manifestaciones como las fiestas patronales, el rodeo del chagra y los tradicionales toros de pueblo. Por otro lado, entre los descubrimientos se encontró que dentro de la parte cultural posee una cultura viva, en las cuales nos da las fiestas patronales, rodeo del chagra y los toros de pueblo. Sumado a esto, la parroquia cuenta con una fuerte actividad ganadera como potencial económico y un turismo local centrado principalmente en las visitas a la iglesia. En general, esta investigación destaca que la enseñanza del inglés a través de la cultura refuerza estos tres aspectos culturales clave, así como las habilidades comunicativas en el idioma.

Palabras Claves: Lengua extranjera, cultura, identidad, contexto rural, enseñanza del inglés

ABSTRACT

Cultural identity is recognized as a key aspect when it comes to foreign language teaching and learning where this study seeks to analyze these effects in the Ilapo parish located in Guano, Ecuador, considering cultural, socioeconomic, and touristic aspects. This qualitative study was conducted by gathering information with the help of the parish's inhabitants through interviews and bibliographic reviews. The findings of this study reveal that the parish has a vibrant cultural heritage, which includes patron saint festivals, The Rodeo of the Chagra, and the town bullfights. Alongside this, livestock farming is considered to locals a significant economic force as well as church visits which fortify tourism as well as their economic status. All in all, this investigation highlights that teaching English through the culture of this parish reinforces these three key cultural aspects as well as foreign language communicative skills.

Keywords: Foreign Language, culture, identity, rural context, teaching English

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CHAPTER I

1.1 INTRODUCTION

The rural context is one of the environments that offers a unique setting for teaching and learning English, with focus on the development of cultural identity. In such contexts, students strengthen their sense of belonging and cultural understanding and access new academic and professional opportunities. Integrating English teaching with cultural elements enriches the learning process so that students feel more motivated to learn, allowing them to acquire meaningful knowledge that will help them reduce gaps in unequal and inequitable education in the future (Kramsch, 1993).

Thus, this study seeks to outline the socioeconomic, cultural, and tourist dimensions of the Ilapo parish in order to create microcurricular materials oriented toward the promotion of cultural identity via English teaching and learning. This study aims to reduce the gap between local customs and world societies by enhancing the teaching and learning of English and promoting a deeper appreciation and understanding of cultural identity among rural people.

1.2 PROBLEM STATEMENT

In the field of teaching and learning English, it is essential to recognize our cultural identity and the historical legacy that defines us. For this reason, cultural identity is established as a sense of belonging to a community or social group in which similar cultural traits such as customs, values, and beliefs are shared (Molano, 2007). This identity implies that the group of people recognize themselves historically in their own environment and is manifested through social interactions and the adoption of norms and values (Tajfel & Turner, 1979). Therefore, developing a consistent cultural identity is crucial for people as it seeks to foster their feeling of inclusion and self-confidence.

Knowing who they are and what their roots are enriches the cultural heritage of their people. Furthermore, sharing cultural legacy and identity in a global context can be based on learning a foreign language, such as English. Through the use of this global language, an exchange of knowledge and traditions is achieved, as well as a greater appreciation of cultural identity in communities. The approach to teaching and learning of English in rural contexts, has immense potential for developing students' cultural pride and identity.

However, it has been identified that in rural contexts, English teaching does not align with local cultural identity. First of all, the effect of globalization on language learning raises significant concerns. Promoting English in standardized educational models that do not consider the multicultural nature of communities contributes to cultural homogenization, that is, the progressive loss of local knowledge and ancestral traditions. Additionally, linguistic colonialism itself is present, based on the dominance of English over local languages and traditions. This phenomenon affects communities because their ancestral practices, worldviews, and traditions are relegated to a linguistic hegemony that prioritizes models that are diverse from their reality. That is, this event alters traditional practices and values, generating an involuntary assimilation of new cultural influences into the local identity.

For this reason, the teaching of English as a foreign language in rural settings must be transformed. This foreign language's fundamental role must be to reinforce local cultural identity rather than suppress it. To achieve this, this research aims to describe the socioeconomic, cultural, and tourism reality of the Ilapo parish for the construction of microcurricular resources focused on the development of cultural identity through the teaching and learning of English.

Alongside this, this study used on-site investigation elements to meet the stated objectives which required a thorough examination of all relevant details shared by the members belonging to the Ilapo parish community. These objectives were established with the aim of creating educational materials that reflect and aid the community's cultural reality and needs. These educational materials seek to positively impact on the community through the use of qualitative methods.

Regarding the organization of the work's content, this research consists of five stages. To begin with, the introductory stage explains the problematic context of the study and its justification. Subsequently, the second chapter contains the background and theoretical framework based on the epistemological foundation of the topic. The third part describes the methodological component, including the approach, level, type of study, and data collection techniques and instruments. Finally, the results and discussion of the work are presented.

1.3 PROBLEM FORMULATION

How can the socioeconomic, cultural, and touristic facts of the Ilapo parish located in Guano canton, Chimborazo province, be utilized to construct microcurricular resources focused on Cultural Identity development through the teaching of English?

1.4 JUSTIFICATION

Nowadays, teaching and learning foreign languages in rural areas faces a challenge of globalization, which contributes to the erosion of local cultures. In this regard, the rise of English as a global language has led to the standardization not only of the language but also of the culture, which in many cases results in the exclusion of ancestral knowledge and traditions. As a result, learning English is surrounded by an excess of elements from non-local cultures, putting local cultures at risk of acquiring a more globalized identity and lose their unique cultural features. In this sense, it is essential to develop learning strategies that allow students to engage in the language without repressing their cultural identity. For this reason, learning English based on the cultural elements of the Ilapo parish aims to offer its inhabitants a communicative advantage in a globalized world without neglecting their cultural and ancestral roots.

In light of this, it is essential to address the need for contextualized English leaning in the educational setting and prevent the imposition of models unrelated to local realities. From this perspective, (Kramsch, 1993) emphasizes that learning a foreign language is more meaningful if it is associated with the learner's culture, as it strengthens their sense of identity and belonging. Similarly, (Byram, 1977) asserts that language teaching should foster intercultural competence so that learners can interact with their environment and the global community. Aligned with this, the research also promotes the United Nations' Sustainable

Development Goal 4 (SDG 4), which seeks to ensure inclusive, equitable and quality education, respecting the sociocultural specificities of each context (Jamebozorg, 2024)

The current investigation is apposite due to it contributes to the field of English teaching and learning by integrating language instruction with cultural identity. Grounded in Freire's (1970) principles of critical education, it emphasizes a cultural and tourism-based approach to language instruction. Developing teaching resources based on the reality of a rural area offers a guiding model for future studies in similar contexts, consolidating both academic and social relevance (Freire, 1970). Additionally, this research has solid bibliographic support among the study variables. It is essential to highlight that the community's residents will enhance their English skills without disconnecting from their culture, as the teaching materials will be adapted to their local environment to encourage meaningful learning. Furthermore, by developing language proficiency among residents' local tourism will present an improvement in its economic development without depriving the authenticity of their traditions.

1.5 OBJECTIVES

1.5.1 GENERAL OBJECTIVE

To describe the socioeconomic, cultural, and touristic facts of the Ilapo parish located in the Guano canton, Chimborazo province, for the construction of microcurricular resources focused on Cultural Identity development through the teaching and learning English.

1.5.2 SPECIFIC OBJECTIVES

- To identify the most relevant socioeconomic, cultural, and tourist data in the study context.
- To determine the academic potential of the information gathered in correspondence with the study target.
- To construct microcurricular resources that enable the teaching and learning of the data obtained, leading to the construction of cultural identity.

CHAPTER II

2.1 RESEARCH BACKGROUND

Nowadays, English is considered the most widely spoken and influential language in the world, but its spread is based on a series of historical events. Initially, its global expansion occurred in the late 16th century because of British expansion (Games, 2008). This period marked the initial stages of English's transformation into a dominant international language, due to colonial expansion, trade, and missionary efforts. As British influence spread throughout the world, English was not only introduced as an administrative language but also integrated into local systems, often at the expense of Indigenous languages. Its prominence continued to increase and reached a significant turning point in the 1950s. During this decade, (Ashcroft, Griffiths, & Tiffin, 2002) mention that postcolonial movements emphasized the importance of preserving local languages and cultures, challenging by colonial powers.

During the 1970s, language teaching methods changed with the apparition of Communicative Language Teaching (CLT), a method that goes beyond traditional and emphasizes the importance of real-world interaction and communication (Hymes, 1972 in Xin, 2007). The growing need for functional language proficiency, particularly in global business and diplomacy, contributed to the widespread adoption of CLT in educational institutions. In the words of (Hall, 1994), this same period emphasized the constructed nature of cultural identity, highlighting how language plays a central role in shaping individuals' perceptions of themselves and others. These statements had broader implications not only for sociolinguistics but also for the way that English was taught and understood in different sociocultural contexts.

During the 1980s, language teaching continued to change with the new content-centered approach. This approach combines language study with subject-specific content, helping students improve their language skills while engaging with relevant educational materials as well as the four language skills using real-world materials (Richards & Rodgers, 2014).

In contrast to traditional English language instruction, Content-based learning encourages critical thinking, comprehension, and contextualized use of the language, making it a more holistic educational model. Furthermore, during this time globalization and technological advancements began to shape English's role as an international lingua franca, reinforcing the need for innovative teaching strategies.

In addition, the 1990s marked a crucial moment in Ecuador's sociopolitical landscape, particularly regarding indigenous rights and language policies (Becker, 2010). The emergence of the "Pachakutik" movement was an important milestone in the recognition of Indigenous voices, driving social, political, and educational reforms. This movement, whose name evokes change and renewal, played a key role in transforming national policies toward multiculturalism. As a direct result, Ecuador's 1998 Constitution recognized the country as a multiethnic and multicultural nation, establishing a legal framework to protect and promote Indigenous languages and traditions (Becker, 2010). Simultaneously with these events, global debates about linguistic imperialism and educational equity gained strength, reinforcing the need for policies that support linguistic diversity (Castillo & Cairo Carou, 2002).

Entering the 2000s, digital communication tools, multimedia resources, and online learning platforms created new opportunities for students to engage with the language in a more interactive and innovative way (Warschauer & Meskill, 2000). The incorporation of technology into language learning has resulted in easier access to educational materials as well as the creation of more interactive and personalized learning experiences. As well as this, a greater emphasis was placed on integrating intercultural competence within language teaching classrooms, underscoring the importance of understanding cultural perspectives alongside language skills (Warschauer & Meskill, 2000).

During 2008, Ecuador went through a massive change within its educational reality where recognition of indigenous cultures and languages was strengthened, providing appropriate space for new reforms in bilingual education. (Ministerio de Educación, 2017). Part of this initiative includes cultural awareness, the use of communicative and innovative methodologies as well as strengthening communicative aspects of foreign language learning, reflecting commitment to preserving linguistic diversity. Therefore, The Ministry of Education recognized the need for educational programs tailored to Ecuador's various ethnic groups, which lead to the development of 14 National Bilingual Intercultural Curricula for Basic General Education and the Unified General Baccalaureate (Ministerio de Educación, 2017). The groups included in these adaptations were "*Achuar*", "*Ai*" ("*Cofán*"), "*Andwa*", "*Awa*", "*Baai*" ("*Siona*"), "*Chachi*", "*Eperara siapidara*", "*Kichwa*", "*Paai*" ("*Secoya*"), "*Sapara*", "*Shiwar*", "*Shuar*", "*Tsa'chi*", and "*Wao*". By centering education on their languages, traditions, and worldviews, this initiative aimed to promote holistic skill development while fostering a strong cultural identity (Ministerio de Educación, 2016).

As language policies and pedagogical frameworks continue to evolve, it is essential to examine the theoretical foundations that inform contemporary educational practices. From the epistemological foundation, several studies contribute, including "Analysis of Language Policies in Ecuador" by Ana Kathyuska Somoza Montesdeoca, Nancy Johanna Vivero Cedeño, María Fernanda Giler Alcívar, and Dolores Monserrate Alcívar Solórzano, which objective is to reflect on the implementation of Intercultural Bilingual Education in Ecuador, through the use of the mother tongue in formal education. Similarly, the work titled "Cultural positioning and cultural identity as principles of a Content-based education in the class of English as a foreign language" by Benilda Carolina Carvajal Sánchez, which aims to analyze how ninth-grade students at a public school represent their cultural knowledge when developing content-based instruction during English classes. Additionally, the study by Rosa Vargas Calderón and Katia Benavides Romero, entitled "*La enseñanza de lenguas extranjeras a la luz de la identidad cultural*" which purpose is to reflect on the teaching of foreign languages, taking as its starting point the fieldwork conducted in Costa Rica. Information about the interaction between language, culture, and education helps provide a concept of how English language teaching can be comprehensive and contextualized (Becker, 2010).

2.2 THEORETICAL FRAMEWORK

2.2.1 LEARNING THEORIES SUPPORTING FOREIGN LANGUAGE TEACHING AND CULTURAL IDENTITY

Social Constructivism Theory by Vygotsky

As stated by (Shabani, Khatib, & Saman, 2010), Vygotsky's Law made a significant contribution to the understanding of student development in 1962, due to its developmental approach to learning. The author argued that development cannot be separated from the social and cultural context because the only way to explore mental processes is through an understanding of the concept of mediation. Similarly, he points out that cultural elements, ranging from simple things like a spoon to more complex ones such as language, traditions, beliefs, art, and more, form the most important part of a student's psychological development. This perspective has influenced contemporary educational frameworks, such as culturally responsive teaching, which recognizes the importance of integrating students' cultural backgrounds into learning experiences (Gay, 2018).

Sociocultural theory suggests that interactions with others within the educational field, including teachers or peers, play a fundamental role in an individual's cognitive development (Vygotsky, 1978). Based on this perspective, it was stated in 1978 that the presence of a social environment is essential for the creation of meaningful learning because students develop their understanding through collaborative activities. Within this constructivist concept of education, knowledge acquisition is considered interactive and developmental rather than an absorption of information.

Additionally, Vygotsky considers language a fundamental tool for cognitive development. According to (Mercer, 1995), through verbal communication human beings are able to internalize knowledge and apply their skills in real-world situations. This element is indispensable in the acquisition of a foreign language, since interaction and social engagement are recognized as key components of effective learning (Dąbrowska & Divjak, 2019).

In the 1920s, Vygotsky introduced the concept of the Zone of Proximal Development (ZPD), which refers to the difference between what an individual can achieve independently and what they can achieve with the guidance of a more knowledgeable individual (Vygotsky, 1978). The ZPD describes a learner's current level of development and the next level achievable through the use of supportive environments. The main idea of this approach is that individuals learn best in collaborative situations with more qualified members and more developed skills. As Vygotsky stated, a student's cultural development is important when learning. Because of this, people who commit to their cultural identities promote social interaction and mutual respect in such a way that meaningful learning occurs.

Symbolic Interactionism by Herbert Blumer

In the words of Herbert Blumer (1986), Symbolic Interactionism is a sociological perspective that emphasizes the central role of social life in constructing people's understanding and interpretation of how the world and its situations work. In this perspective, three key principles can be distinguished, the first one holds that each human being acts toward specific things based on the meaning they represent for themselves. The second one emphasizes the need for interaction to provide specific meanings to the situations or things that individuals

encounter in their lives. Finally, the third principle states that meanings are not immutable, that is, they vary or change over time as people face new situations (Blumer, 1986).

In this regard, a study by (Aksan, Kisac, Aydin, & Demirbuken, 2009) mentions that Blumer structured his theory around three fundamental principles. One is the principle of meaning, which underlines human behavior, stating that people are guided by the meaning assigned to things. Another principle involves the language, it highlights the significance of language by denoting it as the medium of interaction and transmission of meaning between people. Lastly, the principle of thought established that people draw on their prior experiences or knowledge to develop communication.

Critical Theory by Paulo Freire

Within this setting, the imposition of a dominant language and culture can contribute to the suppression of local cultures or cultural homogenization (Pennycook, 2017). Freire's insights are particularly significant when examining the teaching of English in contexts where cultural identity is at risk. This Freire-influenced pedagogy guides educators to facilitate discussions about the implications of English language learning for students, as these actors critically analyze how acquiring a new language expands their opportunities while simultaneously challenging their cultural autonomy.

Freire's theory's cornerstone is the idea of "conscientización," or critical consciousness, which is the capacity of people to see and question the sociopolitical and economic contradictions determining their life. In guiding students to discover the communicative advantages of the English language as well as its sociocultural ramifications, English language teaching is very important. By interacting with a global language, this method helps students to appreciate their native culture and resist cultural assimilation, thereby valuing their linguistic legacy (McLaren, 2015).

In addition, this method aligns significantly with culturally inclusive teaching practices, allowing students to bring their own cultural experiences into the classroom. In this way, they are not only passive recipients of foreign cultural norms, but also active participants in the preservation and appreciation of their own heritage so that they can defend their cultural rights (Giroux, 2019).

Freire's Critical Theory further holds that one should view education as a means of opposing cultural domination. Especially when English is linked with power, modernity, and advancement, there is a danger in teaching English as a foreign language that pupils may come to consider their own culture as lesser than English-speaking ones. Critical pedagogy inspires teachers to help students appreciate their own culture and oppose the cultural erasure that can result from an overemphasis on the dominant language (White, Cooper, & Mackey, 2014).

From this pedagogical standpoint, creating curricula that give cultural preservation equal weight as linguistic competence helps one to critically interact with the language rather than passively adopting prevailing linguistic standards. In addition, this approach promotes social justice by seeking to protect and appreciate diverse cultural traditions.

Linguistic Identity by Bonny Norton

Norton's perspective supports the need to maintain cultural identities when learning a new language, as idioms are a key element in the construction of social and personal identity. In the words of (Norton, 2013), linguistic identity is a dynamic concept that evolves based on

the context in which a language is acquired and used. It is through language that individuals negotiate their identities, which are shaped by social factors such as power, access, and available opportunities. Therefore, learning English not only involves acquiring linguistic structures but also transforming self-perception and the relationship with one's own culture (Norton, 1997). In multilingual and multicultural contexts, learning a new language can lead to a change in many students' senses of identity, as it can generate a conflict between maintaining their cultural heritage and integrating into new linguistic environments (Norton, 1997).

In this regard, Norton's research considers the importance of maintaining cultural identity while learning a foreign language. Language learning is not only about acquiring communicative skills, but also how students perceive themselves and their cultural positions in society. From this perspective, linguistic identity is not fixed; it adapts based on the interactions individuals have with different communities. For example, in rural communities in Ecuador, Indigenous languages and cultural practices are an integral part of the community's identity. Therefore, English instruction should not only promote linguistic competence but also contribute to cultural preservation. This approach aligns with (Norton, 2013) assertion that students should be empowered and educated to maintain their cultural identities while navigating new linguistics setting.

A key aspect of Norton's theory is the relationship between identity, power, and language learning. The author asserts that language is linked to power dynamics, as it determines access to resources and opportunities for social mobility. For instance, some students learning English may find themselves in situations where language is associated with higher social status or greater economic opportunities, potentially marginalizing their native language and cultural identity (Norton, 1995). This is particularly true in rural areas where Indigenous are at risk of being overshadowed by the dominant English language.

To address this concern, Norton's framework requires educators to foster an inclusive learning environment in which students feel empowered to use English without feeling pressured to abandon their native language and cultural identities. The best way to achieve this cultural identity is to promote linguistic diversity and leverage the cultural backgrounds of each student. Thus, a space is created in which linguistic and cultural identities are respected and integrated into the learning experience.

Intercultural Communicative Competence

As (Byram, 1977) noted, this strategy relates interaction to the enhancement of many cultures. Generally speaking, Intercultural Communicative Competence (ICC) comprises not just the capacity to communicate successfully in a foreign language but also the recognition and appreciation of the cultural variances that affect communication methods, values, and beliefs.

In foreign language instruction, ICC is critical in enhancing students' ability to engage appropriately with people from many cultural backgrounds. According to (Byram, Golubeva, Hui, & Wagner, 2016), this entails a mix of knowledge, abilities, attitudes, and critical awareness that allows people to negotiate intercultural contacts honorably. Additionally, ICC encourages pupils to transcend mere language mastery since it supports a complete approach to language teaching including cultural context and social dynamics (Byram, 1977).

Including ICC into the English language curriculum helps pupils to grasp the cultural elements affecting language usage as well as to become fluent in it. In Ecuador, where English

is sometimes taught without enough focus on the cultural contexts in which it is employed, this background is especially vital. (Byram, 1977) suggests that the development of ICC facilitates effective communication and contributes to the growth of globally minded individuals with intercultural sensitivity.

Alongside this (Byram, 1977) points out cultural awareness as an essential component to language learning, which encompasses the recognition of one's own cultural identity. This component identifies the cultural values, customs, and norms that influence societies behavior as well as communication. This skill facilitates building social relationships based on trust, leaving aside misunderstandings in intercultural interactions.

The adaptability skill refers to interaction with people from distinct cultures. Therefore, it is necessary to develop the ability to modify behavior and communication based on the cultural context. Another important competence is critical thinking, which helps to question one's own prejudices and stereotypes, as well as to have an open mind to analyze cultural differences. Through critical thinking, individuals foster reflective analysis to develop lifelong learning in intercultural contexts (Byram, 1977).

By letting students gain a greater knowledge of the language and its application in different cultural situations, the inclusion of ICC into English teaching in Ecuador may greatly enhance language acquisition. Teachers help to promote meaningful learning in students by using real materials, examining intercultural communication scenarios, or engaging in language exchanges. (Kramsch, 1998). Furthermore, providing students with the opportunity to interact with native speakers and understand diverse cultural perspectives, beyond the academic setting, increases their motivation to learn the language. In this way, this mechanical learning process is transformed into an innovative experience that prepares students for the challenges of this interconnected (Byram, 1977).

Communicative Approach

A contextual communicative approach stresses the need of purposeful and genuine language usage. This approach helps to include cultural components into language instruction as a dynamic source for the growth of language abilities and cultural identity inside a communicative and context-rich learning environment. This is because of its possibilities for interaction in the acquired language as well as in the real-world setting (Rivers, 2018).

According to (Burgos Calderón, 2019) the communicative approach is a pedagogical structure that gives meaning and real use of language within contexts top priority. This method stresses the value of communication as a main pillar of language acquisition, hence shifting attention from rote drills and grammar rules memorizing to actual world engagements. The communicative approach helps students acquire relevant and useful language abilities for their daily lives by promoting a learning environment where they participate in deliberate communication.

The encouragement of cultural component integration into language instruction is one of the basic foundations of this paradigm insists that linguistic use cannot be divorced from cultural background (Rivers, 2018). This integration allows students to delve further into their own cultural practices, values, and beliefs together with language structures, therefore enhancing their learning experience.

By including relevant cultural components in language instruction students encounter the cultural settings in which the target language is used as they engage with genuine materials like literature, media, and real-life events. Their language skills improve as a result of this exposure, which also helps them to relate language and culture, therefore deepening their own cultural identity (Rivers, 2018).

Furthermore, important for successful language acquisition are the contextually rich and interactive learning environments that the communicative approach encourages (Deardorff, 2020) stresses the importance of interaction in language acquisition since it enables students to meaningfully apply their knowledge. By (Byram, 1977) means of conversations, role-playing, and group initiatives. Students can reinforce their understanding of both the language and its cultural ramifications by using what they know in real-world contexts.

Using this technique in the Ecuadorian setting can help students grow positively. Emphasizing genuine communication and cultural integration helps teachers develop a syllabus that honors the great variety of the nation and advances English language mastery. Students can relate their cultural identities with language acquisition using this approach, hence promoting pride in their academic path and feeling of belonging (Ministerio de Educación, 2016). Teachers can promote pupils to be active participants in their language learning process, therefore equipping them with the tools required to negotiate an ever more globalized world, by using a communicative approach.

Ultimately, this method not only transforms language teaching by prioritizing interaction and authenticity in language use, but also nurtures students' cultural identity, enabling them to navigate diverse social and cultural contexts.

Theory of Multiple Intelligences

Howard Gardner put up the Theory of Multiple Intelligences in 1983. According to the author, intelligence is not a single thing but rather appears in a variety of ways that are mostly unrelated to one another. Each person has a different combination of intelligence, based on this hypothesis, which suggests that people can be exceptionally proficient at some intelligence and not particularly effective at others. Gardner identified seven categories: linguistic, logical-mathematical, spatial, musical, bodily-kinesthetic, interpersonal, and intrapersonal. He eventually included naturalistic intelligence and, subsequently, a potential existential intelligence in his work's updated editions (Emst,Slavit, Gisela, 2001).

Linguistic intelligence is the ability to utilize words deftly, whether written or spoken, logical-mathematical intelligence is the analysis of problems, spatial intelligence, the ability to conceive in three dimensions, musical ability the capacity to recognize melodies, rhythms, and tones intelligence, bodily-kinesthetic intelligence, the capacity to solve problems or convey thoughts and feelings through the body, and intrapersonal intelligence relates to self-awareness and comprehension. Lastly, the capacity to perceive, categorize, and comprehend the natural world is known as naturalistic intelligence (Emst,Slavit, Gisela, 2001).

2.2.2 INTERNATIONAL ORGANIZATIONS

UNESCO

The United Nations Educational, Scientific and Cultural Organization (UNESCO) is one of the main promoters of the initiative to integrate cultural aspects into educational systems

globally. According to UNESCO (2021), it is beneficial for students to incorporate cultural aspects into academic instruction. This is a way for people to acquire not only knowledge and skills, but also an understanding of the diverse cultural identities and diversity that exist in the world. In this way, students can develop their potential by promoting the preservation of their own cultural identity and respecting the cultural identity of others. This educational perspective fosters harmonious coexistence in increasingly globalized societies (UNESCO, 2021).

Moreover, important for both personal and societal well-being is an education that helps students develop their feeling of belonging and cultural pride. According to (UNESCO, 2017), this self-awareness helps kids to engage themselves fully in a multiethnic setting, therefore improving their mutual respect and social cohesion. In this way, culture serves as a reservoir for exchange, invention, and ideas. This vision concurs with the ideas stated in the Universal Declaration on Cultural Diversity, which emphasizes the need of culture in sustainable development and is a major instrument for creating inclusive societies (UNESCO, 2001).

From an educational perspective, teaching based on the recognition of local cultures improves students' academic performance by making the content more relevant to their life experiences (Gay, 2018). It also facilitates the development of intercultural competencies, which are essential for developing intercultural competencies in this globalized world, where interaction with different cultures is increasingly common (Deardorff, 2020).

Council of Europe

The Council of Europe has actively promoted the teaching and learning of modern languages since 1954, with the aim of strengthening communication among the European population. As reported by (Council of Europe. Council for Cultural Co-operation. Education Committee. Modern Languages Division., 2001) it was initially aimed solely at European countries, as a means of facilitating mobility, work, and education within the continent. Furthermore, this organization also sought to promote intercultural understanding between the continent's distinct cultures. Following this idea, cultural heritage and diversity can be safely guaranteed and disseminated. In this sense, multilingualism became a fundamental pillar for strengthening cohesion among the continent's nations (Council of Europe, 2020).

To achieve the goal of multicultural community, various aspects related to language teaching have been reviewed. These included factors such as motivation and innovation through the implementation of student-centered methodologies and more dynamic communicative approaches (North, 2007). These methodologies not only seek to improve foreign language acquisition but also to foster cross-cultural interaction by preserving and valuing the speakers' native cultures (Little, 2007).

Subsequently, in 1991 the need to establish common standards for assessing learning achievements and objectives was recognized. According to (North, 2007), it was noted that it is necessary to adopt common reference standards. However, this could only be implemented after several years of challenging work. Finally, the Common European Framework of Reference for Languages (CEFR) was published and printed in the major European languages: English, French, German, and Spanish.

The CEFR not only established clear criteria for the teaching and assessment of foreign languages but also classifies language proficiency into six different levels (A1, A2, B1, B2, C1, and C2), each of which includes a detailed description of the linguistic and communicative

skills that students should achieve (Council of Europe, 2020). By enabling planning, communication, and method implementation, this framework offers direction on language teaching and learning. The CEFR seeks to highlight and preserve, via its use, the significance of linguistic and cultural variety (Council of Europe, 2020). Adapting Ecuadorian English learning and teaching to these standards will help students improve their knowledge by means of intercultural conversation and social inclusion, therefore promoting their identities and cultural legacy.

In this context, the application of these parameters has improved the teaching process, as it allows students to strengthen their cultural identity and sense of belonging to a global community (Ministerio de Educación del Ecuador, 2016).

2.2.3 POLICIES AND PROGRAMS IMPLEMENTED BY THE GOVERNMENT

Language Policy

As argued by Johnson (2013) there are some key concepts surrounding language policies, highlighting the contributions of various authors in the field. The first one he mentions is the one from Harold F. Schiffman (1996), who argues that these types of policies have their core linguistic culture. So, analyzing these two aspects in isolation can lead to an irrelevant result. In a comparable stance, the author takes up the definition proposed by Kaplan and Baldauf (1997), who describe this term as a set of regulations issued by the government for a language plan. This view emphasizes the role of states in regulating and promoting specific languages within educational systems. Similarly, the article's author includes the position of James W. Tollefson (1991), who understands language policy as a mechanism of power used to reinforce the privileges of dominant groups and limit the access of minority communities to equal opportunities.

Contrary to the traditional point that language policies are, Johnson (2013) argues that they can also emerge from bottom-up movements. He further explains that, when properly focused and implemented, language policies can play a crucial role in promoting educational equality for minority and indigenous languages, which are often oppressed.

In the case of Ecuador, Kichwa is one of the most spoken indigenous languages and has significant legal recognition. The reformed Constitution of 1979 officially recognized Kichwa and other indigenous languages as national languages. Given their importance as part of the country's cultural heritage, the transition from Spanish-centered education system to a bilingual model became mandatory. Since 1980, indigenous languages have been increasingly integrated into education (King & Haboud, 2002).

The Ministry of Education emphasizes the crucial role of recognizing indigenous languages in education. Ecuador's language policy, published by the same ministry, highlights the need to incorporate these languages into the national education system. This is part of a broader effort to preserve the country's rich cultural diversity. Given the importance of indigenous languages to Ecuadorian culture, it is considered essential not only to preserve them but also to promote them, as they are essential for cultural identity, social integration, and ensuring equality in education (Ministerio de Educación, 2017).

The inclusion of indigenous languages in the English as a Foreign Language (EFL) curriculum is a crucial part of this policy. This method promotes pride in Ecuador's heterogeneous identity by acknowledging that teaching English should coexist with local cultures and languages rather than diminish them (Hamel, 2013).

CONAGOPARE

The National Council of Rural Parochial Governments of Ecuador (Consejo Nacional de Gobiernos Parroquiales Rurales del Ecuador) is a national entity that represent all the Autonomous Decentralized Rural Parish Government (Gobiernos Autónomos Descentralizados Parroquiales Rurales) across the country. It aims to promote rural development by inculcating democratic values and promoting citizen's participation and strengthening solidarity and cooperation among its members (CONAGOPARE, 2020).

In support of the achievement of these goals, CONAGOPARE offers training, technical assistance, and expertise in priority strategic areas. It aims to promote community tourism and the economic, artistic, cultural, and sports development of the countryside (CONAGOPARE, 2020). The convergence approach of CONAGOPARE represents an important agent for improving the quality of life of people in rural areas.

PDOT

PDOT stands for Plan de Desarrollo y Ordenamiento Territorial (Territorial Development and Planning Plan). It is a strategic tool that directs both public and private initiatives to promote comprehensive territorial development. By establishing goals and initiatives that correspond to the requirements of the population, it creates management guidelines (Secretaría Nacional de Planificación, 2019). To guarantee effective territorial planning, PDOTs are created by Decentralized Autonomous Governments (GAD) at the parish, canton, province, and regional levels. Their uses are to sustainably manage natural resources, stimulate economic productivity, and create equilibrium in human development. This tool prevents disarticulation between different levels of government by aligning Local plans with national models of development (Secretaría Nacional de Planificación, 2019).

One of the assets of PDOT is to combine economic, environmental infrastructure and connectivity concepts to generate sustainable territorial models. This plan promotes balanced growth that considers the unique requirements of every area. Furthermore, the PDOT is essential in establishing plans at the regional and provincial levels that optimize land use, strengthen territorial integration, and raise the standard of living for residents (Ministerio del Ambiente del Ecuador, 2022).

2.2.4 TEACHING APPROACHES FOR FOSTERING CULTURAL IDENTITY

Meaningful Learning Theory

The theory of meaningful learning formulated by (Ausubel, 1963), emphasizes that learning cannot be authentically meaningful until current information is incorporated into students' preexisting cognitive frameworks. Given that students often face new linguistic and cultural factors disconnected from students' own life experiences, this integration is essential in teaching foreign languages. Therefore, making connections between studying a foreign

language and cultural identity helps students relate more to the course material, boosting motivation and involvement in class (Moreira, 1977).

So, learning turns into an empowering tool that gives students the opportunity to comprehend who they are in a globalized context (Novak, 2010).

Experiential Learning

According to (Kolb, 1984), experiential learning theory emphasizes that learning is most effective when it is grounded in direct experiences, rather than limited to introspection or theoretical knowledge. This approach suggests that students actually benefit from practical experiences that allow them to put ideas into practice in real-life situations. In the context of English language teaching (ELT), experiential learning fosters greater engagement and understanding among learners. For example, students can interact with the language in relevant situations through role-playing, cultural exchanges, or community projects, which in turn improves their language proficiency and cultural awareness (Kolb & Kolb, 2017). In addition to facilitating language retention, this dynamic and interactive method motivates students to value and appreciate the cultural nuances found in the language.

Vivential Learning

Vivential learning theory further emphasizes the significance of integrating personal experience into education. The author believed that education should encourage active involvement with learning materials rather than just the passive intake of information (Dewey, 1986). Teachers may make sure that learning is relevant and has a purpose by incorporating students into real-world activities. In this sense, a learning environment is created where language acquisition and cultural appreciation occur naturally by integrating authentic elements, such as literature, music, and local traditions, into English as a foreign language context (Dewey, 1986). By enabling students to connect the language to their cultural context, these experiential learning approaches promote a deeper understanding of both the language and the identity it represents.

2.2.5 ENGLISH LANGUAGE AND CULTURAL IDENTITY

Cultural identity and language learning are closely related since a person's self-awareness affects how they learn and utilize a language. According to this perspective, a thorough awareness of one's cultural identity is just as important to language acquisition success as formal education. In this context, a key component of language learning is cultural identity (Norton, 2013). The author asserts that people who appreciate and acknowledge their cultural identity are more likely to engage with the language they are learning on a deeper level. A learners motivation and engagement are directly impacted by the speaker's history, values, and experiences, which are reflected in language, making it more than just a medium for communication.

Moreover, the author points out that having a thorough awareness of one's cultural identity is often associated with success in language learning. Students may feel more comfortable speaking the new language when they understand and value their cultural background because they see it as a means of communicating who they are to others. Also, learners can successfully negotiate and integrate between their cultural identities and the

language they are learning through this process, which eventually improves communication and cross-cultural interactions (Norton, 2013).

Respect for diversity and inclusion is fostered by embracing cultural identities in language learning. By valuing different cultural perspectives, teachers can create a more welcoming and stimulating learning environment. In addition to improving language skills, this approach encourages students to interact with the language in ways that honor and reflect their own cultural backgrounds (Gleen, 2011). To achieve success in language learning and promote international understanding, it is essential that cultural identity and language acquisition intertwine. Through acknowledging and incorporating cultural identities into language instruction, teachers may create a more comprehensive and rich learning environment that equips students to speak clearly and confidently in a variety of settings.

Linguistic Colonialism and Resistance

Dominance of one language over another, especially minority and Indigenous languages, is known as linguistic colonialism (Phillipson, 2010). According to the author, this phenomenon is a methodical way that local languages and cultural identities can be suppressed and undermined by the globalization of a dominant language, especially English. Because it reflects a larger power dynamic in which the colonizer's language is positioned as superior, this dominance is not just a linguistic problem but also a sociopolitical one, eroding linguistic variety (Phillipson, 2010).

Linguistic colonialism presents serious obstacles to the preservation of regional cultures and identities in Ecuador, a culturally diverse nation with several indigenous languages in addition to Spanish and English (King, 2001). When English is imposed in classrooms without adequate integration of regional languages and cultural customs, students can fall into a cycle of cultural alienation and loss of identity.

Adopting pedagogical strategies that incorporate local cultural elements into the teaching of this foreign language is crucial to address this issue. Teachers have the opportunity to create a more inclusive learning environment that respects and celebrates the community's rich linguistic history by actively incorporating local narratives, traditions, and languages into the curriculum. This approach not only acts as a form of resistance to the dominant influence of English but also promotes linguistic diversity as an essential component of cultural identity (Phillipson, 2010).

Furthermore, integrating local cultural elements empowers students by validating their identities and experiences. When students see their cultural roots reflected in learning materials, they are more likely to engage meaningfully with the language and feel a true sense of belonging in the educational environment. This connection fosters critical consciousness among students, encouraging them to question and challenge the power structures that underpin linguistic colonialism (Homburger, 2006).

2.2.6 TEACHING ENGLISH AS A FOREIGN LANGUAGE IN RURAL CONTEXTS

Teaching English as a foreign language (EFL) in rural contexts presents significant challenges that affect both teachers and students. As stated by Hayes (2010), one of the main drawbacks is the lack of adequate infrastructure and resources for language teaching and

learning. In this regard, limited levels of language proficiency, teacher mobility, and a shortage of teaching materials are considered significant barriers to language acquisition in these contexts. However, it is noted that, despite these limitations, there are strategies and opportunities that can improve this educational process in rural communities.

One of the most sudden problems in teaching English in rural contexts is the mobility and availability of trained teachers, many may be reluctant to work in these areas due to geographic isolation or inadequate infrastructure. This results in a shortage of qualified teachers and, consequently, low levels of proficiency among students (Hayes, 2010). Furthermore, rural schools lack modern teaching resources with digital platforms or appropriate technology, which makes it difficult to implement interactive and meaningful learning (British Council, 2015)

As part of the low level of language proficiency among both teachers and students, it is worth mentioning that many English teachers in rural areas are not native speakers and lack specialized training in teaching English (Kirkpatrick, 2008) This difficulty affects the quality of instruction, and consequently, students will not be able to develop their communication skills in the future (Crystal, 2012).

Ongoing professional development training for teachers tailored to rural settings is critical to address the specific needs of educators working in these environments. Providing ongoing support and resources can help build teachers' confidence and competence, which benefits their students' learning (Richards & Renandya, 2002).

Globalization and Its Impact on Cultural Identity

According to Tomlinson (1999), the connections between “culture,” “identity,” and people were something people simply “had,” without giving it much thought. When globalization emerged, all these previously irrelevant characteristics began to gain importance and strength. Globalization has led to the homogenization of cultural experience and the desire for people to maintain their own characteristics and identities. Given this perspective, this phenomenon has profoundly reconfigured the ways in which cultures interact and evolve, impacting individual and collective identities. As Tomlinson (1999) suggests, the relationships between “culture,” “identity,” and people were often taken for granted and existed within a realm of implicit understanding. However, the advent of globalization has made these connections more evident and meaningful, leading individuals and communities to reconsider their cultural identities (Tomlinson, 1999).

One of the most notable effects of globalization is the homogenization of cultural experiences. With the rise of global media, technology, and trade, the practices and norms of dominant cultures can overshadow local traditions and values. This phenomenon leads to a loss of cultural diversity, where unique identities are absorbed into a uniform global culture. Generates a sense of cultural disconnection, which can make people, especially younger generations, feel distant from their roots and traditions (Tomlinson, 1999).

In response to this process of globalization, there is a growing yearning among individuals and communities to preserve their unique cultural characteristics and identities. This resistance to cultural homogenization manifests itself in many ways, including the revitalization of local languages, customs, and traditions (Hopper, 2007). People increasingly recognize the importance of maintaining their cultural heritage as a means of affirming their identity in an increasingly interconnected world (Tomlinson, 1999). These cultural preservation initiatives

are often accompanied by a renewed sense of pride in one's heritage and a commitment to passing it on to future generations.

2.2.7 CURRICULUM DEVELOPMENT FOR ENGLISH LANGUAGE TEACHING

Curriculum Challenges in Rural Settings

Educational institutions in rural areas face many difficulties that affect the implementation and effectiveness of their curricula. According to (Seelig & McCabe, 2021), the most common obstacles in education are a lack of materials, poor infrastructure, a lack of effective leadership, and teacher workloads. These problems not only impact student learning but also affect student motivation and teacher performance. One of the most significant challenges in rural schools is the shortage of teaching materials and resources. These schools often face serious difficulties in obtaining up-to-date textbooks, technology, and other educational tools that are essential for effective teaching and learning. As (Beeson & Strange, 2003) note, this lack of resources limits students' access to a variety of learning materials and complicates their engagement with the curriculum. The lack of adequate resources can also lead to a reliance on outdated teaching methods that do not meet contemporary educational standards.

Another issue is the physical condition of schools in rural contexts. Seelig & McCabe (2021), note that many schools operate in poorly maintained facilities lacking basic services such as clean water or electricity. These conditions can negatively impact both student learning and teacher performance. In some cases, poor infrastructure can create a less conducive learning environment, discouraging students from fully participating in their education (Johnson & Howley, 2015).

Effective school leadership is crucial to the success of any educational institution. However, rural schools often lack experienced and qualified leaders. The absence of adequate leadership can impede the development and implementation of effective curricular programs. As (Price Azano, Eppley, & Biddle, 2021) note, strong leadership is essential to fostering a positive school culture, driving curricular innovation, and ensuring that community needs are met. Without effective leadership, rural schools may struggle to adapt their curricula to address the specific challenges their students face.

2.2.8 CULTURAL ELEMENT IN TEACHING ENGLISH

Culture and Cultural Identity

In the journey of language learning, culture and cultural identity play a fundamental role, as language is deeply connected to cultural contexts. As (Kramsch, 1998) points out, language is not only a tool for communication, but also a medium that transmits cultural values, traditions, and ways of seeing the world. When studying English, it is crucial for students to be exposed to the cultural elements of the language they are learning, as well as to their own cultural identity. When this happens, students develop intercultural competence that allows them to understand and respect cultural differences, as well as maintain pride in their own heritage.

Integrating Cultural Identity into the Teaching Process in Rural Contexts: When teaching in rural areas, Pennycook (1994) asserts that it is necessary to adapt teaching methods considering the cultural and socioeconomic factors of the location. Furthermore, Cummins (2000) adds that the inclusion of these elements in the teaching and learning process is beneficial for students because it can develop their self-confidence and their sense of belonging in their communities.

Socioeconomic Considerations: In addition to the cultural component, addressing socioeconomic factors in rural education is crucial. Many students in rural contexts may face unique challenges, such as limited access to educational resources and opportunities. By understanding these socioeconomic dynamics, teachers can adapt their teaching strategies to better meet their students' needs. For example, integrating local examples and culturally relevant materials into lessons can help bridge the gap between students' home experiences and school expectations (Miller, 2019).

Cultural Transmission

The process by which cultural norms, customs, attitudes, and beliefs are transmitted from one generation to the next is known as cultural transmission. Language plays a fundamental role in this transmission, as it acts as a bridge between people's cultural identities and their broader social environment. According to (Vygotsky, 1978) social interactions, where learning occurs through cooperation and the internalization of cultural knowledge through language, are the basis of cultural transmission. This procedure emphasizes how important language is for communication and cultural heritage preservation.

This idea emphasizes that language acquisition is a tool for comprehending and interacting with cultural identities, in addition to being a means of achieving linguistic competency. According to Norton (2013), learners' identities are intricately linked to their cultural origins, and when students are able to relate their cultural identity to the language they are studying, language acquisition takes on greater significance.

Microcurricular Materials for Cultivating Cultural Identity

The use of microcurricular resources allows for adapting teaching with meaningful and contextualized features such as local stories, legends, and traditional songs. Several authors, such as Baum (2021) and Ortega-Auquilla & Minchala-Buri (2019), mention that these resources can include flashcards, collages, infographics, posters, and videos to present daily life activities and local festivities. These types of resources are relevant and engaging due to the connection between what is presented in the material and the students' contexts.

For their part, Ramos Hernández & Maya Rosell (2022) introduce descriptions of agricultural activities and traditional games. The authors suggest that implementing culturally relevant content in language learning through descriptions and traditional games can foster students' engagement, motivation, and willingness to learn by showing them the practical use of the language in their cultural context. With traditional games, it is important that contact with students' surroundings helps them engage with learning, develop their language skills, and build their knowledge in an interactive and funny way.

CHAPTER III

3.1 RESEARCH DESIGN

The present research aims to describe the socioeconomic, cultural and tourist reality of the Ilapo parish located in the Guano canton, for the construction of microcurricular resources focused on the development of Cultural Identity through the teaching and learning of the English language. Thus, the investigation follows a qualitative approach to obtain more rigorous data. Considering the place of study, an ethnographic work method and a type of field are chosen. To achieve the defined goals, each of them has certain techniques and instruments for data collection. The first objective is developed under the technique of the interview and the focus group, which are based on a semi-structured interview guide. Similarly, the second and third objectives are developed using a checklist.

3.2 APPROACH

This research adopts a qualitative method approach, which uses qualitative techniques that allow the researcher to have a more complete, rigorous, and detailed view of the phenomenon under study. The investigation is qualitative, since it is deeply linked to the interpretation of the factors that build cultural identity in the Ilapo parish. In this sense, (Chandra & Shang, 2019) mention that qualitative research allows us to understand social phenomena from the perspective of the participants, providing significant evidence about their context and experiences. Given this context, it will be explored how the sociocultural aspects of the parish can be leveraged in learning English.

In general, the use of qualitative methods provides greater reliability and validity to the research, allowing a comprehensive understanding of the problem under study (Lim, 2024). In this way, the connection between the socioeconomic, cultural, and touristic aspects of Ilapo and its impact on the teaching of English can be analyzed from different points of view, guaranteeing more solid results.

3.3 RESEARCH METHOD

The research method is ethnographic, which focuses on the observation, analysis, and collection of cultural practices of the Ilapo community in their natural environment. As stated by (Hammersley & Atkinson, 2019), ethnography allows the researcher to understand social dynamics from the perspective of the participants, favoring an in-depth analysis of their reality. This method is suitable for this work because it allows exploring and identifying traditions, practices, and cultural aspects that can be integrated into didactic materials to improve language teaching.

3.4 RESEARCH TYPE

This research is a field type, which involves the direct collection of data in the place where the phenomenon under study occurs. According to (Hernández Sampieri, Fernández Collado, & Baptista Lucio, 2014), field research allows us to observe and analyze variables in their real-life environment, providing us with detailed and contextualized information. This approach is especially relevant because we need to understand the cultural reality of the Ilapo parish through interaction with community members. By working directly with local residents, we can obtain authentic information about their cultural experiences and perceptions in their own context.

3.5 STUDY POPULATION AND SAMPLE SIZE

The study population is made up of members of the community of the Ilapo parish. This selection responds to the need to obtain a comprehensive view of the cultural context in which the microcurricular resources are intended to be implemented. According to (Teddle & Yu, 2007), the inclusion of a diverse population in the study allows for the collection of more representative information and the achievement of high validity of the results.

The parish of Ilapo has been selected due to its cultural richness, reflected in its festivities, traditions, and ancestral knowledge, which can be used in teaching English to strengthen the sense of identity of the inhabitants. However, one of the main challenges of this community is the poor command of English, which limits its ability to interact with foreigners and take advantage of the cultural and tourist potential of the community.

3.6 DATA COLLECTION TECHNIQUES

For data collection, the following techniques and instruments are taken into account.

Semi-structures interview and focus group.

The semi-structured interview allows the researcher to obtain in-depth information about the participants' experiences, perceptions, and knowledge, while maintaining a certain flexibility in the formulation of questions (Krueger & Casey, 2014). In this study, community leaders and residents were interviewed to learn about each of the most significant aspects of the community over time and all those that build the cultural identity of the parish.

Similarly, the focus group is based on the interaction of a small group of people to explore perceptions and attitudes on a specific topic (Morgan, 1997). In the research, this technique is applied to members of the community to learn about each of the elements that make up the socioeconomic, cultural, and tourist factors of the parish.

For this purpose, an interview guide was used, which is defined as a structured document with key questions that allow maintaining the focus of dialogue without limiting the freedom of expression of the interviewees (Kvale, 2007). The use of this instrument facilitated the collection of sociocultural information through interaction with the participants.

Checklist

The checklist is a structured observation technique that allows the evaluation of the presence or absence of certain criteria or behaviors in a specific environment (Creswell & Creswell, 2017). In this research, it was used to analyze all the information that contributes to cultural identity.

In this sense, the instrument used is a structured checklist form, which is a tool that contains a series of observable indicators to evaluate its validity (Mertens, 2019). This format contained key criteria that reflect the incorporation of cultural aspects in the teaching of English, which will facilitate a systematic analysis of the information collected in the first objective.

3.7 DATA ANALYSIS AND INTERPRETATION TECHNIQUES

Regarding the characteristics of the study, the data analysis was carried out using the categorization technique, which allows the organization of information in three main dimensions: socioeconomic, cultural and tourism. As stated by (Grodal, Anteby, & Holm, 2021), categorization is a fundamental strategy within qualitative research since it allows structuring data into meaningful units for later interpretation. Data from interviews, focus

groups and document analysis were analyzed by identifying patterns and relationships between categories to draw relevant conclusions in the investigation.

CHAPTER IV

4. RESULTS AND DISCUSSION

Ilapo is one of the oldest parishes in the Guano canton, in the province of Chimborazo. It is located within the altitude range that oscillates from 2840 to 4120 meters above sea level. The community borders other parishes: to the North with Santa Fé de Galán, to the South with Matriz de Guano, to the East with San José de Chazo and la Providencia, and to the West with Valparaíso. In terms of territorial extension, it is defined as 35.81 km². The climate of Ilapo is very varied, with temperatures range from 6°C to 25°C, due to the presence of the mountain knots and the winds that blow through the valleys and plains. It is influenced by the presence of periods of rain, temperature, humidity, and wind. Another important aspect is the population, the parish has approximately 1865 inhabitants, who stipulate Spanish as their official language (GADPR de Ilapo, 2024).

Regarding history, the exact date of the founding of the parish cannot be confirmed, as there are no archived data or historical records. However, several investigations have been carried out that denote that, around the year 1534, the Spaniard Juan Clavijo y Aranda came from Quito and founded several parishes, including Ilapo. Juan Clavijo knew that in order to found a town, the existence of water sources was necessary, then he verified that in this place it did exist, so he proceeded to establish the parish precisely in the sector where a culture or tribe called “THE APOS” lived, who has a place or temple dedicated to worship of their Gods, the Sun and the Moon, from here comes the name Ilapo that was given to the parish. Over time, this town grew until, according to the Territorial Division Law, issued by the National Convention on May 29, 1861, sanctioned by the Executive on the same day, and published in the Pamphlet of 1861, the parish of Ilapo of the Guano canton, in the province of Chimborazo, was created (GADPR de Ilapo, 2024).

Throughout its history, the parish has had certain difficulties. In 1886, the eruption of the Tungurahua volcano caused 24 hours of darkness in the town. It caused hunger and migration of the inhabitants, because the ash destroyed the cultivated fields. Likewise, in 1911 an earthquake of some intensity destroyed the church and some houses. However, San Lucas, patron saint of Ilapo, remained intact according to the inhabitants. In 2003, Father Antonio Pichardo chose this parish to carry out his religious work because the sector was totally abandoned. There had been no priest there for approximately 30 years. They had to go to Guano canton to request a priest to celebrate the Holy Mass. As time went by, the father managed to have meetings on the first Monday of each month to finance things for the church and other needs. In order to organize the town and to encourage unity in the different festivities that are celebrated throughout the year, the priest decided to divide it into different neighborhoods. Nowadays, there are 9 communities with their respective customs and traditions,

Being dominated by the Tungurahua volcano, it has very black soil that is very fertile for growing potatoes, barley and wheat. These products grow excessively thick and tall, with long and thick spikes. In the bushes and small forests there are countless birds such as wild pigeons, curiquinques, and specially partridges. From Ilapo you have a wonderful view of the entire great valley called Guaslán, the snowy mountain ranges, the Macas volcano, and the very

high mountain commonly called the Páramo de Azuay (Gobierno Autónomo Descentralizado Parroquial Rural Ilapo, 2024).

4.1 BEYOND NUMBERS: THE SOUL OF ILAPO

Ilapo is a parish rich in agricultural and livestock heritage. Based on these characteristics, it is possible to demonstrate the collection of valuable data from this sector to understand in depth its significant elements. These components not only foster the identity of the inhabitants but are also of great relevance to the general purpose of this study. The information mentioned involves results from official documents, websites, parish magazines, and perspectives of the residents. Therefore, this section shows the exploration carried out in Ilapo in terms of socioeconomic, cultural and tourist characteristics.

4.1.1 THE ECONOMIC PULSE OF ILAPO: CHALLENGES AND OPPORTUNITIES

From a socio-economic point of view, it can be said that the main economic activity is livestock. The main products of production of major species are dairy cattle, beef cattle, pigs, sheep, and horses. Livestock production is the main source of family income. However, several households also engage in agriculture.

Agriculture

Potatoes

Potato is the main crop product, the Ilapo parish is identified as the largest producer of this product at the national level. According to DPACH (2014), the agricultural production of the community represents an approximate area of 1,895.43 ha, of which 14.15% corresponds to potato crops. The production cost is \$3,600, with a total of 232 producers and a crop yield of 13.20 Tm/Ha. According to the PDOT (2024) of Ilapo, approximately 200 sacks/ha are produced, so most of this product is sold in Riobamba and a not very considerable number in Latacunga. As shown in Figure 1, the potato harvest reflects one of the economic activities of the parish (GAD Parroquial Ilapo, 2023).

Figure 1 *Cultivation and harvesting potatoes*



Source: GAD Parroquial Ilapo. (2023, March 1). *Cultivation and harvesting potatoes* [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Pasture

Pasture is considered the main product for livestock consumption. In this sense, there are 293 producers who are dedicated to their cultivation. According to the PDOT (2024) of Ilapo, approximately 2,100 ha are used for its sowing. Of the total surface area destined for agricultural production, 17.75% corresponds to the product in question, that is, 642.48 ha are destined for pasture cultivation (GADPR de Ilapo, 2024). Figure 2 shows pasture cultivation in several locations in the parish (GAD Parroquial Ilapo, 2023).

Figure 2 *Pasture Cultivation*



Source: GAD Parroquial Ilapo (2023, March 1). *Pasture Cultivation* [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Corn

Corn is also one of the products that contributes to the local economy of the inhabitants. It is estimated that there are a total of 144 producers who harvest 120 bags/ha. The production cost is approximately \$1440, using a total of 198ha for its cultivation (PDOT, 2024). As shown in Figure 3, corn cultivation is reflected in several areas of the community and contributes to the economy (GAD Parroquial Ilapo, 2023).

Figure 3 *Corn Cultivation*



Source: GAD Parroquial Ilapo. (2023, January 20). *Corn Cultivation* [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Chocho

In the lower area of the Ilapo parish, chocho is found as another crop of local income (GADPR de Ilapo, 2024). Therefore, there are approximately 148 producers who harvest 18 t/ha, which generates a production cost of \$1,440. In terms of land, the crop occupies a total of 170 hectares and has a yield of 0.59 t/ha (PDOT, 2024). Figure 4 shows the cultivation of chocho, which serves as an economic source of income and human consumption (GAD Parroquial Ilapo, 2023).

Figure 4 *Chocho Plantations*



Source: GAD Parroquial Ilapo. (2023, September 19). *Chocho Plantations* [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

White Onion

The livelihood of many households in Ilapo is based on the harvest of white onion. In this sense, there are approximately 140 producers who obtain 2400 bunches/ha, which generates a production cost of \$2880. This product occupies a total of 80ha for its cultivation and has a yield of 240 bunches/ha (PDOT, 2024). Figure 5 shows the cultivations of white onions, the same activity considered a contribution to the sector's economy (GAD Parroquial Ilapo, 2023).

Figure 5 *White Onion Plants*



Source: GAD Parroquial Ilapo. (2023, March 1). *White Onion Plants* [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

In addition to the aforementioned products, there are others that contribute to the parish's economy, but not in a significant way, and for this reason they have stopped being harvested. These include peas, broad beans, and carrots

Livestock

Dairy Cattle

Another significant economic factor within the parish is livestock production. Within this group there is dairy cattle, which corresponds to 46.19% of total production, equivalent to 1,994 cows in production (GADPR de Ilapo, 2024). There are 194 producers who collect 11,660 liters of milk per day and sell them at prices ranging from 0.37 to 0.40 ctv/liter. In addition, the percentage of milk collected is divided into several production items; 35% is destined for the dairy industry or production, 61% for sale to the public, and finally 4% for self-consumption (PDOT, 2024). As shown in Figure 6, manual milking of cows as part of dairy production is considered a fundamental component of the community's economy (GAD Parroquial Ilapo, 2023).

Figure 6 *Manual Cow Milking*



Source: GAD Parroquial Ilapo (2023, March 1). *Manual Cow Milking* [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Manufacturing of “Ilapeñito” cheeses

Lacteous “Ilapeñito” is a microenterprise led by Mr. Santos Arévalo, which has been dedicated to the production of cheese for years, which has been successful thanks to the high production of milk in the sector. It has its own infrastructure to produce these products and with trained personnel we will achieve greater productivity (GADPR de Ilapo, 2024). Currently, microenterprise sells its products in the city of Riobamba and in the areas surrounding the parish in which it is located. Figure 7 presents the dairy products offered by the microenterprise (GAD Parroquial Ilapo, 2023).

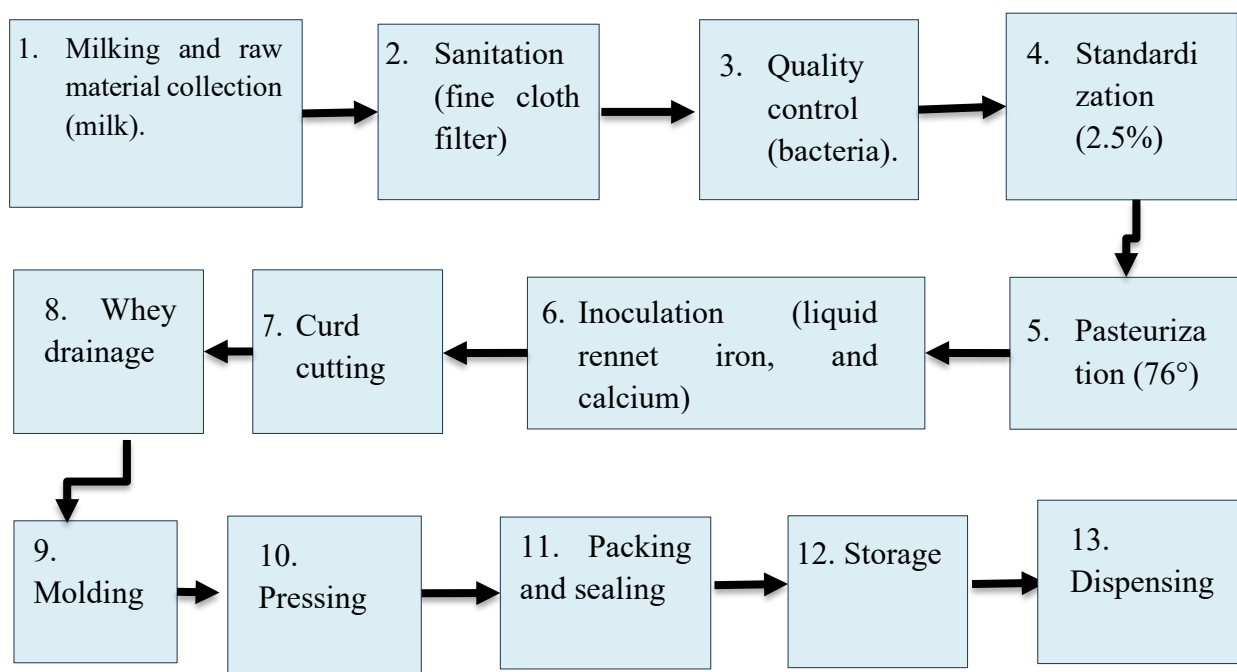
Figure 7 Manufacturing of “Ilapeñito” cheeses



Source: GAD Parroquial Ilapo. (2023, March 1). *Manufacturing of “Ilapeñito” cheeses* [Photograph].

The process of making cheese follows the following stages:

Figure 8 Cheese Making Process



Source: GAD Parroquial Ilapo (2023, March 1) *Cheese Making Process* [Photograph].

Beef cattle

On the other hand, beef or fattening cattle account for 35.05% of the total. There are approximately 1,513 animals from 283 producers that generate a source of income of \$1,100 (PDOT, 2024). As shown in figure 9, the cattle destined for meat marketing meet the proper health standards (GAD Parroquial Ilapo, 2019).

Figure 9 Beef Cattle



Source: GAD Parroquial Ilapo (2019, September 23) *Beef Cattle* [Photograph]. Facebook. <https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

The economically active population of the parish is dedicated to livestock production. However, some inhabitants have the production of minor species, generally these are used for self-consumption. Among them we can mention guinea pigs and rabbits with a total of 1938 animals, 584 broiler chickens and 143 laying hens (PDOT, 2024).

4.1.2 VOICES OF ILAPO: TRADITIONS, STORIES, AND IDENTITY IN CONSTRUCTION

Gastronomy

Ilapo is an eminently agricultural parish, so its inhabitants consume part of its products while the other is sold in the city. During traditional festivals or celebrations, they prepare typical dishes such as potatoes with roasted guinea pig, wild rabbit with potatoes, fried food, guinea pig chili, stone chili, roasted sheep, sweet capulí (called Jucho), pumpkin tortillas, corn with cheese, oatmeal and sweet coladas (GADPR de Ilapo, 2024). As shown in Figure 10, the parish's residents gather to prepare different traditional dishes. In this case, the preparation of the Jucho is evident (GAD Parroquial Ilapo, 2022).

Figure 10 Preparation of the traditional Jucho



Source: GAD Parroquial Ilapo. (2022, October 29) Preparation of the traditional Jucho [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Festivities

Parish Celebrations: San Lucas de Ilapo is a parish that has been developing since approximately 1861. Therefore, it is necessary to pay tribute to its noble people with this celebration that lasts two days, specifically on June 1 and 2. Among the main events held are the proclamation with a series of local and provincial comparsas, a cultural evening, a civic parade and solemn session, the election of the Reina and Guambra Mas linda, and other activities organized by the parish's own residents (GADPR de Ilapo, 2024). Figure 11 illustrates a local group performing in the parade held for the aforementioned celebration (GAD Parroquial Ilapo, 2024).

Figure 11 Parade of local comparsas at the parish festivities



Source: GAD Parroquial Ilapo (2024, June 3) Parade of local comparsas at the parish festivities [Photograph].

Festivities in honor of the patron San Lucas: This celebration encompasses a series of events that take place from October 1st to 31st, highlighting the famous Bullfights of the

Town. Religious events also include a festive mass and a procession in honor of the patron saint, Saint Luke, accompanied by a band and local troupes. Albazos and artistic presentations are also popular activities during this time. Finally, the Chagra Rodeo, the burning of chamarascas, and fireworks are held (GADPR de Ilapo, 2024). Figure 12 shows the procession with the image of the patron saint, San Lucas, as one of the most important events during the festival period (GAD Parroquial Ilapo, 2022).

Figure 12 *Procession through the parish streets with the image of the patron San Lucas*



Source : GAD Parroquial Ilapo. (2024, June 3). *Procession with the image of the patron San Lucas* [Photograph].

Carnival

In Ilapo, Carnival is a vibrant celebration that blends music, tradition, and competitions, all reflecting the community's rich cultural identity. One of the most emblematic elements of this festivity is the singing and copla competition, where participants have the opportunity to showcase their creativity through popular verses. In addition, significant events take place such as the coronation of the Reina of the Ilapeño Carnival, the possession of the new Taita Carnival and the traditional Corso de Carnaval Ilapeño, where colorful and joyful troupes parade. The celebration also includes an afternoon of bullfighting and musical events that bring the community together in a festive atmosphere. Likewise, playing with flour, water and eggs is an ancestral practice among the residents, which reinforces the spirit of fun and unity that characterizes this tradition in Ilapo (GADPR de Ilapo, 2024). Figure 13 illustrates the celebration of the traditional Corso “Ilapeño”, in which community members participate (GAD Parroquial Ilapo, 2023).

Figure 13 *Traditional Carnival Corso "Ilapeño"*



Source: GAD Parroquial Ilapo. (2023, March 1). *Traditional Carnival Corso “Ilapeño”* [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Holy week

Holy Week is a religious event of significant importance in the parish as it reflects its cultural and religious identity. It features a series of events celebrated in March or April, depending on the Christian calendar. On Good Friday, significant processions take place in

which community members walk through the main streets of the parish, praying, singing, and carrying religious images representing the Passion of Christ. In some parts of the parish, dramatizations of the Stations of the Cross are performed, recreating the moments experienced by Jesus on his way to the cross. In addition, the traditional fanesca is prepared, a thick soup containing a mixture of twelve grains representing the apostles (GADPR de Ilapo, 2024). Figure 14 depicts how community members, especially the “Club de Adultos Mayores San Lucas”, prepare the fanesca together (GAD Parroquial Ilapo, 2022).

Figure 14 Preparation of the traditional “Fanesca”



Source : GAD Parroquial de Ilapo. (2022, April 21). Preparation of the traditional “Fanesca” [Photograph].

The great Rodeo of the Chagra

The Chagra Rodeo in the parish of Ilapo is one of the most emblematic and representative festivities of the local cultural identity. This event pays tribute to the Chagra tradition, which symbolizes rural labor and Andean livestock skills. During this celebration, participants, dressed in wool ponchos, hats, and sheepskins, showcase their livestock handling skills, performing impressive displays of horsemanship and roping. In addition to the equestrian competitions, the rodeo is filled with folk music, traditional dances, and a delicious gastronomic variety with typical dishes from the community (GADPR of Ilapo, 2024). This festival not only strengthens the sense of belonging and pride among residents but also attracts visitors who wish to learn about and experience the Ilapeño Chagra culture (PDOT, 2024). As illustrated in Figure 15, the residents of the parish are in charge of representing the Chagra Ilapeño, wearing their traditional clothing and riding horses (GAD Parroquial Ilapo, 2023).

Figure 15 Presentation of the Rodeo del Chagra festivity in the parish



Source : GAD Parroquial Ilapo. (2023, June 5). Presentation of the Rodeo del Chagra [Photograph]. Facebook.
<https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Town Bullfight

The Ilapo Bullfight is a traditional celebration that showcases the parish's rich cultural and livestock influence. This event, which is celebrated with great enthusiasm by the community, brings together locals and visitors in the main plaza, where the bullfights take place in an atmosphere filled with excitement and tradition. Unlike more formal bullfights, this festival has a popular feel, allowing fans and volunteers to face the bulls in the plaza or in the

field, demonstrating their bravery and skills. In addition to the bullfighting spectacle, the day is enriched with traditional music and delicious local cuisine. The Ilapo Bullfight is not only a cultural event but also an event that helps preserve local customs and fosters coexistence between generations (GADPR de Ilapo, 2024). Figure 16 shows how this event is celebrated in the community (GAD Parroquial Ilapo, 2022).

Figure 16 Town Bullfight



Source: GAD Parroquial Ilapo. (2022, May 30) Town Bullfight [Photograph]. 2024. GAD Parroquial Ilapo. <https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Town Legends

INAPULO, THE ENCHANTED TOWN (*INALUPO PUEBLO ENCANTADO*)

It is said that the area that is presently Ilapo was once home to a wealthy kingdom. The name of this kingdom was Inapulo. The palace was close to where a crucifix now stands. The kingdom was a joyful place. One day, the prince fell in love with a kind and pure young woman, and she reciprocated his feeling. However, the prince was also adored by a witch. She was jealous when she saw him with the young woman. She was furious and used her magic to cast darkness over the entire kingdom.

The young woman's memory was eliminated, but the witch left her outside the spell. Then, under a large boulder, the witch hid the kingdom's key. The key was never located, even though many years later, people destroyed the rock to see what was inside. It is said that the spell can only be broken by a girl who has a pure heart and soul. If you are lucky and kind, you might be able to close your eyes and view the enchanted kingdom on a full moon night, By: María Zúñiga (González, 2010).

THE FALL OF THE WITCH (*LA CAÍDA DE LA BRUJA*)

Mr. Rosendo Guerrero Parra shared with his friends and family that he once got up early at three in the morning to see what his cattle were doing. He was walking along the street close to the Cruz de Mayo community when he suddenly noticed bright lights in the sky. People had advised him those witches flew in that location, so he immediately assumed it was a witch. He made the decision to give it a try in order to find out if it was true. Putting his machete in the shape of a cross, he lay down on the ground and started to recite a particular prayer that was supposed to make witches fall. The witch did, in fact, fall from the sky. The next morning, Mr. Rosendo observed the same witch in a local ravine when he went to check on his livestock. He was so terrified that he spent over two months in his home, and he had no idea how she had managed to escape. He never woke up early again after that day. By: Luis Montalvo (González, 2010).

THE DUCT GAP (*EL HUECO DEL ONDUCTO*)

People say that after a long day farming, the residents of La Delicia community were resting many years ago. At midnight, they were all awakened by a horrible sound. They ran to the church in terror and prayed for protection from evil. A group of brave men took the decision

to learn more. Using whips and sticks, they walked into the night. They followed the sound until they came to the mountain's edge. One man had gone ahead without anyone noticing. He arrived at a cave's entrance and did not answer his friends' calls to return. The community members gathered and asked about what happened when they arrived. Nobody knew the answer. Many believed Don Luis Llongo was dead as they attempted to wake him. He gradually regained consciousness, though. They questioned him about what he had seen at first. Inside the cave, he told them, he observed thousands of small guys working under the leadership of a tall, powerful figure. This leader's mouth burst into flames when he shouted orders. Since that day, the inhabitants have maintained the belief that the San Francisco Church in Quito was constructed using the carved stones from the cave (González, 2010).

Ancestral Practices

Within agriculture, very few people in the sector maintain ancestral agricultural traditions based on the lunar cycle. Farmers emphasize that the phases of the moon play a fundamental role in plant growth, as this affects the circulation of sap and soil moisture (GADPR de Ilapo, 2024). For this reason, corn is planted during the waxing and full moons, since the sap rises at these times and facilitates stronger crop growth. In the other hand, when the sap runs down to the roots, the new and waning moons are perfect for planting potatoes and carrots. Thus, planting with the moon is considered a connection with Pachamama and a respect for each of the natural cycles (PDOT, 2024). Figure 17 shows the fertile land suitable for growing dairy products (GAD Parroquial Ilapo, 2015).

Figure 17 *Ancestral practice of planting corn according to the moon*



Source: GAD Parroquial Ilapo. (2015, February 5) *Ancestral practice of planting corn according to the moon* [Photograph]. Facebook. <https://www.facebook.com/profile.php?id=100006837947332&sk=photos>

Official Symbols

Flag

Figure 18 *Flag of Ilapo parish*



Source: GAD Parroquial Ilapo. (2024). *Flag of Ilapo parish* [Photograph]. GADP Ilapo. <https://www.gadp-ilapo.gob.ec/index.php/la-parroquia/simbolos-patrios>

The flag of Ilapo has three colors:

The yellow color symbolizes the richness of the land and the abundance of crops, highlighting the importance of agricultural production in the local economy.

The green color represents the vegetation and natural landscapes surrounding the parish. This color reflects the fertility of the soil.

Finally, the color white represents the kindness, solidarity and peace that characterize the people of Ilapo. This color highlights the community spirit of the Ilapeños (GADPR de Ilapo, 2024). Figure 18 shows the parish flag, a symbol of pride for its members (GAD Parroquial Ilapo, 2024).

Coat of arms

Figure 19 Coat of arms of Ilapo parish



Source: GAD Parroquial Ilapo (2024) Coat of arms of Ilapo parish [Photograph]. GADP Ilapo. <https://www.gadp-ilapo.gob.ec/index.php/la-parroquia/simbolos-patrios>

The coat of arms of Ilapo can be described in sections

In the first section you can see the potato flower, which is located at the top of the shield. This represents Ilapo as one of the largest potato producers nationwide. This crop is considered an essential part of the community's economy.

Then, the imposing image of the Chimborazo volcano is visible, which highlights the geographical location of Ilapo within the province. In addition, it highlights that the parish is a natural viewpoint from which the Tungurahua volcano and the Los Altares Mountain range can be observed.

In the following section you can see the band of thirteen stars, which represents each of the communities that form part of the parish, symbolizing the unity and diversity of its population.

At the bottom left of the shield is the image of San Lucas, the evangelist and patron saint of the parish. His presence highlights the strong religious tradition of Ilapo and its annual celebration, which includes the traditional “bullfights”.

At the bottom right, a farmer is seen working the land. This element represents the importance of agriculture in Ilapo. Sowing and harvesting are essential activities for the economy of its inhabitants.

Finally, the lower section of the shield illustrates livestock farming, another of the main sources of livelihood for the Ilapeños. This symbol reflects the dedication of the people of the parish to cattle breeding, which complements their agricultural production (GADPR de Ilapo, 2024). Figure 19 shows the parish coat of arms with each of its components (GAD Parroquial Ilapo, 2024).

Hymn to the Ilapo parish

The Ilapo parish hymn keeps a common history for the past, traditions, and customs of the community. This hymn is often sung at social occasions, including rallies for political

candidates or community events (GADPR de Ilapo, 2024). It was developed by Franklin Coba and had a musical arrangement from Master Pedro Llangarí.

CORO

En la cumbre del mirador de los volcanes,
soplan vientos de libertad y honor;
es Ilapo de míticos paisajes,
campo fértil para el labrador.

I ESTROFA

San Lucas enaltece tu historia,
con doctrina de los franciscanos;
solares de tierra llenos de gloria,
altivos, valientes y soberanos.

II ESTROFA

Día a día erigimos tu grandeza
¡Oh! Ilapo pueblo encantado;
es un orgullo gritar con fuerza,
bella tierra de la siembra y el arado.

III ESTROFA

Colinas, paramos y escarpadas,
Donde nacen las fuentes de agua;
calles, casas y esperanzas remozadas,
sobre las cenizas del temible Tungurahua.

IV ESTROFA

Somos raza Puruhá, la inmortal,
decorada con laureles de victoria;
luz brillante y magia sideral,
Oh! Ilapo, paraíso terrenal

Written by Franklin Coba

Musical interpretation by Master Pedro Llangarí.

4.1.3 BEYOND THE LANDMARKS: DISCOVERING THE HIDDEN GEMS OF ILAPO

Attractive Church of San Lucas de Ilapo

The Church of Ilapo is one of the most salient tourist attractions in the parish. It is important mentioned for its historical, cultural and architectural significance. This temple located in the middle of the community represents the faith and identity of the local people. It attracts devotees and also tourists that come from different places to appreciate the cultural richness of the heritage. The vicarage reflects colonial and traditional constructions, which have details in its structuring that respect the style of Andean churches (GADPR de Ilapo, 2024).

Beyond its religious function, the church is a meeting point for community festivities and celebrations, such as the Ilapeño Carnival and other patron saint festivals, where masses, processions and cultural events are held. Its peaceful surroundings and its importance within the community make it an ideal place for those seeking to learn about the history and customs

of Ilapo. In addition, from its location, visitors can enjoy panoramic views of the Andean landscape, making it a must-see destination for those who visit the parish (GADPR de Ilapo, 2024). Figure 20 shows the Church of San Lucas de Ilapo, a neoclassical source of pride for its inhabitants (GAD Parroquial Ilapo, 2024).

Figure 20 *Church of San Lucas de Ilapo*



Source: GAD Parroquial Ilapo. (2024). Church of San Lucas de Ilapo [Photograph]. GADP Ilapo. https://www.gadp-ilapo.gob.ec/index.php/gad-parroquial/planes-y-programas/plan-de-desarrollo?own_categories=0

Volcanoes Viewpoint

The hill forms a natural viewpoint from which on a clear day you can see the town of Ilapo, the city of Riobamba and the surrounding volcanoes and mountains, including Tungurahua volcano, Mount Altar, the Chimborazo, the Carihuairazo, the Cubillines and the Cotopaxi volcano. In the surroundings you can see potato crops and pastures with livestock in the area. Some plants found in the area are taraxaco, quishuar, polilepys, chilca, nettle, muelan, cow tongue, matico, nightshade. According to the potential use of this place, it is mentioned that you can take photographs, appreciate the environment, perform interpretation on the technology used in the antennas and the operation of wireless communication media for educational institutions, hiking, mountain bike descents, descents on quadricars or motorcycles (GADPR de Ilapo, 2024). As shown in Figure 21, the Volcano Viewpoint is a natural attraction preserved by the parish (GAD Parroquial Ilapo, 2024).

Figure 21 *Volcanoes Viewpoint*



Source: GAD Parroquial Ilapo. (2024). Volcanoes Viewpoint [Photograph]. GADP Ilapo. https://www.gadp-ilapo.gob.ec/index.php/gad-parroquial/planes-y-programas/plan-de-desarrollo?own_categories=0

Ilapo Viewpoint

The hill is a natural viewpoint from which, on a clear day, you can see the town of Ilapo, the city of Riobamba and the surrounding volcanoes and mountains—including Tungurahua volcano, Mount Altar, Chimborazo, Carihuairazo, the Cubillines and the Cotopaxi volcano. Here you can take pictures, appreciate the surroundings, provide an interpretation of the technology used in antennas and the operation of wireless communication media for educational institutions, go hiking, go downhill on mountain bikes, go downhill on ATVs or motorcycles (GADPR de Ilapo, 2024). Figure 22 shows the Ilapo Viewpoint, an attractive location that could contribute to the parish's tourism (GAD Parroquial Ilapo, 2024).

Figure 22 Ilapo Viewpoint



Source: GAD Parroquial Ilapo. (2024). *Ilapo Viewpoint* [Photograph]. GADP Ilapo. https://www.gadp-ilapo.gob.ec/index.php/gad-parroquial/planes-y-programas/plan-de-desarrollo?own_categories=0

Machay Ravine

It forms a very attractive landscape, the humidity of the area produces the existence of water sources that have been used for the supply of water for human consumption in several sectors of the Guano canton, forming a beautiful ravine, there are small swamps, among the flora species there are: pajonales, cachos de venado, quishuar, caumal, espino blanco, chamana, chispil, cabuya negra, sigse, guanto, chilca, ficondo, pajilla, marco, piquil, ortiga, muelan, chaglica, wila, cow's tongue, matico, paja curiugsha, pucunero, nightshade, verbena, sanjillo. Among the fauna species you can see hummingbirds, birds of different colors, amphibians, rabbits, partridge, moor wolf, turtledoves, blackbirds, wiragchuro, chucuri, rapoza, lizards, cullan, quillipe, charotos, quindes, cullanes, swallows, solitaire, idle bird, pucungo. In the surroundings you can see potato crops, and pastures with livestock in the sector. In it we can find typical houses of the area, access roads, native flora and fauna. In this place you can take photographs, appreciate the environment, go hiking, walks, descents on mountain bikes, descents on quadricars or motorcycles, amphibian observation, bird watching, and look at medicinal plants (GADPR de Ilapo, 2024). As shown in figure 23, the Machay Ravine, despite being a natural attraction that is not frequently visited, is still preserved (GAD Parroquial Ilapo, 2024).

Figure 23 Machay Ravine



Source: GAD Parroquial Ilapo. (2024). *Machay Ravine* [Photograph]. GADP Ilapo. https://www.gadp-ilapo.gob.ec/index.php/gad-parroquial/planes-y-programas/plan-de-desarrollo?own_categories=0

From everything that I have gathered, Ilapo's population still largely relies on agricultural and livestock lifestyles, with potato growing and milk collecting being its main source of income. It is these activities that are ensuring the inhabitants' economy and also preserving their cultural identity as traditional methods of growing potatoes and milking cows. Likewise, their festivities and traditions reflect the community spirit and pride of its inhabitants.

On the other hand, tourist sites not only enhance the beauty of the landscape but also promote local tourism for the economy of Ilapo. This community is a territory in which the economy, culture and tourism are linked, generating a unique identity that is manifested in its productive activities as well as in its celebrations and emblematic spaces.

4.2 THE POWER OF DATA OF ILAPO

The information acquired from the previous parish is fundamentally important for the process of cultural identity production. The building of a sense of belonging, through what is understood of diverse socioeconomic, tourism, and cultural factors are developed above, and ultimately therefore, furthered understanding of the parish. In so doing, the population reinforces their ties to one another, their ties to tradition, and ensures that new generations are integrated into a legacy of culture. Likewise, to maintain the roots of the population, it is necessary to establish a clear connection between the appreciation of local resources or artifacts and the creation of an identity.

4.2.1 SOCIOECONOMIC

The agro-industrial reality of the parish, particularly in agricultural production and livestock farming, has a direct impact on the construction of cultural identity. In this sense, agricultural production is not only a means of subsistence but is also considered a way to connect people with their land, fostering local pride related to working in the fields (Valarezo, 2019). The product that truly stands out in the economy and culture of this region, and which has become a symbol of local agricultural identity, is the potato. This connection between agriculture and cultural identity is crucial, as the potatoes not only feed the community but also reinforce their pride as leaders in the production of this crop nationwide.

Furthermore, livestock farming, especially milk production, is another activity that has been fundamental. In rural areas of Ecuador, livestock farming is seen as a pillar of the communities' economic and cultural life. It not only provides food and economic resources but also symbolizes the connection between people and their land (Encyclopaedia Britannica, 2025). In Ilapo, milk production has become a symbol of the hard work of its inhabitants, which in turn reinforces a sense of belonging and local pride. This practice is so deeply rooted in the community's daily life that it is not only considered a source of income but also a tradition that strengthens social cohesion. Several families in the community have maintained the livestock trade for generations, creating a strong intergenerational bond that reflects the transmission of cultural identity through working with cattle and the use of dairy products such as cheese and yogurt.

Clearly, dairy cattle farming represents a culturally significant symbol due to its resilience and cultural continuity. This is because it represents an activity that remains in the community over time and adapts to new market demands without losing its traditional roots. For this reason, the permanence of traditions in the modern context is one of the ways rural areas maintain their identity in the face of external changes (Giddens, 2023).

As the parish has a rich livestock tradition, including the production of milk and its derivatives, in this case, cheese and yogurt, a microenterprise called Ilapeñito stands out. This business, which produces cheese and yogurt using milk from local cattle, not only represents an important economic component but also plays an indispensable role in consolidating the community's cultural identity. According to (Esparcia, 2010), a microenterprise in rural areas not only helps communities keep their productive traditions alive but also allows them to adapt to the demands of the modern market. Ilapeñito's presence in the agroindustry not only meets the community's nutritional needs but also plays a key role in preserving traditional knowledge

about the production of these products. Furthermore, selling their products outside the parish is an excellent way to highlight the efforts and cultural identity of its inhabitants.

4.2.2 CULTURE

Gastronomy is an important part of a community's culture, as it is not only considered a basic need but also reflects customs and relationships with the natural environment (Montanari, 2006). In the study area, gastronomy is linked to agricultural production. In this case, the consumption of agricultural products such as potatoes, which have been cultivated for several generations, is highlighted. The consumption of typical dishes such as potatoes with guinea pig or fritada not only represents the proper use of local products but also enhances the sense of identity and belonging among the community members residing there. Furthermore, the culinary preparation of these meals is considered important, as they are passed down from generation to generation.

Secondly, the festivities held within a community play a crucial role in consolidating cultural identity, as they allow for the collective expression of their values, beliefs, and traditions (Turner, 1982). Within the study community, the Patron San Lucas Festival, the Parish Celebrations, the Ilapeño Carnival, and the Rodeo del Chagra are celebrations that foster respect, strengthen community bonds in the transmission of cultural values to new generations, and display the parish's cultural richness. Among the most notable events during these festivities are the comparsa parade, the copla competitions, and the crowning of the Reina. These are expressions of creativity that remain preserved even with the passage of time. The same applies to the Rodeo.

Furthermore, in Ilapo, another essential component of its cultural identity is ancestral practices. Among these, an agricultural tradition passed down and inherited from Indigenous peoples stands out, consisting of sowing and harvesting according to the phases of the moon. In agriculture, the use of ancestral knowledge contributes to the sustainability of the ecosystem and strengthens the connection between communities and their natural environment (Sarandón & Flores, 2014). For this reason, the Andean worldview and its relationship with nature are fundamental values for good harmony in the Ilapo community.

Finally, there are certain legends and traditional stories that are considered manifestations of a community's collective imagination, as their main function is to transmit a series of values and beliefs shared and experienced by its inhabitants (Nagy, 1976). In the parish, certain myths are part of its oral heritage, which helps new generations understand and identify with them, as they reflect its history and culture. These stories are passed on by word of mouth, creating a sense of connection among residents and fostering a sense of cultural pride and belonging.

4.2.3 TOURISM

The community has a variety of tourist attractions that are essential to its economy. The Church of San Lucas de Ilapo, in addition to its religious significance, has become a symbol of its cultural identity. Its construction reflects the fusion of colonial traditions and Andean architecture. According to (Gallego Chávarri, 2021), religious monuments are a mirror of cultural identity, as they embody shared beliefs and act as centers of social and cultural integration. In the area, the church serves as a meeting point for traditional festivals and patron saint celebrations.

Furthermore, to offer visitors a spectacular view of the volcanoes and villages, there are natural viewpoints that demonstrate the deep connection between the inhabitants and their surroundings. These spaces have crucial symbolic value in the community, fostering a strong sense of belonging to their territory. Thus, the territory is considered an essential part of identity construction, as people feel a connection to the culture and the place where they live (Bourdieu, 2016). The parish's natural landscape, with its rich diversity of flora and fauna, plays an important role in local identity. The presence of native species, along with observing local fauna, is closely linked to the community's ancestral practices, such as traditional medicine. The use of medicinal plants to cure certain common illnesses reflects a deep understanding of nature itself, which is passed down from generation to generation and forms part of the area's cultural heritage (Torres Jara, Ullauri, & Lalanguí, 2018).

To conclude, the parish's socioeconomic, cultural, and tourism elements play a fundamental role in the construction and preservation of its cultural identity. Agricultural and livestock production not only contribute to the local economy but also serve to reinforce the community members' pride and connection to the ground. Moreover, conventional ways of using ancestral knowledge enhance belonging and share cultural values with new generations. Even local tourism with some natural attractions can promote and protect Ilapo's cultural richness, instilling strong feelings of local pride and projecting a cultural identity beyond the place itself. All of these contribute to the strengthening of social bonds and the cultural history of the parish.

4.3 TEACHING THE HEART OF ILAPO

To strengthen the cultural identity of the residents, it is necessary to develop microcurricular resources based on information obtained in the community. In this sense, English learning in this context must focus on integrating each of the sociocultural elements so that learners feel a connection between the language and their environment. Therefore, the teaching resources designed with economic, cultural, and tourism data from Ilapo are presented in both physical and digital formats. Furthermore, they are based on learning theories that guarantee their effectiveness within the learning process.

4.3.1 AUDIOBOOK

An audiobook is a teaching resource consisting of a recorded narrated text. It is effective for improving oral skills because it exposes students to authentic pronunciation and interesting educational contexts (Guaman, 2025). Within the educational field, this type of material also helps improve oral comprehension, expand vocabulary, and facilitate English learning (Pourhosein Gilakjani, 2012). Furthermore, this resource can be accompanied by visual elements and texts that reinforce language learning.

In the framework of the study, the audiobook allows for the preservation and dissemination of local legends in a way that is accessible to community members, while also exposing them to English in a meaningful context, whether individually or in groups. For this reason, it is structured into several sections that allow for better understanding and learning of the language. To start, an introduction talks about the cultural importance of legends in the parish. Then, I present the legends from the sector in English with the proper intonation and

pronunciation to help students comprehend orally. Additionally, I include a glossary of cultural terms specific to the sector with its meaning in English. Finally, I provide various comprehension questions to reflect on the content and activities to practice the language through oral production.

From a theoretical perspective, Vygotsky's (1978) Sociocultural Theory stands out, arguing that learning is most effective and meaningful when it takes place in contexts of social interaction. Therefore, audiobooks with English captions can be used in group activities where learners in the sector listen to and discuss information, generating meaningful learning and fostering collaboration. Furthermore, to make this teaching strategy culturally relevant, oral communication is used as a traditional means of transmitting knowledge in rural areas.

Likewise, Gardner's (1983) Theory of Multiple Intelligences emphasizes that students have diverse ways of learning, but the most prominent in the field of English learning are linguistic intelligence and visual-spatial intelligence. In linguistic intelligence, learners acquire knowledge through oral storytelling (Emst, Slavits, Gisela, 2001). On the other hand, those who develop visual-spatial intelligence tend to learn through graphic elements, in this case the use of illustrations or English subtitles. In this way, an audiobook offers meaningful and inclusive learning as it caters to different learning styles.

Figure 24 Audiobook Legends



Source: Own elaboration. (2025). Audiobook Legends [Photograph].

4.3.2 MATCH BOX

This educational resource consists of a physical matching box in which participants must flip cards to form related pairs. In education, this material is primarily used to promote visual memory, concept association, and interactive learning (Marzano, 2007). In this sense, it is used to represent the cheesemaking process, with some cards containing images of the production stages and others containing each step in English.

Within the study, the association of images and text facilitates contextualized knowledge acquisition. By interacting with the cards, students physically develop their language skills, strengthen their memory, and strengthen their sequential reasoning skills. This educational resource is structured with a series of cards organized into two groups or categories: images of the cheesemaking stages and descriptions of each step in English. Participants must turn the cards over and match the correct card, reinforcing memorization and recognition of the technical vocabulary.

From a theoretical perspective the Match Box is conceptualized under Kolb's (1984) Experiential Learning Theory which assumes that learning develops through direct experience. The participants develop their knowledge of the terms through kinesthetic experiential learning by manipulating the cards and pairing them.

In addition, this teaching resource is a collaborative game that fosters social interaction and mediated learning, based on Vygotsky's (1978) Sociocultural Theory. Students also develop their communication skills by working in groups or pairs while reinforcing their knowledge of the development process.

Furthermore, Gardner's (1983) Theory of Multiple Intelligences also plays a fundamental role in the development of teaching materials. This emphasizes the importance of visual-spatial and kinesthetic intelligence for learners, as they learn through the manipulation of objects in conjunction with the observation of images (Emst, Slavits, Gisela, 2001). This strategy also promotes meaningful learning by helping participants remember better the sequence of the cheesemaking process.

Figure 25 Matching box



Source: Own elaboration. (2025). *Matching Box* [Photograph].

4.3.3 GAME OF THE GOOSE

This is an educational resource based on a board with numbered spaces where players advance based on the result of rolling a die. Participants typically face challenges, traps, and donations along the way. In the educational field, it is considered an effective tool for language teaching as it seeks to generate and encourage knowledge acquisition through gamification and student interaction (Gee, 2006). The proper use of this game integrates English learning with local economic, cultural, and tourism knowledge. It also allows for spontaneous repetition of knowledge so that learners improve vocabulary retention and language use without becoming discouraged.

In this context, the Game of the Goose integrates a series of questions in English about general information about the parish. It is structured as a board-like drawing that includes iconic representations of the parish, such as the church, viewpoints, and central park. The squares that make up the game have questions related to the history, economy, and culture of the area. Some of them also include benefits that encourage participants to continue playing the game. However, some present challenges that students must overcome using English.

From a theoretical perspective, this teaching resource is based on Ausubel's Theory of Meaningful Learning (1963), which emphasizes the importance of relating new knowledge to students' prior knowledge. In this sense, participants must answer questions about the community in a different language and associate them with familiar elements for a better understanding and use of new vocabulary. Furthermore, through the development of this game, the goal is for students to organize local information in a structured and understandable way.

On the other hand, Game of the Goose is played in groups with cooperation and individual learning, but students seek to help each other answer questions. Therefore, it is based on Vygotsky's Sociocultural Theory (1978), which emphasizes the fundamental role of social interaction in the learning process. In a collaborative environment, knowledge acquisition is facilitated because it is constructed through dialogue and the negotiation of information.

Likewise, Gardner's Theory of Multiple Intelligences (1983) indicates that students have different ways of learning, and that the use of this teaching material caters to their diverse learning styles (Emst, Slavit, Gisela, 2001). Thus, students with linguistic intelligence make advantageous use of language in the questions and answers required by the game, while those with interpersonal intelligence strengthen their social skills when interacting with their peers, thus creating a cooperative and prosperous learning environment.

Figure 26 *Creating the Goose Game*



Source: Own elaboration. (2025). *Creating the Goose Game* [Photograph].

4.3.4 COAT OF ARMS AND FLAG PUZZLE

A puzzle is a teaching resource based on breaking down a figure or image into several pieces, which must be correctly placed to reconstruct it. Within the educational field, it promotes the development of certain cognitive skills such as memory, logical thinking, and concentration, and encourages problem-solving and group work (Mayer, 2019). In this research, the puzzle is intentionally constructed to represent the national symbols of the parish, in this case the flag and coat of arms, to strengthen cultural identity and promote language learning around the vocabulary of the descriptions of these iconic pieces. The combination of visual learning with tactile experiences aims to create meaningful learning and cultural identity reaffirmation for participants.

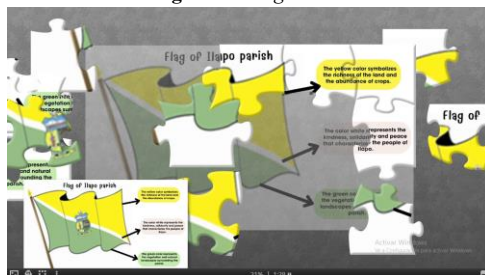
This resource has been constructed with an image of the Ilapo Parish flag and coat of arms, which is split into pieces of varied shape and size. Each piece includes key English terms that define the colors, figures, and concepts that the symbol represents. The participants' task will be to put the pieces together, either individually or in groups, until they form the symbolic figure.

From a theoretical perspective, Vygotsky's (1978) Sociocultural Theory stands out, based on the role of social communication in learning. Therefore, this resource promotes the desire for collaboration among participants, who, to achieve their goal, work in teams to assemble the puzzle in less time. Furthermore, through collaboration and mutual support, students build and acquire new knowledge, as well as strengthen certain cognitive skills.

Similarly, Ausubel's (1963) Meaningful Learning Theory mentions the importance of connecting new information with all the students' prior knowledge. In this sense, parish symbols are familiar elements for students; therefore, as they participate in constructing the puzzle, they

identify and learn the English language through the colors, shapes, and certain characteristics of the elements of the coat of arms and the flag.

Figure 27 *Flag Puzzle*



Source: Own elaboration. (2025). *Creating the Flag Puzzle* [Photograph].

4.3.5 CROSSWORD PUZZLE

A crossword puzzle is a teaching resource that involves completing a grid with certain number of words based on given definitions that intersect vertically and horizontally (Arean Rodríguez, Rosete Suárez, Victoria Oquendo, Arean Rodríguez, & Del Río Iznaga, 2004). In the educational field, the incorporation of games promotes the development of cognitive skills such as logical reasoning and memory. Furthermore, teaching activities that involve active learner participation allow for combining new information with prior knowledge in a more dynamic and fun way, which generates meaningful learning opportunities (Mayer, 2019).

In the framework of this research, a crossword puzzle was designed based on general information about the parish under study. This material integrates concepts about the area, such as the local economy, livestock, agricultural products, and territorial boundaries. Each definition in the game is formulated in simple language and refers to real-life data about the community, including potato or corn cultivation. In this way, participants are able to associate new language terms with realities of their context and strengthen their cultural identity while developing their linguistic competence.

From a theoretical perspective, Vygotsky's Sociocultural Theory (1978) highlights the importance of social interaction within the learning process. This is manifested in the teamwork promoted by the crossword puzzle as a teaching aid. By solving the resource in groups or pairs, participants share ideas, clarify meanings, and support each other, collectively building knowledge.

Similarly, Ausubel's Theory of Meaningful Learning (1963) states that for learning to be effective, it must be logically and non-randomly related to what the student already knows. In this context, the crossword puzzle allows participants to connect their prior knowledge about the parish with new English vocabulary, thus achieving a more intense and lasting learning process.

Figure 28 *Ilapo Crossword Puzzle*



Source: Own elaboration. (2025). *Creating the Ilapo Crossword Puzzle* [Photograph].

4.3.6 EDUCATIONAL TOURIST BROCHURE

A tourist brochure is a teaching resource that combines visual and textual information about a tourist attraction, flights, roads, or the shortest routes to reach a specific location (Baroroh & Pujihartono, 2016). Within the educational sector, this material stimulates students' curiosity and imagination due to its structure, as well as facilitating the comprehension of information, vocabulary acquisition, and cultural appreciation in a more detailed manner. As noted by (Mayer, 2019), the use of resources that incorporate images and clearly organized texts fosters meaningful learning, as they allow students to connect new information with visual elements relevant to their environment.

For the development of this research, an educational tourist brochure was created that includes the parish's main tourist attractions, such as its natural viewpoints and cultural elements, specifically the area's gastronomy. Each tourist site presents general information about the place, for example its location, temperature, activities and experiences, and finally, why it is important to the sector. In addition, it includes a list of the most common traditional dishes prepared in Ilapeño homes, with the aim of reinforcing the community's cultural identity and their language skills. It is written in simple language and uses visual elements to connect the participants' local reality with the new language they are learning.

From a theoretical perspective, it is based on Ausubel's (1963) Theory of Meaningful Learning, which states that learning is effective if prior knowledge is related to new information. In this sense, the brochure facilitates the connection between participants' knowledge of their community and new English vocabulary. Familiarity with the places and typical dishes mentioned in the material facilitates the incorporation of learning in a logical and meaningful way, promoting language retention and practical use.

Figure 29 Educational Tourist Brochure



Source: Own elaboration. (2025). *Creating the Ilapo Educational Tourist Brochure* [Photograph].

DISCUSSION

Based on the results obtained, it is possible to address how rural contexts, and their potential are useful for enhancing the teaching and learning of English, focusing on the development of Ilapo's cultural identity. This approach is based on the socioeconomic, cultural, and touristic characteristics of the parish, and is contrasted with existing studies on language teaching in rural areas.

Ilapo, being a rural parish, has a population of approximately 1,865 inhabitants, where the official language is Spanish. The range of challenges to English teaching that were mentioned were limited educational materials, lack of infrastructure, and a number of teachers qualified to teach English (Moreno et al., 2024). These challenges are common in rural contexts

of Ecuador as educational goals deal with immediate challenges, such as basic literacy. On the other hand, (Burgos Calderón, 2019) pointed out that rural contexts have their own possibilities for English teaching if local aspects of culture are included in the education process. For example, legends and traditions such as "Inapulo Pueblo Encantado" could be used as pedagogical resources to teach English through local narratives, thus corroborating Vygotsky's sociocultural theory that the sector's learning develops based on social interaction.

The failure to explicitly mention Ilapo's educational infrastructure is because this document is a project to gather valuable information from across the parish to support future English language literacy programs. This suggests that local schools may lack access to modern technologies or teaching materials necessary for effective English teaching. According to (Mantuano-Cedeño & Rivadeneira-Barreiro, 2022), the lack of adequate technological resources and teaching methodologies is a recurring challenge in rural communities, limiting opportunities to develop language skills.

However, initiatives such as those described by (Padilla, 2024) propose that educational programs can be adapted to rural contexts by integrating each of the sociocultural elements in such a way that learners feel a connection between the language and their environment. This can be achieved through strategies such as the use of modern technologies (audiobooks, matchboxes) or participatory methodologies (game of the goose, puzzles) that involve the entire community.

Ilapo's rich cultural tradition, which includes festivals such as the Rodeo del Chagra, Carnival, and religious celebrations such as Holy Week, could be a starting point for contextualizing English learning. According to (López, 2019), critical pedagogy must consider students' sociocultural contexts to make learning relevant and meaningful. For example, students could learn vocabulary related to their local traditions through audiobooks or write English descriptions of their festivals. This approach differs from traditional methods that focus on grammar rules and translation exercises, which are often abstract and do not reflect everyday situations or specific cultural values.

On the other hand, economic activities are directly linked to agricultural and livestock practices. This could influence community perceptions of the usefulness of English. A tool known as "Match Box" can be used for this purpose. This teaching resource combines multisensory learning and active practice, enhancing the acquisition of technical vocabulary through visual-textual association. Physical interaction with the cards reinforces memory and reasoning, while the cultural context (the cheesemaking process) adds meaning to the content. This method is effective for developing language skills in an integrated and contextualized way.

This contrasts with the results obtained by (Alejandro Jiménez et al., 2024), who indicate that in rural areas where job opportunities do not require English knowledge, both students and their families may show disinterest and lack of motivation towards their learning. Therefore, it is necessary to use it as an experiential learning methodology, as it is developed through direct experience.

However, the author (Montoya, 2021) argues that even in rural contexts, English can open doors to new economic opportunities, especially through tourism and trade. In the case of Ilapo, its cultural, natural, and culinary heritage could be an incentive to promote English learning for tourism purposes, as it would improve communication with foreign tourists,

strengthen the local economy, and preserve the indigenous culture, making the English language a strategic element for socioeconomic and cultural development.

CHAPTER V

5.1 CONCLUSIONS AND RECOMENDATIONS

5.1.1 CONCLUSIONS

The collection of socioeconomic, cultural, and tourism data from the parish of Ilapo was the key starting point for corroborating the existence of a rich cultural heritage in the rural sector. Therefore, this provided the opportunity to understand the economic and social reality of the community, as well as the distinctive elements including customs, traditions, legends, and others that shape its cultural identity, but which are often underestimated.

Each of the aspects and elements collected within the study area contributes to the construction of the cultural identity of its inhabitants. Through the interaction and recognition of these elements, people preserve their traditions and customs and create a link between generations, ensuring that local practices and beliefs do not disappear.

The homogenization of local cultures is the main reason why teachers and students seek alternatives for cultural preservation. For this reason, using local information to create teaching resources in a language other than one's native language, fosters a greater appreciation for local traditions and community knowledge, as well as the learning of English.

5.1.2 RECOMENDATIONS

In the academic field, it is necessary to develop educational programs within the curriculum that promote students' cultural awareness. In the English subject, if the legends, traditions, and customs of the community are included within the class topic, meaningful and more interactive learning will be achieved.

Involving each member of the local community in learning about their cultural elements contributes to their sense of belonging. For this reason, it is recommended not to omit or underestimate the information that each sector has, for which the parish GADs should organize training in English with the residents based on cultural identity, which will help tourism.

Learning a language through the development of cultural identity not only helps generate knowledge but also promotes local culture. Therefore, it is recommended that each learning technique and strategy be innovative to ensure meaningful learning and a sense of belonging for each participant.

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ANNEXES

LETTER OF COMMITMENT



CARRERA DE
PEDAGOGÍA DE LOS IDIOMAS
NACIONALES Y EXTRANJEROS



Enseñanza del inglés
para la construcción
de la identidad cultural



GADP-ILAPO

CARTA COMPROMISO PARA LA APLICACIÓN DE LOS PROYECTOS DE INVESTIGACIÓN Y VINCULACIÓN ENTRE LA CARRERA DE PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS DE LA UNIVERSIDAD NACIONAL DE CHIMBORAZO (UNACH) Y EL GOBIERNO AUTÓNOMO DESCENTRALIZADO PARROQUIAL RURAL DE ILAPO

En la Parroquia Ilapo del Cantón Guano, a los 04 días del mes de febrero del 2025, intervienen en la celebración de la presente Carta Compromiso la Mgs. Mónica Cadena Figueroa, portadora de la cédula de identidad N.º 0602935926, en calidad de Directora de la Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros de la Universidad Nacional de Chimborazo (UNACH), y el Sr. Ángel Manuel Pacalla Llongo, portador de la cédula de identidad N.º 0602577058, en calidad de Presidente del Gobierno Autónomo Descentralizado Parroquial de Ilapo (GADPR Ilapo). Ambas partes, actuando de manera libre y voluntaria, acuerdan suscribir la presente Carta Compromiso bajo las siguientes cláusulas:

PRIMERA. ANTECEDENTES

Universidad Nacional de Chimborazo (UNACH):

La UNACH es una institución de educación superior, autónoma, sin fines de lucro, creada mediante la Ley N.º 0098, publicada en el Registro Oficial N.º 771 del 31 de agosto de 1995. Su misión es ofrecer formación académica, humanística, tecnológica y científica de calidad, contribuyendo al desarrollo de una sociedad reflexiva y crítica. Su visión es ser una universidad inclusiva, intercultural, sostenible e innovadora, al servicio de la vida y del progreso colectivo.

Gobierno Autónomo Descentralizado Parroquial de Ilapo (GADPR Ilapo):

El GADPR Ilapo, es una persona jurídica de derecho público, con autonomía política, administrativa y financiera, está integrado por los órganos previstos en COOTAD para el ejercicio de las competencias que les corresponden. Está ubicada a 45 minutos del cantón Guano en la provincia de Chimborazo, se caracteriza por su esencia agropecuaria, con la ganadería y la producción de leche como pilares económicos de la comunidad. Además, en los últimos años, ha florecido como un destino cultural gracias a sus eventos tradicionales que destacan el rico patrimonio intangible de la región, atrayendo a visitantes que buscan una experiencia auténtica en un entorno rural lleno de vida y costumbres. Esta tradición se transmite de generación en generación y constituye un importante patrimonio cultural.

SEGUNDA. OBJETO

La presente Carta Compromiso tiene como objetivo establecer un marco de cooperación interinstitucional para la aplicación de los siguientes proyectos:

1. Proyecto de Investigación:

"Enseñanza del idioma inglés para la construcción de identidad cultural."

2. Proyecto de Vinculación:

"Club de Alfabetización en inglés para niños y adolescentes de las parroquias rurales del cantón Guano durante el periodo 2025-2028."

Estas iniciativas tienen como finalidad fortalecer las competencias lingüísticas y promover la preservación de la identidad cultural en las comunidades rurales, a través de actividades académicas, de investigación y vinculación con la sociedad.

TERCERA. COMPROMISOS DE LAS PARTES

Compromisos de la UNACH:

1. Garantizar la planificación, ejecución y seguimiento de las actividades definidas en los proyectos.
2. Designar un coordinador responsable para supervisar las actividades y mantener la comunicación con el GADPR Ilapo.
3. Informar a los estudiantes y participantes sobre las actividades permitidas, asegurando su correcta implementación bajo supervisión.
4. Proporcionar un listado de estudiantes que participarán en los proyectos.
5. Generar informes periódicos y finales sobre los avances y resultados obtenidos en el marco de los proyectos.

Compromisos del GADPR Ilapo:

1. Delegar un equipo de trabajo para coordinar y apoyar la ejecución de las actividades planteadas en los proyectos.
2. Identificar informantes claves que faciliten el levantamiento de información cultural y educativa.
3. Proveer bibliografía y recursos audiovisuales que respalden las actividades de investigación y enseñanza.
4. Facilitar espacios físicos para las capacitaciones, talleres y actividades del club de alfabetización.
5. Colaborar en la logística necesaria para la recolección de información y la realización de actividades académicas.
6. Apoyar en la organización y logística de los grupos de niños y adolescentes que participarán en el club de alfabetización.
7. Fomentar la participación activa de los habitantes de la parroquia en las iniciativas.

CUARTA. DURACIÓN

Esta Carta Compromiso tendrá una vigencia de tres (3) años, desde el año 2025 hasta el 2028, con revisiones periódicas semestrales para evaluar los avances y resultados de los proyectos.

QUINTA. ADMINISTRACIÓN DE LA CARTA COMPROMISO

Ambas partes designan a los siguientes responsables para la administración y supervisión de esta Carta Compromiso:

- **Por la UNACH:** Mgs. César Augusto Narváez Vilema, Director de los proyectos de investigación y vinculación de la Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros.
- **Por el GADPR Ilapo:** Sr. Ángel Manuel Pacalla, Presidente del GADPR Ilapo, o su delegado/a.

Los responsables deberán presentar informes de seguimiento y, al término del acuerdo, un informe final en un plazo no mayor a 20 días.

SEXTA. TERMINACIÓN

La presente Carta Compromiso podrá darse por terminada por:

1. Cumplimiento del objeto y plazo establecidos.
2. Acuerdo mutuo entre las partes.
3. Decisión unilateral de cualquiera de las partes, notificada por escrito con antelación.

SÉPTIMA. DOMICILIO Y NOTIFICACIONES

Las partes señalan como domicilios oficiales los siguientes:

- **UNACH:**
Dirección: Av. Antonio José de Sucre Km ½, camino a Guano, Riobamba – Ecuador.
Teléfono: 03-3730880 Ext. 1005.
Correo electrónico: monicacadena@unach.edu.ec
Página web: www.unach.edu.ec
- **GADPR Ilapo:**
Dirección: Parroquia Ilapo, Guano – Ecuador.
Teléfono: 0996368365.
Correo electrónico: gadparroquiailapo@hotmail.com

OCTAVA. ACEPTACIÓN Y RATIFICACIÓN

Las partes aceptan los términos establecidos en esta Carta Compromiso, garantizando su autenticidad e integridad. Este documento no genera relación laboral ni compromiso económico entre las partes.

Unach

CARRERA DE
PEDAGOGÍA DE LOS IDIOMAS
NACIONALES Y EXTRANJEROS



Enseñanza del Inglés
para la construcción
de la Identidad Cultural



GADP-ILAPO

FIRMAN EN CONSTANCIA:

Por la UNACH:
Mgs. Mónica Cadena Figueroa
Directora de la Carrera PINE

Por el GADPR Ilo-Ilo:
Sr. Ángel Manuel Pacalla
Presidente GADPR Ilo-Ilo

LETTER OF CONSENT

Riobamba, 29 de abril del 2025

Sr.

Ángel Manuel Pacalla Llongo

Presidente del Gobierno Autónomo Descentralizado Parroquial de Ilapo

Presente.-

De mis consideraciones:

Yo, **PAOLA ALEXANDRA PILCO TIERRA** portador(a) de la cédula de ciudadanía N.º **0604326743** en calidad de estudiante de la carrera de **Pedagogía de los Idiomas Nacionales y Extranjeros** de la **Universidad Nacional de Chimborazo (UNACH)**, me dirijo a usted de manera respetuosa y atenta, con el propósito de solicitar la autorización correspondiente para el uso de fotografías publicadas en el sitio web oficial de su entidad.

Las imágenes solicitadas serán utilizadas exclusivamente en el marco de mi proyecto de titulación, denominada " **Rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity development**". Dichas fotografías se incorporarán como parte del contenido académico, el cual será también difundido en el repositorio institucional de la UNACH, con el único fin de evidenciar el proceso de recopilación de información realizado. Cabe señalar que se garantizará el respeto a los derechos de autor, efectuando las citas correspondientes y reconociendo debidamente la fuente de procedencia, conforme a las normativas vigentes.

Agradezco de antemano su atención a la presente solicitud. En espera de una respuesta favorable, me suscribo con sentimientos de consideración y estima.

Atentamente,

Firma/sello



PAOLA ALEXANDRA PILCO TIERRA

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Sr. Ángel Manuel Pacalla Llongo

INTERVIEWED GUIDE

UNIVERSIDAD NACIONAL DE CHIMBORAZO



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

Guía de Entrevista

El objetivo de esta entrevista es recopilar información sobre aspectos socioeconómicos, culturales y turísticos de la parroquia de Ilapo en Guano, Chimborazo, Ecuador. Esta información será utilizada para un análisis y diseño de recursos microauriculares para impulsar el desarrollo de la identidad cultural a través de la enseñanza del idioma inglés.

Rompehielo

1. ¿Puede decirme por cuánto tiempo ha vivido en Ilapo?
2. ¿Cuál es su tradición o festividad local preferida?

Aspectos demográficos

1. ¿Cuántos años tiene?
2. ¿Cuál es su ocupación?
3. ¿Con qué etnia o cultura se identifica?
4. ¿Qué nivel de educación ha completado?

Factores Socioeconómicos

5. ¿Cuáles son las principales actividades económicas en la parroquia de Ilapo?
6. ¿Cuáles son los principales cultivos y actividades ganaderas que se desarrollan en la comunidad?
7. ¿Cómo influyen estas actividades en la vida de los residentes?
8. ¿Cómo han evolucionado estos sistemas productivos a lo largo del tiempo?
9. ¿Qué técnicas y prácticas agrícolas y ganaderas tradicionales o ancestrales se mantienen vigentes en la comunidad?
10. ¿Cómo se transmiten estos conocimientos a las nuevas generaciones?

Factores culturales

11. ¿Qué festividades o tradiciones tienen en Ilapo?
12. ¿En qué fecha se celebran?
13. ¿Cómo celebran estas festividades o tradiciones?
14. ¿Cuáles de estas tradiciones o festividades considera usted como más importantes?
15. ¿Cuáles son las comidas típicas de Ilapo?
16. ¿Cómo se transmiten estas manifestaciones culturales a las generaciones más jóvenes?

17. ¿Cree usted que la cultura local ha cambiado con el paso de los años? ¿Cómo?
18. ¿Qué tipos de expresiones artístico-culturales se destacan en la parroquia? (música, danza, juegos populares, escultura, pintura)

Factores turísticos

19. ¿Cuáles son los principales atractivos turísticos de la parroquia?
20. ¿Qué actividades se pueden realizar en estos lugares?
21. ¿Existe algún tipo de estrategia publicitaria para promocionar estos lugares?
22. ¿Ha visto que personas extranjeras visitan estos lugares?
23. ¿Cómo se comunican usualmente con ellos? ¿Qué idioma usan para este fin?
24. ¿Cómo influye el turismo en la comunidad?
25. ¿Cree usted que las maravillas existentes en su parroquia podrían ser expuestas al mundo a través del inglés?

¡Gracias!

BIBLIOGRAPIC MATRIX

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PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

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The matrix is built on the study's theoretical framework. Its purpose is to collect theoretical information that supports the researcher's knowledge base

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