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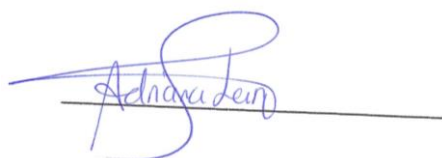
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DEDICATORY

I want to begin by thanking God for giving me the strength and accompanying me on this long journey. I also want to dedicate this to my entire family for being a fundamental pillar in my life, especially to my parents Edgar and Aida. Thank you for your help and trust placed in me; this would not have been possible without you. I thank heaven for having given me such wonderful parents who have always been with me through thick and thin, overcoming every obstacle that has come my way.

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RESUMEN

La enseñanza del inglés en zonas rurales se ve obstaculizada por el bajo nivel de dominio de la lengua inglesa. Este estudio busca abordar la necesidad de incorporar la identidad cultural local en la enseñanza del idioma inglés para promover el mejor desarrollo de la Parroquia La Providencia. El objetivo de esta investigación es diseñar materiales pedagógicos que aprovechen las características socioeconómicas, culturales y turísticas del sector para enseñar el idioma inglés y promover la identidad cultural en la comunidad. Para el estudio se utilizó un tipo de investigación cualitativa, así como también se obtuvo datos socioculturales de la realidad parroquial mediante observación, entrevista, y análisis documental. El estudio sostiene que la falta de competencias en la lengua inglesa impide el desarrollo local del contexto. En este sentido, el ofrecimiento de materiales didácticos auxiliares incrementa la motivación y el aprendizaje de la población. El estudio afirma que la incorporación de elementos de la identidad cultural en el proceso de enseñanza del inglés condiciona de manera favorable no solo la aprehensión de la lengua, sino el arraigo entre los extranjeros. Los materiales creados pueden servir de herramienta útil para otras comunidades similares.

Palabras claves: enseñanza del inglés, identidad cultural, educación contextualizada, parroquia Providencia, recursos didácticos.

ABSTRACT

English language instruction in rural areas is hampered by low English language proficiency. This study seeks to address the need to incorporate local cultural identity into English language teaching to promote the better development of The Providencia Parish. The objective of this research is to design pedagogical materials that take advantage of the socioeconomic, cultural and touristic characteristics of the sector to teach the English language and promote cultural identity in the community. A qualitative research design was used, and observation, interviews and documentary analysis were used to access sociocultural information of the parish reality. The study determined that the lack of English language proficiency hinders local development. Therefore, the use of educational materials reinforces the motivation and learning of the population. The study concludes that the use of cultural identity in English language teaching not only improves language learning, but also the residents' sense of belonging. The materials created can serve as a useful tool for other similar communities.

Keywords: English teaching, cultural identity, contextualized education, Providencia parish, teaching resources.

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CHAPTER I.

1. REFERENTIAL FRAMEWORK

1.1 INTRODUCTION.

This study seeks to address the socioeconomic and cultural features alongside tourism of the Providencia parish of Guano canton, with the intention of developing instructional materials which foster the understanding of cultural identity through learning English. The value of this investigation is about the necessity to improve the teaching of English in the area by integrating cultural elements which aim at making learning more meaningful and appropriate to the students environment.

At present, the teaching-learning of the English language has turned into a fundamental instrument for the academic and professional development of individuals. Unfortunately, in many cases, the educational materials used do not respond to the sociocultural context of the students, which produces difficulty in understanding and motivates their learning. Therefore, it's necessary to design pedagogical strategies that blend with local cultural identity and the learning of foreign languages to create belonging and to rescue the traditions of the community.

The research problem addressed in this study comes from the need for sufficient microcurricular resources that enable the teaching of English without being foreign to the sociocultural aspects of Providencia Parish. Insufficient contextualized teaching materials lead to limits in language acquisition and a decrease in students' interest, as well as poorer academic results and disconnection from their sociocultural context.

In this direction, this study attempts to identify the most salient information concerning the socioeconomic, cultural, and touristic context of Providencia Parish, intending to identify the academic potential of the information to be used in the teaching of English. From here, it was proposed to develop microcurricular materials aimed at fostering language learning and promoting the cultural identity of the community.

The importance of this study is twofold: the contribution to educational progress and local cultural identity. By integrating indigenous aspects into the English teaching-learning process, not only are we participating in language learning, but we are also aiding in the development of the cultural identity tied to the community of Providencia Parish. In this way, the educational resources that result from this study can be repurposed as a novel and efficacious resources for teachers and students.

The paper is organized as follows: Chapter 1 offers a considered review of the literature relevant to the study, including key constructs and theoretical perspectives that ground the study; Chapter 2 provides a discussion of the methodology for data collection and analysis; Chapter 3 reviews the findings and provides a comparison to prior studies; and Chapter 4 reviews the recommendations. Thus, this proposal for a thesis seeks to have a logical structure for comprehensively exploring a topic, while making a contribution to an area of study and in an educational and cultural sense, with the educational practice in the, within, and between the community of Providencia Parish.

1.2 PROBLEM STATEMENT

The teaching and learning English as a global language often occurs within a cultural and educational paradigm that privileges Western or Anglophone norms, values, and ways of life. In many rural contexts, this can suppress or devalue local cultural identities, traditions, and forms of knowledge. When English language instruction fails to incorporate and validate the cultural assets of rural learners meaningfully, it can lead to a sense of cultural displacement, disengagement, and the erosion of students' self-worth and pride in their backgrounds (Burns, 1999).

This problem is particularly acute in rural schools, where the cultural gap between the curriculum and students' lived experiences may be most pronounced. The dominance of standardized, one-size-fits-all English language teaching materials and pedagogies can marginalize the rich cultural resources present in rural communities, undermining students' ability to develop a strong cultural identity while acquiring proficiency in English (Harper & Cole, 2012).

1.3 FORMULATION OF THE PROBLEM

How can the rural context of San Andres Parish be leveraged to enhance the teaching and learning of English while promoting cultural identity?

1.4 Justification

The teaching of English language is a basic element in the academic and professional trajectory of individuals, since it facilitates integration into an increasingly globalizing world. However, teaching this language in rural environments such as Providencia Parish presents problems, such as the absence of contextualized pedagogical resources that incorporate elements from the local culture. This degree of educational disjunction between pedagogy and a student's cultural identity can, to some extent, disrupt the teaching-learning process, diminishing their interest and, by association, motivation.

In this regard, this research intends to promote the strengthening of cultural identity in Providencia Parish by developing microcurricular pedagogical resources that facilitate the

teaching of English language. By focusing on relevant content related to the socioeconomic, cultural, and tourist aspects of the community, the objective is to offer students an appropriate learning context so they can recognize and value their surroundings, while they are simultaneously being exposed to the learning of new language skills.

From a scholarly standpoint, the present research is a contribution to the teaching of English as a foreign Language, the focus of which is to develop innovative pedagogical approaches based on the inclusion of their culture. At the social level, the research aims to strengthen the sense of belonging of the inhabitants of Providencia Parish, promoting acceptance of their customs and traditions as part of their educational growth.

This research addresses the need for improving the quality of English teaching in rural contexts, equipping teachers with some tools to be able to implement more coherent methodologies according to the reality of their students. Thus, the results obtained in this study can be used not only in Providencia Parish, but also in other communities with a similar profile, contributing to educational and cultural development in a more expansive sense.

To conclude, this study is relevant as it addresses a real problem in English teaching, proposing concrete and applicable solutions in the educational field. The incorporation of local cultural identity in the learning process, is assumed that in the community it would have a positive impact on both students and teachers and that it can "strongly" connect education and culture.

1.5 Objectives

1.5.1 General objective:

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

1.5.2 Specific objectives:

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

CHAPTER II

2. THEORETICAL FRAMEWORK.

2.1 Research Background and Context

The integration of rural educational settings into the broader sociocultural context and its implications for English language teaching and learning is an area that has recently received greater consideration in the field of language education. As a result, there has been an increase in scholarship aimed at understanding how English is taught and learned in rural areas; historically, instructional efforts were dominated by urban-centered paradigms (González, 2018).

As mentioned by Long & Chung (2024), during the final two decades of the 19th century, there was considerable emphasis placed on teaching English as a means to facilitate communication and administration in post colonial as well as developing countries. There is, however, an oversimplified view of culture and language identity for rural and regional populations, which leads to yawning gaps between the prescribed curriculum and students' realities.

However, the implementation of English-medium education in rural areas often needed to account for the linguistic and cultural diversity of local populations. This practice was criticized by figures such as Mahatma Gandhi, who in 1922 denounced the "violence" of British education policies that sought to "Anglicize" Indian students and undermine their cultural identities (Grünewald, 2003).

Sociolinguistics developed as a distinct discipline in the 1960s and 1970s, with educators like Dell Hymes and John Gumperz emphasizing the need to consider multicultural aspects in all facets, including logic teaching. The increasing impact of critical pedagogy *led by* Paulo Freire – a dominant figure – also began to dispute the dominant illuminating role of English in cultural assimilation (Mahmoudi, Khoshnood, & Babaei, 2014).

During the last few decades, particularly in the 1990s, scholars and educators played an important role in acknowledging the use of local knowledge, culture, and community assets in teaching a language. Their work, along with the one of place-based education like those of David Sobel and Gregory Smith, brought to light the importance of studying concepts from rural learning children's sociocultural and environmental life (Harasymchuk, 2015).

As stated by McLaren (1998), during the 2000s, the domain of culturally responsive pedagogy emerged, spearheaded by scholars Geneva Gay and Gloria Ladson-Billings who pointed out the adaptation of educational practices to the students' culture and ways of knowing to be done with students of different backgrounds. This particular framework has had great impact in rural education because it promotes the use of local cultural knowledge and resources to be taught in the lessons.

The report described in this way improves teaching and learning in the rural-areas schools through effective community-led educational activities. In 2017, UNESCO published "Enhancing Learning in Rural Schools: Effective School-Community

Partnerships” focusing on place-based, community-connected strategies designed to elevate educational achievement in the rural setting. The report stressed the need to include local cultural knowledge and materials as part of the curriculum to foster a sense of connection and relevance among rural students (Cruz-Arcila, 2017)

Concomitantly, the COVID-19 pandemic, which began in 2020, has further amplified the challenges and disparities faced by rural communities in accessing quality education, including language instruction. In response, educational researchers and practitioners have explored the potential of digital and community-based learning models to bridge the digital divide and empower rural learners to engage with the English language in meaningful and context-relevant ways. This undertaking gives hope to the advancement of learning opportunities in rural areas and education.

In 2022, the Ecuador Ministry of Education implemented a new policy called the “Intercultural Bilingual Education” program which seeks to enhance the integration of indigenous languages and cultural traditions into the national curriculum, particularly for remote regions. The policy change is beneficial for addressing gaps in culturally aware methods of teaching and education in rural English learning contexts in Ecuador.

2.2 Cultural Identity Development

Theories of cultural identity formation and negotiation: Cultural identity, which forms an essential aspect of oneself identification, is dynamic and complex in nature. It has been deeply highlighted through cultural identity as a focus of social identity theory and acculturation models which shed light on the negotiated nature of cultural identity. Each individual creates the feeling of self through interacting on multiple personal, social, and global levels (McKernan, 2013)

The Role of Language, Tradition, and Place in Shaping Cultural Identity: Language and culture for that matter are part of space which incorporates every constituent that shapes and defines a person’s identity (Ding, 2023), language allows people to convey, protect and share their culture and identity. Furthermore, traditions and rituals foster the development of a common and collective identity among the people

The interplay between individual, community, and global influences on cultural identity: Cultural identity is shaped by the complex interactions between personal, local, and global factors. At the community level, a cultural group's shared customs, values, and social structures contribute to the collective sense of identity. Simultaneously, globalization, migration, and cross-cultural encounters expose individuals and communities to diverse cultural influences, leading to the negotiation and sometimes hybridization of cultural identities (Crosby & Brockmeier, 2017)

2.3 Socioeconomic and Cultural Contexts of Rural Education

As far as factors influencing access, equity, and educational outcomes in rural areas is concerned: Rural learning environments are typically shaped by particular impediments to securing quality instructional services, achieving educational equity, and realizing positive learning outcomes. Geographic remoteness, infrastructural deficits, and scant available

resources constitute some of the formidable barriers to learning found in rural areas (Stets & Serpe, 2013)

The impact of socioeconomic status, geographic isolation, and cultural difference on educational experiences: Socioeconomic status, geographic isolation, and cultural differences are distinct but strongly intertwined aspects that shape the education of learners in rural areas. The intersection of poverty, distance to available education, and other financial obligations related to schooling poses a serious challenge to low-income rural students (Howley & Howley, 2010). Geographic isolation can limit exposure to diverse educational and career opportunities and access to essential educational services and infrastructure. Cultural differences between the dominant educational system and the local community's values, language, and traditions can lead to misalignment, marginalization, and a lack of relevance in the educational experiences of rural students (Llambí Insua & Pérez Correa, 2017)

Challenges and opportunities in rural educational settings: Here, unique opportunities are available to leverage community assets and develop context-specific solutions. Their strong sense of place and rich cultural and environmental resources can be valuable foundations for building sustainable educational programs. Furthermore, the relatively smaller scale of rural schools can allow for more personalized and flexible approaches to teaching and learning (Smit, Hyry-Beihammer, & Raggl, 2015)

2.4 Microcurricular resources

According to Burns (2010), involves the development of targeted, customized educational materials that address the unique needs of a particular community or learning environment. This approach is grounded in the principles of place-based and culturally responsive education, emphasizing the importance of aligning curricular content and instructional strategies with the local cultural realities of the learners, including the integration of community knowledge, and the incorporation of local relevant themes.

3. Government Policies and Programs

3.1 Project CRADLE

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

In the words of (Vélez Yanza, Carrión Espinosa, et al (2024), the main aim of this project was to improve the English language skills and knowledge of high school students in public institutions. In order to accomplish this, it was meant to implement innovative materials and methods for English language Learning along with proper training for the

teachers. By doing so, students would be provided with a solid foundation in English for both academic and professional development in an increasingly global society.

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

In training fields, three coordinators were selected to be in charge of 22 provincial coordinators. These coordinators had to supervise another 250 English teachers each of them. The leaders of the project got training experience in England to organize training conferences later. These conferences were held to become familiar with innovative ways of teaching the English language, spread the knowledge leaders got, and the outcomes by each region (Guerrero-Gutiérrez & Albeiro, 2023) The before mentioned author explain that the British Council stopped its support for the project a few years later. However, other national institutions like the Ministry of Education supplied resources to continue with the project. This authors comment that the development of English language Education has remained satisfactory for the last two decades.

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

3.2 Language policy

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

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

In the case of Ecuador, one of the most spoken languages is kichwa. This and other Indigenous languages were recognized as national languages by the reformed Constitution of 1979. As they are an important part of the cultural heritage of the country, it was compulsory to shift the Spanish-centered education to a bilingual system. From 1980 onwards, education has had a well-founded integration of Indigenous languages (Haboud & King, 2017)

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

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

3.3 Código Orgánico de Organización Territorial, Autonomía y Descentralización (COTAD)

Código Orgánico de Organización Territorial, Autonomía y Descentralización (COTAD), enacted in 2010, serves as a fundamental legal framework for the decentralization and autonomy of territorial entities in Ecuador. It sets out policies enabling local governments to control the public administration of an area, thereby improving local governance and enabling communities to meet their specific needs. COTAD requires the elaboration of Participatory Land Use and Development Plans like the Plan de Desarrollo y Ordenamiento Territorial (PDOT) which facilitates sustainable development through participatory planning processes. It emphasizes citizen participation, and thus local governments must engage citizens in the decision-making processes. Additionally, COTAD facilitates inter-institutional coordination among national, provincial, and local levels, promoting collaboration to tackle complex issues. By strengthening local capacities through training and capacity-building initiatives, COTAD aims to enhance the effectiveness of local officials and community leaders. Overall, COTAD is crucial for promoting responsive, inclusive, and sustainable development in local contexts, fostering economic growth while ensuring that local governance reflects the unique identities and aspirations of communities (Observatorio Regional de Planificación para el Desarrollo, 2019)

3.4 Plan de Desarrollo y Ordenamiento Territorial (PDOT)

The Plan de Desarrollo y Ordenamiento Territorial (PDOT) is a participatory planning document that incorporates local residents, community leaders, and other pertinent authorities which ensures community voices and their issues are prioritized. Such participation leads to trust and cooperation among stakeholders while also being aligned with the actual needs and expectations of the residents. Additionally, the PDOT prioritizes sustainable development, aiming to balance economic growth with environmental protection and social inclusion. It advocates for policies that address social inequality and ensure equitable access to resources for all members of the community, particularly marginalized groups, reinforcing the importance of fairness and inclusivity in shaping future development (Secretaria Tecnica de Planeación Ecuador , 2019)

3.5 Consejo Nacional de Gobiernos Parroquiales Rurales del Ecuador (CONAGOPARE)

CONAGOPARE is an important institution that serves to articulate the needs of rural parish governments all over Ecuador. Founded to foster the political and social activity of rural constituents, CONAGOPARE participates actively in the decentralization and local governance enhancement processes. Its primary goals include defending the rights and the demands of rural parishes, formulating policies that actively relegates to the local populace, as well as promoting better information dissemination and sharing of experiences among member parishes (CONAGOPARE, s.f.)

An example of one of the functions performed by CONAGOPARE is the enhancement of the effectiveness of local government, through the appropriate steering of the local resources to implement contextually relevant development initiatives. This form of capacity strengthening is vital for rural parishes to meet their specific developmental problems and ambitions. In addition, CONAGOPARE acts as a critical bridge between rural parish governments and the national policymakers and the other way around, ensuring that rural issues get adequate attention during Ghana's policy formulation. For example, during a recent national assembly, CONAGOPARE tackled economic resource mobilization phenomena, stressing the role of local governance in national policies (CONAGOPARE, s.f.)

Through emphasis on participatory governance, CONAGOPARE stimulates rural Ecuadorian society to make full use of decision-making mechanisms related to governance with an aim of sustainable rural development. The organization's efforts help rural parishes make sense of governance and development in a manner that mirrors their identity and needs.

4. Theories Supporting the Teaching of Foreign Languages and Cultural Identity

4.1 Social Constructivism Theory by Vygotsky

Shabani, Mohammad, & Ebadi, (2010) indicated that Lev Vygotsky made a breakthrough in the comprehension of students' development in 1962. It was due to its conception of the development of learning. He claimed that this development must be compulsorily linked to a social and cultural context.

Following the same idea, Churcher, Downs, & Tewksbury (2018) alluded to Lev Vygotsky as the father of this theory. In 1978, Vygotsky stated that knowledge and skills must be constructed through interaction with others to foster learning. He strongly believed that there should be a social environment for the construction of meaning to happen. Using language as a tool for developing knowledge can be successful and allow learners to use their expertise in real situations.

Then, in 1982, this Russian psychologist stood again for the importance of cultural elements in the learners' development. These cultural tools include everything from the simplest things like objects individuals use in everyday life to more complex elements such as language, traditions, beliefs, and so on (Shabani, Mohammad, & Ebadi, 2010)

4.2 Vygotsky's Zone of Proximal Development (ZPD)

Shabani et al., 2010 mention that ZPD was developed by Vygotsky in 1920 in his work *Mind in Society: The Development of Higher Psychological Processes*. The concept of ZPD explains that the current level of development and the potential level achievable depend on the guidance of a more knowledgeable other. In simple words, is the difference between the knowledge the learner can achieve by themselves and the knowledge they can achieve with the help of a teacher or a more capable peer.

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

4.3 Symbolic Interactionism by Herbert Blumer

Carter & Fuller (2015) defines it as a sociological perspective that emphasizes the pivotal role of social life in building people's understanding and own interpretation of how the world and its situations work. This scholar distinguishes three key statements or promises from this perspective.

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

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

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

According to Aksan (2019) there are three principles in Blumer's Interactionist theory. The first is the principle of the meaning. This author says that it is the core principle of human behavior. In the second principle, language can be found. This aspect is important because language allows humans to interact and exchange meaning. Finally, the third is the thinking principle. In this part, the author mentions that people use their basis to initiate communication.

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

4.4 Critical Theory by Paulo Freire and Education

This theory promotes the examination of power structures that cause inequality. This allows the students to reflect on the need for empowerment and self-awareness to appreciate cultures and fight against oppression.

4.5 Overview of Freire's Critical Theory

Paulo Freire's Critical Theory focuses on the role of education in bringing forth social change, with an emphasis on the examination of power relations that foster inequality and oppression (Freire, 1970). Education, in Freire's eyes, should help learners gain the ability to appreciate the forces shaping the societal frameworks in which they reside and seek to challenge and change processes that sustain marginalization. Hence, education, from this perspective, is not an act devoid of contending forces; it is imbued with power and, therefore, constitutional acts of one's as legal education serves to order systems of power and oppression.

His work is poignant during the analysis of English language teaching in contexts where cultural identity is precariously positioned. Once these cultures are dominated by a conventions language paired with a culture languages they risk losing hundreds of years of native identity history. The critical pedagogy school of thought developed by Freire pushes teachers to get students to think critically about how learning English can be an opportunity but also how it can be an affront to their culture. Such reflection raises awareness of the aspects of culture involved in language learning and the need for learners to critically value their identity in the process of learning a new language.

4.6 Empowerment and Self-Awareness

One of the key components of Freire's theory is the concept of "conscientizes" or critical consciousness, which refers to the process by which individuals become aware of the socio-political and economic contradictions that shape their lives (Freire, 1970). In the context of English language teaching, students should not only be learning the language for communication but also be encouraged to critically reflect on how English might affect their cultural identity. Every culture can be appreciated as self-awareness is fostered, permitting learners to resist cultural oppression and assimilation where necessary.

In Freire's view, the pedagogy of friendship is dialogue and neither the teacher nor the student works alone; both actively contribute to constructing knowledge. This method enables the teacher and the student to engage and work with one another through culture, as they are free to draw from their experiences. By doing so, they are not passive recipients of foreign cultural norms, but active participants in preserving and valuing their own heritage. This reflection on power dynamics, self-awareness, and cultural appreciation promotes a more inclusive approach to education, in which students are equipped to challenge oppressive structures and advocate for their cultural rights (Lemberger-Truelove, 2010).

4.7 Fighting Oppression through Education

Freire's Critical Theory also advocates for education as a means of combating cultural oppression. When English evokes power, modernity, and progress, teaching it as a foreign language can pose the risk of students perceiving their culture as subordinate to the cultures of English-speaking countries. English language critical pedagogy urges teachers to assist learners in grappling with this disparity and works towards developing a transformative pedagogy where appreciation for learning celebrates diversity. Teaching students to take pride in their self culture helps educators reduce the erasure brought about by an overemphasis on the dominant language.

This theoretical framework is relevant to the creation of didactic materials and outlines curricula aimed at fostering cultural identity in tandem with language instruction. In English language teaching, local culture should deliberately be part of the content taught so that learners can engage critically with the English language in a culturally anchored context (Gounari, 2020). Such an approach frames education not only as an avenue for acquiring language skills but also as a means for social justice and cultural advocacy.

4.8 Linguistic Identity by Bonny Norton

The author emphasizes the understanding of people about what their role and relationship with the world is. This is affected by the different language usage. Norton's perspective helps to support the need for the maintenance of cultural identities when learning a new language.

4.9 Understanding Linguistic Identity

Bonny Norton's concept of linguistic identity is deeply rooted in the notion that language plays a pivotal role in shaping how individuals understand their place in the world and their relationships with others. Norton (2011) argues that linguistic identity is not static but dynamic, influenced by the context in which the language is learned and used. It is through language that individuals negotiate their identities, and these identities are often shaped by social factors such as power, access, and opportunity.

In the context of learning a new language, such as English, Norton emphasizes the importance of understanding how this process affects one's perception of self and cultural belonging. For many learners, especially in multilingual and multicultural societies, learning a new language like English can lead to a shift in their sense of identity, as they navigate between maintaining their cultural heritage and integrating into new linguistic environments (Norton, 2011)

4.10 The Role of Language in Cultural Identity

In the case of Norton's model as it relates to acquiring a foreign language, she highlights the importance of maintaining cultural identity. Language learning involves much more than acquiring a means of communication; it has to do with the way a learner views themselves and their culture vis-a-vis the society. A learner's identity with a certain language is bound to change as they get into a new language that is associated with a different culture, including its values and norms. This enhances the need to balance new language acquisition with the need to preserve one's identity such that the learning process does not result in cultural obliteration.

Norton's theory further emphasizes the loss of culture in the learning of a new language. In Ecuadorian rural settings, where indigenous languages and cultural practices form the basis of community identity, the acquisition of English should not supplant these cultural components. This can be achieved by integrating cultural references and local contexts into English language teaching materials, promoting both linguistic competence and cultural preservation. This approach aligns with Norton (2013) assertion that learners should be empowered to maintain their cultural identities while navigating new linguistic landscapes.

4.11 Identity, Power, and Language Learning

A critical component of Norton's theory is the intersection of personal identity, power, and language learning. She contends that language is tied to power in the sense that it determines access to resources, opportunities, and social capital. For example, English learners may encounter situations where the language provides opportunities for social advancement or greater employment opportunities, which may suppress their identity and culture (Lin, 2014). This poses the greatest problem in rural areas where Indigenous languages and local dialects may be overshadowed by the dominant English language.

Norton's framework calls upon educators to resolve these tensions by fostering inclusivity which allows students to use English with no expectation to abandon their mother tongues or cultural identities. This can be done by promoting greater appreciation of diversity and encouraging learners to draw on their cultural heritages as resources in the process of language learning. In this way, educators can actively engage students whose linguistic and cultural identities have been marginalized into the learning process and address disproportionate disparities in educational outcomes

4.12 Intercultural Communicative Competence

(Atay, 2009) refers to it as the link between the interaction and enrichment of distinct cultures. This author mentions how important this competence is in foreign language teaching and the development of several qualities.

4.13 Understanding Intercultural Communicative Competence

With the development and integration of various technologies across the globe comes the notion of Intercultural Communicative Competence (ICC) which holds great importance in language teaching. Byram (1997) highlights that ICC serves as a window which facilitates the interaction and development of different cultures. In this respect, it is more than merely using a foreign language; it demands honor and appreciation for the numerous cultures which provide the values, beliefs, and the very essence of communication.

4.14 The Importance of ICC in Foreign Language Teaching

In the context of Foreign Language Teaching, ICC is important for meaningfully engaging with learners on different cultural levels. It is a set of knowledge, skills, attitude, and critical awareness which enables people to handle an intercultural encounter with care and respect (Byram, 2008). ICC promotes learners' tendencies beyond the use of language, encouraging a comprehensive approach to language learning in terms of the socio-cultural environment.

With the application of ICC in the language syllabus, learners can be trained to not only speak a foreign language, but also to appreciate the cultural sensitivities underlying the language. This is most useful in Ecuador, where learners of English are not treated with the respect and regard for the culture of English-speaking countries for appropriate context teaching. As Bryman (1997) indicates, Developing ICC in learners can improve intercultural dialogues and foster social inclusion where students learn to identify with the many portraits of cultures their colleagues have.

4.15 Implications for English Language Teaching in Ecuador

Incorporating ICC into English language teaching in Ecuador can have profound implications for learners' cultural identity development. By emphasizing the importance of cultural context in language education, teachers can help students recognize the value of their own cultural heritage while also engaging with the global community. This approach not only promotes linguistic proficiency but also empowers learners to navigate the complexities of intercultural communication with confidence.

Moreover, fostering ICC can enhance students' motivation to learn English, as they see its relevance in connecting with others and understanding diverse perspectives. Ultimately, by integrating ICC into English language teaching, educators can contribute to the development of well-rounded individuals who are not only linguistically competent but also culturally aware and socially responsible.

5. The Providencia Parish

5.1 History and Geographical Location

The parish is located in the Guano Canton, in the province of Chimborazo, Ecuador, and has a rich history dating back to both pre-Hispanic and colonial times. During the pre-Columbian era, it was inhabited by various indigenous communities that left their mark on the region. With the arrival of the colonizers, the territory was consolidated as a strategic point between the Central Sierra and the Coast, favoring commercial and cultural exchange. The parish lies at Central Andean mountain range 2,600 meters high, giving it access to a myriad of ecosystems which is highly beneficial for agricultural development and natural preservation.

5.2 Socioeconomic Data

The economy of the parish's rural community predominantly relies on farming and ranching. Farming activities include the growing of potatoes, corn, barley and various other vegetables, while cattle and sheep ranching further supplements the local economic production. Although the area is remote, the tourism industry has enhanced infrastructure and other commercial goods and services, continuously expanding the local economy. Despite this, access to healthcare, education, and transportation still poses considerable hurdles for the comprehensive progress of the region. These factors are consolidated as the

main pillars of the social economy, exhibiting primary influence over the local festivity planning and other communal activities designed to advance local and social identity cohesion.

5.3 Tourist Attractions and Cultural Impact

The parish is particularly noted for its expanding tourist development due to its natural and cultural attractions. Some of the most notable points of attractions are Cueva del Rey Pepino which draws its visitors because of its geological puzzle and the legends that surround it, and Santiago Rumi, a natural space that offers ecological walks, waterfalls and rich biodiversity. In addition, the local church is a colonial architectural marvel and an important focus of faith and historical tourism. Religious festivals, such as the Fiestas Patronales in honour of San Vicente Ferrer, Carnival and All Souls' Day, have a significant impact on the cultural life of the community, as they are moments of social unity and celebration of traditions. These events not only reinforce the sense of local identity, but also boost the economy through tourism, encouraging the preservation of customs and the natural environment.

5.4 Cultural Elements in English Teaching

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

When teaching in rural areas, Pennycook (1998) affirms that it is necessary to tailor teaching by considering the cultural and socioeconomic factors of the place. Furthermore, Cummins (2000) adds that including these elements in the teaching and learning process is beneficial for students. Since learners can be self-conscious and appreciate their background, their learning can be enhanced and meaningful.

In the case of rural contexts, integrating the learners' cultural identity into the teaching approaches helps in achieving meaningful learning. Educational practices need to be adapted to the sociocultural and economic realities of rural areas, as underscored by Pennycook (1998). This underscores the fact that teaching is not a mechanical process, but rather, it is anchored on the sociocultural and experiential diversity of the learners.

5.4.2 Cultural Relevance in Curriculum

Structuring curriculum around cultural identity enables teachers to foster increased motivation and create more relatable classrooms. It allows students to see themselves and their culture in the curriculum which improves the sense of belonging, making them actively participate and engage with the material. Incorporating the viewpoints of Cummins (2000), It is prominent that understanding and appreciating the cultural identity of students helps them understand and value themselves more and think highly of their roots. Understanding that their cultural narratives are valued, enhances motivation and engagement in the learning processes.

5.4.3 Socioeconomic Considerations

Equally, addressing socioeconomic challenges within education in rural regions deserves attention. Resource availability and opportunities, for instance, may pose particular

challenges to students in rural areas. These socioeconomic elements can help in devising appropriate methods of instruction in relation to the pupils needs. For instance, cultural and local relevant examples can be utilized in bridging the instruction and students home experiences (Wearmouth, 2017)

5.4.4 Enhancing Learning Outcomes

Combining cultural identity and socioeconomic factors using the teaching approach can improve learning outcomes tremendously. When learners are motivated to relate their culture to the curriculum, they are likely to interact with the material on a profound level, thus, making the learning process more meaningful and valuable. This alignment tallies with not only academic achievement but also nurtures cultural pride and self-efficacy among the learners which enables them to undertake their educational journeys with a lot of confidence.

5.4.5 Significance of Visual Elements in Education

Engaging students during the learning process has been proven to be enhanced by the use of visual aids. Huang and Roozbahani (2023) point out that the incorporation of animated videos, images, projectors, and films into lessons captures the attention of students and makes the learning process much more enjoyable. In addition to demonstrating abstract ideas, visual aids play a vital role in attracting the attention of the students, which is a key component as far as the learning process is concerned.

Implementing aspects such as the use of visual aids enhances the meaningful teaching and learning processes, when employed in the correct manner, contribute to the empowerment of students. Visual learning, as highlighted by Martín, Mora, Añorbe, and González (2017), reveals the capacity that virtual technologies have to foster educational growth and transform education. With the correct integration of virtual technologies in education, students are offered multidisciplinary content which improves their effectiveness in studying and learning.

5.4.6 Enhancing Engagement through Visual Aids

Contemporary studies indicate that recalling information is easier for learners when it is presented in a graphic format rather than in text form. Visual aids are even more effective because they promote understanding on a deeper level, appealing to different learner preferences and styles. Huang and Roozbahani (2023) discovered that learners using visual materials showed greater participation both behaviorally and cognitively, which enhanced their academic performance.

5.4.7 The Role of Virtual Technologies

The application of virtual technologies in education can actively change the practice that has been in use in the recent past. Every instructor professionally designs rich immersive classrooms that deepen the practical learning experiences through the technology and integration of virtual tools. As mentioned in Martín, Mora, Añorbe, and González (2017), these technologies aid in visual learning by enabling students to simulate application of skills and concepts in the real world. Learning experiences that are fundamental for experiential learning or ‘learning by doing’ can now be conducted almost anywhere by the use of

technology such as VR (virtual reality). For example, students can now attend historical events or other historical milestones and even various scientific phenomena.

5.4.8 Empowerment through Meaningful Teaching

When visual elements are effectively implemented, they play a crucial role in fostering meaningful teaching and learning experiences. Visual aids not only facilitate comprehension but also empower students to take ownership of their learning. By engaging with visual materials, students can connect theoretical concepts to real-life situations, enhancing their critical thinking and problem-solving skills.

5.4.9 Microcurricular resources to develop cultural identity.

There are microcurricular resources that allow us to tailor teaching with meaningful and contextualized characteristics like local stories, legends, and traditional songs. Baum (2021) and Ortega and Auccahuallp (2017) mention flashcards, collages, infographics, posters, and videos for presenting daily life activities and local festivities. These kind of resources are relevant and engaging due to the connection between what is presented in the material and learners' contexts. Alongside, Tarazona (2021) and Vez (2021) introduce descriptions of agricultural activities and traditional games. This author suggests that implementing local culture-relevant content in language learning through descriptions and traditional games can foster learners' 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 the contact with the learners' environment will help them to engage with learning, develop their language skills, and build their knowledge in an interactive and dynamic way.

The creation of microcurricular resources helps shift language instruction to be more relevant and meaningful to learners' contexts. Such resources include local stories, educational legends, traditional songs, and other materials pertinent to the students' culture. The incorporation of these elements into the curriculum enables educators to bridge the connection between students and their learning.

5.4.10 Diverse Educational Materials

Flashcards, collages, infographics, posters, videos, and other similar materials serve to portray day-to-day life and local celebrations, as noted by Baum (2021) and Ortega and Auccahuallpa (2017). These aids are more than just tools of instruction; they help connect the curriculum to the students' realities. Use of materials based on local culture and traditional customs enhances the learning atmosphere, which in turn, improves student participation and motivation.

5.4.11 Cultural Relevance and Engagement

Microcurricular resources are useful in connecting learners with their cultural context. This is described further by Tarazona (2021) and Vez (2021) who provide descriptions of some rural works and folk games. Integrating local cultural content not only enhances language acquisition but also inspires learners to understand the use of language

in their daily interactions. For instance, using descriptions of agricultural practices that the learners are accustomed to helps them appreciate the use of language within context, thus making learning more enjoyable and meaningful.

5.4.12 Interactive Learning through Traditional Games

Including folk games in the syllabus can contribute positively towards development of multiple skills. Games provide a hands on platform for learners to work with their surrounding alongside learning a language. The emphasis on hands-on activities allows learners to connect language learning with cultural practices, thereby reinforcing their identity and community ties. By participating in these games, students can build their language skills in an enjoyable and dynamic manner, fostering a sense of belonging and cultural pride.

CHAPTER III

3. METHODOLOGICAL FRAMEWORK

3.1 RESEARCH APPROACH

The mixed-methods research approach will be employed for this study, combining qualitative and quantitative methods to understand fully the sociocultural and educational landscape of the La Providencia Parish. Creswell and Plano Clark (2017) claimed that this methodology combines the richness of qualitative evidence with the quantitative data's breadth, making it useful for complex phenomena. The qualitative part, as Charmaz (2006) stresses, will capture detailed local culture, community assets, and educational attitudes, while the quantitative part will measure data to corroborate and enrich the qualitative findings (Johnson & Onwuegbuzie, 2004). The study aspires to comprehend the intricate interplay of cultural identity formation, place-based education, and the local ethos in English language teaching by balancing both approaches (Bryman, 2016). This pragmatic approach ensures that the findings are both contextually rich and empirically robust, offering actionable insights into culturally responsive educational strategies.

3.2 RESEARCH MODALITY

The research modality will be a case study design, focusing on the La Providencia Parish within the Guano canton of Chimborazo province. For Kemmis and McTaggart (1988), a case study approach is appropriate for this research, as it enables an in-depth, holistic examination of the target community's unique sociocultural, educational, and tourist-related characteristics. By conducting an intensive, contextual analysis of a single, bounded system, the researcher can understand the complexities and interrelationships within this rural setting, which is crucial for developing relevant, culturally responsive micro-curricular resources.

3.3 LEVEL OR TYPE OF RESEARCH

The type of research will be interactive, which involves active participation in the research process because there will be collaboration between researchers and participants, where both knowledge and experiences contribute to generating new knowledge. In the words of Arias (2015), here researchers not only gather information from participants, but also engage in an active dialogue with them, seeking mutual interaction, where participants can influence the research design and contribute their perspective.

This study is an applied research project with a solid problem-solving orientation. The ultimate goal is to generate practical, context-specific knowledge that can be directly applied to enhance English language teaching and learning in the La Providencia Parish. The study will investigate the frameworks of interdependence and construct practical micro-curricula tailored to stakeholder needs. This type of anticipatory problem solving stands to offer new opportunities to improve the community's education and foster the development of its cultural identity.

3.4 DATA COLLECTION TECHNIQUES AND INSTRUMENTS

As noted by Lin (2006), ethnographic observations consist of the researcher participating in the subject's daily environment and recording their activities. Ethnographic observations as well as the observation guide will enable us to personally participate in and record the situational details of the La Providencia parish. This technique will help us recognize the most important community socioeconomic, cultural, and touristic features.

With a bibliographic card, document analysis is the examination and interpretation of a set of materials, for example, government documents, tourism promotion documents, and educational policies. Documentary analysis will complement ethnographic observations by providing a broader institutional perspective on socioeconomic, cultural, and tourism data relevant to La Providencia Parish.

For the second specific objective, semi-structured interviews will be used. These interviews involve an interview guide with a predetermined set of questions while allowing for the exploration of emerging themes and topics through follow-up questions. Semi-structured interviews with key stakeholders such as educators, students, and tourism professionals will enable the researcher to explore the academic potential of the collected socioeconomic, cultural, and tourism data. This technique will provide the necessary information from the target audience's perspective.

Finally, for the third objective, group discussions will be used, facilitating group conversations that allow for exploring a specific topic or issue through the collective experience and perspectives of the participants (Morgan, 1996). Developing micro-curricular resources will highly benefit from focus groups with educators, students, and community members. This approach will permit participatory evaluation and design regarding the culturally responsive and academically appropriate resource objectives, structure, content, and method of presentation.

3.5 STUDY POPULATION

The study population refers to the residents of Providencia Parish which is within the Guano canton, located in the Chimborazo province of Ecuador. This choice is justified by the contextual relevance of the rural setting, the specificity of the community's cultural identity, the academic potential of exploring the intersection of cultural identity and English language education, and the practical applications for improving English language education in similar rural contexts.

3.6 BUDGET AND SCHEDULE OF THE RESEARCH WORK.

For the present research, a budget of one hundred dollars has been allocated to adequately address and cover expenses in the development and duration of the study.

CHAPTER IV.

4. RESULTS AND DISCUSSION

4.1 Results

The data obtained from the document of the Development and Territorial Planning Plan [PDOT] (2023 - 2027) of the Parish of La Providencia, helped us to obtain diverse information. To begin with, this parish is an emporium of natural beauty and cultural wealth, which is located in the heart of the Guano Canton, province of Chimborazo, the altitude ranges between 2,360 and 3,308 meters above sea level. The parish boundaries are: To the north with the Tíopullo Ravine to the Chambo River (Guanando Parish), South with the Quebrada Seca to the Chambo River (La Matriz Guano Parish), East with the Banks of the Chambo River (Penipe Canton) and West with the Profile of the Pusniag hill and the "Lanlanshi" hacienda (Ilapo Parish). Its territorial extension is 12.4 km². On the other hand, the temperature is very varied, ranging from 10°C to 16°C. In addition, its fertile lands favor agricultural production, which favors the commercial development of the parish. Another relevant aspect is the population, which has approximately 659 inhabitants. However, this figure may vary due to the migratory movements recorded during the last censuses. Another final but no less important fact is that the parish of La Providencia stands out for the artisanal production of ponchos and shawls which are created with sheep's wool. Approximately 15 families in the area are artisans who dedicate themselves to this work, using manual looms built with wood and cabuya ropes.

Rescuing history. A thriving town that many years ago was called “Caserío Calle Pata”, which belonged to the parish of Guanando, name that was changed to “Caserío La Providencia” on March 19, 1908, at the suggestion of Father Juan Felix Proaño, creator of the Cathedral of Riobamba, when he saw the joy, faith and enthusiasm of its people. The first religious act with the blessing of the Church, the same that led its inhabitants to the sacrifice of building for 8 years with their own economic contributions. La Providencia was a flourishing town and grew without public services, the main subsistence of its people was agriculture and the breeding of minor species.

The economy was completed with handicraft activities such as the making of ponchos, blankets, shawls, etc., and another part in the transformation of cabuya. For this and many other reasons, the settlers felt the need to become independent and seek their own economy and work with enthusiasm and optimism. Their scarce economic resources and other work force. They carried out works for the good of the future parish, building and improving the new church and the school for the children. In addition, they had a road with projection towards the city of the baths of Agua Santa. These antecedents impelled the neighbors to undertake another great dream, such as the parish on July 10, 1944.

To the scene at Caserío La Providencia, arrived the teacher Mr. Luis Suárez, school inspector, commissioned by the education directorate of Chimborazo, with the purpose of receiving the final tests of the students who finished the school year in the local school. Once

his mission was accomplished, he met with a group of parents and local inhabitants, who expressed their reasons for aspiring to such a longed-for parochialization. The supervisor congratulated the inhabitants for their performance, suggested the first step, which consisted in gathering the whole community and forming a committee in favor of the parochialization. He also recommended seeking the help of a candidate to the National Assembly for the province of Chimborazo.

At the bells ringing that same night a popular assembly was called and the parochialization committee was appointed as follows: Cesar Leonidas Perez, president; Abel Carrasco, vice president. Corazón Montero, secretary; Melchor Carrasco, treasurer; Carlos Buscoso, vocal 1; Vidal Montero, vocal 2; Gerardo, vocal 3. Gerardo, vocal 3. The next day, with their eagerness, they wasted no time and set out on the trek to Riobamba to contact Dr. David Altamirano, who at that time was a candidate for the national assembly. The candidate promised his support and immediately sent letters and communications addressed to Governor Julio Polanco Salen and also to the Political Chief of Guano, Manuel Cabezas. All of them accepted the request on September 18, 1944.

By means of Ministerial Agreement. Number 628, subscribed by Dr. Carlos Guevara Moreno on behalf of the Executive, the Caserío de La Providencia was elevated to the category of rural parish with the following limits. To the north, the Tíopullo creek to the Chambo River; to the south, the dry creek to the Chambo River; to the east, the banks of the Chambo River; and to the west, the profile of the Pusniag hill and the Lanlanshi hacienda. It also included its two communities Pungal El Quinche and Pungal San Miguel.

The opposition tried to prevent the publication of the ministerial agreement in the official registry. Still, due to the committee's hard work, led by Mr. César Leonidas Pérez, they came during the period of Dr. David Altamirano to request his good offices to promote publication. It materialized in official registry number 162, published on December 15, 1944. It then became evident that the organization, unity and sacrifice of the inhabitants of this corner of the country were the factors that led to the crystallization of their clearest desire, the parochialization. The news overflowed with joy to young and old who, between the ringing of bells, flyers and music with the town band, celebrated the historic event.

In January 1945, the governor of the province of Chimborazo appointed the first authorities of Providencia, Mr. Ángel Estrella as political lieutenant and the secretary, Mr. Carlos Moscoso. They began the management without state charges or budgets, but with the support of the people, they rose up to the birth of the Parish.

Exploring the Heart of the Providencia.

The Providencia is a parish with a small area, but with a remarkable legacy of cultural and traditional wealth. Due to these particularities, essential information could be collected to understand in depth its essence and dynamism. These particularities not only strengthen the identity of its inhabitants but also add value to the central purpose of this study. The information collected comes from official records, digital sources and stories from the local

community. Therefore, this section offers a detailed analysis of the La Providencia parish, considering its socioeconomic, cultural and tourist aspects.

Socioeconomics

In relation to the socioeconomic aspect, this parish has financial income due to traditional activities which have been important for the better development of the community. Agriculture remains one of the main economic sources with crops such as corn, alfalfa, and fruits serving both internal and external consumption within the parish. Poultry farming is also prominent in the economy as poultry is raised for the production of meat and eggs. Besides, the parish is well known for textile crafts, especially the ponchos and shawls which are made from sheep's wool, dyed with natural pigments from plants like walnut, molle, and broom, and skillfully operated on manual looms, a craft that is handed down from ancestors to descendants. Another new source of income that occurs within the parish is the production of wine. All these activities drive the economic growth of the population.

Agriculture

In the agricultural aspect, the products that stand out the most within the parish are alfalfa, corn, blackberries, strawberries, lemon, grass and kidney tomatoes.

Alfalfa

It is one of the most symbolic products, representing 90.5% of the areas destined for agricultural production. Its sowing and harvesting are carried out throughout the year, and its use is focused on both sale and self-consumption for feeding cattle and smaller species such as guinea pigs and rabbits. These crops are one of the main economic sources for the inhabitants of the parish, who use both artisanal and semi-technical methods for their production. In addition, the processing of the alfalfa seed is carried out by a thresher managed by the Parish GAD and private owners.

Figure 1
Alfalfa planting



alfalfa fields. Source (Providencia, GAD Parroquial La, 2024)

Corn

This product stands as a pillar of agricultural production and is vital to local gastronomy and culture. Its versatility permits utilization during the preparation of traditional foods such as tortilla, mote, and chicha the ancestral drink of the region. Furthermore, corn's significance in feeding livestock reinforces its importance in agricultural economy. Despite its relevance, this production faces challenges such as climatic conditions and the availability of water for irrigation, which has led farmers to seek strategies to improve crop yield and sustainability.

Figure 2
Corn cultivation



Corn cultivation. Source (El Heraldo, 2024)

Poultry farming

Poultry farming in this parish is considered one of the most important activities that sustain the lives of the inhabitants of the sector, which is why it represents a great source of employment and economic support. Currently, there are 10 known poultry farms distributed in the center and its surrounding communities, with an estimated 200 thousand birds raised. Egg production reaches a monthly volume of 4,788,252 units, mainly destined for marketing within and outside the province. This sector not only stimulates the local economy, but has also contributed to the generation of employment; poultry farming continues to consolidate itself as one of the main economic activities in La Providencia

Figure 3
Chicken Farm



Raising Chickens, Roosters, and Hens. Source (El Vocero, 2023)

Textile

Ponchos and shawls

Culturally poncho making in the parish of La Providencia is an expression of cultural identity that local artisans have preserved over time. Their work begins with obtaining a fleece from a sheep, which is selected, washed, and carded to guarantee it is both soft and durable. The spinning of the wool is also artisanal; it is done using traditional techniques of sewing that have been handed down from one generation to the next. Later, the material is woven on manual wooden looms and cabuya ropes, essential tools in the making of these garments.

One of the highlights of the making of ponchos in La Providencia is the use of natural dyes to give color to the fabrics. These pigments are extracted from native plants such as walnuts, molle and broom, which allow for a range of warm and earthy colors that reflect the community's connection with its natural environment. This dyeing process, in addition to being completely ecological, keeps alive an ancestral technique that distinguishes the ponchos of this parish from those produced in other regions.

The production of ponchos in La Providencia follows a semiannual rhythm, reaching approximately 405 units every six months. The months of greatest demand are between November and March, when these products are sold at local fairs and markets, especially in Riobamba. Beyond their commercial value, ponchos represent a source of pride for the community, since each piece is the result of meticulous work that combines skill, patience and creativity. Despite the challenges that textile crafts face today, the inhabitants of La Providencia continue to invest in this craft, keeping alive a tradition that not only strengthens their cultural identity, but also boosts the local economy.

Figure 4,
Sheepskin Ponchos



Handmade Sheepskin Ponchos. Source (GoRaymi, 2020)

Culture

The culture of La Providencia reflects its deep-rooted traditions and the identity of its inhabitants. Over time, the community has preserved its customs through the transmission of ancestral knowledge and the practice of artisanal activities that have been passed down from generation to generation. The making of textiles, the use of natural dyes and participation in traditional events are just some of the cultural expressions that strengthen the sense of belonging and unity among its inhabitants.

Celebrations of the kind help in community formation and cohesiveness as they seek to unite the families and visitors who partake in gastronomical and musical entertainment as well as certain religious activities. Events of this nature are not purely a source of joy and worship; they also promote deep appreciation of the culture, increase the social bonding, and allow the youth to understand the rich heritage they possess through a convivial celebration of historical events.

Gastronomy

La Providencia's gastronomy showcases the local identity and traditions that stem from local products and ancestral recipes. Among its most representative dishes are "papas con cuy", a traditional delicacy prepared with roasted guinea pig, boiled potatoes and accompanied by peanuts and chili, which is usually served at celebrations and family gatherings. Another emblematic dish is "caldo de gallina", a comforting soup made with native chicken, potatoes, noodles and aromatic herbs, ideal for fighting the cold and strengthening the body. These dishes are not only part of the daily diet but are also part of the cultural and gastronomic wealth of the parish.

Guinea Pig with Potatoes

In La Providencia, they have one of the most common yet highly valued dishes which are plated using fresh ingredients and culinary skills that are inherited from one generation to another. The process starts from the selection of a young guinea pig which is well cleaned and garnished with salt, garlic, and various other spices. It is then cooked on fire until the skin turns crispy and golden. At the same time, tender potatoes are softened in salted water. To accompany the dish, a thick sauce of ground peanuts is prepared, which is mixed with milk and cooked over low heat until it achieves a creamy and flavorful texture. Finally, the cooked potatoes are served on a plate, topped with the roasted guinea pig and bathed in the peanut sauce. As a final touch, a portion of homemade chili is added, prepared with onion, tomato and ground chili, which provides a balance of flavor between the crunchiness of the guinea pig, the softness of the potatoes and the creaminess of the sauce. This dish is a symbol of gastronomic identity in the parish and is a must at festivities, family gatherings and local fairs.

Figure 5

Guinea pig with potatoes



Traditional Dish. Source (GoRaymi, 2021)

Chicken Broth

This type of broth is widely appreciated for its soothing taste and helpful nutritional benefits. The preparation of this broth starts with picking out a criolla hen which has more intense flavor and possesses firmer meat than a regular chicken. She is placed in a pot with water, onions, garlic, salt, and some spices, so the hen can be gently cooked. During this step, the flavor intensifies and a rich aroma fills the broth. To enrich the broth, potatoes, noodles, and aromatic herbs like cilantro or white onions are coarsely chopped and added. The long cooking process tenderizes the meat, allowing it to soak up the broth's flavors and resulting in a thick soup. This dish is popular in the morning or after a long day of work,

served hot with homemade chili, a slice of avocado and enjoyed. Beyond the nourishment chicken broth provides, it is a treasured sign of hospitality, well-being, and family unity in the parish.

Figure 6
Chicken Broth



Traditional Dish. Source (Medina, 2023)

Festivities

Religious and popular practices that Guano Canton's La Providencia parish performs demonstrate the culture of the people who inhabit the region. The parish festivities comprising various games, cultural and religious exercises, are marked with a great deal of enthusiasm. One of the most splendid ones are the patron saint festivals in honor of San Vicente Ferrer, with his mass, processions and other commemorative activities which are directed towards the parish's patron. The Carnival marks a time when everyone in the community is free and crazy filled with music, dances and variety of colors. All Saints' is a term for a day of commemorating those people who are dead in respect, called the “tribute” attached to the mourning or customary means. Christmas is observed with much fun, highlighting togetherness, and family spirit. Moreover, New Year's eve is a time to take away the era ending by celebrating with fireworks, noble expectations and evokes a celebratory mood. Each of these festivities, including the parish ones, reflects the warm and welcoming character of the parish, a place where traditions are lived with fervor and commitment.

Parish Festivals

The parish La Providencia has identity and community at the core of its festivals which are celebrated periodically throughout the year. Festivals serve as a great point of convergence for locals and tourists alike. Some of the noted events include—sports competitions, cultural exhibitions, concerts, and dances. In addition, delicious regional cuisines are served to the participants which makes it one of the key highlights of the festivals. This is a great opportunity for the residents of the parish to come together and appreciate their culture. Further, it helps in reinforcing the social bonds among the participants through communal worship and fun activities.

Figure 7
Parish Festivals

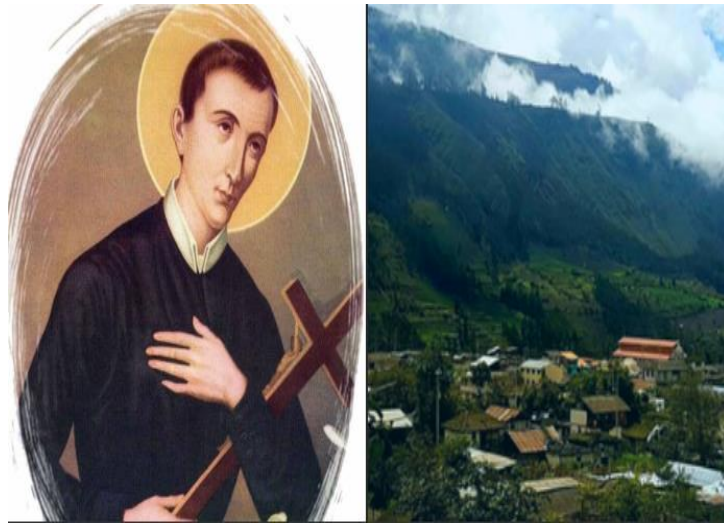


Civic Parade in Honor of the Parish Festival. Source (Providencia G. P., 2024)

Patron Saint Festivals in honor of San Vicente Ferrer

The patron saint festivals in honor of San Vicente Ferrer are celebrated in April, generally on the weekend close to April 5, the saint's day. With a number of religious functions such as masses, processions and liturgical ceremonies in honor of San Vicente, these festivals are one of the most important in the parish. During the procession the members of the community patron walk the main streets in La Providencia carrying the saint's image, singing hymns and praying. Beside the religious, the festivities also other cultural and recreational ones, for example of traditional dancing, singing concerts and contests which serve to promote harmony among the people.

Figure 8
Saint Vincent Ferrer



Saint Vincent Ferrer. Source (Guano, 2021)

Carnival

Filled with joy, color, and music, the Carnival of La Providencia is an event that celebrates culture. People serve together during this event and sing shows and have fun together as families. Traditionally celebrated in February, just before the onset of Lent, a ‘chocolatón’ is served during the event and hot drinks are poured during the feast that can be shared among friends and family. Festivities also blend aspects of cultures where hot drinks are offered during the summer during ‘chocolatón’. Participants often gather in parades and toss their comparisons as well as serve during the striking as well as colorful events full of joy. The event sees people indulging not just in music and dancing but also delicious local side dishes such as sweets along with traditional fruit juices and serve or feast according to the recipes of their treasured culture.

Figure 9
Carnival of The Providencia



Celebration of Carnival with the Parish's Seniors. Source (Providencia G. P., 2025)

Day of the Dead

La Providencia observes a Day of the Dead on November 2, a holiday of painstaking respect as the people remember their loved ones. People come together as a family to celebrate and memorialize the deceased. Residents often visit the cemetery to wash and adorn graves with floral arrangements and candles which fosters an atmosphere of contemplation. In addition, one of the most significant moments is the tradition of “animero”, in which residents turn on lights and pray for the souls of the deceased, asking for their eternal rest. In some houses, offerings are also placed, and small ceremonies are held in honor of the deceased. This day is not only a time of memory, but also of spiritual renewal, as it is believed that the deceased return in spirit to be close to their loved ones.

Figure 10
Day of the Dead



Emblematic figure best known as "Animero". Source (Cevallos, 2004)

Christmas

Christmas in La Providencia is a recognized holiday of celebration and community that is observed with great emotion by the people. The community travels into the festive spirit by attending Christmas ho spectacles such as heavily decorating during the first week of December. Families celebrate Christmas or Christmas even on the 24th where they take part in a delicious meal consisting of Easter bread, succulent roast pork and rice pudding. One of the significant traditions to partake in is the Midnight service which never fails to be accompanied and elaborative plays marking the Jesus' nativity celebration. The passionate atmosphere also creates room for children to come together to perform live nativity scenes of the joyous birth of Jesus.

Figure 11
Christmas



Parish residents celebrate Christmas with various programs. Source (Providencia, GAD Parroquial La, 2024)

New Year's Eve

New Year's Eve in La Providencia is marked by profound enthusiasm as people use this period to reflect on the year that has passed while simultaneously looking forward to the new year with renewed hope. The festivities begin on December 31 with the most important El encuentro which is a gathering of family and friends where a festive dinner is served. At midnight, the community congregates in the central square to celebrate with fireworks, music, and dance. It is customary in La Providencia to burn, "El Viejo," a stuffed rag doll filled with used clothes and fireworks which symbolizes the closing of the cycle and elimination of the baggage associated with the past. Besides that, a lot of people practice the 'ritual de las doce uvas' where people eat a grape for every chime in the countdown to midnight, which is believed to bring good luck and prosperity. The community hopes for a new cycle full of blessings, which is why everyone joins in the celebration with joy.

Figure 12
New Year's Eve



End-of-the-Year Program with the parish's grandparents. Source (Providencia G. P., 2024)

Tourism

The Providencia Parish in Guano Canton offers several tourist attractions that combine history, nature and culture. The “Cave of King Pepino”, famous for its enigma and geological beauty, is one of the main points of interest, where tourists can explore rock formations and immerse themselves in local legends about its former inhabitant, King Pepino. “Santiago Rumi” captivates adventure seekers with its picturesque cloud forests, overflowing with mesmerizing biodiversity, along with stunning waterfalls and intricate trails. Artistic and historical interest comes from “La Providencia Parish Church,” a colonial style wonder, which is adored by both devotees and visitors- showcasing the beauty of worship and tourism simultaneously. All together, these three places form an exceptional blend of the cultural and historic treasures of the parish along with its natural beauty.

King Pepino Cave

Cave King Pepino is a mystifying tourist attraction situated some twelve kilometers from La Providencia Parish in Guano Canton. It features astonishing rock formations as well as a blend of foreboding atmosphere and nature, which is encircled by numerous mountains and vegetation characteristic of the Andes. Because of the geography and legends associated with the area, it is a common hot spot among explorers and tourists alike. Beyond its geological importance, the cave provides a profound sense of peace and oneness with nature which is ideal for those looking to retreat from city life or view pristine natural beauty.

According to the stories told by the natives, the cave was home to either a well-known or fictitious figure by the name of King Pepino. Logically, this king, whoever he

may be was a notorious leader or soldier, as the legends tell, who sought refuge in the cave to either escape his enemies or meditate, which is the case more often than not for great leaders.

Legend also suggests that Pepino, thanks to his wisdom and powers, protected the region and its inhabitants. This story has been passed down from generation to generation, making the cave not only a site of geological interest, but also a place full of cultural meaning and mystery for the community of La Providencia.

Figure 13

King Pepino Cave



Tourist Site. Source (Penia, 2021)

Santiago Rumi

Santiago Rumi is one of the main natural attractions of La Providencia Parish, located approximately 15 kilometers from the center of the parish. This stunning region is set apart by its breathtaking landscapes featuring lush cloud forests with trails running through them, sparkling waterfalls, and an abundance of flora and fauna that make it an absolute heaven for ecotourism enthusiasts. Santiago Rumi is not only great for hiking but also for nature and wildlife photography as well as bird watching and studying the local vegetation. The region bursts with life and offers a wonderful sanctuary for individuals wishing to escape the urban world and immerse themselves in nature. Santiago Rumi holds great historical, cultural, and spiritual importance as well for the people of La Providencia since it is a hotspot of legends and old traditions which showcase the community's deep rooted connection with the land. The region is rich in folklore which serves as a source of inspiration for the legends that fuel the culture and spirituality of the locals. It not only serves as an unparalleled escape of tranquility, but also beautifully encapsulates the history and traditions of the area, thus, making it an essential stop for tourists wanting to appreciate the spirit of Providencia.

Figure 14
Santiago Rumi



Tourist Site. Source (Providencia G. P., 2024)

The Church of the La Providencia Parish

The Church of the La Providencia Parish is one of the key historical and religious sites of the parish which is located in Guano Canton, Chimborazo province. This church reflects the example of Andean Colonial architecture, with its construction commencing towards the tail end of the 19th century and finishing in 1903. It comes to shed light on Colonial Andean architecture as it uniquely combines local influences with classical details. The Church is a gift from the parish community and people from the region who provided raw materials and builders for the purpose of honoring and worshipping the Virgin of Providence which gives the region its name. It was constructed primarily using blocks of bricks and stone and like other temples, the church's main altar is an exceptional religious setting behind a splendid altar furnished with ornate religious images which mirror the virgin of providence.

The church possesses the distinguishing mark of a single primary nave which extends 30 meters long with a width of 10 meters. The pitch of the roof surpasses 12 meters. Its roof is covered by a wooden vault, a traditional material used in the region, which gives it a particular acoustics. Inside, you can see several sculptures and altars dedicated to different saints, as well as images of the Virgin and of San Vicente Ferrer, patron saint of the parish, who are highly venerated by the parishioners. In addition, the church has a small atrium where various religious festivals are celebrated, and a bell tower that still emits the ringing of bells to call to masses and liturgical activities. The Church of the Parish of La Providencia is not only a place of worship, but also an emblem of the history and unity of the community, which remains a meeting place for the inhabitants during the festivals and important events of the religious calendar.

Figure 15
Church of La Providencia Parish



Architectural Heritage. Source (Providencia G. P., 2024)

Official Symbols

The flag and the meaning behind its nuances.

On November 17, 1994, under the administration of César Novillo (as Political Lieutenant) and Luis Santiago Moscoso (as Secretary), along with the participation of Licenciado+ Gerardo Villarroel, who served as President of the Parish Board, the creation of the representative symbols took place. The creators of these emblems explained that the colors of the flag had specific meanings: white symbolized peace, the purity of the population, and its inhabitants' willingness to welcome everyone at any time. Green represented hope, nature, and the productivity of their land, while blue evoked the surrounding sky, and the stars referred to the richness of their rural environment.

Figure 16

Flag of The Providencia Parish



National symbol of the parish. Source (Providencia G. P., 2024)

Coat of arms

Explanation the coat of arms and its components:

Upper portion of the shield: A condor with open wings which represents the valiance, power, and fortitude of people.

Upper portion of the shield: A sun hanging in the sky acting as a symbol of a deity of the they worshipped ancestors.

Mountains and nature: The Tungurahua volcano is montion is synonymous with the natural aesthetic beauty of the environment.

Lower part of the shield:

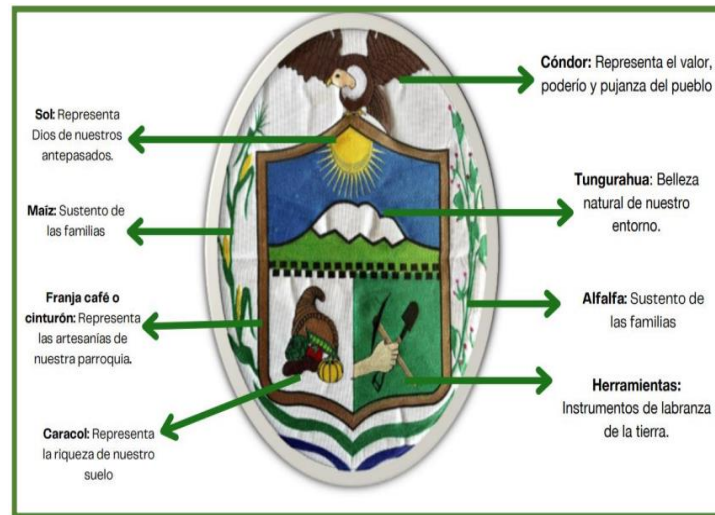
A strip of corn and alfalfa signifying the food sustenance of the families.

A carecot, symbolizing the richness of the soil.

A brown strip or belt, honoring the parish's crafts.

Agricultural tools, representing the instruments used to till the land.

Figure 17
Coat of Arms of La Providencia Parish



National symbol of the parish. Source (Providencia G. P., 2024)

Anthem

Himno de La Parroquia La Providencia

CORO

¡Salve oh Patria! ¡divina Providencia!

Tus hijos hoy cantamos loor a ti

Como el cóndor despliega sus alas

¡Así nos llena de libertad, Libertad!

ESTROFA

Oh tierra prodigiosa, donde nos viste nacer y crecer, Con tus hombres valientes y

mujeres virtuosas

¡Oh Providencia!

Unida con tus comunidades, seremos la luz de la nación, El Pungal La Providencia, San

Miguel y El Quinche

¡Te cantamos a ti!

CORO

¡Salve oh Patria!; divina Providencia!

Tus hijos hoy cantamos loor a ti

Como el cóndor despliega sus alas

¡Así nos llena de libertad, Libertad! /bis

ESTROFA

Oh tierra de hombres forjadores, oh tierra de hombres artesanos

Tus músicos entonan melodías y cantos

Alegría a su pueblo

Gloria a ti, gloria a ti,

En ese dos de diciembre que nos dieron la libertad

¡Libertad !, ¡Libertad!

Autores:

José Baldeón – Luciano Baldeón – Luis Baldeón – Benjamín Pusay

Compositor: David Díaz Loyola.

The Providencia a Cultural Mosaic in the Heart of Chimborazo.

No one can dispute that every person requires the sense of belonging to a community. Being part of a place which has a tradition, culture and natural resources gives us identity. La Providencia parish of San Vicente de Chucuri, in the spectacular Guano canton, Chimborazo province, seeks to combine English teaching with the local cultural richness. This will help us to exhibit the wonders this place has both for the local residents and visitors. The region is graced with magnificent Andean scenery, a warm and friendly community, and culture tempered by time, this land is laden with tourism and cultural riches. Just think, what if all this wealth were to be expressed in English, an international gateway. Not only would that increase the number of tourists, but also enable youth from these regions to become ambassadors of their own culture.

The deep connection between cultural identity and everyday life in this area provides an ideal setting for teaching English. According to Lev Vygotsky, we learn and build our identity through interaction with our environment and with others. In this context, traditional economic activities such as agriculture, industrial production, and handicrafts are not mere means of subsistence, but living expressions of local culture, testimonies of a past that is still present. Integrating these activities into the curriculum enables students to meaningfully engage with their culture and heritage, thus understanding the importance of their identity. In addition, Parish Festivals, the Patron Saint Festival of Saint Vincent Ferrer, Carnival, All Souls' Day, and New Year's Eve are some of the highlights of the regional celebration. These festivities portray the cultural identity of the region at its peak. Jerome Bruner reminds us that identity is shaped by customs and traditions which make us feel part of a society. In addition to enhancing knowledge, participation in these events fosters relationships within the community which in turn increases pride. Local culture is well illustrated in cuy chactado, sartén con cáscara, caldo de gallina a la criolla, and pan de finos, constituting an element of identity while promoting unity within the community. Through the processes of preparing and tasting these dishes, students gain understanding of the ingredients, cooking methods, and customs that portray their identity, thus linking their history with their present through taste. Furthermore, the constructivist approach reminds us that learning is built on students' experience and prior knowledge, making the classroom a space for discovery and reflection.

The geological features, such as ecological paths that flow like ribbons through waterfalls of crystal-cast waters, and viewpoints that delineate the scolpression of the Andes, provide breathtaking perspectives, while their exceptional beauty permits advanced appreciation from students. Ecological features of this region beg for students to explore their natural beauty, which emphasizes the need for conserving nature's treasures. As Vygotsky noted, "Learning is never exhaustively approached by pure abstraction", which means we should employ some form of engagement with the reality if we want to learn. In attaining these experiential lessons, students go beyond geography and biodiversity content; they also develop an attitude of responsibility towards their identity and environment, thus

becoming active custodians of their terrain. The lessons that students conduct by themselves fit the constructivist principles which claim that people learn best when they can take part directly in the process of learning by encountering undeciphered theories. The environment becomes a classroom without walls in which the students can use their senses, theories, and practices can unite.

Folk music, traditional dance, and even indigenous games which keep old traditions alive serve as forms of artistic and cultural expression. They are captured by the essence of the community and the people that compose it.” Jerome Bruner emphasizes that identity is an intricate puzzle built from the past, present, and future, and these creative expressions provide the means through which we articulate and negotiate our identity. From the Andean music groups, the students participate in learning how to dance sanjuanito, and even play hopscotch, which goes beyond unleashing their creativity as they are kept connected to the traditions that have molded their community for many generations, thus keeping the legacy of their ancestors alive. Vygotsky’s observation shows that these activities increase the levels of socialization and group identity, which fosters relationships and bolsters a sense of community where every person becomes a historical link to the next.

The combination of cultural, economic, and tourism elements of La Providencia Parish with English teaching constitutes an educational approach which is one step further from conveying a language. The learning theories of Vygotsky, Bruner, and Constructivism, together with pedagogical and anthropological research, remind us that learning is contextual in social and culture dimensions. With the inclusion of the sector’s customs, productive activities, and natural heritages in lessons, students are engaged in authentic and contextualized learning. This teaching approach makes it possible not only to learn English but also to impart a sense of cultural identity appreciation of heritage and equip youth with the means to engage in the globalized world from a knowledgeable and respectful vantage point of their roots. Through fostering an identity among citizens and equipping them with a global language, the sustainable advancement of the parish and the construction of a more inclusive and equitable society is achieved.

The Power of Story: A New Teaching Approach to Learning.

The lack of innovation within teaching methods that transform modern societal education must be addressed urgently since education remains the most important foundational aspect for societal change. The first step towards meaningful and transformative learning is overcoming traditional classrooms—those still stuck in relic paradigms out of touch with contemporary society. With rapid development defining the contemporary world, education must evolve exponentially to cater to pedagogical methods demanded by new generations to ensure relevance, applicability, and constructive knowledge for practical integration into real life.

Therefore, this research explores new spaces for creative exploration within which an educational model and didactic narrative are designed to allow students to transgress the boundaries of the conventional classroom. The main goal of these pedagogical resources is

to enable learners to explore and acquire foreign cultural identities by immersing themselves in a foreign language. By integrating language with cultural learning, the aim is to profoundly transform students, not only in possessing the necessary communicative competencies but also in achieving a more comprehensive and realistic understanding of their identity and global positioning. In relation to the contemporary educational landscape, these instructional methods are aligned with current pedagogical shifts which underscore the need for learning that is contextualized, has meaning, and is anchored in students' lived experiences.

The traveling suitcase

Develop an individualized learning journey with our bilingual “Traveling Suitcase” which focuses on the socioeconomic, ethnocultural, and traditional marvels of La Providencia parish, located in the heart of Chimborazo. This community's culture and history are taught through captivating narratives which incorporate visuals, games, and other activities aimed at reinforcing the learner's English skills. Prepare for a culturally enriching experience while marveling at La Providencia alongside honing your language skills.

Learning Goals

Augment the cultural appreciation and appropriation of La Providencia Parish applying participatory and constructivist methods.

Travel Suitcase Content Overview:

Visual Materials:

Bilingual Photo Collection:

Photos must be accompanied by a title written both in English and Spanish.

Divisions:

- “Land formations of The Providencia”: mountains, fields, viewpoints.
- “Folk Cycles of The Providencia”: farming, handiwork, ranching, etc.
- “Folk Celebrations”: celebrating a birthday, traditional dances, etc.
- “Traditional Meal”: photograph of local food include ingredients and preparation in English and Spanish.

Interactive Maps:

A map of The Providencia with interest points and bilingual descriptions.

Smaller maps for Scavenger Hunts.

Vocab Cards:

Everyday objects with their names both in English and Spanish.

Examples “vaca”, “arado”, and “cosecha”.

Written Materials:

Illustrated Story Book:

Local legends or daily life in The Providencia short stories.

English versions offered with the use of vocabulary and grammatical structures appropriate for beginners.

Bilingual Tour Guide:

Providing known sights, undertakings, and entities for The Providencia.

Tourist handy phrases in English and Spanish.

Cookbook:

- Lists of typical dishes from The Providencia with instructions translated in English and Spanish.
- Question and answer cards:
- Questions related to culture, history and geography of The Providencia with answers in English and Spanish.

Interactive Materials:

Puzzles:

- Picture of The Providencia in different angles.
- Bilingual word puzzles.
- Banda de Batas Local is a well-known community group from Joyabaj that has recorded and documented regional folklore particularly in English and Spanish.
- They have produced brief videos on certain types of handicrafts such as embroidered blouses or the preparation of local dishes.

Emphasis on English Teaching Method:

- Give precedence to phrases and words that are useful and recurrent in conversations.
- Utilize songs and rhymes as mnemonic devices where necessary.
- Foster vocabulary practice through spoken language via games and other enjoyable active tasks.
- Integrate English teaching with components of the local culture.

Figure 18
Travel Suitcase



Educational Materials. Source (Atay, 2009)

Snakes and Ladders

Prepare yourself for the exhilarating adventure through the history and culture of The Providencia with our bilingual 'Snakes and Ladders' game. You get to roll the die and progress around the board, answering questions and tackling challenges in both Spanish and English. Climb the ladders to uncover the hidden gems of this delightful parish, but watch out for the snakes which will lead you back if you make a wrong guess. While enjoying yourself, you will also get the chance to learn the history, geography, and daily life of La Providencia all while practicing your English.

Educational Objective

Ingraining the skills of the English Language in the context of a board game, which has as a core theme the culture of El Parish Providencia.

Adapted Board Design:

Squares:

Each square on the board will be related to an aspect of The Providencia (places, traditions, people, etc.).

Some squares will have questions or challenges in English and Spanish.

Ladders:

The ladders will represent positive actions or knowledge that help one "ascend" in learning and understanding The Providencia.

Examples:

"You learned the English name of a native plant."

"You helped a tourist find the main church."

Snakes:

The snakes will represent mistakes or lack of knowledge that hinder learning and understanding The Providencia.

Examples:

"You confused the names of two local festivals."

"You don't know the English name of a typical agricultural tool."

Images:

The board will be decorated with representative images of The Providencia (landscapes, animals, people, objects).

Each image will have its name in English and Spanish.

2. Questions and Challenges in the Bilingual Context

Questions: Inquires related to history, geography, culture, and economy of The Providencia in both English and Spanish.

Examples:

- "Which river is the longest in The Providencia?"
- "What other typical crafts are done in The Providencia?"

Challenges:

Tasks or challenges which expect the players to show actions or knowledge in English and Spanish.

Examples:

- "In English, list three typical foods from The Providencia."
- "Describe and/or imitate an animal which lives in that region."

Figure 19

Snakes and Ladders



Educational Materials. Source (Páez, 2025)

Magic Cube

Ready to unravel the mysteries of The Providencia? Our bilingual Magic Cube awaits you, not as a simple game, but as a key to the very essence of this Chimborazo community. Every turn, every face, reveals a fragment of its soul: its deep-rooted history, its vibrant traditions, its flourishing economy, and its unique natural environment. We challenge you to explore, to connect the dots between English and Spanish, and to build your own understanding of La Providencia. Get ready for an adventure where learning becomes discovery and the local culture is felt in every hand!

The Educational Objective

To promote bilingual learning of English and Spanish, while deepening knowledge and appreciation of the rich culture, history, and socioeconomic life of the The Providencia parish.

Adapted Board Design:

Squares:

Each square on the board will be related to an aspect of The Providencia (places, traditions, personalities, etc.).

Some squares will have questions or challenges in English and Spanish.

Ladders:

The ladders will represent positive actions or knowledge that help you "move up" in learning and understanding.

Examples:

"You learned the English name of a native plant."

"You helped a tourist find the main church."

Snakes:

The snakes will represent mistakes or lack of knowledge that hinder learning and understanding.

Examples:

"You confused the names of two local festivals."

"You don't know the English name of a typical agricultural tool."

Images:

The board will be decorated with representative images of The Providencia (landscapes, animals, people, objects).

Each image will have its name in English and Spanish.

2. Bilingual Questions and Challenges:

Questions:

Inquire into the historical, geographical, cultural, and economic aspects of The Providencia in both English and Spanish.

Examples:

"What is the name of the main river in The Providencia?"

"What typical crafts are made in The Providencia?"

Challenges:

Challenges requiring that players take action or show understanding of a concept in both English and Spanish.

Examples:

"Name three typical foods of The Providencia in English."

"Imitate the sound of an animal native to the region."

4. Educational Value:

The incorporation of a game teaches students about The Providencia in an interactive, hands-on manner.

Promotes the acquisition of English within applicable real-world scenarios.

Improves the understanding and appreciation of local culture.

Figure 20
Magic Cube



Educational Materials. Source (Renata, 2024)

Lapbook

Experience the very spirit of Providencia through our bilingual 'Lapbook'. It is a 'soul book' that brings to life this community visually. It is more than a collection of pictures. It is a calendrical voyage where every picture depicts a snippet of aloha life living within astonishing places and rich traditions. Come celebrate with us this fiesta, in which entwined English and Spanish reveal the jewels of Chimborazo community which learning transforms into an evocative stroll.

Educational Objective:

To fully acquire and comprehend the life in La Providencia culture, history and daily life by visual representation as a gateway into the bilingual world is to transform engrained knowledge and understanding.

Specificities of The Adapted Lapbook:

Structure and Format:

- The Lapbook will take the form of comic strips that are orderly sequenced and portray narratives about The Providencia. Each illustration will be regarded as one frame hence it is proposed to use card stock to facilitate drawing as well as enhance sturdiness.
- The narrative can be further enriched and made lively through inclusion of speech bubbles, informative labels, and onomatopoeic elements.

Multimedia Illustrations and Word Symbols:

- Every artwork will have vivid compositions portraying various scenes from daily life in The Providencia.
- The written content will be presented in English and Spanish, and translations will be done in a straightforward and direct manner.
- Spectacular thematic lexicons such as the names of locations, items, and activities will be incorporated.
- Culturally specific features like the local dress, traditional emblems, and culture-bound words will be used.

Content Based on a Particular Theme:

Landforms and Physical Features:

- Portrayals depicting the glory of Volcano Chimborazo, the rivers that course through the parish, and the farmland.
- Bilingual explanations of the geographical names and the place features of the area.

Customs and Holidays:

- Paintings depicting the Inti Raymi festivity folk dances and their handicrafts.
- Customs and culture for each tradition describing them in detail.

Commerce and Farming:

- Paintings depicting potato planting and harvesting, animal husbandry, and the production of cottage industries.
- Agricultural and the local economy terminologies.

Plants and Wildlife:

- Illustrative Paintings of fauna and flora such as, condors, llamas, and orchids which eloquently depict the region's biodiversity.

- The species science and common names in both languages.

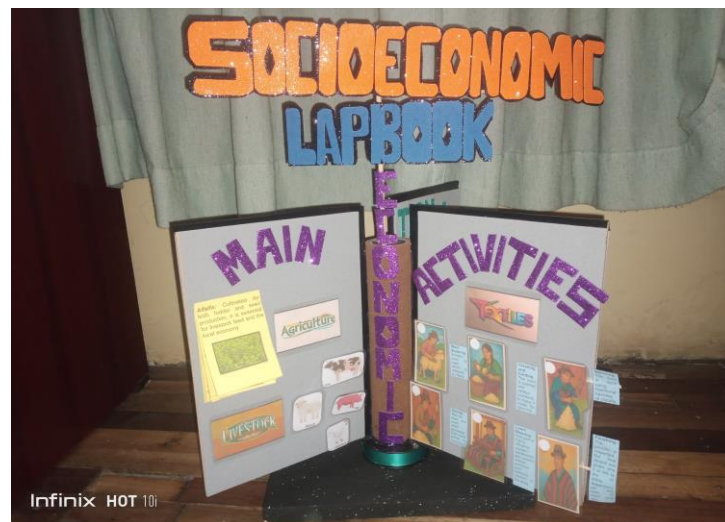
Important People:

- Illustrated paintings depicting the stories of notable people in local history such as community leaders, great artisans, and old knowledgeable people.
- Short biographies and notable sayings for each figure.

Enhanced Educational Value:

Immersion in the local culture is encouraged through visual and textual storytelling. The development of bilingual communication skills and creative expression is promoted. It adapts to different learning styles and encourages active participation. It offers a dynamic and versatile tool that can be used in various educational settings.

Figure 21
Lapbook



Educational Materials. Source (Páez, 2025)

4.2 DISCUSSION

This research examined the intricate relationship between socioeconomic, cultural, and tourism elements that contribute to the identity of the parish of The Providencia with the purpose of identifying which aspect contributed and in what ways to contextualizing where the identity comes from and how it can develop. Findings indicate that this community, with its roots within tradition, is a territory of cultural resilience and represents a significant potential to develop comprehensively and sustainably with innovative educational processes that reflect bilingual and experiential learning.

Regarding the socioeconomic dimension, the prevalence of traditional activities, agriculture, poultry farming, and textiles were found to sustain the local economy and contribute greatly to cultural identity. Agriculture primarily focused on alfalfa production

expressed a strong relationship between the community and its surrounding environment, which is a key issue for cultural identity sustainability and food security. This view is shared by Altieri and Toledo (2011) in their discussion of agroecology and sustainable rural development. The poultry farming and textiles focused on producing for the local context as well as incorporating traditional techniques also sustain the agricultural economy and help produce valuable activity in that economy. Guzmán (2012) also supported traditional activities as an employment-generating tool in peasant economies and thus helping to improve income in rural communities.

At a cultural level, the identity of this parish is expressed through cuisine, celebrations, and oral traditions, which are means of transmitting knowledge and culture. Cuisine, manifest through dishes such as the “papas con cuy” (potatoes with guinea pig) and the “caldo de gallina” (chicken broth), is a cultural marker that transmits cultural and social practices of the community. Celebrations such as patron saint celebrations and Carnival reinforce community cohesion and pass cultural values to subsequent generations, as when Yúdice (2002) discusses the desirability of culture: uses of culture in the era of globalization, cultural continuity is key to maintaining cultural identity.

The tourism potential in the sector is evident through its natural attractions and cultural attractions such as the Cueva del Rey Pepino (King Pepino Cave), the Santiago Rumi (Santiago Rumi), and the Parish Church, all of which offer unique experiences that integrate history, nature, and local culture. Aledo (2005) emphasizes, as noted in the tourism and local development, the development of sustainable tourism would represent remarkable economic resources as well as social ties, as long as it is jointly managed for, and respectful of local culture and the environment.

Utilizing bilingual games and teaching resources such as Snakes and Ladders, Magic Cube and Lapbook (Snakes and Ladders), is a unique and effective pedagogical approach for learning English and for developing an understanding of and appreciation for the local culture. All of these teaching resources are aligned with experiential and constructivist learning theories, where active engagement and contextualization of the learning are key elements of the learning process. As shown in Kolb's (1984) experiential learning cycle, direct experience, along with reflection on the experience are important components in constructing knowledge.

The bilingual game "Snakes and Ladders" provides opportunities to engage within a platform that allows students to have fun while engaging with the rich culture and traditions of the community through challenge and inquiry in English and Spanish. Students will grapple with questions, and challenges related to the parish's history, geography, and daily life, while learning about how language is used in context, while developing engagement with the culture around them. Similarly, "Magic Cube" takes advantage of an interactive approach in order to encourage bilingual engagement. Students inquire, while furthering their knowledge of the culture, history, and socioeconomic life of the La Providencia Parish.

Each side of the cube has fragments of community identity and students are asked to fill in the gaps with either English or Spanish language.

The teaching tool "Lapbook," as used in our project, employs visual representation to narrate stories and portray specific aspects of life in La Providencia. Students can immerse themselves in the community's nature through a set of images and bilingual text, exploring its landscapes, traditions, economy, and relevant personas. Such teaching tools correspond to critical pedagogy, providing a mode of practice that supports students and develops social awareness. Freire's (1970) *Pedagogy of the Oppressed* supports education as a process of liberation or social transformation. Moreover, students can develop a commitment and responsibility to local culture through using games or the functions of community, place, and context, commonly providing opportunities for student agency, change, and mobilization of familiar social and cultural experiences.

In summary, this beautiful area embodies a place of cultural resilience with the possibilities of holistic and sustainable development. Its unique characteristics and innovative educational approaches involved underpinning bilingual and experiential models of learning provide benefits to the community development for preserving the cultural tradition and enhancing economic development, while improving the quality of life of its local residents. Incorporating all aspects of education provides local youth an opportunity to act as stewards of their culture and ultimately a trajectory toward a more inclusive and equitable society.

CHAPTER V

5. CONCLUSIONS AND RECOMMENDATIONS

5.1 CONCLUSION

The tourism and economic development of Providencia parish is significantly hampered by the lack of proficiency in the English language and the availability of language courses. This deficiency limits employment and business opportunities in essential sectors, including tourism, commerce, and services. Consequently, this inhibits communication with international tourists, thereby impeding the development of the sector. Furthermore, inefficient and poor infrastructure, limited investment in off-farm industries, and business skills shortages suppress economic development. The near total dependence on agriculture has caused the economy to stagnate by limiting exposure to new technology and large markets and hence local competitiveness.

In spite of its immense tourism potential, the parish has not fully tapped this potential because it lacks good basic infrastructure, has poor tourist services, and insufficient promotion of its natural and cultural attractions. It has consequently lost ground relative to other tourist destinations. The lack of competent tour guides and knowledge of foreign languages has also deterred foreign tourists from choosing it as a destination to visit.

Similarly, the fact that it is unable to invest in signage, accessories, and minimum services eliminates the parish as a competitive tourist site in the Guano or Chimborazo cantons. In spite of certain isolated local initiatives, tourism has not been successful because it lacks institutional support and has very weak community participation, which means lost opportunities for economic development.

Traditional customs, such as the production of sheep wool ponchos, are in danger because of young people migrating and there being no programs for the continuation of these customs. The tradition that was transferred from generation to generation is now being sustained only by a very limited number of elderly individuals. The lack of support for the younger generations to access these careers threatens the cultural heritage as well as a source of income. The limited promotion and training towards marketing these products reduces their profitability and cultural appeal as a tourist attraction. Without measures put in place to protect these traditions, they can become outdated, and this will negatively affect the cultural heritage and historical identity of the parish.

5.2 RECOMMENDATIONS

The Provincial Government of the Parish of Providencia has to keep working on and implementing the project of teaching English, fundamental to the consolidation of the integration of the tourism industry with the community and its insertion in economic activity. Inability to communicate in foreign languages is one of the major setbacks to parish tourism development since it renders the residents incapable of communicating with international tourists and thus decreases the employment prospects in some of the main industries such as commerce, services, and tourism.

Providencia Parish needs to invest significantly in basic infrastructure so that the visitors have a good and comfortable experience, which is paramount for the development and expansion of the tourism sector. First priority must be given to making it conveniently accessible to the parish since the state of the roads can discourage tourists, particularly if the roads are hard to get to or in bad condition. Proper signposting of major routes and attractions would not just make tourists' traveling easier but also serve to bring the natural and cultural attractions of the area into clear focus, making them visible.

The establishment of a project to protect and promote sheepskin ponchos is called for, as the tradition is facing extinction due to declining interest among young people, exacerbated by poor training and marketing. It is a worthy cultural heritage and can be promoted as a local economic asset by the artisans, if well promoted. The major goal of the project would be to teach youths and other members of the community the art of poncho production in a way that not only traditional knowledge is conserved but also modified to suit modern market demand.

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ANEXOS

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

Aspectos demográficos

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

Factores Socioeconómicos

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

Factores culturales

12. ¿Qué festividades o tradiciones tienen en La Providencia?
13. ¿En qué fecha se celebran?
14. ¿Cómo celebran estas festividades o tradiciones?
15. ¿Cuáles de estas tradiciones o festividades considera usted como más importantes?
16. ¿Cuáles son las comidas típicas de La Providencia?
17. ¿Cuenta su localidad con artesanías? ¿Cuenta su localidad producción artesana y su comercialización?
18. ¿Cuál es su significado?

19. ¿Cómo se transmiten estas manifestaciones culturales a las generaciones más jóvenes?
20. ¿Cree usted que la cultura local ha cambiado con el paso de los años? ¿Cómo?
21. ¿Qué tipos de expresiones artístico-culturales se destacan en la parroquia? (música, danza, juegos populares, escultura, pintura)

Factores turísticos

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

¡Gracias!

PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Bibliographic Matrix

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

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

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 LA PROVIDENCIA

En la Parroquia La Providencia del Cantón Guano, a los 01 días del mes de diciembre del 2024, 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 Ing. José Llamuca León, portador de la cédula de identidad N.º 0602082984, en calidad de Presidente del Gobierno Autónomo Descentralizado Parroquial de La Providencia (GADPR La Providencia). 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 La Providencia (GADPR La Providencia):

El GADPR La Providencia está ubicada a 20 minutos del cantón Guano en la provincia de Chimborazo, es reconocida por su riqueza cultural y tradiciones. Su población se dedica principalmente a la agricultura, cultivando frutas, maíz y alfalfa. Además, mantiene viva la elaboración artesanal de textiles como ponchos y chalitas, utilizando telares tradicionales y tintes naturales obtenidos de plantas como el nogal, la cochinilla y la chilca. 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 La Providencia.
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 La Providencia:

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 La Providencia:** Ing. José Llamuca León, Presidente del GADPR La Providencia, 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 La Providencia:**
Dirección: Parroquia La Providencia, Guano – Ecuador.
Teléfono: 0998041540.
Correo electrónico: gadlaprovidencia@gmail.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.

FIRMAN EN CONSTANCIA:

Unach
UNIVERSIDAD NACIONAL DEL CAJÓN


CARRERA DE
PEDAGOGÍA DE LOS IDIOMAS
NACIONALES Y EXTRANJEROS



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



Enseñanza del Inglés
para la construcción
de la Identidad Cultural



Por el GADPR La Providencia:
Ing. José Llamuca León
Presidente GADPR La Providencia