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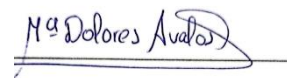
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DEDICATORY

First and foremost, I dedicate with profound gratitude to God, the inexhaustible source of strength and guidance throughout my academic training. To my mother Jenny, for her unconditional support; without her, none of this would have been possible. She will always be my strength, a tireless example of effort and perseverance, whose love and support have always illuminated my path. To my father Jorge, for always having a word of encouragement in every moment of difficulty. To my brother Jorgito, who has been my companion in this city and, above all, my friend in the most difficult times. To my beloved grandmother Elvia, who with her wisdom and from a distance always found the right words to encourage me to keep going. With all my affection and love, this is for and to you.

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RESUMEN

Esta investigación tantea cómo la enseñanza del idioma inglés influye en la identidad cultural de la parroquia rural San Gerardo, abordando dimensiones socioeconómicas, culturales y turísticas. Se utilizó un enfoque cualitativo con métodos descriptivos y participativos, empleando entrevistas y revisiones bibliográficas íntegras. Los hallazgos revelan que San Gerardo posee una identidad cultural sólida, reflejada en actividades económicas como la producción textil, agricultura y elaboración de artesanías tradicionales. Además, mantiene vivas tradiciones arraigadas como ceremonias matrimoniales, rituales funerarios, leyendas locales y festividades populares como el Carnaval y la Navidad. Aunque la actividad turística aún es limitada, existe potencial significativo gracias a su gastronomía y tradiciones únicas. Para fortalecer el vínculo entre el aprendizaje del inglés y la identidad cultural local, se diseñaron materiales educativos específicos como juegos interactivos, figuras artesanales y actividades lúdicas. La investigación concluye que una enseñanza contextualizada del inglés no solo contribuye al aprendizaje del idioma, sino que también fortalece la identidad cultural.

Palabras claves: San Gerardo, Identidad cultural, cultura, turismo, socioeconómico

ABSTRACT

This research examines how English language teaching influences the cultural identity of the rural parish of San Gerardo, addressing socioeconomic, cultural, and tourism dimensions. A qualitative approach with descriptive and participatory methods was used, employing interviews and in-depth literature reviews. The findings reveal that San Gerardo has a strong cultural identity, reflected in economic activities such as textile production, agriculture, and the creation of traditional crafts. Additionally, it maintains deep-rooted traditions such as marriage ceremonies, funeral rituals, local legends, and popular festivals like Carnival and Christmas. Although tourism activity is still limited, there is significant potential thanks to its unique gastronomy and traditions. To strengthen the link between English language learning and local cultural identity, specific educational materials such as interactive games, handcrafted figures, and recreational activities were designed. The research concludes that contextualized English teaching not only contributes to language learning but also strengthens community cultural identity and helps develop strategies that promote sustainable development, community tourism, and cultural appreciation in rural settings.

Keywords: San Gerardo, Cultural identity, culture, tourism, socioeconomic.

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1. CHAPTER I. INTRODUCTION.

Learning and teaching English in remote areas bring unique difficulties usually not considered in conventional educational systems. This variety of cultural backgrounds in turn presents a rich source of inspiration for the creation of creative learning methods. Access to good foreign language instruction depends significantly on socioeconomic disparities. Foreign language instruction quality also varies greatly depending on the socioeconomic setting, and the difference in the availability and caliber of language programs among schools in affluent and underprivileged areas reveals this disparity. The aim of this study is to provide micro curricular resources centered on the development of cultural identity through English instruction, with an emphasis on the development of cultural identity in the parish of San Gerardo. These would be based on the socioeconomic, cultural, and tourist features of San Gerardo, found in the canton of Guano, province of Chimborazo. The opportunities presented by the countryside for encouraging foreign language learning not only meet academic requirements but also help to preserve and embrace the distinct cultural expressions of the community. This study is important for its analytical and encompassing perspective on rural education, which acknowledges its uniqueness and possibilities. Using a participatory and qualitative methodology, one will study how local cultural components might affect cultural identity by asking local residents their views. Hence, the next is split into five main sections, each containing the required information. The first chapter offers a short overview of the subject; the second provides the theoretical basis taking into account the most relevant points gathered through thorough investigation; and chapter three offers the methodological frame outlining the methods and tools employed in this study. Given that it gives the findings, the next section is seen the most robust and vital. Textile manufacturing, handicrafts made of cabuya and totora, traditions and festivals, and agriculture all highlight the three key domains of this parish: socioeconomic, culture, and tourism; the strength of the parish rests in this. And last but not least, conclusions and recommendations.

1.1 Problem statement

Good foreign language education availability largely depends on socioeconomic differences. Families with more resources can afford better schools and private courses; those with less money rely on opportunities. Children from affluent households are learning quicker and better; low-income families are lagging behind. Additionally, highly reliant on socioeconomic background is the quality of foreign language teaching.
Schools in more affluent areas tend to have better-trained teachers, more successful and diverse language programs, and technological tools.

Conversely, in underdeveloped areas schools frequently offer less and lower quality foreign language instruction, hence reducing students' prospects of acquiring great language proficiency. This study will primarily concentrate on the socioeconomic differences among students as well as those now existing in bilingual education mainly in English a very relevant topic for current research and analysis.
The data suggest the following problems: educational quality; economic inequalities; inability to acquire didactic resources; lack of family support; and lack of access to good quality education. Thus, this study will focus on rural areas and their possibilities for

improving English instruction and learning oriented toward Cultural Identity development in San Gerardo Parish.

1.2 Objectives

1.2.1 General

- This paper describes the socioeconomic, cultural, and tourist facts of the San Gerardo parish located in the Guano canton, Chimborazo province, to construct co-curricular resources focused on cultural identity development through the teaching and learning of English.

1.2.2 Specific Objectives

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

2. CHAPTER II. THEORETICAL FRAMEWORK.

2.1 Research Background and Context

The history of English begins with the arrival of three tribes (Anglos, Sajones y Jutos) all Germanic, to the British Isles in 500.B.C (Fundacion Oportunidad, 2011). When this foreign language was not yet known in the world it had the name of "ENGLISC", because it was part of the Angles, who had their own language, but the land where they lived was known as "Engle or Angles". With the passing of time, this language became known and was called "ENGLISH". (Evans, 1993). In terms of positions and numbers, English ranks third in the world in terms of native speakers and first in terms of non-native speakers. (Casanov-aLiset-hZint-y, 2016).

English has established itself as one of the first languages of global communication, creating a link between people from different cultures around the world. Its expansion has been driven by historical, social, touristic, cultural and economic factors that have allowed its adoption in diverse contexts. (Quintero, 2016). In addition to being a tool for linguistic exchange, English is closely related to the culture, beliefs, values and customs of those who use it. According to (Álvarez, 2017) The cultural evolution of humanity has been marked by the development of civilizations such as Mesopotamia, Egypt, Greece and Rome, as well as by the contributions of Asian and pre-Columbian societies that have enriched knowledge in areas such as art, science and philosophy.

Cultural diversity goes back many centuries in Ecuador, where some societies have been offering important points and requesting a history especially in the cultural part of the country. Valdivia, Machalilla, and Chorrera societies, famed for their ceramic and agriculture achievements, are also among these (Flores, 2022). Later in the 15th century, the Inca Empire advanced its rule across the Andean region of Ecuador, employing sophisticated systems of agriculture and administration (Knapp, 2015) However, their rule was short-lived due to internal strife and the arrival of the Spanish, who started a period of colonization that dramatically changed the cultural and social structure of the area. The convergence of indigenous and European customs during Spanish rule spawned the mestizo identity now typical of Ecuador (Martínez C., 2024).

The encomienda system's application and the evangelization process changed the social structure and cultural norms of the indigenous peoples. Ecuador started a national construction in the 19th century with independence whereby several social and political changes have occurred (Lloyd, 1998).

The nation in the 20th century came to value its cultural heritage more, therefore boosting the integration of indigenous, AfroEcuadorian, and mixedrace customs and the celebration of iconic holidays reflecting its diversity of culture (Karl, 2020). Given this background, the Ministry of Education has put into effect legislation meant to acknowledge and support the ethnic variety of the nation. The development of 14 National Intercultural Bilingual Curricula in 2017—designed to provide inclusive education in several indigenous languages

including Kichwa, Shuar, Waorani, and Cofán—offers an example of this (Ministerio de Educación, 2017).

2.2 Theoretical Framework

2.2.1 International Organizations

2.2.1.1 UNESCO

"*Naciones Unidas para la Cultura, las Ciencias y la Educación*" (UNESCO) is an international organization whose mission is to contribute to the consolidation of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, science, culture, communication and information. (MINISTERIO DE RELACIONES EXTERIORES, 2024) Currently, UNESCO has 193 Member States and 6 Associate Members, who seek the common good, establishing key points of the international community.

According to (UNESCO, 2025)culture is protecting heritage and fostering creativity. That is, from the smallest to the largest, from the intangible to the tangible, from museums to monuments, since culture is a fundamental part of our personal and professional growth because it enriches our lives in different ways and helps build inclusive, innovative and resilient communities.

Protecting, safeguarding and caring for the world's cultural and natural resources is essential to face different types of challenges that may arise. "UNESCO" is convinced that no development can be sustainable without a strong cultural component. In fact, only a human-centered approach to development based on mutual respect and open dialogue between cultures can lead to lasting peace (UNESCO, 2025).

2.2.1.2 Common Framework for European Languages (CEFR)

Established in 1949, the Council of Europe (COE) is Europe's oldest intergovernmental body and still has the greatest number of member nations. (International Online Educational, 2018). Traditionally, the COE has been interested in the creation of human rights frameworks and checking adherence with the European Convention on Human Rights. Charges of internal corruption and illiberal movements in Europe have tested the COE in recent years. Consequently, the company is starting a transformation initiative (Council of Europe, 2024).

Part of the Language Policy Initiative of the Council of Europe is the Common Framework for European Languages (CEFR). Through a thorough and well-founded endeavor, this project seeks to develop coherent standards for European language learning and acquisition. (Ministerio de Educación, Cultura y Deporte, 2002). Recent decades have seen language instruction techniques undergoing significant changes, such those of a river's flow changing its direction, therefore underlining the value of this project. Language Teaching's digital technology concentrates on inspiring teachers and students.

For present educators, digital technology is a crucial resource that has fundamentally altered the terrain of language instruction. Teachers realize the ability of language to be transmitted by their arrival (Sánchez C. P., 2016). This embraces the development of assessment scales for oral ability, including beginner, intermediate and advanced levels, as well as studies and manuals aimed at clarity and rational progression in European language teaching and goals for nonnative pupils to master languages (Ministerio de Educación, Cultura y Deporte, 2002).

The CEFR creates a regular method for measuring English language ability. It divides language abilities into six levels: A1 (Access) including knowledge and use of basic everyday expressions for A2 (Platform) concentrating on simple communication and frequently used phrases; B1 (Threshold), which enables working around trips and grasping the primary ideas of clear texts; B2 (Advanced) works on more fluency and argumentation on C1 (Effective operational proficiency), known by flexible and effective language used in academic and professional settings; and C2 (Mastery) involves understanding and creating sophisticated texts with a high level of accuracy (MCER, 2001). English certificates like the Cambridge exams (KET, PET, FCE, CAE, CPE), IELTS, and TOEFL use the CEFR extensively, therefore helping to establish equivalency between various educational systems and examination tests globally (MCER, 2001).

2.2.2 Government Policies and Programs

2.2.2.1 Project CRADLE

Following the signing of the bilateral technical cooperation agreement between Ecuador and the United Kingdom, the Curricular Reform of English (CRADLE) Project started in July 1992 (Bedoya, 2011). Following the signing of the bilateral technical cooperation agreement between Ecuador and the United Kingdom, the Curricular Reform of English (CRADLE) Project started in July 1992. For the Great Britain and Northern Ireland and Ecuador government signed on March 2, 1989, by Ambassador Michael William Atkinson on behalf of the United Kingdom and by the Minister of Foreign Affairs on behalf of the Ecuadorian government, the Supplementary Agreement on Technical Cooperation started this treaty (Bedoya, 2011). According to Angulo (2020), the primary goal of the project is to bring about a significant and lasting change in the public education sector's secondary English instruction. The project's main objective is to achieve a substantial and lasting improvement in the teaching of English at the secondary level in the public education sector (Angulo, 2020).

Because of the low language proficiency levels, disparities between urban and rural areas, and the need of methodological changes, English instruction in Ecuador presents major hurdles (Ministerio de Educación, 2016) Therefore, the Curricular Reform of English Project seeks to improve the quality of English learning throughout the country's schools systems. The requirement to prepare students for a worldwide field is addressed by this reform, which corresponds to worldwide norms such as the Common European Framework of Reference for Languages (CEFR). Moreover, it stresses the Ecuadorian context sensitive

learning, the incorporation of technical tools, and the use of creative techniques (Angulo, 2020).

The plan hopes to ensure that by the end of secondary school students have a B1 level, so it helps to boost their English skill levels. To achieve this, it recommends using digital platforms and interactive resources (Ministerio de Educación, 2016). As well as the Communicative Approach, Project Based Learning (PBL), and CLIL (Content and Language Integrated Learning), amongst other methodologies. However, the current diagnosis reveals that English teaching in Ecuador still faces challenges, including a lack of specialized teachers, inadequate contextualized materials, and the educational gap between urban and rural areas.

2.2.2.2 CONAGOPARE DEFINITION

"Consejo Nacional de Gobiernos Parroquiales Rurales del Ecuador" (CONAGOPARE) is a public institution that represents the Decentralized Autonomous Rural Parish Governments (GADPR).

This national associative body is constituted in accordance with the Organic Code of Territorial Organization, Autonomy and Decentralization (COOTAD) and has its own legal status, as well as administrative, financial and patrimonial autonomy. Its main office is located in Quito, although it may be anywhere in the country. Its functions include representing the Rural Parochial Decentralized Autonomous Governments (GADPR) before national and international entities, articulating its objectives with other levels of government, preserving its autonomy and participating in strengthening processes together with community and neighborhood social actors. As for its organization, it is made up of all existing and future GADPR, which are structured in territorial instances at the provincial and regional levels (CONAGOPARE, 2018).

2.2.2.3 COOTAD DEFINITION

"Organización Territorial, Autonomía y Descentralización" (COOTAD) is an Ecuadorian law that establishes the political-administrative organization of the country (Consejo de participacion ciudadana y control social, 2019).

This regulatory framework defines the regimes of decentralized autonomous governments and establishes the procedures for the creation of regions, provinces, cantons and parishes, in addition to regulating special regimes. It also promotes the decentralization of the State and strengthens its role in guaranteeing the full exercise of rights. In addition, it promotes the social and economic development of the population and encourages citizen participation as a fundamental axis for governance and collective well-being (Consejo de participacion ciudadana y control social, 2019).

2.2.2.4 PDOT DEFINITION

"Plan de Desarrollo y Ordenamiento Territorial" (PDOT) is a technical and regulatory instrument for territorial planning. It guides the interventions of public and private institutions to generate local development (Secretaria Técnica de Planificacion Ecuador, 2019) The PDOT at the provincial level is configured as the instrument that integrates the

economic, social, environmental, cultural and political dynamics that occur at this level, especially those linked to the articulation of the urban and rural areas (Secretaria Técnica de Planificacion Ecuador, 2019).

2.2.3 Theories Supporting

2.2.3.1 Vygotsky's Sociocultural

Formulated in the early 20th century, Lev Vygotsky's sociocultural theory stresses the relevance of social and cultural interaction as critical elements of cognition growth. Inspired by the Russian psychologist, this approach has greatly impacted education as well as educational psychology (Mota & Villalobos, 2007).

Learning and human thought development, according to Vygotsky, do not occur in isolation; rather, they happen within a social and cultural context. From his point of view, the social and cultural surroundings shape people's thoughts and actions, thereby directly affecting their cognitive growth (Carrera, Beatriz; Mazzarella, Clemen, 2001).

2.2.3.2 Symbolic interactionism

According to (Villar, Interacion simbolica en la educación, 2017)
"society always means that people are connected by reciprocally
experienced influences and determinants is, but the name given to a
group of people linked by reciprocal actions".

Emphasizing that individuals create meaning through their social contacts and the symbols reflecting their society, Herbert Blumer's symbolic interactionism helps to define it. This theory stresses in an educational environment like San Gerardo's that the cultural identity of the students exactly affects their English acquisition. The plan can link language to children's lived experience by including economic, travel, and cultural symbols, therefore supporting not only language acquisition but also cultural pride and self-esteem (Villar, 2017).

When they see that English complements their heritage instead then threaten their identity, students become more motivated to study it. Pedagogical implements can be developed using cultural symbols like indigenous music and local historical stories to foster a relevant and meaningful atmosphere. Furthermore, important is the function of social contacts as students negotiate meanings and learn language in a context that respects and validates their cultural heritage via roleplaying, debates, and bi-linguistic community projects (Fuller, 2015).

Mediating meaning creation and the link between cultural identity and language learning is something teachers help significantly with. Teachers can by creating events including local cultural aspects help pupils to acquire a better knowledge of English and to reinforce their own identity.

2.2.3.3 Linguistic Identity

Several writers have tried to clarify the idea of identity from different points of view and in several settings. Hamers and Blanc (2000) apply it to the interior processes of the creation of the "self" concerning connectedness to a group. Norton (1997) sees it as the

means people perceive their link to the planet for his part. Identity can be seen, according to these ideas, as a social representation that links the individual with the surroundings they belong to. (Pina, 2021). Heller (1987) proposes, people negotiate their view of themselves in varied environments. Language therefore not only serves as a medium of communication but also helps society to be formed and affects identity development. This emphasizes how much language helps in developing one's identity (Pina, 2021).

Consistent with this view, Bourdieu (1977) notes that the worth of speech is intimately connected to the individual who uses it, which in turn cannot be understood apart from the society in which they live. Started differently, language defines us. Still, one's identity is not fixed or permanent. From the earlier standards, Thomas (2004) stresses that it should be thought of as a constant process that is always changing and being negotiated (Pina, 2021). Linguistic identity is seen as "the link that the person establishes with the speech community of which he becomes a part and whose language variation he adopts as his own, from the previous standards (Mahecha-Ovalle, 2021).

Linguistic identity is seen as "the link that the person establishes with the speech community of which he becomes a part and whose language variation he adopts as his own, from the previous standards (Ricci, 2022). Both in Ecuador and globally, first languages are critical for the maintenance of the history, customs, and group memory of indigenous groups. With 15 nationalities and 18 people who keep 14 native tongues, the country is retaining therefore their cultural legacy (CONAIE, 2022).

Ecuador's several slang variations depending on the geography is yet another unique characteristic. Specific lexicons for populations such Guayaquileños, Lojanos, Morlacos, or Quiteños arise from distinctive vocabulary and phrases used throughout the country. Every society aims not only to relate with its environment but also to distinguish itself from others and fortify its sense of belonging through their own language (Cobo, 2024).

2.2.3.4 Acculturation

Acculturation is a process of change and adaptation that occurs when two cultures interact closely. In this change, customs, beliefs, language, norms and other social practices are adopted (Garrido, 2020). The term acculturation was first used at the end of the 19th century. The RAE (Real Academia Española) dictionary defines the term acculturation as transculturation. However, the definitions it offers do not establish an identity, nor a clear difference. For Ortiz (2020) the terminological and conceptual issue had been made clear in the 1940s: "Acculturation requires giving a concept, which is the process of change between one culture and another, with its social repercussions. This can produce the loss or uprooting of a previous culture, which could be called deculturation, and it can also mean the creation of new cultural phenomena that could be called neoculturation." (Pérez, 2017).

2.2.3.5 Enculturation

A compelling culture is based on the strange dances, odd ideas, customs, and methods of behavior of the people you interact with or grow up with. Starting when we are young, always conversing with family, learning, using the language, observing customs, and experiencing things with others daily, this trajectory goes on nonstop (Kirshner, 2024). Since it enables people to understand and imitate the norms and expectations of a particular location and time, this is a crucial part in cultural preservation. Learning customs helps to define our way of life, behavior, and perception of everything, but much happens in schools. It affects children's attitudes to knowledge, conversing with other people, and learning methods (Alamilla, 2020).

Getting to know culture in areas with many languages or cultures, such small or aboriginal communities, might resemble surfing between the customs of the past and the current culture that is taught in school. When you intend to teach about cultures, understanding how a culture influences us is vital. In the classroom, we should honor and apply the traditions of students (Hakim-Larson, 2016).

2.2.3.6 Elements of Culture

Ecuadorian culture is one of great variety and richness formed by a mix of indigenous, AfroEcuadorian, and mestizo customs. The Mama Negra festival in Latacunga, Inti Raymi in the Sierra region, and Carnival in different parts of the country are among its most characteristic customs (UNEMI, 2019).Given the area, the food varies greatly; standard plates include ceviche, hornado, fanesca, and llapingachos. While the Amazon and the Coast have their own styles with ancestral influences, the Sierra region has ponchos, skirts called polleras, and wool or toquilla straw hats (Jumbo, Elementos de La Cultura Ecuatoriana, 2021).

Even though there are native customs and evangelical groups honoring Pachamama, Catholicism is the most prevalent faith in Ecuador. Politically speaking, Ecuador is a democratic republic with a separation of powers and citizen engagement (Quincha, 2020). Therefore, respecting its cultural variety, the nation accepts Spanish, Kichwa, and Shuar as official languages. National symbols of great significance include the tricolor flag, the coat of arms, and the national anthem. The people's ideas link popular customs with religious faith and show a strong tie to the land, family, and society (Jumbo, Scribd, 2022).

2.2.3.7 Critical Theory of education

Critical theory in education seeks to transform the existing educational system by highlighting power dynamics and social inequalities. This approach focuses on questioning political neutrality within educational spaces (Ericson, 1986). According to Freire (1970), developing historical awareness is crucial to fostering critical thinking and literacy. An important aspect of this theory is the concept of the "hidden curriculum" (Carrero, 2016).

This refers to the values, attitudes, and behaviors that are transmitted through school structures beyond the explicit curriculum. Critical pedagogy promotes student-centered learning where teachers facilitate inquiry rather than dictate knowledge (Atkins, 2020).

Critical theory also has a strong emphasis on social justice. It seeks to empower students from historically marginalized groups by connecting knowledge with power to challenge dominant structures (Boyd, 2023).

This process involves combining reflection with action to create liberating practices. In short, the practical application of this theory includes developing inclusive curricula that incorporate diverse perspectives and encourage diverse approaches. Furthermore, engaging students with real-world problems can make their learning more relevant. Although it faces challenges such as traditional resistance or rigid curriculum standards, its proponents argue that this type of pedagogy produces more socially engaged students (Atkins, 2020).

2.2.3.8 Norton Linguistic Identity

In the domain of foreign language acquisition, linguistic identity is an important idea. Bonny Norton argues this identity pertains to people's language-based perspective on their contact with the globe. This suggests that language is a social instrument that shapes and is shaped by personal identity as well as a way of communication (Norton, Bonny, and Kelleen Toohey, 11).

Language plays a central part in the social development of oneself in this context. Using language in several social environments, Heller proposes people negotiate their self-perception (Norton, 2022). Learning a new language thus implies not just learning grammatical rules or vocabulary but also growing a different approach of interacting with the world and expressing oneself within it. Norton's integral theory includes the learning context among the key factors in the development and transformation of linguistic identity (Huang, 2017).

This point of view stresses that students must emotionally, in the learning process, form a true bond with the target tongue. Bourdieu (1977) contends that people invest in a language because they are hoping to receive symbolic or financial advantages from doing so; this idea of investment is based on him. In this perspective, learning a second language might be seen as a calculated act where people try to increase their cultural capital via active engagement in fresh language groups (Lin, 2014).

Moreover, Norton has looked at how social and imaginary categories affect the development of linguistic identities as well as their continuous negotiation (Norton, 2022). By using the new language efficaciously, students can picture themselves in the future within groups they want to be involved in. This implies that acquiring a second language entails not only perfecting grammatical structures but also negotiating new cultural groups socially (Lin, 2014).

Ultimately, knowing how these complicated linkages between language and identity grow helps one to create more successful learning plans. Acknowledging that every student has several possible means of expression based on the social setting in which they interact with other native or nonnative speakers helps us to advocate for inclusive environments where all feel appreciated and free to communicate openly without worry of rejection from their original language handicap.

2.2.3.9 Interculturality

Interaction and exchange between people of different cultures, based on mutual respect, understanding, and appreciation of differences, are defined as interculturality (Flores, Zapata, Peláez, 2022). It is not only about the coexistence of multiple subcultures in a society, but also about the dialogue and dynamic interaction that occur when these cultures converge (Saquichagua, 2022).

What is the importance of interculturality?

The skills to understand and appreciate cultural diversity have become essential for successful personal and professional development, as well as for social harmony in a rapidly globalizing world. Hence, interculturality has developed throughout history as a response to the major social, political, economic, and religious changes that have altered human relationships over time: globalization, migration, and colonialism. In this complex web of terms, interculturality takes on even greater relevance (Granados-Beltrán, 2015).

With the technological, communication, and transportation revolutions, people from different cultures were able to interact with each other more than ever before. Having to navigate differences in culture, values, and customs, this connectivity offers both opportunities and challenges (Dervin, 2016).Besides, intercultural competence helps students work in diverse teams, makes them more competitive in society, and leads to a more inclusive society. Educators must prioritize interculturality as a key entry point (Krainer & Chaves, 2021).

2.2.3.10 Constructivism

Built on the idea that through experiences and reflection upon those experiences' learners build their own knowledge and awareness of the world, constructivism is an education theory. It suggests that learning is an active, contextualizing creation of knowledge rather than a passive assimilation of data (Sarbah, 2020). Constructivism's key ideas are that learning is by nature social, based on previous experience, and that students are engaged participants in their academic travels.

This method promotes inquiry, conversation, and analytical thinking, therefore letting students relate fresh material with their current intellectual structures. Education benefits a lot from constructivist techniques (Olusegun, 2020). First, they help students to be more engaged and motivated since pupils are more interested in their own learning processes. Constructivism supports analytical thinking, therefore students approach information differently and reach logical decisions (Allen, 2022). Moreover, this method helps students to communicate and collaborate since they usually work in teams to solve issues and exchange ideas (Chand, 2024).

Furthermore, supporting the acquisition of many different qualities including adaptability and resilience, which are fundamental in a constantly changing world, constructivism also supports development (Tsulaia, 2023). Constructivist approaches in general create a vibrant, flexible learning atmosphere that readies students for more than academic achievement; they also equip them for active engagement in a diverse society.

2.2.3.11 Intercultural Communicative Competence

Intercultural Communicative Competence (ICC) defines the ability to communicate effectively and appropriately in various cultural contexts. This capability extends beyond language and grammar; it involves an intimate familiarity with cultural subtleties, values, and societal standards that inform our interactions (Aguilar, 2023). In fact, ICC is newly acknowledged as an important competency in today's highly connected world, where people routinely find themselves interacting across cultures in everyday life, as well as the workplace (Henríquez, 2022).

The increasing recognition that language learning should address not just grammatical rules and vocabulary but also the cultural settings in which languages are used to change in emphasis shows the requirement of students to negotiate cultural variances and develop mutual understanding, thereby encouraging more significant and successful communication (Cuartas, 2019). Effective communication in many different cultural environments depends on intercultural communicative competence (ICC). Among its fundamental elements is cultural awareness, which lets people see their own cultural prejudices as well as those of others (Rojas, 2024).

This level of awareness helps to promote openness and sensitivity in cross-cultural contacts. In addition, important in ICC is understanding of many cultures because knowledge of several cultural customs, traditions, and values allows people to predict misunderstandings and then adapt their communication strategies. People who appreciate cultural distinctions may have more respectful and significant interactions. Another important feature of ICC is the acquisition of abilities for good communication through active listening, compassion, and adaptability (Plasencia, 2016).

Even in the presence of language barriers, these abilities are necessary for positive interactions with individuals from different cultural backgrounds. To improve one's ability to negotiate cross-cultural contacts with respect and openness is cultivating positive attitudes and mindsets including curiosity and a will to learn from others (Jiménez, 2024). Pragmatic competence, finally, helps people to realize how context influences communication, therefore guaranteeing that they use right words, body language, and conversational etiquette in many cultural environments (Martínez A. , 2008) Taken together, these components help effective intercultural contacts and therefore support empathy.

2.2.3.12 Communicative Approach

Not only does the Communicative Approach stress the need of interaction as the main tool of language acquisition, but it has also become a prominent technique in language instruction (Guitierrez- Villacres, 2022). This theory is based on the idea that language is a means of communication to be homed in actual situations, not simply a set of grammatical rules and vocabulary (Gutierrez, 2022). In advance, developed in the 1970s as a reaction to more conventional language teaching techniques emphasizing rote memorization and grammar exercises, the Communicative Approach emphasizes the need for good, fluent communication in a language (Tobing, 2919).

This method motivates students to have meaningful interactions, which promotes cultural and language knowledge. It includes a range of methods meant to assist communication: roleplays, group work, and problem-solving exercises duplicating daily life

scenarios (Adejumo, 2021). Fundamentally, the Communicative Approach seeks to prepare pupils for real world use of the language in daily interactions, career environments, and cultural interactions. This approach understands that real communication rather than passive reception of information helps to build fluency and understanding (Guitierrez- Villacres, 2022).

2.2.4   Educational Methodologies for Developing Cultural Identity

2.2.4.1   Collaborative Learning

In a world that is more and more interdependent, the building of cultural identity among students has become a vital aim of education. Particularly through group learning and the inclusion of cultural elements in curriculum planning, this section will investigate successful educational methods that support cultural identity. An instructional approach that stresses the need for social interaction and cooperation among pupils is collaborative learning.

This approach creates an atmosphere in which students can freely express their many different cultural backgrounds, opinions, and experiences. Working in groups helps pupils to discuss issues, negotiate meanings, and solve problems together, therefore increasing their knowledge of cultural diversity. As pupils learn to negotiate and respect distinctions, research has proven that cooperative learning can result in better intercultural communicative ability. Not only do group projects, peer teaching, and cultural exchange presentations help to develop teamwork abilities, but they also inspire empathy and respect for many points of view.

Likewise, group work gives students a secure opportunity to show off their cultural backgrounds. More likely to acquire a strong sense of belonging and a good self-concept which are vital for cultural identity formation are students who feel valued and involved in the learning process. Encouragement of cultural identity hinges much on curriculum design. A good course of study will show the many different cultural origins of pupils and integrate information pertinent to their experiences.

2.2.4.2   Meaningful learning

Meaningful learning has gained more relevance in a world that is ever more linked. Significant learning highlights knowledge understanding, use, and personal relevance rather than just facts acquisition and rote memorization. This educational philosophy encourages students to seriously engage, think critically, and make ties between new data and their already known knowledge and experiences. At its core, meaningful learning is based on the concept of education being a metamorphosis that molds the identity of the student as well as their intellect. It acknowledges that each person adds a distinct perspective, collection of experiences, and cultural background to the learning setting.

Consequently, a meaningful learning approach calls for knowledge of the many different identities and settings defining how people engage with material. The opening chapter creates the context for a thorough investigation of cultural identity, the components defining culture, and the economic forces affecting academic performance. Knowing the points at which these ideas meet helps us to see how they add to a well-rounded learning experience. We will also investigate the part of tourism in influencing cultural identity and

study identity pedagogy as a structure for promoting meaningful learning experiences that connect with pupils on an individual level.

We will go over these ideas in the next sections, thus giving a subtle appreciation of how meaningful learning might be carried out in a varied and changing educational environment. By this investigation, we hope to underline the need of acknowledging and appreciating cultural identity in academic experience, hence opening the way for more inclusive and efficient learning settings.

2.2.5 Cultural Identity

2.2.5.1 Cultural Identity

Cultural identity is a complex concept that encompasses the traditions, customs, beliefs, and practices that shape how we feel connected to our cultural environment. It is a fundamental part of being human; it influences how we connect with others, perceive the world, and engage in our daily lives (Villacis, bravo, Zambrano, Velez, 2023).

You can see cultural identity reflected in shared elements like language, traditions, history, art, and social norms. Its significance goes beyond just the individual, as it fosters social unity, nurtures cultural resilience in the face of external challenges, and enhances self-esteem, especially among minority communities (Flores, Zapata, Peláez, 2022). To promote inclusivity and combat prejudice, it is essential to understand and appreciate cultural identity in diverse societies.

The development of cultural identity is influenced by family, relationships, society, migration, and the environment. Additionally, technology and global media have transformed how cultural identity is experienced and expressed, leading to the emergence of hybrid identities, while also presenting challenges like cultural appropriation. To Understand its importance and the factors that contribute to it is essential for fostering a society that values diversity and promotes meaningful interactions among its members (Duran, 2023).

2.2.5.2 Culture

One's distinction could be seen as the group mental software that sets itself. This program includes the customs of behavior, customs, and values society picks up and shares around. Because historical events, social ties, and technological development shape it, culture changes over time (LUNA, 2013). Physical examples of it are architecture, music, and art; intangible ones are social norms, language, and culture. The variety of cultural practices and responses noted across societies is called cultural variability. This range can be noted in several respects: varying handling of education, gender norms, and customary communication around roughly (Altieri, 2001).

Creating an inclusive setting that respects many opinions rests on an understanding of cultural diversity. In this environment, one very important theory is cultural relativism, that is, the idea that one ought to understand a culture under its own terms rather than appraises according to the standards of another. People who embrace cultural relativism can show great respect for the wide range of cultures and engage in important discussions that elevate understanding and wisdom (Lambert, 2020).

At bottom, significant learning calls for knowledge of culture since it lays the groundwork for respect for the subtleties of human behavior and social interactions. By

understanding their own cultural background and those of others, then, people come to appreciate the elements of culture and the importance of cultural variety, thus improving their educational opportunities (C., 2006).

2.2.5.3 Socioeconomic

Socioeconomic factors significantly influence people's experiences and opportunities, especially in the educational sphere (Dudaitė, 2016). Socioeconomic status, determined by income, educational attainment, and occupation, affects access to resources, learning opportunities, and healthcare (Jamabo, I., & Joseph, P. S. A. G. E., 2023). Low-income students face barriers such as a lack of educational resources, uninspiring environments, and economic stress, which affect their academic performance and self-esteem (Alabi, 2024).

In contrast, those with higher status often have greater educational support, leading to inequalities in academic achievement and future opportunities.To reduce these gaps, it is essential that schools promote inclusive environments through strategies such as differentiated instruction, culturally responsive pedagogy, and support systems. Furthermore, partnerships with community organizations can offer added resources (Taranenko, 2019).

2.2.5.4 Turism

Tourism plays an important role in shaping and reflecting cultural identity. When traveling, people not only seek new experiences but also interact with local cultures. Tourism, defined as travel for leisure, business, or other reasons, enables cultural exchange and has both positive and negative effects on cultural identity (Ministerio del Turismo, 2022).

On the one hand, it can strengthen it by promoting traditions, languages, and customs, generating pride and encouraging their preservation. On the other hand, it can lead to the commercialization of cultural practices, losing authenticity and generating tensions between tourists and local communities (Morillo, 2011).

For tourism to effectively promote cultural identity, sustainable and responsible practices must be implemented, involving communities in tourism planning. Furthermore, educational programs for tourists can foster mutual respect and understanding. In conclusion, tourism can be a valuable tool for preserving cultural identity if managed properly (Sánchez J. E., 2022).

2.2.5.5 Identity pedagogy

Identity pedagogy is an educational strategy that emphasizes and incorporates the personal, social, and cultural identities of students into learning experience. This educational model recognizes that pupils have quite different backgrounds and that their identities greatly affect their learning experiences (Tucker, 2020). Acknowledgment and appreciation of these identities help teachers to establish a more inclusive and responsive learning environment, therefore promoting a feeling of belonging and empowerment among students (Ubaque-Casallas, 2021). Emphasizing the need of knowing and honoring the many different

cultural stories students bring into the classroom; identity pedagogy helps one to relate more deeply to the curriculum and increase general involvement (Morgan, 2024).

2.2.6 Curriculum Design

2.2.6.1 Curriculum Design for English Language Teaching

Pertinent in the English language teaching sector (ELT), curriculum design acts as the blueprint managing teachers in providing good instruction. Besides setting forth the learning goals and material, a well-designed syllabus takes into account students' many requirements (Ministerio de Educación, 2017). A carefully planned syllabus gives students the language tools needed for meaningful contacts whilst also promoting critical think and cultural awareness in an age of globalization where English is a lingua franca (Ministerio de Educación, Cultura y Deporte, 2002).

Having a consistent structure enables teachers to improve the learning experience by guaranteeing that students interact with the language in significant ways as well as learn it. While fostering their intercultural competence, an English language teaching plan aims first to improve student mastery of listening, reading, writing, and speech. A good syllabus would improve communication skills that help students to efficiently communicate in many situations (Morgan, 2024).

Moreover, it should help students to critically examine and interpret knowledge therefore developing their critical thinking abilities. Of great import as well is the need for a curriculum including cultural components so that students may appreciate and understand the language's cultural subtleties. Through attainment of these aims, an English language teaching curriculum readies students for academic success and provides them with the abilities needed for engaging participation in a more connected society (Rojas, 2024).

2.2.6.2 Integration of Cultural Identity in the Curriculum

Given the ethnic, linguistic, and cultural diversity of the country, the Ecuadorian situation especially calls for the incorporation of cultural identity into the syllabus. Multicultural and multinational, Ecuador is home to Indigenous, AfroEcuadorian, Montubio, and mestizo individuals, all with their own worldview, language, customs, and way of life (Ministerio de Educación, 2017).

Considering this cultural richness is vital in English language teaching to create inclusive and contextualized teaching methods. Including local cultural aspects in learning experiences not only reinforces pupils' identity but also enables them to relate the new language to their surroundings, therefore promoting a more meaningful grasp of the new language (Angulo, 2020).

Initiatives such intercultural bilingual instruction have as well tried to merge Indigenous languages with English and Spanish, therefore advancing tolerance of language and culture variation. In Ecuador, therefore, the integration of cultural identity into English language instruction not only helps language acquisition but also fortifies belonging, fairness, and respect for Indigenous cultures. (Cobo, 2024)

2.2.7 Cultural Elements in English Language Teaching

2.2.7.1 Teaching and Learning English in Rural Contexts

English fluency is now a vital ability for international communication in a increasingly connected society. Nowhere more so than in remote regions, where access to educational materials is limited (Adejumo, 2021). While English offers possibilities in education, labor, and world contact, teaching it in rural areas is difficult since there is poor infrastructure, enough resources, and trained teachers. Also, low English exposure outside the classroom and socioeconomic issues impede learning and lower student motivation. In this frame, it is vital to appreciate the cultural identity of countryside pupils. Including their culture into the English learning experience raises engagement, fortifies a sense of place, and generates an environment that is welcome (Dervin, 2016).

3. CHAPTER III. METHODOLOGY

3.1 Research Design

The research methodology followed a qualitative approach, as it enabled the exploration and comprehension of social phenomena, as well as the perspectives of specific groups or individuals. In this case, it was relevant to analyze the risk of cultural identity loss caused by the predominance and acculturation of the English language in society. (Ugwu, 2023). Moreover, qualitative data was collected in a natural environment, with San Gerardo Parish serving as the study location. This ensured that the selected population remained in their usual context, guaranteeing the authenticity and reliability of the information for subsequent analysis (Taherdoost, 2022).

The study adopted bibliographic and field modality. First, it employed different databases and other bibliographic resources to obtain essential information about cultural identity and language teaching in rural contexts (Oranga, 2023).

3.2 Type of research.

The present study used a descriptive methodology combined with a participatory action research approach. Descriptive research sought to specify the properties, characteristics, and profiles of people, groups, communities, or any other phenomenon that was subjected to analysis. That is, it only intended to measure or collect information independently or jointly on the variables to which it referred. That is, its objective was not how they were related (Welsh, Tom, Jatin P. Ambegaonkar, and Lynda Mainwaring, 2023).

On the other hand, Hernández, Fernández, and Baptista (2010) Point out that descriptive research consists of presenting the information as it is, analyzing, interpreting, printing, and evaluating what is desired (Huaman, R. G. R, 2021). While participatory action research has been conceptualized as "a process by which members of a group or community collect and analyze information and act on their problems with the purpose of finding solutions and promoting political and social transformations (Balcazar, 2023).

In this sense, Participatory action not only facilitates a deeper understanding of the phenomena studied, but also serves as a mechanism of social empowerment, where local

actors play an active role in shaping educational and cultural initiative (Zapata, Florencia y Rondán, 2016).

In addition, the study employed iterative cycles of action and reflection, a methodological approach highlighted by Stringer. (2013), To create micro-curricular resources that aligned with community needs. By prioritizing community voices and experiences, this research sought to generate meaningful and sustainable educational interventions that reflected the sociocultural context.

3.3   Data collection techniques

Multiple techniques and instruments were used to collect data to complete this research. According to our first objective, two techniques were carried out with their respective instruments. The one through the use of an interview guide, which is a document containing a series of questions, which will be used to interview different people. While an interview is a dialogue, based on open or closed questions between two people.

These interviews were conducted to collect information about the cultural, socioeconomic and tourist environment in the parish of San Gerardo, Guano canton, however, it should be noted that these interviews were conducted in Spanish, because the population of this parish does not master or understand the English language. In addition, for this first objective, a literature review was conducted, based on a bibliographic matrix that helped complement the data obtained previously in the interviews.

For the second objective, a literature review was carried out, according to Mendez (2018), the deepening of the state of the art on the subject, helps to have an analysis of information prior to the construction of cultural identity and the process of teaching and learning of English. The bibliographic review will also be considered. Finally, for the third objective, based on the bibliographic matrix, a theoretical foundation was built for the design and development of teaching materials that were carried out at the end of the research. Based on the bibliographic matrix, a theoretical foundation will be built for the design and development of teaching materials that were carried out at the end of the research. Additional discussion groups will be established on the topics. To evaluate the relevance of the micro curricular resources designed to strengthen cultural identification in the teaching of English, these discussion groups will be held with members of the community of the San Gerardo parish.

3.4   Study population and sample size

This study has, this population is targeted for: Local authorities, Representatives of various economic sectors such as agriculture, livestock and textiles of the parish of San Gerardo. In this place, we can find different types of activities, economic, cultural and tourism. Which have needs such as: Improving the teaching of English as a foreign language and the formation of a strong cultural identity promoted by it. This location makes it ideal for studying. In addition, respondents will be chosen based on their ability to: Produce in-depth knowledge about the needs of the community. As the population of this study is small, sample selection is not required.

3.5   Methods of analysis, and data processing.

The study's data analysis and processing used several techniques. With the research goals in mind, this strategy guaranteed that the results accurately represented the parish under investigation and the truth of English instruction and learning in the rural St. context. Gerard Parish, including features of cultural identity development (EMILY STEVENS, 2025).

The gathered information was analyzed using a qualitative methodology in the study. The questions were opened, enabling us through previous interviews to find repeating themes and patterns in the answers that would let us connect them to the cultural identity of St. Gerard Parish.

The findings were aggregated to generate a discussion among the responses discovered from the interview questions, the theoretical framework, and extant literature throughout the interpretation and presentation of the results. This also enabled us to make the corresponding instruction sheets (Langos, 2014).

4.   CHAPTER IV. RESULTS AND DISCUSSION

4.1   Results

First Aim

The parish of San Gerardo is located in the Guano canton, in the province of Chimborazo, near the city of Riobamba, two kilometers from the city center, at approximately 2 km from the town center. This parish is bordered to the north by the Las Abras ravine, to the south by the Riobamba-Cubijíes highway; to the east by the Guano River; and to the west by the hill called Alarcón. This parish is made up of the territories of the hamlets of San Gerardo de Pacaicaguan and Olte.

San Gerardo has a Dry Equatorial Meso Thermic Climate. Temperatures and vegetation are the same as those of the semi-humid climate. Within, San Gerardo parish, the rainy months are March to June, and from October to December, and frosts occur in the months of April and November with strong intensity. San Gerardo is characterized by having kind and hard-working people, which is why within the study of the territorial brand it deserves the name of Land of Entrepreneurs.

The territory today constitutes San Gerardo, was formerly a small community, called PACAICAGUÁN, but its residents, optimistic and enterprising people, united to manage with the corresponding authorities and elevate it to the category of parish. Thus, in the years 1943 to 1944, the procedures for this noble cause began based on great efforts and great perseverance. On January 13, the order was issued through an official letter for this community to be elevated to the category of parish with the name of Mancheno, however, the Redemptorist fathers who arrived at the place asked that this name be changed to San Gerardo María de Mayela in honor of the Italian Saint of this congregation, a request that was accepted and thus on December 15, 1944 it became a rural parish.

Since then, with the tireless work of its residents, cantonal and provincial authorities, as well as members of educational institutions, some progress has been achieved, such as: electric lighting service, health sub-center, central park, parish house, assembly hall, temple,

sports fields in some neighborhoods, permanent urban bus service, political office, Civil Registry, and collection of drinking water.

Figure 1 Word "San Gerardo"

Zumba, J. (2025). Word. [Photograph].
Park San Gerardo, Guano, Chimborazo.

Figure 2 " President´s San Gerardo "

Guamán, M. (2025).President´s San Gerardo . [Photograph].
Olga Arevalo, San Gerardo, Guano, Chimborazo

4.1.1 Socioeconomic

In the socioeconomic aspect, it can be said that the main economic activity carried out in San Gerardo is textiles, the production of handicrafts, and plastic hats, activities that are mainly carried out by the women of this parish. While the men are mainly working in construction as bricklayers, cattle raising and agriculture in which the sowing season is subject mainly to the presence of rain and the crop cycle takes place between November-July when the corn is harvested, and November-August when the corn is harvested. Previously, it was the production of mats in large quantities that helped families get ahead. Currently there are few people who carry out this activity in a different way, since in this parish many the population has chosen to emigrate to different countries such as: the United States, Canada, France, and Spain.

Textiles

In the parish of San Gerardo, one of the main sources of income is textile production. In other words, the people of this parish, especially women, without professional training, are dedicated to the production of sportswear. These are sold in different cities such as Guayaquil, Quito, Esmeraldas, Santo Domingo and Riobamba. The producers of these garments are paid for products already made, and the prices of these garments range from $2.50 to $4.00. In most cases, these earnings are less than a minimum wage, however, the population tries to get ahead, but above all, they try to take their parish to the top.

This activity was learned empirically, among the community members, which over time has been taught to different generations. It is worth noting that San Gerardo was one of the first parishes in Guano to produce sportswear. According to PDOT (2025), around 1,200 dozen pairs of shorts are produced weekly in San Gerardo, not including leg warmers or t-shirts.

However, there are few workshops with the production capacity to meet the production demand. On December 3, 2009, the Textile Association called "15 de Enero" was formed in the parish of San Gerardo, protected by article 13 of the Law for the Promotion of Crafts, in order to strengthen the productive capacity of micro-entrepreneurs. However, it is worth mentioning that the families that formed these micro-enterprises do not all have the machinery and clothing necessary to make the garments.

The process of making textiles is as follows:

- The residents of the parish of San Gerardo acquire the raw material from different suppliers in the cities of Guayaquil, Quito and Ambato
- Next, the residents acquire other secondary materials such as threads, needles, zippers, among other materials in the city of Riobamba.
- Depending on the needs, the residents make a dozen per day depending on the quantity needed. Many times, when orders or production start to run low, the population works day and night to supply the market.
- When the clothes are ready, they are prepared or packed to be sent to the different cities for their sale.

Figure 3 "Textiles"

Guamán, M. (2025).Textiles. [Photograph].
San Gerardo, Guano, Chimborazo

Agriculture

Another source of income in San Gerardo is agriculture; an economic activity that consists of cultivating the land to produce food and raw materials. Although it is not produced in large quantities for commercialization, the population is dedicated to this activity to generate small income to cover family expenses. Among the crop production is:

Corn

This is the main crop produced in San Gerardo, the most common type of corn that the residents produce is white corn. It should be noted that in this area there is no guild or association of farmers that is dedicated entirely to this product. Most farmers opt for the incorporation of organic matter obtained from the manure of their animals, as the main alternative for planting. Unfortunately, once again, the lack of training causes this practice to be carried out incorrectly, losing nutrients that volatilize in the air, resulting in low production.

Figure 4 "Corn"

Zumba, J. (2025). Corn [Photograph].
San Gerardo, Guano, Chimborazo

Strawberry

It is a fruit, whose scientific name is Fragaria Chiloensis. Strawberries are one of the lowest-calorie fruits. Its protein, fat and sodium content are very low. The most important nutrients in strawberries are sugars, with a moderate amount, vitamin C, folates, potassium and iron. The climate of the San Gerardo parish is appropriate for fruit production, and there is evidence of the production of various fruit trees, however, their presence is minimal. In the parish, only two families have been identified that have undertaken the production of fruit trees for commercialization by planting strawberries. The inhabitants plant very few, whose production is specifically for personal consumption

.

Figure 5 " Strawberries grown in San Gerardo"

Zumba, J. (2025). Strawberries [Photograph].
San Gerardo, Guano, Chimborazo

Lemons

Another of the products that San Gerardo has are the lemons known by their scientific name "Citrus Limón". This fruit is grown in large quantities in this parish because years ago, the municipality of Guano gave plants to residents so they could grow them. Although it is known that in this parish, each family has at least one plant of this fruit, however, it is for domestic use, because when they tried to market it, the payment did not reflect the effort that people made to grow it.

Figure 6 " Lemon Crops"

Zumba, J. (2025). Lemons. [Photograph].
San Gerardo, Guano, Chimborazo

Avocado

With its scientific name "Persea americana". Currently in San Gerardo, Mr Satan, is one of the first residents to carry out this type of planting, with the purpose of marketing to other places, over time he has managed to have around 150 avocado plants, in which over time he has managed to successfully harvest these fruits. Although it is not a significant amount, it is expected that within a few years the desired marketing impact will be achieved. Planting this type of products in San Gerardo is convenient due to the climate it has.

Figure 7 " Avocado Plants"

Zumba, J. (2025). Avocados. [Photograph].
San Gerardo, Guano, Chimborazo

Livestock

It is true that in the Sierra region, we can commonly say that a large part of the population is dedicated to the breeding and production of different types of animals. And in this case, San Gerardo is one of the parishes that also produces both major and minor species, taking into account that the surface of pastures for feeding is small and often does not supply the feeding of the same. Among the animals that we can find in this parish are:

Cattle

This type of animal is located among the major species, since in San Gerardo there are around 700 heads of cattle, which are mostly located on land located in the Elenes sector. The population also feeds the cattle with alternative products such as banana rejects and others. When the price is marketed, it is subject to what the market or the intermediaries impose; generally, each head of cattle is sold at an average of $400, which is very low in relation to the cost of breeding.

Figure 8 " Eating to the rhythm of the countryside"

Zumba, J. (2025). Cows. [Photograph].
San Gerardo, Guano, Chimborazo

Pigs and sheep

In addition, families also own pigs and sheep, an average of 1 and 2 animals respectively, for feeding at special events, and in the case of pigs, most of them are sold in the city of Riobamba. Smaller species

Figure 9 "Pigs, goats and sheep ask horses for advice"

Pigs and sheeps. Source (Dyke, 2017)

Guinea pig

As for the smaller species, the guinea pig is the most common animal and the one that families own in the greatest number, however, they only keep an average of 30 to 35 animals, so they are destined for self-consumption and for sale in the main markets of Riobamba. It should be noted that the cost of raising guinea pigs, especially, is higher than if the product were purchased in the market, because they are forced to buy alfalfa, once again causing losses to their economy.

Figure 10 "Rodents in the field"

Zumba, J. (2025). Guinea pigs. [Photograph].
San Gerardo, Guano, Chimborazo

Artisanal production

San Gerardo is a parish characterized by the production of handicrafts based on the Cabuya and the Totora. The population is dedicated to this manual activity of the cabuya that has its origin in the Puruha culture. This activity is usually carried out by women. And it should be noted that today, the Arevalo Family stands out for still carrying out this type of activities.

Figure 11 "Crafts based on Cabuya"

Crafts base don Cabuya.
Source (GAD Guano, 2022)

Production of Mats, Fans, Weaving of Chimbas and Ropes

In San Gerardo there is an ancient tradition of artisanal production around the weaving of the totora. For years several families have dedicated themselves to the production of mats that are used to protect mattresses, blankets or beds from humidity. This activity constitutes an ancestral tradition in the Parish, and in general it is adult women who retain the ability to produce artisanal products based on the totora. For this reason, it is an activity practiced in neighborhoods where there is access to raw materials. Thus, in neighborhoods such as La Unión, La Victoria, La Magdalena and Central, the majority of artisan mat weavers are concentrated. However, it is an activity that has decreased over the years because, due to environmental conditions, the production of totora has decreased significantly. Several families in the parish maintain the activity and the production of mats and other artisan products is sold in Ambato and even in remote provinces such as Imbabura, where the products are appreciated. There are also rope weavers, who buy plastic threads and weave with their hands to form ropes that are then sold in the squares or hardware stores. Meanwhile, the chimba weavers are all women, who take advantage of the space left between caring for their children, their lands and domestic chores, to weave ropes. Only three families have been reported as reed weavers or people who make baskets, an item that is actually disappearing from the market and is sold mainly in flower shops and funeral homes.

And to carry out this type of activity, the cabuya involves a process before making this type of crafts. The cabuya is cut and placed in ponds or pools for about five days; later it is dried, crushed and dried again, this being the raw material to begin weaving or shaping the production of ropes, halters, halteres, espadrilles, girths and blankets for packing different products that generally went to Panama.

While for the totora another process is carried out, where the totora begins by cutting, the women usually enter the waters that are often one meter or one and a half meters high, they cut it with an oz. Once the totora is cut, it is placed in an adequate place, for adequate drying in approximately 10 to 12 days, depending on the climate, after this the adequate

material is selected, for the elaboration of this activity the women sit with their legs crossed to be able to weave, while the men kneel, for this activity the instruments used for the elaboration process are the totora, a flattened stone and a wooden stake. To produce a mat it takes a person two to four hours, depending on the size of the mat and four to five mats can be made per day.

Figure 12 "Elaboration of handicrafts"

Elaboration on Handicrafts. Source. (GAD Guano, 2022)

Figure 13 " Sale of different products made from totora and cabuya"

Sale of different products made from totora and cabuya.
Source.(GAD Guano, 2022).

4.1.2 Cultural

San Gerardo de PACAICAGUÁN is located on a small territory, with a population that is not very dispersed, which favors that the customs and traditions are similar and preserved for years. Therefore, it has been transmitted from generation to generation, with the purpose of keeping this type of activity alive. It should be noted that San Gerardo is a parish which still maintains a series of traditions and customs, which stand out from other parishes.

National Symbols of the Parish "San Gerardo"

Figure 14 " National Symbols of San Gerardo"

Natonal Symbols of San Gerardo.
Source (Gad San Gerardo, 2025)

The following study highlights the main traditions, customs, and beliefs surrounding two events of great cultural importance to the people of San Gerardo: wedding ceremonies and funeral rituals.

Weddings and Current Customs

After arduous family preparations, the celebration begins at the bride's house, where guests arrive with their gifts. Dancing is enjoyed with a band, mobile disco, and orchestra. The meal is one of the most anticipated moments, as typical local food such as guinea pigs, rabbits, and chickens is often served, accompanied by rice and potatoes with bread or peanut sauce. All of this is shared in the midst of the celebration, and what is never missing is the drink that encourages and motivates people to continue the festivities.

After all the dancing, laughter, and revelry enjoyed by people with relatives from different parts of Ecuador, this is a great opportunity to unite families who don't get together often due to migration. At three in the morning, many of the guests return to their homes, hoping that the celebration will continue at the groom's house at noon. He and his family make an effort to continue the celebration at his parents' home. The guests arrive; many have already been to the bride's house, while others arrive just to continue at the groom's house. In this way, the union of two families through marriage takes place, following a decades-old custom in San Gerardo.

Figure 15 "Church of San Gerardo"
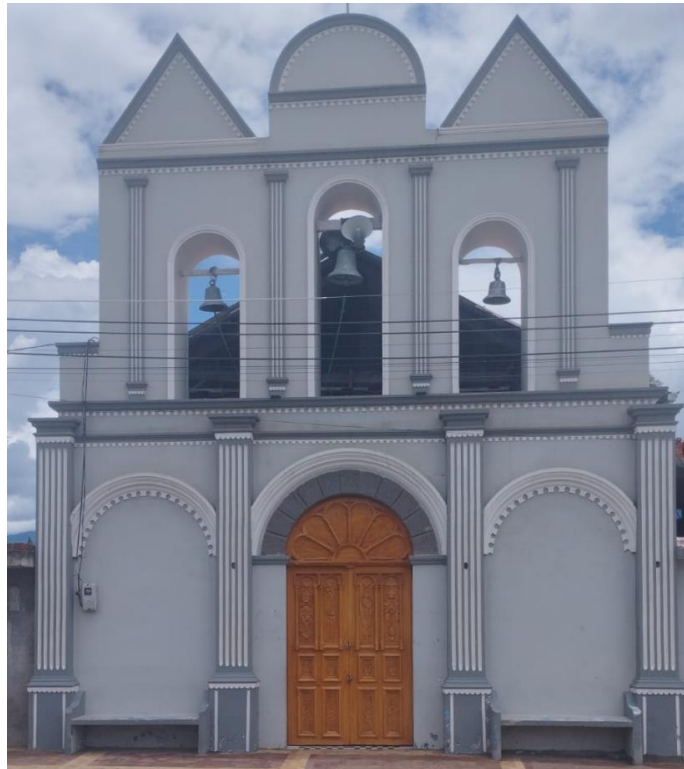
Zumba, J. (2025). Iglesia de la parroquia. [Photograph].
San Gerardo, Guano, Chimborazo
Figure 16 "Church of San Gerardo 2"

Zumba, J. (2025). Iglesia de la parroquia. [Photograph].
San Gerardo, Guano, Chimborazo

Funerals: Current Customs

San Gerardo has a cemetery located in the central part of the parish, which can be seen from any point in the parish center. Upon losing a family member, mourners inform all their neighbors to share their grief. Regardless of their obligations or duties, they leave everything to attend the funeral, which lasts three days. Then, in a caravan, they accompany the coffin to the cemetery. An effective way to announce someone's death is a ritual of continuous ringing from the bell of the main church, lasting about five minutes.

This alerts the parish that one of its residents has died, and the news soon spreads throughout the area. After condolences are offered, everyone present is invited to the home of the deceased's relatives. The mourners share a meal with everyone who comes to their homes; regardless of the number of people, everyone is welcome. This requires them to prepare large quantities of food to accommodate all those presents. Many guests sleep overnight at this place to keep the family busy and to keep the memory of their loved one from coming back to them. This is a tradition that has not been lost, and it is uncommon to see or encounter these cases in the parish of San Gerardo.

Legends

In general, the people of San Gerardo tell legends related to the duende (the spirit). According to various accounts, it usually appears late at night. As they walk through the lonely streets of San Gerardo, they encounter a small, well-dressed being whose face cannot be distinguished. Many have called it "el duende" (the spirit) due to its size. It has been mentioned that if they manage to capture it, it grants wishes; this story is told to children and adults who enjoy it. They also mention stories about the niñaku, an abandoned child who constantly cries at night.

Traditional Festivals in the San Gerardo Parish

Regarding the festivities, the main traditional, cultural, and civic events held within the area have been identified. The most important festivals in the parish are the Patron Saint and Parish Celebrations, which take place in January and October each year. These are attended by the residents and generally all Sangerardeños who have migrated to other cities. In January, the festival in honor of the Divine Child is also held, attracting a large influx of people who come from different parts of the country to celebrate this religious holiday.

Carnival

This is another traditional festival in this magical place, as people often share it with neighbors, friends, and family. Additionally, to make this festival more fun, town bullfights are often held. Another important tradition during this festival is the making of various sweets, and playing with powders, water, and foam.

Carnaval San Gerardo 2025: desfile, carreras y tradición
. https://laprensa.com.ec

Guamán (2025). Dance´s Carnival. [Photograph].
San Gerardo, Guano, Chimborazo

Christmas

Christmas is a time to share with loved ones and friends, and San Gerardo is no exception. They also seek to share with those most in need, the elderly and children. Traditionally, they hold a parade of children, offering entertainment to the general public. Additionally, efforts have been made to implement the Nativity scene, made from reeds by the San Gerardo residents themselves. After this, it was displayed in the park for everyone to appreciate.

Zumba, J. (2025). Elaboración de los personajes de Navidad
. [Photograph].
San Gerardo, Guano, Chimborazo

Zumba, J. (2025). Elaboración de los personajes de Navidad
. [Photograph].
San Gerardo, Guano, Chimborazo

Gastronomy

San Gerardo is also well known for its traditional dishes, which delight both locals and visitors alike, and are amazed by their exquisite content. These dishes are traditionally served at various festivals celebrated by the people of San Gerardo, such as weddings, fairs, graduation ceremonies, patron saint festivals, and even religious ceremonies such as funerals. These dishes can also be found for sale on the main streets. Today, there are three to four establishments that offer these traditional dishes. However, we must keep in mind that they are common every day, especially on Saturdays and Mondays. These dishes include: Papas con cuy (potatoes with guinea pig), Fritada (fried pork), and Caldo de Gallina (chicken broth).

The first dish includes guinea pig, either whole or in portions, which is accompanied by a lettuce salad. It also includes some delicious potatoes, which are glazed with peanut sauce.

Figure 21 "Papas con cuy"

Papas con cuy. Source(Gad San Gerardo, 2025).

The second course, fritada, is a delicious dish prepared with juicy chunks of pork cooked over low heat until golden and crispy on the outside, yet tender and juicy on the inside. It is traditionally served with mote, tortilla chips, and the traditional chiriucho (sour pork) from the Chimborazo province.

Figure 22 "Fritada"

Fritada. Source.(Gad San Gerardo, 2025).

And last but not least, we have chicken broth. Despite being a very simple dish, it's a delicious treat for the palate. This one is prepared with a free-range hen, raised specifically in the parish. The bird is cooked over low heat to ensure its thoroughly cooked. It's accompanied by potatoes cooked alongside the animal. When served, many people accompany this dish with cilantro and chives.

Figure 23 " Caldo de Gallina"

Plato Típico. Tomada de (Gad San Gerardo, 2025).

Traditional games

They are an important part of local festivities and community celebrations. Among the most notable is the "palo encebado" (greased pole), a challenge that involves climbing a greased pole to reach prizes placed at the top. Also common are "ensacado" (bag games), where participants must race inside a sack, testing their balance and endurance, generating much laughter and excitement among the audience.

Another highly anticipated game is the Carrera de Burros (donkey race), in which riders demonstrate their skill in riding and controlling these animals, amid the support and encouragement of the audience. There are also competitions with wooden cars, handcrafted by the community's own children and youth, who compete in exciting and creative races. These games not only foster togetherness and joy but also strengthen the cultural identity and sense of belonging of the residents of San Gerardo.

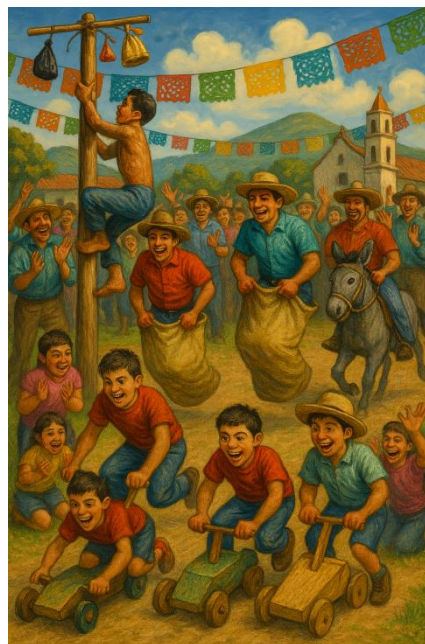*Figure 24" Traditional Games"*

Ilustración creada por la Inteligencia Artificial (2025).
Chat gp [Imagen] Riobamba-Ecuador

Figure 25 " Traditional Games 2"

Guamán (2025). Traditional Games. [Photograph].
San Gerardo, Guano, Chimborazo

4.1.3 Tourist

Tourist activities

No income from tourism is reported in the area. Except for two restaurants, two food stands where they prepare roasted guinea pigs, two fried food stalls, and the local shops. A museum with remains found in a neighborhood of the parish is being built. However, it's still in progress; it's incomplete. This project is expected to be completed this year. In addition, there's a mountain that doesn't have a name, but San Gerardeños often climb it to observe the volcanoes. And finally, there's a place that isn't considered a tourist attraction, but the residents of this parish mention that they often bathe there. It's a spring called "La Toba" for relaxation.

Figure 26 " Possible Museum"

Guamán (2025). Museum. [Photograph].
San Gerardo, Guano, Chimborazo

Figure 27 " Mountain"

Guamán (2025). Mountain. [Photograph].
San Gerardo, Guano, Chimborazo

Second Aim

4.1.4   A land of entrepreneurship, tradition and tourism potential

Located in the Guano canton of the Chimborazo province, San Gerardo parish is known for its entrepreneurialism, rich cultural heritage, and unused tourism possibilities. Two km from the middle of Riobamba, this parish has a dry, equatorial mesothermal climate that facilitates many economic, social, and eventually travel events. San Gerardo has built its identity starting from its modest origins as the Pacaicaguán community until it was formally designated a rural parish in 1944 through economic, cultural, and tourism activities that still shape its growth.

San Gerardo stands out mainly for its artisanal, farming, and ranching activities in the socioeconomic field. Especially for women, who produce sportswear that is then distributed in large cities including Quito and Guayaquil, textile manufacturing provides a key revenue stream. Apart from supporting the local economy, men are committed to agriculture of corn, strawberries, lemons, and avocados as well as to both small and big livestock, particularly cattle and guinea pig breeding. Though small, these initiatives help many families who always battle emigration and search for options to raise their standard of living.

Its customs, celebrations, and food obviously show the cultural angle of San Gerardo. Keeping community unity strong, wedding and funeral traditions help entire families to get together therefore bonding members. The parish also preserves its well known folklore, including stories handed down through the years and the elf's presence. Finally, events like Carnival, patron saint celebrations, and Christmas along with traditional dishes like potatoes with guinea pig, fried vegetables, and chicken broth make up a priceless cultural inheritance that fortifies the identity of its people.

From a travel viewpoint, San Gerardo offers much chances of expansion even if it does not yet create much income from this activity. At present, especially during holidays, a few restaurants and food stalls offering local cuisine restrict travel. Nevertheless, ideas for a museum to display historical artifacts unearthed in the parish exist, driving cultural and culinary tourism by drawing national and foreign guests. A parish with outstanding business acumen, strong cultural ties, and great tourism opportunities is San Gerardo.

In ideal balance, these three components not only shape the place's essence but also provide the groundwork for a future ripe with possibilities for its people. Given sufficient institutional support and motivation, San Gerardo has everything needed to keep moving toward full development, therefore strengthening its reputation as an outstanding resilient and progressive community.

Third Aim

For our third objective, it is necessary to create educational materials that will help us raise awareness about the socioeconomic, cultural, and tourism aspects of the Parish of San Gerardo. The types of activities carried out involve both children and adults, who learned about their parish in a fun way. These activities allow participants to learn in an entertaining way, without having to memorize information. They also allow people to develop creativity, socialize, and build confidence. Therefore, five important games were created to assist in this project.

1. Card Game: This game is a personal creation, combining socioeconomic, cultural, and tourism aspects. This game consists of creating multiple-choice questions. These questions will be found in different sealed envelopes. Participants must choose a card and answer it. If they answer correctly, they will receive a prize, which is detailed on the back of the question sheet. If they answer incorrectly, they must perform a penance, which is also detailed on the back. For the socioeconomic section, we have 10 questions, the cultural section, 10 questions, and the tourism section, 2 questions.

Figure 28 "Card Game"

Zumba. J (2025).Card Game [Photograph].
Riobamba, Chimborazo

2. Lapbook: This activity compiles the three topics covered in the research (socioeconomic, cultural, and tourism), with special attention to the most important ones, such as the process of making the totora. It uses various interactive materials to help develop students' curiosity. It will include a section on images, processes, history, and more

3. Creation of figures: Crafts made from cabuya and totora were collected, and educational materials were also included, such as envelopes with questions, fruits and vegetables, a garment representing the textile industry, and other resources. These will be placed inside the box. The person must put their hand inside the box and, without looking, take a resource, and then describe the process, what it is used for, or what it can be used for. On the other hand, if they take an envelope, they may find a prize inside or a question that must be answered.

Figure 29 "Magic Box"

Zumba. J (2025). Magic Box [Photograph].
Riobamba, Chimborazo

4. Memory Game: To recognize festivals, traditions, and cuisine, this game consists of giving a brief description of each one, and then finding the image that best fits the description.

4.2   Discussion

The parish of San Gerardo has a sense of cultural identity strengthened by the knowledge and sense of belonging of the inhabitants of this place. It should be noted that the inhabitants of this territory do not have a strong command of the English language, but the desire to learn it motivates them to transmit their culture to their own and foreigners.

According to (Alabi, 2024) rescuing cultural identity is of vital importance not to leave aside our true essence, our sense of being, our origin, our history, our sense of belonging. The loss of identity of a people has a direct impact on the lack of roots and therefore on the abandonment of the villages. That is why in the parish of San Gerardo, he still looks for a way to transmit them, it can be said that the San Gerardeños, have the enthusiasm, the joy and above all the commitment to transmit this knowledge. With the English language with textile production, agriculture, construction, main sources of economic income, but above all the production of objects based on cabuya and totora. Which will help children and adults.

It is worth mentioning that one of the main strengths are the traditions and customs that are still maintained in this place, accompanied by its gastronomy, which the contribution of these results obtained lies in the clear and detailed identification of the benefits of San Gerardo in socioeconomic and cultural matters, in addition to highlighting specific areas with tourism potential still untapped, coinciding with authors such as (Lambert, 2020),who emphasizes the need to articulate local strategies to make better use of cultural and gastronomic tourism.

Finally, these results provided a valuable precedent for future research by providing an in-depth description of the socioeconomic, cultural and tourist reality of San Gerardo. They constitute a solid basis for subsequent studies focused on sustainable economic development plans, the promotion of community-based tourism, and the implementation of cultural strategies that reinforce local identity and improve the quality of life of its inhabitants (Rodriguez &Gomez, 2022).

5. CHAPTER V. CONCLUSIONS and RECOMMENDATIONS

5.1 Conclusions

- In the parish of San Gerardo, it was evident that there is no prior knowledge of the English language, which would allow foreign tourists to have ease of knowledge and communication with the local population.
- Based on observations, it has been evident that San Gerardo is a textile, agricultural, and artisan parish. However, these activities have not allowed for a full tourist influx, as they lack iconic tourist sites.
- Through interviews with the inhabitants of this parish, it was evident that there has been a significant loss in the treatment and previous processes of totora, as there are no longer elderly people to transmit the knowledge and process of this.

5.2 Recommendations

- It is recommended that the museum, which is planned for the parish, be opened as quickly as possible, thus ensuring a greater influx of tourist attractions to the parish, benefiting its economic and cultural development.
- It is recommended that the relevant institutions manage a project for the conservation and recovery of traditional use of totora reeds, so that over time they do not become totally lost and thus allow for the manufacture of mats, fans, and other types of crafts based on this natural material.
- It is suggested that the San Gerardo Parish GAD maintain and continue working and promoting projects focused on teaching English, thus strengthening the socioeconomic, cultural, and tourism aspects of the population.

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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 San Gerardo, 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 San Gerardo?
2. ¿Cuál es su tradición o festividad local preferida?

Aspectos demográficos

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

Factores Socioeconómicos

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

Factores culturales

11. ¿Qué festividades o tradiciones tienen en San Gerardo?
12. ¿En qué fecha se celebran?
13. ¿Cómo celebran estas festividades o tradiciones?

14. ¿Cuáles de estas tradiciones o festividades considera usted como más importantes?
15. ¿Cuáles son las comidas típicas de San Gerardo?
16. ¿Cuenta su localidad producción artesana y su comercialización?
17. ¿Cuál es su significado?
18. ¿Cómo se transmiten estas manifestaciones culturales a las generaciones más jóvenes?
19. ¿Cree usted que la cultura local ha cambiado con el paso de los años? ¿Cómo?
20. ¿Qué tipos de expresiones artístico-culturales se destacan en la parroquia? (música, danza, juegos populares, escultura, pintura)

Factores turísticos

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

¡Gracias!

CONSENTIMIENTO INFORMADO

Yo; _____ con C.C.
_____ declaro que he sido informado e invitado a participar en la investigación denominada **"Contextos rurales y sus posibilidades para mejorar la enseñanza y aprendizaje del Inglés enfocado en el desarrollo de identidad cultural; parroquia San Gerardo"**, *"Rural contexts and their possibilities to enhance English teaching and learning focused on cultural identity development; San Gerardo parish"*, éste es un trabajo de investigación científica que cuenta con el respaldo y aval de la Universidad Nacional Chimborazo, Ecuador.

Entiendo que este estudio busca describir los hechos socioeconómicos, culturales y turísticos de la parroquia San Gerardo ubicada en el cantón Guano, provincia Chimborazo, para la construcción de recursos microcurriculares enfocados en el desarrollo de identidad cultural a través de la enseñanza y aprendizaje del idioma inglés y sé que mi participación se llevará a cabo en la parroquia San Gerardo en el horario _____ y consistirá en una entrevista semiestructurada que durará alrededor de una hora. Me han explicado que la información registrada con mi autorización será consignada a mi nombre(_____) caso contrario (_____) será confidencial, y que los nombres de los participantes serán asociados a un número de serie, esto significa que las respuestas no podrán ser conocidas por otras personas ni tampoco ser identificadas en la fase de publicación de resultados.

Estoy en conocimiento que los datos no me serán entregados y que no habrá retribución por la participación en este estudio, sé que esta información podrá beneficiar de manera indirecta y por lo tanto tiene un beneficio para la sociedad dada la investigación que se está llevando a cabo.

Asimismo, sé que puedo negar la participación o retirarme en cualquier etapa de la investigación, sin expresión de causa ni consecuencias negativas para mí.

Sí. Acepto voluntariamente participar en este estudio y he recibido una copia del presente documento.

Firma participante: _____

Fecha: _____

Si tiene alguna pregunta durante cualquier etapa del estudio puede comunicarse con Jennifer Andrea Zumba Morales, jennifer,zumba@unach.edu.ec, jenniferzum@outlook.com telf. 0996354147

Unach CARRERA DE
PEDAGOGÍA DE LOS IDIOMAS
NACIONALES Y EXTRANJEROS

EICIC Enseñanza del Inglés
para la construcción
de la identidad Cultural

GERARDO
Tierra de Trabajo y Tradición

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 SAN GERARDO

En la Parroquia San Gerardo del Cantón Guano, a los 04 días del mes de Febrero del 2025, intervienen en la celebración de la presente Carta Compromiso la Mgs. Mónica Cadena Figueroa, portadora de la cédula de identidad N.° 0602935926, en calidad de Directora de la Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros de la Universidad Nacional de Chimborazo (UNACH), y la Sra.Olga Vilmania Arévalo Chuiza, portador de la cédula de identidad N.° 06022959103, en calidad de Presidente del Gobierno Autónomo Descentralizado Parroquial de San Gerardo (GADPR San Gerardo). 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.° 0098, publicada en el Registro Oficial N.° 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 San Gerardo (GADPR San Gerardo):

El GADPR San Gerardo está ubicado a 10 minutos del cantón Guano en la provincia de Chimborazo, es reconocida por su riqueza cultural y tradiciones. Su población se dedica principalmente a la ganadería, textilería y agricultura. Además, mantiene viva la elaboración artesanal de textiles, artesanías con el uso de la totora 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 San Gerardo.
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 San Gerardo:

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 San Gerardo:** Sra. Olga Vilmania Arévalo Chuiza, Presidenta del GADPR San Gerardo, 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 San Gerardo:**
  Dirección: Parroquia San Gerardo, Guano – Ecuador.
  Teléfono: 032368051
  Correo electrónico: gadpr.sangerardo@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:

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

Por el GADPR San Gerardo:
Sra. Olga Vilmania Arévalo Chuiza
Presidenta GADPR San Gerardo

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

Riobamba, 30 de abril del 2025

Sra.

Olga Vilmania Arévalo Chuiza

Presidenta del Gobierno Autónomo Descentralizado Parroquial de San Gerardo

Presente.-

De mis consideraciones:

Yo, **JENNIFER ANDREA ZUMBA MORALES**portador(a) de la cédula de ciudadanía N.º **1401003890** en calidad de estudiante de la carrera de **Pedagogía de los Idiomas Nacionales y Extranjeros** de la **Universidad Nacional de Chimborazo (UNACH)**, me dirijo a usted de manera respetuosa y atenta, con el propósito de solicitar la autorización correspondiente para el uso de fotografías publicadas en el sitio web oficial de esa entidad.

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

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

Atentamente,

ZUMBA MORALES JENNIFER ANDREA
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Firma/sello

Sra. Olga Vilmania Arévalo Chuiza