UNIVERSIDAD NACIONAL DE CHIMBORAZO
FACULTAD DE CIENCIAS DE LA EDUCACIÓN HUMANAS Y TECNOLOGÍAS
CARRERA DE PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity Development; Santa Fé de Galán Parish

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

Autor:

Luis Enrique Díaz Guevara

Tutora:

Mgs. Mónica Noemí Cadena Figueroa

Riobamba, Ecuador. 2025

DECLARATION OF AUTHORSHIP

I, Luis Enrique Díaz Guevara, holder of citizenship ID No. 1550166050, author of the research paper titled: **Rural Contexts and their Possibilities to Enhance the Teaching and Learning of English Focused on Cultural Identity Development; Santa Fé de Galán Parish**, certify that the production, ideas, opinions, criteria, content, and recommendations expressed are my responsibility alone.

Furthermore, I grant the Universidad Nacional de Chimborazo non-exclusive rights for its use of communication, distribution, disclosure, and total or partial reproduction through physical or digital means; it is understood that within this assignment of rights, the assignee is not permitted to obtain any kind of financial benefits. Any claims by third parties regarding the authorship rights of the aforementioned work shall be my full responsibility, thereby exempting the Universidad Nacional de Chimborazo from any potential obligations.

Riobamba, May 30th, 2025.

_____

Luis Enrique Díaz Guevara

C.I: 1550166050

ACADEMIC TUTOR CERTIFICATION

I, Mónica Cadena Figueroa, a professor assigned to the "Facultad de Ciencias de la Educación, Humanas y Tecnologías", hereby certify that I have supervised and reviewed the development of the research work titled **"Rural Contexts and their Possibilities to Enhance the Teaching and Learning of English Focused on Cultural Identity Development; Santa Fé de Galán Parish"**, authored by Luis Enrique Díaz Guevara. Therefore, I authorize the initiation of the legal procedures required for its defense.

This statement is issued in good faith and in accordance with the truth; in Riobamba, on the 30th day of April 2025.

Mgs. Mónica Cadena Figueroa
C.I: 0602935926

COMMITTEE MEMBERS CERTIFICATE

We, the undersigned, the professors designated as members of the Degree Examination Committee for the evaluation of the research work title **"Rural Contexts and their Possibilities to Enhance the Teaching and Learning of English Focused on Cultural Identity Development; Santa Fé de Galán Parish"**, presented by Luis Enrique Díaz Guevara, holder of the ID number 1550166050, under the supervision of Mgs. Mónica Noemí Cadena Figueroa; hereby certify that we recommend this APPROVAL for this degree for graduation purposes. The research work has been previously evaluated, and the author's defense has been reviewed. We have no further observations to note.

In accordance with the applicable regulations, we sign this document in Riobamba on May 28th, 2025.

PhD. Magdalena Ullauri
PRESIDENTE DEL TRIBUNAL DE GRADO

Mgs. César Narváez
MIEMBRO DEL TRIBUNAL DE GRADO

Mgs. María Dolores Avalos
MIEMBRO DEL TRIBUNAL DE GRADO

CERTIFICACIÓN

Que, **Luis Enrique Díaz Guevara con CC: 1550166050**, estudiante de la Carrera **Pedagogía de los Idiomas Nacionales y Extranjeros**, Facultad de **CIENCIAS DE LA EDUCACIÓN, HUMANAS Y TECNOLOGÍAS**; ha trabajado bajo mi tutoría el trabajo de investigación titulado **"Rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity development; Santa Fé de Galán Parish"**, cumple con el 10%, de acuerdo al reporte del sistema Anti plagio **Compilatio**, porcentaje aceptado de acuerdo a la reglamentación institucional, por consiguiente autorizo continuar con el proceso.

Riobamba, 14 de mayo de 2025

Mgs. Mónica Cadena Figueroa
TUTORA

DEDICATORY

To those who saw me born and grow up, to those who were with me at every stage of my life.

I dedicate this research to my parents, Anita Guevara and Luis Díaz. Your unconditional love and support have given me strength all the time. Having you in mind made it easier to face challenges. To my sister, Kasandra, for being my cheerleader and ally. Your generous acts of love will never be forgotten. And to my cute loyal pets, July, Vicky, and Brandon. My eternal teammates for multiple long nights of continuous work. It was all worth it. All in all, you shaped me. I will always carry a piece of you with me until I turn to dust.

ACKNOWLEDGMENT

If I had to talk about whom I thank for being here, I would definitely mention people who I always keep in my heart.

It seems like yesterday when I met these incredible beings. It all started as classmates, but soon it changed. I will not say they all became friends suddenly because that will not be true. I did "click" with some of them since the beginning and some grow slowly inside of me.

I would like to write some words to each of my special people. Know for sure this is nothing to compare with what I feel for them because there are no words to express it. My sincere thanks to Adriana Leech for being a beacon of knowledge all the time. My college memories are full of learning moments from you. I owe gratitude to Daniela Cando for being there. I am grateful for that first group work, where we were randomly assigned together. From that moment on, I could never get rid of her. Now, I cannot think of my college life without her. I acknowledge Dhayli Toscano for her constant motivation to be better. That competitive attitude always pushed me to overcome difficulties. I also would like to express my gratitude to Mishell Bonifaz for her words of encouragement even though the distance, that always meant nothing. Her support had a deep impact throughout the entire process of this research. I am deeply thankful to my loved ones for their endless kind and support. If I had to talk about true love, I would talk about each of them. They are all different, they have particular ways of being, likes, languages of love, and humor. However, we all care about each other and that to me is all that matters!

Last but not least, I would like to thank all the teachers that contributed to my personal and professional growth. I will never be able to thank you enough for all your help. You allow me to demonstrate my full potential. Honorific mention to Mercedes Gallegos, Mónica Cadena, and César Narváez. May you keep inspiring minds for years to come.

GENERAL INDEX

FIGURES INDEX

RESUMEN

En varias zonas rurales del Ecuador, la Enseñanza del Inglés como Lengua Extranjera se ve afectada no solo por la escasez de recursos, sino también por la desconexión entre los contenidos escolares y la realidad de los estudiantes. Esta investigación se propuso analizar cómo el contexto rural de la parroquia Santa Fé de Galán, en Riobamba (provincia de Chimborazo), puede aprovecharse para mejorar el aprendizaje del inglés mediante el fortalecimiento de la identidad cultural. El estudio se desarrolló durante el año lectivo 2024–2025 y buscó identificar elementos culturales, económicos y turísticos de la comunidad para elaborar recursos didácticos adaptados a su contexto. La investigación siguió un enfoque cualitativo, usando investigación bibliográfica y de campo. Las herramientas de recolección de datos incluyeron entrevistas a personas locales y una revisión sistemática de la literatura. Los resultados muestran que la agricultura, especialmente el cultivo de cebolla blanca y papa, es la principal actividad económica. Las festividades como la "entrada de la chamiza" y el "rodeo criollo" son tradiciones fuertes. Lugares turísticos importantes incluyen la Iglesia de San Francisco de Asís, la cascada de Huillis y el mirador La Palestina. Estos elementos pueden ayudar a hacer que el aprendizaje del inglés sea más significativo. Los estudiantes comprenden mejor cuando las lecciones incluyen temas de su entorno. El estudio permitió la creación de recursos microcurriculares como la Mystery Box, el Lapbook, el Tourist Destination Puzzle y el Spin Wheel para apoyar la identidad cultural y hacer el aprendizaje dinámico y real. La investigación muestra el valor de conectar la enseñanza del idioma con la cultura local y sugiere estudios futuros que comparen aspectos culturales con comunidades cercanas para fomentar el aprendizaje intercultural.

Palabras claves: Idioma extranjero, Zona rural, Identidad cultural, Material pedagógico, Costumbres y tradiciones

ABSTRACT

English as a Foreign Language instruction in rural Ecuador is often limited by resources is not the only obstacle for English language education in rural Ecuador, but also the fact that textbook content is not related to the cultural experiences of the students. This study analyzes how rural local contexts, specifically in the parish of Santa Fé de Galán (Riobamba city, Chimborazo), become an interesting source of opportunities for enhancing the learning of English by incorporating the contents of local cultural identity. Implemented in the 2024–2025 school year, the research was in response to the study of the cultural, economic, and touristic characteristics of the parish to develop teaching materials related to local identity. The study was based follows the qualitative approach, under bibliographic and field research. Data collection methods were interviews with local people and a bibliographic review. The results show that agriculture is the primary occupation, particularly the farming of green onions and potatoes. Strong traditions are the "entrada de la chamiza" and the "rodeo criollo". Significant tourist spots are the San Francisco de Asís Church, the Huillis cascade, and the viewpoint of La Palestina. These are some of the factors to make learning more meaningful. When content from their environment is included in the lessons, students are much abler to understand the language. The research allows for the design of microcurricular resources such as Mystery Box, Lapbook, the Tourist Destination Puzzle, and Spin Wheel to assist in cultural identity and provide authentic and dynamic learning. This research demonstrates the importance of integrating language teaching with local culture and proposes that in future research, comparisons should be made between cultural issues and those in neighboring communities to promote cross-cultural learning.

Keywords: Language education, Rural areas, Cultural identity, Teaching materials, Customs and traditions.

Reviewed by:

Mgs. Mónica Noemí Cadena Figueroa

English Professor

C.C. 0602935926

Unach FCEHyT
PEDAGOGÍA DE LOS
IDIOMAS NACIONAL
EXTRANJEROS

CHAPTER I

1. REFERENTIAL FRAMEWORK

1.1. Introduction

The ability to communicate in multiple languages has become an increasingly important skill for personal and professional growth in today's modern settings. More specifically, these settings consider the English language a fundamental tool for improving people's lifestyles in underdeveloped countries. Despite this, students show little to no interest in learning this language as this does not necessarily align with their economic goals or needs. Alongside this, students' cultural aspects also show that within their communities, motivation towards learning any language is not widely respected or recognized as necessary due to the content being out of touch with their realities, therefore, learning holds no meaning. In other words, content curated in the English language meets a very specific cultural reality that in no way or circumstance meets Ecuador's rural contexts.

These rural contexts in Ecuador offer huge potential for authentic cultural experiences and eco-tourism opportunities yet are also strained by socioeconomic challenges. These rich traditions and unique cultural expressions are vital to these communities as these are passed down generation to generation (Sandoval-Rivera, 2019). Despite this, the current approach to language education within these communities puts them at disadvantage as these prioritize foreign cultural norms over leveraging the diverse heritage of rural communities (Fernández-Agüero & Chancay-Cedeño, 2018). Even though there has been a noticeable increase in Ecuadorian cultural material inside the textbooks, these are not nearly enough to fulfil students' needs. This way, there is a prevalence of celebrating foreign traditions over Ecuadorian communities' own traditions forgetting about the importance and power they hold. This may lead to students experiencing a sense of not feeling part of their culture, unable to fully embrace their cultural roots while acquiring linguistic skills vital for advancement.

This problematic situation carries significant consequences for education in rural areas, which leads this study to address this crucial issue in hopes of fostering an environment where language learning and cultural identity reinforcement can coexist in balance. The overgrowing gap between teaching English and students' cultural realities has

been deemed for research into analyzing the rural contexts in which this activity disenrolls. Therefore, the purpose of this research is to analyze rural contexts and their possibilities to enhance the teaching and learning of English, focused on Cultural Identity development in Santa Fé de Galán Parish, located in Riobamba, Chimborazo, during the academic period of 2024 – 2025. This study seeks to deeply explore the cultural, socioeconomic, and educational aspects of the parish and their influence on the language learning process.

This study has been divided into five chapters to clarify the content. First and foremost, it will be portrayed the introduction, which describes the context and provides the research background. In the second phase, the theoretical framework will be established, in which not only the epistemological basis of the topic is reviewed but also strong theoretical foundations. The third chapter will be divided into five segments: approach, which displays the qualitative research paradigm; research modality, outlined by bibliographic and field modality; level or type of research, defined by the depth of descriptive research; study population, marked by prominent personalities of the community under study; data collection and instruments which are subdivided into: techniques, being an interview guide and bibliographic review; and instruments, being an interview and bibliographic matrix. Then, the following fourth chapter encapsulates the results and discussions. The final chapter is the fifth one, which presents the conclusions and recommendations.

1.2. Problem statement

Cultural identity and language learning are two intrinsic aspects that influence students' lives. In the specific context of EFL learning, apprentices' engagement and linguistic competence can be shaped by the culture. As stated by Byram (1997), if there is an implementation of culturally meaningful activities into language instruction, students are shown better performance in their skills. This can be explained as students are motivated to learn something that is part of their life. It promotes a deeper connection to their roots. As suggested by García and Dominguez (1997), students may increase their participation in classes when they see their culture as part of the learning and teaching process. Students can be seen and heard, they feel valued to an extent that also improves their capability of retaining information. All of this leads to a good education and achieving learning goals.

Despite this, it is very common for an absence of cultural elements within the curriculum, therefore, in the class. This provokes disengagement which has profound

influence on learner's motivation and interest. Furthermore, a phenomenon known as Linguistic Colonialism is promoted due to the situation. Pennycook (2002) provides valuable insights into this concept, certain foreign languages tend to overshadow local ones. The heritage is lost and students feel excluded since their cultural identity is not being noticed. This is being reflected in rural contexts where traditions are immersed in the community. All in all, pupils' educational development and cultural preservation is hindered.

For this reason, the purpose of this research is to analyze rural contexts and their possibilities to enhance the teaching and learning of English focused on Cultural Identity development in Santa Fé de Galán Parish, located in Riobamba, Chimborazo during the academic period of 2024 – 2025. This study will employ a qualitative approach to deeply explore the cultural, socioeconomic, and educational aspects of the parish and their influence on the language learning process. The research modality is field due to is intended to naturally gather data from the community. Additionally, it possesses aspects of a participatory action investigation since it is used to address social issues, involving community members in the research process. Lastly, the technique employed is the interview and its corresponding instrument, the interview guide. The purpose of this is to find out specific characteristics that interfere with students' lives as well as their learning process.

1.3. Justification

Language learning is a key element that has allowed societies all around to connect with one another, offering the opportunity for cultures worldwide to share their own and connect with others. This is heavily important within Ecuador's rural contexts, yet learners rarely can really learn foreign languages such as English that are connected to them on a deeper cultural level, making learning meaningless. By not providing students with a learning environment that connects with their cultural, socioeconomic, and educational aspects, this may hinder students in the long run, losing the opportunity to promote cultural awareness as well as effective language acquisition.

Therefore, the present study is of significant importance as it addresses the pressing need to integrate cultural identity into English language teaching in rural Ecuador. Research has demonstrated that language education that disregards students' cultural backgrounds often leads to disengagement and a poor sense of identity (Byram, 1997; Pennycook, 2002). In contrast, incorporating local traditions and knowledge into ELT enhances motivation,

language retention, and intercultural communicative competence. This study is particularly pertinent in Santa Fé de Galán, where educational resources remain largely detached from students' cultural realities. By aligning English instruction with the local context, this research contributes to a more meaningful and effective language learning experience.

To achieve these factors, this research is supported by several factors. First, an extensive bibliographic foundation exists on cultural identity and foreign language education, ensuring a solid theoretical framework. This framework establishes a basic understanding towards the study, considering its importance from a theoretical point of view. Alongside this, human resources also reinforce feasibility, as both the researcher and faculty advisor have deep knowledge in language education and qualitative research methods. Furthermore, the study's economic viability is ensured through low-cost qualitative methodologies, such as interviews and document analysis, eliminating the need for extensive funding while maintaining academic rigor.

This research has direct and indirect beneficiaries. Directly, students and teachers in Santa Fé de Galán will gain micro curricular resources that incorporate their cultural identity into English learning. Indirectly, educational policymakers and curriculum developers can use these findings to enhance language education in similar rural contexts. The study also provides theoretical contributions by expanding existing research on ELT and cultural identity in rural settings. This by means, offering insights that support the development of contextually relevant, inclusive language education models. Overall, the study seeks to bridge local identity and global communication skills, ensuring that English learning empowers rather than erases students' cultural heritage.

1.4. Objectives

1.4.1. General Objective

To describe the socioeconomic, cultural, and tourist facts of the Santa Fé de Galán located in the Guano canton, Chimborazo province, for the construction of microcurricular resources focused on Cultural Identity development through the teaching and learning of English.

1.4.2. 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.

CHAPTER II

2. THEORETICAL FRAMEWORK

2.1. Research Background

Through the decades, language teaching was in a state of constant change. Highly started from the Grammar Translation Method, which prioritizes memorization, to our current teaching method: Communicative Language Teaching. It started out as just reserved for specific uses by certain driven individuals. But, as time progressed, English emerged as the global lingua franca for historical, economic, and political reasons, so it became widely learned to serve as a means to communicate with other countries and facilitate international trade and diplomacy (Jackson & Boutte, 2018).

However, it started a process called "linguistic colonialism". English was, however, seen as a pervasive vehicle through which Western ideologies were propagated and as a crucial tool for assimilating colonized peoples through creating a hierarchy that often resulted in the marginalization and subsequent devaluation of local languages, dialects, and cultural identities (Pennycook, 2002). The legacy of this linguistic hegemony persisted even post-independence in many countries. English retains an elite place in government, business, education, and world communication. Such has been the case in Ecuador as Spanish and numerous indigenous languages have long been dominant forms of expression while English has increasingly been seen as a necessary means to accomplish personal and professional goals in a globalized world (Ladson-Billings, 1994).

Like previously mentioned, the English language can still be kind of well-known in Ecuador, but the lack of infrastructure of resources in different areas could denote a barrier in the process of learning and teaching. Santa Fé de Galán presents an exciting context due to its heritage and characteristics. This research can shed the light on context barriers and opportunities in this unique rural space, faced with limited resources but considerable cultural wealth, individual dynamism, and potential social capital.

To provide an idea of the background related to this topic, at UNACH's repository similar research has been revised. This research, "The English Sociocultural Influence on Teaching-Learning English as a Foreign Language, the case of Décimo Año de Educación General Básica "A" at Unidad Educativa Camilo Gallegos Toledo in Riobamba city,

Chimborazo Province, in the academic period September 2021- February 2022" examined how incorporating insights into the culture of English-speaking countries can enhance English teaching for students. The findings were favorable in terms of using cultural aspects to enhance the language process. It gives a clear insight that if something outside a student's environment was welcomed into their environmental teachings, so was their own. As a result, it can be similar to the results and the culture of students will be strengthened and at the same time learn a foreign language (Guaman Jaya, 2022).

Another research that is referring is connected with students' perceptions about language Learning. The research, called "Perceptions of the Importance of the Kichwa Language among Higher Basic Education Students at the Ñucanchik Yachay Bilingual Education Unit", is aimed at observing the perceptions of students in completing a Kichwa language unit at the Ñucanchik Yachay Bilingual Education Unit of the importance of the Kichwa language. The thematic analysis highlights the profound cultural ties and appreciation for Kichwa as a core aspect of the participants' identity, which is predominantly influenced by their indigenous ethnicity. This assists mechanics of the application of teaching materials for learning Kichwa (Gauin Morocho, 2024).

2.2. Theoretical Foundation

2.2.1 Theoretical and Pedagogical Foundations of Learning

Social Constructivism Theory

One well-known theory for this approach dates back to the educational theorist Lev Vygotsky with his ideas of social constructivism; these ideas suggest that learning occurs within a sociocultural context, where knowledge is built through interaction with others. Transcended cognitive theories which mention only individual development, social constructivist emphasizes the importance of communication and collaboration as factors to shape cognition (Shabani et al., 2010). As a primary cultural artifact, language helps in the transfer of knowledge, providing an opportunity for learners to go through an experience of internalizing and applying new concepts in a guided participation. According to this theory, learning is not passive, but rather an active process of engagement in a sociocultural environment.

In the field of English language teaching (ELT), social constructivism highlights the need for interactive learning environments, where learners have opportunities to engage in learning tasks that can involve sharing their own experiences about them, for example, dialogues and interactions, peer feedback, and group discussions. Then there's the way integration into the classroom helps rural students engage their own cultural narratives, contextualizing learning so that it makes sense for them and the broader world. If teachers take social constructivism as a model, in this sense, they can use collaborative tasks to promote cultural expression and improve linguistic competence. This enhances linguistic gains and cultural appreciation (Byram, 1997).

Vygotsky's Zone of Proximal Development (ZPD)

The theory that promoted the educational theory in the previous section is the Sociocultural theory, which was developed by the same author, Lev Vygotsky. The first is the idea that knowledge is not an individual phenomenon but is created through communication and cooperation. A process known as co-construction of knowledge (Wertsch, 1985). It also focuses on the essentiality of defining intentional objectives for the learners to be able to use the language in communicative practices. In this sense, they are engaged in tailoring a sound everyday life around the development of their own reality. These available resources further enhance their cognitive growth as they construct their reality through cultural tools (Alkhudiry, 2022; Lantolf & Thorne, 2006).

One of the central ideas in Vygotsky's sociocultural theory is the Zone of Proximal Development (ZPD), or, the area of cognitive activity. It is between what students can do alone, and what they can accomplish with help from others (Shabani et al., 2010). This initial help is provided through structured guidance, called scaffolding, which diminishes as the learner takes more control of his or her learning. The ZPD recognizes little ones learn through social interaction, which draws heavily on cultural tools, and community immersion.

Meaningful Learning Theory

This theory was originally introduced by David Ausubel. It asserts that learning happens when newly acquired knowledge is integrated with already available cognitive schema (Ausubel, 1963). It resembles more the forced regurgitation of information you

would find in the isolated recall of rote memorization, where you learned something by heart but never truly understood it. This is opposed to meaningful learning to know it well enough to be able to engage with it in a meaningful way, use it on other complex problems, adapt knowledge across different contexts, and make connections to it. According to Novak (2010), this process involves active participation, purposeful content, and a logical cognitive framework that allows students to incorporate new information into their already constructed schemas.

Critical Theory and Pedagogy

Critical Theory is an intellectual tradition that aims to critique and change society in a way that combines perspectives with analysis of social conflicts, and power structures. In the narrow sense, Critical Theory refers to the work of the Frankfurt School, a cadre of Western European Marxist philosophers and social theorists who joined in the 1930s at the Institute for Social Research in Frankfurt. This cross-disciplinary movement synthesized philosophy, sociology, and political economy in order to understand and critique systems of oppression, ideology, and social control. The most important first-generation thinkers include Max Horkheimer, Theodor Adorno, Herbert Marcuse and Walter Benjamin, while the foremost figure of the second generation was Jürgen Habermas. Importantly, their labors storied that knowledge is never neutral; rather, social arrangements shape how we create and share ideas, often magnifying prevailing power hierarchies. The thinkers associated with the Frankfurt School criticized capitalism, mass culture, and authoritarianism. These concepts were considered by the scholars as these are the forces that are shaping public consciousness which restricts critical thought as well as social emancipation (Celikates & Flynn, 2023).

Freire's model describes how to do things differently. In other words, there is no debate more than just empowering. He criticized the "banking model of education" in which students are from knowledge, asserting "dialogic action" which advocates for critical thinking and consciousness (Mooney & Nolan, 2005). Critical consciousness in Freire's theory accentuates that learning must entail critiquing social injustices and their realities to promote empowerment. This framing conceptualizes education as a process of liberation rather than theoretical indoctrination, demonstrating the highly political nature of pedagogical practices (McLaren, 1999).

Thus, linguistic competence is necessary for students, but so is an analysis of the sociopolitical and cultural consequences of the exploitation of language. Language coursebooks, for instance, are often dominated by prevailing cultural narratives, sweeping local or indigenous narratives to the periphery. The Freirean stance inspires asking what voices are included in the language being learned and connecting it to one's own identity (Giroux, 1988).

The VAK learning system

According to the VAK model, learners can fit into three categories: visual learners, who visualize the information through pictures, graphs, and spatial organization; auditory learners, who learn by listening and talking; and kinesthetic learners, who grasp concepts best through physical action and experiences (Fleming & Baume, 2006). By being aware of these preferences, educators can tailor instruction to accommodate a mixture of cognitive needs, thus promoting greater inclusivity and effectiveness in the learning process

Visual learners thrive on illustrated vocab, videos, and written directions, while auditory learners catch on through storytelling, pronunciation exercises, and cohort discussions. Kinesthetic learners benefit from interactive activities such as role-playing, real-world simulations, and storytelling. In rural education, where the traditional resources are lightweight, educators can depend on cultural practices among some students. For example: a folk song used for auditory learners, story-telling utilized for visual learners, relevant to story-telling dances and crafts for kinesthetic learners (Dunn & Dunn, 1992). This culturally responsive technique serves to not only improve language acquisition but also strengthen students' connection to their heritage.

Active methodologies

Education models have advanced tremendously to address the deficiencies inherent in traditional classroom teaching. Four of the more potent methodologies are student-centered models that value genuine engagement. These are: Context-Based Learning (CBL), Situated Learning, Project-Based Learning and Vivential Learning. These are further detailed below.

Context-based learning (CBL) is learner centered method and links learning with everyday life. This form of learning allows learners to comprehend and recall material better by identifying how it is utilized in real situations. CBL enhances education through the connection of theory and practice (Bennett et al., 2007). According to Gilbert (2006) explains that by making the connection between learning and the practical application of that learning, students are motivated to learn. Additionally, when students can apply theory to real-life problems they are further developing their problem solving skills (King, 2014). This not only adds to the endless charm of learning, that is theory and practice, it makes it more meaningful.

Situated learning theory exposes that learning does not take place in the head independently, but it is affected by interaction with the world, by participation in communication and other cultural activities. This philosophy of education argues that learning occurs in genuine practices and cultural communities. This attends to authentic tasks that are similar to real-life contexts. Its key features are knowledge in context, participation in communities of practice as a socialization process, engaging in authentic activities, learning as expanding participation, social negotiation and distributed cognition, and a focus on identity. All contribute to a pedagogy that places emphasis on skills being developed through doing (Bell et al., 2013).

Project-Based Learning (PBL) is an effective teaching approach and is built on the 5E model (Engagement, Exploration, Explanation, Elaboration, and Evaluation). This method promotes learners' development on cognitive, psychomotor and affective levels with the possibility for individuals to optimally develop themselves. PBL is a methodology where what is taught in class is connected to the actual situation and, all things considered, with research to its benefit in developing critical thinking and reasoning skills. PBL allows students to develop critical thinking skills as they examine topic-related scenarios in which they are the key to their learning. It will enable them to respond to the needs involving cognitive improvements and significant involvement in science disciplines (Adeline, 2024).

Experiential learning is an educational theory that emphasizes learning that happens as a result of action and experience rather than something that is experienced and acquired as a fact or as an idea. This approach highlights the fact that the students who love to learn will emerge with an authentic discipline but it will be developed by an internal freedom,

rather than by one imposed by others. Experiential learning is based on the idea that the learner is the focal agent in the generation of knowledge that they take an interest in and observe first hand. This student-centric approach permits the construction of both new knowledge and skills, as well as critical judgment capabilities through rational mechanisms based on immediate experience and observations (Pozo & Vigo, 2020).

2.2.2. Language, Identity, and Power

Linguistic Identity

Linguistic identity is the individual perception of self concerning the languages which he/she speaks and what gives the individual identity are the cultural, social, and historical factors (Joseph, 2004). It involves language choice, proficiency, accent,t and perceptions about one language or another, which provide insight into how people relate to their heritage and their community. Polyglots frequently inhabit a hybrid identity, whether you describe that as a polymath, ambilingual, or diglossia between the embedded majority and the slighted minority in the contextualized performance.

Concerning ELT, the same author provides valuable insight into linguistic identity. It is fundamental because English language learning can both consolidate and undermine the students' sense of belonging. At a rural level, it is vital to work in an environment, where knowledge through mother tongue dialects, Indigenous languages, Spanish language, and English, languages spoken around the world, so the foreign language and thee mother tongue languages can blend. That way, they not only prevent the erosion of culture but also build language confidence and a deeper sense of belonging to their identity.

Linguistic Colonialism and Resistance

Postcolonial theory investigates the impacts of colonization, especially as it relates to language, culture, and identity (Said, 1978). To get into, together as a transformational method, linguistic colonialism definition can help to explore the language system of the world and change it with a strong point of being accepted and adopted (Phillipson, 2012). English generally represented as a global lingua franca has eroded native languages in post-colonial societies, reinforcing social injustice.

Linguistic colonialism resistance includes actions like language revitalization, bilingual education policies, and the integration of indigenous knowledge into school curricula. In ELT, it is useful to incorporate local linguistic practices, oral traditions, and cultural expressions into English teaching. By promoting intercultural awareness, teachers can actively resist linguistic imperialism, guaranteeing that learning English strengthens rather than erodes cultural identity. Such a shift is needed in rural Ecuador, where English must synthesize with native languages (Mignolo, 2011).

2.2.3. Sociopolitical and Educational Frameworks

The CRADLE project

Ecuador's historical focus on the English language in the education system reveals shortcomings. Even though language education was included in the curriculum (again starting from 1950), this is not surprising given the limited number of language instructors. In addition, it would also justify why these parents chose to hire these professionals to offer their children additional prep. However, in 1972 a program was created that allowed for an alliance between the British and Ecuadorian governments. Those that later came to be called Curriculum Reform and Development for the Learning of English (CRADLE) (Cáneppa Muñoz et al., 2018).

As described by Cifuentes-Rojas et al. (2019), the general aim of the CRADLE project was to establish a significant and permanent advancement in the process of English language learning in Ecuadorian public high schools. Its aim was to advance English teaching methods, develop teaching materials, and train teachers. Other core aims were to increase weekly student exposure to English to five hours and to adjust the curriculum to meet these aims.

The CRADLE project was finished in 2008, following 20 years of implementation. The collaboration was no longer possible due to British Council withdrawing its support and further factors. Following 2001, the bulk of support coordination was transferred to Bogotá, Colombia, and by 2008, collaboration between the British government and the Ecuadorian English program ended altogether (Cáneppa et al., 2018).

The previous author mentions that despite some improvements in the process of teaching English that were perceived after the implementation of the project, the outcomes were mixed. In this case, many teachers were not trained properly on how to implement such methodologies, and methodology (more traditional) continued to follow. The set continues to remain the same, with a lack of adaptation and zero motivation in teachers leading to a continued lack of English language proficiency among students.

The Curriculum of EFL (2016)

According to Guevara-Peñaranda et al. (2024), the evidence points out that the government kept working on this field of education. However, the first curriculum that was introduced on this subject and still keeps being an important source of reference for the country's education related to EFL was published in the middle of the 2010. In Ecuador, a new curriculum introduced in 2016 represented a major change in the approach to language education, seeking to bridge gaps in English language proficiency and better prepare students for a globalized world.

An important feature of this reform was based on the Common European Framework of Reference for Languages (CEFR) which provides a common basis for the development of language curricula and assessment from one country to another. It included defined literacy levels with B1 at the end of high school with targets to reach B2 once standards developed. Adopting a communicative-functional approach, it emphasized listening, speaking, reading, and writing skills in relevant cultural contexts. So this approach to teaching replaced the age-old rote learning ways of teaching and learning with interactive and collaborative activities that would help students develop real-life communication skills. The curriculum also included intercultural competence, where cultural awareness threads helped students appreciate different perspectives and encouraged understanding of the world. Additionally, English teaching was introduced as a compulsory subject from Grade 2 of Educación General Básica (EGB), presenting the reality that English acquisition became crucial in Ecuadorian educational and economic priorities (Guevara-Peñaranda et al., 2024).

COOTAD, CONAGOPARE, and PDOT

The Organic Code of Territorial Organization (COOTAD, by its Spanish acronym) is a regulatory framework that governs the organization, functioning and attributions of the

decentralized autonomous governments (GAD, by its Spanish acronym) in Ecuador. Its primary purpose is to set forth grounds for decentralization, sustainable development, citizen participation, and the exercise of competencies at all levels of government. This includes regional, provincial, municipal, and parish governments.

Then there's the CONAGOPARE at the local level. It is an associative national body, and a public sector entity, with its own legal status, administrative and financial autonomy, and own patrimony. It was established under Article 313 of the COOTAD, for the purpose of representing and strengthening the Decentralized Autonomous Rural Parochial Governments. This is formed by all the existing rural parishes, as well as those that will be created later, and has decentralized bodies at the provincial and regional levels with their own legal status and assets.

The Plan de Desarrollo y Ordenamiento Territorial (PDOT) is a strategic planning tool in Ecuador for the sustainable development and territory of municipalities and provinces. This framework lays the foundation for land use planning, infrastructure development, environmental conservation, and socioeconomic progress in a manner that is compatible with local demands and national priorities. Key parts of the PDOT are: (1) Diagnosis of the Regional Situation; (2) Strategic Objectives for Development; (3) Urban land use planning; (4) Environmental policy; (5) Economic and social policy; and (6) Implementation. This plan is intended as legal enforcement for all levels of government, institutions, and communities to take action together for the balanced and sustainable development between city and village.

2.2.4. Cultural Integration in English Teaching

Cultural Identity

First and foremost, it is necessary to explore what culture is. According to Thompson (1990), some symbols have specific meanings, and people who have grown up under them, know each one. They use it with each other, being able to share experiences, likes and dislikes, and main beliefs. In the exchange of personal ideas, culture comes alive. This is what the phenomenon is all about.

Cultural identity is the feeling of belonging to a group and is part of a person's concept of self. Cultural identity, for example, is formed by the language you speak, traditions, and

values you share creating a feeling of belonging (Weedon, 1988). Identity is not static, it changes as you discover cultures, experiences, and perspectives different from your own. Another important aspect of cultural identity is that it shapes viewpoints in both the world and in interaction. National, ethnic, tribal, religious, or other groups can constitute, those that share common practices and beliefs.

That is important in education because it helps the students relate to what they have learned with their own lives. According to Cummins (2000), valuing students' cultural identity is essential, as they are more likely to be motivated to learn and successful at it. In foreign language instruction, consideration for a student's cultural background can engender more impactful lessons and an increased retention of the language. Teaching that incorporates cultural elements makes students feel respected and more engaged. This is directly related to another aspect of culture: cultural transmission.

Cultural Transmission

Cultural transmission is the process of elements of one culture to another. It occurs during socialization, education, and interaction with family and community. Through this process, individuals are able to remain connected to their ethnic roots while also assimilating into their new societies. Cultural transmission can be formal, as in schools; or informal, such as through storytelling, music, and everyday conversations. Its role is critical to saving languages, traditions, and modes of thought.

This is essential for learners to comprehend not just the language itself but also the cultural backdrop behind it. According to Cummins (2000), students achieve more when they construct knowledge, but their culture must also be respected and included in the learning process. When teachers incorporate aspects of students' cultures and histories into language instruction, they take a step towards inclusivity and effectiveness in the classroom. How it makes people identify with social groups is how Social Identity Theory comes into the picture, so understanding cultural transmission literally takes us into territory where we can have deeper discussions regarding this topic.

Social Identity Theory

Social Identity Theory describes the aspect of people identification based on their membership in social groups. This theory according provides would all better sense of identity if subject divide themselves from the world. These group: Identifications Impact Behavior, Self Esteem and Interactions with Others. This theory is known for some of its defining characteristics like "ingroup" (the group you belong to) and "outgroup" (the other groups). This group preference is often positive and contributes to negative bias against outgroup (Tajfel & Turner, 2004).

This theory is particularly helpful in education because it sheds light on how students' sense of belonging impacts their learning. Students who identify positively (high group esteem) with their cultural and social groups are more confident and motivated to study. Cummins (2000) highlights that when a student's social identities are acknowledged in the classroom, it enhances its engagement and succeeding both linguistically and academically. Also, knowledge of social identity enables teachers to work towards create a classroom environment which is inclusive and make students feel accepted. But it does not fully explain how multiple identities in one person's experience interact, which is where the Intersectionality Theory becomes meaningful.

Intersectionality Theory

Intersectionality Theory emphasizes the ways that different aspects of identity, including race, gender, class, and culture, intersect, creating different experiences of privilege or oppression. This theory, developed by Kimberlé Crenshaw, argues that identity factors do not exist in isolation, but as interlocking components of life. For instance: a student from an indigenous community will find some challenges that are different from those of a student from a different social background, both learning the same language.

Intersectionality helps educators decode the different challenges their students experience. Identifying these intersections helps teachers to create more inclusive teaching and learning practices that better respond to students' specific needs. When students' linguistic and cultural identities are validated, Cummins (2000) argues, their overall academic performance improves. By fostering an understanding of the power dynamics at play, intersectionality aids educators in combating oppression within their learning spaces

and creating equitable education. As researchers examine how and where culture, identity, and language learning collide in education, they can either consider all these theories together or use one theory as a lens to better analyze the other two in conjunction.

2.2.5. Cultural Elements in English Teaching

Integration of Cultural Identity in the Teaching Process in Rural Contexts

Cultural identity in education refers to the way students' traditions, values, and community experiences shape their learning processes. In rural contexts, where cultural traditions are often deeply rooted and distinct from urban settings, integrating cultural identity into education helps maintain these traditions while promoting student engagement. Cummins (2000) highlights that affirming students' cultural identities enhances motivation, academic success, and self-esteem, which is particularly relevant in rural areas where external influences may threaten local traditions. This integration is essential for fostering a sense of belonging and reducing cultural disconnection between students and their learning materials.

Educational resources significantly differ between rural and urban areas, affecting how cultural identity is incorporated into teaching. Urban schools generally have better access to modern teaching materials, technology, and diverse professional development opportunities for teachers. In contrast, rural schools often face limited resources, outdated curricula, and fewer qualified teachers. According to Weedon (1988), education systems must acknowledge and adapt to the cultural contexts of students to create inclusive and effective learning environments. Rural areas, however, often rely on community engagement and traditional knowledge transmission, which, while valuable, can be insufficient to meet modern educational demands.

Despite its benefits, integrating cultural identity into education faces several challenges, especially in rural settings. One major issue is the standardized curriculum, which often fails to accommodate local cultural elements. Crenshaw (1989) emphasizes that education systems must consider the unique intersections of cultural identity, language, and socioeconomic status to create equitable learning opportunities. Additionally, rural schools may struggle with a lack of teacher training and materials tailored to local cultures, leading to a mismatch between students' lived experiences and the content they learn. These

challenges highlight the need for policy adjustments that support culturally responsive teaching.

Micro Curricular resources

Cultural identity in education is reflected in how the students' traditions, values, and experiences within a community influence the learning. Rural contexts usually encounter a rich cultural identity that is often different from urban settings where students engage in learning through their cultural roots. According to Cummins (2000), affirming students' cultural identities leads to higher levels of motivation, successful academic performance, and improved self-esteem, which is especially relevant in rural areas where outside influences may challenge traditional culture. Such integration is necessary as it evokes a sense of belonging and bridges the cultural gap between students and their teaching materials.

That is why, it is presented the Mystery Box, which is a fun educational task often used in EFL teaching. Here, students are given a closed box with items of unknown nature inside it. Without opening the large, mystery box, students use their senses to make observations and predictions about what is inside of it. It nurtures observation skills and scientific thinking, as students give an account of their senses, and make inferences using context clues. It is also taken into account yes/no questions. The advantages of the Mystery Box fall in the realm of "show and tell", which also encourages active taking part in, improving communication and vocabulary in the English language. All of this, plus the weaves in hands-on learning with the language component. Moreover, students feel more encouraged to be immersed in the learning process by triggering curiosity around this unit, as well as working cooperatively (Simpson & Wise, 1993).

Next, the Puzzle-based learning. It refers to an instructional approach that emphasizes the use of puzzle-like games as a means of promoting active, meaningful, and collaborative learning in educational contexts. For instance, through the teaching of EFL. It encourages problem solving, critical thinking and intrinsic motivation by setting playful challenges for students, and inviting them to apply existing knowledge as well as learn new information. One of the many benefits is enhanced retention of content, increasing engagement from the students while also promoting complex cognitive skills. These puzzles

can be customized with local themes, ideally referring to the crops, tools, or agricultural cycles, to contribute not only to the learning of languages in the students' productive environment but also to their cultural identity and appreciation. We can see how getting this attached to real life can better you connect to the instruction and how it is meaningful (Khorammakan et al., 2023).

Subsequently, the lapbook can be seen as an innovative creative didactic strategy that fosters active meaningful learning. The lapbook is a tactile and visual educational aid that enables learners to arrange, display and review information in a customized way using foldable components in the shape of mini-books, tabs or diagrams. Numerous facets of English find a place within the use of it. It blends language skills with hands-on tasks in a way that shares knowledge, fostering both comprehension and retention. It is especially beneficial to students in an international context such as holidays, where students can recount celebrations observed in various countries, linking language studies with cultural values and intercultural awareness. Hence it is a perfect material to raise creative expression and gives greater appreciation for diversity in the EFL classroom (Vejmělková, 2018).

Finally, here comes the Spin Wheel. This tool is gamified and interactive, allowing for randomized activities that challenge and engage your students. It could be a physical wheel or a digital wheel. Primarily, it is distinguished by extremely well-designed visuals. The wheel is separated into 6 differently colored sections, and each section offers a unique task. It is closely related to multimodal problems and flexibility as the different learning styles are used during the activity and it is a very flexible activity to be aligned with the class goal (Izati & Saputra, 2016). According to the above-mentioned authors, we need to highlight the so-called six challenges. (drawing a picture, making a collage, writing a riddle, singing a song, drawing a comic strip, acting it out). The process can be defined as follows:

1. Display the Wheel:

   Wheel is easily displayed with a definitive label marking each challenge. There are colors or symbols that make tasks identifiable at a glance. For example: for drawing, for singing.

2. Explain the Rules:

The teacher can follow with something like: Spin the wheel to choose your challenge! Each job forces you to see this text in a different way. Let me stress there is no such thing as wrong spins, they are all legal moves.

3. Model an Example:

4. The teacher spins the wheel and shows one challenge. For instance: sketch out a quick outline of the main idea of a text.

5. Student Choice:

Allow students to trade one spin result if they feel uncomfortable.

The spin wheel, as an interactive and gamified instrument, can be an interesting alternative to be adapted to enrich the experience. The tourists' experience to rural Andean sites in Ecuador such as indigenous communities, artisan markets or eco-tourism attractions is unmatchable. With local culture and environmental challenges embedded the wheel changes passive sightseeing into active cultural immersion. Older students may encounter more difficult tasks than those created here for children. For instance: interview a local artisan about materials or techniques used in a craft, identify three local crops on a farm, write or sketch up a traditional rite. This approach not only makes tourism more interesting but also benefits rural economies by having a deeper engagement with communities and increasing participation and creative learning.

CHAPTER III

3. METHODOLOGY

3.1. Approach

This study used qualitative research, which Creswell and Creswell (2018) described as an exploration and interpretation of the participants' perspectives on a social or human problem. Questions and procedures emerge through the research process, data is usually collected in the participant's environment, data analysis is built inductively from particulars to general themes, and the researcher interprets what the data means. Such an approach was especially relevant in this study in terms of a deeper understanding of socio-cultural and tourism phenomena through the eyes of the actors.

3.2. Investigation Modality

The current research was structured as two complementary modalities:

Based on the research conducted by Taylor et al. (2016) with qualitative research for education, it conducts studies where the researcher is inserted in the natural environment where phenomena occur. This allowed the creation of direct observations with participants. This is what field modality is. It is essential to seize the socioeconomic, cultural, and tourism reality of the parish in the original context itself, as it enables us to have a holistic view of local dynamics.

According to Ocaña-Fernández & Fuster-Guillén (2021), bibliographic research is the review of the existing literature regarding the subject matter of study. It permits the construction of a relevant theoretical-conceptual framework for the research, discussing alternatives of perspectives and approaches regarding the phenomena under examination. This research was complemented by bibliographic research, which contextualized findings and gives theoretical grounding to the study.

3.3. Type of Investigation

This research was descriptive, as defined by Brett (1988), as an attempt to define the properties, characteristics, and major elements of the tested phenomenon. In this way, a descriptive study allowed us to explain how the aspects have manifested in the parish. This

provided a semblance of the studied reality. This kind of research was appropriate due to define a certain situation by highlighting the more representative specificities and characteristics.

3.4. Data Collection Techniques and Instruments

In this section was presented different techniques and instruments to gather information. The first technique was an interview guide to gather key information on the socio-economic, cultural, and tourism activities existing in the parish. This helped with the first objective. In addition, interviews aimed at prominent community and sector figures in this space. These are formed by local authorities (e.g. representatives of the parish governments, community leaders, directors of cultural centers) and prominent community members (e.g. recognized artisans, tourism enterprise owners, cultural managers, and locals with significant historical area knowledge). Selections of these participants respond to their in-depth knowledge of local reality and that the information provided was deeply related to the socioeconomic, cultural, and tourism dynamics of the parish.

For the second and last objective, it was implemented a bibliographic review. It is necessary to make use of a bibliographic matrix to carry out the microcurricular resources that serve as the main physical outcome.

The procedure of the bibliographic review will have the following stages according to Torres-Carrion et al. (2018):

- The planning stage, in which it is identified the necessity for review. Also, where to investigate. (e.g. ERIC, Google Books, Google Scholar, ResearchGate, Science Direct, Scielo, Scopus, Wiley Online Library, and Web of Science).
- Development of a protocol. Here it is defined what will be considered and what will not. (e.g. Foreign Language Teaching, Critical Pedagogy, Complex Thinking, Complexity and Education).
- Carrying out the review. The sources are selected, it is discriminated the data and then reported. (e.g. the sample adapts means the non-probabilistic, intentional, and by convenience).
- Tabulation, analysis and interpretation of the data collected.

3.5. Population

The individuals chosen for this study have some significance in the community and sectors together. These are notable members of the Santa Fé de Galán parish who stand out due to knowledge, experience, or standing within the local social structure. Such participants were considered relevant and relevant sources of information regarding the socioeconomic, cultural, and tourism dynamics of the investigated area. When engaging in research, this practice allowed for private perspectives on the phenomena being studied which naturally adds to the depth and scope of analysis and conclusions in research.

3.6. Data Analysis Methods

For the analysis of the obtained data, triangulation was used, which is according to Thurmond (2001), the combination of two or more theories, data sources, methods or researchers in the study of a specific social phenomenon. This allowed the information obtained through the different techniques used (interview and bibliographic review) to be contrasted, which provided greater precision and depth in the analysis. Triangulation helped in strengthening the findings by confirming that the data collected from multiple sources point to the same conclusion or allows discrepancies to be defined and addressed.

Furthermore, categorization was also used as an analysis. Younas et al. (2022), states that categorization is a systematic process of ordering qualitative data into groups or classes on the basis of patterns, themes, or conceptual similarities. This process included a more detailed look into the data that has been gathered, identifying recurring concepts, themes, or patterns, and organizing this information into meaningful groupings. Categorization helped researchers to organize and interpret qualitative data, helping them find connections between the various parts of the phenomena they study. It was established that categorization is part of the analysis of interviews, literature and other sources and that. It was fundamental to the process organizing that information into coherent themes around this thesis topics socioeconomic conditions, cultural expressions, and tourism activities in the parish.

CHAPTER IV

4. RESULTS AND DISCUSSION

4.1. Results

Santa Fé de Galán is one of the most distant parishes in Guano. It is located 33 km away from the central area of Guano at 4090 meters above sea level. It is partly due to this that the parish has developed diversity in flora and fauna. As for the former, 73 species have been identified, which grow exclusively in this ecosystem, while the rest have a range of distribution that is not limited to the moorlands. Among the families that stand out the most are Asteraceae (45 species) and Orchidaceae (44 species), which have the largest number of endemic species. Concerning the fauna, 17 species were identified that alternate between birds and mammals, whose habitats are moorlands, rivers, and ravines (PDOT, 2024).

By analyzing this parish, it is possible to make the following statement. Regarding the key information related to the socioeconomic sphere, agricultural practices support immensely the livelihood of the residents, in addition to agro-industrial practices also to a lesser extent; the cultural aspect portrays various festivities such as *"la entrada de la Chamiza"* and "*el rodeo criollo*" that involve the sector members not only in the enjoyment of the celebration itself but also as a way to keep traditions alive together; and the tourist aspect, referring to the most outstanding landmarks of the parish for locals and foreign people.

Furthermore, the potential to use every aspect of education is grounded by authors such as Gasperini & Acker (2009), Vergara et al. (2021), and Tomasi et al. (2020), referring to particular research papers that bring valuable insights for this study. For this reason, the data collected can have importance to the students who see their out-the-class reality reflected in each lesson they go through every day. Considering all of this information, it was proposed micro curricular resources to enhance the teaching and learning process leading to the construction of cultural identity. These are a mystery box, which is a guessing game using objects inside of a box along with and yes/no questions; a puzzle, consisting of a mainly kinesthetic tool to identify by the senses and complete the absolute image; a lapbook, defined as a tool to organize information in completely different form presented as it usually is in textbooks; and the spinning wheel, a series of challenges depending on how

lucky the student is, they simulate to be in a TV program. All of these can be collaborative and it is perfectly adaptable according to the specific needs of each classroom.

Rooted Realities: Unveiling Hidden Essence

There are a few things to note about Santa Fé de Galán. This can be seen in the PDOT (2023-2027). First, it is a rural parish of Chimborazo province. It is bordered by the following areas: to the North with the Tungurahua province (Quero city), to the South with the Valparaíso, Ilapo, San José de Chazo, to the East with Santiago de Guanando parish and to the West with San Isidro parish (PDOT, 2024).

Figure 1

GADPR of Santa Fé de Galán

Note*: In this building the authorities work for the welfare of the community. Gobierno Parroquial de Santa Fé de Galán. (n.d.) *Centro Poblado.* From https://www.gadsantafedegalan.gob.ec/index.php/galerias/produccion/centro-poblado?i=img-0201

In the parish, there are two important climates: The Equatorial Highland, with the high presence of rain and lower temperatures because of the altitude. And the other one is the Equatorial Mesothermal Semi-Humid climate, common in inter-Andean regions. Most of the parish is in this climate, with temperatures averaging from 12°C to 20°C. The land is mountainous and hilly causing farming to be prevalent, yet at times difficult. Principal sources of water are rivers and subterranean caves (PDOT, 2024).
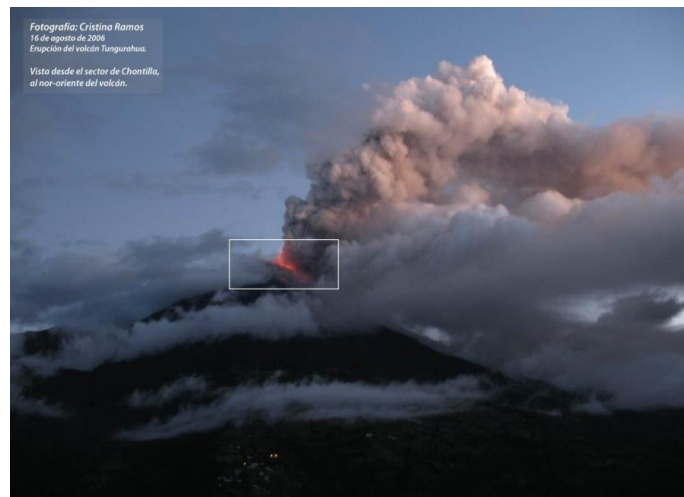
Santa Fé de Galán has a rich background. Based on Plan de Desarrollo y Ordenamiento Territorial (2024), it was proclaimed the formation of the parish in 1941 by, although it is known it has been inhabited long before. Previously, it was part of Santiago de Guanando, but thanks to outstanding personalities such as José Chávez, Manuel Manotoa,

Juan Cruz Cunalata, Severo Miranda, José Sánchez, Francisco Jarrín, Manuel Chicaiza, and Humberto Manotoa, the independence was possible among local farmers. The current population is approximately 1,471 people. However, numbers are fluid as people move to other places to work or study.

Tungurahua volcano, located in central Ecuador, underwent several eruptive periods from 1999 to 2016, which caused a great deal of ash fall in surrounding areas, such as the parish under study. This ongoing volcanic disturbance had a devastating effect upon agriculture: ash deposits impeded crops, poisoned the soil, and disarranged farming. Farmers affirmed that tephra emissions from Tungurahua were the greatest threat to agricultural productivity during eruptions (Eychenne et al., 2022).

Figure 2

Eruption of the Tungurahua volcano

Note: Incandescent blocks reaching heights of 500 m to 1 km were recognized at the top of the volcano. From Instituto Geofísico - EPN. (n.d.) *EVENTO ERUPTIVO DEL VOLCÁN TUNGURAHUA DEL 16 DE AGOSTO DE 2006*. Retrieved April 1, 2025, from https://www.igepn.edu.ec/servicios/tungurahua-aniversario-erupcion

In dealing with this problem, farmers in the sector adjusted by choosing crops that were better suited to resist volcanic ash and devising cultivation techniques that decreased their vulnerability. For example: onion supplanted corn as the predominant crop at high elevations of the region. If this had not been the case, farmers would have been deprived of an income even with the persistent turbulence of the volcano (Noa Ligot, 2022).

Following the official document known as PDOT, the parish is divided into three sectors:

- Cabecera Parroquial (Main Center) – This is the urban area where the local GADPR building is located. The current president is Mr. Héctor Ignacio Chávez Villarroel. There is also a football field and bleachers. Here are Central, North, and San Francisco Neighborhood.

- There are three important communities in the parish. They are San José de Sabañag, San Luis de Sabañag, and La Palestina Community. Transport is difficult, especially in the rainy season.

- And classified as small sectors, there are four. They are Los Andes and San Fernando Neighborhod. The remaining two sector are known as Saguazo La Union y Cahuaji Alto. Here is presented a particular case since these are in the process of territorial delimitation to define their belonging to the parishes of Ilapo and San Jose de Chazo respectively.

Agriculture

This is the country's most significant economic activity. Farmers cultivate green onions, potatoes, and broad beans. Furthermore, certain families also keep cattle and sheep, primarily for household use. Seasonal crops include corn, oats, barley, carrots, melloco, and ocas. However, they tend to be in little portions due to they decided to focus on their principal products. This will be detailed further below. There is also bovine, ovine, and porcine livestock production, with a daily production of approximately 10,625 liters of milk per day for local processing (PDOT, 2024).

Green onion

Green onion is one of the principal crops in the parish on at least 575.4 hectares of land. The crop is important to the financial basis of the parish, thanks to 80% of the crops being sold in the large markets in Riobamba, Quero, Ambato, and Pelileo. They only keep 20% for themselves. The growing of green onions is labor intensive and in recent years' agricultural land has been converted into pastures for livestock so there is less land for growing onions. Furthermore, the community has facilities for washing and packing of onions, but fluctuations in price prevent its steady operation, underscoring the need for institutional support (PDOT, 2024).

Figure 3

Crops of green onions

Note:. Photo of a crop belonging to a member of the central neighborhood. Own work.

Potatoes

Potato cultivation is also an important activity in the area of Santa Fe de Galán, 102.3 hectares are dedicated to this crop. Nearly all the farmers are using common seeds, and 83% of them cultivate traditionally. About 70% of the production is sold in cities such as Riobamba, Ambato, and Quero, while 20% is for self-consumption. They keep only 10% of them as seeds for replanting. Despite being of such significance, potato cropping has been made fallow for the purpose of pasture fields for the cattle which has reduced the overall production. Farmers are confronted with issues such as lack of land access and shifting agricultural priorities (PDOT, 2024).

Broad beans

These vegetables are grown on a limited scale in the parish and cover approximately 0.75 hectares. Unlike other crops, 80% is self-consumed since it is seen as a source of protein to be a part of the diet of local families. Only 15% is sold at markets (mostly in Riobamba) with 5% retained as seeds for replanting. The cultivation of broad beans is still an important component of the local diet, contributing to food security. But like other ancestral plants, growing it has been affected by changes in land use and market needs (PDOT, 2024).

Figure 4

Broad beans

Note: Photo of a crop belonging to a member of the north neighborhood. Own work.

Cattle livestock holds a major place in farming in the parish and totals 1969 head, comprising 1250 dairy cows, and 719 beef cattle. The most popular are mixed and creole, adapted to local conditions. Dairy cows are the dominant source of milk production, and they contribute to the economy. The production of meat is supported by beef cattle, which are smaller in number. Pasture farming is closely related to livestock farming, which provides most of the feed for the animals (PDOT, 2024).

The sector has about 550 pigs, most of them creole and mixed breeds. Pig farming is a side activity for the majority of families, bringing extra income. The production is oriented towards meat and breeding. Some are raised for eating and sold in the local market. Pig raising provides an important source of income for small producers because of its high returns (PDOT, 2024).

This one is less noticeable in the parish, and here it keeps some 120 sheep. These species are primarily reared for meat, locally consumed or sold to nearby markets. Sheep farming is somewhat affected by the cold, damp, harsh Andean climate on natural pastures. Though smaller in size than the cattle and pig industries, the sheep industry helps diversify livestock production in the region (PDOT, 2024).

The entire parish provides approximately 10,625 liters of milk each day, so the parish yields 8.5 liters per cow. Riobamba, Ambato, and Quero receive a large part of the

milk which is sold to dairies. Part of the output is dedicated to the production of fresh cheese, which is mainly marketed locally (PDOT, 2024).

Cultural manifestations

When it comes to cultural highlights in the parish, the main findings are as follows:

San Francisco de Asís Festival

The most important celebration in Santa Fé de Galán is held in honor of San Francisco de Asís, the parish's patron saint, on October 4th. The festival lasts three days and includes: a special mass, rodeos, bullfighting, fire rituals, and traditional dances. Locals and visitors gather to enjoy traditional dishes like "*caldo de gallina*", "*Papas con cuy*", and "*chicha de jora*". An interesting characteristic is its adjustment in timing is about what would happen if October 4 is a weekday. In such instances, the holiday is moved to the weekend. These celebrations usually start on Fridays (PDOT, 2024).

It is noteworthy that on Fridays *"La entrada de la chamiza"* takes place. This is a cultural event of great importance throughout the region. It consists of the collection, drying and burning of herbaceous or shrubby plants in the area. When the leaves are dry, it is tradition to make a special transfer to the place of burning. In addition to farming tools such as "*yuntas*", the people dress up their domestic animals with ornaments. This is done with the purpose that the jury chooses the best "*yunta*" and in the same way with the rest of the animals that participate. In general, these are: donkey, sheep, horses. Once the winner is chosen, the herbs are burned at night (PDOT, 2024).

Figure 5

Goat in disguise being part of "La chamiza"

The festivity is meant to strengthen the community's bond. The younger members play around the chamiza, jumping on top of it. Meanwhile, the adults sit around the bonfire and talk with the other people. They share memories, stories, and different drinks that provide body heat to protect them from the cold night (Instituto Nacional de Patrimonio Cultural, 2010).

A popular part of the festival is the *"torneo de lazo"* (lasso tournament) where talented riders compete to capture cattle with a rope, showcasing their abilities in riding. This is in what is known as the "rodeo criollo".

"Rodeo criollo"

This is a tradition in the Andean region, in the same way as the "*Chagras"*, which are skilled horseman who shows their skill with bulls. The practice is an act of identity, cultural resistance, and creativity that integrates traditional techniques and generational knowledge. Throughout the rodeo, the "*Chagras"* conduct a series of activities to gather, brand, and maneuver the cattle, showcasing their horsemanship skills and competence with the lasso. Furthermore, this becomes a community feast where music, traditional costumes, and indigenous customs reinforce the sense of identity of the local people (PDOT, 2024).

Baby Jesus Festivity

The feast of the baby Jesus is celebrated. During the Christmas season. The *"priostes"* are the children of the school. Two children are selected whose parents will be in charge of organizing the food for the people who participate with different forms of cultural expression such as dance groups, orchestras and soundtracks. These are formed by all levels of the school. It is a festival that promotes creativity not only in the presentation of dance numbers, but also in terms of costumes.

In the same season, the novenas take place. Which, as its name suggests, are held nine days before the aforementioned festival. Nine families are organized to be at the front each day. Each of them are known as devotees. The custom is to have a small procession in which all are invited to follow the prayer led by a prepared person. At the end refreshments are provided.

Parish Founding Festival

This celebration is held every year on January 21. This is due to the date of the foundation of the parish (1988). The GADPR organizes different performances to pay tribute to this historical act. In addition, each of the neighborhoods presents a group of dancers for the Joy Parade, a recognized intangible heritage, and the Civic Parade. This includes the school rhythm band. In addition, at the end of the parade, they gather in the central neighborhood. There, the parish queen, orchestras and the group of elderly individuals take center stage. They will perform a special act in front of everyone. It is a proposal of the government to better integrate this vulnerable group in the parish activities (PDOT, 2024).

Community practices

It has been identified two forms of organization for cooperation: the *"minga"* and *"cambiamanos"*. The former consists of bringing together people from nearby neighborhoods to work together. Due to the nature of the sector, the activities carried out tend to be agricultural, livestock-related, or simply for a major benefit of the population. The latter concept consists of selecting certain days of the week to help a neighbor. This is what is known as the *"cambiamanos"*. Characteristically, a certain number of volunteers are assigned to do the work. The next day, the people who have received help give it to another family. This may or may not be the same family that helped them in the first place. And so a cycle is completed in which everyone benefits because it improves production efficiency.

Figure 6

Residents of La Palestina neighborhood doing "cambiamanos"

Chicha de Jora

The signature dish here is a drink. The oldest and most representative drink is a traditional Andean beverage from the Andes region, "*chicha de jora"*. It is also somewhat difficult to prepare because you have to soak and sprout the corn, dry it, and grind it into flour. This flour is then combined with fermented pineapple juice, cane sugar and spices such as cloves and sweet pepper to get boiled and allowed to rest for eight days. The end product is a light, intoxicating drink sipped during regional celebrations. This traditional beverage continues to be a sign of cultural heritage, transmitted from generation to generation, despite contemporary influences that challenge the existence of their traditional drinks (PDOT, 2024).

Flag, Coat of Arms, and Anthem

Santa Fe de Galán has its official flag, coat of arms and anthem. Its coat of arms, adopted in 2012, is a baroque-style shield topped by a cornucopia spilling out a bounty of agricultural goods, representing the parish's abundant farming history. The flag is a symbol of community strength and pride. The anthem, though not widely known, serves as a tribute to the resilience and hard work of its people. They see these symbols as vital to preserve the parish's historical identity and to create a feeling of connection for the parish (PDOT, 2024).
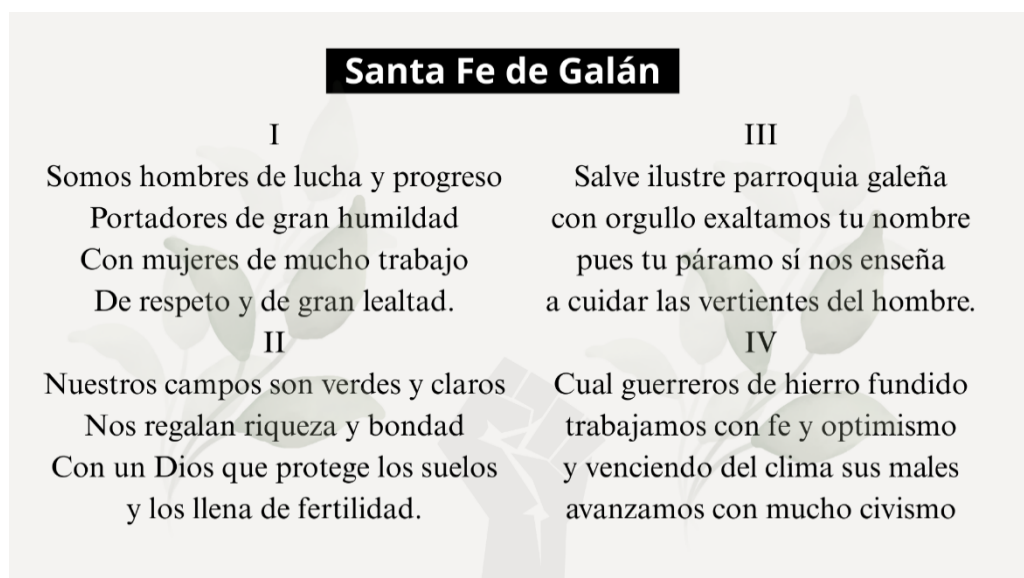
Figure 7

Patriotic Symbols

The flag of the parish consists of three horizontal stripes of yellow, white and green. The yellow stripe is twice the width of the other two stripes.

- Yellow: Connotes, light, illumination, dissemination and generalization, comprehensiveness, intellect, high values, divinity, ripe grain. This color is represented by the richness of our parish.
- White: Connotes, Innocence, Purity, Perfection, Righteousness, Spectral, Ghostly, cold, emptiness. This color represents the peace that reigns in the daily and commercial relations of our inhabitants.
- Green: Connotes, vegetation, fertility, sympathy, adaptation, hope, youth, freshness, this color represents the security of our people and symbolizes the fertile land.

Regarding the coat of arms, the main characteristics are as follow: Shield of Polish form (bull skin). Coat of arms of a single field in which a cornucopia is represented oriented to the right, pouring generously the agricultural products of Santa Fé de Galán (PDOT, 2024). As supports, it has a set of gold cords with tassels. The part of the motto contains the complete name of the Parish and the date of its foundation.

Figure 8

Anthem of the parish

Santa Fe de Galán

I
Somos hombres de lucha y progreso
Portadores de gran humildad
Con mujeres de mucho trabajo
De respeto y de gran lealtad.

II
Nuestros campos son verdes y claros
Nos regalan riqueza y bondad
Con un Dios que protege los suelos
y los llena de fertilidad.

III
Salve ilustre parroquia galeña
con orgullo exaltamos tu nombre
pues tu páramo sí nos enseña
a cuidar las vertientes del hombre.

IV
Cual guerreros de hierro fundido
trabajamos con fe y optimismo
y venciendo del clima sus males
avanzamos con mucho civismo

This reflects pride in a hardworking, humble, and united community. It emphasizes the fertility of the land protected by God, which produces goodness and rich resources. The lyrics are a celebration of rural life, its resilience (the "warriors of cast iron") and fight for progress in the face of adversity (such as the harsh weather). The anthem also gives thanks for the parish's role in showing people how to look after natural resources, like water sources. All in all, it presents a profound sense of both belonging, faith and commitment towards the common development, representing the values of a small yet determined community in the rural countryside of Ecuador (PDOT, 2024).

Treasures of Santa Fé de Galán

The main tourist places that attract people from the parish and out of it are as follow:

Huillis Waterfall

Huillis Waterfall is located in the La Palestina neighborhood, with an altitude of about 100 meters. There are interesting streams that trickle down the rocks. To get there, visitors must hike about an hour through a natural path nestled between high mountains. Along the way, visitors can glimpse two very old trees: the "*Quishuar*" and the "*Pumamaqui*", which are over 200 and 300 years old, respectively." This is a great place for those who love hiking and photography. It is a quiet place with pure air and good for resting and feeling close to nature (PDOT, 2024).

Figure 9

Huillis natural waterfall

Source: GAD Municipal Guano. (2021, Mayo 14). *CASCADA WILLIS UN MÁGICO ATRACTIVO EN SANTA FE DE GALÁN. En la parroquia no se practica el turismo, aunque en.* [Photograph]. Facebook. https://www.facebook.com/share/p/1FLrmhVegp/

Natural Viewpoint of Barrio Centro

This natural landmark is located at 4,090 meters above sea level and at a distance of no more than 2 km from the central neighborhood. It gives a wonderful view of the region, green fields and farms are to be seen. The highlight is the full panorama of the Tungurahua volcano, which is spectacular, especially on days when the sky is clear. The trail up to the viewpoint is thick with vegetation such as ferns, grass, "*sigse*", and "*romerillo*" which you can relax in. This makes the location ideal for people who love to get inspired by nature, travel and photography (PDOT, 2024).

Iglesia San Francisco de Asís

The church of San Francisco de Asís is located in the central neighborhood of Santa Fé de Galán and is a religious center of the greatest relevance and cultural interest. Built 31 years ago, it is a structure made of wood, blocks, and cement. Inside, it contains the image of San Francisco, the parish's patron, as well as statues of la Virgen Dolorosa and angels. Masses are held every Sunday as well as days of festivals, particularly October 4, parish residents' official celebration of the saint. The church has significant cultural and spiritual value but is now in a state of disrepair as a result of neglect (PDOT, 2024).

Figure 10

Church of San Francisco de Asís

Note: It is a very crowded place due to the significant presence of religious people. Gobierno Parroquial de Santa Fé de Galán. (n.d.) *GALERÍA: Historia, Tradición y Cultura*. From https://gadsantafedegalan.gob.ec/

All in all, the parish has plenty of diversity regarding cultural expressions, such as "***la entrada de la chamiza***", baby Jesus festivity, "***el rodeo criollo***" and others. Similarly, it

presents transcendental importance of agriculture practices and the locals have special preference for those plants who has resistance to the climate of the zone, green onion, potato and broad beans just to mention a few. And, it has been located three landmarks in all the region, Huillis waterfall, natural viewpoint of Barrio Centro, and the church of San Francisco de Asís. This encapsulates the essence of what Santa Fé de Galán represents throughout their history. It is part of where they come from, the challenges they had to face, and what they expect for the future. Always as a community.

Linking Local Culture to Classroom Learning: Academic Relevance

The gathered data presented previously is significant for this part. Key aspects of the parish such as agriculture, agroindustry, local festivities, and landmarks have potential to be integrated into the teaching and learning process. Mainly because the curriculum is flexible and it is advisable to adapt it to the reality of each place of living.

Agriculture is part of almost every person in the parish. It represents more than just a way of surviving in economic fields. As explained by Gasperini & Acker (2009), it is a living form where traditions and community practices are intertwined. The connection between people and the earth is portrayed in this. It represents more than just cultivating plants, it exposes the balance of human labor and nature. Furthermore, the author mentions that as long as the bond between the two main subjects remains well-balanced, the people will make sure to preserve the knowledge for the next generation. Since the adults usually involve the children from a very early age.

In this sense, it is seen adequate the usage of active methodologies such as CBL and Vivential Learning in the classroom. They are important due to they help to connect students' language learning with their own reality. Particularly when referring to elements of parish life such as the cultivation of green onions, potatoes, broad beans, and livestock. CBL focuses on adapting the teaching process to real situations of the immediate environment, which allows using local agricultural work as an integrating axis of communicative activities in English. For example, after the Tungurahua eruption, green onions became a symbol of economic resilience in the parish. This collective experience can be integrated through Vivential Learning, which, as stated by Vergara et al. (2021), favors meaningful learning from real and emotionally charged experiences. By reflecting in English on how this catastrophe affected their agricultural practices and how they reinvented themselves, students not only develop language skills but also rebuild their cultural identity from resilience.

Respecting cultural expressions found in the parish that were included in the previous section, it is also notable they have enormous potential through the teaching and learning process. Festivities such as Baby Jesus, San Francisco de Asís, and Parish Founding festival. And of course, "*la entrada de la chamiza*" and *"el rodeo criollo"* depict cultural knowldege.

According to Elias-Varotsis (2006), these events are taken place where interaction among the community members is highly promoted. It offers unique opportunities to the students to practice what they know and transmit it in another language. They do not have to be limited to a historical perspective, but also involve anecdotes and experiences they have had with respect to those festivities that are celebrated annually. Engaging foreigners in local celebrations and practicing traditional performances in the local community can help students to build a communicative English grounded in interaction. In this way, the classroom is stretched to the cultural context, so that learners can learn language while learning to value, practice, and symbolize their identity.

Figure 11

A family during "La chamiza"

Note:. Domestic animals are part of the family. Santa Fe de Galán [@santa_fe_de_galan]. (2023, November 17). ☎*Barrio San Francisco rinde homenaje a San Francisco de Asís*. [Photograph]. Instagram. https://www.instagram.com/p/CzxKXOgrxjf/?utm_source=ig_web_copy_link&igsh=MzRlODBiNWFlZA==

To consider the tourist potential, Tomasi et al. (2020) contemplate the idea that involving this aspect into a class can be social and cultural advantages. It is hard to think of a better opportunity for students to practice their language than doing it with foreigners. This interaction can lead to cultural exchange, therefore, it will become in a more interesting place for many tourists more. The phenomenon presented is capable of open students to different realities and accept them without forgetting their own. A better perception to diversity and global perspectives will attract more tourists that will also promote local entrepreneurs in the region.

Understanding that their reality is a transcendental part of the experience of human beings regardless of their stage of life, it can be said that involving Experiential Learning will help to improve life. Especially focusing on aspects such as the Huillis waterfall and the traditional religious places. Based on Kolb's theory, this model highlights learning through concrete experience, reflection, and application. This process of exposure –reflection– conceptualization– application not only helps improve their linguistic output but also further stokes an emotional bond to the territory. In the process, they acquire the ability to interpret and portray their community to outsiders, acquiring language skills and pride in their culture. Experiential Learning thus transforms tourism as an educational resource for the expression of intercultural competence and for the assertion of local identity in a global language.

The reality may be deeper than one thinks. Being aware that students' lives go beyond the classroom and making it part of their academic reality is important for meaningful learning. Things like taking advantage of those iconic places that the subjects grew up with, the holidays that they are part of and whose family has done the same for years, growing activities that they do with their family to be able to do this effectively. All of this supported by researchers makes the information gathered even more valuable.

Bridging Language and Culture: Developing Didactic Resources

The parish of Santa Fé de Galán is a place with a wide cultural heritage and unique characteristics. To address the educational needs of its students, the use of various didactic tools is proposed to foster the learning of English in a meaningful and contextualized way.

One tool is called the Mystery Box which is an interactive to start a lesson or unit. It involves putting an object or image in a box, and students formulate yes/no questions to find out what is in the box. It motivates students and helps them to recall what they already know when they learn something new. This device is based on Constructivist Theory as it invites active learning and language using in social interaction. In rural settings, it serves to generate the excitement around things such as common animals that are already part of the students' surroundings, and provides them with more reasons to wield English in authentic situations.

The Tourist Destination Puzzle is a hands-on learning resource that teaches students to identify, name, and classify landmarks by sight and touch. The students are provided with puzzle pieces, each a part of a picture and the name that represents it, to be correctly matched with its accompanying puzzle piece to complete a picture of the landmark. According to Vela (2019), this tool is aligned with the VAK learning styles theory because it is particularly suitable for auditory learners to engage in conversational interaction and kinesthetic learners to use their senses to navigate embedded clues offered by the box.

A Lapbook is a fun and creative folder project in which students graphically organize and display the knowledge they have acquired on a topic. Inside, students can feature mini-books, flaps, drawings, and vocabulary sections to learn more about a topic like fauna, traditional food, holidays, etc. The activity encourages reflection, summarizing, and content crossover, and puts learners in control of the work they do. Lapbooks are aligned with Experiential Learning Theory (Kolb, 1984) as Experiential Learning theory reflects that learning is an active process of learning through experiencing or doing something, followed by reflecting on and reviewing the experience. They provide low-cost resources to make the material stick through creativity and practical jobs. They also encourage family involvement as children frequently bring them home and explain the lapbooks to their parents.

The Spin Wheel is an absorbing and interactive way to encourage learning. It involves spinning a wheel with colored segments to perform one of six suit tasks provided. Students may spin it and do the task that it lands on. This tool is suitable to learner-centered multimodal learning, as Izati and Saputra (2016) describe within the functionality of the Spin Wheel's six "challenges". They allow exploring content in different ways: drawing, collage, riddle, song, comic strip, and act it out. From a VAK perspective, this work would appear to be appropriate: visual learners benefit from images and colours, auditory ones use songs and instructions they can hear, and kinesthetic alumni employ movement and things they can do. The Spin Wheel provides higher creative freedom and task variety, which is accurate to the integration of cultural elements, such as local legends, traditions, tourist attractions, etc. Such can even be true outside of the classroom. For instance, older learners could work through more advanced, real-world tasks, like interviewing artisans or visiting nearby farms.

These didactic tools will be a way forward in the process of students learning English as a foreign language in the parish from an irrelevant distant chore to meaningful and powerful competencies all of them need. Incorporating cultural elements of the local tradition within the curriculum cultivates an inclusive educational environment as it recognizes and appreciates the identity of the students and empowers them to connect to language learning.

4.2. Discussion

The purpose of this study was to explore how the socioeconomic, cultural, and tourist aspects of Santa Fé de Galán parish can be used as pillars to assist learners in the teaching and learning process of English and developing cultural identity. It is therefore suggested that local customs, farm activities, and important landmarks can provide meaningful learning opportunities in the local context. This allows the possibilities of rural living realities being not only content but also motivators for student participation.

The cultural richness portrayed in the Parish of Santa Fé de Galán stands out even in its own cantonal territory. Nonetheless, despite its strong historical and geographical connections with other communities of the region, the parish possesses traditional elements that make it unique. That is the case of the following ones: *"la entrada de la chamiza",* an ancient practice associated with religious festivities, and the *"cambiamanos"*, a community dynamic related to the mutual help of labor agents. These strengthen the sense of reciprocity

and identity of its members. These practices have commonalities with those found in other Andean localities, but take on a specific shape in the sector, responding to its history, agricultural conditions, and social organization. These also represent not only theoretical inheritance but also a valuable pedagogical possibility. As Sharan (2014) mentions students' meaningful learning can be promoted while their identity is strengthened in the teaching and learning process. This is regarding the inner educational praxis advocated by the rural and cultural surroundings.

This relationship between tradition and education is further strengthened when we consider the ways in which pedagogy can incorporate them. When teaching the English language, it is not just about phonetics but cultural perspectives too. As claimed by Wang et al. (2021) in the theoretical framework of their study, the rural context has an important cultural load in it that, being taken into consideration as a didactic resource, enables innovative educational practices. In this sense, methodologies such as Project-Based Learning become more relevant in this context because, in them, English is not just a linguistic ability, but a means for students to express their local culture and use the English language as a way to cling to their identity. In this, they have included traditions like *"chamiza"* and social customs like *"cambiamanos"*. Not only does this reading echo the current pedagogical suggestions that bet on interculturality, but it also meets for the life of local voices in educational processes.

In the countryside, agriculture is the backbone of the local economy and culture. For most families, farming provides not just food and income but also the means to sustain community traditions. As indicated by Daugstad et al. (2006), agriculture is not just production, it maintains the cultural heritage and practices that have been transferred through generations in the form of knowledge and tools. For many, the small farms and traditional ways of working the land had been integral to their identity. These villages form close links with their environment, and by farming the land is kept in an active state, providing for both economic as well as cultural sustainability. So, agriculture is not just a means of getting by, but a way of maintaining a foothold in the history of the place where people live.

Outside of agriculture, additional experiential resources such as the Mystery Box resonate with the social and cultural experiences students bring to the classroom, transforming what is already known into a learning task.

The close link between agriculture and culture provides a rich context for the use of authentic learning techniques. CBL, for instance, also encourages this instinct by basing learning on everyday experiences. This can bridge that gap between the articles you read and the life you lead. An excellent example of this is the Mystery Box. In this challenge, students use their senses to guess what is in a closed box, prompting them to describe an object, make a prediction, and work as part of a team.

Authors like Crisóstomo (2021) emphasize the power of the Mystery Box to stimulate imagination, which subsequently will make students curious and interested. By giving learners something to solve, this mechanism drives learners to delve deeper into the topic, inviting meaningful inquiry, and action engaging the classroom. This way it is no longer passive learning. It is also underpinned by Vygotsky's Social Constructivism Theory which posits that the students learn best when they interact with each other and share experiences. The Mystery Box encourages learners to talk, listen, and work together in English with language that is relevant to them, for example talking about local crops or traditional farm tools. It does so not only by promoting language development but also by facilitating better integration between academic subject matter and the students' cultural world.

One unique aspect of the parish is the eruption of the Tungurahua volcano. This event had tremendous repercussions among the inhabitants of the nearby localities, particularly Santa Fé de Galán, for being the closest to the area of the natural disaster. According to Arteaga López (2016), at first, there was a feeling of fear among the population because the eruption generated hazards such as pyroclastic flows, lahars, and ash fall. Gradually though, this fear turned into a sort of emotional fatigue, where worrying about dying just simply became something that you did on a regular basis. This follows up with the Transformative learning theory (John, 2016). Connecting this historical event to the four language domains of reading, writing, speaking, and listening provides students with an authentic language learning experience.

Scholars such as Elias-Varotsis, (2006) also argue that festivals and cultural parties have proved beneficial in encouraging community involvement and act as a vehicle for collaborative learning. Such events can also lead to educational activities such as ethnographic research that involves local people themselves in the study and documentation

of changes in their customs, daily life, and cultural traditions. Discussing these findings with others during a lapbook activity with classmates should increase collective knowledge and enhance their cultural identity. This process also provides for cultural maintenance and enables students to be proud of their aesthetic roots and value meaningful communicative purposes in doing so.

The tourism-related aspect is closely connected with community events that support cultural persistence and visibility of local identity. Tourism can be seen as a lever for the preservation of cultural identity in rural settlements. As Richards (2019) suggests, when tourists express interest in local traditions, crafts, and languages, it provokes residents to maintain these practices on their own and daily basis. Authenticity has long been a characteristic of cultural tourism, where tourists often prefer to obtain deeper experiences that link to the true character of a place. This sense of value not only breeds pride within the community but also drives them to both protect and share their heritage. So education offers the younger generation the opportunity to know the values of their culture and to know also how to present that in manners that make it attractive and make it informative of those that come into conflict with, who do not have the same values as they have.

The church of San Francisco de Asís is the main tourist attraction of the parish, as religious faith is strong in the zone. It is a hot spot for tourists and locals, who consider it a place of faith and community. According to Pattee (1940), the presence of religious organizations and their participation such as Catholic Action, demonstrated religion played an active part in everyday life. It helped in building a sense of shared identity and nurturing common values. Religion has permeated all aspects of life: social, cultural, and religious. It influences daily habits and is a significant factor in how individuals structure their existence and relate to others in society.

On a broader level, learning a language is intertwined with cultural identity. When learners feel associated with the cultural milieu of the target language they become more motivated and more engaged. For instance, Norton (2001) proposed the concept of "imagined communities" to describe how language learners can imagine themselves belonging to a community of target language speakers, potentially increasing their investment in the learning process. When language is tied to identity, learners are not simply acquiring vocabulary and grammar, but exploring new parts of themselves. Incorporating

culture in language teaching can benefit students to construct their own identity and a sense of belonging so that the language is learned more intentionally and effectively.

The results of this study show the potential of active methodologies in rural education, particularly when linked with the local context. While in the national curriculum, active and intercultural learning is already emphasized, this study provides ample evidence that these notions would become more authentic if integrated into local practices. For instance, cultural traditions such as the "chamiza" and "rodeo criollo" could be a starting point for learning the language and student motivation. These culturally specific activities not only mirror the community's identity but also offer authentic material for English class use. This study also contributes to the discussion on the ways to make national educational policies more relevant to the particularities and needs of local communities. This is by highlighting how rural culture could be used to enhance the teaching and learning of foreign languages.

CAPÍTULO V

5. CONCLUSIONS AND RECOMMENDATIONS

5.1. Conclusions

The findings show that agriculture, especially the cultivation of green onions and potatoes, is the main economic activity in Santa Fé de Galán. Cultural heritage is evident in local festivals like the "entrada de la chamiza" and the "rodeo criollo." In terms of tourism, key sites such as the Church of San Francisco de Asís, the Huillis waterfall, and the La Palestina viewpoint are important. These sites not only strengthen community identity but also provide valuable contexts for teaching English, allowing students to connect their learning with meaningful aspects of their environment.

The aforementioned aspects at the local level can be integrated into the school environment, acting as a bridge between the lives of the students and formal education. So many opportunities for meaningful language learning in their relevance, and authenticity. So, the information gathered is not only informative in theory, but it is transferable in practice. This way provides educators with tools to design lessons that bring the real world into students' lives.

The design of microcurricular resources that include cultural elements shows strong potential to support the development of students' cultural identity. Theoretical examples such as the Mystery Box and the Tourist Destination Puzzle illustrate how local agricultural topics can be introduced in a dynamic way. Likewise, the Lapbook offers a meaningful format to explore community traditions, like the celebration of San Francisco de Asís. The Spin Wheel can also be adapted to include tourist places such as the Huillis waterfall and La Palestina viewpoint. These resource models suggest that combining language learning with cultural content may encourage deeper engagement with English while promoting pride in students' heritage.

5.2. Recommendations

Once prominent factors were identified, such as the main socio-economic, cultural and field elements of the parish, they could be compared to such factors in adjacent rural areas in further research. A cross-learning exercise could be facilitated by revealing similarities and differences. This would also provide students an opportunity to know more about their own community as well as learn about other. This would allow them for more depth. In the process, they not only practiced the English language, but also learned special information that local inhabitants can tell firsthand.

As the acquired data indicate strong academic potential of the studied set, it would naturally be hoped to utilize this potential in the classroom. There could even be expand research on how teaching and learning practices in schools can change the local culture as a learning resource. So for example, they can compare how students respond to lessons featuring common traditions or familiar places and see how that correspondence matches up with more traditional instruction. This could be used to see how context-based learning can influence motivation and performance.

A further option might be the integration of the didactic material produced with active learning approaches supporting such material. This includes other resources such as the Mystery Box, Lapbook, and Spin Wheel, which can be integrated into practices such as Project-Based Learning or Cooperative Learning. A future investigation may focus on enhancing a child's language skills and acculturation simultaneously. Aligning resources with these active strategies can help educators support students not just to learn, also to be active participants in learning.

BIBLIOGRAPHY

Alkhudiry, R. (2022). The contribution of Vygotsky's sociocultural theory in mediating L2 Knowledge Co-Construction. *Theory and Practice in Language Studies*, *12*(10), 2117–2123. https://doi.org/10.17507/tpls.1210.19

Arteaga López, J. A. (2016). Análisis de la percepción comunitaria sobre la seguridad alimentaria ante la amenaza del volcán Tungurahua. Caso de estudio: Chacauco, Cotaló, Pillate y San Juan de la parroquia de Cotaló [MA Thesis, Universidad Andina Simón Bolívar, Sede Ecuador]. In Handle.net. https://doi.org/T-2003

Ausubel, D. P. (1963). *The Psychology of Meaningful Verbal Learning* [Google Books]. W.B. Saunders Company. https://archive.org/details/psychologyofmean0000davi/page/252/mode/2up?q=MEANINGFUL&view=theater

Bell, R. L., Maeng, J. L., & Binns, I. C. (2013). Learning in context: Technology integration in a teacher preparation program informed by situated learning theory. *Journal of Research in Science Teaching*, *50*(3), 348–379. https://doi.org/10.1002/tea.21075

Bennett, J., Lubben, F., & Hogarth, S. (2007). Bringing science to life: A synthesis of the research evidence on the effects of context-based and STS approaches to science teaching. *Science Education*, *91*(3), 347–370. https://doi.org/10.1002/sce.20186

Brett, P. (1998). Using Multimedia: A descriptive investigation of incidental language learning. *Computer Assisted Language Learning, 11*(2), 179–200. https://doi.org/10.1076/call.11.2.179.5684

Bryman, A. (2016). *Social Research Methods (*5th ed.). London: Oxford University Press.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters. https://spada.uns.ac.id/pluginfile.php/253332/mod_resource/content/1/ICC%20Byram.pdf

Cáneppa Muñoz, C. I., Dahik Solís, C. E., & Feijóo Rojas, K. J. (2018). The history of English language teaching in Ecuador. *Revista Pertinencia Académica*, *7*(2588–1019), 39–51. https://revistas.utb.edu.ec/index.php/rpa/article/view/2442

Celikates, R., & Flynn, J. (2023, December 12). *Critical Theory (Frankfurt School)*. The Stanford Encyclopedia of Philosophy. https://plato.stanford.edu/archives/win2023/entries/critical-theory/

Cifuentes-Rojas, M. T., Contreras-Jordán, R. M., & Beltrán-Moreno , M. E. (2019). The Development of the English Language Teaching in the High Schools of Ecuador during the last two decades. *Polo Del Conocimiento: Revista Científico - Profesional*, *4*(10), 89–98. https://dialnet.unirioja.es/descarga/articulo/7164384.pdf

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black Feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *Chicago Unbound*, *1989*(1), 8. https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8/

Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, quantitative, and mixed methods approaches* (5th ed.) [Universitas Sebelas Maret]. Sage publications. http://www.revistacomunicacion.org/pdf/n3/resenas/research_design_qualitative_q uantitative_and_mixed_methods_approaches.pdf

Crisóstomo Gálvez, R. (2021). The Mystery Box: narrativa matrioska e hipermediática en J.J. Abrams. Tripodos, (31), 159–170. Retrieved from https://tripodos.com/index.php/Facultat_Comunicacio_Blanquerna/article/view/44

Cummins, J. (2000). *Language, Power and Pedagogy: Bilingual Children in the Crossfire.* http://www.catesoljournal.org/wp-content/uploads/2014/07/CJ13_reviews.pdf

Dunn, R., & Dunn, K. (1992). *Teaching students through their individual learning styles: A practical approach.* Allyn and Bacon. https://archive.org/details/teachingelementa0000dunn Elias-Varotsis, S. (2006). Festivals and events — (Re)interpreting cultural identity. *Tourism Review*, *61*(2), 24–29. https://doi.org/10.1108/eb058472

Gilbert, J. K. (2006). On the Nature of "Context" in Chemical Education. *International Journal of Science Education*, *28*(9), 957–976. https://doi.org/10.1080/09500690600702470

Fernández-Agüero, M., & Chancay-Cedeño, C. (2018). Interculturality in the language class – Teachers' intercultural practices in Ecuador. *RELC Journal*, *50*(1), 164–178. https://doi.org/10.1177/0033688218755847

Fleming, N., & Baume, D. (2006). Learning Styles Again: VARKing up the Right Tree! Educational Developments, 7, 4-7. https://www.vark-learn.com/wp-content/uploads/2014/08/Educational-Developments.pdf

García, S. B., & Dominguez, L. (1997). Cultural contexts that influence learning and academic performance. *Child and Adolescent Psychiatric Clinics of North America*, *6*(3), 621–655. https://doi.org/10.1016/s1056-4993(18)30298-0

Gasperini, L., & Acker, D. (2009). THE ROLE OF EDUCATION, TRAINING AND CAPACITY DEVELOPMENT IN POVERTY REDUCTION AND FOOD SECURITY . In FAO (pp. 64–65). https://www.fao.org/4/i0760e/i0760e.pdf

Gauin Morocho, B. J. (2024). *Percepciones sobre la importancia del idioma kichwa en los estudiantes de básica superior de la "unidad educativa bilingüe Ñucanchik Yachay.* [Thesis, Universidad Nacional de Chimborazo]. http://dspace.unach.edu.ec/handle/51000/12997

Giroux, H. A. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning*. Bergin & Garvey. https://archive.org/details/teachersasintell0000giro/page/n7/mode/2up

Guaman Jaya, L. M. (2022). *The English Sociocultural Influence on Teaching-Learning English as a Foreign Language, the case of Décimo Año de Educación General Básica "A" at Unidad Educativa Camilo Gallegos Toledo in Riobamba city, Chimborazo Province, in the academic period September 2021- February 2022* [Thesis, Universidad Nacional de Chimborazo]. http://dspace.unach.edu.ec/handle/51000/8864

Guevara-Peñaranda, N. S., Zambrano Pachay, J. F., & Fabre Mérchan, P. G. (2024). ELF Curriculum in Ecuador: The Achievement of Communicative Competences in Learners Graduated from Ecuadorian Public Schools in Milagro. *Ciencia Latina Revista Científica Multidisciplinar*, *8*(2), 6942–6954. https://doi.org/10.37811/cl_rcm.v8i2.11100

Instituto Nacional de Patrimonio Cultural. (2010). Glosario de patrimonio cultural inmaterial. https://issuu.com/inpc/docs/glosariopatrimonioinmaterial

Izati, N., & Saputra, B. (2016). MAKING VOCABULARY WHEEL GAME FOR JUNIOR HIGH SCHOOL STUDENTS. *INOVISH JOURNAL*, *1*(1), 46–46. https://doi.org/10.35314/inovish.v1i2.83

Jackson, T. O., & Boutte, G. S. (2018). Exploring Culturally Relevant/Responsive Pedagogy as praxis in teacher Education. *The New Educator*, *14*(2), 87–90. https://doi.org/10.1080/1547688x.2018.1426320

John, V. M. (2016). Transformative learning challenges in a context of trauma and fear: An educator's story. Australian Journal of Adult Learning, 56(2), [268]-288. https://search.informit.org/doi/10.3316/informit.198234625441587

Joseph, J. (2003). *Language and identity: National, ethnic, religious* (1st edition). Palgrave Macmillan. https://www.google.com.ec/books/edition/Language_and_Identity/El0YDAAAQB AJ?hl=en&gbpv=1&pg=PA1&printsec=frontcover

King, D. (2014). Context-Based Science: A Survey of Teachers' Views of the Benefits and Challenges. *International Journal of Science Education*, 36(5), 884-896.

Khorammakan, R., Omid, A., Mirmohammadsadeghi, M., & Ghadami, A. (2023). Puzzle game-based learning: a new approach to promote learning of principles of coronary artery bypass graft surgery. *BMC Medical Education*, *23*(1). https://doi.org/10.1186/s12909-023-04156-w

Ladson-Billings, G. (1994). What We Can Learn from Multicultural Education Research. *Educational Leadership*, *51*(8), 22–26. https://www.ascd.org/el/articles/what-we-can-learn-from-multicultural-education-research

Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge University Press. https://doi.org/10.1017/CBO9780511815355

Lantolf, J., & Thorne, S. L. (2006). *Sociocultural Theory and the genesis of second language development*. Oxford University Press, USA. https://www.researchgate.net/publication/237201246_Lantolf_J_Thorne_S_L_2007 _Sociocultural_Theory_and_Second_Language_Learning_In_B_van_Patten_J_Wil liams_eds_Theories_in_Second_Language_Acquisition_pp_201- 224_Mahwah_NJ_Lawrence_Erlbaum

McLaren, P. (1999). Research news and Comment: A Pedagogy of Possibility: Reflecting Upon Paulo Freire's Politics of Education. *Educational Researcher, 28*(2), 49–56. doi:10.3102/0013189x028002049

Mignolo, W. D. (2011). *The darker side of Western modernity: Global futures, decolonial options*. Duke University Press Books. https://archive.org/details/darkersideofwest0000mign/page/n7/mode/2up

Mooney, M., & Nolan, L. (2005). A critique of Freire's perspective on critical social theory in nursing education. *Nurse Education Today*, *26*(3), 240–244. https://doi.org/10.1016/j.nedt.2005.10.004

Norton, B. (2001). Non-participation, imagined communities and the language classroom. In Learner Contributions to Language Learning. New Directions in Research. Pearson Education Limited.

Novak, J. D. (2010). *Learning, creating, and using knowledge: Concept maps as facilitative tools in schools and corporations*. Routledge. https://doi.org/10.4324/9780203862001

Ocaña-Fernández, Y., & Fuster-Guillén, D. (2021). The bibliographical review as a research methodology. Revista Tempos E Espaços Em Educação, 14(33). https://doi.org/10.20952/revtee.v14i33.15614

Pattee, R. F. (1940). The Rôle of Catholic Culture in Ecuador. The Catholic Historical Review, 25(4), 434–458. http://www.jstor.org/stable/25013849

Pennycook, A. (2002). English and the discourses of colonialism. In *Routledge eBooks*. https://doi.org/10.4324/9780203006344

Phillipson, R. (2012). Linguistic imperialism. *The Encyclopedia of Applied Linguistics*. https://doi.org/10.1002/9781405198431.wbeal0718

Pozo Salazar , M. E., & Vigo Varas , M. A. (2020). *APRENDIZAJE VIVENCIAL Y EXPRESIÓN ORAL EN INGLÉS DE LOS ESTUDIANTES DEL 4TO GRADO DE SECUNDARIA EN LA I.E.P.C. "BERESHIT", CHIMBOTE, 2019.* (pp. 20–22) [Undergrate Thesis]. https://hdl.handle.net/20.500.14278/3618

Richards, G. (2019). Tourism development trajectories: From culture to creativity? Encontros Científicos - Tourism & Management Studies, 6, 9–15. https://www.tmstudies.net/index.php/ectms/article/view/131

Said, E. (1978). *Orientalism.* Pantheon Books. https://monoskop.org/images/4/4e/Said_Edward_Orientalism_1979.pdf

Sandoval-Rivera, J. C. A. (2019). Environmental education and indigenous knowledge: Towards the connection of local wisdom with international agendas in the framework of the Sustainable Development Goals (SDGs). *Diaspora Indigenous and Minority Education*, *14*(1), 14–24. https://doi.org/10.1080/15595692.2019.1652588

Sharan, Y. (2014). Meaningful learning in the cooperative classroom. Education 3-13, 43(1), 83–94. https://doi.org/10.1080/03004279.2015.961723

Scheidel, T. M., & Crowell, L. (1964). Idea development in small discussion groups. Quarterly Journal of Speech, 50(2), 140–145. https://doi.org/10.1080/00335636409382654

Shabani, K., Khatib, M., & Ebadi, S. (2010). Vygotsky's Zone of Proximal Development: instructional implications and teachers' professional development. *English Language Teaching*, *3*(4). https://doi.org/10.5539/elt.v3n4p237

Simpson, P., & Wise, K. (1993). The Mystery Box and More. Science Activities: Classroom Projects and Curriculum Ideas, 29(4), 22–26. doi:10.1080/00368121.1993.10113045

Tajfel, H., & Turner, J. C. (2004). The Social Identity Theory of Intergroup Behavior. In *Political Psychology* (pp. 276–293). https://doi.org/10.4324/9780203505984-16

Taylor, S. J., Bogdan, R., & Devault, M. L. (2016). *Introduction to qualitative research methods*. Wiley.

Thurmond, V. A. (2001). The Point of Triangulation. Journal of Nursing Scholarship, 33(3), 253–258. https://doi.org/10.1111/j.1547-5069.2001.00253.x

Tomasi, S., Paviotti, G., & Cavicchi, A. (2020). Educational Tourism and Local Development: The Role of Universities. Sustainability, 12(17). https://doi.org/10.3390/su12176766

Torres-Carrion, P. V., Gonzalez-Gonzalez, C. S., Aciar, S., & Rodriguez-Morales, G. (2018). Methodology for systematic literature review applied to engineering and education. 2018 IEEE Global Engineering Education Conference (EDUCON). doi:10.1109/educon.2018.8363388

Vargas Luna, D. P. (2018). *Teacher-created materials supported by spin wheel games for reading comprehension* [Thesis, Universidad Externado de Colombia]. https://www.bibliotecadigitaldebogota.gov.co/resources/3239981/

Vejmělková, M. (2018). *The usage of Lapbook in teaching English to very young and young learners* [Thesis, MASARYK UNIVERSITY BRNO]. https://is.muni.cz/th/v6qr6/Bakalarska_prace_-_Monika_Vejmelkova_-_447388_-_pdf.pdf

Wang, J., Tigelaar, D. E. H., & Admiraal, W. (2021). Rural teachers' sharing of digital educational resources: From motivation to behavior. Computers & Education, 161(161), 104055. https://doi.org/10.1016/j.compedu.2020.104055

Weedon, C. (1988). Feminist practice and poststructuralist theory. B. Blackwell. https://archive.org/details/feministpractic000weed

Wertsch, J. V. (1985). Vygotsky and the social formation of mind. Harvard University Press. http://fabian.ca/sites/default/files/Vygotsky%20and%20Social%20Formation%20of %20Mind%20Chapter%201.pdf

Younas, A., Cuoco, A., Vellone, E., Fàbregues, S., & Escalante Barrios, E. L. (2022). Contextual Coding in Qualitative Research Involving Participants with Diverse Sociocultural Backgrounds . *The Qualitative Report*, *27*(11), 2509–2527. https://doi.org/10.46743/2160-3715/2022.5702

ANNEXES

Annex 1

Informed consent

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 Santa Fé de Galán", "***Rural contexts and their possibilities to enhance English teaching and learning focused on cultural identity development; Santa Fé de Galán 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 Santa Fé de Galán 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 Santa Fé de Galán 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 Luis Enrique Díaz Guevara, luise.diaz@unach.edu.ec itsdiazluis@gmail.com telf. 0961366893.

Interview guide

UNIVERSIDAD NACIONAL DE CHIMBORAZO

FACULTAD DE CIENCIAS DE LA EDUCACIÓN, HUMANAS Y TECNOLOGÍAS

PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Guía de Entrevista

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

Rompehielo

1. ¿Puede decirme por cuánto tiempo ha vivido en Santa Fé de Galán?

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 Santa Fé de Galán?

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 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 Santa Fé de Galán?

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 Santa Fé de Galán?

16. ¿Cuenta su localidad con artesanía? ¿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!

Annex 3

Bibliographic matrix.

UNIVERSIDAD NACIONAL DE CHIMBORAZO

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

Bibliographic Matrix

The matrix is based on the theoretical framework constructed for the study. The main objective of this matrix is to gather theoretical data to establish the epistemological foundation for the research. Also, to validate theoretically the results of the microcurricular resources designed to develop cultural identity while teaching English.

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

Annex 4

Letter of commitment between Santa Fé de Galán parish and the university

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 SANTA FE DE GALÁN.

En la Parroquia Santa Fe de Galán 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 el Ing. Héctor Ignacio Chávez Villarroel, portador de la cédula de identidad N.° 0601534407, en calidad de Presidente del Gobierno Autónomo Descentralizado Parroquial de Santa Fe de Galán (GADPR Santa Fe de Galán). 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 Santa Fe de Galán (GADPR Santa Fe de Galán):

EL GAD Parroquial Rural Santa Fe de Galán, fue creada jurídicamente el 21 de enero del año 1.988, según el Registro Oficial No. 857 del 21 de enero del año 1.988. págs. 13 y 14, gracias al incansable trabajo y esfuerzo de nuestros antepasados.

La Parroquia Santa Fe de Galán, tiene como límites al Norte: La provincia de Tungurahua. Sur: Las parroquias de Valparaíso, Ilapo, y Chazo, Este: La parroquia de Guanando Oeste: San Isidro. En los inicios de los años ochenta, Santa Fe de Galán y otras comunidades pertenecían a la parroquia de Guanando y más tarde gracias a la iniciativa de hombres como: José Chávez, Manuel Manotoa, Juan Cruz Cunalata, Severo Miranda, Segundo Cunalata, José Sánchez, Francisco Jarrín, Manuel Chicaiza, Humberto Manotoa y otros, se inició el proceso que llevaría para finales de esa década a la constitución de la parroquia Santa Fe de Galán. Gracias a las gestiones de nuestros precursores, el I. Concejo Cantonal de Guano presidido por el Lcdo. Guillermo Jaramillo en el año 1.986 expide la ordenanza creando la parroquia rural de Santa Fe de Galán, iniciando de esta manera el trámite legal para la cristalización de la aspiración parroquial. Luego de los informes favorables de la Comisión Especial de Límites Internos, la incorporación de las sugerencias en una nueva ordenanza, el visto bueno del Consejo Provincial de Chimborazo y la constatación física de la necesidad de elevarla a la categoría de parroquia para fomentar el desarrollo oportuno y adecuado, es expedido y publicado su creación en el Registro Oficial No. 857 del 21 de enero del año 1.988.

Una de las ventajas es la organización, ya que el GADSFG y sus moradores están predispuestos para la cooperación, participación decidida y desinteresada para el adelanto y progreso de la parroquia Santa Fe de Galán.

Unach
CARRERA DE
PEDAGOGÍA DE LOS IDIOMAS
NACIONALES Y EXTRANJEROS

EICIC
Enseñanza del Inglés
para la construcción
de la Identidad Cultural

SEGUNDA. OBJETO

La presente Carta Compromiso tiene como objetivo establecer un marco de cooperación interinstitucional para la aplicación de proyectos de investigación y de vinculación que fortalezcan las competencias lingüísticas y promover la preservación de la identidad cultural en las comunidades rurales de la parroquia Santa Fe de Galán, 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 Santa Fe de Galán.
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 Santa Fe de Galán:

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 Santa Fe de Galán:** Ing. Héctor Ignacio Chávez Villarroel del GADPR Santa Fe de Galán, 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 Santa Fe de Galán:**
  Dirección: Parroquia Santa Fe de Galán, Guano – Ecuador.
  Teléfono: 0989280913
  Correo electrónico: gadsantafegalan@outlook.es
  Página web: https://gadsantafedegalan.gob.ec/

OCTAVA. ACEPTACIÓN Y RATIFICACIÓN

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

Unach | CARRERA DE PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

EICIC — Enseñanza del Inglés para la construcción de la Identidad Cultural

FIRMAN EN CONSTANCIA:

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

Por el GADPR Santa Fe de Galán:
Ing. Héctor Ignacio Chávez Villarroel
Presidente GADPR Santa Fe de Galán

Annex 5

Permission to use photographs of Santa Fé de Galán parish

Riobamba, 29 de abril del 2025

Ing.

Héctor Ignacio Chávez Villaroel

Presidente del Gobierno Autónomo Descentralizado Parroquial de Santa Fe de Galán

Presente.-

De mis consideraciones:

Yo, **LUIS ENRIQUE DÍAZ GUEVARA** portador(a) de la cédula de ciudadanía N.º **1550166050** 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,

LUIS ENRIQUE DÍAZ GUEVARA
1550166050
Estudiante
Correo electrónico:
luise.diaz@unach.edu.ec

Firma/sello

Ing. Héctor Ignacio Chávez Villaroel

PhD. César Augusto Narváez Vilema
Director del proyecto