



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

TITLE OF RESEARCH WORK:

Rural Contexts and their Possibilities to Enhance English Teaching and Learning Focused on Cultural Identity Development; San Isidro Parish

**Work Present as a Requirement for Obtaining the bachelor's degree
as:**

Licenciada de la Pedagogía de los Idiomas Nacionales y Extranjeros

Autor:

Cando Asitimbay Daniela Maribel

Tutor:

Mgs. Mónica Noemí Cadena Figueroa

Riobamba, Ecuador. 2025

DECLARATION OF AUTHORSHIP

I, Daniela Maribel Cando Asitimbay, with identity document number 0605497049, the author of the research project titled: Rural Contexts and their Possibilities to Enhance English Teaching and Learning Focused on Cultural Identity Development; San Isidro Parish, certify that the production of ideas, opinions, criteria, content, and conclusions showcased in the paper are from my exclusive responsibility.

Furthermore, I assign Universidad Nacional de Chimborazo, in a not exclusive manner, the rights of use, public communication, distribution, disclosure, and/or total or partial reproduction, by physical or digital means; in this assignment, it is understood that the assignee will be unable to obtain economic benefits. The possible claim of third parties regarding the copyright of the present research paper will be my entire responsibility; freeing Universidad Nacional de Chimborazo from possible obligations.

In Riobamba, May 27, 2025.

A handwritten signature in blue ink, appearing to read 'Daniela Cando', enclosed within a blue oval scribble.

Daniela Maribel Cando Asitimbay

I.D: 0605497049

ACADEMIC TUTOR CERTIFICATION

I, Mónica Cadena Figueroa, a professor affiliated with 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 English Teaching and Learning Focused on Cultural Identity Development; San Isidro Parish”**, authored by Daniela Maribel Cando Asitimbay. 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, April 30, 2025



Mgs. Mónica Cadena Figueroa
C.I: 0602935926

COMMITTEE MEMBERS CERTIFICATE

Who subscribe, professors Members of the Undergraduate tribunal for the evaluation of the research work “**Rural Contexts and their Possibilities to Enhance English Teaching and Learning Focused on Cultural Identity Development; San Isidro Parish**”, presented by Daniela Maribel Cando Asitimbay, with identity card number 0605497049, under the supervision of Mgs. Mónica Noemí Cadena Figueroa; we certify that we recommend this APPROVAL for graduation purposes. Previously, the research work has been evaluated and the support from its author has been listened to; having nothing more to observe.

In accordance with the applicable regulations, we signed in Riobamba on May 27, 2025.

Mgs. Eduardo Heredia
PRESIDENTE DEL TRIBUNAL DE GRADO



Mgs. Daysi Fierro
MIEMBRO DEL TRIBUNAL DE GRADO



Mgs. Adriana Lara
MIEMBRO DEL TRIBUNAL DE GRADO



ANTIPLAGIARISM CERTIFICATE

Original



Dirección
Académica
VICERRECTORADO ACADÉMICO



CERTIFICACIÓN

Que, Daniela Maribel Cando Asfimbay con CC: 0605497049, 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 titulada: **"Rural contexts and their possibilities to enhance English teaching and learning focused on Cultural Identity development; San Isidro Parish"**, cumple con el 10%, de acuerdo al reporte del sistema Anti plagio Compliant, porcentaje aceptado de acuerdo a la reglamentación institucional, por consiguiente autoriza continuar con el proceso,

Rábamba, 14 de mayo de 2025.


Mg. María Cordero Riquelme
TITULAR

DEDICATORY

This research work is dedicated to my parents, my unwavering pillars, whose unconditional support has carried me to achieve every goal so far; to my younger brother, whose silent hugs were my refuge in the most uncertain days; and to my aunt Carmelina, my second mother, who has extended her hand to me with love and understanding, even from afar. Thank you for making me the person I am today. I promise to keep filling your hearts with pride. I love you with all my heart and soul.

ACKNOWLEDGMENTS

To my thesis tutor, Mgs. Mónica Cadena, and my professors, who not only guided this work with wisdom and patience but also taught me that research is also about rigor and commitment. Their meticulous corrections were the lighthouse that kept me from getting lost in the sea of data.

To Mgs. Mónica Torres, whose teaching transcended class notes. I am especially grateful for her words: “*You are young, pretty, and intelligent, and you should be objective*”. That message came at the key moment to discover how much I deserve and what I can achieve.

To my friends, tireless accomplices. To Luis, for being my partner and friend since my first college job and for reminding me that with laughter everything gets better; to Dhayli, for filling my nights of crisis with understanding silences and my stomach with food; to Adriana, for her infinite patience and her light in my confusions; to Josué, for teaching me to live being more myself; and to Kevin, who has been my constant for years, despite the different paths we might take. I am grateful to my favorite boy band, Bangtan Sonyeondan, whose songs have accompanied me and helped me to accept and love myself as I am, and to My Hero Academia, which gave me the gift of never giving up and believing that people can always be better. This thesis is also theirs because they helped me remember who I am and where I am going.

To my previous computer, faithful battle companion. Though its keys failed, and its screen flickered, it held up to the last code written. Without your technological stubbornness, the first few semesters would have been a problem. Rest in peace, warrior.

Last, but not least, to my little dog, Luna, whose unconditional love was my antidote to exhaustion and loneliness. Her barks of encouragement and “*it is time for bed*” look reminded me that it is necessary to take a break.

To all of you, human and non-human, named and unnamed; thank you for being the invisible threads that wove this story. Today, I know a research work is not written with data alone, but with support networks, background music and barking at midnight. Thank you for believing in me, even when I did not.

GENERAL INDEX;

DECLARATION OF AUTHORSHIP	2
ACADEMIC TUTOR CERTIFICATION	3
COMMITTEE MEMBERS CERTIFICATE	4
ANTIPLAGIARISM CERTIFICATE.....	5
DEDICATORY	6
ACKNOWLEDGMENTS	7
1. CHAPTER 1. INTRODUCTION	13
2. OBJECTIVES.....	15
2.1 General.....	15
2.2 Specific	16
3. CHAPTER II. THEORETICAL FRAMEWORK.....	16
3.1 Research Background.....	16
3.2 Theoretical Background	17
3.2.1 Language	17
3.2.2 Culture	21
3.2.3 Identity.....	26
3.2.4 Integrating Cultural Identity in English Teaching.....	29
3.2.5 Curriculum Development	29
3.2.6 Ecotourism and Education.....	30
3.2.7 PDOT Definition	31
3.2.8 CONAGOPARE.....	32
3.2.9 CONAGOPARE Chimborazo	33
3.2.10 Conceptual Foundation.....	33
3.2.11 Ongoing Impacts of Colonialism.....	36
3.2.12 Educational Methodologies for Developing Cultural Identity	37
3.2.13 Content and Language Integrated Learning (CLIL).....	38

3.2.14	Visual elements in Education	38
3.2.15	Integration of Cultural Identity in the Curriculum	39
3.2.16	Intercultural Communicative Competence (ICC).....	40
3.2.17	Socioeconomic and Cultural Context of Rural Ecuador	41
3.2.18	Culturally Inclusive Curriculum.....	42
3.2.19	Community Involvement.....	43
4.	CHAPTER IV. METHODOLOGY	43
4.1.1	Approach	43
4.1.2	Research Modality.....	44
4.1.3	Level or type of research	44
4.1.4	Study Population.....	44
4.1.5	Data collection techniques and instruments	44
5.	CHAPTER V. RESULTS AND DISCUSSION.....	45
5.1.1	Understanding San Isidro de Patulú	45
5.1.2	Socioeconomic Aspects.....	46
5.1.3	Cultural Aspects	47
5.1.4	Gastronomy	48
5.1.5	Symbols of San Isidro de Patulú.....	50
5.1.6	Tourism Potential	51
6.	CHAPTER VI.....	56
	CONCLUSIONS AND RECOMMENDATIONS.....	56
	BIBLIOGRAPHY	59
	ANNEXES.....	65

FIGURE INDEX

Figure 1 <i>Popular celebratons</i>	48
Figure 2 <i>Examples of the typical gastronomy of the area</i>	48
Figure 3 <i>Typical dish of San Isidro</i>	49
Figure 4 <i>The San Isidro's flag</i>	50
Figure 5 <i>Coat of arms</i>	50
Figure 6 <i>Example of a tourist spot in Chocaví community</i>	51

RESUMEN

Esta investigación explora el potencial de los contextos rurales para enriquecer la enseñanza y el aprendizaje del inglés a través del desarrollo de la identidad cultural, utilizando como estudio de caso la parroquia San Isidro. Este estudio busca identificar la información sociocultural, económica y turística más relevante de la comunidad, evaluar su potencial académico y construir recursos microcurriculares que integren dicho conocimiento en la educación del idioma inglés. Con un enfoque cualitativo y exploratorio, la investigación incluyó trabajo de campo mediante entrevistas semiestructuradas, observación participante y revisión bibliográfica sistemática. La población de estudio estuvo compuesta por residentes locales, vinculados a los sectores socioeconómico, cultural, y turístico, aportando una perspectiva integral sobre la relación entre el aprendizaje del idioma y la identidad local.

Los hallazgos destacan que la incorporación de leyendas, tradiciones y prácticas socioeconómicas locales en la enseñanza del inglés como lengua extranjera fomenta la participación estudiantil y la conciencia cultural. Se desarrollaron materiales didácticos como ruletas interactivas, actividades gamificadas a través de la narración de historias basados en datos reales recopilados en la comunidad. Estos recursos buscan generar experiencias de aprendizaje significativas que permitan a los estudiantes explorar su patrimonio cultural mientras adquieren competencias comunicativas en inglés. El estudio demuestra que una enseñanza del idioma centrada en lo cultural no solo mejora los resultados lingüísticos, sino que también fortalece la valoración y expresión de la identidad. En última instancia, este enfoque posiciona al inglés como un puente entre la preservación cultural y la comunicación global en contextos educativos rurales.

Palabras claves: Educación Intercultural, Lengua Extranjera, Identidad Cultural, Materiales de enseñanza, Zona Rural.

ABSTRACT

This study aimed to analyze the potential of English teaching and learning (ETL) in rural contexts as it enriches the cultural identity of schools and their academies, using the case of the San Isidro Parish. This research seeks to recognize the socio-economic, cultural, and tourism and community data that are meaningful to gather the most relevant information according to its academic potential and build microcurricular resources incorporating this knowledge into English language learning. Using a qualitative and exploratory approach, the research involved fieldwork, through semi-structured interviews, participant observation and systematic bibliographic review. This in-depth study of local residents is linked to the socioeconomic, cultural, and touristic sector, offering a holistic view of the nexus of language learning and local identity.

The results underscore that integrating local myths, customs, and socio-economic habits in EFL instruction promotes students' participation and cross culture consciousness. Producing interactive spin wild, gamified activities through storytelling tasks based on authentic data collected through liaison with the community. The purpose of these resources is to provide students with meaningful learning experiences that will enable them both in exploring their heritage and obtaining communicative competence in English. Compared to more common language practices, such as repetition and memorization, the culturally grounded aspects of language instruction have been shown to lead to stronger linguistic results, as well as the ability for learners to enable their identity and how they express themselves through it. This consideration of English thus invites the language to serve both as a tool for preserving culture and as a vehicle for global connection in classrooms across rural communities.

Keywords: Intercultural Education, Foreign language, Cultural Identity, Teaching Materials, Rural Area.

1. CHAPTER 1. INTRODUCTION

In an ever more globalized universe, English language education and learning observe grasp significance. According to Rao (2019), English proficiency has become an essential asset for personal and professional growth, providing opportunities for advancement. Nevertheless, this emphasis on English education has led to worrying potential neglect of local cultural identity, particularly in rural areas with fewer resources and educational infrastructures.

Hall (2021), describes that cultural identity is a shared sense of belonging to a group composed of people of the same interests, history, or ancestry. Those are an important accessory for people to identify who they are and develop self-esteem, self-confidence, and a sense of belonging. Tajfel & Turner (2004), highlight how this identity is formed socially and shaped by the norms and values of whichever group you are an in-group, measuring audience members. So, learning English can be seen as an opportunity to diffuse a community's heritage and culture at a global level.

However, it also can be seen as a challenge to maintain the equilibrium between integration on the one hand, and the safeguard of the community's local cultural particularities on the other. It has gradually become evident that cultural identity in English language teaching and learning in rural settings is overlooked. In the face of this, one of the most common and the main concern is the phenomenon known as linguistic colonialism, in which the English language takes precedence over the respective language and the respective people. This Americanization not only talons local tradition but also remains a threat to cultural identity in a gradual way. Moreover, the internalization process involved in acculturation through learning the mainstream language further reinforces the trend of cultural homogeneity that is alarming. In such cases, the disparate cultures may conflict with each other, and local people may end up striving to adopt the new culture at the expense of their own. Even more concerning is the influence of globalization over languages. The emphasis on English as an international lingua franca may result in the overshadowing of native peoples and cultures, diluting their defining traits and compelling the adoption of external influences.

In this regard, combining socio-economic, cultural, and tourist information of San Isidro parish, in the learning of the English language is a unique opportunity to create micro-curricular resources that simultaneously favor the growth of language competences

and the improvement of cultural identity. Because of this, students can appreciate their culture when using that new language without losing sight of the fact that they come from a place where its traditions exist, making room for cultural exchange to show that locality can exist with a foreign language.

This research will be developed from a qualitative perspective, because what is sought is to analyze and interpret cultural and social data recorded in the parish of San Isidro. The criteria to determine the micro-curricular resources will be collected through documentary data collection methods and interviews. While work is ongoing to define the methodology, strategies will be prioritized that enable a pragmatic adaptation of implementation to meet the needs of the rural community.

Justification

In Ecuador, teaching and learning English as a foreign language has gone through various challenges throughout the years, particularly in rural contexts. The face of foreign cultural elements that exist in English teaching materials are among the concerns English teachers of first language and of foreign languages. Many textbooks and teaching materials focus primarily on British and American culture, which can obscure indigenous elements and values, and create a gradual process of acculturation. With this issue, the necessity to apply alternative teaching methods that integrate and strengthen the identity of Ecuadorian culture and the learning of the English language arises.

In addition, globalization has further cemented English's dominance as an important requirement for educational and vocational prospects. Nevertheless, done improperly may contribute to the marginalization of local cultural expression in favor of a more homogenized global identity. This is especially true in rural areas, where students may face a dilemma between mastering English for greater opportunities and preserving their cultural roots.

Considering the above reality, investigating rural contexts for culture and identity construction, particularly in enhancing English teaching, is the need of the hour. San Isidro Parish, located in the Guano canton of Chimborazo province, is a valuable site for this study, as it boasts a rich cultural and touristic asset that could be used as a basis for an adventure in English language instruction. This study emphasizes we can study how to teach English from a real contextual meaning that goes hand in hand with local socioeconomic, cultural, and touristic magnitudes through microcurricular resources that

do not end up meaning being isolated, forcing students to do something they may not even have an idea about.

There are multiple reasons that support the feasibility of this study. As a first reason, both the researcher and the thesis advisor have specific current research knowledge and know the needs of that research. Furthermore, local solutions would warrant the collaboration of local authorities, teachers and other stakeholders to ease the collection of data and implementation. The research is also financially feasible because it is a self-funded project and only needs limited resources.

To this end, the primary beneficiary of this study includes habitants of San Isidro Parish as they will be provided with English learning instructional materials that are grounded on the cultural identity of English language. In addition, an educational approach revealing the cultural and touristic assets will benefit local authorities and tourism professionals. In secondary effect, the researcher and academic institutions benefit as this study adds value and knowledge to the field of culturally responsive English education in Ecuador.

Theoretically, this study aims to design alternative teaching materials to sustain English language development as well as the reaffirmation of cultural identity. Sustainable English instruction allows students to maintain connection to their heritage while developing linguistic skills. It is this approach that cultivates an open-minded and holistic education that does not view learning a language as an opportunity to conform to the standards and customs of another culture but rather as a chance to display their Ecuadorian identity in front of the world. It also attempts a focus on quality education for all students, particularly those in the rural space, because, despite the remote geographical location of the people, the desire to learn English should be accessible in a way that redefines the meaning according to the relevant culture.

2. OBJECTIVES

2.1 General

- To describe the socioeconomic, cultural, and tourist facts of the San Isidro parish 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.

2.2 Specific

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

3. CHAPTER II. THEORETICAL FRAMEWORK

3.1 Research Background

As the world encroaching on globalization, economic development, and lingua franca, English as a foreign language teaching and learning has been gaining momentum in the last few decades. In many parts of the world, including Ecuador, introducing the instruction of the English language into the curricula of educational institutions became a common practice by the 1990s (Canagarajah, 2005).

Instead, research carried out in the 2000s and 2010s has revealed that English dominance in international communication settings creates a situation termed "linguistic colonialism"; that is, in such situations, local languages and forms of cultural expression are devalued or even oppressed by the power of English, both real or potential. This phenomenon, although can be observed on a global scale, is even more prevalent in postcolonial contexts, in so that the history of colonial Reiffel, foreign languages imposition, heighten not only educational but also socio/cultural hegemonies (Pennycook, 2014).

In recent years, through studies carried out in the 2010s and 2020s, the acquisition of the second or foreign language English has also been recognized for providing opportunities for cultural exchange, cross-cultural understanding, and the enrichment of the learner's own culture. An understanding of diverse worldviews could bridge some divide; thus, when culture around language study is implemented, it engages learners to see their own cultures through a different lens in new and meaningful ways (Procel et al., 2023).

San Isidro is a rural parish in Guano canton of Chimborazo province in Ecuador offering an ideal setting to examine the relationship between English language teaching

and learning and cultural identity construction. So, being a rural community, San Isidro has had for decades a set of socioeconomic, cultural and, tourist resources that could be used for the formulation of innovative, local microcurricular materials for the teaching of English. Grounding the teaching of English in their lived experiences and cultural assets as members of the San Isidro community may help educators not only to avoid the suppression or homogenization of their cultural identity, but also to strengthen a cultural identity that students can celebrate and take pride in.

3.2 Theoretical Background

3.2.1 Language

3.2.1.1 Defining Language

Language is a complex system of communication enabling human beings to express thoughts, feelings and concepts in structured sound, vocabulary and grammar. It is the basis for human interaction and is an essential part of cultural and social identity. (Holmes & Wilson, 2022), stated that language does not work independently but is inherently affected by the socio-cultural contexts within which language is used. The reason for that is that the way it is structured, the vocabulary and language use can differ based on region, socio-economic status, education and personal experiences, all of which affect the language.

Linguists have long pondered the nature of language. Some argue that it is an inherent part of human makeup, while others place more emphasis on socialization and learning. Noam Chomsky's Universal Grammar theory proposes an innate capacity for language acquisition, with a common grammatical structure underlying all languages. In contrast to this perspective, behaviorist theories can be exemplified in the philosophy of B.F. Skinner, claiming that language acquisition is based primarily on conditioning and reinforcement (Phillipson, 1992).

In addition, the language is the medium to communicate and the vehicle to carry the culture. It changes the lenses through which people see and conceptualize the world around them. As an example, the theory of linguistic relativity suggests that the organization of a language shapes the perspective of its speakers and how they think. This theory has been supported by research that shows how languages categorize colors, spatial relations and even time differently (Lucy, 1997).

As educators in a globalized world, knowing how important language is to human interaction, believing this should be reflected in multilingual and multicultural environments. Language instruction is more than the teaching of words and grammatical systems, it is the nurturing of appreciation for the cultural frameworks that surround a language. Thus, integrating culture into language teaching can facilitate learners in learning the language effectively and meaningfully.

3.2.1.2 Language and Society

Language is closely associated with society because they shape each other socially, culturally, and in terms of identity. The relationship between language use and social variables (e.g. class, gender, ethnicity, geography) is a subject that has been widely researched by sociolinguists (Holmes & Wilson, 2022).

Nieto (2001) states that language is an incredibly social marker, usually a reflection of a speaker's socioeconomic background and position in society. Dialects and accents, for example, may signal a person's regional origins or socioeconomic class. Social factors also impact linguistic variation; different communities have developed manners of speaking, vocabulary, and even grammatical forms.

One of the best-known sociolinguistic theories is that of Basil Bernstein about elaborated and restricted codes. Restricted codes are frequently used in kinship-based, genetic communities, and they depend on covert meanings and common knowledge that is largely shared. Elaborated codes, by contrast, contain more explicit information and can therefore be understood more easily by those who are not members of that particular social group. It also puts language at the forefront of the societal narrative where power structures either get reinforced or challenged (Bernstein, 1964).

And of course, language matters to identity and group membership. As Kipchoge (2024) states, through language people convey their culture, association and solidarity with existing social groups. It should be noted that multilingual individuals may switch between languages or dialects based on the social context, a phenomenon referred to as code-switching. You are constantly learning new words and phrases, reflecting the diversity of cultural landscape you are adapting to.

Language policies and planning are another area through which we can see the intersection between language and society. One way that governments and institutions control the use of language is through official language policies, which can promote

linguistic diversity or entrench linguistic hegemony (King & Haboud, 2002). They are, however, employed by the Public Sector, such as Kichwa which is spoken in Ecuador, but by no means the only language spoken, and is promoted as part of cultural preservation.

For educators in all contexts and for policy makers, this lesson is vital, as the context of Language and society dictates language education, curriculum formation and cultural representation in the classroom. Through this humanization of language, teachers can work towards more equitable and culturally responsive environments in our classrooms.

3.2.1.3 English Language

English has become a globalized lingua franca. In international trade, international relations, academic research and education, it is the most common language through which most people communicate with one another (Pennycook, 2014). This spread from Europe to United States language is mostly due to the dominance of British colonialism, as well as American economic and cultural domination in the 20th and 21st centuries.

In turn, Widespread has created hundreds of micro-profiles of English-based languages-English, Australian British, local dialects such as Indian Indlish-Singlish created to date, and another unique example is the Hinglish vocabulary (combination of English and Hindi). As far as English speakers are concerned, Kachru (2005), from a contextualized location, conceived the notion of world English as the elucidation of three concentric circles. The inner circle consists of native English speakers, the outer circle consists of speakers of a second language or foreign dialect, and the expanding circle consists of people who primarily use English as a foreign language.

However, while English may act as a lingua franca, there is growing concern about the opposing aspects of linguistic imperialism arising from its supremacy. Scholars such as Phillipson (1992), for example, attest that the current spread of English is in many cases at the expense of native languages and cultures. This type of contact generally implies an irreversible loss of languages and cultures, i.e., native languages and cultures. For this reason, many countries are developing policies in which instruction is provided in two and sometimes three different languages, in order to promote diversity while maintaining the advantages of English proficiency.

Considering that, in Ecuador, English is a compulsory subject in schools and is becoming a competitive advantage both for economic development and in all aspects of professional life. But the gap in good English education is by no means universal. Rural and indigenous communities especially struggle, facing immense challenges due to poverty and lack of well-trained teachers and other educational materials. This disparity will not narrow until there comes a stage where everyone can access quality instruction in their chosen lane of English, then a reevaluation from the customer's perspective to include not only students' cultural backgrounds, but also their native languages.

3.2.1.4 Spanish and Kichwa Language

Ecuador is a multilingual nation in which Spanish and Kichwa exist side by side, testifying to the country's colonial past and pre-Columbian roots. The official language is Spanish (used in government, media and formal education), but Kichwa and other indigenous languages are spoken in rural communities (Knapp, 2020)

Originally spoken by Andean civilizations for centuries, Kichwa, which belongs to the larger Kichwa language family, has been essential in Andean culture. It embodies a different worldview, with grammatical and conceptual structures that are different from Spanish. However, Kichwa pronouns are different from English pronouns, for instance, in the sense that Kichwa pronouns show group activities. This phenomenon is enough to cause language contact, bilingualism, code-switching, and hybrid forms (Becker, 2010). Some Kichwa speakers have incorporated Spanish words into their conversations in Kichwa, while some may use Kichwa expressions in their Spanish. Such linguistic fusion accentuates literature's dynamic and adaptable aspect within multiethnic cultures.

Kichwa is not without its challenges, as globalization and urbanization continue to impact the indigenous communities in which it is spoken, and the Spanish language prevails in formal education, media and public life. Language revitalization efforts like bilingual education programs and cultural promotion, for example, have been implemented to expand and secure Kichwa's presence and the transmission of Kichwa to the future generations (Knapp, 2020). Thus, students should not be encouraged to examine the language in its entirety, as it is not only about diction, but also about grammar, phonology, semantics, style, etc.

3.2.2 Culture

3.2.2.1 Defining Culture

Culture refers to the shared beliefs, values, traditions, and way of life of a group of people. It includes things like language, art, music, religion, and social customs that are passed down from generation to generation (Nieto, 2001). One that is widely accepted comes from Geert Hofstede who defines culture as the collective programming of the mind that distinguishes the members of one group or category of people from another. This perspective underscores culture's importance in shaping behaviors and societal norms.

The concept of high-context and low-context cultures was introduced by Hall (2021), as he stated "cultural groups communicate differently". In high-context cultures, such as many countries in Latin America and Asia, there is a tendency to implicitly communicate with each other, expecting others to pick up on nonverbal cues or information that may already be shared knowledge. In low-context cultures, such as the United States and Germany, communication is often direct or literal.

Culture is also very much related to cultural identity; in that it embodies an individual's sense of belonging to a particular cultural group. Language, traditions, social norms, and historical narratives shape this identity. Thus, teaching about culture and identity has a positive impact on diversity and helps students increase their self-awareness (Gay, 2018).

3.2.2.2 Material Culture

Material culture includes those physical objects and artifacts that are made and used by a culture. They include tools, clothing, domestic items, architecture, art, and written texts, and they can be understood as a reflection of a given community's cultural, social, and economic conditions (Hallam & Hockey, 2020). Material culture is closely tied with local traditions and environmental resources in rural areas, which is why it is essential for the analysis of local socio-cultural environments. The practices of people who maintain and use material things can signal historical shifts, work routines, and shared identities.

There are so many benefits of contextualized learning, particularly using material culture in rural education. Traditional crafts, tools on the farm, or local creations are all tangible things to both learn and make the connection between cultural identity and

language. It promotes experiential learning with direct opportunities to interact with their surrounding cultural environment while acquiring language. Such an approach dovetails with constructivist theories of education, where learning is rooted in inquiry through interactions with representational materials (Vygotsky, 1978).

In addition, Markus & Kitayama (1991), state that material culture teaches about the historical and economic development of rural communities. The study of objects and artifacts helps in understanding traditional knowledge systems, technologies, and economic exchanges in and between societies and cultures. That is, indigenous weaving techniques and handcrafted tools not only reflect artistic expression but are also survival strategies and environmental adaptations.

Material culture is, however, also used to construct identity, especially for rural teenagers who may feel pressured to be absorbed into the dominant narrative. Integrating traditional objects and crafts into teaching English provides students with an opportunity to enhance their appreciation of traditional culture while attaining skills and attitudes needed for inter-group understanding. This approach also challenges the alienation that can arise when education ignores local settings and arbitrarily applies urban-centered or Westernized pedagogical materials (Kramsch, 2014).

3.2.2.3 Religion

Religion is one of the primary sources of cultural identity, informing individuals' worldviews, ethical frameworks, and social dynamics. It is a system of beliefs, rituals, and moral guidelines that affect how people act and make decisions within a community (Stevenson, 1998). In rural settings, religion is often integral to daily life, dictating everything from education to types of social activities. The particularities of its usage in the learning environment influence students in how they view knowledge, authority, and language.

Religion as a contributing factor is especially pertinent in the discussion of English language acquisition. Many religious institutions (church, temple, mosque), especially in rural areas, are the primary institutions for literacy and language learning. Religious texts, hymns and prayers often feature new vocabulary and linguistic structures, making religion an organic means of English instruction. Moreover, religious practices encourage oral communications and the use of rhetorical skills that all support language development.

In addition to its linguistic contributions, religion creates an identity and sense of community. Most rural cultural identity stems from religious faiths which form the basis of their beliefs and ethical models. Integrating religious narratives and culturally relevant spiritual practices into the language curriculum will enable educators to foster a fuller, richer, more inclusive education. This contributes to students establishing connections between their faith-oriented worldview and exploration of English, further demonstrating that language learning need not be culturally alienating (White, 2008).

In rural contexts, where general ideas about what constitutes an appropriate learning environment are heavily dependent on somehow religious beliefs, the intersection of religion and education takes on an even greater significance. Some communities may see education as a fulfilling religious duty, such as spreading knowledge or serving others. Engaging with these perspectives allows teachers to create lessons that are in better alignment with students' values, and therefore English learning becomes more meaningful and relevant. Religious texts (i.e., most scriptures or hymns) can be used as resources since students practice their language with familiar content (Sandberg, 2018).

3.2.2.4 Norms of Behavior

Norms of behavior are informal rules that govern society and are expected of individuals in a culture. The expected behavior in specific situations creates these norms and affects how people act, speak, and interact with one another (Horne & Mollborn, 2020). For example, in rural spaces where behavioral norms are often encoded into traditions and shared experiences, they are important phenomenology for understanding the intersection of language and culture in classrooms.

In a teaching or learning environment, behavioral rules govern how students engage with one another, how they speak, and teacher-student relations. A common example would be that in various rural communities, respect for elders and those in authority is of most importance, influencing how students speak to their teachers and peers. In fact, within this social dynamic, there are reluctant students who do not share ideas or speak openly, which is something that communicative language teaching promotes (De Costa, 2007).

Behavioral norms are often transmitted and re-enacted across generations, where older individuals are keen to socialize and teach older adults how to behave. "Elders as

models and agents” this process can be seen in rituals, storytelling, or everyday interactions when elders model expected behavior and when they reinforce expected behavior. Mapping these dynamics into the classroom, students can learn to articulate the ways in which norms are transmitted and reinforced as they use English to engage in reflexive observation of their own lives. Norms of behavior extend to other areas of culture as well, such as religion, material culture, and rituals. Religious norms might inform behaviors during festivals or ceremonies, for example, while aspects of material culture might serve to shape and sustain such norms. As students are exploring their intersections, they can create their cultural context and find ways to express it in English.

3.2.2.5 Rituals

Rituals are a strong marker of cultural identity as they help signal important times, emphasize values, and create solidarity among group members. Rituals in rural settings are commonly closely linked to the ecosystem and agricultural rhythms, manifesting the community’s dependence on the land. Planting and harvesting rituals, for instance, including prayers, dances, or offerings to deities or spirits, representing gratitude and hopes for abundance (Lang, 2023). In consideration of both linguistic learning through these kinds of activities, teachers can engage their students to help them contextualize the reasons behind these practices that are healthy and vital to every family, community and culture.

According to Bynum (1980), rituals also have a significant function in life transitions, such as birth, marriage, death, where they act as a way of marking and celebrating them. In rural societies, these rites of passage often involve elaborate ceremonies that bring together family and community, reinforcing social bonds and shared values. For example, a particular wedding ceremony may involve specific songs, dances and gestures that reflect the culture’s beliefs about love, commitment, and family. English lessons can use these rituals as a storytelling device or descriptive writing prompt as students contemplate the meanings behind them.

Rituals also provide the opportunity to use language to communicate meaning, which is symbolic. Many rituals use objects, hand motions or words with strong cultural meaning. For instance, a ritual might involve lighting certain candles, offering food, saying specific prayers, all of which can be analyzed and described in English.

Looking at these things, students can build their vocabulary and utilize descriptive vocabulary to better understand where they come from culturally (Lang, 2023).

Rituals help pass on cultural knowledge and values from one generation to the next. Among many rural communities, elders are central figures who lead and teach ritual as well as instill understanding of its meaning and proper execution to younger members. Students may learn about this transference in a classroom by interviewing one another or writing reflectively about the rituals in which they have taken part or have witnessed. Not only does this process consolidate cultural continuity, but it also enables students to actively engage in the preservation of their heritage.

3.2.2.6 Customs and Manners

Traditions are greetings and behavioral manners specific to the community. In the countryside, these practices are typically embedded in the community's history and ecology, informing them everything from everyday interactions to unique events. Rural communities, for example, tend to place a high value on customs around hospitality (e.g., asking guests into one's home and offering them food or drink), reflecting an emphasis on generosity and reciprocity. Possible approaches to doing that in the English classroom through role-playing or descriptive writing activities allowing students to describe the significance of these customs as part of their cultural identity (Lastra & Journal, 2021).

Another major category of rural social interaction is manners, or the rules that dictate polite behavior. Such rules might involve how to address elders, how to act during meals or how to demonstrate respect in various contexts. In some rural communities, for example, it's considered polite to take off your shoes before entering a home, or to use formal language when you speak to elders (Bhagat, 2002). If discussed in the classroom, students will use English to explain and elaborate on how these rules structure their encounters with others.

They serve as a guide to acceptable behavior and help to ensure social order and respect among members of society. In these rural settings, where relationships are frequently tight, compliance with these practices are crucial to promoting trust and collaboration. Customs around resolving conflict, such as seeking mediation from community elders or using certain phrases to apologize, demonstrate the community's value around maintaining positive connections. Incorporating these practices into English

lessons through case studies or group discussions may help students delve deeper into and articulate the values underpinning these customs (Alemneh, 2023).

When such values are reflected in the social customs and ways of life of the community, they are commonly passed down across generations, with elders teaching younger generations. This is similar to how people learn behaviors in their day-to-day. Older individuals repeat and reinforce behaviors expected from those younger. By analyzing these dynamics reflective of their classrooms, students can articulate a description of ways that customs and manners are passed down and replicated, while engaging with English as they reflect on their own experience and observations.

According to Summer Jensen et al. (2011), globalization and urbanization are putting immense pressure on the age-old traditions, customs, practices and manners in rural settings, resulting in friction between the old and the new. Younger generations may embrace urban lifestyles or values that clash with traditional expectations, including dress codes or ways of addressing each other. In the classroom, these tensions can be explored through debates or reflective writing, which might encourage students to critically examine and articulate how their community is navigating cultural change.

Thus, whereby the customs and manners act as a core part on the cultural identity while the social interaction and the corporation of the community in the rural context. These practices can make English teaching more relevant and enriching in both cultural and linguistic senses. Not only does this method strengthen students' connection to their heritage, but it also prepares students with the tools necessary to navigate and articulate their identity in a globalized world.

3.2.3 Identity

3.2.3.1 Defining Identity

Identity is a multifaceted, complex concept reflecting a person's self-concept, values, beliefs, and roles in society. According to Erikson (1968), identity is an essential developmental task that unfolds throughout the lifespan, especially in adolescence. And finally, postmodern theories, these understandings and practices of identity theory that recognize how fluid identity is, in fact, and how it is typically something that people engage with, negotiate, construct, and reconstruct in their social and personal lives.

They also have explained that the notion of identity is not only determined individually but also by group membership and external social dimensions (Tajfel &

Turner, 1979). Identities are fundamentally shaped by cultural background, ethnicity, gender, and historical context. In line with contemporary research identity is regarded from a multidimensional perspective, covering dimensions like self-esteem, self-continuity, or self-distinctiveness.

Identity also touches on language, culture, and globalization. According to Hall (1996), identity is never defined and is made through discourse and social practices which can vary from context to context and from person to person as people in the modern world engage in new cultural practices. This flexible identity highlights the significance of cultural heritage, social interactions, and the ability of people to adapt to different environments. We must emphasize what makes individuals unique and what can bring them together, but careful consideration must be given to identity-inclusiveness within schools, spirit development vis-a-vis education, interpretation of identity, mutual culture and a holistic approach, as these mechanisms can have significant effects on education and future generations.

3.2.3.2 Social Identity

Social identity: how we define ourselves in relation to the social groups we belong to. This idea, formulated by Tajfel & Turner (2004), suggests that individuals categorize themselves and others into groups, which in turn shapes their self-perceptions and behaviors. According to social identity theory, individuals base their self-esteem of group memberships leading to in-group favoritism.

This framework was extended by Ashforth & Mael (1989), to the organizational domain of social identity. They say people come to internalize the norms and values of whatever group they find themselves in, including institutions like schools, workplaces and houses of worship. As an example, uncertainty reduction theory, which is that social identity assists in decreasing the uncertainty of interactions with other people, especially in uncertain environments.

Recent research shows social identity can build barriers around collective action, resilience, and other constructions. Haslam et al., (2018) proposed the social cure hypothesis that claimed that strong social identities improve mental well-being. Social identity affects political behavior, cultural engagement, group dynamics; its impact extends across various spheres of society.

3.2.3.3 Personal Identity

Personal identity is the unique set of characteristics, experiences, and values that define an individual as distinct from others. According to James (1890), personal identity is rooted in self-awareness and self-reflection, enabling individuals to construct a coherent sense of self over time. Identity entails the qualities, experience, beliefs that make a person, apart from others. It does this, suffering by sustaining an oriented object with the self, the edifice of the ego are a lifelong process of self-images and memories, which intend near-future behaviors but is essentially transitional. This is in line with current thinking in psychology about the significance of narrative identity in forming personal meaning and continuity (Phinney, 1990).

McAdams & McLean (2013) states that, Assessing the connection between personal identity and language, use data based on language variation has shown that dialect preference is not only manageable through choice, but speech patterns are a central component of identity formation. As an example, Identity-based motivation is mentioned as the way in which one's identity affects goal setting, making choices, and even academic success.

Most importantly, identity is forever in the making and shaped by social interactions, cultural expectations, and personal experiences. In offering another distinction of western and collectivist societies. Independent and interdependent self-construal, with the former valuing the uniqueness of individuals and the latter being concerned with relational identities. This cultural variation reflects the dynamic and contextual nature of personal identity that governs how individuals interact within their social communities.

3.2.3.4 Cultural Identity

Cultural identity is the identity of a group or culture, or of an individual as far as one is influenced by one belonging to a group or culture. According to Hall (2021), cultural identity is a matter of becoming as well as of being and that it is always produced within, not outside, the sphere of social power. It enables individuals to negotiate a sense of belonging by drawing on history, culture and language. It is a viewpoint that recognizes cultural identity as a thing that is both persistent in history and in the present moment, among lived experiences.

Jensen et al., (2011) observe cultural identity within the framework of globalization and suggest hybrid identities form as individuals negotiate diverse cultural influences. This concept is especially pertinent within diasporic context as community members cultivate dual or even multiple cultural identities. In a similar vein, Phinney (1990) delves into the process of ethnic identity formation, highlighting the significance of cultural socialization and community involvement in establishing a strong sense of self.

Language is integral to cultural identity. According to Coles (1994), the preservation of cultural heritage relies on language maintenance, whereas Baker (2011) argues for intercultural communicative competence in intergroup relations. Linguistic diversity, which is shaping the cultural identity of multilingual societies by allowing people to have their cultural identities while assimilating to the influence of globalization.

3.2.4 Integrating Cultural Identity in English Teaching

3.2.4.1 Culturally Responsive Pedagogy

Reflective of the diverse backgrounds of all students in culturally responsive pedagogy, is an approach that incorporates all aspects of this background into the teaching and learning process. Gay (2018) notes, culturally responsive teaching enhances student engagement and achievement by valuing students' cultural experiences in the classroom. Its mission is to build inclusive educational environments where students feel valued and understood.

Culturally Responsive Pedagogy (CRP) is expanded upon by Landson (1995) who introduces three interrelated dimensions to CRP: 1) Academic success; 2) Cultural competence; and 3) Critical consciousness. The academic success approach provides students with the opportunity to achieve high academic performance while retaining their cultural background. By promoting cultural competence, students learn to value and understand four unique cultural traditions; by cultivating critical consciousness students learn to think critically about social inequities and how they can work for change.

3.2.5 Curriculum Development

The integration of cultural identity into the teaching material is important in english learning curriculum. Tyler (2004) describes four essential components of curriculum development; they are the defining of educational objectives, the selection of learning experiences, organization of content, and evaluation of student progress. These

components need to be customized to align with students' cultural contexts and linguistic differences.

Banks & Banks (2019) claim such a model ensures inclusiveness through the curriculum development process by contributing voice from all social identities. A culturally responsive curriculum involves materials and texts that reflect multiple cultures and offer students relatable content that affirms their experiences. In addition, Sleeter & Grant (2008) have identified social justice curriculum design that promotes the questioning of cultural and historical narratives as an important component of effective multicultural education strategies.

And Richards & Rodgers (2014) highlight how curriculum design should include references to communicative and content-based language teaching approaches in the genre of the English language teaching context. They also provide an impactful means for students who are developing language skills but may not be able to relate to the content they encounter. Incorporating culturally relevant resources, including literature, music, and storytelling, from various backgrounds contributes to the learning process of students while also making their sense of cultural identities stronger.

3.2.6 Ecotourism and Education

Ecotourism also has a strong role in education to raise awareness of the environment and cultural appreciation. The development of ecotourism, embodying the very principles of sustainability with a focus on conservation, local community involvement, and educational opportunities Ecotourism, when included in education has a lot of opportunities for experiential learning, as it connects pupils to their learning with their natural and cultural heritage (Buckley, 2011).

Russell (1994) amplify the role of ecotourism in enhancing cross-cultural reconciliation. In this context, students learn to develop a deeper appreciation for environmental sustainability and cultural traditions through educational ecotourism activities, such as guided tours, hands-on conservation projects, and indigenous knowledge-sharing. This is in line with Kolb's (2014) theory of experiential learning, which states that real experiences lead to improved retention of knowledge and personal development.

Ecotourism programs that are well-designed bolster local economies through job creation in indigenous communities while also offering both economic generation and

educational opportunities. They also offer an immersive cultural experience that reinforces the need for environmental and cultural preservation, available to visitors, including students.

3.2.7 PDOT Definition

The PDOT is carried out through a strategic planning tool to guide sustainable development in Ecuador, integrating economic, environmental and social aspects to maintain the cultural identity of local communities. PDOTs are tailored for each territory according to the Ecuadorian Constitution (2008), particularly in the case of rural territories like San Isidro de Patulú (GAD San Isidro de Patulú, 2021). Such a plan is critical because it helps plan for the necessary infrastructure, allows for the effective management of natural resources, it also provides for fair and equitable access to basic public services leading to enhanced territorial cohesion and reduced disparities.

PDOT is unique in that it is participatory, incorporating the perspectives and input of local stakeholders into planning and decision-making. This ensures proposed strategies are directly responsive to the community's needs, addressing education barriers, gaps in basic services delivery, and cultural heritage protection (GAD San Isidro de Patulú, 2021). When it comes to rural contexts, these factors are particularly important to facilitate inclusive development that must acknowledge and reinforce local traditions and socio-economic dynamics.

In terms of education, the PDOT of San Isidro de Patulu notes that local educational systems must be improved in order to cover notable gaps in terms of access and quality. Its goal is to formulate a development plan to encourage inclusive and culturally relevant education, which means that the indigenous languages and local knowledge will be integrated into the curriculum (GAD San Isidro de Patulú, 2021). This proclamation guises a greater vision whereby the visioning of transitional processes within learning can focus in on cultural identity — or subjectivity in the vernacular — and build upon what we collect in English beyond language.

To the San Isidro de Patulú, the PDOT provides a map to navigate sustainable development under a long-term strategy that emphasizes education and cultural preservation. Pedagogical adaptations that take into consideration local identity and intercultural competencies are considered with the aim of providing students with

education that is both relevant to their own culture and beneficial for their future prospects. Not only does this collaborative approach strengthen the education sector, but it also acts as a catalyst for the social and economic fabric of the community, driving toward a more inclusive and sustainable future.

3.2.8 CONAGOPARE

National Council of Rural Parochial Governments of Ecuador (CONAGOPARE) is an organization that collects the rural parochial governments of Ecuador throughout the country in the aim of developing the rural parochial directorates at the same time as expresses their participation at the national level. This is where the responsibility for resource management, project planning and execution, and lobbying for parochial local governments homogeneity falls. CONAGOPARE plays a crucial role in promoting citizen participation in decision making and public policy formulation, which helps to guarantee that rural communities' priorities are heard and addressed (CONAGOPARE, 2020)

In fact, this association mentions that the organization generates intervention for the benefit of education, health, infrastructure, basic public services and the safeguarding of cultural heritage, areas that are vital for the improvement of the quality of life of the rural population. It also facilitates the execution of sustainable projects that are in harmony with the environment and local cultural customs, fostering a model of community economic development that is harmonious with nature (CONAGOPARE, 2020).

It is through the work of CONAGOPARE that agreements are made within and between the three levels of government system to channel resources and investments to strengthen the economic and social fabric of rural families and communities across the country. Due to their work, rural parishes have access to political and social representation mechanisms, allowing for better infrastructure and basic services. This organization enhances equity in the distribution of resources in Ecuador, leading to a much fairer and complete rural development.

3.2.9 CONAGOPARE Chimborazo

CONAGOPARE represents rural parochial governments in the Chimborazo province of Ecuador. Primary role is organization of rural development, enhance lifestyles and advocate of rural communities at provincial level. The work of this organization is critical, as it ensures rural parishes like San Isidro de Patulú can access the resources they need and be active in local and national dialogues. CONAGOPARE Chimborazo focuses on education, health, infrastructure, and essential public services making this basic for the sustainable development of rural areas. For example, in San Isidro de Patulú, the GAD works alongside CONAGOPARE Chimborazo to enhance access to education, healthcare, and rural infrastructure. The purpose of this collaboration is to prevent disparities and inequitable resource allocation, support local communities, and encourage development strategies that honor and protect the region's cultural inheritance (CONAGOPARE CHIMBORAZO, 2019)

CONAGOPARE Chimborazo plays a significant role in strengthening the social and economic basis of the rural parishes of the province through these initiatives. It plays an essential role in enhancing living conditions and promoting sustainable growth across Chimborazo's rural communities by advocating equitable resource distribution and promoting sustainable development.

3.2.10 Conceptual Foundation

3.2.10.1 Theoretical Perspectives

3.2.10.1.1 Critical Theory by Paulo Freire and Education

Paulo Freire's critical theory of education forcefully presents education as a vehicle for social change, and as such, calls for an educational process that opposes oppression and empowers students. Darder (2017) argued that traditional education often reinforces social inequalities by treating students as passive recipients of knowledge, a model he called the "banking model of education." In this model, information is deposited into students by teachers, a process that shuts off critical thinking and conversation, thus upholding current power dynamics.

In response to this, Freire suggested a method called "problem-posing education" which emphasized dialogue, critical reflection, and student involvement with real-life problems. According to Shor (2012), this perspective validates education as a

collaborative process in which students and teachers co-construct knowledge. Education ought to be used as a tool of liberation, helping marginalized people to see the ways in which they are oppressed and to, therefore, engage democratically to abolish injustice.

Freire's critical pedagogy continues to influence modern education, especially through bilingual programs, adult literacy initiatives, and social justice-oriented curricula (Darder, 2017). Freire's concepts remain relevant in shaping modern-day pedagogical approaches through advocating for student-centered education, critical thinking strategies and participatory learning methods. Through its focus on dialogue and reflection, critical pedagogy is inviting learners to become active participants in challenging power structures and creating a more equitable and just system of education.

3.2.10.1.2 The Communicative Approach in English Language Teaching

The Communicative Approach is a teaching method that focuses on the ability to communicate effectively in real situations. It emerged in the 1970s as a reaction against the traditional approaches that stressed grammar and translation and has become a standard approach to teaching English as a foreign language, especially where oral interaction and communicative competence are important (Canale & Swain, 1980).

According to Communicative Competence Theory stated by Canale & Swain (1980) this approach brings together four components: Grammatical competence (knowledge of grammatical rules), sociolinguistic competence (ability to use language relevant to the language of the speech event), discourse competence (capability of creating coherent and cohesive speech), and strategic competence (strategies to repair communication).

In rural settings, where resources may be scarce, this approach is adjusted through collaborative learning, promoting working in groups that allows for solving problems and developing communication; technology integration, leveraging mobile apps and digital platforms (to increase exposure to the language); and incorporation of cultural identity, embedding local culture into English instruction to increase motivation and a sense of identity among students.

3.2.10.1.3 Vygotsky's Sociocultural Theory

According to Vygotsky's sociocultural theory, cognitive development would be fundamentally shaped by social and cultural contexts. Learning takes place through social interactions, specifically those between children and their more knowledgeable others (e.g., parents, teachers, and peers). This practice allows individual learners to scaffold their ZPD (zone of proximal development), the distance between what a learner can do independently, like bike riding, and through instruction and support the process of dissertation (Vygotsky, 1978).

The brain function involved with language is a major player in cognitive development. Vygotsky & Cole (1978) assert that private speech which is the private use of language or self-directed language, assists in the internalization of learning events, ultimately acting as a conduit between externally directed teaching and internally directed thought. Additionally, cognitive development is mediated by the tools of culture, such as language, symbols, and shared practice, so education that is culturally relevant, or culturally responsive, is critical.

3.2.10.1.4 Constructivist Learning Theory

Constructivist learning theory assumes a learner does not passively consume information, but instead builds their own knowledge. Piaget was the first to elaborate on this idea, positing that cognitive development occurs through a series of stages during which learners use their existing mental frameworks to incorporate new experiences. This is opposed to conventional models for learning, which see acquiring knowledge as a linear delivery method (Pass, 2007).

Another constructivist thinker, Vygotsky, focused on the importance of social interaction in the basic building blocks of knowledge construction. His social constructivism adds to Piaget's cognitive constructivism by suggesting that learning is particularly powerful and useful when shared in the context of a group. Bruner (1997) expanded upon this concept highlighting the significance of independent conversation independent of others where students experiment using problems to find solutions through inquiry and exploration, known as discovery learning.

In terms of education, constructivist theory places emphasis on student-centered learning. Experiential learning environments complete with critical thinking & problem-solving. For example, stresses the importance of differentiated instruction for meeting

different learning styles, building on the idea that constructivist teaching leads to a deeper understanding and retention of knowledge over a longer period of time (Waite-Stupiansky, 2022).

3.2.10.1.5 Postcolonial Theory

Postcolonialism theory critically the legacies and ongoing impact on specific cultures, identities, space and identity. Said (1977) introduced the definition of "Orientalism" and how colonial discourses established non-Western societies as inferior and exotic. Well, this is a deferred rhetorical-investment approach that aims to contest colonial postures in education, politics, and culture of dominant Western narratives.

From another angle, Spivak (2004) adapts this view and introduces the concept of subalternity, or voices that are oppressed and thus relegated to the periphery of both history and academia. Colonial education systems forced Eurocentric knowledge and silenced indigenous perspectives, a phenomenon that continues in modern-day curricula.

Theoretical work on cultural hybridity, especially by Bhabha (2012) follows, confirming that, consequently of colonial and imperial power, colonized subjects may assimilate and synthesize elements of varying cultures, negotiating their own new meanings. In fact, this process of identification is not at all a static one, but rather a dynamic one that resists static national and ethnic identities, as postcolonial subjects exercise agency and carve out new cultural narratives. Building on postcolonial scholarship, postcolonial theorists calling to decolonize curricula, including indigenous knowledge systems and promoting linguistic plurality in education.

3.2.11 Ongoing Impacts of Colonialism

Colonialism's legacy still haunts today's world, its impact can be felt and seen in linguistics, the economy and education around the globe. Phillipson (1992) calls this spread of English linguistic imperialism, where he argues that this language is positioned as the "language of power" and "language of prestige", undermining indigenous and local languages. This situation is notably existent in the postcolonial States, for English is the sole means of instruction and economic coupling.

Tollefson (2012) suggests that language policies in postcolonial nation-states magnify existing patterns of socioeconomic inequality. Knowledge of English is often a requirement for tertiary education and employment, alienating speakers of indigenous languages. For example, content on linguistic imperialism also elucidates at resisting

through different models of education should draw from multiple languages, striving towards linguistic equality.

Language revitalization programs; decolonial pedagogy; and policy reforms that center indigenous knowledge systems. Education without the rightful representation of indigenous peoples in school curricula would hinder postcolonial societies from owning and potentially expressing their culture.

3.2.12 Educational Methodologies for Developing Cultural Identity

When schools take cultural identity into account when teaching, it lays the groundwork for self-reflection and an understanding of other backgrounds, as well as a greater connection to heritage. This goal is supported by different pedagogical approaches, which promotes an inclusive learning and meaningful learning experience.

One successful method is Culturally Responsive Teaching (CRT) which treats students' cultural background as a resource in the process of learning. Culturally relevant teaching CRT draws on culturally relevant materials, student-centered discussions, and experiential learning in an inclusive classroom (Gay, 2018). Encouraging students to connect with their heritage, develop some critical thinking and language skills with this methodology.

Another approach that helps develop cultural identity is Project-Based Learning (PBL). It immerses students in projects in the real world that require research, collaboration, and problem-solving. PBL focuses on the process of learning in an experiential setting and, when applied to cultural identity, invites students to access their history, traditions, and stories from their own communities, deepening their connection to their cultures (Bell, 2010).

In language education, it is one of the ideas that align with Task-Based Language Teaching (TBLT), which focuses on tasks in which communication takes place much like it would in real life. TBLT can also be customized; cultural themes can be used in TBLT, allowing the opportunity for students to use their cultural identities and improve their language skills. In rural contexts, TBLT not only helps students learn English, but protects and promotes local traditions too (Ellis, 2017).

3.2.13 Content and Language Integrated Learning (CLIL)

CLIL considers subjects that are also taught through a foreign language to foster the integrated learning of both content and a language. According to Coyle (2007), a pioneer of CLIL conception, CLIL simply refers to a dual-focused educational approach in which an additional language is used for the learning and teaching of both content and language. This approach is consistent with theories of constructivism where active participation of students, learning in relevant situations, and meaningful communication are emphasized,

This is especially applicable to the development of communicative competence and intercultural awareness, as CLIL offers meaningful language exposure through the engagement with cognitively and linguistically demanding content. It is there where the CLIL composition becomes a practically pedagogical approach by improving English proficiency and establishment of the local identity through culturally relevant content in English teaching for a rural context (Marsh, 2013).

In this regard, CLIL combines language learning with thematic learning by integrating elements of local culture, socio-economic dynamics, or touristic activities in the code to signify the thematic content of CLIL units, therefore enabling students to explore their own, and to reflect. And this is key in strengthening cultural identity in education.

3.2.14 Visual elements in Education

Images are very important in education and help in understanding, engaging with, and remembering information. The use of images, diagrams, videos, and infographics in teaching materials has been proven to enhance students' learning experiences by making abstract concepts more concrete and intuitive.

Paivio (1990) mentions that one principle of this is Dual Coding Theory, which states that information is retained long-term when it is processed verbally and visually. Visual aids help students form cognitive bridges between concepts, which enables them to better store and use information learned in class, particularly in conjunction with text instruction provided by teachers.

Interactive Graphic Organizers build on the concept of multimodal learning, which implements multimodal elements in addition to text, through audio and graphics formats, to address different learning styles. This method is especially powerful in diverse classrooms, in which students may need different techniques to solidify their understanding of content (Mayer, 2002).

Applying Visual Literacy in language learning facilitates vocabulary building and clear contextualization. Lessons become more engaging and meaningful when you provide images, videos, and graphic organizers as context clues to help students learn the language. As a supplementary tool, especially in rural areas like San Isidro, where exposure was limited on English language, the inclusion of visual elements can serve as a means of overcoming any barriers and facilitating an efficient learning process (Avgerinou & Ericson, 1997).

Having a visual representation is thus not only an educational tool but also a synchronization within the classroom that links teachers and students to the world outside the inches of paper and pixels.

3.2.15 Integration of Cultural Identity in the Curriculum

A culturally relevant curriculum recognizes the heritage, values, and traditions of students, fosters global citizenship and language development. It can be a benefit to incorporate cultural identity in the curriculum, so students feel a sense of belonging as well as an intercultural understanding, and learning and lived experiences deepen the connection.

Culturally Responsive Teaching (CRT), for example, encourages elements of students' cultural background to be included in instructional content and methods. CRT advocates for educators to draw upon texts, examples, and case studies that reflect the heritage of their students, which in turn makes the learning more relatable and meaningful (Gay, 2018).

Continuing with Cultural Identity Integration through Project Based Learning (PBL) in which students research topics related to PBL which originate from the topics that are prevalent in the community. Using projects to record oral histories, research

traditional practices, or develop digital presentations on local customs, students reflect on their cultural identity while focused on academic and language skills (Bell, 2010).

Lastly, Task-Based Language Teaching (TBLT) helps integrate cultural identity as students engage in communicative tasks that mirror authentic world interactions. For instance, students can pretend to be tour guides, describe traditional celebrations, or interview community elders about historical events, helping develop language proficiency while building appreciation for local culture and history (Ellis, 2017).

Therefore, in rural contexts incorporating cultural identity into English instruction can empower the students by validating their linguistic and cultural heritage and strategic preparation for global communication. By framing these practices within an educational structure, others can also contribute to treating local traditions like the art form that they are, ultimately helping preserve those within a community.

3.2.16 Intercultural Communicative Competence (ICC)

It concerns one's capacity to communicate efficiently and suitably with individuals from several ethnic backgrounds. As Byram (2020) states, ICC is not limited to language proficiency but also involves cultural literacy and the capability to establish authentic intercultural communication. This awareness is a vital skill in today's globalized world, where people are constantly immersed in different perspectives and approaches to communication.

Deardorff (2006) proposed a process model of ICC with emphasis on attitudes (respect and openness), knowledge (cultural self-awareness and worldviews), and skills (listening, observing, and interpreting). She explains that ICC is a moving target that is not set in stone, it is about the learning process. Likewise, Fantini (2012) points out that to achieve effective branches of intercultural communication initiative, one must demonstrate not just linguistic competence but also sociocultural understanding and emotional strength.

In the realm of language education, ICC is a crucial parameter in preparing students to negotiate multicultural settings. Exposing students to cultural and critical matters of the target language had been unfortunately neglected, as Kramsch (2014) asserts, language learning, if it is to be an integral part of humans' socialization, must extend beyond mere knowledge of grammar and vocabulary to include cultural literacy

and critical reflection. Educators are therefore encouraged to embed intercultural activities and conversations into curricula.

ICC is important for global citizens in minimizing cultural misunderstandings and creating a sense of equality and respect among people. Educators should seamlessly infuse immersion programs into the curriculum to develop study abroad opportunities, virtual exchanges, experiential projects that promote cross-cultural communication.

3.2.17 Socioeconomic and Cultural Context of Rural Ecuador

The reality of rural Ecuador is complex and multifaceted. As stated by Lastra & Journal (2021), rural communities have as main source of income agriculture, livestock and small scale commerce in Ecuador. Still, this comes with ongoing challenges like poverty, lack of access to quality healthcare and education and economic instability greatly affecting their development prospects.

Ecuadorian rurality stands out for its ethnic and cultural diversity. Numerous rural areas are home to indigenous populations with divergent linguistic, social and cultural practices. These people, going back these indigenous groups had always kept their cultural practice passed from generations to generations. The importance of these traditions such as ancestral agricultural methods, art-industrial crafts, and collective governance frameworks is important to local identity and socio-cultural cohesion (King & Haboud, 2002).

The impact of globalization and modernization, however, offers opportunities as well as difficulties to the rich culture of rural Ecuador. Globalization has, on the one hand, allowed market expansion and provides access to new economic opportunities, including ecotourism and fair-trade cooperatives that enhance rural populations. The influence of these cultures that follow the evolution of ideologies, however, has caused cultural movements that frequently result in the decline of traditional beliefs and languages. Language shift is real and pernicious among seabed populations as generations of children decide to speak Spanish rather than their native tongues, another conquest of colonial culture. (Bebbington, 1999).

Finally, migration patterns are important in understanding the socioeconomic dynamics occurring in rural Ecuador. Both internal and international migration has had an important impact on the rural communities. Rural economic opportunities are increasingly limited as thousands of Ecuadorians flock to urban centers or migrate

abroad in search of better economic prospects, leading to labor shortages in rural agricultural sectors and shifts in family structures (Jokisch, 2002).

However, schooling is an important aspect that reduces rural Ecuadorian socioeconomic difference. Becker (2010) pointed out that rural education continues to face many challenges with quality and access. The education system in these areas is limited by lacking infrastructure, shortages of qualified teachers and curricula that do not consistently reflect the cultural and linguistic realities of indigenous populations. Although recent efforts have been made to establish bilingual education programs to meet the needs of these populations, its success has been uneven due to issues of policy inconsistency and a lack of resources.

Ultimately, the dynamics of socioeconomic and cultural systems in rural Ecuador can be understood as a complex interplay between historical traditions, economic dependencies, and the contemporary impact of globalization and migration. Nevertheless, rural communities also have cultural resilience and strategies for adaptation that help them respond to such changes. Grasping these dynamics is essential to establish educational and economic policies to favor the sustainable development of rural Ecuador.

3.2.18 Culturally Inclusive Curriculum

Culturally Responsive Curriculum Models as educators try to meet the need for culturally inclusive curricula, models of curriculum that embrace diverse cultures proliferate. Based on their nature, they can be classified into four categories: contributions; additive; transformation; and social action approach. These models differ in depth from adding some cultural examples to complete overhaul of the curriculum for social justice and equity (Banks & Banks, 2019).

According to Gay (2018) Culturally Responsive Teaching (CRT) is a model that integrates students' cultural knowledge, experiences, and perspectives into the instructional process. CRT promotes academic achievement by making it more relevant to students from varied backgrounds. This idea argues that culturally relevant pedagogy must incorporate students' cultural differences in such a way that they become resources for effective teaching and learning.

3.2.19 Community Involvement

Another way to approach this at a broader level is through the instillation of community involvement. Epstein (2018) emphasize how families, local organizations, and community members all play a role in supporting English language learners. When it comes to schools working with community stakeholders, students have additional cultural and linguistic resources that provide better access to their education.

Community based education models that incorporate students' home environments meaning cultural and linguistic resources have proven effective in aiding language acquisition and raising the overall performance level. These models inspire students to pride themselves in their cultural backgrounds while learning English and feeling included in academic society.

4. CHAPTER IV. METHODOLOGY

4.1.1 Approach

This study employs a qualitative research design, which is well suited to investigating complex, contextual, and human-centered phenomena such as cultural identity, language learning, and community-based educational practices. Qualitative data are not just qualities but seek to turn this information into meaning by showing how individuals or communities make sense of their experiences. It is an approach that leads researchers to explore social processes, behaviors, and perspectives in their natural contexts to gain a rich and holistic understanding of the topic at hand (Scott & Carrington, 2011).

Within the framework of this research, the qualitative perspective is imperative to gain a deeper understanding of how the socioeconomic, cultural, and tourism realities of San Isidro de Patulú can impact and enhance English language instruction. Providing a qualitative lens that gives voice to the richness of community experiences through descriptive data from interviews, observations, and document analysis helps to identify the symbolic and identity components of the community that technical and quantitative studies of a community often overlook. In addition, this method allows the researcher to formulate micro-curricula based on local knowledge and experience.

In conclusion, the qualitative approach adopted in this study is consistent with the overall goal of this study, which is to provide meaningful and transformative insights that

are context-sensitive, ultimately contributing to more inclusive and culturally responsive language teaching.

4.1.2 Research Modality

In this research, field research will be a method to collect data from the local area of the parish of San Isidro. Data will be collected through in depth semi-structured interviews of key informants, participant observations of community events and activities, and the review of relevant documents and reports including parish records and community reports. This strategy will facilitate a comprehensive understanding of the research phenomenon in its natural environment (Richard & Sawyer, 1992).

4.1.3 Level or type of research

This study will employ exploratory research design for this study since the phenomenon is yet to receive attention in previous literature. As the aim here is to construct microcurricular material that will combine the teaching and learning of English with the promotion of cultural identity, it is expected that this exploratory approach allows to explore the complexities of this context, identify patterns and themes present in the data and elicit the underlying variables in the relationship between language, education, and cultural identity (Waters, 2007).

4.1.4 Study Population

The study population will comprise residents of the parish of San Isidro, encompassing students and teachers affiliated with the tourism sector. This deliberately selected population will offer a rich and diverse perspective on the cultural and educational nuances specific to this context, allowing for a more comprehensive understanding of the complex interplay between language education, cultural identity, and community dynamics.

4.1.5 Data collection techniques and instruments

A variety of methods and tools will be employed in data gathering for the purpose of researching this topic. The first research objective will be addressed with two specific techniques, underpinned by a corresponding instrument. The first technique is interviews for a survey of socioeconomic, cultural, and tourist activity in the parish. A structured interview guide will be developed as a way of keeping the interviews consistent, allowing easier analysis of the data collected. Separate interviews will be

conducted in Spanish since the dominant local population is not English-speaking. Also, it will be developed a bibliographical review through a bibliographical matrix (Kanari & Millar, 2004).

In order to achieve the second goal, a systematic literature review will be performed to obtain a comprehensive insight-based comprehension into previous work on how cultural identity is developed and how it affects the English language teaching and learning. The review would help in the thorough identification of the previous researchers in this field. The systematic review process will be in accordance with the one described by Chicaiza (2021) and will comprise:

- Identify and select relevant databases from which data is extracted.
- To determine the appropriate keywords to use.
- On the basis of scientific and academic relevance, deciding on information sources in teams.
- Using data collected to eliminate irrelevant studies.
- Discovering carefully curated studies related to the inquiry.

Then a checklist will be established and utilized to analyze whether the data acquired is pertinent and applicable to build the cultural identity of the people. Systematic review checklists provide a basic set of criteria for evaluating the validity of the information, and for reviewing how closely the review aligns with the goals of the investigation.

The theoretical approach of this study will be built using bibliographic reviews, checklists and discussion groups, to be complemented by a bibliographic matrix. The final outcome of the research will be in the form of didactic materials. In addition, auxiliary data will be gathered to determine the appropriateness of these materials for the meaning-making of emerging cultural identity. Then it is going to be perform thematic discussion groups, interrogating and then synthesizing the data collected using each of the thematic analysis sheets and checklists.

5. CHAPTER V. RESULTS AND DISCUSSION

5.1.1 Understanding San Isidro de Patulú

San Isidro de Patulú is a parish in the Guano canton, Chimborazo province. With a diverse geography range from 2,881 to 4,329 meters above sea level, it offers a rich

socioeconomic, cultural, and touristic landscape. Historically, this parish has been deeply connected to agriculture and livestock, shaping the daily lives and traditions of its inhabitants.

The data gathered from interviews, field observations, and official documents, such as the Plan de Desarrollo y Ordenamiento Territorial (PDOT), reveal key aspects of the community that are fundamental for integrating cultural identity into English language teaching.

5.1.2 Socioeconomic Aspects

The economy of San Isidro de Patulú is predominantly based on agriculture and livestock farming, with most families engaged in these activities for both subsistence and commercial purposes. The primary agricultural products include potatoes, barley, fava beans, quinoa, and maize, cultivated using traditional farming techniques that have been passed down through generations. These products serve as both food sources and economic assets, with surplus crops sold in local markets and neighboring cities like Riobamba and Guano. However, challenges such as climate variability, lack of irrigation systems, and limited access to agricultural technology significantly affect productivity.

Livestock farming plays a crucial role in the local economy, with a focus on dairy production and animal husbandry. Farmers raise cattle, sheep, guinea pigs, and poultry, primarily for milk, cheese, wool, and meat production. A significant portion of the dairy production is sold to regional dairy processing plants, while some farmers process their milk into artisanal cheese and yogurt for local consumption and sale. Despite this, the lack of modern veterinary services, appropriate storage facilities, and competitive market prices limit profitability for many small-scale farmers.

Another notable socioeconomic challenge is youth migration to urban areas. Due to limited educational and job opportunities, many young people leave San Isidro de Patulú in search of better prospects in cities. This migration contributes to a decline in the local workforce, generational knowledge loss, and reduced innovation in agricultural practices. Encouraging entrepreneurship, technical training, and sustainable agricultural initiatives could help mitigate these issues, allowing younger generations to remain and thrive within their community.

5.1.3 Cultural Aspects

San Isidro de Patulú has a rich and well-preserved cultural identity, largely influenced by its indigenous Puruhá heritage. The community actively participates in festivals, religious celebrations, and ancestral traditions, which play a significant role in maintaining social cohesion and transmitting knowledge to future generations.

Key cultural events include:

- **Kapak Raymi (December 21):** A festival marking the Andean New Year, symbolizing renewal, gratitude to Pachamama (Mother Earth), and agricultural prosperity. During this event, community members engage in traditional music, dance, and spiritual rituals.
- **Inti Raymi (June 21):** The Festival of the Sun, celebrating harvest cycles and indigenous resistance. This festivity includes colorful parades, traditional dress, and communal feasting.
- **Semana Santa (Holy Week):** A religious event blending Catholic and indigenous traditions, where locals participate in processions, altars, and symbolic reenactments of biblical events.

Traditional music and dance are central to San Isidro de Patulú's identity. Instruments such as the rondador, pingullo, and bombo accompany cultural performances, particularly during public celebrations and community gatherings.

Handicrafts and artisanal work are also vital aspects of local identity. Weaving, pottery, and wood carving are traditional skills passed down through generations, often reflecting symbolic Andean patterns and spiritual beliefs. These crafts not only preserve cultural heritage but also serve as a potential economic activity for local artisans who sell their products in regional markets.

Despite the richness of its traditions, cultural erosion due to modernization and external influences is a growing concern. Encouraging educational initiatives that integrate local history, traditions, and language into curricula can reinforce cultural pride and identity among younger generations.

Figure 1

Popular celebrations



Source. In the festivities of the town there are dances with bands of the town, food and liquors are shared. This has been part of the culture for many years.

5.1.4 Gastronomy

5.1.4.1 Fried rabbit

The fried rabbit cooked on firewood is a delicacy that the inhabitants of San Isidro enjoy during the corn harvesting season, when the family takes advantage of the embers to grill corn on the cob.

The rabbit is seasoned with different condiments such as cumin, garlic, achiote, and salt. At the moment of frying the rabbit it is necessary to Meanwhile, in a pot with plenty of water, cook the corn, if possible, the most tender ones, as they are usually sweet and tasty. When it is time to serve, the rabbit is divided into pieces, some corn is added and, if desired, some salad.

Figure 2

Examples of the typical gastronomy of the area



Source. Fried Rabbit: This dish is one of the most prepared in the community due to the ease of preparation.

5.1.4.2 Papas con cuy

In San Isidreñas families the most common typical dish is roast guinea pig with potatoes, peanuts and lettuce, this delicious dish is prepared for parties and special occasions.

The process of preparing the guinea pig is quite simple, first it is seasoned only with cumin and salt, then it is placed in the grill, the flame has to be low so that it can cook well inside, then more firewood is added to the fire to start browning it on the outside and with a brush achiote is spread, which gives it the characteristic golden color.

In order to make the peanut sauce, peanuts need to be peeled and roasted, then blended with a little milk, salt and achiote. This mixture is then cooked over low heat and a little chopped white onion is added. The lettuce salad, as the name says, needs mainly lettuce, onion, tomatoes, lime, and cilantro. These are chopped and mixed together, resulting in a tasty salad.

Finally, cooking the potatoes is not difficult, you just need to put the peeled potatoes in a pot of water for a considerable time, until they are soft. To assemble this dish and serve it, start by placing some large lettuce leaves at the bottom of the plate, which will add freshness to the dish. Place the guinea pig on top and on the sides of the plate some potatoes, on top of which we place the peanut sauce.

Figure 3

Typical dish of San Isidro



Source. “El cuy” is a traditional dish of the area, it is one of the most famous and most served in popular festivals.

5.1.5 Symbols of San Isidro de Patulú

San Isidro de Patulú possesses official symbols that represent its history, geography, and cultural identity:

Flag: The flag consists of two main colors: green, symbolizing the parish's natural landscapes and agricultural fertility, and yellow, representing the sun and prosperity.

Figure 4

The San Isidro's flag



Source. The flag is a symbol that represents different values, customs or traditions that have in a place. El tamaño de las referencia debe ser el mismo en todas las fotos

Coat of Arms: The emblem includes mountains, rivers, and crops, reflecting the region's natural wealth and agricultural significance. The two wheat ears at the top symbolize the parish center and its main communities.

Figure 5

Coat of arms



Source. Coat of arms contains symbols that may convey ideas, lineages or history that identify San Isidro.

5.1.6 Tourism Potential

San Isidro de Patulú has significant natural and cultural attractions that offer potential for sustainable tourism development. These include:

- El Mirador de San Isidro: A scenic viewpoint offering breathtaking landscapes of the Chimborazo volcano and surrounding valleys. This location is ideal for ecotourism and nature photography.
- Laguna de San Isidro: A high-altitude lagoon known for its biodiversity and tranquil environment, attracting hikers and bird watchers.
- Historic churches and sacred indigenous sites: These landmarks attract both religious and cultural tourism, offering insight into the spiritual beliefs and architectural heritage of the community.

Currently, tourism in San Isidro de Patulú faces several challenges, including lack of infrastructure, limited promotion, and insufficient trained personnel. However, integrating tourism-related content into English teaching curricula could provide students with language skills that enhance their employability in the tourism sector while preserving and promoting local heritage.

Figure 6

Example of a tourist spot in Chocaví community



Source. Surrounded by enchanting views, the San Isidro Lagoon is a tourist site that people should visit to appreciate the beauty of the city.

Bridging Data and Discourse: Realizing the Academic Potential of Local Knowledge

The data obtained from San Isidro parish show a very suitable academic potential for teaching the English language and the development of a sense of cultural identity. The data fell into four main categories: historical, cultural, socioeconomic, and touristic. It also allows you to incorporate meaningful stuff into English lessons, which is hugely beneficial for language acquisition students.

It also determines the academic applicability of the data as the data in question is concerned with different areas of language. For example, when exploring historical narratives, students read and write stories, while gastronomic traditions can broaden student vocabulary for food and cooking verbs. Recreational activities celebrating these events provide excellent material to work on descriptions, comparisons, and conversational practice and thus enable language acquisition through interaction. The Plan de Desarrollo y Ordenamiento Territorial (PDOT) de San Isidro (2024), the development plan for the parish—underlines the importance of the strong cultural heritage of San Isidro can be a learning resource in order to strengthen the local identity and strengthening English skills.

This is important because it connects student reality with language learning. When students are presented with their own traditions, landscapes and history in English classes they have a stronger association to being engaged with the language.” As such, this develops content-based instruction (CBI), with the content that is being taught serving as the medium through which language is learned in both linguistic and cultural capacity (Coyle, Hood & Marsh, 2010).

Furthermore, the collected data adheres to up-to-date practices like Task-Based Learning (TBL) and Communicative Language Teaching (CLT). Such approaches focus on context-based communication, making the learning of the English language relevant and meaningful (Ellis, 2003). For example, when cultural elements are integrated into lessons, students learn vocabulary in context and use language meaningfully, which not only improves their skills but also their affinity for their culture.

Additionally, the touristic potential of San Isidro could represent a great ground for academic usage. As tourism is an area that is developing, describing the local sights, essential conventions and places in English can help students prepare for their

professional future. Lastly, it is also helpful for students who are planning to take a course that is connected to tourism, hospitality or international communication (PDOT San Isidro, 2024).

Ultimately, the educational value of the gathered information is apparent in its application to diverse teaching methods, its relevance to students' cultural background and its contribution to meaningful language learning. Microcurricular resources that are context-relevant and engaging, which are rooted in this data, will ensure English learning becomes relevant and impactful.

Roots in English: Microcurricular Innovations for Cultural Identity

The research process led to the creation of micro-curricular resources that effectively integrate the historical, socioeconomic, and cultural dimensions of San Isidro de Patulú into the English as a Foreign Language (EFL) classroom. The goal was to align language teaching objectives with the promotion of cultural identity, ensuring that learners develop both communicative competence and a sense of belonging rooted in their local context.

The findings indicate that the inclusion of localized, culturally relevant content enhances student engagement, motivation, and retention of language structures. Through a place-based educational approach, English becomes more than a subject—it becomes a medium for exploring, expressing, and preserving the heritage of the community.

To this end, a variety of micro-curricular materials were designed, including:

- **Gamified activities**, including interactive quizzes on traditional celebrations like *La Fiesta de la Virgen de la Merced*, and board games based on local legends such as *La Culebra del Cerro Pucará*, allowed students to engage with their culture while practicing grammar, vocabulary, and functional language.
- **Storytelling books** invited students to recreate and narrate traditional legends in English. For example, the legend of *El Tesoro del Inca*, a tale associated with hidden treasure in the hills of Patulú, served as a narrative framework to practice sequencing, past tense structures, and descriptive language.

- **Collaborative writing tasks** involved composing informative texts on the economic activities of San Isidro, such as livestock farming, cultivation of potatoes and corn, and artisan cheese production. These texts emphasized informational writing techniques while reinforcing content relevant to the students' everyday lives.

The integration of technology and gamification strategies (Deterding et al., 2011) significantly enhanced learner engagement. Digital tools and interactive platforms allowed for differentiated instruction and learner autonomy, while real-life data ensured the authenticity of the content and its relevance beyond the classroom.

Ultimately, the results show that culturally grounded micro-curricular resources not only improve linguistic outcomes but also empower students to take pride in their identity. By embedding local knowledge into language education, students view English not as a foreign imposition, but as a bridge to share their own stories with the world.

DISCUSSION

These strategies aim to ensure that English language education in San Isidro de Patulú is both effective and culturally enriching, contributing to academic success, community development, and the preservation of cultural identity.

The implementation of culturally grounded microcurricular resources in the EFL classroom of San Isidro de Patulú demonstrates the transformative power of place-based education in rural contexts. The findings reinforce the idea that contextualized learning, when rooted in students' own environment and cultural background, enhances language acquisition by making it personally meaningful and socially relevant (Gruenewald, 2003).

Through the integration of local content—including traditional legends, festivities, symbols, agriculture, and tourism—students were not only exposed to English vocabulary and structures but were also encouraged to rediscover and value their cultural identity. This aligns with the principles of Content and Language Integrated Learning (CLIL), which emphasize learning a foreign language through meaningful content, thereby promoting both language proficiency and content knowledge (Coyle, Hood, & Marsh, 2010).

The use of storytelling, for instance, not only allowed students to practice grammatical tenses and narrative sequencing but also revived ancestral narratives such as *La Culebra del Cerro Pucará* and *El Tesoro del Inca*. These narratives, traditionally passed down orally, found a new medium in English storytelling activities. This intergenerational transfer of knowledge contributes to the preservation of oral traditions, while also providing an engaging and familiar context for language practice.

Furthermore, the creation of interactive and gamified materials, such as vocabulary-based board games and digital quizzes on local celebrations like *La Fiesta de la Virgen de la Merced*, significantly increased students' motivation. This is consistent with the work of Deterding et al. (2011), who highlight the motivational benefits of gamification in education, especially when students feel a personal connection to the content.

The project-based approach, which led students to explore and present San Isidro's tourist sites and agricultural practices, also promoted 21st-century skills such as critical thinking, digital literacy, and collaborative learning. By preparing multimedia presentations and informational brochures in English, students learned to apply language in authentic contexts—mirroring real-world applications of English in professional domains such as tourism and environmental advocacy.

These results also echo the observations of Cummins (2001), who argues that language learning should be a tool for identity affirmation rather than cultural assimilation. In rural areas, where indigenous and local cultures are at risk of marginalization, integrating local knowledge into English education serves as a resistance to linguistic imperialism and empowers students to be protagonists of their own narratives.

The findings thus support the conclusion that microcurricular materials, when developed from localized data, do more than teach grammar or vocabulary—they become a vehicle for intercultural dialogue, strengthening students' ties to their community while enabling them to engage with the global world.

In addition, the microcurricular design reflects the flexibility of task-based language teaching (TBLT), where meaningful tasks like writing, storytelling, and collaborative research serve both communicative and cognitive functions (Ellis, 2003).

This methodological choice is particularly effective in rural classrooms with diverse learning needs, as it encourages participation, creativity, and personal investment in learning.

In conclusion, this research highlights that language education in rural settings should not imitate urban curricula that often neglect local realities. Instead, educators must design learning experiences that reflect the unique sociocultural fabric of each community, as was successfully done with San Isidro de Patulú. In doing so, English becomes a tool of empowerment, enabling learners to preserve their heritage and share it with broader audiences, both locally and globally.

6. CHAPTER VI.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The study determined that the cultural, socioeconomic, and touristic information collected from San Isidro de Patulú possesses strong academic potential for integration into English language teaching. This potential lies in its contextual richness, relevance to the students' lives, and capacity to bridge local knowledge with global language learning. The analysis revealed that incorporating such content into educational practice not only supports vocabulary development and communicative functions but also fosters identity formation and cultural awareness. When learners engage with material that reflects their environment—such as local legends, festivities, traditional gastronomy, and productive activities, they are more motivated to participate actively and meaningfully in the classroom. Therefore, the gathered data goes beyond its informative function and becomes a powerful pedagogical tool for promoting both language acquisition and cultural identity development.

The academic analysis of the collected data demonstrated that the historical, cultural, and socioeconomic elements of San Isidro de Patulú can be successfully transformed into relevant learning content for English language education. These elements provide a solid foundation for the design of contextualized educational materials that resonate with students' daily lives. The findings confirmed that when content is culturally familiar and locally rooted, it creates deeper connections with learners,

allowing them to not only improve their language proficiency but also value their cultural environment. This fosters an intercultural dimension in EFL education where students become both language users and cultural ambassadors of their own communities.

The development of micro-curricular resources rooted in San Isidro de Patulú's local context proved to be a meaningful educational strategy for enhancing both language acquisition and cultural identity. These materials, which include visual aids, interactive games, and storytelling tasks, were designed to reflect the community's heritage and realities. The process showed that students respond positively to pedagogical tools that represent their identity and environment. Moreover, by including gamification, project-based learning, and ICT resources, students not only practice the English language in a dynamic way but also strengthen their connection to their roots. This reinforces the idea that language education should not be detached from learners' social and cultural backgrounds but rather be a platform for affirming and expressing who they are.

Recommendations

It is recommended that teachers and curriculum designers recognize the academic value of local knowledge and actively incorporate it into the English language curriculum. This could be done by developing thematic units that center around the community's history, traditions, and productive practices, thereby making learning more meaningful and situated. Furthermore, institutions should encourage interdisciplinary collaboration among educators, local historians, and cultural promoters to ensure that content is both accurate and engaging. Emphasizing the value of rural identity and cultural heritage in the classroom not only enriches linguistic instruction but also contributes to the preservation of collective memory, instilling pride and a sense of belonging in students.

It is recommended that educators utilize the collected data to create thematic lesson plans that integrate the cultural identity of San Isidro de Patulú into EFL instruction. Teachers should consider aligning lesson topics with traditional festivities, agricultural practices, legends, and crafts from the area. Educational institutions and local authorities should collaborate in the validation and dissemination of such content to ensure its sustainable use. Encouraging this practice at an institutional level will promote culturally inclusive curricula and will help rural students see the relevance of learning English in their personal, academic, and community lives.

It is highly recommended that micro-curricular resources developed in the context of this research be implemented, tested, and continuously adapted in real classroom scenarios. Teachers should be trained in using these culturally responsive materials and integrating them into their lesson planning. Additionally, future research and practice could explore expanding these resources to other parishes with similar cultural characteristics, thus promoting a model of English teaching that celebrates diversity and empowers rural communities. The incorporation of student feedback will also be vital to improve and maintain the relevance of these didactic tools over time.

BIBLIOGRAPHY

- Alemneh, A. S. (2023). The Role of Indigenous Conflict Resolution Mechanism on Land Use Dispute Resolution in Bahir dar zuria Woreda. *Humanities and Social Sciences*, 11(4), Article 4. <https://doi.org/10.11648/j.hss.20231104.14>
- Ashforth, B. E., & Mael, F. (1989). Social Identity Theory and the Organization. *The Academy of Management Review*, 14(1), 20–39. <https://doi.org/10.2307/258189>
- Avgerinou, M., & Ericson, J. (1997). A Review of the Concept of Visual Literacy. *British Journal of Educational Technology*, 28(4), 280–291. <https://doi.org/10.1111/1467-8535.00035>
- Baker, W. (2011). Intercultural awareness: Modelling an understanding of cultures in intercultural communication through English as a lingua franca. *Language and Intercultural Communication*, 11(3), 197–214. <https://doi.org/10.1080/14708477.2011.577779>
- Banks, J. A., & Banks, C. A. M. (2019). *Multicultural Education: Issues and Perspectives* (10th ed.). Wiley. <https://www.perlego.com/book/3866201/multicultural-education-issues-and-perspectives-pdf>
- Bebbington, A. (1999). Capitals and Capabilities: A Framework for Analyzing Peasant Viability, Rural Livelihoods and Poverty. *World Development*, 27(12), 2021–2044. [https://doi.org/10.1016/S0305-750X\(99\)00104-7](https://doi.org/10.1016/S0305-750X(99)00104-7)
- Becker, M. (2010). *Pachakutik: Indigenous Movements and Electoral Politics in Ecuador*. Rowman & Littlefield Publishers.
- Bell, S. (2010). Project-Based Learning for the 21st Century: Skills for the Future. *The Clearing House*, 83(2), 39–43.
- Bernstein, B. (1964). Elaborated and Restricted Codes: Their Social Origins and Some Consequences. *American Anthropologist*, 66(6_PART2), 55–69. https://doi.org/10.1525/aa.1964.66.suppl_3.02a00030
- Bhabha, H. K. (2012). *The Location of Culture* (2nd ed.). Routledge. <https://doi.org/10.4324/9780203820551>
- Bhagat, R. S. (2002). [Review of *Review of Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations*, by G. Hofstede]. *The Academy of Management Review*, 27(3), 460–462. <https://doi.org/10.2307/4134391>
- Bruner, J. S. (1997). The Culture of Education. In *The Culture of Education*. Harvard University Press. <https://www.degruyterbrill.com/document/doi/10.4159/9780674251083/html>

- Buckley, R. (2011). Tourism and Environment. *Annual Review of Environment and Resources*, 36(Volume 36, 2011), 397–416. <https://doi.org/10.1146/annurev-environ-041210-132637>
- Bynum, J. (1980). Social Status and Rites of Passage: The Social Context of Death. *OMEGA - Journal of Death and Dying*, 10(4), 319–329. <https://doi.org/10.2190/5YTN-GBXP-2BNP-F4QA>
- Byram, M. (2020). *Teaching and Assessing Intercultural Communicative Competence: Revisited*. Multilingual Matters.
- Canagarajah, A. S. (Ed.). (2005). *Reclaiming the Local in Language Policy and Practice*. Routledge. <https://doi.org/10.4324/9781410611840>
- Canale, M., & Swain, M. (1980). THEORETICAL BASES OF COMMUNICATIVE APPROACHES TO SECOND LANGUAGE TEACHING AND TESTING*. *Applied Linguistics*, 1(1), 1–47. <https://doi.org/10.1093/applin/I.1.1>
- Coles, F. A. (1994). Joshua A. Fishman, Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages. Clevedon (England) & Philadelphia: Multilingual Matters, 1991. pp. xiii + 413. *Language in Society*, 23(1), 115–119. <https://doi.org/10.1017/S0047404500017711>
- CONAGOPARE. (2020). *Conagopare Nacional de Gobiernos Parroquiales Rurales del Ecuador*. <https://www.conagopare.gob.ec/index.php/multimedia/galeria-de-videos/conagopare-nacional-a-las-juntas-parroquiales-del-ecuador>
- CONAGOPARE CHIMBORAZO. (2019). *CONAGOPARE CHIMBORAZO ECUADOR*. CONAGOPARE CHIMBORAZO. <https://conagoparechimbora.gov.ec/noticias/>
- Coyle, D. (2007). Content and Language Integrated Learning: Towards a Connected Research Agenda for CLIL Pedagogies. *International Journal of Bilingual Education and Bilingualism*, 10(5), 543–562. <https://doi.org/10.2167/beb459.0>
- Darder, A. (2017). *Reinventing Paulo Freire: A Pedagogy of Love*. Routledge. <https://doi.org/10.4324/9781315560779>
- De Costa, P. I. (2007). J. P. Lantolf and S. L. Thorne: Sociocultural Theory and The Genesis of Second Language Development. Oxford University Press, 2006. *Applied Linguistics*, 28(3), 477–480. <https://doi.org/10.1093/applin/amm027>
- Deardorff, D. (2006). Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization. *Journal of Studies in International Education*, 10(3), 241–266. <https://doi.org/10.1177/1028315306287002>

- Ellis, R. (2017). Task-Based Language Teaching. In *The Routledge Handbook of Instructed Second Language Acquisition*. Routledge.
- Epstein, J. (2018). *School, Family, and Community Partnerships, Student Economy Edition: Preparing Educators and Improving Schools* (2nd ed.). Routledge. <https://doi.org/10.4324/9780429493133>
- Fantini, A. E. (2012). Multiple strategies for assessing intercultural communicative competence. In *The Routledge Handbook of Language and Intercultural Communication*. Routledge.
- Gay, G. (2018). *Culturally Responsive Teaching: Theory, Research, and Practice, Third Edition*. Teachers College Press.
- Hall, S. (2021). Cultural identity and diaspora [1990]. In P. Gilroy & R. W. Gilmore (Eds.), *Selected Writings on Race and Difference* (pp. 257–271). Duke University Press. <https://doi.org/10.1515/9781478021223-016>
- Hallam, E., & Hockey, J. (2020). *Death, Memory and Material Culture*. Routledge. <https://doi.org/10.4324/9781003085164>
- Haslam, C., Jetten, J., Cruwys, T., Dingle, G., & Haslam, S. A. (2018). *The New Psychology of Health: Unlocking the Social Cure*. Routledge. <https://doi.org/10.4324/9781315648569>
- Holmes, J., & Wilson, N. (2022). *An Introduction to Sociolinguistics* (6th ed.). Routledge. <https://doi.org/10.4324/9780367821852>
- Horne, C., & Mollborn, S. (2020). Norms: An Integrated Framework. *Annual Review of Sociology*, 46(Volume 46, 2020), 467–487. <https://doi.org/10.1146/annurev-soc-121919-054658>
- Jensen, L. A., Arnett, J. J., & McKenzie, J. (2011). Globalization and Cultural Identity. In S. J. Schwartz, K. Luyckx, & V. L. Vignoles (Eds.), *Handbook of Identity Theory and Research* (pp. 285–301). Springer. https://doi.org/10.1007/978-1-4419-7988-9_13
- Jokisch, B. D. (2002). Migration and Agricultural Change: The Case of Smallholder Agriculture in Highland Ecuador. *Human Ecology*, 30(4), 523–550. <https://doi.org/10.1023/A:1021198023769>
- Kachru, Y. (2005). Teaching and Learning of World Englishes*. In *Handbook of Research in Second Language Teaching and Learning* (Vol. 1, p. 19). Routledge.
- Kanari, Z., & Millar, R. (2004). Reasoning from data: How students collect and interpret data in science investigations. *Journal of Research in Science Teaching*, 41(7), 748–769. <https://doi.org/10.1002/tea.20020>

- King, K. A., & Haboud, M. (2002). Language Planning and Policy in Ecuador. *Current Issues in Language Planning*, 3(4), 359–424. <https://doi.org/10.1080/14664200208668046>
- Kipchoge, R. (2024). Language and Identity: Code-Switching Practices among Multilingual Communities. *ResearchGate*. <https://doi.org/10.47941/ejl.2053>
- Knapp, G. (2020). The Changing Kichwa Language Map in Ecuador. In S. D. Brunn & R. Kehrein (Eds.), *Handbook of the Changing World Language Map* (pp. 1731–1742). Springer International Publishing. https://doi.org/10.1007/978-3-030-02438-3_51
- Kolb, D. A. (2014). *Experiential Learning: Experience as the Source of Learning and Development*. FT Press.
- Kramsch, C. (2014). Language and Culture. *AILA Review*, 27(1), 30–55. <https://doi.org/10.1075/aila.27.02kra>
- Landson, G. (1995). Toward a Theory of Culturally Relevant Pedagogy. *American Educational Research Journal*, 32(3), 465–491. <https://doi.org/10.3102/00028312032003465>
- Lang, M. K. (2023). Agrarian Rituals, Food Security and Environmental Conservation in the Bamenda Grassfields of Cameroon. In M. J. Tosam & E. Masitera (Eds.), *African Agrarian Philosophy* (pp. 219–237). Springer International Publishing. https://doi.org/10.1007/978-3-031-43040-4_13
- Lastra, S., & Journal, P. (2021). Enacting Agency and Valuing Rural Identity by Exploring Local Communities in the English Class. *Profile: Issues in Teachers' Professional Development*. https://www.academia.edu/44857280/Enacting_Agency_and_Valuing_Rural_Identity_by_Exploring_Local_Communities_in_the_English_Class
- Lucy, J. A. (1997). Linguistic Relativity. *Annual Review of Anthropology*, 26(Volume 26, 1997), 291–312. <https://doi.org/10.1146/annurev.anthro.26.1.291>
- Markus, H. R., & Kitayama, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review*, 98(2), 224–253. <https://doi.org/10.1037/0033-295X.98.2.224>
- Marsh, D. (2013). *Content an Language Integrated Learning (CLIL).A Development Trajectory*. <http://helvia.uco.es/xmlui/handle/10396/8689>
- Mayer, Richard. E. (2002). Multimedia learning. In *Psychology of Learning and Motivation* (Vol. 41, pp. 85–139). Academic Press. [https://doi.org/10.1016/S0079-7421\(02\)80005-6](https://doi.org/10.1016/S0079-7421(02)80005-6)

- McAdams, D. P., & McLean, K. C. (2013). Narrative Identity. *Current Directions in Psychological Science*, 22(3), 233–238. <https://doi.org/10.1177/0963721413475622>
- Nieto, S. (2001). *Language, Culture, and Teaching: Critical Perspectives* (1st ed.). Routledge. <https://www.taylorfrancis.com/books/mono/10.4324/9781410605818/language-culture-teaching-sonia-nieto>
- Paivio, A. (1990). *Mental Representations: A Dual Coding Approach*. Oxford University Press.
- Pass, S. (2007). When Constructivists Jean Piaget And Lev Vygotsky Were Pedagogical Collaborators: A Viewpoint From A Study Of Their Communications. *Journal of Constructivist Psychology*, 20(3), 277–282. <https://doi.org/10.1080/10720530701347944>
- Pennycook, A. (2014). *The Cultural Politics of English as an International Language*. Routledge. <https://doi.org/10.4324/9781315843605>
- Phillipson, R. (1992). *Linguistic Imperialism*. OUP Oxford.
- Phinney, J. S. (1990). Ethnic identity in adolescents and adults: Review of research. *Psychological Bulletin*, 108(3), 499–514. <https://doi.org/10.1037/0033-2909.108.3.499>
- Procel, G. J. O., Tacuri, M. A. P., López, K. A. L., & Criollo, P. I. C. (2023). The Influence of Cultural Context on English Teaching. *Ciencia Latina Revista Científica Multidisciplinar*, 7(4), Article 4. https://doi.org/10.37811/cl_rcm.v7i4.6920
- Rao, P. (2019). The importance of teaching language skills to the second or foreign language learners of english: A comprehensive study. *ACADEMIA an International Multidisciplinary Research Journal*, 9(4), 6–19. <https://doi.org/10.5958/2249-7137.2019.00061.2>
- Richard Skogley, C., & Sawyer, C. D. (1992). Field Research. In *Turfgrass* (pp. 589–614). John Wiley & Sons, Ltd. <https://doi.org/10.2134/agronmonogr32.c17>
- Richards, J. C., & Rodgers, T. S. (2014). *Approaches and Methods in Language Teaching*. Cambridge University Press.
- Russell, C. L. (1994). Ecotourism as Experiential Environmental Education? *Journal of Experiential Education*, 17(1), 16–22. <https://doi.org/10.1177/105382599401700105>
- Said, E. W. (1977). Orientalism. *The Georgia Review*, 31(1), 162–206.

- Sandberg, R. (2018). Clarifying the Definition of Religion Under English Law: The Need for a Universal Definition. *Ecclesiastical Law Journal*, 20(2), 132–157. <https://doi.org/10.1017/S0956618X18000030>
- Scott, J., & Carrington, P. J. (2011). *The SAGE Handbook of Social Network Analysis*. SAGE.
- Shor, I. (2012). *Empowering Education: Critical Teaching for Social Change*. University of Chicago Press.
- Sleeter, C. E., & Grant, C. A. (2008). *Making Choices for Multicultural Education: Five Approaches to Race, Class and Gender*. John Wiley & Sons.
- Spivak, G. (2004). *Can the Subaltern Speak?* Routledge. <https://www.taylorfrancis.com/chapters/edit/10.4324/9781003101536-9/subaltern-speak-gayatri-chakravorty-spivak>
- Stevenson, L. (1998). Religion and Cultural Identity. *Theology*, 101(801), 172–179. <https://doi.org/10.1177/0040571X9810100303>
- Tajfel, H., & Turner, J. C. (2004). The Social Identity Theory of Intergroup Behavior. In *Political Psychology*. Psychology Press.
- Tollefson, J. W. (2012). Critical Issues in Language Policy in Education. In *Language Policies in Education* (2nd ed.). Routledge.
- Tyler, R. W. (2004). BASIC PRINCIPLES OF CURRICULUM AND INSTRUCTION. In *Curriculum Studies Reader E2* (2nd ed.). Routledge.
- Vygotsky, L. S. (1978). *Mind in Society: Development of Higher Psychological Processes*. Harvard University Press. <https://doi.org/10.2307/j.ctvjf9vz4>
- Vygotsky, L. S., & Cole, M. (1978). *Mind in Society: Development of Higher Psychological Processes*. Harvard University Press.
- Waite-Stupiansky, S. (2022). Jean Piaget's Constructivist Theory of Learning. In *Theories of Early Childhood Education* (2nd ed.). Routledge.
- Waters, C. K. (2007). The Nature and Context of Exploratory Experimentation: An Introduction to Three Case Studies of Exploratory Research. *History and Philosophy of the Life Sciences*, 29(3), 275–284.
- White, P. W. (2008). *Drama and Religion in English Provincial Society, 1485-1660*. Cambridge University Press.

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 San Isidro”**, *”Rural contexts and their possibilities to enhance English teaching and learning focused on cultural identity development; San Isidro parish”*, éste es un trabajo de investigación científica que cuenta con el respaldo y aval de la Universidad Nacional Chimborazo, Ecuador.

Entiendo que este estudio busca describir los hechos socioeconómicos, culturales y turísticos de la parroquia San Isidro ubicada en el cantón Guano, provincia Chimborazo, para la construcción de recursos microcurriculares enfocados en el desarrollo de identidad cultural a través de la enseñanza y aprendizaje del idioma inglés y sé que mi participación se llevará a cabo en la parroquia San Isidro 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 Daniela Maribel Cando Asitimbay daniela.cando@unach.edu.ec danielajg097@gmail.com telf. 0969510535.



UNIVERSIDAD NACIONAL DE CHIMBORAZO

**FACULTAD DE CIENCIAS DE LA EDUCACIÓN, HUMANAS Y
TECNOLOGÍAS**

PEDAGOGÍA DE LOS IDIOMAS NACIONALES Y EXTRANJEROS

Guía de Entrevista

El objetivo de esta entrevista es recopilar información sobre aspectos socioeconómicos, culturales y turísticos de la parroquia San Isidro 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 San Isidro?
2. ¿Cuál es su tradición o festividad local preferida?

Aspectos demográficos

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

Factores Socioeconómicos

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

Factores turísticos

20. ¿Cuáles son los principales atractivos turísticos de la parroquia?
21. ¿Qué actividades se pueden realizar en estos lugares?
22. ¿Existe algún tipo de estrategia publicitaria para promocionar estos lugares?
23. ¿Ha visto que personas extranjeras visitan estos lugares?
24. ¿Cómo se comunican usualmente con ellos? ¿Qué idioma usan para este fin?
25. ¿Cómo influye el turismo en la comunidad?
26. ¿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 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. Carta de compromiso



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

En la Parroquia San Isidro del Cantón Guano, a los 26 días del mes de enero del 2025, intervienen en la celebración de la presente Carta Compromiso la Mgs. Mónica Cadena Figueroa, portadora de la cédula de identidad N.º 0602935926, en calidad de Directora de la Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros de la Universidad Nacional de Chimborazo (UNACH), y el Ing. Ángel Rodrigo Sepa Guamán, portador de la cédula de identidad N.º 0603228537, en calidad de Presidente del Gobierno Autónomo Descentralizado Parroquial de San Isidro (GADPR San Isidro). Ambas partes, actuando de manera libre y voluntaria, acuerdan suscribir la presente Carta Compromiso bajo las siguientes cláusulas:

PRIMERA. ANTECEDENTES

Universidad Nacional de Chimborazo (UNACH):

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

Gobierno Autónomo Descentralizado Parroquial de San Isidro (GADPR San Isidro):

El GADPR San Isidro está ubicada a 26 minutos del cantón Guano en la provincia de Chimborazo, es reconocida por su riqueza cultural y tradiciones. Su población se dedica principalmente a la agricultura, cultivando frutas, maíz, papas, chochos, cebada, avena, y alfalfa. Siendo este último importante para alimentación de ganado bovino de doble propósito (leche y carne). Además, mantiene viva la elaboración artesanal de calzado, tejido a mano con lana de borrego, y artesanías de cabuya. Estas tradiciones se transmiten de generación en generación y constituye un importante patrimonio cultural.

SEGUNDA. OBJETO

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

- 1. Proyecto de Investigación:**
"Enseñanza del idioma inglés para la construcción de identidad cultural."
- 2. Proyecto de Vinculación:**

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

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

TERCERA. COMPROMISOS DE LAS PARTES

Compromisos de la UNACH:

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

Compromisos del GADPR San Isidro:

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 Narváz Vilema, Director de los proyectos de investigación y vinculación de la Carrera de Pedagogía de los Idiomas Nacionales y Extranjeros.
- **Por el GADPR San Isidro:** Ing. Ángel Rodrigo Sepa Guamán, Presidente del GADPR San Isidro, o su delegado/a.

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

SEXTA. TERMINACIÓN

La presente Carta Compromiso podrá darse por terminada por:

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

SÉPTIMA. DOMICILIO Y NOTIFICACIONES

Las partes señalan como domicilios oficiales los siguientes:

- **UNACH:**
Dirección: Av. Antonio José de Sucre Km ½, camino a Guano, Riobamba – Ecuador.
Teléfono: 03-3730880 Ext. 1005.
Correo electrónico: monicacadena@unach.edu.ec
Página web: www.unach.edu.ec
- **GADPR San Isidro:**
Dirección: Parroquia San Isidro, Guano – Ecuador.
Teléfono: 0981413644.
Correo electrónico: 6rodrigosepa@gmail.com.

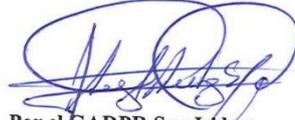
OCTAVA. ACEPTACIÓN Y RATIFICACIÓN

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

FIRMAN EN CONSTANCIA:



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



Por el GADPR San Isidro:
Ing. Ángel Rodrigo Sepa Guamán
Presidente GADPR San Isidro

Annex 5. Permission to use photographs of San Isidro parish.

Riobamba, 29 de abril del 2025

Sr.

Ángel Rodrigo Sepa Guamán

Presidente del Gobierno Autónomo Descentralizado Parroquial de San Isidro

Presente.-

De mis consideraciones:

Yo, **DANIELA MARIBEL CANDO ASITIMBAY** portador(a) de la cédula de ciudadanía N.º **0605497049** 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,



**DANIELA MARIBEL CANDO
ASITIMBAY**

0605497049

Estudiante

Correo electrónico:

daniela.cando@unach.edu.ec



Ing. Ángel Rodrigo Sepa Guamán