

**Proposal for the redesign of the transversal project developed in the English class with
the 8th-grade students at the Institución Educativa Agropecuaria Las Aves**



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Santander de Quilichao

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the 8th-grade students at the Institución Educativa Agropecuaria Las Aves**

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Francés”

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APPROVAL
UNIVERSIDAD DEL CAUCA

The Undersigned Committee of Human and Social Sciences School approves the project developed by Kelly Dahiana Montero Yatacue and Oscar Hernan Dizu Labio:

Proposal for the redesign of the transversal project developed in the English class with the 8th-grade students at the Institución Educativa Agropecuaria Las Aves

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Oral defense location and date: Santander de Quilichao, Cauca. March 2, 2023

Dedicated to

Teresa L., Leidy D., Sharon D., Alex M., Susana A.,
Marian Q., Cristian S., Mabel O., Christopher B.,
Ailyn D., Kelly M., Mingyu K., Clara Y., Rodolfo
M., Karen M., Sophia M., Ricardo., Sassy M., Yaré
S, University teachers, classmates.

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Resumen

En el siguiente trabajo investigativo se desea conocer el proceso realizado dentro de la institución educativa agropecuaria las aves con la propuesta del rediseño del plan transversal en el área de inglés y de tecnología agropecuaria, buscando principalmente una relación que permitiera el desarrollo en mayor porcentaje de los proyectos transversales implementados dentro del plantel educativo.

El área de tecnología agropecuaria y los proyectos transversales van muy de la mano, ya que se enfocan en el trabajo del campo, desarrollando diversos trabajos tales como la siembra y cosecha del café, maíz, plátano y demás plantas, la crianza de animales como pollos, cerdos, peces y ganado todo enfocado principalmente en suplir las necesidades de la comunidad estudiantil y en casos particulares a la comunidad en general también. Para desarrollar este estudio se planteó una metodología cualitativa descriptiva con un enfoque de investigación acción, desarrollándose con entrevistas, observaciones, y la realización de diarios de campo que brindaron la información necesaria para poder plantear y realizar un nuevo rediseño del plan de área de inglés, dejando un trabajo satisfactorio.

Palabras clave: Proyecto transversal, agricultura, minga, cosmovisión nasa, comunidad, rediseño, resguardo.

Abstract

The following research project is desired to know the process done inside the “Institución Educativa Agropecuaria Las Aves”. Through the proposal of redesigning the transversal project in English as a foreign language and “Tecnología Agropecuaria” classes looking for mainly a relationship that allowed a significant and better development of the transversal projects proposed in the school. “Tecnología Agropecuaria” class and the transversal projects are significantly related to each other due to the focus on the fieldwork doing some jobs such as planting and harvesting coffee, corn, bananas, and other plants, the animals raising like pigs, chickens, fish, and cattle. All the activities focused on the institution's needs and, in some cases, the general community. The study used a qualitative descriptive method with a research action design, using interviews, observations, and field diaries that let had the vital information to propose and develop a new redesign of the English and “tecnología agropecuaria” class, with successful results.

Keywords: Transversal project, agriculture, minga, Nasa worldview, community, redesign, resguardo.

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Introduction

Colombian education varies greatly depending on the geographical characteristics of the region, the academic, the economic model, and the policy development in a particular area. This study took place in the countryside of "Resguardo Indígena de Canoas" where an educational model was executed based on their "Educación Propia" concept that was based on indigenous practices related mainly to the agricultural sector implementing transversal projects in the academic institution with each of the degrees letting students perform tasks related to the fields of coffee, livestock, fish, poultry, and pig farming.

This educational model has lasted for more than a decade in the "I. E. Agropecuaria Las Aves" and has allowed it to become in an institution that educates people based on the fundamental guidelines of the Páez indigenous ideals, such as the work of the motherland and what it can provide in return to the community.

This research was framed under the qualitative approach and based on action research design, used with the purpose to relate the area of "Tecnología Agropecuaria" where the transversal projects were developed and divided by cycles among the different grades of the school in the English as a foreign language area, in consequence, it emerged the idea of redesigning the transversal project in the English area of the eighth grade D of the "I.E. Agropecuaria Las Aves" in "El Águila" village of Santander de Quilichao.

This study is divided into seven chapters, each with important information about the development of the study. For example, chapter one mentioned the proposal to redesign the transversal project of the "I.E., Agropecuaria Las Aves" concerning English as a foreign language class; it also contained some supportive information, such as the objectives and the rationale. In chapter two, the previous studies used more information to reinforce the proposal of the study, the conceptual and contextual framework to understand and contextualize the vocabulary, and the place where the study was developed.

Chapter three presented the research approach, which was qualitative, with a research-action design and the instruments used. It was a study developed into some phases suggested by the model chosen. Chapter four, called recollection and systematization, contained a narration about the study's first phase: observations, interviews, and search information inside the school.

Chapter five contained the proposal to redesign the transversal project where was developed the above information in an organized way; in this manner, the redesign has an introduction, an objective, a way of evaluation, and the four modules proposed with the activities, in addition, each module had an evaluation way, achievement indicators, and communicative skills to develop with the students. Chapter six was the second report on what happened during and after the realization of the redesign proposal called development, in chapter seven included an analysis of the study developed in the “I.E., Agropecuaria Las Aves” and the conclusions and recommendations found in the document's end.

CHAPTER I

Problem statement

According to Agencia de las Naciones Unidas para Refugiados (ACNUR), during a census carried out in 2005, 87 indigenous villages were identified; 62 of them spoke Amerindian languages and were widespread in 710 Resguardos and located in 27 departments inside the country, particularly en el departamento del Cauca 26 de 39 municipios pertenecen a grupos étnicos reconocidos oficialmente, y casi el 20% de la población caucana pertenece a una de las siguientes comunidades indígenas; Páez, Totoro, Guambiano, Yanacona, Kokonuco, Eperara Siapidara, Inga, and Pubenense, (CRIC, s.f.) those are statistics that indicate the great ethnic diversity located in our region.

As the Sistema Nacional de Información de Colombia said, the Cauca department is one of the most diverse in terms of geographical, social, and cultural aspects, in the same way a prominent ethnic population generates significant cultural diversity due to its indigenous, black, and mestizo inhabitants. Therefore, in Santander de Quilichao precisely in "El Águila" village being a part of the Páez indigenous community, as territory of the "Canoas" resguardo with evidence of great cultural diversity since the inhabitants belonged to different ethnic groups such as Afro, indigenous, mestizo, and foreigners (SINIC, s.f.).

Another essential aspect to consider was the bilingual education policies in Colombia, impulsing the language skills development inside the country's educational institutions and allowing the progress of English as a foreign language in the different national Institutions, that incorporate basic primary and secondary schools located in rural and urban areas of the country, however the Intercultural Bilingual Educational Program (PEBI) from Consejo Regional Indígena del Cauca (CRIC) has the same cultural, political, social and educative purposes highlighting that "No se debe partir del currículo oficial, sino que hay que construir colectivamente nuevos programas de estudios" (Programa Educativo Bilingüe Intercultural,

quoted by Bolaños and Ramos, 2018, p.388), that was why the indigenous institutions have their educative program based on cultural aspects that they consider fundamental for the guidance of their people.

The main objective of these indigenous educational institutions was to educate people to be able to maintain their culture but most importantly, to be able to fight for their rights. In the same way, the “I.E., Agropecuaria Las Aves” is located in the “Resguardo de Canoas” of "El Águila" village in the municipality of Santander de Quilichao Cauca that developed the concept of “Educación Propia” referring to the activities executed in the school (such as work in the garden, fish farming, livestock) respecting the cabildo policies that effectively were implemented as a proper educative model including the “semanario”, transversal projects, and the teaching of the Nasa Yuwe language considering them as an essential aspect of their idea of “Educación Propia” (O. Daza, comunicación personal, January 21st, 2022).

In that manner, in the indigenous “resguardo de Canoas”, the “I.E., Agropecuaria Las Aves” taught English as a foreign language guided by the English language area plan developed by the teacher Janeth Solano Chávez, who took into account two important aspects; the first one was the general guidelines offered by the Ministry of Education regarding the teaching of a foreign language and the second thing considered were the fundamental aspects from the proper indigenous educative model mentioned above in the school.

Similarly, the area plan was developed with contents, activities, methodology, skills, achievement indicators, evaluation, and resources for developing English as a foreign language class concerning the transversal project corresponding to grade 8D. However, during the first English diagnostic observations on February 21st, 22nd, and 23rd, no relationship was found with the cross-sectional project corresponding to the group, and it was verified with the first approach with the teacher in charge of “Tecnología Agropecuaria”

Albert Morris, demonstrating that any association or transversality was entirely developed, on contrary each area was independent, and the connection depended on each teacher.

As a consequence of the mentioned above this research wanted to propose redesigning the transversal project in the English area of the “I. E. Agropecuaria Las Aves” located in the Canoas Indigenous Resguardo of “El Águila” village Santander de Quilichao.

Research question

What is the redesign of the transversal project developed in the English class as a foreign language (EFL) with eighth-grade D students at the Institucion Educativa Agropecuaria Las Aves belonging to the Canoas Indigenous reservation, located in the village of El Águila municipality of Santander de Quilichao?

Objectives

General objective

- To redesign the transversal project developed in the English class as a foreign language (EFL) with eighth-grade D students at the Institución Educativa Agropecuaria Las Aves belonging to the Canoas Indigenous reservation, located in the village of El Águila in the municipality of Santander de Quilichao.

Specific objectives

- To describe the process, the teaching models and strategies used by the teachers of English as a foreign language and Tecnología Agropecuaria classes at the Institucion Educativa Agropecuaria Las Aves of the Canoas indigenous reservation in the village of El Aguila, Santander de Quilichao.
- To plan and develop activities that allow the redesign of the transversal project in English as a foreign language area.
- To evaluate the effectiveness of the activities proposed above.

Rationale

The approach of this study was the relationship between English as a foreign language class and the transversal project as a learning area in a rural school located in the Paéz indigenous community of Santander de Quilichao, Cauca.

Nowadays, the world is characterized by intercultural communication, the growing pace of scientific and technological advances, internationalization processes, and some circumstances have been the necessity for a common language that allows international society to access this new globalized world (MEN, 2006) for instance, the English language is considered the universal language everyone can communicate with; consequently, teaching English as a foreign language in the different national educational institutions was promoted.

Additionally, “La comunidad de negocios internacional reconoce la importante creciente del dominio del inglés para la colaboración internacional y el éxito en la economía global” (Cronquist y Fiszbein, 2017) because of that, the key to success within the world economy was the dominance of English as a foreign language, becoming an essential need within society to achieve communication, business, and work that needed to be solved; that was why this research proposal wanted to reinforce the learning process of English as a foreign language, considering the educational aspects of the institution through the transversal project.

This research project expanded knowledge about the teaching process of an indigenous territory, and various forms of work were known in a proper educational model, having as a fundamental basis for the development of transversal projects, which consisted of improving the students' learning processes through the articulation of the project “Naturaleza y Conocimiento, Sendero de Vida” focused on the work related to the protective forest, fish, pigs, agricultural activities and work that was carried out within the institution. (Solano, 2021).

With the above mentioned, the development of this research benefited the Modern Languages degree program with an emphasis on English and French at the Universidad del Cauca, since it not only contributed to the academic training within the university but also the different educational institutions in the region that wish to provide a teaching process of a foreign language, such as English, based on aspects of the “Modelo Educativo Propio”, as in this case, the area of “tecnología agropecuaria” and in turn, to keep alive their cultural identity.

CHAPTER II

Previous studies

In this session, four antecedents were presented for developing this research proposal: one was theoretical, and the other three were methodological. On the one hand, the studies by Jaraba and Arrieta (2012), Ruiz and Quiroz (2014), and Centeno (2018) are considered field antecedents because they were developed considering a population, activities, or experimental proposals that allowed a description of those processes, they were based on pedagogies, models, and educational methods to solve the needs of each population and the institutions chosen to realize each project. On the other hand, Gonzales's (2018) study was considered a theoretical article because it presented the process of “Educación Propia” descriptively and the constitution developed in the Canoas indigenous Resguardo, Santander de Quilichao Cauca, Colombia.

In this sense, the four studies selected for this research proposal were considered of great importance because, from the theoretical point of view, they provided extensive and detailed information on the education process inside Canoas Indigenous Resguardo. From the methodological perspective, they also allowed an understanding of the practice, the results, and the use of methods, methodologies, and models within English classes in an indigenous context. Next, a summary of the articles mentioned above was made in chronological order in which they were published.

Jaraba and Arrieta (2012), in their ethnographic research project, “ETNO ENGLISH: trenzando, palabras, historias y proyectos de vida del pueblo Zenú,” took place in the municipality of Palmito Sucre, Colombia and they proposed to create a human pedagogy that would allow the intercultural recognition of students, promote respect for diversity, and look for ways to relate knowledge and experiences of the Zenú culture with teaching English as a foreign language, also they created pedagogical strategies that linked cultural activities of the

region, such as handicrafts and braiding to motivate students to learn English through that process, to conclude this study focused on creating new strategies to teach English as a foreign language through the place's typical, representative and cultural elements.

Ruiz and Quiroz (2014), in their study “Educación comunitaria: una propuesta alternativa para los pueblos indígenas de Oaxaca-México” highlighted the importance of teaching the foreign language, the culture, and the region's traditions, like braiding. They molded an adequate model for teaching and learning a foreign language such as Spanish within an indigenous community that allowed to have a better perspective on the process of teaching a foreign language in an indigenous territory employing the cultural identity, customs, and values of the place without affecting the teaching process of both languages; on the contrary, it was a process that was strengthened through the Mexican indigenous culture, and a second language (Spanish) was taught in indigenous territory without underestimating its culture, values, and traditions, but instead linking them to this learning and teaching process.

Centeno (2018), in his research project, “Implementación estratégica: Respuesta Total Física,” worked with seventh-grade Nasa indigenous students from “La Muralla” educational institution. They highlighted the TPR strategy to develop the four communicative skills with activities that allowed students to learn English in the best way and it was a process in which both, the foreign language and the culture had a natural and parallel role. So, this research study showed positive results, which allowed the teaching of English, and maintained the cultural essence of the region, preventing the second language from affecting it.

González (2018), in her ethnographic research project, “El proceso de construcción de educación propia en el resguardo indígena de Canoas, Santander de quilichao, Cauca,” Its objective was to describe and analyze the process of “educación propia” that was implemented in this northern area of the department. In this study, the author described the

“Resguardo”, the organizational structure of the community, the “Educación Propia”, and she also mentioned proper aspects and activities of the region, such as community work, work in the field, and teaching practices. The research provided detailed information on how the indigenous Resguardo of Canoas was structured in social, geographic, political, and educational aspects. It also allowed publicizing of the different government processes that constitute this community.

Conceptual Framework

The concepts considered relevant to this research were developed in this section of the second chapter.

Ethno-education

According to Artunduaga (1997), Ethno-education is a process through which community members internalize, build knowledge, values, and develop abilities according to their characteristics, needs, aspirations, and cultural interests, allowing them to perform correctly in their environment and protect their identity toward other human groups. In addition, El Ministerio Nacional de Educación (MEN, s.f) claimed that Ethno-education was offered to communities that make up the nationality and possess a culture, language, traditions, and indigenous rights. It is also stated that Ethno-education must link to the environment, the productive process, and the social and cultural process with due respect for the beliefs and traditions of the community.

Likewise, Arbelaez (2008) proposed the following definition based on the analysis of different interpretations presented by some authors, affirming that Ethno-education was an educational project that originated from a community agreement. Its objective focused on preserving ethnic-cultural diversity, seeking respect for each community's identity and legitimacy, and considering their ideologies, customs, beliefs, and language. In other words, the Ethno-education purpose was to advocate for the rights of minority groups enabling the integration of communities with the rest of the national population without ignoring the autochthonous and traditional.

On the other hand, Arbeláez and Vélez (2008), in their research project, highlighted the importance and necessity of this educational process. Mentioning this was a process that the state provided to minority groups such as indigenous people, the Afro, and the Rom to access an education based on their cultural characteristics.

Educación Propia

According to Bolaños (2012), the Educación Propia concept emerged through the community reflection on an educational project referring to the social, cultural, and political contexts of the indigenous communities of the Colombian territory. However, it must also be said that regional education in the mid-seventies was broken by the school and community politics and aspects like a lack of respect for indigenous authorities and teachers' authoritarianism. But also, an educational model that ignored and underestimated the student's indigenous context; were the reasons that made the community reformulate the education given at the time.

Considering these discrepancies, the Consejo Regional Indígena del Cauca (CRIC) committed the government to implement an education that would promote cultural identity, the importance of their native languages, and cultural practices, where the family, the community, and the territory prevail, allowing the new generations to learn about the community, the relationship with the territory, the land, the knowledge, the ancestral myths, the values, and community knowledge.

Molina and Tabares (2014) also affirmed that the “Educación Propia” yearned for a political consolidation of the community, wanting levels of awareness and social organization. This project was faithfully linked to the struggle and resistance of the community to preserve its identity; also, this was a process of indigenous communities' liberation that considered the tradition and the projects of their own life defined by the collective of the community as a fundamental part that allowed education to be consolidated as a new space of reappropriation and recreation of the culture.

In the same way, Calvo and García (2013) confirmed that “Educación Propia” intended to go beyond school limits without leaving aside the commitment; it had to organize and control education under its worldview and cultural dynamics. Therefore, this type of

education fostered values, beliefs, and ancestral traditions, intending to train community members and make education an integral activity. So, this proposal succeeded in indigenous organizations because it was the wisest to return to a life centered on community and culture.

Considering previous definitions, “Educación Propia” resulted from a struggle for the state's independence and the education offered to the indigenous communities. Besides, it was felt those rights were not respected, much less considered their needs. Therefore, each indigenous educational institution took this type of education as proper according to its needs, ideas, objectives, culture, vision of the world, and what it wanted to obtain from it.

Programa de educación bilingüe indígena e intercultural (PEBI)

Gonzales (2012), in her article, mentioned that the idea of “La Educación Propia” was born in 1971 as the CRIC, which proposed a different education system from the national and traditional one. Based on the ancestral culture strengthening and the liberation of the educational administration by the Catholic church, among many other things with which the indigenous communities lived. Over time, this idea was strengthened, and the "Escuelas Propias" emerged, which provided an education based on everyday life intending to educate for collective and not individual growth.

In addition, Ballesteros (2019) mentioned that the PEB (Programa Educativo Bilingüe) only focused on creating schools, the development of their education, linguistic recovery, teacher training, pedagogical material development, and workshops. Involving the community and spiritual entities to develop guidelines based on their worldview and the adoption of the term interculturality, which is contrary to PEBI.

This concept is still valid and in continuous implementation in some educational institutions in the department of Cauca, seeking to train people capable of defending and fighting for their community, rescuing and maintaining their cultural identity. Therefore, considering the above, the PEBI in this research study is regarded as an educational program

constantly executed and innovated to provide appropriate education and always follow the ideals and indigenous worldview.

Proyecto Educativo Comunitario (P.E.C)

Bolaños (2009) stated that the Proyecto Educativo Comunitario (PEC) involved the development of guidelines from the community dimension, allowing the reorientation of education concerning the cultural perspectives of local communities. In addition, this was understood as a methodology for the joint development of traditional knowledge appropriated by the community, leaders, teachers, and children in a dynamic link between localities, zones, and regions.

Following the above, the "Proyecto Educativo Comunitario" was conceived as a tool that allowed the creation of pedagogical proposals and governmental, administrative, and planning strategies, understood as a territorial educational policy that allowed the construction of education more related to the community where several actors interact, and this began a process that was in constant construction and transformation.

Molina and Tabares (2014) said that the PEC differed from the PEI because the second one focused on the teacher, student, and the institution, while in the PEC, the school territory was significant, as well as the political organization of the same constituted by the council, had great relevance. In this way, it can be said that within the PEC, the school was not a single, closed and traditional space but rather a community where "Mingas," meetings of councils, and rituals. It could be carried out, becoming a model emphasized in recognizing and appreciating the Nasa socio-cultural reality.

It was a model where the fight against those limitations and impositions by the state, or in this specific case, the ministry of education, was maintained since this community understood the educational process differently, understanding official education as a way to tame, train, or instead to create beings with individual goals. As it has been said before, these

were against Nasa ideals because collectivity was the most important within this community and in all its aspects.

Within the objective of the PEC of the "I. E., Agropecuaria Las Aves," it was desired to strengthen the process of intellectual formation of the students in the Resguardo to contribute to the construction of their life project, which must be aimed at strengthening the perseverance of the indigenous people, respect for their worldview and the sustainable development of the community. (PEC, 2004).

Following the information presented, the PEC focused mainly on teamwork, what may arise from this community, the open environment, and the closeness to mother earth as it is carried out in the "IE Las Aves". Within the institution, the space is outdoors, and the students are always in contact with the land, which leads to maintaining it in the best way and what they can benefit from it through work, carrying out group activities, such as the "Mingas" to be able to carry out some activities such as planting coffee.

Plan Nacional de Bilingüismo- National plan of bilingualism

The Ministry of National Education (MEN, s.f.), for the four years 2018-2022, established the importance of learning foreign languages that they were vehicles of communication, interaction, generation of opportunities, and development, both for boys, girls, adolescents, and young people in the educational system, as well as for their communities and regions; it was why the learning of these languages should be linked to their comprehensive training.

The "Plan Nacional de Bilingüismo" was implemented under article 21 of the General Education Law (Law 115 of 1994), determining that all educational establishments in the country should offer their students the possibility of learning a foreign language from the primary level. (MEN, s.f.). In this sense, the methods and learning plans implemented in the classroom sought to guarantee that the student developed communicative competence and

oral and written skills that would allow him to function in familiar and straightforward interaction contexts.

English as a foreign language (EFL)

English as a foreign language refers to learning a new language that differs from the common one. According to Beltrán (2017), the English language is considered one of the most used in the world. Colombian institutions offer this language as a subject within their academic curriculums. Although it is an educational process, it is considered that students could achieve a good level in this foreign language. It is necessary to highlight that controlled activities develop the learning process in the classroom.

All the same, Jaraba and Arrieta (2012) claimed that in Colombia, the learning of English as a foreign language respects international and national guidelines that ignore the particularities of the indigenous communities of the country. Accordingly, setting up “Estándares Básicos de Competencia” in English as a foreign language and the “Plan Nacional de Bilingüismo” has homogenized the teaching and learning process in the country. Consequently, some ethnic communities have been subjected to culture shocks due to the implementation of insignificant methodologies to solve indigenous students' needs.

Considering the above, Colombian educational institutions must guarantee a meaningful learning process of English as a foreign language to achieve the above standards; however, it was also crucial to give an adequate basis to teaching this language in indigenous territories because the education provided should solve the needs of that community.

Culture

According to law 397 (1997), issued by the Colombian congress defined: “Cultura es el conjunto de rasgos distintivos, espirituales, materiales, intelectuales y emocionales que caracterizan a los grupos humanos y que comprende, más allá de las artes y las letras, modos de vida, derechos humanos, sistemas de valores, tradiciones y creencias” (p.1). Indigenous

culture is all the traditions, knowledge, experiences, and customs acquired with time and are relevant to some groups that they still maintain as a character and the basis of their survival in the new world.

According to CRIC (2014), culture could be defined as something not to keep in a museum, such as a return to the past, but, on the contrary, it is something that is generated, like a survival mechanism in the present time. Furthermore, it is a term understood as a way to relate to other cultures, always looking to strengthen their issue as connivance, spirituality, and life in a collective mode.

Additionally, Molina and Tabares (2014) explained the concept of culture from the Nasa worldview, referring to the deep knowledge about something. This declaration transformed the understanding from a thing to a place, people, and activity, exemplifying the work as essential because it meant collectivity, and it was also the acquisition process of wisdom from a spiritual power site.

The knowledge of the community was considered not just a material activity but also more spiritual that should be part of the academic curriculums due to it being fundamental to the Nasa worldview. In that way, cultural concepts consisted not just in recuperating the traditional and old practices but also in the school, where ethical culture and functioning of harmonious work in the community can be developed.

Considering the above mentioned, culture is the set of the main characteristics such as traditions, rites, values, beliefs, and customs of a community that are transmitted to new generations to be maintained in force as a community.

Cultural identity

According to Molano (2007), cultural identity refers to a sense of belonging in a social group where customs, values, and beliefs are shared, highlighting the cultural identity as a concept that recreates individually and collectively, usually reinforcing itself from

outside influence. Also, this concept would only exist with memories, acknowledgment of the past, and symbolic elements and referents that help build the future.

In this sense, indigenous communities were considered the maker of their cultural, political, and social identity as a collective subject, keeping in mind the values or customs and the reflection on each community's history.

Similarly, Molano (2007) also mentioned that cultural identity consists of differentiation and reaffirmation about something, in this case, the culture. This concept could be understood as something that characterizes minorities, such as indigenous communities; in parallel, Gonzalez (2000), quoted in Molano (2007) in his article, explained the identity and cultural concept of a people, minority, or community, that historically has been defined as a set of essential aspects of each group, such as language, customs, way of communication, social relationships, rituals, ceremonies, as a product of collectivity.

Cultural identity was a differentiating aspect of each community, where there were traditions, customs, rites, and values. However, each community or minority developed differently, becoming characteristics that make each group unique and interesting.

Interculturality

According to (UNESCO s.f.) “se refiere a la presencia e interacción equitativa de diversas culturas y a la posibilidad de generar expresiones culturales compartidas, a través del diálogo y del respeto mutuo”. Considered a process where people of different nationalities and contexts interact, their differences are visible. However, equality and respect, in the first place, understanding that they are different and make a good environment where cultural knowledge and experiences can be exchanged.

As the Ministerio de Educación Nacional (MEN) said, *interculturality* is a process that looks for a harmonious, equitable, and respectful relationship between the country's diverse cultures and ethnic groups. In this sense, ethnic communities guarantee that this

purpose should be able to accomplish all the government projects and programs that help each ethnic group recognize and respect the particularities of each one leaving behind the idea of superiority. (MEN, s.f).

Moreover, Molina and Tabares (2014) claimed that in the Nasa educative project, interculturality had been understood as an essential part of the own knowledge that could be related to others. Considering the above, the community recognized relationships with people from different contexts and cultures. A political relationship also arose, looking for good conditions for everyone, regardless of origin, culture, or context.

Along the same line, the CRIC (2004) explained interculturality as a knowledge dialogue process between diverse cultures enriching and complementing the infinity of knowledge of each culture, strengthening each community. Besides, Walsh (2005) manifested that interculturality should be oriented to the dialogue and learning between groups, building common respect for differences.

Interculturality was an essential concept in this research due to it is about the process where cultural differences are respected and accepted. It is an exchangeable process of ideas, knowledge, and community growth based on respect for diversity.

Resguardo

The Ministerio de Interior (2013) sustained that “un resguardo indigena es un conjunto de comunidades indigenas que cuenta con una legalidad sociopolitica independiente, lo cual le permite contar con garantias de propiedad provada, territorio y sistema propio”, in other words, the resguardo is a socio-political organization in the colombian state with its own rules, laws and rulers in charge of wellness of each community member.

According to Fajardo et al. (1999), the "Resguardo" concept referred to all the land collectively given to the indigenous in the responsibility of a "cacique" in this way; this land

could be cultivated individually or collectively. Its primary purpose was to preserve indigenous unity by managing labor exploitation and avoiding extinction; nevertheless, Ballesteros (2019) assured that the autonomy of indigenous communities was guaranteed, and consequently, they created a jurisdiction letting them manage justice. Although the Spanish crown started the " Resguardos " to segregate the community, the "Cabildos" and "Resguardos" became institutions to warrant organizational and territorial autonomy.

Considering the above, it is relevant to mention that the "Cabildo Indigena de Canoas" has been characterized by the constant struggle to defend its territory. Returning to Gonzales (2018), in the 30s, some sidewalks were formed. The first one was "Domingullo," located in the lower part of the Resguardo, with a primarily afro-descendant population. Then, the same people began to rent and, in some cases, send the land to the indigenous, so there began to be more population.

With the indigenous communities in the "Resguardo," some places began to be named by them according to some characteristics; for example, the sidewalk "El Aguila " received that name due to an eagle that lived there. Some years later, in "Vilachi " and for job necessities, new people from places such as "Caldono, Jambalo, and Toribio arrived there. With time, the "Resguardo" became increasingly important, constituting a resguardo officially with resolution 004 of May 1996 given by the Ministerio de Interior. (Gonzalez, 2018).

Costumbres y tradiciones

According to Real Academia Española (RAE,2021), a custom or a tradition is understood as a common way to act or traditional practice of a place and is transmitted to the following generations. It is a habitual way to act, live and do some activities in a community. For example, some traditions in Colombian culture are Christmas parties, New Year's Eve, Halloween, the eucharistic celebration, and other things.

To work on the land is more than a standard, manual, or material activity; it implies a relationship with the living beings in nature; for this community, work is a synonym for collectivity because it is something beyond the individual. In like manner, in other indigenous communities, such as in Wayuu indigenous community, to solve a problem or a significant conflict, they use someone called "Palabrero," who is the intermediary and is the only one who talks in an excellent and pacific way to solve the problem, this has been a way to dissolve the conflict that has prevailed for years in the community. On the other hand, in the Nasa community, some traditions are the fieldwork; it is the base of their economy, characterized by polyculture developing an indigenous thought based on "ser Paéz implica ser buen trabajador de la tierra" (ONIC, s.f.).

One of the most important traditions of the Nasa community are the "Mingas" that according to teacher CEFIC-LAM (s.f.) quoted in CRIC (2017), which refers to work or a meeting. The "Minga" is a synonym for sharing, which is why the Nasa community considers it necessary. It reflected the union and collectively of the people as a town. It is a space where people can share experiences, work, and food. The "Minga" could have different purposes. For example, it could be fieldwork, a specific job in the community, a march, a fight, a celebration, or any event that is necessary for many people, so the "Minga" consist of the sacrifice of animals for the meals, the pickup of "Revuelto" (fruits, vegetables, grains) the preparation of all that from the play games or have some fun after the principal activities.

Contextual Framework

According to the CRIC (s.f.), the department of Cauca is located in the country's southwest and it had around 190,069 inhabitants belonging to 8 ethnic groups Paéz (more than 120.000 people), Totoro (almost 5.000 habitants located in the eastern zone), Guambiano (more than 16.000 people situated in the east of Cauca), Yanacona (located in the south of the department, on the Colombian massif with more than 25.000 inhabitants), Kokonuco (the center of the department with around 7.000 habitants), Eperera Siapidara (headwaters of the rivers of the western mountain range that fall into the Pacific coast with 2.600 people), Inga ("bota caucana" with 1.500 habitants) all of them officially recognized, located in 26 of 39 municipalities of the department. It had the highest percentage of the indigenous population in Colombia.

Additionally, the Paéz community with more than 120.000 habitants, calling its center as "la Cuna ancestral" located in Tierra Adentro, based on the Paéz river basin, this community conserved its mother language (NASA YUWE), with around 96 indigenous Resguardos in different departments such as Cauca, Huila, Putumayo, Caqueta, Meta, and Valle del Cauca (CRIC, s.f.). This investigation was developed in the "I.E., Agropecuaria Las Aves" placed in the department of Cauca, in the southern Santander de Quilichao municipality, in "El Aguila" village from the "Resguardo indigena de Canoas" and belonged to the Paéz indigenous community.

Chapter III

Research approach and design

This research investigation was framed to a qualitative model, particularly in an action research approach that according to Salgado (2007), “La finalidad de la Investigación-Acción es resolver problemas cotidianos e inmediatos, y mejorar prácticas concretas” (p.73) in this sense, the desire to generate a positive change in the English as a foreign language learning process in this indigenous community was born and as a result, the “I.E., Agropecuaria Las Aves” was chosen to solve the problem founded. This study followed the qualitative paradigm that contributed to the misunderstanding of human conditions in different contexts, and it is a method used to solve this specific institution's educational problem; besides, the approach used from the qualitative paradigm helped to have ideas to improve the learning process (Bengtsson, 2016).

Considering the main purpose is to redesign the transversal project developed in the English class with the 8th-grade students at the "I.E., Agropecuaria Las Aves" it is essential to explain the phases of the chosen approach to the development of this study.

Phases

Identification:

The action; of this research was to propose redesigning the transversal project developed in the English class with the 8th-grade students at the "I. E. Agropecuaria Las Aves", this first phase aimed to identify a problem related to the main topic (transversal projects) and it consisted in identifying the possible problems or facts inside the institution.

Considering the first diagnostic approach done in "I.E., Agropecuaria Las Aves" there was no complete relationship between the English area and the transversal projects corresponding to grade 8th so, it affirmed that there was a necessity or problem to solve, that was the no relation or transversality developed entirely between both subjects.

Planning:

This study proposed the following question, what is the redesign of the transversal project developed in the English class as a foreign language (EFL) with eighth-grade D students at the Institucion Educativa Agropecuaria Las Aves belonging to the Canoas Indigenous reservation, located in the village of El Águila municipality of Santander de Quilichao?

As was said before, it required the action-research approach; it was necessary for the participation of the 8th-grade students of the "I.E., Agropecuaria las Aves" and both English and "Tecnologia Agropecuaria" teachers of the school. The following instruments were required to develop this research.

Instruments:

Field journal observation was used as a technique. A notebook was the instrument to take notes and had registers of what was observed and sometimes some audio recordings.

Semi-structured interviews were developed for the teachers and students to learn more from different perspectives about the teaching and learning process of the school, especially in English and "Tecnologia Agropecuaria" classes, as tool audio recordings were used.

Action:

In this phase, the instruments proposed in the above one were developed, the class observation was realized in the schedule planned by the teacher, and the interviews were done individually with the students and teachers also having in mind the disponibility of each one. The field journal was done by the researchers keeping the date, number of students, and time in mind.

- Interviews
- Activities

Analysis:

Considering all the information obtained from interviews, observation classes, and activities developed for the study, an analysis should have been done to affirm or not whether the proposed action plan had the desired results, to know the following step, meaning if the information obtained from the “I.E., Agropecuaria Llas Aves” gave the specific data that could help to develop the redesign of the transversal project.

Conclusion:

Finally, through the results of the investigation, a valorization has should been done, to perspectives and points of view of the study should be discussed by the researchers and the readers to define if the proposal is good or not to develop in the institution mentioned, most important to link the English and “Tecnología Agropecuaria” classes suitably.

Instruments

According to Sampieri (s.f.), in a qualitative study the main objective is to recollect data that will become the information of people, places, communities, or a specific group to analyze and understand them giving a response to the main questions proposed in this investigation. Hence, the instruments used were:

- The documentation given by the institution is related to the “Educación Propia”.
- Not-participant observation in the “Tecnología Agropecuaria” and English classes for six months. (*See class observation format in Appendix B*)
- Field journals (*See field journal in Appendix E*) with a unique format for the English as a foreign and “Tecnología Agropecuaria” classes having in mind: the date, time, number of participants or students, the objective of the class, and description of the observed. Due to the “Semana” of the school, the observations were done one week each month, beginning with the English classes.
- Semi-structured interviews (*See charts in Appendix C and D*) with the students and teachers with a maximum of 10 questions were done in the academic schedule. In the case of the students, the interviews were done at the end of the first academic period, but the teacher's interviews were performed first to know about the classes and what they thought about the class and the students.

CHAPTER IV

Recollection and systematization

The researcher's first approach was during the second week of January 2022 when they had a meeting with the principal of the "I.E., Agropecuaria Las Aves" looking for specific information about the methods used in the academic institution, also asking for the "Proyecto Educativo Comunitario," the concept of "Educación Propia," and they wanted to know about the teaching of a foreign language (English), and the agricultural, livestock classes and the school curriculum.

During the conversation, the principal claimed that they divided the school year into three academic periods with a twelve-week length in which they worked on the "Semanario," an educational proposal that lay in working on a school subject per hour for an entire week. This proposal enhanced the student's learning process by giving them more time to reinforce what they learned in class, and in consequence, this proposal has allowed the academic institution to achieve better academic results.

While the conversation was taking place in the principal office during the early hours of the academic schedule, the researchers wondered about the "Sistema educativo propio" that the Consejo Regional del Cauca had created to work on the indigenous values and worldview inside the 84 Resguardos in Cauca department. The school principal affirmed that "I.E. Agropecuaria Las Aves," focused on working with a different educational system from the urban schools due to the fieldwork, the animals, and the "Semanario" represent the institution's autonomy in creating its academic components, except for the school had no official documentation about these new aspects implemented.

The first approach and tour inside the academic institution facilities ended at quarter to eleven. Once the meeting had ended, the principal introduced the English as a foreign language teachers in charge of the eighth graders to the researchers. Meanwhile, they

introduced themselves to each other; and explained the investigation project idea the investigators were looking forward to developing within the “ I. E. Agropecuaria Las Aves” then the teachers, Mariana Peña and Janeth Solano, gave their perceptions of each of the four eighth-grader groups, allowing them to know students' behavior during the classes. After analyzing the information, the principal and English teachers presented, the researchers selected the eight D group formed by seventeen students whose English as a foreign language teacher was Miss Peña and finally, before leaving high school they set a new encounter, looking forward to implementing a classroom observation and an interview.

On February second, 2022, the researchers returned to the "I.E., Agropecuaria Las Aves” to do the diagnostic observation in the English as a foreign language class to get information about teacher performance and students' behavior in the classroom, to begging the observation process the researchers kept the observation format in mind, such as classroom management, teaching activities, and teacher material; besides, it considered students' use of language and interactions with classmates.

The diagnostic observation outcome also clarified Miss Peña's academic experience as an English teacher handling a group of adolescents, it also allowed witnessing the key elements she kept in mind in developing an English lesson plan. This class reviewed the verb-to-be grammar lesson; therefore, Miss Peña used code-switching (English - Spanish), allowing the students to understand the grammar lesson and promoting participation among the students. She made use of class attendance that allowed them to resolve verb-to-be exercises on the board; furthermore, she always related the grammar lesson with their background reality.

In concordance with the observation, students got together in small groups during class; there were two types of students identified in the classroom, one group of students was attentive to the teacher's explanation, demonstrating an interest in learning the main topic and

answering the questions about the grammar lesson. However, the other group was waiting for the end of the class, joking and talking. Lastly, to finish this intervention, the researchers interviewed Miss Peña to learn about the guidelines she always kept in mind to develop her English classes keeping in mind the interview format.

Regarding the transversal project, she claimed the eighth graders were responsible for pig farming activities, such as cleaning, organizing, feeding, and sometimes sacrificing the animals, she also mentioned that the only thing she did to link the two subjects and develop the transversality suggested in the curriculum, was to work on the vocabulary related to agriculture and livestock thematics in the classroom what allowed the researchers to infer that the transversal project only focused on the grammatical component.

Keeping in mind the "Semanario" schedule, the first approach was in the fifth week; thus, the researchers had to wait seven weeks more to see the English class again, but during this time, they prepared instruments such as the field journal for the observations and they continued searching for information, writing, and correcting their research project.

On February twenty-first, the English as a foreign language class started twenty minutes later because the students gathered around every Monday to collect "Revuelto," an academic activity aimed to supply the school with food allowing the students to be fed during the week before returning home. When the "Revuelto" meeting ended, the students and Miss Peña went to the classroom to start the lesson, as usual, the teacher began the class by calling the attendance, then some minutes later, she addressed the students, checking the task of demonstrative pronouns (This, that, these, and those), a grammar topic explained last academic year.

On February twenty-second, 2022, the researchers made the third observation of English as a foreign language class beginning with the previous topic review then, Miss Peña asked the students to hand in their notebooks to check the homework at the same time, they

did some copies with exercises related to the vocabulary and the topics learned above, although some students had a bad attitude, said some bad words and affirmed they did not do the homework, the teacher continued asking for the notebooks, and she gave them copies to do the task.

When teacher Mariana finished distributing the copies, she explained clearly what they had to do in each section, and it seemed that everybody understood the activity. However, only some students began doing the exercises, while others would rather talk with their classmates than develop the activity assigned. Just a part of the students did copies and asked for explanations about the topic, they completed the homework and left the classroom minutes after the class finished, but the others did not finish it as the course was over before they left the classroom.

On February twenty-third, 2022, the researchers talked with the “Tecnología Agropecuaria” teacher, Mr. Albert Morris Fernandez, who oversaw the eighth D graders and he explained the grade division in the agricultural area, so there were three levels, "Impulsor" (6°- 7°), "Practico" (8°- 9°), and "Bachiller" (10° - 11°) all grades oversaw a project. For example, the sixth grade had a garden; the seventh grade had chickens; the eighth grade had pigs; the ninth grade had fishes; the tenth and eleventh grades had cattle raising. Also, other activities such as coffee and bananas were divided into groups and worked on them; in addition, Mr. Fernandez mentioned there was no strong relationship with English as a foreign language subject because their focus was the fieldwork. Besides, there was not much time to practice because they had to accomplish responsibilities related to the countryside, farm animals, crops, and medicinal plants. Nevertheless, he emphasized that it was more related to the mother tongue, Nasa Yuwe, because there were teachers who spoke it and put it more into practice with the students. During the conversation, Mr. Fernández highlighted that the relationship with the area depended on the teacher's willingness; subsequently, the teacher

and the researchers made a tour of the ecological path, they took advantage of talking about his classes, the school, and the student's educational projects in his area. Through the walk, Mr. Fernández showed the "Cocheras," the barns, the garden, the lake, the coffee and banana plantation, saying that the animals and the plants were to feed the institutional population first, then the community in general.

On March thirty-first, 2022 was the last English class diagnostic observation and the explorers asked Miss Peña for some minutes to conduct interviews with students, and without hesitation, she accepted their request. Researchers went to the school's sports center; after leaving the classroom, where they began with a personal introduction; everybody said their names, ages, and something they like to do; then they did an activity called Say what I say, do what I say, which was a funny moment. Afterward, they began talking about English as a foreign language and agricultural classes because the researchers wanted to know students' perceptions of those classes.

In the beginning, students did not say a word about it, but some minutes later, some of them said that they thought the classes were OK, but they did not like to work in the countryside when it was raining, besides they did not like much practice, meaning they wanted 50% of theory and the other 50% of practice in the agricultural subject. Moreover, regarding the English class as a foreign language, they wanted more activities and games related to the main topics, but they generally agreed with the teacher and their way of teaching. Unfortunately, the class finished, and the activity had to end, but they took some minutes to talk with Miss Peña, and she also mentioned that they like games and activities involving movement, suggesting the researchers include them in their study plan.

Fortunately, in the sixth week the eighth grade D had the "Tecnología Agropecuaria" class scheduled, allowing the observation process to continue on March first, 2022, the teacher Morris had planned the collection of ripe coffee, so all the students, the teacher, and

the researchers had to complete that activity, although the day was grey and rainy, this process had been done because the coffee was ripe, and they could not lose that harvest.

The teacher had assigned each student a groove to pick up the coffee, and when the researchers arrived, he asked them to accompany and help a student in the activity an opportune moment to talk with the students, to ask them and find out about "Tecnologia Agropecuaria" and English as foreign language classes, for the investigators was essential to know what they thought, and how they felt about these two subjects. On the one hand, some students with whom they worked in the coffee harvest did not like the area of "Tecnologia Agropecuaria" very much because they had worked under certain conditions, such as the rain or the sun and most of the time they found it exhausting. In contrast, for a few others, it seemed exciting and entertaining, so it was something they had to comply with to pass the subject.

On the other hand, some students thought English as a foreign language was an exciting subject that could provide them with many opportunities, and some of them liked how the teacher did the class; although it seemed a complicated language, some of them tried to understand and study. In contrast, it was unimportant to others who did not like it, for example, one student said that he only had to pass the subject and depended more on people's tastes.

Once each student finished with the coffee grooves, all met beside a tree to rest while the teacher talked about coffee, the importance of not letting it go to waste, and it had already been postponed due to various circumstances. Next, he showed them some bananas that he had cut, claiming those same ones were used for the students' lunch, highlighting that most of the products for the food that the school provides are harvested from the school's farm. After the meeting, he explained to them the next activity he planned to do for the next day, which

was to create and plant new coffee rows, so he needed more students to work with; that was why there were more students in the coffee plantation.

The next day, March second, 2022, the main activity for this second session was harvesting ripe coffee, and each student was in charge of a furrow, but this time the teacher only asked the researchers to supervise the process. In this first part of the class, the researchers only observed how the eighth-grade D students did their work because the teacher was working with another grade, and when they had finished, everybody had to meet at the meeting point near a tree to receive new instructions. At the meeting point, Mr. Fernandez explained that he was working with the other grade to plant fresh coffee, so there was a group cleaning and making the holes in the new lot, and Mr. Morris was working on another eighth grade.

That day, after the activities started, it began getting breezy, but everyone was still working, some students cleaned, trampled, and picked up coffee, while others left the class. Finally, after it started pouring, the students began to complain, saying they wanted to go because they did not have the necessary tools to protect themselves from the rain; hence the teacher finished the activities without much intention and returned to the school.

On March third, 2022 "Tecnologia Agropecuaria" class started at quarter to nine, talking about the previous school trip to Palmira's Museum, once they shared their journey experiences in front of the course, teacher Morris started presenting the sowing steps they had to follow to perform this outdoor activity, explaining the corn sowing process. During this part of the class, he used the English language to evidence the vocabulary he had learned in the previous years which was fascinating because the teacher was interested in linking his class with the second language. After sharing his anecdotes about farming corn, he announced they would work on the vegetable garden next class due to rain not allowing them

to finish the task they were doing the day before, and the last observation before the school break was on June seventh.

Next, he moved on to corn sowing to talk about pig pregnancy, explaining two ways a sow got pregnant, the first is through a natural conception, and the other is through artificial insemination. Then he complemented the lesson with data about the sow pregnancy that lasted 144 days; in other words, it usually took three months, three weeks, and three days to be in labor. Besides, sow labor could take an hour; however, it could take 4 hours, depending on the animal's experience giving birth; again he reminded the students through a pig calendar of the importance of calculating the time the animal would be in labor to help it with the birth process.

Before leaving the classroom, Mr. Morris suggested to the researchers that the transversal project redesign should consider activities such as games, allowing the students to be attentive to English as a foreign language and "Tecnologia Agropecuaria" classes.

CHAPTER V

Redesign proposal

PLANTEAMIENTO ESCOLAR, NIVEL PRÁCTICO (GRADO 8° Y 9°)

Proyecto: Naturaleza y Conocimiento, Sendero de Vida.

Having in mind, the "I.E., Agropecuaria Las Aves" students during the academic year develop projects related to agriculture, livestock, and fishing farming, also denominated as transversal projects to connect the subjects with the "Tecnología Agropecuaria" area. In the case of English as a foreign language class, the relation with the agriculture activities was just to learn the general vocabulary of that sector; in this way, students could be familiar with the terms and put them into practice during their learning process.

That was why the activities proposed in the plan investigation wanted the transversal project carried out in a more significant percentage, not just in the agricultural sector but also in culture. It meant the proposed activities in the redesign were related to farming, cultural, and art areas, also having in mind the previous knowledge acquired in past grades, according to PEC (2017); in this manner, students can put into practice what they learned in the past English as a foreign language class.

The activities were divided into four modules with their names in Nasa yuwe language due to every section was related to Nasa culture, and each module had three activities maximum considering the class time, which was about one hour, an hour and a half, and some days students did not have classes. It is essential to mention that the modules proposed emerged considering the curriculum Way to go (6°, 7°, 8°) presented by the Ministerio de Educación Nacional to develop the different contents and pedagogical and didactic tools to reinforce the learning of a foreign language as the English one in the country but the activities were modified and developed considering the study's needs and central theme.

Module 1: *Uma Kiwe*

Mama Kiwe or Uma Kiwe in Nasa Yuwe language means mother earth and refers to all that began from the knitting; it means the creation of the universe, the earth because of in Nasa language, the concept of referring to mother earth has changed with time, and nowadays, the conception used is Uma Kiwe, and in all the departments of Cauca is well-known.

Uma comes from the verb Um, which means to weave in the English language; from the Nasa Yuwe worldview perspective, it is always seen that everything is a tissue, from the tissue of the universe to that of the human being and taking into account the above, the word Uma had the same sense of mother in the Nasa perspective because from that weaving thread arises the earth, man, and life, also considered as a fundamental concept of the Nasa community directly related to the earth to care for it, preserve it, defend it and free it since it is the home of all beings. As said before, the first module is named Uma Kiwe because it was related to mother earth, the fieldwork, and some ways to care for it, such as recycling.

For the module, two activities about the agricultural sector were proposed; the first was an *AgroTrivia* with 15 questions related to livestock activities, and the second was *AgroArt*, in which the students drew an agricultural activity they learned and liked on the recyclable paper they made during the session.

Module 2: *Ewfiznxi*

Ewfiznxi is a term that could mean health, and in the Nasa community, it is related to “BUEN VIVIR”, highlighting that health is equivalent to a productive life. Besides, this term does not refer to physical health but mental and spiritual health, in consequence if you have those three types of health, you can enjoy good living that the Nasa community refers to.

The objective of the module was to learn about health from the Nasa perspective, which was why three activities related to traditional medicine were proposed. The first one

was a play, Simon says keeping in mind the health vocabulary, the second activity was the creation of storytelling about traditional medicine, health, and the “Buen Vivir” concept, and the final activity was the roleplays where the students acted out their stories.

Module 3: *Mhií*

Historically, "Mhií," or work from the indigenous cosmovision, was related to the labors made in the community, such as knitting and fieldwork like agriculture with corn as the principal crop. However, modern advances let the Nasa population develop different activities or jobs outside their community or indigenous territory due to the term "Mhií," referring to all the activities done by the men and women in or outside the “Resguardo” or community for a grupal or individual benefit.

This module focused on a job, precisely an agricultural task, carried out by the Eight D grade students, and two activities were proposed. The first was to work on the day's related activity, such as pigs or coffee, and the second activity was a Yincana to have fun due to the week's hard work.

Module 4: *Kwe'sx fxizenxi kwe's we'wena*

Nasa indigenous worldview refers to how the community understood the world from the Knitting to the present, keeping aspects such as culture, language, food, education, earth, history, and health in mind. The term *Kwe'sx fxizenxi kwe's we'wena* was an adapted word from the Nasa Yuwe language that concerned the life experiences that people had lived in this world.

In Nasa indigenous world, as in other communities, diverse problems exist, for example, the revitalization of the mother tongue, children feeding, social and ecological projects, colonial wars and needs without a solution, the “Mingas”, the Knitting, rituals, and traditions also were part of the indigenous worldview for that reason was why in this last module, the main objective was to learn from students about Nasa worldview. Three

activities were proposed to achieve the abovementioned goal, focusing on speaking skills, the first was to brainstorm the possible themes to discuss, the second was to search for the topics defined before, and the last was to discuss them.

Objective

To develop the four proposed modules with their respective activities with the eighth grade D students of the “I.E. Agropecuaria Las Aves” located in to the Canoas Indigenous reservation and the village of “El Águila” municipality of Santander de Quilichao.

Evaluation

Formative-type evaluation is a process that collects and analyzes information allowing one to publicize, assess, and understand students' learning process in a specific area. For the evaluation of the proposed activities, it is desired to evaluate a formative type, since it is not desired to qualify or encourage the participation of the same by a note. On the contrary, it is intended to analyze the process of each student during the activities, and so they recognize their performance.

Table 1. Module 1 Uma kiwe

MODULE 1: Uma kiwe			
Session	Methodology	Time	Materials
1: Trivia: AGROPECUARIA	<p>The Agropecuarian trivia is a game designed to evaluate the student's previous knowledge of the "Tecnologia Agropecuaria " and English classes. This Agropecuarian Trivia has 15 questions about animals (pigs) and The agricultural sector.</p> <ol style="list-style-type: none"> 1. To find a place to set the activity. (The classroom or the library). 2. To make two groups of 8 students. 3. To name the group thinks about a funny or creative name. 4. The teacher will have some flashcards or slide presentations with the questions. 5. The teacher will present the questions, and one student from each group will have to answer them. 6. To choose who will answer, they will first play rock, paper, scissor shoot. 7. The winner will answer first; the other student will have the 	This activity will take 45-50 minutes.	<ul style="list-style-type: none"> -Flashcards for PowerPoint presentations -Voices.

	<p>opportunity to answer in case of an incorrect answer.</p> <p>8. Each correct answer will have one point.</p>		
2: AgroArt: recyclable paper (I part)	<p>AgroArt is an activity created to reuse sheets of paper used in the classroom, avoiding the pollution in the territory where the students belong. Besides, this activity allows the students to explore their creative side. During this first part of the session, students and the teacher will prepare the materials to develop the main activity, which will be painted on recyclable paper.</p> <ol style="list-style-type: none"> 1. Previously, the teacher would have asked the students to bring paper that could be reused. 2. After having all the recycled paper, the students will submerge it in water, and they will have to mix it and make it fall apart. 3. The paper should be put in a blender to mix very well with a small amount of water. 4. Students must pass the water with the paper through a sieve so that they only have the paper. 5. Finally, the 	This activity could take 45 minutes.	<ul style="list-style-type: none"> -Voices -Blender -Recyclable paper. -Water. -Sieve. -Clean base (cardboard, a table, etc.)

	liquefied paper is spread on a flat base, covered with an absorbent towel, and put to dry.		
3. AgroArt: recyclable paper (II Part)	<p>The second part of the AgroArt activity was focused on drawing something that reflects life experiences or anecdotes in the “Tecnologia Agropecuaria” classes. The recyclable paper must be dry and ready to use during this second part.</p> <ol style="list-style-type: none"> 1. The teacher will ask the students to draw an activity of an agrarian type or about animals they learned in class. 2. After finishing the drawing process, students must present their sheets with the drawings in English. 	This activity will take 1 hour.	<ul style="list-style-type: none"> -Paper sheets. -Colors -Pencils. -Markers. -Paintings.
Achievement indicators:	<ol style="list-style-type: none"> 1. The student reflects on the care and protection of mother earth. 2. The student participates in the proposed activities. 3. The student participates by asking questions or expressing doubts about the proposed topics and activities. 4. The student correctly identifies and pronounces the exposed vocabulary. 5. The student can translate and understand the questions. 		
Communicative skills to develop in the student:	The skills to consider in this first module are: lexicon, rules of courtesy, speech, and metacognitive.		
Evaluation:	For the evaluation of the activities of this first module, the participation, pronunciation, and development of the students in the development of the activities will be taken into account, and feedback will be given to them individually and in groups (depending on how they work), so they can see their performance and process.		

Table 2. Module 2 Ewfiznxi

MODULE 2: Ewfiznxi			
Session	Methodology	Time	Materials
1: Simon says: Things related to health.	<p>Simon says it is a children’s game for three or more players, someone usually takes Simon’s role and issues instructions (Physical actions) and the rest of the players should follow the commands only when prefaced, “Simon says”. Players are eliminated from the game by either following instructions that are not immediately preceded by the phrase or by failing to follow an instruction that does include the phrase "Simon says".</p> <p>As a warm-up, the teacher will develop the play called Simon Says, but Simon will highlight health-related actions in this case. For example, Simon says ... I feel sick, I have the flu, etc. The main idea is to make an introduction to the health and symptoms vocabulary.</p>	This activity will take 20 minutes.	<ul style="list-style-type: none"> -Voice -Copies -Flashcards -Markers -Board

<p>2: Storytelling: indigenous traditional medicine.</p>	<p>Indigenous traditional medicine storytelling focuses on learning about traditional medicine performed by people who belong to the indigenous Resguardo of Canoas. For example, highlighting traditional tips the habitants perform to heal a wound or sickness.</p> <p>In this activity:</p> <ol style="list-style-type: none"> 1. Teachers will ask students to create storytelling about what they know about the traditional medical practices in their Resguardo. 2. The students will present and talk about it. 	<p>This activity will take 45 minutes.</p>	<ul style="list-style-type: none"> -Cardboard -Colors -Pencils -Glue -Markers
<p>Let's act!</p>	<p>Roleplay is a game in which one or more players play a specific role or personality. It consists of the spontaneous representation of a real or imaginary situation to show to an audience. Considering the previous stories made by the students, the teacher will ask them to act.</p> <ol style="list-style-type: none"> 1. In groups, students will have 10 minutes to prepare the roleplay. 2. Students will play with "Rock, paper, scissors shoot" to choose which one to start 	<p>This activity will take 20 minutes.</p>	<ul style="list-style-type: none"> -Voices

	the presentation. 3. The losing team will present first.		
Achievement indicators:	<ol style="list-style-type: none"> 1. The student participates in the proposed activities. 2. The student speaks fluently, and her pronunciation is correct. 3. The student uses the vocabulary learned about health. 4. The student works in a team. 5. The student is creative in carrying out the activities. 		
Communicative skills to develop in the student:	The skills to consider in this first module are: lexicon, rules of courtesy, speech, and metacognitive.		
Evaluation:	For the evaluation of the activities of this second module, the participation, pronunciation, and development of the students in the development of the activities will be considered, and as a final result, feedback will be given individually and in groups so that they can see their performance in the process.		

Table 3. Module 3 Mhĩĩ

MODULE 3: Mhĩĩ			
Session	Methodology	Time	Materials
1: Let's work!	<p>Agriculture and self-consumption have been the main base of the Nasa people's economy, which is why there is a close relationship between being Paez and a good worker of the land that has always been characterized by teamwork or, as they say in "Minga." That is why, in this session, we want to work on the land, considering the institution's various agricultural and livestock activities.</p> <p>For this first session, students will work in the field country and we will develop the activities as this group oversees the pigs. We hope to work in this specific activity to learn English as a foreign language and pigs, or coffe. After finished the jobs, we will discuss the activities, the experiences, and what we think about them.</p>	This activity could take 1 hour.	<ul style="list-style-type: none"> -Tools to work -Voices
3: Yincana	<p>The Yincana is an activity with a playful and entertaining objective developed in groups. There are stations with tests of skill and ingenuity, carrying out a tour generally carried out in an</p>	This activity will take 2 hours.	<ul style="list-style-type: none"> -Instructions -Sports equipment -Flashcards

	<p>accessible place. Teachers will organize a place (school and sports center) to locate some stations with obstacles, activities, and questions the students will have to answer. Moreover, if they reply or do what is requested at each station, they can advance and reach the final goal.</p> <p><i>NOTE:</i> -There will be two groups. -All students must participate. -There will be activities to resolve as a group, but there will be others individually. -Students must be different in the individual activities or questions; it cannot be the same doing everything.</p>		
Achievement indicators:	<ol style="list-style-type: none"> 1. The student participates in the proposed activities. 2. The student works in groups. 3. The student clearly exposes his ideas. 4. The student participates by asking questions. 5. The student works according to the instructions given by the teacher. 		
Communicative skills to develop in the student:	<p>The communicative competencies to be developed in the student are lexicon, rules of courtesy, speech, and metacognitive.</p>		
Evaluation:	<p>For the evaluation of the activities of this third module, the participation, pronunciation, and development of the students in the development of the activities will be taken into account, and as a final result, feedback will be given individually and/or in groups so that they can see their performance in the process.</p>		

Table 4. Module 4 Kwe'sx fxizenxi kwe's we'wena

MODULE 4: Kwe'sx fxizenxi kwe's we'wena			
Session	Methodology	Time	Materials
1: Brainstorming	<ol style="list-style-type: none"> 1. In this first part, students and researchers will look for topics to talk about. 2. They will brainstorm and define the main topics that will be discussed. 	This activity will take 30 minutes.	<ul style="list-style-type: none"> -Markers -Board -Voices
2: Searching time.	In this part of the session, we will be in the technology classroom, where students will search for information about the previously defined topics and take some notes.	This activity will take 40 minutes.	<ul style="list-style-type: none"> -Notebooks -Pencils -Computers
3: Let's talk about Nasa cosmovision.	As a final part, we will talk about what they found.	This activity will take 1 hour.	-Voices
Achievement indicators:	<ol style="list-style-type: none"> 1. The student participates in the activities. 2. The student has a good attitude towards carrying out the activities. 3. The student participates voluntarily. 4. The student expresses himself clearly expressing his ideas. 		
Communicative skills to develop in the student:	The communicative skills to take into account are: lexicon, rules of courtesy, speech, and metacognitive.		

CHAPTER VI

Development

The researchers returned to the academic institution on July nineteenth, seeking the Nasa yuwe language teacher to understand the following concepts: Mother earth, health, work, and the Nasa community worldview, according to the Nasa yuwe language and culture. In her speech, the Nasa yuwe language teacher, Luz Mila Yonda, allowed the researchers to perceive the importance of the previous concepts to the Nasa indigenous community. For instance, the first concept, mother earth, well known in the Nasa yuwe language, "Uma Kiwe," explained the universe and the origin of the living being. Regarding the health concept, "Ewfiznxi," she explained that this word inside the Nasa yuwe community is related to physical, mental, and spiritual health, and they believed that if a person had the three of them, this person would be able to live a prosperous life.

Meanwhile, time was running slowly, Miss. Yonda started explaining the last two concepts, and she mentioned the work concept, "Mhĩí," in the ancient days of the Nasa yuwe community was a word related to knitting and farming tasks, nevertheless, people from different indigenous communities currently perform other activities external to farming and knitting work; keeping in mind this, the Nasa yuwe community started using the "Mhĩí" word, not only referring to the traditional task performed by the community (farming and knitting) but also to the different jobs performed in others work fields.

Lastly, she claimed that the Nasa yuwe worldview was a vast concept, and time was not enough to discuss it; however, she said the Nasa yuwe word "Kwe'sx fxizenxi kwe's we'wena" meant how the community perceived the word where they lived from the universe's origin until now, including cultural aspects, such as the Nasa yuwe language, education, history, and health, thanks to the information provided the researchers allowed them to complete the modules and activities of the proposal for the transversal project redesign.

Two weeks later, on August first, the researchers returned to the "I.E. Agropecuaria Las Aves" to present the four modules of the redesign project (Uma Kiwe, Ewfiznxi, Mhĩĩ, we'sx fxizenxi kwe's we'wena) to begin with the implementation process of the redesign, the investigators asked the students to bring some materials to develop the second activity of the "Uma kiwe" module related to the recyclable paper activity to advance the activity that requires more time and drying.

The next day, on August second, after the break, the students and the researchers got together in the high school library to perform "Uma kiwe" module activities. Unfortunately, there was a 30 minutes delay due to an inconvenience with the high school video beam. After fixing the video beam issue, the researchers explained the rules and steps the students should follow to perform the Agro-trivia. During the activity, the students seemed excited and interested in participating in the game, taking the time to understand the questions and possible answers. In the beginning, the "Empanadas" team took the lead with two rounds in a row, but after the third round, the "RG3 team" took away their luck; finally, the Agro-trivia activity concluded a quarter to eleven.

Minutes later, the English as a foreign language teacher, the observers, and the students headed to another classroom to develop the Agro-art activity inside the classroom, the observers asked for the materials (sheets of paper) to make the recyclable paper. First, they ripped the sheet of paper into small pieces accumulating a massive amount of ripped paper, then some students filled up a bucket with water, and the next step was to soak the ripped paper before blending it. Once the mixture was blended, the students tried to make a sheet of paper with the lumpy mixture, nevertheless the time was insufficient to finish the Agro-art activity's first part and only one student did not participate in developing the "Uma kiwe" module activities.

On August third, the students worked on the "Ewfiznxi" (health) module development; this session started precisely at quarter to nine after the break. Once again, the researchers divided the eighth graders into two groups, the same groups they worked on in the last session and during this intervention, the researchers looked forward to accomplishing the unfinished activities. The three objectives were to finish the second part of the Agro-art activity; nevertheless, the recyclable paper was not ready to use, so the researchers decided to continue with the second activity related to health vocabulary through the Simon says activity and finally, to make up storytelling about indigenous traditional medicine, keeping the previous research the students made about this topic.

Before starting Simon's activity, the researchers initiated the class by performing Rock, Paper, Scissors, shoot! After finishing the icebreaker, the researchers introduced and explained to students the vocabulary to familiarize themselves with the words related to health and symptoms thematic. Then, the researchers presented the rules and the things the student should do when one of the researchers pronounced the famous sentence "Simon says" after a 5 minutes break, the observers introduced the storytelling activity, explaining what they had to keep in mind to write their stories concerning indigenous traditional medicine. However, unfortunately, the English as a foreign language class was insufficient to finish the task. However, the two groups handed out a Spanish version draft to work on a translation for the next session.

On August fourth, the students focused on the storytelling English translation, the student realized that adapting a story to a foreign language was arduous during this process, but once the students adapted their storytelling to the English language, they started to work on the format they would present their stories. In the end, both groups accomplished the traditional medicinal storytelling; nevertheless, the presentation was postponed to the next week because it took more than an hour to complete.

On August fifth, the two groups (Empanadas and RG3) presented their storytelling in the "Tecnologia Agropecuaria" class and after the storytelling presentation, the students worked on the second part of the Agro-art activity; last time, they could not finish it because the paper was not dry. Some minutes later, the researchers handed out the recyclable paper; meanwhile, they explained the last part of the Agro-art activity, then the students were divided into seven groups, three groups of three people and the rest worked in couples. The time assigned to finish the activity was 40 minutes, and the main objective was to draw an agricultural activity on recyclable paper performed during the "Tecnologia Agropecuaria" class. Once the groups completed the drawing task, they presented their outcome to each other; eventually the students handed in the researchers to the researchers both activities' outcomes as evidence to support what they did during class hours.

On August tenth, the researchers returned to "I.E. Agropecuaria Las Aves" to work with the students on the first activity of the Mhii (work) module. The module primarily intended to enhance linguistic components, such as grammar and vocabulary; however, this activity wanted to reinforce the value of indigenous countryside work. The main task focused on working in the countryside and fertilizing coffee plants; thus, Mr. Fernandez suggested that students look for partners during class hours, as soon as the pairs were ready, they began to fertilize the coffee plants, notwithstanding that it was the hottest august day and everybody was exhausted because of the infernal sun, but the students completed the activity.

On August seventeenth, the last part of the "Mhii" module was carried out within the ecological path in a hut near the river. The main activity was a Yincana with four different stages; the first activity was a tongue twister tournament in which three students from the two teams had to repeat the fragment correctly, the second activity was to put the shoes on the horse, in which two students from every group played two different roles during the game; the first participant would be the blind one in charge of gathering the shoes for shoeing the

horse (chair), and the other participant would guide the blind one in indicating the exact shoe's location.

The third activity was the face the cookie game, in which the participants had to move a cookie set on their forehead to their mouth only by making facial gestures. The students played eight rounds of this activity, but only two people achieved this activity's goal, and the rest of the participants were too close to complete the task. The last activity was the water balloon toss; in this activity, a participant from every group had to throw a balloon with water at the other one until the balloon exploded in the hands of one of the participants, but neither of them won; there was a tie. Those activities were set to have fun outside the classroom; however, they were also planned as an alternative to practice the grammar and vocabulary the students can learn during the English as a foreign language and "Tecnologia Agropecuaria" classes.

On September fourth, the researchers and students headed to the football field near the high school to work on the last redesign module, "Kwe'sx fxizenxi kwe's we'wena," focusing on "The Saakhelu and Sek buy" indigenous celebrations. On the one hand, some students had no clue about those important events for the Nasa indigenous community notwithstanding, and on the other hand, the rest of the group talked about the facts they knew about them.

A girl who belongs to the Nasa indigenous community let the other students had got an idea about the specific things they do during The Saakhelu celebration, telling the meaning and the steps they follow to complete it, in that manner the same students started to talk about other rituals such as "el Apagón del Fuego," an indigenous celebration where the Nasa yuwe community gathers to dance around a campfire, the "Ofrendas," which Nasa people used to do on some specific dates, a ritual they performed before extracting raw material from "Uma kiwe". All the students asked and learned a little bit about this topic and the indigenous

practices importance, "Ofrendas," "Limpiezas," and "Purificaciones" they did to reinforce their relationship with the "Uma Kiwe" as they said.

CHAPTER VII

Analysis

In the development of the proposal for the redesign of the transversal project developed in the English class with the 8D grade students at the "Institución Educativa Agropecuaria Las Aves" an academic structure was detected; it was different from the conventional one developed in a methodology based on the "Propio," and it was a concept understood like "Educacion Propia" referred and implied in the academic curriculum the indigenous and institutional values, for that reason the agricultural activities, the fieldwork, the community and teamwork, the "Mingas" and cultural dances are own from this indigenous community and were taught inside the institution.

The research proposal was based on reformulating the English as a foreign language class curriculum, looking for a relation with the "Tecnologia Agropecuaria " class. Hence, the redesign project had four modules focused on essential concepts for the Nasa indigenous people within the four modules (Uma Kiwe, Ewfiznxi, Mhíí, Kwe'sx fxizenxi kwe's we'wena), from two to three activities were intended to enhance indigenous values through the redesign sessions, besides the activities designed wanted to provide a meaningful learning experience encouraging the students to learn a foreign language, keeping in mind their indigenous background.

During the execution phase, eight students had an excellent attitude and disposition to develop the new plan activities; they were genuine in learning and participating in the topics, nevertheless, the other nine students did not work with the same eagerness their classmates did. Moreover, the module's execution reaffirmed the information given by the students through the interviews done at the beginning of the study. Hence, five of the eight students mentioned above were interested in learning a foreign language (English) because they considered it the key for having a better future and reinforcing their professional careers as

mentioned, MEN (2006) highlighted the importance of learning a foreign language, English, to allow for better professional development.

Module 1: Uma Kiwe

To develop this first module, the Uma Kiwe was considered essential because, as teacher Yonda mentioned, it was like the center of the human, more precisely, of the Nasa people. It was the beginning and the end of the Earth and humanity because it is so important to take care of it, and there were many Nasa ways to do it, for example, planting, watering, talking, and freeing her.

Table 5. *Module 1 Uma Kiwe Analysis*

Module 1: Uma Kiwe		
AgroTrivia	AgroArt Part I	AgroArt Part II

This module began with the AgroTrivia activity, where students were divided into two groups and had to answer some agricultural questions; the main objective was to review previously learned topics in the Agricultural classes. The next activity was to make recyclable paper, so each student gave their sheets of paper, and the mixture was done, and the paper was prepared to do new sheets, however students had to wait some days to realize the next step due to the paper was not dry, and the second part of the AgroArt activity was drawing in the new recyclable paper, an activity related to the agricultural area.

According to Tavera (2017), the Uma Kiwe is more than a simple space for the indigenous communities; it is an important place where they can connect spiritually with nature, it gives them things to eat and survive so that reason, it is essential to take care of it and considering the above, students worked in groups in the second part of the activity in a good way; they used recyclable paper and presented and talked about their pictures related to the agricultural activities done in the school.

During the development of the first module, students looked anxious and interested in the activities, so most of them participated and had an excellent attitude at the beginning, but some students did not participate in the activities. Hence the researchers continued with the plan and sometimes talked with the students, telling them their participation and attitude were relevant to develop the study, but most importantly, it was a process with a benefit for them.

For indigenous communities, especially for Nasa people, mother earth or the Uma Kiwe is a source of life; it is a gift that nurtures and teaches, it is the center of the universe, the origin of their identity, and everything that is made is respected. Due to the importance of the Uma Kiwe, taking care of it has been a relevant job for some communities, people, and even some ecological organizations, the primary value of this mission is not to overexploit the Earth but rather to receive with gratitude what it can give and what can be harvested.

Module 2: Ewfiznxi

As mentioned in the previous chapters, the Nasa yuwe concept of *Ewfiznxi* emphasizes in physical, mental, and spiritual health and according to Miss Yonda's intervention, the Nasa yuwe worldview considered it essential to have a prosperous life. The Ewfiznxi module aimed to explore the traditional methods the community members followed in dealing with illnesses and wounds. Besides, it intended to provide the students with the accurate vocabulary to elaborate a story about the community's traditional medicine practices.

Table 6. *Module 2 Ewfiznxi Analysis*

Module 2: Ewfiznxi		
Simon says: Things related to health.	Storytelling: indigenous traditional medicine.	Let's act!

The first module activity was an introductory exercise to know the symptoms and illnesses the human body generally deals with. Simon says the activity was easy to follow by

the students because their hilarious gestures and actions allowed them to learn quickly the vocabulary related to health. Besides, the activity took at most twenty minutes; concluding, Simon says exercise worked as an alternative to learning specific vocabulary related to any topic instead of memorizing words.

Following the central module theme, the storytelling: indigenous traditional medicine intended to put into a writing exercise the vocabulary previously learned by the students adding the information they got from parents or elders Nasa yuwe members, concerning the traditional methods and medicinal plants they usually used to treat illness and wounds. According to Noguera (2012), the younger generations and a part of the Nasa yuwe community had forgotten the medicinal plant's therapeutic characteristics, affirming people preferred science-based modern medicine instead of traditional alternatives, putting into the background the Nasa indigenous insights concerning ancestral practices. The last fragment revealed the CRIC's desire to develop a school curriculum allowing them to resort to Nasa community values and wisdom by implementing an activity that highlights the importance of those traditional methods.

The storytelling was a tool to mix up the grammar and vocabulary learned in the last English as foreign language sessions and the traditional insights the Nasa yuwe community provided inhabitants allowing the participants to reinforce what they learned during the English as a foreign language session and strengthening what the "I.E. Agropecuaria Las Aves" youth knew related to traditional alternatives practiced by the community and according to Dujmović (2006) humanity through tales, has expressed its values, hopes, fears, and dreams and people also told stories to uphold their social groups' history, traditions, and desires.

Due to that the storytelling was an effective strategy for students to develop a positive attitude toward foreign language learning, besides the exercise motivated the students to work

with a classmate, realizing two brains worked better together. In addition, the storytelling would allow the English as a foreign language teacher to introduce and check new vocabulary and grammar structures by exposing the students to the language and familiar context, allowing them to improve their communication skills gradually and thinking.

The last Ewfiznxi activity was to represent the storytelling, so both groups made up through a silent role play in which one student took the role of narrator, and the rest of the group members played the role of the characters involved in the stories. The role-play activity complemented the previous exercise; however, the students acted shy during the exercise accepting that they always got them on their nerves when they had to perform in front of the class. This activity could work better if the whole class used dialogs and a different plot instead of the one they previously wrote, but it was a good job.

Module 3: Mhĩ

This module was focused on the job, or the work done in the countryside; Mhĩ is a term referring to the work realized by people in different areas that could be in the field, in an office, or wherever as the ONIC explained, “ser Paez implica ser un buen trabajador de la tierra” fieldwork is an essential activity for the Nasa people and it is the central aspect of the economy. For that reason, the module focused on the job in the “Tecnología agropecuaria ” class, which was the work with animals, especially with coffee.

Table 7. Module 3 Mhĩ Analysis

Module 3: Mhĩ	
Let's work	Yincana

The main activity of this module focused on fieldwork for the reason mentioned above, and it began working in the programmed activity, which was coffee. Coffee is one of

the main crops of the school; there were two lots of coffee, one with old coffee and the other with a new harvest, so all the participants had first to pick up the coffee, then fertilize the fresh coffee, although there were hard days with much sun, but all had to do the activity, even the researchers; because the labor had to be done.

The second activity planned was the Yincana, which was for having a good and funny moment with the students because it was essential to remember their petitions about the classes to being a little funny and at the same time, the academic part developed.

The Yincana had four activities; the first was a tongue twister tournament where students conformed into two groups; each had a representative and this person had to read the tongue twister correctly in front of the class. The second activity was to put the shoes on the horse, it was a pair work, so one student had to guide the other to find the shoes and they had to listen and follow some instructions. The third activity was the face the cookie game, where students only had to move a cookie set on their forehead to their mouth by making facial gestures, it was a fun game, and only two people could do it. Finally, the last activity was a water balloon toss where the participant would throw a balloon with water at the other until the balloon exploded in one of the participants' hands and it was amusing, and they enjoyed it a lot.

The Yincana focused on teamwork, where they could show their abilities as a group or in pairs. It could also be perceived as a funny and exciting activity to accomplish the main objective of having a good time after work as was mentioned before, because work is also a synonym of sharing and happiness that for the Nasa indigenous community is a significant value, and that is why they always think about work and living for a common benefit. Also, teamwork is called "Minga," an activity denominated as the happiness of the village.

Module 4: Kwe'sx fxizenxi kwe's we'wena

The last section of the redesign project addressed reinforcing the Nasa yuwe worldview. Currently, the CRIC and the elder members from the Nasa yuwe community realize that younger generations have gradually lost interest in understanding the indigenous values and history behind the community creation. The Nasa yuwe word Kwe'sx fxizenxi kwe's we'wena was adapted into the English language as Nasa yuwe worldview; however, Miss Yonda claimed the accurate translation might be to talk about the human experience living in this world. The Kwe'sx fxizenxi kwe's we'wena is a vast concept that includes cultural aspects, education, and history. Nevertheless, this module focused on the rituals and traditions performed by the Nasa yuwe members annually, such as the Sek buy, Cxapus, Sakhelu, and Ip fiicxanxi.

Table 8. *Module 4 Kwe'sx fxizenxi kwe's we'wena Analysis*

Module 4 Kwe'sx fxizenxi kwe's we'wena		
Brainstorming	Searching time	Let's talk about Nasa worldview

To narrow the vast information the students knew related to Nasa yuwe indigenous worldview; the students went through a brainstorming process to define the main topics to discuss during the session. This tool lets the students focus on the rituals performed by the people from the Nasa yuwe community, highlighting essential celebrations such as the Sek Buy, Cxapus, Sakhelu, and Ip fiicxanxi that in agreement with the CRIC (2015), the Sek Buy, or reception of the sun's rays, was performed for thousands of years inside Nasa yuwe communities but this practice was lost due to the influence of external cultures in ancestral towns.

Unfortunately, the search time activity could not be implemented because the wireless connection in the "I.E.Agropecuaria Las Aves" was unstable, moreover this was an outdoor

activity, however this inconvenience did not stop the session since some students knew the protocols the members followed to perform those indigenous celebrations. As, a few students external from the "Aguila" village did not know anything about them, they joined the rest of the group to understand the topics discussed during the session.

The last module activity was an indigenous meeting adaptation in which the community members discussed topics concerning the Nasa yuwe problematics. For example, in the meeting, some students mentioned that coca chewing allowed wakefulness during the ritual, meanwhile they chewed coca for a significant part of the night but they ignored that the coca chewing excess led to a divination process called "Lectura de señas" with accordance to Noguera (2012), the "Señas" perception is fundamental because it is possible to interpret and establish the general state or situation of the community and territory because they have to do with the daily life of the being Nasa, and in their meanings, report the transgression of the norms that generate disorders and negatively influence the community and individuals.

This meeting allowed the researchers to conclude two things; on the one hand, the younger generations' knowledge about the rituals and celebrations concerning the Nasa yuwe community mentioned above was limited, nonetheless, among the students, a few knew specific aspects of those celebrations, allowing their classmates to get an idea about those important events for the Nasa yuwe community as the case of they knew the Nasa community performed the "Sakhelu" to express their gratitude to nature for allowing them to live on it and with the view of Noguera (2012), the Sakhelu was a ritual in which the community made an offering to the guardian spirits, mother earth (Uma Kiwe), the sun (Sekh), the Moon (A'te), the Rain (Nus), the wind (Guejxia), the fire (Ipxh), the condor (Khdul), the hummingbird (Eçkwe). Besides, they offered the seeds, animals, and people to multiply in

abundance in harmony, avoiding famines and social imbalance in their big house, the universe.

On the other hand, the student's English language level was limited to participating in the meeting what meant the students were not confident to participate in foreign language interactions. Besides, it was evidenced that the international and national guidelines had ignored the indigenous community's particularities due to according to Jaraba and Arrieta (2012), implementing insignificant methodologies did not solve indigenous students' needs, consequently teaching a foreign language in an indigenous community should consider the context around the student. To conclude, the Kwe'sx fxizenxi kwe's we'wena module activities worked; however, it was mandatory to prioritize enhancing student communicative skills through the cultural Nasa indigenous background allowing the students the foreign language understanding, keeping in mind the context they were exposed to.

The institution had worked on the transversal project more than five years ago, including the agricultural activities as a part of their values and understanding of “Educación Propia” to link all the subjects with agricultural jobs, also teaching specific subjects about animals, plants and their productivity. Focusing this study on the area of English during the investigation, it was found that English as a foreign language was only focused on learning specific agricultural concepts, nevertheless its goal was to link the two school subjects, letting the students reinforce their knowledge in both English and “Tecnología Agropecuaria.”but it evidenced unsuccessful results. This was why a new set of activities were proposed in the redesign to achieve the goal of the transversal project without leaving behind the indigenous values that the community intended to transmit to the younger generations.

Regarding the four modules proposed in the redesign, they were created as an alternative to promote the learning of a foreign language and the indigenous values such as earth and wildlife preservation (Uma Kiwe), comradeship (Mhií), ancient knowledge

(Ewfiznxi, Kwe'sx fxizenxi kwe's we'wena). In addition, this alternative looked forward to enhancing students' foreign language performance and "Tecnologia Agropecuaria" insights for that every module allowed the students to work along the two school subjects, English as a foreign language and "Tecnologia Agropecuaria" involving perceptions from the two of them; for example, in the Uma kiwe module was possible to review livestock concepts and thematics through the trivia exercise instead of memorizing the vocabulary related to those thematics. In Ewfiznxi and Kwe'sx fxizenxi kwe's we'wena, it was feasible to explore and go beyond what the students knew concerning medicinal plant therapeutic characteristics and traditional celebration inside the community. Meanwhile, they were reinforcing linguistic skills such as writing and speaking; lastly, in the Mhii module, their interpersonal skills were improved through teamwork in the coffee field and the four Yincana stages bonding better with their classmates.

To sum up, the redesign implementation was satisfactory, and the researchers could work properly in a good environment with all the activities proposed in each module, although in the beginning, all students and researchers did not know what to expect, this new experience for everybody was beautiful and significant, creating a solid link, forgetting the idea of a prominent figure in the classroom. In the end, they were on the same line, which means all of them were learning from each other, in each module implementation, some students did not participate, but others did; some students always were ready to learn, practice, ask, and help, which was amazing because the process was better and full of learning.

Conclusions

Considering the "Institución Educativa Agropecuaria Las Aves" perception of the "Educación Propia," transversal projects were essential because it consisted of the proper activities of the school that wanted to look for a relevant development of the agricultural jobs, which were divided into categories and suggested to each grade.

According to the information received in the investigation, it could be evidenced that the transversality of the projects did not develop one hundred percent and that was why the proposal of redesigning English as a foreign language curriculum was born in relationship with the transversal project suggested to the eighth D grade (Pigs project) what was developed through the Nasa indigenous community's values, knowledge, and worldview, allowing to the proposal of the redesign to be implemented, giving; as a result, the relationship between English as a foreign language and "Tecnología Agropecuaria" classes through the proposed activities.

During the investigation and according to the information obtained from the observations, the researchers could affirm that both teachers used a traditional model in English as a foreign language and the Tecnología Agropecuaria classes, because they had lessons in a classroom, there were rules they had to accomplish, and they used some traditional ways to catch the students' attention, such as repetition and the teacher giving the information.

However, they also teach having in mind the experiential model, but in some cases, for example, in the "Tecnología Agropecuaria" class where students learn by doing while the plan for the course of the school was based on the national and international guidelines, focused mainly on accomplishing the objectives of basic national institutional standards omitting the importance and the guidelines related to the "Educación Propia" imparted in the different indigenous communities of the country.

The teachers and students received the redesign's development proposal, so it thrived due to active participation in the activities proposed in the modules. Moreover, it let shows it could be an alternative to develop a total percentage of the transversality of the project concerning the English class because it had in mind some indigenous aspects such as cultures and language, but most importantly, the needs of the students at the moment of learning a foreign language.

The implementation of the proposal did an excellent result due to good participation and attitude from the students achieving the link between English as a foreign language and "Tecnología Agropecuaria" classes. Nevertheless, the proposal was successful because students were interested in their learning process in both areas; they wanted to learn, explore and do the proposed activities.

Recommendations

Regarding strengthening English as a foreign language learning in an indigenous context, it is essential to link Nasa yuwe cultural aspects with teaching English as a foreign language; according to research project results, it can be concluded that a relationship between these two concepts can exist; however, it depends on how each English as a foreign language teacher carries out within their classes. Following the previous idea, it is crucial to understand the social and cultural context and the student's particular needs to establish a link between the English as a foreign language learning process and the Nasa yuwe worldview.

Regarding the "Las Aves" academic institution, it is essential to reform the institutional schedule (Semanario) with the schoolwork. Considering that there is a long period in which students resume English as foreign language activities, showing a setback in the learning process of most students what means Eighth-D students have English as a foreign language class for a whole week, however they returned to class three weeks later. For that reason, some students have problems learning a foreign language, furthermore, because the three-week gap and lack of language interaction cause the student to fall behind in the language learning process, this implies a delay in the teacher's area plan since, most of the time, they must resume the lesson and do reviews.

Concerning "El Proyecto Educativo Comunitario" (PEC), updating English as foreign language guidelines and content is essential. During the research process, it was found that, unlike the other subjects, English as a foreign language subject had no content and did not allow the teacher to follow specific guidelines concerning English as a foreign language teaching, because the teacher was in charge of managing and carrying out her area plan.

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Appendix

Appendix A

Formato de consentimiento

Santander de Quilichao, Febrero de 2020

Señores

Padres de familia y/o acudientes curso 8°D

Asunto: Formato de consentimiento

Cordial saludo.

Con el propósito de mejorar y apoyar la comprensión de las habilidades comunicativas de los estudiantes en el área de inglés, los docentes practicantes Kelly Dahiana Montero, y Oscar Hernán Dizú se encuentran adelantando un proyecto de investigación, el cual hace parte del programa de Licenciatura en Lenguas Modernas con énfasis en Inglés-Francés de la Universidad del Cauca.

El objetivo principal del proyecto es proponer un rediseño del proyecto transversal en el desarrollo de la clase de inglés como lengua extranjera de los estudiantes del grado octavo D de La Institución Educativa Agropecuaria Las Aves perteneciente al resguardo Indígena de Canoas, ubicado en la vereda el Águila. A lo largo de las fases, se pretenderá que los estudiantes se sientan inmersos en el desarrollo del proyecto transversal en el área de inglés. Para el proceso de recolección de datos, los estudiantes y los profesores serán entrevistados, grabados (audio) y fotografiados durante el desarrollo de las actividades propuestas. Este material será únicamente de uso instrumental para el análisis de resultados. A todos los participantes se les garantizará:

- Estricta confidencialidad con la información personal que se recolecta.
- Los resultados y la participación en el proyecto, no afectarán las valoraciones que se hacen en el proceso académico del colegio.
- Se brindará la oportunidad de conocer los resultados a los padres y estudiantes que así lo deseen.

Apreciaríamos, sinceramente su autorización, para contar con su hijo(a) como participante para el proyecto.

Cordialmente,

Kelly Dahiana Montero Yatacue

Oscar Hernan Dizú Labio

Estudiantes de Lic. En Lenguas Modernas con énfasis en Inglés-Francés.

Universidad del Cauca

Sede Norte, Santander de Quilichao

Autorización

Yo _____ como padre Y/o acudiente, confirmo que he leído el procedimiento descrito arriba y comprendo la finalidad del proyecto mencionado. Voluntariamente doy mi consentimiento para que mi hijo(a) _____ del grado octavo D participe en este estudio.

Firma del padre y/o acudiente

C.C. _____

Appendix B

Class observation format

Observación de clase

<i>Se centra</i>	<i>Aspectos específicos</i>	<i>Notas de observación</i>
A. <i>Estructura de la clase</i>	La forma en que la lección se abre, se desarrolla y se cierra	No se presencié la apertura de la clase, en cuanto al desarrollo y final de la clase, la profesora Mariana tuvo el completo control de la clase, presentando actividades durante la hora de inglés; permitiendo así tener la atención de los estudiantes.
	El número de actividades que constituyen la lección	Las actividades se basaron en la participación, en que la profesora llamaba a cada estudiante a preguntarle algo específico de esta manera formaban oraciones sencillas. Se contaron alrededor de cuatro actividades (Salir al tablero, responder y hacer preguntas, una copia final sobre el tema para realizar en la casa). Tema de la clase verb to be.
	Vínculos y transiciones entre actividades	Efectivamente las actividades desarrolladas durante la clase estuvieron conectadas con el tema y objetivo principal de la clase.
B. <i>Estrategias del manejo de aula</i>	Organiza grupos	NA
	Mantiene el orden	La profesora se desplaza a todos lados cuando está en el aula asegurándose de mantener el control del grupo. Otra manera en la que logra evitar el desorden es cuando se dirige a los estudiantes que causan desorden en salón para que salgan al tablero a participar en la actividad.
	Manejo del tiempo	Buen manejo del tiempo, la clase se desarrolló en el tiempo estipulado, junto con todas las actividades.
	Distribución de asientos	Dentro del salón los asientos están distribuidos por filas, salón con pocos estudiantes. Los estudiantes se ubican cerca de su grupo de amigos y se sientan

		formando una U pero manteniendo las filas de pupitres.
C. Tipo de actividades de aprendizaje	Actividades que involucra a toda la clase	Durante toda la clase la profesora siempre desarrolló actividades para que los estudiantes participaran de manera oral.
	Actividades en pareja y en grupo	NA
	Actividades individuales	Yes. Para las actividades la profesora les asignó de manera individual para poder evaluar lo aprendido por parte de los estudiantes.
D. Estrategias de enseñanza	Presenta tareas	Para la tarea final, la profesora explicó cada punto que debían resolver los estudiantes.
	Técnicas de enseñanza	Aprendizaje significativo. Porque relaciona los ejemplos con el contexto real de los estudiantes.
E. Uso de material por parte del profesor	Uso de texto	No se evidencio el uso de un texto, todo fue de manera oral pero basa sus clases en diversos materiales como libros guía. (Interchange y English Unlimited).
	Utilización de otros recursos	Copias, internet para crear material para la clase.

<i>Se centra</i>	<i>Aspectos específicos</i>	<i>Notas de observación</i>
F. Uso del lenguaje por parte del profesor	Lenguaje para dar instrucciones	Al momento de dar las instrucciones para la realización de la tarea o las actividades que involucran a todo el grupo, la profesora es lo más clara posible e indica los puntos que se deben realizar.
	uso de preguntas	La profesora siempre preguntaba por la participación, así como también les hacía preguntas relacionadas con el tema principal y los estudiantes debían responderlas.
	Técnicas de retroalimentación	La profesora siempre estaba pendiente de la pronunciación y la escritura y si era

		necesario los corregía de inmediato. La profesora conecta el tema principal con los conocimientos previos que los estudiantes conocen.
	Explicaciones de vocabulario y gramática	Hace uso de ejemplos relacionados con los estudiantes y vocabulario. Hace énfasis en cada una de las partes del verbo to be, afirmativo, negativo, interrogativo y contracciones, y lo desarrolla de manera significativa, es decir siempre en relación con el contexto real de ellos.
G. Uso del lenguaje por parte del estudiante	Uso del lenguaje en el trabajo en grupo	NA
	Uso de la lengua materna durante la clase	Todo el tiempo la lengua materna estuvo presente, y se usa muy poco la lengua meta por parte de los estudiantes.
	Problemas con la gramática	NA
	Problemas con la pronunciación	Problemas de pronunciación fueron evidenciados por ejemplo leen como se hace en español (busy, tall, hungry)
H. Interacción de los estudiantes	Tiempo en el desarrollo de tareas	NA
	Comportamientos cuestionables	Bromas durante la clase por parte de 3 estudiantes que no estaban conectados con la clase.
	Charla de estudiante a estudiante	En algunas ocasiones se pudo evidenciar que algunos de los estudiantes conversaban en la lengua materna. Dentro de estas conversaciones se logró evidenciar también la cercanía en cuanto a las relaciones interpersonales dentro de la clase; destacando la forma como los estudiantes se dirigen entre ellos al hacer uso de insultos y palabras específicas dentro de la interacción.

Appendix C

Interview question (teacher)

<i>Preguntas para el profesor</i>		
Pregunta	¿Por qué?	¿Para qué?
¿Para el desarrollo de la clase de inglés qué tipo de información usa? (Guía de estudio, manuales, referencias, libros, etc)	Es indispensable saber la fuente, documentos o implementos que se usan para poder desarrollar la clase	Saber si la información usada en el desarrollo de la clase es pertinente para la mejora del nivel de lengua del estudiante
¿Se plantea un objetivo para cada clase?, cuál fue el objetivo para la clase anteriormente vista?	Es importante saber los objetivos que el profesor desea alcanzar.	Saber si las clases tienen una meta por cumplir, y así mismo saber cuál es.
¿Todo lo previsto para la clase de inglés fue realizado satisfactoriamente? ¿El plan de trabajo planeado para la clase de inglés fue desarrollado satisfactoriamente?	En caso de que no se haya logrado los objetivos de la clase; se debe mejorar el tiempo que se emplea en las actividades o temas realizados	Para ver si los estudiantes cumplieron con los objetivos previamente establecidos de la clase
¿Qué actividades cree usted que tuvieron un mejor desempeño durante la clase?	Se desea conocer la perspectiva del profesor con respecto a las actividades planteadas.	Para ver si las actividades han sido satisfactorias a la hora del aprendizaje
¿Qué actividades cree usted que no alcanzaron los objetivos esperados durante la clase?	Es necesario el intercambio y variedad de actividades con el propósito de brindar un mejor aprendizaje de la lengua meta	Para cambiar las actividades acordes con los objetivos claves de cada sesión de inglés
¿Enseñaría la clase de forma distinta si tuviera que darla otra vez? ¿Por qué?	Es necesario conocer si el docente continuará dando las secciones con la misma metodología, sin presentar mejora alguna	Para identificar posibles errores que el docente pueda presentar al momento de enseñar la materia
¿Qué cree que han aprendido los estudiantes durante sus clases?	Es importante que el docente conozca lo que enseñan e identifiquen la manera como los estudiantes aprenden	Para ver si el educador reconoce el conocimiento que los estudiantes han adquirido durante las clases

Appendix D

Interview questions (students)

<i>Preguntas para el estudiante</i>		
Pregunta	¿Por qué?	¿Para qué?
¿Qué opinas de las clases de inglés? ¿Te parecen importantes para la vida?	Se necesita esta información por parte del estudiante.	Conocer las perspectivas que los estudiantes tienen sobre las clases de inglés, y del inglés en general.
¿Te gusta la clase de inglés? ¿Por qué?	Se necesita conocer si la clase es del agrado del estudiante	Para reconocer los motivos que hacen que el estudiante aprecie la clase desde una perspectiva positiva o por el contrario negativa
¿Estás de acuerdo con la manera como el profesor desarrolla la clase inglés? ¿por qué?	Para tener en cuenta la opinión de los estudiantes a la hora de aprender	Reconocer las falencias que puede tener el profesor desarrollando su clase o temas
¿Qué tipo de actividades realiza el profesor durante la clase de inglés?	Entender la metodología que el docente y la manera como aborda los temas con actividades complementarias	conocer las actividades que realiza el docente durante la clase con el propósito de mejorar el aprendizaje de los estudiantes
¿Te gustaría que el profesor desarrollara la clase de manera distinta? ¿Por qué? y ¿qué propondrías?	Conocer la opinión de los estudiantes respecto a la manera como se están desarrollando las clases	Cambiar algunos de los aspectos menos fructíferos a la hora del aprendizaje de los estudiantes
¿Qué crees que has aprendido durante las clases de inglés?	Observar el conocimiento que los estudiantes han obtenido durante el transcurso de las clases	Tener en cuenta lo que los estudiantes saben y podrían aprender en el futuro

Appendix E

Field Journal

	<p><i>Universidad del Cauca, sede Norte, Regionalización. Facultad de ciencias humanas y sociales Licenciatura en lenguas modernas con énfasis en Inglés y Francés Diario de campo</i></p>
Basic information	
<i>Date:</i>	
<i>School:</i>	
<i>Teacher:</i>	
<i>Grade:</i>	
<i>The number of students:</i>	
<i>Session:</i>	
<i>Observer:</i>	
<i>Objectives:</i>	
<i>description of the observed:</i>	