Dxi'j Aan: **A Cross-curricular Project Based on Ancestral Knowledge to Enhance Oral Skills in English of Students in the 11th grade of the "Instituto Técnico Agropecuario e Industrial Juan Tama."**

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Human and Social Sciences School

Bachelor's Degree Program in Modern Languages, English and French

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APPROVAL

UNIVERSIDAD DEL CAUCA

The Undersigned Committee of Human and Social Sciences School approves the research developed by Yenci Caterine Ipia Jambuel, Diana Camila Leon Vivas and Andrea María Navia Mosquera entitled:

Dxi'j Aan: A Cross-curricular Project based on Ancestral Knowledge to Enhance OralSkills in English of Students in the 11th grade of the "Instituto Técnico Agropecuario e Industrial Juan Tama"

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Abstract

This research describes the effects of a cross-curricular project based on ancestral knowledge in the development of communication skills (fluency and pronunciation) in students of 11th grade of the 'Instituto Técnico Agropecuario e Industrial Juan Tama'. This institution belongs to the indigenous Nasa community located in the '*resguardo de Canoas'* in the village Las Vueltas, Santander de Quilichao, Cauca. A qualitative action- research methodology was applied through 12 interventions of 45 minutes each in the English class. The data was gathered through field diary and semi-structured interviews. Positive results were found regarding the role of motivation of students, the preservation of ancestral knowledge, they improved their oral skills, fluency and pronunciation.

Keywords: cross-curricular projects, English teaching, ancestral knowledge, indigenous education.

Resumen

Esta investigación describe los efectos de un proyecto transversal basado en saberes ancestrales en el desarrollo de las habilidades comunicativas (fluidez y pronunciación) en estudiantes del grado 11° del Instituto Técnico Agropecuario e Industrial Juan Tama. La institución pertenece a la comunidad indígena Nasa y se localiza en el Resguardo de Canoas, en la vereda las Vueltas del municipio de Santander de Quilichao, Cauca. La metodología usada fue la investigación acción cualitativa a través de 12 intervenciones de 45 minutos cada una en la clase de inglés. El análisis de datos se realizó a partir del diario de campo y de entrevistas semiestructuradas. Se encontraron resultados positivos en cuanto al papel de la motivación de los estudiantes, la preservación de los conocimientos ancestrales y el mejoramiento de las habilidades orales, la fluidez y la pronunciación.

Palabras clave: proyectos transversales, enseñanza del inglés, saberes ancestrales, educación indíg

Aknowledgments

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Finally, we thank the Universidad del Cauca, the teachers of the Modern Languages program for all their teachings and efforts to educate future teachers and integral human beings.

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Introduction

This research proposes a description of the effect of a cross-curricular project based on ancestral knowledge, in the Nasa indigenous population located in the indigenous *resguardo* of Canoas in the 'I.T.A.I Juan Tama'. Analyzing the challenges in the institution in terms of English teaching and understanding their efforts to preserve their community values, allowed us to rethink strategies to benefit this education community. At the same time, we were personally involved in the research considering that two of the members of the research team are indigenous Nasa, the first belongs to this same *resguardo* where she grew up and was formed, and the second is part of an indigenous community but in a different territory. On the other hand, it was essential to have the ideas and participation of the third research, an Afro-descendant member, who is still very interested in learning about this culture. Therefore, there was a commitment as a research team to look for new strategies to improve, learn and get integrated in the community.

Consequently, we set a general objective: to describe the effect of a cross-curricular project based on ancestral knowledge in improving oral skills (fluency and pronunciation) in 11th-grade students. The participants are between 16- 18 years old, mainly belonging to an indigenous Nasa community, as well as Afro and mestizo communities. To do this, we conducted observations, designed and applied sessions integrating the English language with important subjects related to the ancestral knowledge of the community (agriculture, health, Nasa arts, and entrepreneurship) and collected information through a field diary, semi- structured interviews and a survey. The implementation and analysis were guided by a qualitative action research method. It was evidenced that the cross-curricular project, that we entitled *Dxi'j Aan,* had a positive effect because they improved their self-confidence, through the activities by creating a balance between

their cultural knowledge and learning English, as well as generating motivation and transforming the role of teacher meaningfully.

This work is a professional, spiritual and emotional enrichment, as working with indigenous communities allows learning based on the union and the strengthening of their customs and traditions, and at the same time, understanding the challenges of learning a foreign language that can provide opportunities for excellent jobs or to continue studying and training professionally, without neglecting their worldview. That is why we consider it necessary to continue developing innovative research projects focused on the ancestral knowledge of indigenous communities.

Problem Statement

The statistics on the English level in Colombia are worrisome since the results are not encouraging. For example, a study by EF (Education First) states that our country has a deficient proficiency level in English, as we rank 17 out of 19 Spanish-speaking countries, being only above Ecuador and Mexico (Sepulveda, 2021). In the same way, David Bish, director of Academic Management of EF, affirmed that one of the identified causes of these results is related to the fact that, many times, the same teachers of the English subject do not know it or do not master it enough to teach it (2016). Therefore, teachers and their teaching methods are the fundamental basis for the learning students in the foreign language; in that way, teachers are the mentors and responsible to achieve good learning.

At the same time, Colombia stands out for being a multiethnic and multicultural country. According to the Constitution of 1991, article 246, it is characterized by having a diversity of indigenous worldviews and mother tongues that make up our territory. That is why the ministry of education has created several inclusion programs that promote bilingualism in Colombia, among which is Colombia bilingual, created to support public and private schools for developing and promoting a second language while also considering native ones (Granja, 2016).

However, within the indigenous contexts, the previous descriptions get more complex. When discussing English as a foreign language in indigenous schools, it is necessary to consider aspects such as their mother tongue (Nasa Yuwe), cultural customs, points of view, and beliefs. As stated before, teachers play an essential role when connecting contexts and meaningful foreign language environments. They must reflect about methodologies to improve English teaching and close the gaps affecting students' results and access to higher education.

In the municipality of Santander de Quilichao, we find the Village las Vueltas, where Nasa indigenous communities live. The *Instituto Tecnico Agropecuario e basedIndustrial Juan Tama* is located there, based on an ethno-educational model of coexistence and peace. In this institution, the Nasa Yuwe is the primary language of instruction, and one of the most important pillars is to preserve their customs and traditions in the educational community. At the same time, their educational curriculum must fulfill the national requirements, including learning English as a foreign language, which becomes a challenge.

On November 11th, 2021, in the institution was made a visit preliminary to getting to know in depth their process regarding the implementation of EFL based on the "Proyecto Educativo Comunitario (PEC)." During the visit, some informal conversations were held with teachers in the English area, where it was possible to identify the following relevant problematic aspects:

- During the first visit, it was found that the teachers of the English area did not have training in foreign languages but in other areas of knowledge. However, it is worth mentioning that after the pandemic, it was found that the educational institution hired a graduate in languages who was in charge of promoting English language learning and who have become an excellent support for the development of this research.

- When describing their general perceptions of the characteristics of their student's learning process, the teachers presented divergent views. Some felt that it was successful and improving, others that there are still administrative, curricular, and methodological shortcomings.

- Teachers identify a generalized discouragement in the area of English that is related to a lack of appropriate methodologies, and that has increased after the Covid-19 pandemic.

- Teachers are concerned about oral expression skills since students tend to remain quiet and not interact in the foreign language.

Once evaluated the general situation, the specific needs of the school, and the previous studies revision; it was inferred that to improve the teaching processes of EFL in indigenous communities, it might be helpful to create cross-curricular methods that integrate their ancestral knowledge of the Nasa community while giving sense and motivating to the foreign language.

According to previous research, we recognized that working from the indigenous context requires obtaining global knowledge that allows us to create materials to improve the educational process for students. Markham et al. (2003) consider that "classroom projects prioritize experience, practice and student-centered learning through cross-cutting activities that consider the various areas of knowledge giving solidity and versatility to the curricula since learning is generated synchronously in the school and continues asynchronously in the community."

With this, we point out that transversality plays a significant role in learning, generating new spaces for developing of skills by establishing meaningful learning. In addition, it seeks to form knowledge from different cognitive dimensions integrating cultural factors and values to help students grow personally and collectively.

Therefore, the research question is proposed: What is the effect of a cross-curricular project based on ancestral knowledge in Enhance on the oral skills in EFL of 11th-grade students of the "Instituto Tecnico Agropecuario e Industrial Juan Tama," Vereda Las Vueltas in Santander de Quilichao?

Objectives

General Objective

To describe the effect of a cross-curricular project based on ancestral knowledge on the enhancement of oral skills (pronunciation and fluency) in EFL of 11th-grade students of the "Instituto Tecnico Agropecuario e Industrial Juan Tama," Vereda Las Vueltas in Santander de Quilichao.

Specific Objectives

- To identify the characteristics of the 11th students of the *Instituto Tecnico Agropecuario e Industrial Juan Tama* regarding the English learning process.

- To design a cross-curricular project for the 11th-grade students of the *Instituto Tecnico Agropecuario e Industrial Juan Tama* based on ancestral knowledge.

- To implement the cross-curricular project with the 11th-grade students.

Justification

This research aims to describe the effect of a cross-curricular project that links EFL learning and ancestral knowledge within an indigenous school. It will consider the educational system of the resguardo, 'Proyecto Educativo comunitario (PEC),' to show that young people to learn a third language that allows the integration of discovery knowledge while maintaining their identity and beliefs. Furthermore, it is hoped that this approach can encourage them to develop abilities in English in contextualized and meaningful settings.

Implementing a cross-curricular project that connects ancestral knowledge and English in the "Instituto Técnico Agropecuario e Industrial Juan Tama" community will help students get motivated in better classroom environments. With the essential support of the teachers of the other areas involved in the project and the permanent help of the English teacher, students and teachers of this institution might be encouraged to keep looking for appropriate methodologies and tools that can connect foreign languages and the appreciation and revitalization of their culture. As Ospina, Orozco, Pavi, and Campo (2020) affirmed, EFL within the indigenous school must be understood from a more open perspective so it can become a tool of integration:

> What should be transformed is the conception of a foreign language in
> school. It should be a unifying language that genuinely allows the community to see
> connections between cultures, builds communication networks, and teaches us to value
> our own while understanding what is different, not a hierarchical perspective but from the
> understanding of the other. Besides, this will only be achieved from a pedagogical
> reflection and implementing of practices, projects, and innovations that allow the student
> to see the reality of possible worlds in concrete actions. It is a pedagogical issue that

involves didactics, curricular design, the creation of relevant materials, and teacher training (p. 102).

Moreover, it is vital to associate this research project with the mission and vision of the Universidad del Cauca, which encourages its students to contribute to the educational development of the community. From the Universidad del Cauca's perspective, future professionals commit to influencing their territories, and it becomes relevant when it is about future teachers who need to offer methodologies of inclusion and innovation for the surrounding areas of influence. Therefore, this proposal will offer a concrete and exciting project to positively influence a community and encourage future research about the best ways to understand EFL in indigenous contexts.

Finally, this research project will allow us to enrich our knowledge and experiences with great educational value; each member of the research team will be able to grow both personally and professionally in a rewarding way by contributing with our ideas and actions to the educational institution. In this way, we as researchers will learn from their culture, identity, knowledge, and the challenges discovered in teaching English as a third language in an indigenous context.

Previous studies

This section presents the most relevant articles or thesis related to the implementing of cross-curricular projects and EFL in indigenous communities. These documents offered important information about the project from international, national, and local references.

The qualitative research "Intercultural bilingual education and English teaching: The case of a Mayo community" was written by the Mexican researcher María Rebeca Gutiérrez Estrada in 2016. Its objective was to analyze materials, texts, and documents on intercultural education and to assess the role of English teaching in indigenous contexts, particularly in the ones who spoke Mayo language.

The methodology used in this project was a combination of an ethnographic study incorporating: observation of Mayo-English classes, semi-structured interviews with teachers, and questionnaires applied to children and parents. The uses and attitudes of the teachers involved in teaching English and Mayo were also considered.

As a result, the researcher found that the ethnography showed relevant data regarding the attitudes and efforts of those involved in maintaining of the indigenous Mayo language. This study showed that the educators, besides orienting them in the English language, also taught them the importance of knowing their language (Mayo); because English is not an imposition on their ancestral language.

The qualitative research entitled 'Design and Implementation of Cross-Cutting Classroom Projects with State Guidelines, based on Indigenous Ancestral Knowledge In Colombia' written by Luz Dary Cruz Forero in 2021, aimed to answer three key questions:

Can ancestral knowledge be the guiding thread to transversal knowledge of the different national curriculum areas? What does adopting the project approach bring to indigenous peoples' own education? What are the challenges of adopting the project approach?" (Cruz Forero 2021, p. 116).

The study was conducted in the school La Bordadita located in the Embera-Chamí indigenous territory of the indigenous reservation of Altamira, located in the municipality of Marsella in the department of Risaralda, Colombia. Within the action-participatory research methodology, they developed the different stages proposed in the project: 1) they identified the problem by opting for the permit and counting on the leaders of the reservation and teachers of the area; 2) the problem was observed in which new ideas and projects were socialized to work together with the community; 3) the ancestral aspects of the Embera-Chami community were observed, taking into account some pedagogical principles: globality, meaningful learning, identity and diversity, active interpersonal learning, research-based on practice, and procedural evaluation; 4) all aspects of the research were evaluated and socialized before different leaders and teachers of the community.

In conclusion, the researcher achieved the project's objective of ancestral knowledge through mainstreaming. Furthermore, with this work, the researcher encouraged new education improvement processes in the different indigenous territories, in which new educational projects can be implemented and evaluated through the action-research method.

Another previous study conducted from the qualitative perspective was carried out in 2018.Martínez, Aguilar, and Cocoma focused on a group of young indigenous university

students from the Misak at the Universidad de la Salle in the city of Bogotá-Colombia. Their objective was to characterize the different ways in which Misak students learn a third language, as well as the learning and teaching strategies considering phonetics, grammar structures, the pragmatics of communicative skills, and the learner's cultural context.

The research methodology used in the project was developed in three stages. First, an observation was conducted during the English class. Second, a collection of students' concerns about their own cognitive and teaching processes was carried out. Finally, in the third stage, the data were analyzed. The researchers presented the following relevant results: the learning strategies of the study group are focused on translation, so the students resort to the transfer between languages; the students consider the lack of lexicon and the incorrect pronunciation of English phonemes as the main problems of their learning, and they think that to improve their language level they should learn much more vocabulary; to some extent, they consider English as a means of colonization and displacement of their native language. The young people of the Misak community have a distance from learning the foreign language, the same as with Spanish since the times of the conquest. With the above, they inferred that learning a foreign language is one more challenge for the indigenous people.

From the local perspective, the research entitled 'Sek and his Cultural Identity: A Case Study about the implementation of English as a Foreign Language within an Indigenous Context' (Orozco et al., 2021) aimed to understand how cultural identity conceptions relate to the implementation of English as a foreign language in an indigenous community and how Nasa Yuwe and English coexist in the same school environment.

This study was focused on a student of the Institución Educativa Agropecuaria Indígena Quintín Lame in the seventh grade, belonging to the Nasa indigenous community of the indigenous reservation of Tacueyo. Following a qualitative single case study, the researchers explored the student's indigenous identity while learning English as a foreign language. They evidenced the different situations within the indigenous educational system based on learning English as a foreign language and the relations with the cultural identities. The researchers became familiar with the student and the community through informal visits, observations, and interviews using semi-structured formats to facilitate a comfortable environment for the interviewees.

Contextual framework

The Universidad Del Cauca is an autonomous public higher education organization of the national order. It is main campus is located in the city of Popayán, the capital of the department of Cauca, and was founded by decree on April 24th, 1827. In addition, on April 5th, 2013, the Ministry of National Education granted the Institutional Accreditation of High Quality for six years, through Resolution 6218 of June 13, 2019, renewed such Institutional Accreditation for eight years.

The purpose of this organization is to train people with ethical integrity, relevance, and professional suitability, democrats committed to the welfare of society in harmony with the environment. It also has a historical, vital, and permanent commitment to constructing an equitable and fair society in to form an integral, ethical, and solid human being.

In 2012, the University of Cauca decided to purchase a campus in a central area of the municipality of Santander de Quilichao, Cauca, where the bachelor's degree program in Modern Languages (English - French) was offered. This program belongs to the Faculty of Human and Social Sciences. It has the mission to seek the professional and social development of the student through the implementation of research processes that lead to the consolidation of specific knowledge, pedagogical and socio-humanistic helpful knowledge for the formation of professional and creative human beings who can contribute to the construction of a peaceful and better society through the study of languages, pedagogy, and cultures.

The "Instituto Técnico Agropecuario e Industrial Juan Tama" was founded in 1991 through an agreement between the *cabildo* of the Canoas indigenous community and the

"Fundacion para el Desarrollo de la Comunidad Rural" in the indigenous reservation of Canoas, in the *vereda* Las Vueltas, jurisdiction of Santander de Quilichao, Cauca.

This institution seeks to promote its "Proyecto educativo comunitario (PEC)" that strengthens its identity and projects it into the future without neglecting the appropriation of technologies that can be useful for the Nasa indigenous community. The institution provides comprehensive education at preschool, elementary, middle, and high school levels through an ethno-educational, sustainable, relevant, and replicable model that guarantees the formation of community leaders with the capacity to manage the life plan of the communities.

As its mission, this educational institution looks to provide a comprehensive, relevant, and quality education to indigenous and peasant youth in the northern part of the department of Cauca in the fields of academic baccalaureate, hillside ecological agriculture, and appropriate technologies to improve the quality of life of families and communities through the projection of self-sufficient integral farms. On the other hand, it is important to mention that the 11th grade had a professional teacher in the area of English. The classes were usually guided based on the learning grids, although many times the teacher was autonomous because the students were not at the expected level. The schedule of the English classes was on Mondays from 7:30 to 8:45 a.m.

Conceptual Framework

Ancestral Knowledge and the Nasa Community

Ancestral knowledge comprises of traditions, thoughts, customs, and practices that distinguish each person. It is transmitted from generation to generation and built through time in language. Oral tradition is therefore fundamental for preserving of this knowledge, and it offers the possibility of knowing and learning about the origin through dialogue. Participation is generated in some spaces such as the community, schools, formal and informal meetings, and recreational and sports spaces.

The *mayores* and *mayoras*[1] are an essential pillar in the indigenous communities; they are recognized as wise people with deep knowledge of traditions. For example, in the Nasa community located in the North of the department of Cauca, they are seen as guides whose advice is valued as they represent the foundation of ancestral knowledge.

The indigenous peoples living in this region are governed by their own norms, uses and customs, in addition to being caretakers and protectors of the territory, maintaining harmonization in the community. In their own terms "La cosmovisión de los pueblos originarios, determina que somos parte integral de la madre tierra y de nuestro territorio, razón por la cual cuidamos y protegemos el territorio y los espacios de vida en los que habitamos en su integralidad" (Autoridad territorial económico ambiental ATEA, p. 3)

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[1] Mayores and Mayoras are terms used to refer to ancestral wise men and women or older adults who are distinguished by their knowledge of life.

The *cosmovision* is understood as a different way of seeing and interpreting the world, where nature is determined as a fundamental part that must be cared for, protected, and defended. Thus, the integrity of the community is defended from the territory, and therefore western ideologies, as well as environmental, economic, educational, and territorial policies, have not been conceived within the communities or are perceived as conflictual.

Considering the origin of the Nasa indigenous community, their birth is assumed from the mystical and mythological view, leaving aside the creationist religious models instructed from the evangelization. The Nasa indigenous community determines their people's birth and creation occurred between the star's union and the lagoon. From their *cosmovisión,* it is said that Uma (the earth) and Sek (the sun) came together to create the governors and preservers of the earth. Two of these guardians were and continue to be A'te (the moon) and A' (the star). In other words, the Nasa people are children of the star and the lake and grandchildren of the sun and the moon. In turn, Shxaw or ëekthë' was the most extraordinary spirit of thunder that inhabited the earth before creation and whose scream -thunder- created the sun and the moon.

Finally, this ancestral knowledge of the Nasa community is present in their daily lives, instilling values, beliefs, and rituals transmitted from generation to generation that require efforts for their protection and revitalization to maintain the identity of this population.

Indigenous Education in Cauca

Indigenous education (*Educación Propia*) was born in the framework of the educational process of the *Consejo Regional Indigena del Cauca* (CRIC) since its constitution in 1971. Indigenous education was created to strengthen the mother tongues of the nine indigenous

peoples and defend the territory from the imposition of western culture without neglecting the exchange and enrichment of other peoples.

Based on the recognition of this educational process, indigenous educational ideas were structured considering the cultural and historical contexts. The elder's oral history, agricultural practices, rituals, and community activities were included in the school curricula as factors to strengthen the social and learning processes developed from the past to the present. As the following chart shows, ancestral knowledge varies in essential factors from the western conceptions.

Table1

Cultures/Area	Ancestral	Occidental /Western
Worldview	Law or myth of origin	Theological or evolutionary origin
Medicine	Traditional or proprietary medicine (medicinal plants)	Allopathic medicine (pharmaceutical)
Political division	*Resguardo indigena*[2]	Departments and municipalities
Form of government	*Cabildo indigena*[3]	Majors and governorships
Authority	*Guardia indigena*[4]	National police

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[2] Resguardo indígena: refers to the extension of communal lands held by an indigenous people.

[3] Cabildo Indigena: is the directive or representative authority of a community and has an internal political organization, being the supreme authority in a Resguardo

[4] Guardia Indigena: An indigenous guard is an ancestral group whose objective is unity and autonomy in defense of the territory and the life project of the indigenous communities; this group is not a police entity but a humanitarian and civil resistance instrument

Spirituality-religion	Believes in nature, catholic and Christian	Christian, catholic, evangelical, apostolic, roman.
Education	Own education	Official education
School organization	Community education project PEC	Institutional educative project PEI
Legislation	Own law	Roman law
Justice	Special indigenous jurisdiction	Ordinary and military jurisdiction
Economy	Agricultural	Agricultural, industrial, extractivist and corporate
Science	Ancestral wisdom	Rational
History	Speech	Written
Investigation	Experimental	Scientist
Nature	Source of wisdom	Source of wealth
Social relationship	Community	Individual

Taken and adapted from: Florez, M., & Monroy, E. (2015). El Proyecto Educativo Comunitario -PEC- del Pueblo Ancestral Ambaló; una experiencia política y pedagógica de resistencia y pervivencia cultural. Santiago de Cali: Universidad del Valle.

Based on the above, Albeiro Gutiérrez - an indigenous Nasa from Tierradentro - takes up in his book "Caminando la Educación Propia" the collective work that for several years has been developed in the Intercultural Bilingual Educational Proposal of the CRIC. From there, he proposes that what is proper is, in the first instance, the relationship between language,

cosmovisión, and thought. This connection defines a particular sense of the world of experience and the conceptual construction of the indigenous being (Gutiérrez, 2007).

Therefore, learning in indigenous communities is aimed at autonomy and a reencounter of cultural identity from their own education, playing a vital role in creating of spaces for developing their own ancestral knowledge.

Cross-Curricular Projects

The process of transversality occurs when a given project, theme, or content is put into the dynamics of various areas and actions of the students. A project is transversal when it is linked in all classes, activities, and initiatives of related areas. If English is transversal, this language is used to communicate the activities and needs of students in different areas, linking the educational community based on shared objectives.

On the other hand, transversal pedagogical projects aim to integrate knowledge that allows an educational community to improve education and learning processes, promote values and personal growth, and strengthen students' cultural and social development. Through transversality in the educational process, theoretical and practical aspects are included so students can relate knowledge with action.

As mentioned by Agudelo and Flórez (1997), "Cross-cutting projects are an educational planning strategy with a global approach that takes into account the components of the curriculum and is based on the needs and interests of children and youth, and of the school, in order to provide them with an improved education in terms of quality and equity."

Communicative Competence

Oral communication is the possibility of the transition of information between one or several individuals, and its fundamental tool is speech, codes, and linguistic signs according to the language. To Chomsky (1965), competence is "the ideal speaker-listener knowledge of his language" (p. 3). He argued that the linguistic theory focuses on "to characterize the abstract abilities of the speaker-listener which enable him to produce grammatically correct sentences" (p. 3).

Therefore, the ability to communicate orally has been of great importance for the preserving information and its transfer from generation to generation. Furthermore, communication is essential for effective teaching, learning, and forming interpersonal relationships in the educational field.

From a more profound approach, communicative competence in English is established. It consists of the general ability to communicate, understand, and make oneself understood in the language in a real situation, considering that listening, reading, and oral, and written expression are integrated. A person in the learning process adopts the knowledge of the appropriate grammatical language. "He or she acquires competence as to when to speak, when no, and as to what to talk about with whom, when, where, in what manner" (Hymes, 2001, p. 60).

Oral skills

Oral competence is defined as the ability to communicate. Its main objective is fluency in language to express oneself in a precise, understandable, coherent, and cohesive way. More than producing sounds, the goal is to be able to transmit the message and be well received. In addition,

this skill is designed not only to communicate but also to express feelings, emotions, facts, and ideas, among others. That is, by focusing on oral skills within the L2 (English), we are directly linked to the use of vocabulary, the use of body language, pronunciation and intonation patterns, and the monitoring of oral production and motivation within the foreign language.

In this way, the purposes within communicative activities imply improving motivation, learning naturally, and creating an environment that allows learning within the classroom. Furthermore, there are two kinds of interaction in the classroom: teacher-learner and learner-learner interaction. These dynamics enhance not only the learners' opportunities to speak but also "help reduce the psychological border of public performance." (Sanchez Narvaez, Chavarro Vargas, 2017, p. 265)

Pronunciation

Pronunciation is defined as the production of English sounds; it is also the fundamental basis of the transmission of oral information using good intonation and rhythm to be understood. A skilled speaker uses pronunciation to convey the message in a way that facilitates the understanding of it; "Pronunciation is the way in which language is spoken; the way in which a word is pronounced; the way a person speaks the words of language." (Hornby 1995 as quoted in Mulatsih, 2015, p. 295). An excellent way to learn is to imitate the pronunciation of a speaker with good articulation and rhythm of the foreign language; pronunciation is learned by repeating sounds and correcting them when they are produced inaccurately.

Fluency

Fluency is a sub-skill that allows one to convey ideas clearly to others, i.e., trying to demonstrate a clear connection with the receiver(s) in an appropriate tone, without crutches, and without needing to pause a lot for a certain amount of time. This sub-skill develops naturally and spontaneously with the ability to express oneself correctly in order to develop in a conversation with one or several people, feeling confident and comfortable; "It is a complex cognitive task that involves a person's ability to organize his or her own thoughts and express words in a given genre and time without undue difficulty in finding words" (Nogueira y Plá 2009).

English as a Foreign Language in Indigenous Contexts

English in indigenous contexts has become a great challenge, mainly because of the teachers' role, which is of vital importance since they must recognize and integrate into the community to observe the development of their students and their cultural and school context. This immersion gives the teacher a general view of the student and the community, allowing him to create a link outside and inside the educational field. According to Alba & Guzmán (2014, p.43), "the teacher's reflection is not exhausted in the search for techniques, procedures and teaching methods, but has a strong component of relationship with the culture by leading him to wonder about the relevance of the contents, processes, and forms of evaluation in a use."

On the other hand, it is essential to mention that meaningful learning plays an vital role because it must use the student's previous knowledge to construct new learning. The teacher becomes the mediator between knowledge and students; they actively intervene in what they

learn, but to achieve this intervention, strategies must be created that allow the student to feel willing and motivated, involving activities that attract attention to learning a new language.

It is essential to recognize that suitable methods and strategies are not enough when there insufficient motivation. Students need to be involved in constructing knowledge and recognize themselves from their identity, tastes, history, and cognitive abilities. In this way, learning a foreign language in indigenous contexts cannot forget to link with intercultural perspectives and transversal content that constitute the roots of indigenous communities.

Methodological Framework

Qualitative research focuses mainly on the comprehension and reflection of problems. Denzin and Lincoln (2000) claim that qualitative research involves an interpretive and naturalistic approach: "This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them" (p. 3). This type of research allows us to obtain more information and concrete bases for developing our transversal research project.

Action research is a guide that provides means or ideas to carry out methodologies that solve difficulties and propose possible solutions in a study community where the researcher participates. This type of methodology is considered vital in our research project since it is intended to provide solutions to the problems that exist within the learning and teaching of English in the target educational institution, considering the main objectives previously outlined.

In addition, this approach allows the participation of the community, taking into account that the research not only seeks to help a particular group but also allows the self-reflection of the researchers, where they acquire knowledge, new experiences, and reflections on educational practice. Action research for Lewin was exemplified by the discussion of problems followed by group decisions on how to proceed. Action research must include the active participation of those who must carry out the work to explore of problems they identify and anticipate. After investigating these problems, the group makes decisions, monitoring and keeping note of the consequences.

This research is divided into four stages. During the first stage, preliminary visits to the institution were held, as well as five classroom observations to the English class (Appendix 1) that permitted to identify of problems related to motivation and development of oral skills (fluency and

pronunciation) of 11th-grade students. During this stage, researchers also connected with the community and participated in different classes to identify the best way to design the cross-curricular project and create bonds with the school community. Finally, researchers socialized the project with the school community, and students were asked to sign an informed consent (Appendix 2) to agree with their participation in the process.

During the second stage, the action plan was designed. The transversal project was entitled *Dxi'j Aan*. This term in Nasa Yuwe means 'open paths,' referring to overcoming obstacles and being wise to make the best decisions. This name is meaningful for the community and us as researchers since it illustrates this research process risks, obstacles, and challenges.

The project *Dxi'j Aan* consists of 12 interventions of 45 minutes each that link the English communicative objectives with the transversal components of ancestral knowledge. The subjects chosen from the school curriculum to integrate into the project were: **Entrepreneurship, Agriculture, Health, and Chemistry**. The following chart presents the relationship between components of the project. Each intervention is planned for three sessions.

Table2

Intervention	Ancestral knowledge	Communicative Objectives	Activity	Materials

1.	Cosmovision of colors	Identify the colors and their meaning according to their Nasa indigenous cosmovision.	Weaving and learning. Exploring our environment.	Handicrafts and wiphala flag.
2.	Cosmovision forms and materials	Describe in a concise way the meaning of own fabrics from the figures and materials.	Learning the process and meaning of weaving	Bracelets, mochilas and chumbes
3	Traditional products and beverages	To explain in a simple way, the preparation of medicinal products and traditional beverages. To understand basic instructions	Basic instructions in the production of traditional products and beverages.	Ointments, shampoo, syrups. *Mote, chicha, guarapo*.

In the third stage, the project will be implemented with the students the 11th-grade of the Instituto Tecnico Agropecuario e Industrial Juan Tama. The 12 lesson plans will be described in the format provided to the pre-service teaching practices.

To keep track of the process and reflect on the implemented action, researchers will use a field diary where the most important events and reflections will be described for further analysis. Also, photographs and video recordings will be collected to create a documentary of 15 minutes. This documentary will have students as main actors who will present their community in English and Nasa Yuwe, putting into practice the communicative skills worked during the implementation. Three semi-structured interviews will also be conducted to follow up on the implementation process (Appendix 3). The objective is to analyze possible progress in fluency and pronunciation. These instruments will be applied in weeks 4, 8, and 12. Also, the student's perception of the project will be studied with a survey applied at the end of the implementation (Appendix 4).

Finally, in the fourth stage, the field diary will be categorized and analyzed to describe the effect of the cross-curricular project on the enhancement of the oral skills of 11th-grade students. The lesson plans and materials will be corrected and organized as a final version to be presented to the institution. Also, the images taken from the process will be organized and edited to create the documentary. A written report will be handed in and socialized in public.

Dxi'j Aan: Data Analysis

The objective that guided our research was centered on the qualitative description of the effects of a cross-curricular project based on ancestral knowledge in the improvement of pronunciation and fluency of the 11th-grade students of the "Instituto Técnico Agropecuario e Industrial Juan Tama", Vereda Las Vueltas in Santander de Quilichao, Cauca. After the analysis of the implementation of 12 sessions and the codification of the instruments applied (interviews and field diary), therefore, the following information was collected in the field diaries, in which the activities were taken in different order in certain concepts and four main units of analysis were found and will be described below. It is worth mentioning that to organize the analysis, the implemented sessions were not considered in a strict order, but common characteristics of the experience were grouped to get closer to the research question. Motivation, the teacher's role, oral skills, and preservation of ancestral knowledge were considered as the most relevant elements to be emphasized at the end of this research.

The Role of Motivation from cross-curricular perspectives

Motivation is one of the most important pillars within the learning environment because it is the force that moves the student to have a positive attitude in academic exercises, classes, and subjects. We can also mention that it refers to the external stimulation created by teachers, which drives the student to perform a series of proposed activities, thus achieving certain learning and skills. In other words, motivation must contain a certain emotion that arises as a reaction to learning and contains sufficient energy, not only to initiate the process but also to maintain attention and enthusiasm. As mentioned by Jean Piaget (as cited in White, 2022) the desire to

learn is understood as the apprentice's interest in training and mastering everything related to their most significant surroundings.

On the first day of our fieldwork implementation, the students were curious and expectant about how we would conduct the English classes. That day started with the well-known activity called "hot potato" in which each student had to make a short personal presentation if they were holding the ball when the researcher said the word 'stop'. With the help of the researchers, the students had to answer questions such as *"what is your name, how old are you, where do you live?"*. The objective was to get to know each of the students, establish a good relationship with them and give them a preamble of how the rest of the classes would be developed. During the game that took place, the students were very excited, anxious, and with a positive attitude, as this type of activity creates an exciting atmosphere in the classroom. As McGinley and Jones (2014, p. 1) affirmed "what an instructor does on the first day of a course can impact students' motivation in the course".

Certainly, through observations and the development of the classes, it was evidenced that motivation was present during most parts of the implementation, especially when it was about cooperation, when the researchers got involved in the learning process, and when the new knowledge was meaningfully connected with previous cultural backgrounds. For example, we did an activity in which the group was divided in two. First, we provided feedback on the colors, as they had studied them with their English and Nasa Yuwe teachers. In this activity, to acquire more knowledge, we had the help of teacher Rosalba, in charge of the Nasa Yuwe (Arts) area. For this, we made flashcards with images containing the meaning of each color in the Nasa indigenous cosmovision. Consequently, we translated it into English to be able to develop the

class in a transversal way between Nasa Yuwe and English; that is because in the activity they had to relate the image with the meaning and paste it on the board. One of the flashcards contained the image of a heart representing the color red (*Beh*), which in their culture is interpreted as the meaning of life.

The objective of this activity was to integrate the learning of some colors in English and in Nasa Yuwe, which are used in the process of weaving *manillas* and *chumbes*[5]

Figure 1

Deepening the knowledge and skills of the Nasa Yuwe class.

In this way, as evidenced in the figure 1 the researchers learned the colors in Nasa Yuwe with their meaning: then this class allowed us to ask them questions such as "*How do you say Çem Çem in English?*" In this way, they tried to respond to the color in English

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[5] El chumbe is the territorial symbol and represents the rainbow. It is used to carry the child on the back, to roll or bundle the child so that it grows up straight; it is also used by women to bundle in the postpartum period.

creating meaningful learning, where the student's previous knowledge was taken into account.

Figure 2

Cross-curricular learning from Nasa Yuwe to English colors and their meaning.

In one of the sessions, we developed a learning class together with the students, on how to teach the weaving process in English, since we did not know the manual elaboration of the *manillas* or their shapes. This activity consisted of choosing 3 students who wanted to explain to us the step by step of weaving *manillas.* To carry out the exercise we bought threads of three colors, which were distributed to each student, and as researchers, we would give the guidelines in English for each step explained by the students and the required vocabulary to describe the process (first step: measure the thread, the second step: then cut, etc.).

This class allowed us to observe how each student took ownership of the development of the class, and in this way, the traditional verticality of teacher-student was broken. They became

the leaders of the session and were able to practice each step of the weaving of the *manillas* using English. It was then that they increased their participation positively and their motivation to learn and speak was evidenced while we weaved knowledge. As noted in the figure 3, the students explained to us how was the procces to make manillas.

Figure 3

Weaving knowledge.

We consider that the strengthening of their ancestral knowledge represents a community concern. Everyone is aware of the reality in which we are currently immersed, such as the disappearance of their own language, customs, rites, and sense of belonging. Now, given the

complexity of their cultural identity, this educational component within the Nasa indigenous communities implies characterizing the problems and potentialities of each student in the classroom. That is why the educational content, such as the process of weaving Nasa Yuwe into English, helped to improve their participation and motivation. A methodology was sought to relate them with their own ancestral knowledge, in this case, the colors, shapes, and weavings in Nasa Yuwe from their worldview.

The implication of the meaning that their community gives to weaving and colors allowed us to capture their interest while contrasting the learning of Nasa Yuwe and English in a more dynamic way. The aim is to improve people's performance through the use of factors that can improve their yield and, therefore, stimulate their ability to learn. (Sanchez et al.,2013; Whitmore et al.,2003; Corredor & Mariño al., 2020).

Another factor that contributed to increased motivation during the implementation was the remodeling of their classrooms since sometimes we had to give classes in the kiosk or on the soccer field, which allowed us to carry out the activities in the open spaces, making the English classes more enjoyable. The open spaces create a calmer environment, as it is a different place than usual. Getting out of the monotony encourages the students as being in a different place is pleasant for them, and makes their participation in the activities more frequent. That is why most of the sessions outside the classroom allowed us to promote, develop and enhance the knowledge and skills of each of the students in different specific areas from Nasa art, health, and agriculture to contrast with English.

In addition, we believe that classes are not only developed within four walls, sometimes teachers overlook that outdoor spaces help students relate their ideas and knowledge with what

they can observe around them, from breathing fresh air, observing nature, feeling the wind, listening to the sounds of animals, and feeling the tranquility that these open spaces can provide.
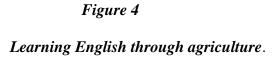
A traditional classroom is a more teacher-centric way of academic delivery and adheres to a specific format. Open learning spaces have a more student- centric approach where the teacher functions as a guide and allows students to learn according to their differences. Open learning spaces foster the development of creativity & innovation and motivate students to collaborate & solve problems. (Andersen, 2022).

Consequently, competitive activities were carried out to generate excitement in the students to test the previous knowledge obtained and, in this way, demonstrate if the cross-curricular activities caused a positive effect. For example, in one of the activities, the students were asked about the ingredients for the preparation of *mote[6], chicha[7], guarapo[8]* and the type of vegetables they grew in the vegetable garden which they cultivated together with the agriculture teacher. For this activity, we visited the garden altogether and they brought the ingredients to the class. To continue with the exercise the classroom was divided into groups so that each one would say the English names of the vegetables they remembered. Then, as researchers, we used flashcards to complement the rest of the vegetables that were missing for an exercise that took place on the soccer field as a great learning space for the English class. Figure 4 shows the activity mentioned above, where the students were presenting the vegetables in English for the preparation of their ancestral meals.

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[6] Mote: mote is a soup, unlike it has the following ingredients: meat, chicken, beans, corn, potatoes, green plantain, cilantro, tomato, long onion and spices.
[7] Chicha: Chicha is an ancestral drink made from fermented or unfermented white corn.
[8] Guarapo: Guarapo is an ancestral beverage made from fermented or unfermented sugar cane juice.

Figure 4

Learning English through agriculture.

It is worth mentioning that observations were made in the English classes, where different aspects were found such as low motivation within the development of the class because some of the students decided to leave the classroom, others did not pay attention, talked to their classmates or on the contrary were more attentive to their cell phones. All these types of situations occurred when they did not understand the specific English topics, for example, when explaining the quantitative articles "*a, an*"," *there is, there are*", and the explanation of vocabulary to create sentences, writing exercises, and translation exercises, adding that some showed facial expressions of confusion and displeasure.

From the analysis of the previous sessions, we decided to rethink the activities and the

way of teaching them the topics we wanted to address. Therefore, when preparing the class as researchers, we considered playful and emotional activities that would allow changing the student's perspective when learning a foreign language. Based on this, we can deduce that this transversal project helps to generate motivation in the school environment when learning English, taking into account the ancestral knowledge of the Nasa indigenous community.

Finally, we can conclude that during the course of the classes, most of the students advanced significantly, since many of them almost did not participate in the first activities and they started participating progressively. As we have explained, motivation was directly related to the connection of previous and meaningful cultural learning, the inclusion of emotional and competitive activities, the horizontal relationship between teacher-student, and the use of open spaces as learning environments. All these elements were possible due to the transformation of the teaching process that cross-curricular projects allow.

Ancestral knowledge as a cross-curricular element in the teaching of English as a third language

Ancestral knowledge refers to the community practices of the ancestors that are developed in a community and transmitted generationally in different ways from the simplest ones, such as a conversation between families, to different expressions such as dances and rituals. They are of vital importance in ethnic communities because they build the roots of their identity. As Crespin (2010) mentions, ancestral knowledge is a set of knowledge and values that are transmitted from generation to generation in an endogenous educational system, that is, the reproduction of the cultural identity of each people, and its function in society.

In the school environment, ancestral knowledge becomes a transversal component in the

teaching of a foreign language, playing an important role because it can strengthen the values of the entire educational community, thus generating motivation and curiosity in each student, since each activity is intertwined with elements of their own cultural identity. Thus, this will help students not to lose the value of their own knowledge and get involved with the new language meaningfully. In this sense, this cross-curricular intervention called Dxi'j Aan had the purpose of combining the learning of English with relevant aspects of the Nasa Yuwe ancestral knowledge.

During the observation classes held in the eleventh grade, we were able to meet some Nasa Yuwe speaking students who expressed themselves in their mother tongue during English classes; even their classmates made jokes using Nasa Yuwe words, where everyone laughed at the same time and so did we, although we did not understand without knowing what they were referring to. Besides, we observed that some students serve as student authorities, we recognized them because they used the chonta[9] in the classroom; they became a key element in this process because they represented authority and therefore the participation of these student figures helped the other students to be motivated to participate and lose their shyness.

Where the main purpose of assuming the challenge of authority allows them to form themselves as leaders and thus revitalize the knowledge, culture and the organizational process of the indigenous community to which they belong, having a clear identity from schools and colleges, as long as they can make use or use expressions from a third language such as English, allowing them to be a referential entity for other students so that they can continue to trace their cultural identity from English; which will be very useful when facing the Western world to build their professional training.

Figure 5

Indigenous student governor in the practice of English.

        In the class related to weaving, we integrated the symbolism of the geometrical figures

and colors of the Nasa Yuwe worldview. For example, the rhombus symbolizes the eye of the

mouse which means clear vision, agility, and the human body; the spiral represents the stages of

life of the Nasa people and that is why it becomes the base of the *mochila*. We also included the

verbs they use when weaving with the objective of enriching their vocabulary in English and at

the same time strengthening the knowledge of the ancestral meaning of each figure. The

activities were student-centered and visual aids were implemented to promote deductive

thinking. Formal aspects such as demonstratives, verb to be, or sentence organization, were

taught in context The figure 6, shows the geometric figures and the indigenous cosmovision as

well as a student performing an exercise on the board.

[9]Chonta o baston de mando: symbol of spiritual and cultural strength, which identifies them as a student authority; elaborated from the branch of a tree which is harmonized in a spiritual lagoon directed by the medical tradition

Figure 6

Symbols and knowledge

In another class, the students had the opportunity to intertwine the components of medicinal plants in the English class in order to prepare ancestral medicinal products. In that session, the name and role of each plant in the preparation of the syrup and shampoo was explained in English, as well as the healing properties of each component and product. In order to carry out the practice of the class, the students were encouraged to explain the preparation of each product, to show the way in which the plants were mixed for the syrup and the shampoo. As illustrated in image 7, the students were attentive to the preparation of the shampoo, syrup

and vocabulary in English, from the importance of each plant and ingredient.

Figure 7

Plants and ancestral knowledge.

Another way in which it was possible to link the ancestral knowledge and the foreign language, was during the process of weaving manillas where each student appropriated and shared their knowledge trying to use English vocabulary as a tool to explain each step. The researchers assumed the role of apprentices during this process, discovering how weaving has been rooted in their ancestors for many years and that it is not about crossing threads, but about the balance between life and mother earth. In this activity the students demonstrated how important and enriching the use of cultural knowledge and practices can be in the teaching of a language. As evidenced in figure 8 the students in Nasa Artes class knitting a Manilla and Mochila.

Figure 8

Educational practice of English from ancestral knowledge

Finally, it was demonstrated that learning another language helps to maintain and strengthen cultural traditions and practices, as long as students are encouraged to learn first about themselves and respect what is their own. In this way, English is not seen as unfamiliar, but starts to play a new role in the community, when it is considered as a different and useful code to name their own world and worldviews. In addition, cross- curricula projects allow to link these ancestral practices by making teachers aware of the uses and customs of a community and of the necessity of connecting the word of the elders, the youth and children as seeds of life within the indigenous communities.

Oral skills (fluency and pronunciation) from the cross-curricular perspective

Oral skills are the ability of an individual to communicate, give information, and convey messages clearly, allowing the receiver to be able to understand the sender in contexts such as

an oral presentation, a speech, the performance of a play, or an informal conversation. Oral skills are fundamental to being able to communicate in any language and as Dueñas, Cardozo and Peña (2015) affirm "the ability to speak involves more than certain grammatical rules. It is related to the ability of the speaker to spontaneously transmit and understand ideas, opinions, and comments in different communicative contexts" (p.38).

Inside the oral skills we find the sub-skills fluency and pronunciation, which were the target of this research. On the one hand, pronunciation is the support for the transmission of oral information and, therefore, the element that conditions the intelligibility of the message. Pronunciation conveys the spoken message in a way that can facilitate or hinder the listener's recognition of the words. Likewise, the communicative importance of pronunciation lies in the fact that it provides clarity and comprehension to the oral text of which it is a part.

Moreover, pronunciation is also related to the vocalization or articulation of the sounds of a language; in a broader sense, it also includes the prosodic element (accentuation, rhythm, and intonation), so it is equivalent to phonic production, voice, or sound. Rolo (2018) points out that there are currently several areas that can cause students to have pronunciation problems, such as individual sounds, whether vowels or consonants, known as suprasegmental features, intonation, and accentuation.

On the other hand, fluency is the ability to maintain a dialogue in a foreign language for an estimated time, with the efficiency of expressing ideas, and delivering clear and coherent information to the receiver without too many pauses or hesitations; it can help us to have good communication with native speakers and thus not to have misunderstandings as mentioned by Fillmore's (1979) who establishes that fluency is the ability to talk at length with few pauses.

Secondly, fluency is the capacity of expressing messages in a coherent, reasoned, and "semantically dense" manner. Thirdly, a fluent speaker should know what to say in different contexts, and finally, a fluent speaker should make use of creativity and imagination in his or her speech.

With these subskills as the main target and based on the diagnostic test and the observation classes carried out, we designed interventions to help students improve. In one of the first sessions, we developed an activity in which they had to make a short personal presentation in English, saying their name, age, and where they lived. This exercise was aimed at identifying the students' shortcomings in terms of pronunciation and fluency in English. During the development of the activity, we realized that the students were not clear about the pronunciation of the pronoun (I) and the pronunciation of the verb (to be). This made it difficult for the students to express the information requested so we decided to correct and explain once again to each student how to introduce themselves correctly so that they would have the opportunity to improve their pronunciation and thus feel that they can improve their English oral skills.

An interesting moment in terms of pronunciation was when one of the students, a Nasa Yuwe speaker, was trying to express an idea in English, as shown in the figure 9.

Figure 9

Oral Interactions

An interesting moment in terms of pronunciation was when one of the students, a Nasa Yuwe speaker, was trying to express an idea in English. (Figure 9). When he spoke, his accent was mixed with his mother tongue, Nasa Yuwe and English. It was a little confusing but we managed to understand what he meant and he was encouraged to keep going. This happened after the explanation of the preparation of food and ancestral drinks which took place in the courtyard, where students had to perform an activity in the creation of sentences to be pronounced in front of their peers. Ringbom (as quoted by Buck, 1994) states that creating similarities between a foreign language and the mother tongue influences the perception of learning it. This relationship allows the student to learn by association, developing in him a feeling of confidence and motivation when speaking a foreign language, to such an extent that the students risk pronouncing words even if they make mistakes in the process.

Another activity where we were able to analyze pronunciation and fluency, was an exercise performed at the kiosk on the preparation of shampoo and syrup. It consisted of preparing these products with the guidance of the health teacher, counting that students were able to explain the process in English while developing the class in an interactive and real way. The students were organized into 2 groups of 10 people, and each group was specifically in charge of the preparation of the product. For example, one of the groups would be in charge of the shampoo and the other one of the syrup. They took the ingredients performing the preparation process as: "for this ingredient, a certain amount is added and mixed in the container and so on", emphasizing the names of each ingredient in English. In the process of presenting each step for the preparation of the ancestral products, we could notice that the students were improving their pronunciation, they made an effort to say them in the best way so that they could understand the explanation. Figure 10, shows the researchers and the different medicinal plants included in the session.

Figure 10

Medicinal plants.

There were situations where students tried to pronounce accurately words, they remembered in English; most of them were pronounced as they were spelled, even missing some letters or half of a word. For example, for sugarcane; they pronounced correctly the word sugar, but the word cane was pronounced as it is spelled in English. However, their progress and enthusiasm during the cross-curricular teaching processes were notorious, since the performance from the first days up to that moment had improved in certain students who showed little interest at the beginning. In the picture 11, the students were trying to develop oral skills, pronunciation and fluency of English vocabulary.

Figure 11

Improvement of oral skills and the practice of dialogue.

After having developed 4 sessions, the first interview was carried out. (Appendix 3) was conducted where students had to answer questions related to personal presentation, such as "What is your name?", "Where are you from?", "How old are you?" as well as the vocabulary of colors, animals, ingredients, etc. that was worked during the interventions.

During the course of the interview, it was possible to identify that some students sometimes pronounced the words as they were written, omitted words or changed the order of sentences. Most mispronunciation errors were found in long and short vowels as well as consonants that differ from the Spanish alphabet (j, h, g). One of the interviewers greeted me in

English (Good Morning) and the student replied: "My name is". Also, students showed big difficulties during the first sessions to understand that the class will be mostly delivered in English and therefore, they were required to use a foreign language.

During session 8, the second interview was carried out, where some deficiencies in pronunciation were noted, contrary to certain students in which an improvement was identified, remembering and trying to get a little closer to the original pronunciation, they also made an effort to answer correctly, relating image-object, noting that they did have an autonomous work when studying the previous topics in English.

When the last interview was conducted, we had high expectations because we had already conducted 12 sessions with the students, although the good results also depend in part on them studying the topics we had seen; in this last interview we noticed a good change when it came to pronouncing and responding correctly, we noticed an improvement in them, and there were very few words that they forgot to pronounce and the meaning in English; but probably the most outstanding improvement was related to self-confidence and motivation to speak. In this final interview, students were not scared or ashamed. They felt comfortable, seemed interested in responding to the conversation and made an effort to understand and be understood. As a consequence of this attitude, pronunciation and fluency were improved.

To conclude, it is worth mentioning that the improvement of these skills is a process in which different factors are involved, such as the time the learner invests in acquiring new vocabulary and practicing what they have learned, as well as the methods used to improve the process. In addition, another factor that contributes to this learning process is the teacher, who is a guide that helps to generate motivation and initiative with creative and contextualized

activities that encourage the learner to take the risk of creating a communicative interaction using a foreign language.

Designing cross-curricular activities for the improvement of fluency and pronunciation greatly facilitates the development of these skills. The student understands and risks more because knowledge is seen as a net that includes other areas and involves real and meaningful interactions. In this case, ancestral knowledge was used, promoting more confidence and familiarity, leaving aside specific grammar instruction or traditional methods. Figure 12 below shows the researchers conducting outdoor activities looking for different teaching methods.

Figure 12

Competition game for educational practice.

The role of the teacher in the cross-curricular teaching of English as a foreign language

The teacher's role refers to being a guide who accompanies the student in the learning process, this is one of the most important roles because it builds a learning development path taking into account the opinions and previous knowledge of the students. Likewise, the teacher

should not only transmit information but should also look for the appropriate tools and spaces with a calm and motivating environment; in this way, the teacher can carry out playful classes where a significant learning process that generates new knowledge and concepts can take place.

Another purpose that the teacher must take into account is the ability to answer and solve doubts and questions to identify the obstacles and difficulties that each student presents, helping them to gain more confidence to overcome each challenge. In addition, the teacher fulfills the role of being a learner, accepting that the educator will never finish discovering and learning about the world and all that it entails.

The teacher is always expected to be a role model for the pupils and the society as a whole with his/her conduct and education and work. The type of activities that the teacher will be able to perform successfully and the objective of the activities themselves depend on the level of such competences. (Arbona Xhemajli,2016, p.33).

During the first visits we made, the students were very interested in finding out who we were, where we came from, and why we were at the institution. The three of us answered their questions and told them what we wanted to achieve with the classes, and what our work would consist of. When we made our presentation in English they laughed and said, "We didn't understand you but it sounds great".

In the first sessions, we carried out an icebreaker activity that allowed us not only to get to know them, but also to diagnose their knowledge of English, and thus propose cross-curricular pedagogical strategies. After analyzing the previous classes, we wanted to learn more about their cultural practices, so we decided to attend the Nasa Yuwe classes to enrich our

knowledge and be able to match the objectives of the cross-curricular project.

Figure 13

Knitting class with teacher Rosalba

Therefore, in most of the classes, we took into account one of the teacher's pedagogical methods, as she herself told us "Saying and Doing"; as she managed to get the students to participate actively during the Nasa Yuwe classes, putting theory into practice. For example, in one of the sessions in which this methodology was used, a student came to the front and took the threads explaining the weaving step by step while we wrote on the blackboard the instructions in English. It was nice to see that we were all working as a team, since the teacher is not always the one who can contribute knowledge, but on the contrary, also has the ability to share it. As can be seen in the image 13, the teacher of Nasa Artes and the students of grade 11 cooperated in the elaboration of the chumbe. As the implementation of the project advanced, we understood the importance of developing collaborative work with the students and teachers. In this way, as the

integration of the curricular areas was planned, we were able to work together with the teacher

Yamila, who is in charge of the health area. With her, we obtained knowledge of medicinal

plants, the process for the elaboration of our own products such as cough syrup, and hair

shampoo; also, we talked about the vegetables as main ingredients for food and typical beverages

of the indigenous communities, such as mote, guarapo and chicha.Figure 14 observed the

presentation of the medicinal products and ingredients.

Figure 14

Ancestral medicine knowledge class

Taking into account what we learned of drinks and ancestral foods, we planned the

English session in which we explained the ingredients and the step-by-step of the cultural

products, then we did an exercise where in groups of five they had to write the ingredients of an

ancestral drink or food using English through the 'Balloons up' activity that consisted of not

dropping the balloon, because if they did they had to write the vocabulary of ingredients and

preparation on the board. The development of this activity was rewarding because they had fun

and they tried to write each ingredient in English and then pronounce it. As it can be seen in the figure 15, the students are having fun with the games to promote the learning of English.

Figure 15

Playing and learning

Based on all these experiences, we consider that the transversality of English and the areas of health, chemistry, Nasa Yuwe and agriculture gave us the ability to work together with other teachers, taking into account the values and the inclusion of the community as a means to strengthen the learning of students and ourselves. For Hanssell, (2014), transversality is shown as a curricular map that integrates groups of subjects, with the purpose of working on a set of topics linked to each other, encouraging critical and reflective thinking of students without losing the formative objective of the subject, thus showing specific characteristics to be able to achieve the objective

Regarding the teaching relationship with the community, we were able to have the

opportunity to share with them on several occasions in different spaces. For example, breakfast,

lunch, dinner, and occasionally snacks which are held in the kiosk; a place organized in such a

way that surrounds the ancestral tulpa[10], a sacred place for the disposal of food for the entire

school. Thus, we were involved in pleasant moments, and conversations on different topics

among teachers, students, and other staff of the educational institution.

On the other hand, in the tienda estudiantil[11], we also had pleasant moments with those

enterprising women who delighted us with their fritanga (papas aborrajadas, salchichon frito,

salchipapa, empanadas, papas rellena, etc.), which allowed us to create emotional bonds outside

the school classroom. Also, we were invited to participate in the sports week,(Figure 16) where

soccer and aerobics games were held; the development of this activity allowed us to laugh and

enjoy ourselves with teachers and students because we could not follow the choreography of the

dance instructor. Among other activities, we were able to participate in a bingo, which was held

with the aim of raising funds for the graduation of students in eleventh grade.

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[10]Tulpa: In the conception of the Nasa indigenous culture, "La Tulpa" means "bonfire", a place where wisdom meets around three stones symbolizing father, mother, and son, where the indigenous person and his family sit down to share experiences, food, values, respect for nature, and advice from the elders to their children.
[11]Tienda estudiantil: A space where they sell products such as candies, cookies, and bags of potato chips, drinks, and food such as empanadas, soda, water, and salchipapas, among others. In addition to selling some school supplies and toiletries for students

Figure 16

Sports day.

Then, we participated in student assemblies, usually held on Mondays, which began

with the Paez hymn, greetings, and general information about what to do during the week, calls

for attention or any important event, such as vacation dates, final exams, festivities, etc. Not

only did they count on our participation in the assemblies, but it was also of vital importance to

know the information of the institution so that there would be no crossings in the classes, events

or any activity of the students with our visits.

Finally, another event where we were able to observe and accompany students from other

grades was a musical presentation in the kiosk, in front of all their classmates, guided by the

music teacher, where they performed songs written by the students themselves

accompanied by traditional instruments such as the quena and guitar. It is worth mentioning that this type of events were of total pleasure for the entire student community and for us as researchers, because taking they made us feel part of the guild of teachers of the institution. The Figure 17 portraits our attendance to a musical event of the students at the end of the school day.

Figure 17

Musical afternoon

It can be concluded that from cross-curricular perspectives, teachers are active participants who help to weave spaces where students are motivated to share knowledge in a collaborative way from horizontal teaching perspectives. According to Sierra (2019), in horizontal teaching process, the teacher ceases to be a figure with a high hierarchical level to be a guide or facilitator of the academic process, while the student becomes an active agent in the classroom. That is why, through the development of this cross-curricular project, we have not only been able to strengthen our teaching methodologies, but also our personal side, thus leaving a positive effect on the teaching of English as a third language in the institution and involving the school community with our participation in their daily life.

Conclusions

Based on the previous analysis of the implementation of the cross-curricular project entitled Dxi'j Aan, conclusions about the effectiveness of these types of projects can be established. During the process, it was evidenced through the instruments applied, that linking the teaching of English and ancestral knowledge presented advantages that will be summarized next.

Firstly, the role of motivation was identified as relevant during the implementation of the cross-curricular proposal. In the beginning, the students were not so motivated because they used to say that English was very difficult and that they were not able to learn it or, on the contrary, that they would not be able to remember what they had learned. As the days went by, we noticed and registered a positive change realizing that the more students were taught with meaningful and contextualized activities related to their traditions, the more motivated they were during the sessions. There were some confusing and misunderstanding moments, but, as days passed, the students awaited our arrival more excitedly, welcoming us with a pleasant greeting in English and Nasa Yuwe and feeling comfortable when they were asked questions in the foreign language. A significant example was when students said "teacher we want more activities like this, they are very fun" ,"teacher we want to have more class time with you" and "teacher I would like more practitioners to come and use the same methodology as you" among others.

Secondly, the role of the teacher in cross-curricular projects is transformed as they become guides and facilitators of the learning process, as well as learners and researchers. Therefore, we can highlight our experience and the transformation of our practices from

transversality based on ancestral knowledge. An enriching learning process had place since this project was carried out in a collaborative way where we had the opportunity to teach English and also to receive meaningful knowledge that has been passed from generation to generation within their indigenous Nasa community. That is why this process of sharing knowledge from horizontality and transversality shows that the role of the teacher can be transformed through active participation within the community and constant self-inquiry.

Thirdly, regarding fluency and pronunciation from the cross-curricular perspective, in the outcome of this project, it was evidenced that there is a crucial relationship between transversality and the learning of English for the improvement of oral skills. The activities where ancestral knowledge was integrated made the project more and more interesting for them, consequently, they had the possibility of progressively improving their pronunciation and fluency; which we could identify through interviews in which the students showed that they remembered the vocabulary in English, understood sentences and were able to maintain short conversations with more confidence. To these positive aspects, it must be said that more time and interventions would be required for obtaining solid results in terms of quantitative progress. However, as this research was centered on qualitative descriptions and had a limited time frame, we can affirm that the learning experience implemented helped significantly this group of students who participated, improved, and started to consider English learning in a different way.

Finally, ancestral knowledge as a cross-curricular element in the teaching of English as a third language was one of the most important concepts in our research and is one of the aspects that helped the students to learn English meaningfully linked to the indigenous worldview, including their mother tongue, the Nasa Yuwe. In this way, they could strengthen their cultural

practices since this ancestral knowledge became an important support for the improvement of English, given that they had the opportunity to learn vocabulary and felt proud to teach us their cultural practices since we needed to learn about them in order to implement the transversality in our project.

At the end of the implementation, a survey following a likert scale was completed by students with questions about how they felt in our classes, the activities, the ways of teaching, and what impact we had on them during our visit (Appendix 4). It was very satisfactory because among their opinions they corroborated the advantages of the interventions. 18 of the students felt completely motivated, and 16 students wanted to continue with this methodology that involved their contexts and community values. It is worth mentioning that 3 of them expressed some recommendations, suggesting that the Universidad Del Cauca should send more English assistants to their school to continue with this process of learning. As another result of the research, a video was compiled with short recordings and moments in the school, classroom, activities, and games with the students. The video is available at

https://www.youtube.com/watch?v=7--Xb48iMzw&t=153s

Recommendations

- It is recommended that the Modern Languages Program of Universidad del Cauca establish contact with rural and indigenous schools and territories since it is necessary to renew educational practices and cooperate with improving English within these communities.

- It is suggested that the Modern Languages program integrate into the curriculum topics from pedagogical areas that contain valuable content on how to carry out the teaching of English in indigenous and rural contexts.

- It is important to encourage Modern Language students to do more research and classroom practice in undergraduate classes involving cross-curricular projects.

- It is suggested that teachers consider the implement cross-cutting activities that help improve students' oral skills.

- It is recommended that the 'Institución Tecnico Agropecuario e Industrial Juan Tama' increases the number of hours assigned to the English class so they can fulfill the learning objectives and students become more competent to access higher education.

- It is recommended that the teacher in charge of the foreign language area at Institucion Tecnico Agropecuario e Industrial Juan Tama School consider put into practice the teaching methodology described in this research.

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Appendixes

Appendix 1: Informed Consent

Santander de Quilichao, _____

Señor (a)

PADRE/MADRE DE FAMILIA/ACUDIENTE

Institución Educativa Instituto Técnico Agropecuaria e Industrial JUAN TAMA Resguardo

Indígena de Canoas

Vereda las Vueltas Cordial saludo.

Por medio de la presente me permito solicitar su autorización y consentimiento para la participación de su hijo/a:_____del grado 11° de la Institución Educativa Instituto Técnico Agropecuario e Industrial Juan Tama, en el proyecto de investigación: " Dxi'j Aan: Proyecto transversal para el fortalecimiento de las competencias orales en Inglés de los estudiantes de grado 11", a cargo de las estudiantes de la Universidad del Cauca del programa de Licenciatura de Lenguas Modernas (ingles- francés) de 9 semestre: Camila León Vivas, Caterine Ipia Jambuel y Andrea Navia Mosquera. El proyecto se encuentra avalado institucionalmente y reconocido por la Universidad Del Cauca, Sede Norte Santander De Quilichao.

Las fotografías y vídeos en los que participarán los estudiantes serán usados únicamente con fines académicos y se esperan resultados positivos que beneficiarán el desempeño de los alumnos en el área de inglés. Todas las actividades se realizarán dentro de la institución y en el horario establecido para las clases. Los estudiantes participarán voluntariamente del proyecto y podrán retirarse del mismo cuando lo deseen sin ninguna consecuencia negativa.

Una vez informado(a) de las características del proyecto, autorizo que mi hijo(a) participe.

Firma_____

Appendix 2: Class Observation Format

Date:

Observers:

OBSERVATION FORMAT							
MODALITY: Technique		**VIRTUAL:**	**PRESENTIAL: X**		**ALTERNATION:**		
TYPE OF INSTITUTION: Public		**PUBLIC: X**	**PRIVATE:**		**OTHERS:**		
NAME OF INSTITUTION: Instituto Técnico Agropecuario e Industrial JUAN TAMA		**RURAL: X**	**URBAN:**				
GRADE: 11°		**PERIOD: I**					
NUMBER OF STUDENTS:		**FEMALE: 10**	**MALE: 8**		**OTHERS:**		
ETARIO GROUP: Young people		**AGE RANGE: 16 – 17**					
ETHNIC GROUP:		**AFRODESCENDANTS:**	**MESTIZOS: X**		**INDIGENOUS: X**		
ASSIGNMENT: English		**SCHEDULE: Morning session**	**TEACHER: Yuliana Valencia**				

TEACHING PROCESS	
DESCRIPTORS	COMPLIANCE INDICATORS

METHODOLOGY	EXCELLENT	VERY GOOD	REGULAR	NEEDS IMPROVEMENT	OBSERVATIONS
Initial greeting in the foreign language.					
uses pedagogical strategies appropriate to the group.					
She is willing to answer questions on the subject when requested by her students.					
Adequate materials and resources for the development of the class.					
Activities for the development of learning styles are implemented.					
An environment conducive to learning is provided.					
The teacher masters the subject.					
Evaluates the topics viewed.					
cultural aspects are included in the classroom.					
Feedback on evaluations and activities.					
GROUP MANAGEMENT					
Punctuality in starting and ending the class					
The teacher has good classroom discipline management.					
The teacher has a good attitude towards the students.					
The learning environment is organized according to the activities.					
DESIGN OF ACTIVITIES					
Introduction of the topic / The objective of the class is explained.					
Diagnosis about the knowledge of the topic.					

Design meaningful activities for the students.					
Activities are designed according to different learning styles.					
LEARNING PROCESS					
They work and cooperate in group activities.					
They perform activities on an individual basis					
The student uses their previous knowledge in the topics raised.					
The student demonstrates motivation and interest in the topics presented.					
The student assimilates the topics seen in class.					
The student answers questions related to the topic posed by the teacher.					
The student understands basic commands in English					
The student uses English in classroom interactions.					
Identify students who stand out at specific tasks.					
GENERAL OBSERVATION					

Appendix 3: Semi-structured interviews

Interview 1 (Session 4)
1. Introduce yourself. What is your name? How old are you? Where do you live?
2. Where do you study? Where is your community located?
3. What color is this? What is your favorite color? What are the colors of the whipala flag?
4. How do you say skticx, çeme çeme (yellow, blue) in English?
5. What animal is this? What is your favorite animal? Can you describe it?
*For images of colors and animals the resource https://wordwall.net/es/resource/34477665 will be used.
Interview 2. Session 8
1. What shape is this? What is the meaning of this shape in your community?
2. What is your favorite free-time activity?
3. Why is weaving important in your community? Who taught you how to weave?
4. What is difficult about weaving a mochila or a bracelet?
5. Mention some steps of the process of weaving a mochila or bracelet
*For images of colors and animals the resource https://wordwall.net/es/resource/34477665 will be used.
Interview 3. Session 12
*As this is the last interview, questions of the previous interviews will be mixed with the new ones.
1. What is your favorite food?
Do you know how to cook? What is your favorite traditional beverage? Can you explain how to prepare it?
4. What cultural activities from your community do you prefer? Why?

Appendix 4: Survey

La siguiente encuesta consta de 5 preguntas, con la finalidad de conocer tu percepción final del proyecto implementado.

Los datos recolectados se tratarán con total discreción y respeto por parte de las responsables del proyecto: "*Dxi'j Aan*: A Cross-curricular Project based on Ancestral Knowledge to Enhance Oral Skills in English of Students in the 11th grade of the "Instituto Técnico Agropecuario e Industrial Juan Tama".

Nombre:_____ Edad: _____

Marca con una X en el número correspondiente para calificar tu experiencia vivida durante la aplicación de este proyecto. Ten en cuenta:

1= Completamente en desacuerdo 2=Moderadamente en desacuerdo 3=No estoy segura/o, No sé

4= Moderadamente de acuerdo 5=Completamente de acuerdo

	1	2	3	4	5
1 Este proyecto me ayudó en mi habilidad de comprensión y expresión oral en inglés					
2. Me sentí a gusto con la metodología aplicada					
3. Las actividades realizadas me ayudaron a mejorar mi pronunciación y fluidez					
4. Me sentí motivada/o a la hora de aprender					
5. Quisiera continuar con este tipo de actividades para aprender ingles					
RECOMENDACIÓN/SUGERENCIAS					