

**CHARACTERIZATION OF THE MODERN LANGUAGES PROGRAM TEACHING
PRACTICES REGARDING THE INCLUSION OF INDIGENOUS STUDENTS
BELONGING TO SECOND, SIXTH AND EIGHTH SEMESTERS OF THE
UNIVERSITY OF CAUCA, SANTANDER DE QUILICHAO, IN 2018-II**



MELANNY ARIAS SANDOVAL

JENIFFER GÓMEZ RIVERA

CHRISTIAN LEONARDO HEREDIA MUÑOZ

YUD CILENY MEDINA BENAVIDES

JAVIER SEMANATE YOTENGO

UNIVERSITY OF CAUCA

SCHOOL OF HUMAN AND SOCIAL SCIENCES

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Chairperson: Claudia Cristina Cerón Ruiz:

**UNIVERSITY OF CAUCA
SCHOOL OF HUMAN AND SOCIAL SCIENCES
MODERN LANGUAGES PROGRAM, ENGLISH AND FRENCH
SANTANDER DE QUILICHAO**

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The undersigned committee of Human and Social Sciences School approves the project developed by Melanny Arias Sandoval, Jeniffer Gómez Rivera, Christian Leonardo Heredia Muñoz, Yud Cileny Medina Benavides and Javier Semanate Yotengo entitled:

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Mg. Sandra Liliana Chacón Flor

Mg. Aura Patricia Ortega Martínez

Mg. Claudia Cristina Cerón Ruiz

Approval date

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Abstract

This study characterized the Modern Languages Program teaching practices of six professors regarding the inclusion of indigenous students belonging to second, sixth and eighth semesters of the University of Cauca, Santander. This study followed a qualitative approach with an ethnographic design, a semi-structured interview and a non-participant observation were conducted to collect data and identify the conceptions about inclusion that professors belonging to the Modern Languages Program of the University of Cauca have. The teaching inclusive practices were characterized in the light of the perspective of some authors such as Mel Ainscow, Gerardo Echeita Sarrionandía, and Rodolfo Stanvenhagen.

The conclusion of this study showed that the professors of the Modern Language Program of the University of Cauca have scant knowledge of the theoretical conception about inclusion, neither are they trained in this topic to face situations where indigenous students and other diverse communities are involved; inclusive practices were perceived and observed in and outside the classrooms.

Keywords: inclusion, inclusive practices, indigenous students, diversity.

Resumen

Este estudio caracterizó las prácticas docentes utilizadas por seis educadores frente a la inclusión de estudiantes indígenas pertenecientes al Programa de Licenciatura en Lenguas Modernas en los semestres segundo, sexto y octavo de la Universidad del Cauca, Santander del segundo periodo académico 2018. El estudio se realizó mediante un enfoque cualitativo con un diseño etnográfico, tomando como soporte la entrevista y la observación no participante, con el fin de identificar las concepciones sobre inclusión que los docentes de la Universidad del Cauca tienen. Las prácticas docentes inclusivas fueron caracterizadas a la luz de la perspectiva de algunos autores como Mel Ainscow, Gerardo Echeita Sarrionandía, and Rodolfo Stanvenhagen.

Este estudio concluyó que los docentes de la Universidad del Cauca tienen poco conocimiento frente al concepto teórico sobre inclusión y no están capacitados para enfrentar situaciones donde los estudiantes indígenas y otras comunidades diversas están inmersos, pero se percibieron prácticas inclusivas dentro y fuera de los salones de clase observados.

Palabras clave: inclusión, prácticas inclusivas, estudiantes indígenas, diversidad.

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Introduction

This research project characterized the teaching practices of six professors of the Modern Languages Program of the University of Cauca, regarding the inclusion of indigenous students. The first chapter establishes the problem statement where it is necessary to mention that researchers found a lack of benefits for indigenous communities in the University of Cauca Northern headquarters, a lack of documents regarding inclusion of this population, and a lack of systematic and permanent training to professors of the Modern Language Program concerning inclusion practices. Researchers established a question according to the teaching practices regarding inclusion of indigenous students belonging to second, sixth and eighth semesters, in the Modern Languages Program of the University of Cauca Northern Headquarters in 2018.

Chapter 2 determines the importance of the study and its relevance for the academic field, as well as for the need of the University of Cauca to establish inclusion policies inside the different programs of the University, where professors may receive training on effective inclusion practices and the concept itself, on the light of national policies.

Chapter 3 refers to the methodology, the present research followed a qualitative approach and an ethnographic design. The methodology covers types of descriptions based on the observations and interviews made, which required a variety of instruments such as field notes, script, recordings, and audio transcriptions. The researchers started with an interview to six professors of the University of Cauca who taught in second, sixth and eighth semesters, in which there was a greater number of indigenous students. Then, the

observation to their classes was vital to verify the knowledge of the inclusive practices proposed by the educational ministry.

Subsequently, in chapter 4 the following concepts were mentioned in this investigation; Inclusion, diversity, teaching practice, inclusive practice, teaching strategies and indigenous populations since, based on these definitions, the teaching practices were analyzed in relation to *Programa de Poblaciones Diversas en el Marco del Plan de Acción 2016 de Vicerrectoría de Cultura y Bienestar*. Those concepts, were defined by UNESCO (2001), OIT (2014), Colombian education ministry and several authors such as Mel Ainscow (1999,2003, 2004), Blanco (1999), Parra (2011) Echeita y Sandoval (2002), Garanto (1994), Castro, Peley y Morillo (2003, 2006) Gomez, Guevara y Peña (2017), Achilli (1996), Barriga y Hernández (2002), Stanvenhagen (1995), Martines y cobo (1986), Vitello y Mithaug (1998), Melendez (2006) who contributed in this research through their work on inclusion in the educational field.

Additionally, chapter 5 describes the contextual framework in which the research was conducted. It is relevant to say that University of Cauca is a higher public institution which has an 11.2% of indigenous students in the modern language program, making evident the diversity that the University has, and the importance to know how to teach them through their culture.

Next, chapter 6 involved the analysis of three categories of study; **Supportive Participation in the Classroom, Classroom Atmosphere, and Cooperative Learning in the Classroom** which responded to the teaching practices used by professors about the inclusion of indigenous students belonging to the Modern Languages Program. The

categories were linked to the teaching practices, recognizing professor's' role in the classroom with their students' participation.

At last but not least, the conclusion shows an evidence that despite professors did not know deeply the inclusion concept, they worked it in a transversal way; through activities during their lessons to include all their students in the participation of the activities. Likewise, the suggestions to the University and to the Language Program is to make a systematic and a permanent training about inclusion to the Professors of the University of Cauca, specifically those of the Modern Language Program where this study was conducted. Also, generating a reflection and define strategies, tools, methods, policies, guidelines and practices concerning inclusion to contribute to the recognition and strengthening of indigenous students inside and outside the classrooms of the University of Cauca.

Problem statement

First of all, to understand the current problem about the inclusion of indigenous communities in higher education in Latin America, it is necessary to know that their history has been marked by two great historical events: the conquer period and the colonization where indigenous people were imposed many different European customs, and beliefs among them the Catholicism as a religion and the Spanish as a colonial language. Also, they were forced to leave the places where they lived causing the change of their social and territorial organization.

Mato (2015) states that: “these processes have also affected important constituent elements of the world views and knowledge of them” (p.6). That is to say that during many decades the beliefs, the customs, the way of life, and especially the identity of indigenous communities have not been respected. Thus, through time, these indigenous communities have struggled to defend their own cultural identity and inclusion policies. On the other hand, Mato (2015) mentions that: “Currently, the constitutions and laws of most Latin American countries recognize the language, education, identity and other related rights of the indigenous people” (p.7).

However, in Higher Educational Institutions (HEI) of these countries there is not a curriculum in which a norm is established to respect and appreciate the cultural identity of the communities as it is mentioned in the article 27 of the Convention about Indigenous and

Tribal communities, 1989 (num.169) where specific rights are granted to indigenous communities in the matter of "educación a todos los niveles"¹ (Mato, 2015, p.8).

In the case of Colombia, the Ministry of National Education (MEN) has implemented politics of inclusion not only about Diverse Educational Needs (DEN) but also, ethnic groups such as: Afro-Colombian, palenqueras and raizales communities, indigenous and ROM towns or gypsies, which have a high level of exclusion. The Ministry of National Education (2013), argues that:

La complejidad del contexto colombiano, la pluralidad de culturas y territorios, el conflicto armado y las múltiples expresiones de inequidad en las regiones obliga a priorizar una serie de grupos que son más proclives a ser excluidos del sistema educativo por circunstancias sociales, económicas, políticas, culturales, lingüísticas, físicas y geográficas, y que afectan los procesos de aprendizaje. ² (p.41)

As a solution to the national problem, according to MEN there are twenty-one universities, including, the University of Cauca, which are in improvement plans for the promotion of inclusive and intercultural education, as one of the peacebuilding strategies from the higher education. According to the higher education document as a peace vector in Colombia-guidelines, the higher education plays an important role in the reconstruction of a

¹ Trad.: "education at all levels"

² Trad: The Colombian context complexity, the plurality of cultures and territories, the armed conflict and the multiple expressions of inequality in the regions obligate to prioritize a number of groups, which are more amenable to be excluded from the educative system due to social, economic, political, cultural, linguistic, physic and geographic circumstances and affect the learning processes.

society that has been fragmented by the violence, in that perspective, the education is a peace vector, since it seeks to rebuild the social tissue through the idea of change. Hence, educating for peace is to bet in a radical way against the violence. In the same way, the MEN and the National Government signed the act 1732 of 2015, which establishes that all the educative institutions must include in their study plans the independent subject called peace cathedra with the purpose of guaranteeing the creation and the strengthening of a peace culture in Colombia.

According to UNESCO data (2004) referred by Pillimué, there were registered 8.012 indigenous students in higher education in Colombia in 2004, students belonging to technical programs 1.947(24:3%), 246 (3.07%) in technological programs and 5.819 (72.6%) university students. There is an 18% of illiteracy indigenous population in the educational field, only 33 children finish high school and just 1% of them go to higher education (university) (p.11-12).

In the University of Cauca, the Indigenous population has gotten benefits in special quotas, discount on tuition and the Scholarship Alvaro Ulcué. Events and activities are also planned where the strengthening of education is promoted by administrator. However, these supports are not equal given that, at the Northern headquarters, Indigenous students do not receive the same benefits, taking into account that the University of Cauca arrived to the municipality of Santander de Quilichao where students must assume their expenses, therefore, rights stipulated in document called *Programa de Poblaciones Diversas en el Marco del Plan de Acción 2016* are not carried out accurately at the Northern headquarters.

For this reason, the Indigenous university cabildo³ (CIDES) demands a variety of spaces and programs to recognition and sustainability for all indigenous students.

The Bachelor Program in Modern Languages of the University of Cauca at Northern Headquarters hosts indigenous students who seek for a job opportunity in the future. Currently, the program has thirty indigenous students; two of them are supported by the scholarship Álvaro Ulcué Chocué, being the eighth semester the one which embraces most of the indigenous students.

This issue is the responsibility of the University of Cauca since it lacks documents regarding Inclusion. The policy and guidelines of the University have the aim to get strategies for professors and administrators training about this topic.

In Modern Languages Program Northern Headquarters, professors probably have not received such systematic and permanent training as the university considers in one of its aforementioned objectives. It should be noted that a minimum number of educators of the program bring inclusive activities to the existing multiculturalism within their classrooms. Some professors rely on information learned empirically instead of receiving knowledge through training of inclusion specialists. Particularly, the Ministry of National Education mentions that Institutions ought to have inclusive professors who participate actively in the development of curricula by innovating contents and methodologies, besides they must also be facilitators of pedagogical practices, valuing the diversity of their students and including

Notes:

³ Cabildo: It is a special public entity, whose members are members of an indigenous community, elected and recognized by it, with a traditional sociopolitical organization whose function is to legally represent the community, exercise authority and carry out the activities attributed to it by laws, uses and customs and the internal regulations of each community

didactic in the context of each student. (Lineamientos política de educación superior inclusiva 2013).

Nevertheless, in the construction of strategies and actions of inclusive education, the University of Cauca, Northern headquarters does not have professors and spaces for indigenous populations in order to reach the objective that the Ministry of National Education establishes for the “educación para todos 2026” project.

In view of the situation outlined below, the following question is established: What are the teaching practices regarding inclusion of indigenous students belonging to second, sixth and eighth semesters in the Modern Languages Program of the University of Cauca, Northern Headquarters in 2018-II?

Justification

The purpose of this document is to characterize the Modern Languages Program teaching practices regarding the inclusion of indigenous students belonging to second, sixth and eighth semesters of the university of Cauca, Northern headquarters, in 2018-II, which allows the identification of the way policies of inclusion to indigenous groups are implemented.

Education is a process of permanent, personal, cultural and social growth that is based on an integral conception of the human being, the dignity, rights and duties. (Law 115, 1994, art.1) through this the human being faces a social context where there is a wide cultural diversity, which might accept and recognize. For this reason, in Higher Education Institutions (HEI) currently there are a countless of benefits, focused on the fulfillment of the right to an education for all, achieving any student regardless of ethnicity, gender, race or culture able to access a professional career. Indigenous communities in Colombia have rights in HEI, such as tuition discounts, special quotas and Álvaro Ulcué scholarships, in order to improve the quality of education of these populations. However, these benefits are not disclosed at the North Campus of the University of Cauca, highlighting Álvaro Ulcué Chocué scholarship is the only support which two indigenous students have in the Modern Language Program in Northern Headquarters.

Taking into account the aforementioned, this research is relevant since it allows a reflection on inclusive processes of indigenous communities in the academic and administrative environment of the University of Cauca, Regionalization Headquarters. The characterization of the teaching practices allowed knowing possible inclusion strategies

used by the educators for the education of indigenous communities in the Modern Language Program to be taken into account in the construction of curriculum. Therefore, this research might benefit student population belonging to indigenous groups, since it provides suggestions for the inclusion of this population within the processes of language teaching by peers and professors.

On the other hand, the research might favor future researches based on teaching practices regarding cultural diversity, as well as raise awareness for the incorporation of inclusive strategies in the teaching of the Modern Language Program at the Northern Headquarters with professors who have different communities within their classrooms, among them, the indigenous population as proposed by the Ministry of National Education.

Likewise, this research proposal may positively impact the professors of the Universidad of Cauca, Northern Campus of the Modern Language Program, regarding the inclusion of indigenous communities in their teaching strategies. It may be noted that the project is new in the Modern Languages program at the Northern Headquarters, since a proposal on the issue of inclusion at the local level has not been made. Therefore, the proposal intends to contribute to the indigenous community and the university in relation to compliance with the ministerial requirements regarding inclusion.

To conclude, the research allows considering the implementation of strategies and policies of inclusion with the indigenous communities not only in the modern language program but in the different programs of the Universidad of Cauca, Northern Headquarters.

Objectives

General objective

- To characterize the Modern Languages Program teaching practices regarding the inclusion of indigenous students belonging to second, sixth and eighth semesters of the University of Cauca, Santander de Quilichao, in 2018-II.

Secondary objectives

- To identify the conceptions about inclusive education that the University of Cauca's professors have.
- To describe the teaching practices regarding inclusion of indigenous students.
- To analyze the teaching practices concerning the inclusion of indigenous students.

Methodology

Methodological design

For development of this research a qualitative approach was selected, “it refers in the broadest sense to the research that produces descriptive data: own people's' words, spoken or written, and the observable behavior” (Taylor y Bogdan, 2000, p.7). It is convenient to add that qualitative investigation is based on an interpretative perspective focused on the comprehension of people's actions and their institutions in society trying to interpret what they are actively understanding. (Hernández, Fernández y Baptista, 2006).

The current research used the qualitative approach to interpret those actions which are focused on the inclusion of indigenous groups inside the classrooms, specifically to identify inclusive practices employed by professors in their classrooms. Besides, it pretends to analyze the characterization of pedagogical practices professors implement from their own understanding of the concept of inclusion, since it can have different conceptions.

Likewise, the research was focused on an ethnographic design, “This ethnographic design allows the description and interpretation of the realities observed and the concepts of people involved in the research process.” (Guarín, 2017, p.90). Also, Hernández (2014) argues that:

The purpose of the ethnographic research is to describe and analyze what people from a specific place, stratum or context usually do; as well as the meaning people give to that behavior carried out under common or special circumstances, and

finally, it shows the results in a way that the regularities; a cultural process implies, stands out. (p.482).

Researchers observed English and French classes where there was an indigenous population and it was analyzed their behavior and the way professors included them. Guber (2001), states that ethnography design allows the external observation, which is not participant and researchers had to interpret and analyze the culture, in this case indigenous students. Moreover, researchers studied the professors' strategies used in every class and the field notes was filled during the observation, besides, an interview was made to each professor.

According to the authors mentioned regarding the ethnographic concept, it is important to highlight that the purpose of the research was to know deeply the practices of professors within their classrooms, and to show inclusion of the indigenous population in the activities proposed by professors in three semesters of the Modern Languages program, taking into account that the teacher should recognize the population inside the classroom and to accurately organize activities to determine spaces and populations. For this reason, the ethnographic design allowed to recognize the teacher's job and the features to manage a class with diverse population.

Participants

The population of the study is made up of six professors, three of them English professors and the others three French professors at the University of Cauca, Northern

headquarters. The professors hold a degree in Modern Language and some of them have postgraduate education. Professors were selected taking into account the timeline they were assigned to teach English and French languages in each semester. Likewise, second, sixth and eighth semesters were selected according to the number of indigenous students enrolled in those semesters.

Data collection

The information was collected in twenty-four sessions, during 7 weeks through interviews and observations.

First moment

Definition of the problem situation.

The Ministry of national Education in Colombia has implemented inclusion policies in ethnic groups which enable the young indigenous to access to public universities, but the University of Cauca Northern Headquarters does not comply with the legality of this, due to the benefits that include these communities such as the special cases and the discount for being part of Cabildo, they are not implemented in the University of Cauca Northern Headquarters, because of it was moved to Santander de Quilichao town. Facing this problematic, the researchers verified some national and locals' documents, in which there is not exact information found about inclusion of the indigenous students in the University of Cauca. Therefore, the administrative of the University Northern Headquarters provided a template to the researchers in order to get information about indigenous population.

The template mentioned allowed the collection of names, last names, identification, cabildo which they belong to, origin and indigenous students' scholarship, regarding this information there are 30 indigenous students registered in the Modern Language Program in this academic period.

Techniques and instruments

Semi-structured interview

The collection of information and data was carried out through semi-structured interviews to the population of this study, in order to identify the practices that professors who belong to the Modern Languages program Northern Headquarters, use in their classes regarding the inclusion of indigenous students. According to Díaz, Torruco, Martínez and Valera. (2013)

The interview is a useful technique in the qualitative research to collect data; it is defined as a conversation that proposes a particular objective different to the simple fact of chatting. It is a technic instrument which adopts the way of a colloquial dialogue. (p.163)

The interview was carried out in the first stage of the research in order to identify the inclusive education concept that each professor has and afterwards, to recognize the diverse

population within this concept, determining strategies used by professor to integrate indigenous students within the activities made in the classroom and other scenes.

Along these lines, it is important to clarify that there are three types of interviews which are: structured interviews, semi-structured interviews and unstructured interviews. To achieve the first research objective, a semi-structured interview was chosen where the interviewer had a script of questions to be discussed, the terms used and the order of questions. During the interview, interviewee's knowledge was appreciated and its thoughts were evaluated. A lot of answers were not expected by the interviewer.

To carry out the semi-structured interview, initially, the informed consent was obtained, to inform the participants about the research proposal. Then, the appropriated teacher's time and space were selected with the intention that each researcher developed his own action.

Educators were coded as: p1, p2, p3, p4, p5 and p6 to preserve their identity. P means= participant; the numbers from 1 to 6 correspond to the number of participating professors.

Instrument: Script.

To carry out the semi-structured interview, a script was taken into account since it allows directing the participants, the interviewers and primarily the interview. According to Vallés (1997),

The in-depth interview script contains the topics and sub-topics that should be covered, according to the informative objectives of the research, but it does not provide the textual formulations of questions or suggest the answer options. Rather it is a scheme with the aspects of the interview, but it is not considered closed and the order does not necessarily have to be followed. (p. 204)

The script designed by Guarín was taken and adapted in the characterization of the teaching practices of inclusion in the school of the Pontificia Bolivariana University (2017); because this script was related to the first specific objective of this research that tends to identify the conceptions of inclusive education that professors have at the Universidad of Cauca.

The script questions include:

1. How would you define the word inclusion?
2. What is inclusive education for you?
3. What do you know about diverse populations?
4. What kind of populations are there in your classroom?
5. What kind of indigenous communities do you have in your classroom?
6. What are inclusion teaching practices for you?
7. Please, mention a practice of meaningful inclusion with indigenous communities.
8. When facing coexistence difficulties. Are there students from indigenous communities or other ethnic groups involved in the classroom?
9. How do you react?

10. What regulations do you know about the indigenous students' inclusion in the University of Cauca, Northern Headquarters?

Second moment

Technique: non-participant observation.

In this second moment, the researchers observed the professors' practices in the three aforementioned semesters, with the purpose of describing the teaching practices regarding the inclusion. According to Jorgensen (1989) cited by Sampieri, R. *et al.* (2010), states that:

This technique is appropriate for understanding processes, links between people and their situations or circumstances, the events that happen over time, the developed patterns, as well as the social and cultural contexts in which human experiences occur (p.412).

Furthermore, it should be noted that Hernández, Fernández and Baptista (2010) points out that: "It is not mere contemplation (" sit down to see the world and take notes "); it involves going deep into social situations and maintaining an active role, as well as a permanent reflection. Be attentive to details, events and interactions." (p.411). for this reason, the non-participant observation was carried out in a field diary.

Instrument: Field notes.

At the beginning, the researchers took note of the teaching task during the classes and the students' participation in different cultural events, with the purpose of fulfilling the second research objective, completing the field diary and generating a reflection of the observations. Bonilla and Rodríguez (2007) state that:

The field notes should allow the researcher a permanent monitoring of the observation process. It can be especially useful to the researcher, in which he takes note of aspects that he considers important to organize, analyze and interpret the information he is collecting. (p.77)

In addition, the items of the field were taken from the research: characterization of the teaching practices of inclusion in the School of the Pontificia Bolivariana University, Sede Marinilla (2017) made by Guarín. This field note is adapted in order to record the realities observed in specific spaces, involving the participants in the research process. According to the previously mentioned, the items adjusted for the preparation of the field included:

A. Institution: the Universidad of Cauca name is registered, North Headquarters, place in which the research was developed.

B. Date: the intervention dates are reported sequentially.

C. Place: in this field the location of the observation is registered

D. Event: in this field it is registered if the observation was carried out in class, cultural events, and outdoor activities, among others.

E. Semester: It is registered semester and group observed.

F. Teacher: teacher's code observed

G. Objective description of the action: it is made note of actions done by professors during the classes.

H. Researchers' objective interpretation: this space describes the interpretation determined after the perceived actions.

Third moment

After the identification and description process of the teaching practices used by certain professors in the second, sixth and eighth semester of the PLLM, I&F, 2018-II, the analysis of the teaching practices in relation to the University of Cauca inclusion was conducted. For the purpose of this research, Guarín grid technique items were modified, characterization of the teaching practices of inclusion in the college of the University Pontificia Bolivariana, headquarter Marinilla (2017).

Instrument: Grid technique.

The grid technique is defined according to Feixas and Cornejo (1996) as a structured interview form aimed at explaining the constructs with which the person organizes their world. It means, it involves certain elements such as studies and professions with the intention of systematically compare and contrast those elements.

The grid technique was used in the present investigation since it allowed to approach documents of the Ministry of National Education and Institutional ones of the University of Cauca, to show how the inclusion policies work and if these are carried out in

Regionalization, since indigenous students have certain benefits at the Headquarters, but there is an absence of such aids at the North Campus of the Universidad of Cauca.

The items were taken from Guarín's grid technique (2017). The grid technique was digitized in an Excel document, it was applied as an instrument for the review of institutional documents where relevant categories on inclusion were selected, and a description was made regarding the University of Cauca, North Campus commitment. The above was carried out in order to meet the third objective which analyzes the teaching practices in relation to the EPP, policies and guidelines of the University of Cauca (Program of Diverse Populations in the Framework of the Action Plan 2016 Vice-rectory of Culture and Well-being), political guidelines for inclusive higher education and preparation of programs on diverse populations and gender equity.

The grid technique items included:

A. Document name: In this field the document is specified in the following order:

-Programa de Poblaciones diversas en el marco del plan de acción 2016

-Lineamientos Política de educación superior inclusiva (2013)

-Educational Program Project (EPP)

B. Document Review: This field narrates a synthesis of the document (Programa de Poblaciones diversas en el marco del plan de acción 2016, Lineamientos Políticas de Educación Superior Inclusiva (2013), Proyecto Educativo del Programa (EPP)

C. Quotations about inclusion and related to the indigenous community: In this item, the quotes that refer to the institution inclusion were written.

D. Keywords: Here the words related to the field of study are written.

E. Comments: Reflections about the process and connection between the selected quotes and the problematic or contributions for the improvement of the document.

In addition, researchers used an ATLAS.ti software program which delivered categories related with the inclusion concept, it should be noted that these categories came from interviews carried out with six University of Cauca professors, fulfilling with the first moment of the research, furthermore, English and French classes observation were a relevant factor in order to get information, achieving with the target in the second moment. Supporting with the aforementioned instruments, information was saved in a word document to be attached to ATLAS.ti program.

Last, the results, conclusions and recommendations of this research process will be established.

Contextual framework

The research was carried out at the University of Cauca, Regionalization headquarters, Santander de Quilichao (s.f.). The municipality of Santander de Quilichao is located in Colombia, in the North of Cauca department. Santander de Quilichao is located to 97 km from Popayan city and 45 km from Santiago de Cali city, Valle del Cauca.

The University of Cauca is a higher public institution, which was founded on April 24, 1827. The institution started an outreach program in Santander de Quilichao in 1988, in the facility called « la Casona »

The university of Cauca Northern headquarters is formed by: a coordination, a secretary's office and culture and welfare system. The Northern headquarters offers undergraduate programs in law (day/night timetable), degree in Modern Languages English-French, civil engineering, agroindustrial engineering. The postgraduate programs offered are: Specialization in integrated quality systems and master in popular education. The University of Cauca is well known in the region, therefore it generates competitive along with the University of Valle, where both public institutions work together helping the region. Both universities share the same facility called « Campus Carvajal » they have developed a strategic alliance and a unique experience in Colombia.

Regarding the Modern Languages Program, it was offered in 2013 with high quality accreditation. In the Modern Languages Program there are 21 professors and 240 students. It has three laboratories which work as a didactic help to professors and students. The

timetable goes from 7:00 a.m. to 6:00 p.m. The human and Social Sciences School hosts events in order to integrate all students in cultural and artistic activities according to the law 115 (issued in 1994).

Bachelor degree program in Modern Languages has the same EPP in both, Popayan city and Santander de Quilichao. In the light of the above, the EPP establishes that professors who are in their educational process learn about their own culture and that of others through the implementation of methodologies, pedagogies, cultural, social knowledge, relationships and interrelations with the educational contexts in several academic fields such as: languages pedagogy, humanities, linguistic, anthropology and philosophy among others (EPP, University of Cauca, 2011). Professors take into account requirements of the Modern Languages Program, but probably, they are not trained or specialized in the issue about attention to diversity.

Regarding ethnic diversity, the research was focused on indigenous students of the University of Cauca, Northern Headquarters. Currently, Indigenous Cabildo of the University of Cauca, Northern Headquarters leads and supports processes with students of their own ethnicity. Those processes are carried out along with the University, but it is important to highlight the lack of specialists in diversity inclusion matter. On the other hand, young people who belong to Cabildo, they prepare actions in order to prioritize their rights in different areas of the University, but inside classrooms.

The 11.2% of the Students' population who participated in the learning process is indigenous, they are studying to become professors in Modern Languages, but they are not

taking classes in spaces where they can actively participate as an Indigenous population, given that a number of professors of the University of Cauca probably do not recognize inclusion deeply. It seems the University has not developed strategic plans to know and to face the cultural Diversity, and to offer pleasant and enjoyable classes respecting the place of origin of each individual in the classroom.

Preliminary approach to previous studies

A national and international review of studies was conducted to support this study, whose main goal is to characterize the teaching practices regarding the inclusion of indigenous students belonging to second, sixth and eighth semester of the University of Cauca, Northern Headquarters.

International studies

1. Política de acción afirmativa, su repercusión en la Universidad Politécnica Salesiana (UPS). Caso: indígenas de Quilloac.

The current article is the result of an investigation carried out in 2016, which presents an inclusive practice of the Quilloac indigenous community, who are studying different programs in the Universidad Politécnica Salesiana in Cuenca Headquarters. This study was made to incorporate the public, politic, economic and social life of the indigenous population, which, has been excluded or only mentioned, and have not had access to the opportunities to become part of the society. (Jara y Massón, 2016, p. 140).

The methodology of this study included a workshop to raise awareness of the indigenous community and it also included a diagnosis to identify the problems affecting the indigenous population in the drop out issues. In order to achieve that inclusion, the government took the first step which consisted on the increase of the opportunities for indigenous and include them to the public, political, social and economic life, by means of a constitutional act. The second step was the strengthening of affirmative action policies

which will support the educative inclusion of excluded groups like indigenous of the Quilloac community in the Universidad Politécnica Salesiana.

The result of this research showed that “El Plan Nacional de Buen Vivir and la Ley Orgánica de Educación Superior” recognized indigenous groups which were excluded and support their social inclusion.

To sum up, the previous article is related to our research project, given that, it is about indigenous students’ inclusion. Furthermore, it has been established in the constitution of the Republic of Colombia during the year 2008 in the article 11, that all of us are equal and we have the same rights, duties and opportunities, no one could be discriminated by ethnic, gender or cultural identity. Besides, the steps to recognize those local and national populations are addressed. These aspects will be taken into account in further chapters of this study.

2. The educational practice of Indigenous teachers in Jalisco. An analysis from the meanings.

To know the teaching practices in order to include the indigenous population in Jalisco, Mexico; Vergara (2015) Begins defining teaching practices as “the set of educational actions which are conscious and deliberate conducted in a space. In those practices’ professors, students, parents, administrators and contents interact”. (p.14, 15)

This project of qualitative and descriptive approach is a case study of professors from Náhuatl culture. The information was collected by a deep interview, an open interview and

no-participant observation to elementary school professors. These instruments were designed to ask about the meanings of the teaching practice of indigenous professors who work in elementary school.

As a result, it was identified that the professors were not native from Náhuatl, for this reason the bilingualism process can be affected, taking into account that their teaching practices are traditionalist and they are based on the words repetition as a teaching technique.

The previous study helped with our research, due to it mentioned the teaching practice concept, which is a key concept in this degree project to identify the practices carried out by the Professors of the Foreign Language Department regarding the indigenous communities' inclusion. In the same way, they gave information about getting data through observation and interview.

National studies

1. Pedagogical practices for attention to diversity

At national level, carried out by Méndez, Rojas and Castro (2016), intended to describe teachers' pedagogical practices with regard to educational inclusion policies, in an educational institution in Neiva, at Elementary level.

To get this information, a qualitative approach was conducted and an ethnographic design using two techniques: non-participant observation and semi-structured interview

was used. The information was collected from teachers and students, allowing distinguishing pedagogical practices in relation to the attention to diversity.

This study concluded that, although the institution encourages the students' participation, there are still traditionalist practices such as: the way to evaluate students, discipline control, among others things, which impede the significant experiences of students. Therefore, those aspects are analyzed as emerging categories in this research.

To conclude, this study is relevant to the development of our project, since methodological aspects were taken into account, such as the instruments to get information and the ethnographic design.

2. MAKÚ JOGÚKI, educational order of the ÍNDIGENA KANKUAM people

At national level, a researcher project written by Jaime Enrique in 2008 was reviewed. This study was carried out in order to strengthen an own education that guaranteed the retention of the culture, custom and the ancestral language of the KANKUAMO indigenous people.

In this educational project, it was seen that the communities are required to assume a forced modernization, because of the globalized world that does not give priority to nature and for that reason to the communities that protect it, like its indigenous people. Therefore, the document establishes the importance of the customs to these communities in the educational context from pre-school to higher education. Regarding teaching practices, this

is based on teaching ideas and thoughts directed towards conservation of the Kankuamu people to universities that have indigenous students of this community.

The Ministry of Education includes indigenous, Afro descendents and displaced people in terms of admission to public universities, however it does not include learning practices that help them strengthen their traditions, such as: history, myths, legends that are presented in an indigenous context, in order to reach learning and teaching environment the development of this research.

3. Characterization of the inclusive teaching practices in the Universidad Pontificia Bolivariana, Marinilla headquarters.

In one of the researches a relevant problem in relation to the population with special educational needs at national level was found (SEN) a series of irregularities and inconsistencies were identified in the disciplinary regulations. In this study, a set of guidelines for an inclusive pedagogical proposal within the institution were chosen. Despite in the declaration of Salamanca a framework of action was created to “acoger a todos los niños, independientemente de sus condiciones físicas, intelectuales, sociales, emocionales lingüísticas u otras”⁴ (UNESCO, 1994, p.6). There is still a lack of rulebooks in the institution about how to apply inclusive teaching strategies to adapt each SEN (Guarín, 2017). To support this, the researchers identified the discourses professors have about the different SEN, and the inclusive practices.

⁴ Trad.: "embrace all children, regardless of their physical intellectual, social, linguistic or other emotional conditions"

The research objectives were focused in the characterization of inclusive teaching practices within institution to strengthen the formative process in SEN students. The methodology followed a qualitative approach with an ethnographic design. In addition, instruments such as grid technique and a script were used, which allowed an approach towards professors regarding their conceptions of inclusion with SEN.

The study showed that professors aim to have inclusive teaching practices, but there were a series of challenges since they work without the appropriate qualification. Therefore, researchers made a proposal to the Steering Committee about a training exercise in order to leave aside the fear regarding inclusion that professors showed before.

The aforementioned gives a basis to the present research project, since it is related to the problematization identified in the Modern Languages Program and the objectives of this research. In addition, methodological aspects were taken into account, such as the script used for the semi-structured interview in order to characterize the teaching practices.

- 4.** Characterization of teaching practices that promote the inclusion of children with hearing impairments in the Pedagogical School Semillas del Saber.

The objective of this research carried out by Niño, Trujillo and Peña (2014) was to characterize the teaching practices that promote the inclusion of children with hearing impairment of the Pre-kindergarten grade of Semillas del Saber Elementary School. To

achieve these objectives, a qualitative research was used, as well as a historical hermeneutical approach, and an ethnographic design, to explore the nature of social phenomena. This research was carried out in Semillas Del Saber School, Suba- Pereira, New Zealand neighborhood. The participants in this research were pre-kindergarten teachers.

Thus, professors recognize different inclusive teaching strategies for children with hearing impairment, which cover from visual support, vocalization, to peer support and optimal socialization through value education.

The previous research helped to guide the methodology of this degree project, which is focused on the characterization of the modern languages program teaching practices regarding the inclusion of indigenous students belonging to second, sixth and eighth semesters of the university of Cauca, northern headquarters, in 2018.

Conceptual framework

The following concepts were taken into account to deeply study the teaching practices regarding the inclusion of indigenous populations: inclusion, inclusive practices, diversity, teaching practices, teaching strategies, indigenous population and alterity, since these concepts theoretically support this study and the way they have been included in Colombia.

Inclusion

Inclusion is a broad concept which has different areas of application. In this research the concept was taken as educative inclusion in classroom. In the Colombian context there is a plurality of cultures and territories, MEN (2013), mentions that there are groups exposed to be excluded of the educative system because of their social, economic, politic, cultural, linguistic, physic and geographic circumstances. These particularities affect learning process.

Inclusive in higher education in Colombia is a result of a process started in the year 2007 when MEN and Center Research of Universidad Nacional de Colombia (CIA) developed a study to identify access conditions, remain and graduation of the diverse population in the educative subsystem. This process gave the next five groups which have had politic and historical reasons to access and remain in higher education system. They are ethnic groups as Afro-Colombians, indigenous populations, Raizales and Rrom or gypsy population; victim population, demobilized population and border population.

The Ministry of National Education in Colombia seeks an education for all where students have the same equality in opportunities, regardless of their physical, cultural and social conditions. Parra (2011) in his article inclusive education: a model of human diversity affirms that "inclusive education is to make effective for all, the right to education, contemplating equality in opportunities, the elimination of barriers for learning and participation in the social and physical context" (p.147).

From all the above, in the University of Cauca context, students of the Modern Languages Program must learn together with the professors help in order to improve the quality of education, taking into account that student population is diverse and the classrooms are exposed to interculturality where the different cultures and beliefs are respected, specifically the customs of the indigenous students, given that they are the population of this study.

This research has the main objective to categorize teaching practices regarding inclusion of indigenous students, in this aspect research will use the phrase barriers for learning and participation of the system. It should be noted that language has been changing to understand nowadays how educative inclusion works. The first step was to leave the term NEE Special Educational Needs because the study done with MEN and CIA showed that inclusion is not only people with any physical problem, it is about population groups. The second step allowed to examine ethnic groups which required a particular assistance taking into account the study result, in this stage, NEE was switched by NED Diverse Educational Needs, but this new term brought an issue due to, it implied to use the word "Needs" and it did not allow to be closed to the real conception of inclusion. If someone

pronounced “Needs, it reflected a pathologization of the diversity and the changes would not be of the system, but rather of the specific population. The concept is being worked in Colombia, the term NED is permanently removed. Barriers for learning and participation of the system is the new concept, these barriers cover social, economic, political, cultural, linguistic, physic and geographic situations which make impossible that students can access, remain or graduate of the higher education considering their particularities.

In this regard, it is worth to say that these concepts are linked to inclusion, they are necessary for indigenous students’ learning, taking into account that diversity makes them different and that difference contributes in teaching and meaningful learning, therefore, it is said that students have the right to be different and professors provide an equal education without access to discrimination.

It should be added that UNESCO is an organization that has the power to cover all aspects of education. Ainscow (2003), an expert in the inclusive education topic at UNESCO, defines it as:

An inexhaustible exploration process with the most appropriate ways to respond to diversity learning to live with the difference. As long as the difference is a positive factor for the individuals learning. Secondly, it refers to inclusion as a figure that identifies and eliminates barriers that limit learning in order to reduce problems in inclusive practices. In the same way, it involves concepts that promote equitable learning such as attendance, participation and performance of all students. (p.13)

In this way, inclusion is a process that elementary schools, high schools and higher education are working. This topic is being taken in Colombia and specifically in the University of Cauca because everybody is diverse. Inclusion is the accurately way to respond to diversity.

Inclusive practices

The concept of inclusive practices is quite relevant to accomplish the general objective of this study and to recognize what inclusive practices are. It is important to emphasize that inclusive practices go beyond a teaching practice or a strategy used by a teacher. Based on this, Ainscow (2004) states that: “Inclusive practices as involving attempts to overcome barriers to the participation and learning of students” (p.5). Likewise, the article published by Equality Challenge Unit (2013) defines inclusive practices as:

an approach to teaching that recognizes the diversity of students, enabling all students to access course content, fully participate in learning activities and demonstrate their knowledge and strengths at assessment. Inclusive practice values the diversity of the student body as a resource that enhances the learning experience. (p.1)

Thus, inclusive practices generate safe and welcoming environments where students become active participants in their learning process. Therefore, it is about innovating and encouraging the adoption of strategies that change a partial education to a more equitable and quality one. In order to generate confident and comfortable environments, it is necessary to develop an appropriate atmosphere in the classroom in which there is a positive relationship between the teacher and the students who are immersed in the class. In this context, the

teacher must design strategies, methods, and tools that include the diversity of the room, achieving a welcoming environment where all activities are carried out, fostering cooperation and collaboration.

In this line of thoughts, students, environment, and professors have the same importance in the teaching field. Nevertheless, professors have a role, it is to support their students and keep an environment where behavior is a positive factor in order to learn. Thereby, in the document Index for inclusion made by Ainscow & Booth (2002) they named some dimensions which are all necessary to the development of inclusion within a school. One of them is titled evolving inclusive practices, it refers to:

This dimension develops school practices which reflect the inclusive cultures and policies of the school. Lessons are made responsive to students' diversity. Students are encouraged to be actively involved in all aspects of their education, which draws on their knowledge and experience outside school (p.8).

Inclusive practices are related to professors who encourage the participation of all students depending on their lessons, besides, lessons help to understand the difference owing to, into classrooms there are people from different places and everybody has customs which make them unique. It is worth saying that students learn collaboratively, they need to learn from others and involve in their own learning, highlighting homework because it is part of learning. On the other hand, professors make assessments in order to contribute to the achievement of all students, in addition, they support the participation inside and

outside the classroom making students feel comfortable and confident, and both students and professors know the classroom discipline is based on mutual respect.

Another dimension is titled creating inclusive cultures.

It creates a secure, accepting, collaborating, stimulating community, in which everyone is valued as the foundation for the highest achievements of all. The principles and values, in inclusive school cultures, guide decisions about policies and moment to moment practice in classrooms, so that school development becomes a continuous process. (Ainscow & Booth, 2002, p.8).

According to the aforementioned in this dimension, one of the main roles are students, since they may build community inside the classroom where everyone can feel welcomed helping each other and treating others respectfully. Moreover, the classroom must have a partnership between teachers and all diverse communities where they work together in order to remove barriers when learning and participating.

These dimensions are taking into account the teaching practices inside the classrooms with the purpose of guiding students toward an inclusive classroom where everybody is equally valued and professors develop their lessons to respond to the students' diversity.

Diversity

Diversity is another key concept for the support of this research, emphasizing that each human being has its particular features, therefore it is common to find within the

classrooms students belonging to different ethnic groups, whose culture has been ingrained, for this reason, professors should include in their lessons plans the customs and elements that characterize each community, with the aim to integrate students, especially the indigenous population in the educational environment.

Additionally, it is essential to emphasize that professors play an important role in the act of teaching; therefore, their disposition must be essential for the development, training and the scope of success in the learning process of all students. For this reason, it is necessary to admit that diversity is inherent to every human being as stated by Garanto (1994), the diversity concept comprises multiple realities regarding the originality and idiosyncrasy of each person with their potentialities and shortcomings, and characteristic features that make them unique and unrepeatable. Therefore, every human being has a place within the concept of diversity, from the most intelligent and capable to the neediest, from those in rich socio-family environments to those who are in disadvantaged environments, from those who are part of ethnic majorities to those of ethnic minorities. Each person, each student has a diversity of educational needs that are given by multiple factors - sex, age, skill, motivation, interests, maturational moment, social origin, cognitive styles, work rhythm, socioeconomic level, and so on. All of this as a whole and conjugated in an original way makes the subject an unrepeatable being and therefore makes it responds in its own way.

In this way, attention to diversity is one of the greatest challenges in teaching, since it requires countless transformations in teaching, in its pedagogical practices and in the evaluation system.

In Colombian universities, students' rights are respected, since students can express their ideas freely. For this reason, in the document Universal Declaration of UNESCO on Cultural Diversity (2011), has ensured the equality of people from their diverse capacities, it is stipulated in the article 6 toward access for all to cultural diversity:

While ensuring the free flow of ideas through words and images, it is necessary to guarantee the freedom of expression for all cultures as well as their right to become known the freedom of expression, media pluralism, multilingualism, equal access to art and scientific and technological knowledge, including in digital form, and the possibility for all cultures to have access to the means of expression and dissemination are the guarantees of cultural diversity. (p.63)

Teaching practices

For the purpose of this study, the concept of teaching practices was developed. This kinds of practices relate to the occupation or tasks developed by a professor, who is given responsibility in the students' learning process. In this procedure, professors use different methods, tools and learning strategies with the purpose of getting results which are established in the educational project program (EPP). Castro, Peley and Morillo (2006), refer that teaching practices is an action that allows the teaching process to be innovative, analyzed and transformed. The teaching practice is connected to the classroom reality, because everything the teacher does relates to what is done in the school daily life. This assumption implies a knowledge production from the teaching practice approach as an

object of knowledge, for those who take part, that is why the practice may be defined a comprehension, creation and transformation process of an educational reality aspect.

According to the aforementioned, professors have the capacity to show a differentiating perspective to their students from their knowledge, including the innovative ideas developed in a team context; likewise, the continuous teacher task contributes to a constructive learning, which involves the teacher and student's population. On the other hand, professor's' goal should be to improve the learning and teaching processes, generating inclusive practices of any kind of personal and cultural characteristics; practices which carry out an equitable learning to students from different ethnics or villages.

The teaching practices have some particular characteristics which are relevant to define a teacher, however this research was focused on the inclusion that leads to the teacher to the recognition of the student diversity, this process plays an important role in the foreign language learning. Based on this, indigenous cultures are part of the inclusion process considering they have to be immersed in the institutions; in this sense, professors must develop appropriate teaching practices which involve diverse communities.

Regarding particular characteristics of the teaching practices, Gámez, Guevara & Peña (2017), mention that professors may know how to face a problem in the classroom through the disciplinary and didactic knowledge besides, professors may know the topic to be taught and the way students learn as well as, the reflexive and systematic method that leads professors to identify the problems which face, making decisions which imply a

solution to those problems and to take those solutions to the practice. Surely, professors may evaluate the teaching practice impact within the educational institution and the community, and lastly, the inclusion that leads to the teacher to the recognition of the student diversity within and outside the classroom.

It is necessary to emphasize that teaching practices are not the only pedagogical procedures for an equal education; the participation of the students is also required, since knowledge will not be successfully unless professors provide a specific help that allows the participation of students through a pedagogical practice.

Concerning the concept of equal education, it refers to the identification of learners' diversity and professors' practices to integrate their students using interesting topics in order to capture their attention. In this way, each student should receive what he/she needs taking into consideration differences and individual needs, giving them the possibility to learn the same topic in a different way. Based on this, professors plan activities which allow students to develop their language learning skills without losing the differential approach which seeks to provide an equal and real learning, having in mind that all human beings learn in different ways as well as to respect their diversity.

In addition, teaching practice is a social activity performed by a teacher, thus Achilli (1996) argues that: "the teaching practice could be characterized as the set of actions the teacher develops in certain historical-material conditions of existence, which acquires a particular significance for society and for him/herself " (p.4).

Teaching strategies

Regarding the similarities of this concept with the one of teaching practices, the concept of teaching strategies will be developed in the following paragraphs. In the educational context, the strategies have some goals and an action plan for the development and the achievement of the objectives. Barriga and Hernández (2002), state that: “Teaching strategies are those resources professors can use for supporting students” (p.400).

Consequently, strategies are understood as steps which professors must follow to lead their students in a simple and appropriate way, therefore professors face real situations which allow them to design appropriate practices based on the context.

It is relevant to mention the importance of teacher strategies in higher education, specifically at the University of Cauca given that professors use certain strategies to make lesson plans, in other words, professors identify the population and those resources to be used in classes, to carry out a successful development of the class.

Students and professors represent an important role since the students’ population learn in different ways, and certain activities are meaningful in their learning process. On the other hand, professors can modify and use tools in an accurate way, taking into account the learning styles that each student has, in order to promote meaningful learning.

At this stage it is relevant to mention the researchers’ interest in diverse population and the work done by professors to deal in needs in a proper way. In the university context,

indigenous communities have certain rights and benefits which are established in some documents of the Ministry of National Education, which ensure an education for all, contributing to the diversity in classrooms with strategies which cover culture's perspectives of those who access higher education.

On the other hand, the UNESCO seeks to keep cultures in freedom preserving elements as: customs, traditions, knowledge and ideas; on the basis of above, the UNESCO has developed plans and strategies to carry out a job through learning and love, adding active participation of students when they feel being taken into account. Barriga and Hernández (2002), refer: "To promote a truly flexible teaching that looks after students' diversity, the professors must promote learning with sense and functional value for students. Besides, the teacher must work on the problem of the teaching and learning regulation" (p.403).

It is also essential to highlight the role of the teacher in the use of the strategies, because the development of his/her work allows students to actively participate, besides of the motivation they can have through activities and significant strategies in the learning process.

Last, the strategies are the teacher's purpose insofar they play an important role in the student's interest to participate and learn. Professors have the ability to leave a mark in their students when they choose strategies that allow integrating and empowering the student community.

Indigenous populations

This research was focused on the indigenous populations of the Modern Languages Program, since they are one of the most visible ethnic groups in the University of Cauca, North Headquarters. However, defining the concept of indigenous population, and the people who belong to this community is currently one of the most complex and controversial topics among authors, international organizations and states, since they have not yet found a definition that will please everyone. Therefore, to give a definition as such, it should be noted that “the colonial origin of the current use of the term indigenous cannot be denied” (Stanvenhagen, 1995, p.114). Bearing in mind that, the indigenous populations were affected by the conquest and colonization time, it is necessary to know how the concept of indigenous and indigenous population has had different transformations since those times. According to Martínez Cobo (1986) an UN expert who conducted an important study in this regard, Defines indigenous peoples as:

Communities, peoples and indigenous nations which have a historical continuity within the invasion and pre-colonial societies that developed in their territories, these are considered dissimilar from other sectors of societies which occupy those territories or part of them. They are currently non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories and their ethnic identity as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and their legal systems. (p.7).

Thus, indigenous peoples still have their culture and identity rooted and they pass it on from generation to generation even though foreign cultures imposed their religions and customs. According to the foregoing Stanvenhagen (1995), states that: "The concept "indigenous" has a clear colonial origin, because "Those who are the descendants of peoples who occupied a given territory when it was invaded, conquered and colonized by a power or a foreign population are considered indigenous" (p. 88).

The person who belongs to an indigenous population and who is recognized and accepted by this population as one of its members, it is because of self-identification. In accordance with cultural identity, it makes part of self-identification, therefore the current research has the purpose to identify the teaching practices professors used to include indigenous students in their classes. Having said this, declaration on the Rights of Indigenous People (2014) defines indigenous peoples as:

Peoples in independent countries who are regarded as indigenous, given the fact that they descend from the populations which inhabited the country, or a geographical region where the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and whichever their legal status is, they retain some or all of their own social, economic, cultural and political institutions. (p.20)

To contextualize indigenous context, students of the Modern Languages Program in the University of Cauca, Santander de Quilichao belong to different Cabildos of the North of Cauca, where in the most of the cases they speak Nasa Yuwe as their mother language.

Bearing in mind, indigenous communities are identified as Nasa peoples which coexist with other people from different sectors, such as country people, Afro-Colombians and mestizos. Besides, they are characterized for being collective, organized, joined and with equal opportunities. Likewise, they establish their own economy with arts and farm products. It should be noted that in their lifestyles they always want to protect the nature or pachamama (Madre Tierra).

Alterity

To recognize inclusion is necessary to emphasize that in all the classrooms there is a diversity which must be respected because each human being has its particular features, and this is what makes each person unique. For this reason, in the last few years, inclusion has turned into an important topic because of one of the common higher education's achievement, especially at the University of Cauca where this research is carried out with the purpose of students have access to quality education and learn to respect themselves and the others.

Taking into account aforementioned, it is essential to highlight the importance of Alterity to understand the success of inclusive education accepting each other with all those differences. According to Levinas (1969), Alterity is a disposition to transcend one's vision of the world and see other human beings from different perspectives based on the knowledge and recognition of their intrinsic dignity. This disposition allows to understand others. In this sense, it resembles empathy defined as the ability to put oneself in the shoes

of the other. Thus, accepting differences create a respect, dialogue and collaboration environment.

In this way, Alterity plays an important role to have an inclusive education in the Modern Languages Program in the University of Cauca, since nowadays there are students who do not know to recognize those particularities. It means every human being is different. According to Todorov's (1987) quoted by Gil (2009,p.33), Alterity theory addresses this issue and proposes a method of dialogue that creates a common life, a life where we and the others come to a mutual understanding, attain a common knowledge and reevaluation, and stimulate an approach that respects each other's identities while building a mutual one but it is necessary to highlight that this dialogue would be an inclusive dialogue which will allow us to recognize the needs, identities, fears, and attitudes towards learning together.

To sum up, alterity supports this research owing to professors are guides who promote social coexistence based on respect for intrinsic value as well as respect for each person inside classroom. Likewise, students and professors are involved in this process toward inclusion through alterity.

Research analysis

The current research aimed to categorize the Modern Languages Program teaching practices regarding the inclusion of indigenous students, in order to characterize the most important ones and analyze them concerning the inclusion of indigenous students.

According to the institutional documents, inclusion is understood as the process which implies the identification and response to the variety of all students' beliefs through greater participation in learning, culture, and communities, reducing thereby the existing inequality.

In relation to the teaching practices, professors have different actions and strategies inside the classroom, they carried out inclusive practices which are understood as activities performed by a professor inside the classroom promoting equitable participation in all students (Booth and Ainscow, 2002). Having said that, the University of Cauca has a population of thirty indigenous students in the Modern Language program who are part of the diverse population, eleven of them are in the semesters which were observed, hence they should be involved in inclusive practices and thereby in inclusive education, considering that it is an extended and new perspective for a quality education which guarantees the access and participation for everybody.

During the data triangulation, researchers identified the following categories: **supportive participation in the classroom**, which was focused on the assistance of the professors to engage students to their classes, fostering meaningful learning and promoting

motivation while accompanying their students during the learning process. **Classroom atmosphere**, it was related to the social relationships into the classroom, and the extracurricular environment that engage the whole class. It is relevant to mention that professors take into account students experiences and knowledge outside the school life, promoting a healthy environment in the classroom where students and professors feel in an adequate place to study while they are learning from other people. **The last category is Cooperative learning**, which deals with teamwork during the class. It is based on groups which have discussions, take decisions, coexist in diversity and learn together. Also, group activities are promoted and professors and students work to get positive results.

Supportive participation in the classroom

According to the MEN, “participation refers to the importance to “have a voice and to be accepted for who you are” (p.30) in this case, indigenous students of the Modern Language Program were involved in classes sharing their own cultures such as beliefs, music, clothing, and customs. Besides, they gave their own points of view about a certain topic through the use of the foreign language, according to Levinas (1969), students see their classmates from different perspectives recognizing and understanding them in order to accept particular features that each student has, especially indigenous students who have lifestyles to teach and learn from others. Likewise, professors represented an important role, since they encouraged their students, they went with them in their educational process, and they used material which they considered appropriate to carry out their classes getting attention and participation of all students. Furthermore, professors assessed with playful learning pedagogical tools, motivating students’ achievement. In this category, professors

established a bond with students in order to support and involve them in their teaching practices. Pertinent to inclusion concept:

It can be conceived as a process that allows to carry out and answer to the diversity of the needs of all learners through greater participation in learning, the cultural and community activities and reduce the exclusion inside and outside of the educational system (UNESCO, 2008, p.8)

Regarding the use of materials, they were accessible to all students in order to improve reading, speaking, listening and writing skills. It was evidenced in a class where professors brought pictures with real situations like marriages, travels, environment, among others. Students worked in groups, received a photo and subsequently, they had to act according to the pictures and the professor helped them with unknown vocabulary (field notes, P3, August 29th, 2018). These kinds of materials gave students information to comprehend and work on it during classes. Also, researchers observed that most of the professors used handouts to support the main topic. On the other hand, researchers noticed in one of the groups that students participated in an English class worked with a short book called “The Time Machine” Written by H. G. Wells to read in class and at home, students had to read it by chapters and then, the professor asked questions about it and explained English topics, later, the professor gave students pieces of paper to write a summary from the book. (Field notes, P5, September 11th, 2018). According to this, professors employed materials which seemed to motivate students, achieving an inclusive classroom.

Concerning inclusive classroom, the Modern Languages Program has students that make part of the diverse population, for that reason, professors seemed to design their lesson plans with activities for everybody; although, professors are not aware of the indigenous populations they have in their classroom, as a professor said *“If I say who is who inside of each classroom, that will be difficult for me, but I consider them all as equal”* (P4, August 22nd, 2018). Added to the previous statement, several professors expressed similar ideas, they do not take into account what diversity is, but they created materials and made activities where all students could share together without matter each student context and regardless the village the students came from or the ethnic and gender they belonged to, since *“Inclusion should be considered as an endless search in more adequate ways to respond to diversity. It is about learning to live with difference and learn to learn from difference”* (Ainscow, 2003, p.12).

Additionally, professors used technological resources to support their students’ learning and the participation of each one. According to Laurillard (1993), education is currently looking for ways to adapt to new developments, we must not lose sight that these technologies were created for many purposes, but not to save education. For this reason, the design of learning environments should not be overshadowed by the promises of new technologies, but on the contrary, they must be adapted to the educational needs. Professors in the University of Cauca, Northern Headquarters had a tendency to use technological resources and Information and Communications Technology (ICT), to support active participation in the classroom, taking advantage of this new digital era which allowed to find new strategies to improve teaching. In this case, the students could develop critical thinking, autonomous learning and it allowed the professor to keep a role as a learning

facilitator and made the student an active learner through the ICT. Vence and MEN (2014), claim that:

Information and communication technologies (ICT) can contribute to universal access to education, equality in education, the exercise of quality teaching and learning, and the professional development of professors, as well as the management, more efficient management and administration of the education system. (p.4)

From the light of the above, in this research, most of the professors used technological resources and ICT with the whole classes as a useful tool. This helped to include everybody in each activity or homework and participate in this ICT. One of the most meaningful teaching practices about ICT was carried out in a platform called Kahoot, it was a game-based learning platform that professors used to make students participate in an active way through multiple-choice quizzes games, where professors asked questions and students answered them in their cellphones. The purpose of this activity was to get vocabulary, improve speaking skill and promote the inclusion of all students. (Field notes, p4, September, 26th, 2018). Additionally, the professor was free to use ICT, Movies and virtual platforms such as Edmodo, Moodle, Kahoot to make a general improvement during their classes.

On the other hand, it is necessary to highlight that the Modern Language Program, English and French count on professors who make excellent supportive participation, assisting to their students in order to develop their lifelong language learning processes.

Assistance is defined as “a pedagogical resource which professors provided support to their students. It is an attitude that includes motivation to strengthen the individual, social and formative development of all students in the midst of diversity” (Guarín, 2017, p.167).

Professors played a fundamental role in students’ academic and personal training. The previous statement could be noticed in the interview about a meaningful inclusion practice done with indigenous students, the professor replied that: *"last semester, I worked directly with a student to try to help him with the pronunciation because she had a strong indigenous accent."* (p5, August 31, 2018). Another question was: “when facing coexistence difficulties are there students from indigenous communities or other ethnic groups involved in the classroom?” The professor answered: *“Last semester, I had that experience with the same student what I was talking about because of her accent in some classes. I noticed that students laughed at her, due to the way she pronounced some words. So, I started working to stop it and it really worked. It never happened again during that semester. At least in my class, but she did not care, in fact, I think it was because of the amount of time they have already spent together in the semester. She got it normally. This seemed to me that it could hurt her susceptibilities and feelings. Even though, she did not show it. So, I talked to students because they were making fun of some words she pronounced and the way she pronounced them. I talked to all students about it”.* (p5, Agosto 31 de 2018)

The aforementioned quotation is connected with strategies and motivation that professors have when they worry about their students, in this case, the professors did not have to be a hearing therapist; they must only have the personal and pedagogical disposition to pay attention to the different language learners in class and to improve the

learning. In the previous case, to overcome this situation, first, the professor dialogued with the group about respect towards diversity and linguistic and cultural differences which make unique each person and identify them from other people, the alterity philosophy represents a will and understanding which promote dialogue and establish pacific relations, according to Todorov's (1987), the alterity proposes a method of dialogue recognizing the each other's identities, the moment when both parts (I and They) are willing to accept the inclusion values and diversity promoting mutual knowledge, also this dialogue must represent a connection and reconstruct each other's identity for the life they will lead together. Thus, the teacher guided students to a common life. Probably teacher did not know that this step allowed to get an inclusive classroom and inclusive education. In this way, the professor made use of an inclusive teaching practice due to students should not adapted to the teacher, but rather professor must adapt their classes based on differential pedagogy, MEN (2013) defines differential pedagogy as "to educate students focus on individual needs and differences such as social, economic, politics, cultural, linguistic, physic and geographic" (p.30).

In other matters, professors are capable to create an environment where students can feel that a foreign language is another way to express. Hence, professors help students to acquire the language, but it is an important professor and student make a team in order to promote participation inside the classroom and support students with phrases which have a great meaning. During the observation, a professor was asking about a political reading, subsequently, students gave their answers but they were neither comfortable nor confident to talk, thereby the professor support them with words to motivate students to speak and feel that they had done a good job; professors said phrases like: very good, good, excellent,

in that way students, give some extra effort in the class. (Field notes, p5, August 28th, 2018). Additionally, professors have extra responsibilities because during their teaching practices they reflect a model, it means, professors could inspire their students.

Nevertheless, regarding to supportive participation in the classroom, researchers analyzed this category concerning the inclusion of indigenous students. The document Programa de Poblaciones Diversas en el Marco del Plan de Acción (2016) by Vice-rectory Culture and wellbeing of University of Cauca, states that the program of diverse populations aims to guide actions and tools that allow the inclusion, equity and quality of educational services for these populations, since the recognition of these is fundamental for the acceptance of behaviors, ways to think, performances, artistic expressions and other manifestations of those groups that have particular characteristics, because of their culture, race, qualities, disability and other features that we see every day in the alma mater.

It is essential to know the pedagogical practices that professors carry out with their students in order to make them visible and give proposals that generate new techniques, tools, materials and assessment models in contexts of cultural diversity. This leads to a better quality of higher education since students interact in a friendly environment.

Programa de Poblaciones Diversas en el Marco Del Plan de Acción 2016, establishes some strategies for the acceptance and inclusion of diverse populations, welcoming the indigenous, Afro-Colombian and students with special needs. It is important to mention that the diverse populations' document does not show specific materials and tools that lead university professors to include indigenous students in their practices, it is rather of showing the ways in which the professor should prepare to create those materials and tools

to support the participation of the diverse student, in this case, the indigenous students. This document takes diverse communities in general and builds strategies such as training to include these communities.

It is relevant to analyze and recognize the importance of updating and training; promote, disseminate and guide those who participate in courses, workshops, diplomas and others that allow knowing teaching, learning and assessment strategies; possible to apply in class and in the institution looking for a benefit both professionally and personally. (p.10)

Most of the activities undertaken by the students, in general, are group activities where they have to make performances or give information they understand. In these activities, the indigenous students joined different groups disregarding their ethnicity in order to perform plays. Those teaching practices promoted the participation of all students, including the indigenous ones. Similarly, it is remarkable the purpose that the University of Cauca has been designed to involve these communities making them to have active participation within all the spaces in the institution such as the university Cabildo.

Participation implies being involved in any activity where students can give opinions and learn from a diversity of cultures. For this reason, it is important the strategies and methods that encourage participation in the indigenous students eliminating those barriers that limit that participation. Ainscow (2004) an expert from UNESCO includes participation in his explanation of inclusive practices. He states that: “inclusive practices as involving attempts to overcome barriers to the participation and learning of students, it

involves social learning processes within a given workplace that influence people's actions and, indeed, the thinking that informs these actions" (p.4). Therefore, participation is substantial for good inclusive practices in diverse communities that the University needs to get solutions to the needs of students, the school and the community.

Classroom atmosphere

This category was defined as an event which is not simple to see, and it happens in a certain timeline, it means, the classroom atmosphere depends on students and professors. It may take into account that professors are guides of significant aspects into the students' process, it should also be noted that materials have an influence inside the classroom atmosphere which might affect or benefit the teaching practice.

According to the above mentioned, MEN (2015), the classroom atmosphere includes students and professors' personal experiences during their school and professional life, as well as the system of rules and values that condition the interactions they have in classrooms. Consequently, classrooms are essential because in this place professors and students interact with each other.

Professors generate an accurate environment in the classroom which guarantees the beginning and continuity regarding the relationship with their students, professors are the ones who allow creating an atmosphere where students can be confident and can feel the freedom to express their opinion. However, there are professors for whom this task has been difficult to accomplish, because the classroom atmosphere is tense and uncomfortable,

since it avoids participation and students' initiative. During observations, researchers observed indigenous students asking, having fun, talking with classmates and following the professor indications. Hence, professors contributed with creative classes for all learners.

Based on the aforesaid, Laurillard (1993) mentions:

The creative professor's classes are characterized by a classroom atmosphere in which students feel confident to share their experiences and establish a reciprocal dialogue with professors. In this atmosphere is included all the behaviors, attitudes and feelings that are presented in the classroom daily life. (p.160)

Considering the previous quotation, inside each observed classroom, there were indigenous students learning a foreign language, supported by professors who gave them chances to generate ideas, improve writing, speaking, reading, listening skills, ask and answer critical questions about global, national and regional controversial topics. Professors taught for all students where everybody felt confident and could contribute to their own process. The foregoing was argued with an answer about inclusion, which defines inclusion as: *"...to give the opportunity to all students regardless the race or ethnicity; because we all have the right to education"* (P1, September 31st, 2018). In fact, inclusion gives the opportunity to all students to participate in a quality education where everybody is accepted as Ainscow (2001), stated in a document called the inclusive classroom. He affirmed that an inclusive classroom is the participation of all students, professors, and parents inside the institution and the elimination of barriers among students. According to Echeita and Sandoval (2002), inclusive education is to accept that each student has different aspects and

the professors' task is to achieve a balanced educational environment attending to diversity without generating inequality among all students. This diversity implies different interests, motivations, learning styles and behaviors in the classroom.

In order to have inclusive education, inclusive classrooms and creative professor who bear in mind all students, it is necessary to display a positive atmosphere in the classroom which implies coequal rules one another, it means, professors enabling their students to find in the classroom a judge-free atmosphere to share their opinion and be heard. To corroborate the aforementioned, in the interview performed by researchers, a professor said: *“As far as I know, and what I have done is to make sure that students do not feel different from others and to make sure there is harmony in the classroom”* (p5, August 31st, 2018). Harmony is to live together in a classroom where students can acquire knowledge and values from others.

A classroom atmosphere leads to learning and creates external spaces, it is not only inside classrooms, owing to it contributes to the students' integral human development. Professors should design a lesson plan in order to choose didactic materials. Planning is important because it allows professors to know the students' daily life context and social reality, besides, professors' address and share the aim of the lesson, likewise lesson plan helps to manage the time. For instance, it was observed in a French class where students had to make presentations using their creativity about famous people. The professor gave them a space to organize everything they had prepared. Each group had different materials to carry out their presentations, they used video beam, billboards, decorated cardboard boxes, speakers, markers, among others. When they finished the presentations they made

questions about what they explained to the rest of the students and the person who answered won a candy. (Field notes, p6, September 19th, 2018). It means, student's groups allowed interactions and brainstorming. Besides, it is important to take into account not just important people from United States or France, but also people from indigenous culture, since indigenous context has to be part of the class and they can talk about it inside the classroom with their classmates and professors. There are some unknown indigenous people for students and professors like Alvaro Ulcué Chocué who was the first catholic indigenous priest in Colombia. Since then, there is a benefit for indigenous students which is called "scholarship Alvaro Ulcué Chocué". In this way, it is seen how professors and students are not aware of this culture and it is suitable taking into account these topics about indigenous culture.

Professors suggested that students had to be creative in their performances, hence, students used technological resources like video beam, speakers and materials designed by themselves such as stage made from cardboard boxes. As a result of this activity, the classroom atmosphere was cheerful and there was respect because everybody was paying attention to the presentations.

Planning is important for a class to develop without losing the lesson aim, owing to it allows the activities choice and the kind of materials they will use during the class. Bearing in mind that it may have a coherence among objectives, contents and learning activities. Therefore, researchers could observe in an English class when a professor made use of a video titled: "Teen titans go" where students had to watch it with the characters talking on a scene and then, they worked in groups of five to act the voice of each character

with the video without sound. (Field notes, p5, August 28th, 2018). The activity encouraged students to be creative with different voices, and to make fun of it with the whole class. Also, they could practice the foreign language and make the classroom atmosphere agreeable for both professors and students.

On the other hand, classroom atmosphere as an inclusive teaching practice is one of the challenges of higher education in the University of Cauca, because it aims to address the plurality and diversity of the students in the classroom equally regardless of races, colors or gender; an education that includes an entire diverse community that collects the needs of this diversity, especially the indigenous communities to which this research is focused.

To understand the importance of diversity in the classroom, Kaplan (1998) quoted by the document titled Programa de Poblaciones Diversas en el Marco del plan de acción (2016, p.4), recognizes that we all are diverse people, because each culture is different and because the difference is one of the qualities that best characterizes human beings. This difference is understood as a paradigm of freedom and as an enriching element is what helps us to organize a perception of otherness allowing the construction of a non-hierarchical cultural diversity based on knowledge and recognition of the other.

According to the classroom atmosphere mentioned above, it is necessary to show and analyze the strategies proposed in the document of *Programa de Poblaciones Diversas en el Marco del Plan de Accion 2016*. In order to have a cozy classroom atmosphere, where indigenous students feel that they are important individuals for the enrichment and

acquisition of knowledge, the development of skills and values necessary to live, coexist, be productive and continue to learn more about life, regardless of the origin, social, economic or cultural situation within the academic spaces.

It is important to mention elements which provide a positive classroom atmosphere and the relevance of the practices that the professor employs in the class to achieve an inclusive classroom for all students, adding that students are a key element in the participation of all spaces and activities proposed by professors. It is essential that professors and students have a harmonious connection which leads to a respectful classroom among students. For this, the university has certain proposals for the improvement of the high quality; one of the objectives mentioned in the document Programa de Poblaciones Diversas en el Marco del plan de acción (2016) is: "To provide training to professors and administrators in a systematic and permanent manner, on relevant topics to the program of diverse communities" (p.10). According to these training, professors will project participation spaces with the ethnic groups, integrating the indigenous communities and their ancestral knowledge, customs, world views in order to reinforce and provide a well-rounded education for students. It is important to promote inclusion processes inside the curriculum of the Modern Languages Program and the practices that professors have in the classroom. In this way, it is relevant that professors interact with indigenous students, talk about their culture in the class and let them share by themselves all they know and what they usually do in that culture. It is pertinent that professors know the diversity they have inside the classroom.

Cooperative learning in the classroom

Diaz (2008), refers that cooperative learning is conceived as a process where two or more people have a conversation based on learning, through discussion, reflection and decision making. Professors act as psychological mediators, eliminating space-time barriers. Cooperative learning seeks not only that participants share information, but also work with the same documents, participate in projects of common interest, and facilitate the solution of problems and decision making. Likewise, it is important that there is alterity inside the classroom, since from it, the integration could be harmonious, respectful and the dialogue will be promoting to enrich everyone.

However, the change from an individualist framework to a cooperative one where students can learn together in an inclusive classroom is the key to involve all students regardless of their educational needs and origin. To delete an individualist framework is necessary to integrate students belonging to indigenous, Afro Colombians Rom and some other communities, and the whole class in an inclusive process. According to Echeita, Simón, Sandoval & López (2011), the inclusion process problem emphasizes in how to offer a pertinent education, adjusted to sociocultural and individual differences of students and at the same time, to do it within common and inclusive structures framework (system, school and classroom), which guarantees equality conditions and benefit the coexistence in diversity, a sense of belonging and social cohesion.

The foregoing, in English and French classes, professors liked to make groups in order to include, discuss and argue a particular topic worked in class. Hence, “Teams

composition must be heterogeneous in gender, ethnicity, interests, abilities, motivation, and performance” (Pujolàs, 2003, p.3). Those people work and learn together because all of them have different learning pace and each group has a particular feature.

To corroborate the aforesaid, during an observation period, a professor explained the concept of “cultural dimensions” In order to make an active class, the professor gave his students a paper with a written paragraph and a number, students with the same number came together and established a group. On the other hand, four students were chosen to be the “managers” who decided who was collective, individualist, etc. Moreover, the professor assessed the teamwork of the students to convince the managers, the strategies they used and their speech. (Field notes, P2, September 12th, 2018). In this case, the researchers analyzed through this activity the professor did an inclusive practice with all students because the professor asked students to make in groups and it was perceived that the indigenous students organized themselves in different groups. So, the researchers could observe groups with members from different ethnicities who might meet each other and taking advantage of members’ knowledge in order to build a creative activity and enhance teamwork as a cooperative learning method.

Likewise, the main objective of cooperative learning is ““teamwork among students as a resource, one more method, to address diversity within the classroom” (Pujolàs, 2003, p.2). Hence, all students work together in classes in order to reach common results, it means, if in a group someone learns, someone else can learn and then everybody will learn. In this situation, the teamwork tries to get beneficial results for themselves and for all the group members.

On the other hand, Fundación Mapfre (2011), mentions that cooperative learning is used as a tool, given the fact that it promotes coexistence, respect, harmony and difference acceptance among students. Those values are essential living in a diverse society because students learn from people with different beliefs, cultures, and abilities. Besides, cooperative learning is a powerful tool regarding integration, comprehension, and inclusion. It contributes to learning quality. In the Modern Language Program students must have abilities to improve listening, writing, reading and speaking skills to participate actively in cooperative learning in the classroom. Speaking skills could not be possible in an individualist framework because they need somebody to listen to their arguments, feelings and interpret their thoughts. In fact, hearing other people opinions, accept and make constructive criticism, to be empathic, respect different points of view without hurt susceptibilities is part of cooperative learning.

Likewise, a cooperative team is not only people working together, they learn from others and acquire knowledge, recognizing a team decision and not an individual decision. It is important an equal relation between them and a problem is solved with all members. Therefore, in the interview a professor gave an answer about inclusive practices emphasizing in the advantages of teamwork, *"The dialogue is important for students because sometimes they can debate, also one of the practices that I use the most is teamwork, I like for example the practices which are more dynamic and interactive activities"* (P2, September 12th, 2018). Professors know the results to work in groups,

giving that cooperative work allows indigenous students and the whole class to enhance learning with their support.

Another way to illustrate professors' support regarding cooperative learning is teamwork activities where both students and professors work to get positive results. It was evidenced in a class where students received a piece of paper to make groups and they attended the instructions from the professor, indigenous students worked in different groups. The professor went out with the students and explained to them what they had to do. At the end of the class, students had to show their activities, for it, it was required to do plays as a form of assessment, in turn, students could not use their cellphones, but the professor helped them with vocabulary and assisted each group to prepare their ideas. (Field notes, p3, August 29th, 2018). According to the above stated, professors designed these activities in order to level students in topics they are seeing, in such a way students get autonomy and look for better ways to improve their process in a foreign language. Also, it is important to take into account that teamwork plays an important role inside the classroom, due to it motivates students to work and make funnier the topic they are seeing.

Professors have an implicit objective to organize teamwork or leave their students free in order to choose people whom they want to work. Following this line of thought, professors share phrases in each group which will work as the group philosophy, hence Pujolás (2003), mentions sentences such as: all of us learn from others, here there is space to everybody, I have the right to learn according to my capacity, I have the right to be myself, nobody can talk to me in an unfair way because of my skin, weight, height, gender neither my physical aspect. These philosophical phrases encourage students to work

together regardless of several thoughts in the groups. Here, both students and professors play an important role, but professors have one of the main tasks, due to professors are mediators who are supporting their students and establish a positive atmosphere in the classroom where everybody feels comfortable. To illustrate this statement, in a French class teacher demanded their students to perform real situations about foreign people who live in France owing to in the last class they had seen stereotypes about French people and the way people adapt to live there. Professor listed their students from 1 to 3, subsequently, all of them did groups, it means, students with number 1 worked together, likewise numbers 2 and number 3. Then, the French professor said to them what will happen if they are accused to do something wrong in that country. They had to create 3 situations where their emotions are reflected been overseas far away from home. Students were empathic getting thoughts about life and how people feel when they are in places without their loved ones (Field notes, p.2, September 04, 2018). This activity allowed to see how students feel when they are in places that are not theirs without being protected by people close to them.

Furthermore, the University looks for ways to include diverse communities through cultural activities where students meet all the university population as it is mentioned in the Document Programa de Poblaciones Diversas en el Marco del Plan de Accion (2016), it establishes that diversity is understood from the university context, it comprehends the wealth of thinking in spaces where interact not only different cultures, but also the joining of varied ways of being and acting of each person from its own experience and context.

In classrooms is not established one method to enhance teamwork or how professors can support their students to improve cooperative learning. This inclusive practice is carried

out in classes, it allows students autonomy. Concerning to autonomy, it is important to highlight that Modern Language Program offers English and French monitory to students who want to apply, el Acuerdo No. 066 issued in 2008 mentions student activity is regulated in academic and administrative modality, it gives the chance to improve and work as a professor being students. This activity promotes an initiative where students need another person who can teach a certain topic.

Additionally, in observed semesters, researchers did not see indigenous students as monitors, but indigenous participation is not only working with different people, since they are participating in contexts outside of classrooms representing their cabildos and working in order to validate their rights.

On the other hand, *Programa de Poblaciones Diversas en el Marco del Plan de Accion 2016* professors should look for spaces where activities that involve indigenous communities in their art, language and worldview are carried out. Adding that, sharing experiences such as the weaving of handbags and language is important for the benefit in terms of cultural knowledge of other students who are not indigenous. Programa de Poblaciones Diversas en el Marco del Plan de Acción (2016), states that:

To guide actions and tools that allow the inclusion, equity and quality of the educational service for these populations, since the recognition of these is fundamental for the acceptance of behaviors, ways of thinking, actions, artistic expressions and other manifestations of those groups that have particular

characteristics, because of their culture, race, qualities, disability and other peculiarities that we see every day in the alma mater. (p.4)

To sum up, cooperative learning is reflected as an inclusive practice in classrooms, and it works as a recognizing of communities in extracurricular contexts, it means in contexts which students are integrated and make different activities that are outside the classroom, such as conversation club, music groups and so on. In this case, in the Modern Languages Program, those activities are in another language like English and French.

Conclusions

“The main characters will be professors, hence we have to support, encourage and sometimes even challenge them”

Mel Ainscow, 2011

The Ministry of National Education, in order to encourage HEIS (High Education Institutions) to define actions and strategies for differential recognition, mentions and proposes some inclusive methodologies in this kind of population, which makes it necessary to identify conceptions and describe teaching practices for the recognition of high quality of the University of Cauca in the Modern Language Program.

According the MEN, the university ought to have inclusive professors who are not limited to teach and share knowledge, but they are a role model in order to inspire and encourage students to live their potential and see the best in themselves. Thus, inclusive professors are those who have the capacity to develop the pedagogic process taking into account the students' diversity, concerning the equity and respect for the interculturality.

The University of Cauca Northern Headquarters is a public institution located in Santander de Quilichao, 240 students in the Modern Language Program were enrolled for the academic year of 2018 2nd term. Students are from different regions of the North of Cauca. According to the aforementioned, researchers sought to identify inclusive teaching practices in ethnic diversity specifically in indigenous students from second, sixth and eighth semesters in 2018-II, it is worth noting that 30 indigenous students were registered,

therefore the study was carried out in those semesters. Thus, teaching practices were characterized from conceptions about inclusive education that the professors had, also observations to describe teaching practices regarding inclusion of indigenous students, as well as the analysis based on the document made by Vice-Rector Culture and wellbeing of University of Cauca, it is titled *Programa de Poblaciones Diversas en el Marco del Plan de Acción 2016*.

It is indeed true that professors did not know theoretical conception about inclusion, neither they are training in this topic to face situations where indigenous students are involved and other diverse communities, but researchers could perceive inclusive practices into classroom through observations and the interview done where three categories emerged. They were: **support for participation**, this category result from the importance that professors give students in their classrooms and how they worked for equitable participation no matter ethnicity or culture; to that degree, different methods, strategies were found in the observations non-participants which are a point in favor of professors in the program. On the other hand, the importance of a suitable place where students can feel welcomed by all, therefore the **Climate in the classroom** is produced as a relation between professors and students; In addition, students can feel free to express their opinions and thoughts. The last category of this research was **cooperative learning**, in which it was found that professors use strategies such as group work or collective learning that enriches knowledge.

Although, professors did not have an inclusion training, they promoted inclusive practices not only for the indigenous students, but for all students belonging to semesters where the research was made.

Recommendations

After carrying out the degree project based on inclusive practices of six professors of the modern language program regarding indigenous population, researchers found that the university does not have inclusion policies regarding indigenous students. Therefore, it is important to highlight some aspects which the University of Cauca should take into account to contribute in a positive way for those who want to develop a degree project about ethnic group's inclusion.

- University of Cauca should create a document with inclusion policies in the Modern Languages Program.
- The University of Cauca Northern Headquarters should apply the benefits such as discount in tuition for being part of Cabildo and special cases to indigenous, Afro-Colombians, ROM, among others.
- Professors should seek strategies where the participation is promoted in the extracurricular spaces of the University of Cauca Northern Headquarters; such as cinema forums, forums discussions and gatherings.
- The University of Cauca Northern Headquarters should reflect about inclusive practices in the Modern Languages Program curriculum, where professors could be aware of diversity inside the classroom and the cultural context of each student.
- The University of Cauca Northern Headquarters should provide training to students systematically and permanently on topics relevant to the diverse Communities program.

- The University of Cauca, Santander de Quilichao should train professors in inclusion and educational policies as a way to provide conceptual and practical tools for attention to the diversity of students in order to achieve quality education.
- The University of Cauca should be concerned to disseminate and show the diversity that exists in the institution by welcoming these minority communities, such as the indigenous students in the Northern Headquarters.
- Professors should design strategies to develop in every class; in order to integrate indigenous students and work with a cultural topic they can share to the rest of the class.
- The University of Cauca Northern Headquarters must keep working in inclusion process to get a quality education.

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Appendices

Appendix 1. Survey

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Activar WinDir
Ver a Configuración

*Survey used to collect the number of students' information belonging to indigenous communities

Appendix 2. Informed Consent

**UNIVERSIDAD DEL CAUCA
CONSENTIMIENTO INFORMADO PARA INVESTIGACION
GRUPO ENFASIS II 2018-2**

Yo: _____ identificado (a) con C.C
Nº _____ autorizo a: _____,
estudiantes de noveno semestre del Programa de Licenciatura en Lenguas Modernas Inglés-
Francés, de la institución arriba mencionada; para llevar a cabo una entrevista y
observación a mi aula de clase, con el fin de afianzar en la conceptualización sobre
inclusión educativa y prácticas docentes.

He comprendido que la información suministrada en la entrevista y recolectada en las
observaciones en el aula, serán utilizadas únicamente para fines académicos e
investigativos, y que mi participación en este ejercicio no afectará mi buen nombre ni mi
labor como docente y empleado en esta institución.

Soy consciente de que la información será grabada en audio o video para fines de
legitimación de los conceptos dados.

Para constancia se firma a los _____ días del mes de _____ de 2018

FIRMA:

NOMBRE COMPLETO:

C.C:

*Informed consent format adapted from Guarín (2017).

Appendix 3. Field notes

NON-PARTICIPATING OBSERVATION FIELD NOTES	
INSTITUTION: Universidad del Cauca, Sede Norte	
DATE:	PLACE:
EVENT:	SEMESTRE:
TEACHER :	
Objective description of the action	
Researchers' objective interpretation	
Researcher names:	

*Field notes adapted from Guarín (2017)

Appendix 4. Grid

	A	B	C	D	E
1			DOCUMENT ANALYSIS GRID		
2					
3			Inclusion quotes related to indigenous communities	KEYWORDS	COMMENTS
4	Programa de poblaciones diversas en el marco del plan de acción 2016	REVIEW			(If there is any comment)
5	Political guidelines for inclusive higher education (2013)				
6	Education project Program (EPP)				
7					
8					
9					
10					
11					

*Grid adapted from Guarín (2017).