

EFL Short Stories Primer based on indigenous cultures' worldview: Pasto and Coconuco

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## Introduction

Manejar el territorio implica tener acceso al control de las fuerzas que lo trascienden... La dinámica del mito, las acciones referidas a los ancestros se van aplicando con el andar del tiempo a los héroes culturales más antiguos, o bien estos antepasados devienen en nuevos héroes culturales míticos, dependiendo la magnificación de su importancia de la significación que lleguen a tener para la comunidad indígena las acciones a ellos atribuidas.

(Duch, 2000, p.88)

Indigenous wisdom constitutes an important resource for learners to connect different types of knowledge in a contextually relevant environment. In EFL settings, there has been a tendency to assign a privileged space to English-speaking cultural communities, subordinating aboriginal peoples who are also part of our closest diversity as also discussed by Aldana (2014), Quintero and Guerrero (2016). Thus, this research study, classified as a creation and interpretation graduation choice, aimed at responding to this problematic situation presented in didactic materials for EFL. This indigenous groups' exclusion in popular resources to teach English in Colombia was indeed identified.

Particularly, the purpose of work dealt with developing a short stories primer in which a series of tales and didactic sequences for students to approach Pasto and Coconuco worldviews is presented as a means for learners to come across aspects from these indigenous communities and making such communities visible through the use of L2, boosting the acculturation process in the EFL classroom. This material was designed, applied and evaluated for fulfilling the development completely (Tomlinson, 2011). For writing the four short stories based on Pasto and Coconuco groups' worldviews, the Agustín Codazzi Institute and Luis Ángel Arango library were consulted to explore and understand such communities. Afterwards, the four short tales came to light. The whole process will be thoroughly described in the present report.

Firstly, A description of the research problem is carried out to make apparent what led it to decide on this proposal, followed by the purpose. Secondly, theoretical, philosophical and epistemological foundations behind this material are explained in depth. Thirdly, the methodology followed for both the material development and the research design is described. Fourthly, a discussion about data analysis followed by findings takes place. Finally, the last part of the upcoming report involves the pedagogical implications and conclusions.

This research document reflects upon the task of teachers about supporting indigenous communities' voices in the EFL class. These groups also support Colombian diversity and they are usually excluded in these scenarios. The materials development field constitutes one possibility to do so. Future teachers need to empower themselves to create and contribute to the literature with concrete resources. It is profoundly expected to inspire colleagues to empower and connect to these communities and communicate their wisdom to EFL learners for them to know through English as a vehicle for intercultural awareness.

### **Justification**

Throughout the present section, the reasons underlying the development of this didactic material are presented. Firstly, the relevance of this project is explained by accounting for the role of English in current society and its impact on social cultural dimension. Indeed, the contextual conditions where English has been placed in Colombia through Language policies such as the “Estándares básicos de competencias en lenguas extranjeras”, the “Aulas de inmersión” project and even ruled textbooks to be employed in all public schools are thoroughly discussed. After analyzing a textbook, this section is complemented with a justification level dealing with this exploration results. In other words, this chapter finishes with those reasons to conduct the research, identified from the problematic situation motivating the development of material throughout this study.

It is commonly accepted that English proficiency has become a necessity in modern society. “A working knowledge of English has become a requirement in a number of different domains, occupations and professions due to the major advances in communication and globalization” (Hingne, 2013, p.319). Thus, it is regarded as a tool which Colombia is thought to improve the national economy with (Torres, 2010). Even though English teaching seems to be one of the factors considered in a strong educational system according to the National Ministry of Education (2006, p. 3), what comes to interaction of both foreign and local inner concepts and perspectives while forming meaning through foreign language usage, could be observed in a more detailed way.

Education ought not to be considered just as an economical strategy, but rather a sociocultural institution whose influence is of paramount importance in society. Inside education, English has been established in a powerful position, since the theological advances,

economy, political, science, commerce and consumer culture are being developed and communicated through this language (Crystal, 2003; American Psychological Association, 2010). This relevance could resemble that of some cultural aspects in Colombia, privileging assimilation processes instead of acculturation ones from the perspective of the Instituto Cervantes. Specifically, it is referring to the phenomenon around acknowledging target cultural aspects only while subtracting cultural diversity and practices in the own country and, in this case, reflecting it in didactic materials for EFL (Diccionario de términos clave de ELE). On the contrary, what is intended through this material development has to do with learning how to perform in the target culture, maintaining their own identities, this in terms of the Instituto Cervantes (Diccionario de términos clave de ELE).

However, taking into account that English teaching has become significant to public schools in Colombia, The government decided to support the English teaching through public policies such as the National Bilingual Program (Programa Nacional de Bilingüismo), now labeled as the Foreign Languages Competencies Development project (Proyecto de estándares básicos de competencias en lenguas extranjeras). This one in turn was launched in 2004 with the objective of preparing Colombian youth in order to improve the country's economy (MEN, 2015). Some other policy strategies were devised to promote English learning in Colombian institutions. For instance, the immersion classrooms strategy has supported the inclusion of native English speakers as teachers expected to assist public school students in the process of developing their English competence. It provides the strengthening of English learning as a foreign language in the schools, bolstering the contact that students have with foreign cultures.

Also, didactic materials have played an important role in language education and Colombian contexts have not been an exception. A popular textbook which has been used in


Colombian public schools is the *Teenagers new generation* series as one of the most important materials for ELT in Colombia. After critical discourse analysis strategies applied to this material, it was noticed that a focus on readings and topics related to the most known aspects of the foreign culture was evident, i.e. “Big C2”, crossed with similar kinds of aspects from the “Big C1”. Along these lines, children in public schools are expected to learn EFL by assimilating to the foreign cultures where this language is spoken as L1. As a visual sample, it is apparent in a text from the *Teenagers, new generation* book for 11<sup>th</sup> graders where the emphasis on the C2 is clearly seen (figure 1). Particularly, the unit 1-lesson 3 presents some novel prizes around the world throughout history. In the same section, there are characters as Albert Einstein, Pablo Neruda, Marie Curie and the Colombian writer Gabriel Garcia Márquez. This popular figure is only mentioned in one example and still, he is part of the big C1 related to students' L1 (Kramersch, 2012).

**Figure 1.**Unit 1, Lesson 3: Getting more knowledge

Lesson 3  
*Reading and Writing*

**A**t first glance, it seems **odd** that the inventor of a powerful explosive would **endow** a group of awards that includes a peace prize. But Nobel was an industrialist with a conscience. He is credited with creating a controllable combustible that made **blasting** rock and the construction of canals and tunnels a relatively safe process. Nobel also contributed to the inventions of synthetic rubber, artificial silk and synthetic leather. He held more than 350 patents. His interests were not limited to science. In fact, he was a lover of English literature and poetry and wrote several novels and poems. At his death, he left a library of more than 1,500 books from fiction to philosophy.

**Family Members Contest Last Wishes**  
Family members were shocked when they learned that Nobel had dictated that his fortune was going to be used to establish the Nobel Prizes. They contested his will, but his final wishes were carried out and the first awards were distributed in 1901, on the fifth anniversary of his death. The prize in economics, however, was established in 1968 by Riksbank, the Swedish bank, in honor of its 300th anniversary. Stockholm's Royal Swedish Academy of Sciences administers the award in physics and chemistry, the Royal Caroline Medical Institute awards the prize in physiology or medicine, and the Swedish Academy oversees the prize in literature. The Norwegian Storting, or parliament, awards the peace prize.



**4. According to the reading, answer these questions.**

- What is a Nobel Prize award?
- Who was Alfred Nobel?
- What did Nobel do to be recognized as an inventor?
- How did his family react in relation to his final life?

Taken from: Teenagers New Generation series (11<sup>th</sup> grade)

Unit 3 introduces as well musical styles as a topic through a text about four different kinds of music representative in the C2 with known and mainly, icon artists from the foreign culture (Figure 2.1 and 2.2). In this image, the artists from the C1 are absent. In fact, the conspicuousness of a lack of attention and inclusion of popular sounds from C1 can be seen.

Figure 2.1 Unit 4, lesson 3: Kinds of music.

Lesson 3  
Reading and Writing

## Kinds of Music

1. Listen and write the order in which you hear the music.  
Reggae \_\_\_\_\_ Jazz \_\_\_\_\_ Country \_\_\_\_\_ Rock \_\_\_\_\_

**Vocabulary Strategies**  
When reading a text, try to identify the main ideas and the details that support them.

2. Read about some styles of music.

### R e g g a e

Reggae (was) started in Jamaica as a mix of traditional island calypso with rock and soul. The music is played at moderate tempo and the offbeat is accented. Bob Marley and his band, The Wailers, brought reggae to the outside world.

Reggae is not only a music, but a philosophy of a relaxed style of life. Reggae songs tell us not to worry, but to take life easily. Reggae fashion is comfortable clothes in bright African colors. Hair is often worn in dreadlocks.

Reggae uses the guitar and various percussion instruments. One special instrument is the rumba box. This is a box with springs mounted on it. When the springs are plucked they vibrate the box.

Nowadays, Reggae has become very popular all around the world.





### C o u n t r y

Country music originated in the south of the United States. It's associated with cowboys and pickup trucks. Country songs often tell a story, or talk about heartbreaks and difficulties of life. They usually have a slow tempo, and are sung with a twang. Nashville, Tennessee, is the country music capital of the world.

Country music singers are identifiable by their cowboy hats, boots and shirts.

The most important instrument in country music is the guitar, though many other instruments are used as well. A harmonica, or a fiddle, or a piano could all be in a country band.

This music narrates real experiences and that's why cowboys like it.



### R o c k

Rock music has gone through many changes since its early days with Elvis Presley and the Beatles. Today there are many kinds of rock music; hard, soft, heavy metal, alternative. What they all have in common is the strong rock beat. The songs may be played in anything from a slow to a fast tempo, and talk about a variety of themes. Rock fashions vary with the style of rock. Punk rockers wear ripped jeans and safety pins through their noses. Alternative rockers wear flannel shirts and tennis shoes. Most rock bands today use both electric and bass guitars, a battery of drums and a keyboard. Some bands might add brass instruments or woodwinds. Synthesizers also play an essential role in rock music. These are electronic instruments that create sounds to be added to the music.


It seems that this music will last a very long time due to its energy and rhythm. Most people like it a lot.



Taken from: Teenagers New Generation series (11<sup>th</sup> grade)

Figure 2.2 Unit 4, lesson 3: Kinds of music.





Lesson 3  
*Reading and Writing*

**J a z z**

Jazz music springs from ragtime and blues music. It started in the clubs of New Orleans in the southern United States. Jazz has a much freer form than most music. Musicians begin with a basic melody, but then they are free to create the music they want. The rhythm is syncopated and the pitch and timbre are often distorted. This creates a haunting mood.

Jazz musicians play many instruments. The piano is very popular as are the wood winds. The saxophone and the clarinet fit the jazz style very well. Louis Armstrong, who was one of the most important jazz musicians, played the trumpet.

**3. Based on the reading, fill in the chart to summarize the main ideas.**

Style of music	Origin	Characteristics	Outstanding instruments
Reggae	_____	_____	_____
Country	_____	_____	_____
Rock	_____	_____	_____
Jazz	_____	_____	_____

Taken from: Teenagers New Generation series (11<sup>th</sup> grade)

In spite of the fact that these programs and tools may be advantageous, there is a forgotten cultural issue and learning resource. Meanwhile some prominent features as icons of the Colombian culture “Big C1” are fairly presented in those materials due to the high importance attributed to native speakers’ command and C1 as also discussed by Aldana (2014), the boost of cultural components of daily life, values, beliefs and behaviors from the native country (little c1) is limited (Brooks 1968; Kramsch, 2012).

In light of the previous problematic situation , the primer proposed in this study will complement the current use of textbooks providing EFL learners the opportunity to encounter the foreign culture in their classroom owing to the beginning of an acculturation process. In this case, members from the foreign culture are not ideal and unique L2 teachers, but Colombian and

didactic materials as textbooks afford the students with the chance to interact and learn about other cultures (Berry, 2005).

As relevant the knowledge of foreign cultures is in the target languages learning process, the use of the first culture in the second language class might also be significant. One may think how it is possible to become a speaker and writer of English, but at the same time not losing what makes students quintessential speakers of Spanish and even more, members of c1 and C1 communities too (Kramersch, 2001; 2012). While students are learning a new language and culture, they could learn how to connect their own culture to the target language and its cultural ties, too. Given that English has become an international language, it may produce a cultural dominance between languages along with their cultural ties (Phillipson, 1991).

Accordingly, it is necessary to give a space to cultural aspects where the student can be absorbing a new culture but bringing at the same time some Colombian minorities' cultural traits to the world of language learning. Thereby, one part of the "little c" may correspond to the ethnic groups which are located in Colombian territory. These groups are briefly mentioned in school subjects such as Social sciences and History, but they are a fundamental part of the Colombian society where people come from a cultural mix of diverse ethnic groups, including indigenous, Europeans and Africans, as the Departamento Administrativo Nacional de Estadística (DANE) reported in 2007.

That is a further reason why this study deserves attention in the field. It is aimed at creating a set of materials by which English teachers might help students' learning process from some cultural resources in Colombian minorities such as the Coconuco and Pasto. Their everyday practices, perspectives and their overall worldview can become a sample of the "little c1" (Kramersch, 2012). This is because neither EFL public policies nor materials have involved

them as a reference of EFL teaching. On the contrary, English native speakers' ways of behaving, eating, talking, dwelling their customs, their perspectives and values" (Kramersch, 2012, p. 66) have been the core. Aldana (2014) and Quintero and Guerrero (2016) also argue that the influence of language and cultural imperialism goes from Colombian policies to didactic materials in English education. Teachers thus need to encourage the Colombian identities acknowledging the invisibilized minorities through these *small cultures* represented by indigenous groups' ways of living and worldview. Although this becomes a challenge for English teachers in a linguistically imperial world (Phillipson, 1991), it is attempted to achieve so by the concrete material proposed in this project.

After exploring the most recognized publishers in Bogotá through the application of critical discourse analysis strategies to materials as the Teenagers New generation series mentioned above, it was concluded that the need for English teaching materials based on "little c1" topics related to Colombian minorities was conspicuous. In light of the situation depicted, it was decided to create a short stories primer based on the worldview of two ethnic groups from Colombia: Pasto and Coconuco. Short stories can motivate students in the EFL learning process and simultaneously, they can potentially provide them encouraging and contextualized topics related to these ethnic groups' history (Gómez, 2012).

### **Objectives and purpose**

Once analyzing the textbook: *Teenagers new generation* employed at a public school for 11<sup>th</sup> grade, a need for material in EFL teaching/learning emerged. It could be identified that textbooks used in secondary school might refer to culture as the most common and popular symbols that represent the context where the target language is used. However, this material lacks a deeper look at the everyday social and cultural context where the target language is being

taught. As Cardona, Rico and Sarmiento (2015) point out, students' cultural awareness could be enriched by means of creating specifically designed material. Hence, the interest of creating a short stories primer based on two Colombian ethnic groups' worldview rooted. In doing so, students' understanding of cultures from their country could be included and fostered as well as their English language literacy, given that this primer will complement the material already utilized in Colombian school settings.

It is also proposed that students approach two Colombian aboriginal groups' worldview, namely Los Pasto and Coconuco in order to enhance not only their language proficiency, but also their cultural awareness and their cultural identity by means of language. West regarded *identity* as the way individuals wish for affiliation and recognition in a social relation (as cited in Bedoya, Gordillo, Romero and Stiglich, 2015) and language as the means that conveys such identity (Spolsky, as cited in Bedoya et al., 2015). Thus, by acquiring knowledge of two indigenous communities, students may reflect on their cultural inheritance (small cultures) and employ it as a tool for the acquisition of the foreign language.

As expressed in Estándares Básicos de Competencias en Lenguas Extranjeras: Inglés (MEN, 2006), one aim of Colombian education is to boost students for the critical comprehension of Colombian culture as well as ethnic and cultural multiplicity to strengthen their identity. Considering the analysis carried out on some textbooks in Colombian schools, culture is regarded as a static matter where interactions among people from other cultures are seen in a celebratory and utopian perspective. Thus, the opportunity for learners to reflect upon those aspects through analytical standpoints (Gomez, 2015) and skills becomes constrained. This primer will hence allow teachers and students to accomplish this objective by supplementing the current textbooks addressed in the language classroom.

In the same way, this primer is involving two particular Colombian ethnic communities (Pasto and Coconuco) whose visibility in classrooms is scarcely apparent. By addressing these communities, language teaching and language teaching materials will not exclusively be deliberated, but also on how language conveys different traits and how those traits can be utilized for constructing and exploring cultural identity in both language teachers and learners, leading to an integral process.

In a nutshell, this project attempts to create a supplementary material in order to promote in EFL students the sense of belongingness through cultural awareness towards small *cs*. This is to say this material will probably give students the possibility to reflect upon their culture, a foreign culture rooted in a L2 and two ethnical cultures from Colombia, using language as a means to communicate multi-contextual and intercultural meanings.

### **Theoretical Framework**

This section discusses the theoretical foundations behind the material developed. As suggested by Tomlinson (2011), materials development implies contextual and pedagogical realization which corresponds to the search for and combination of informed choices around how the language learning and teaching plus other relevant concepts that support the didactic material construction. In this report, material theoretical grounds were organized into two big groups namely, philosophical and theoretical constructs and epistemological concepts.

Before following up with these constructs, it's necessary to clarify the area and domain from which it is understood and thus define them. Firstly, the area informing this study is Critical Applied Linguistics (CAL). According to Berkele and Durga (2016, p. 23), this field and area of action deals with "the critical study of the aspects of applied linguistics". In this case, it is problematized the givens in relation to culture in language teaching within didactic materials to critically reflect upon derived social problems such as ethnic minorities' invisibility (Berkele and Durga, 2016). Additionally, this project unfolds in the materials development domain from the CAL stance to tackle our issue of interest beyond the instrumentality of educational research.

### **Philosophical and Theoretical Constructs**

#### ***Culture-Language Connection in EFL Education***

Culture could be analyzed from different perspectives depending on the discipline from which it is addressed. Therefore, language can be engaged in the way it reflects cultural standpoints in EFL classrooms. Adaskou, Britten & Fahsi (1990) define culture in four dimensions. The first dimension is the aesthetic sense which includes literature, music, cinema and media. The second one is labeled as sociological and refers to family life, interpersonal relations, and customs. The semantic one encloses the conditions perceptions and thought processes. And finally, the pragmatic sense encompasses social and paralinguistic skills, language code and background knowledge. In contrast, Duranti (1997) argues how the concept of culture could have different definitions depending on the notion each person has about the interpretation of art, music, literature and food. Meanwhile, Adaskou, Britten & Fahsi (1990) give us four groups of culture with specific characteristics for each one, Duranti (1997) is open to broader stances, and culture is more personal depending on the experiences of each person and how one can interpret a social product.

Samovar, Porter and Stefani (1998) seem to expand the notion of Duranti about culture by including experiences, values, knowledge, beliefs, meanings, actions, attitudes, roles, spatial relations, concepts of the universe, religions and notions of time acquiring by a group of people in the course of generations. Consequently, the concept around culture appears to encompass two categories as proposed by Kramsch (2012). This author expresses the “Big culture” (big C) has to do with the academic and classic world formed by great literary text, writers, music, art, and big issues from the historical background of a country. Additionally, she defines the *little culture* or the small c as comprising values, beliefs, behavior and some features of daily life in a community. In contrast, the little c encompasses customs, values, behaviors, beliefs in a community. Besides, Mitchell and Myles (2004) argue that “language and culture are not separated, but are acquired together, with each providing support for the development of the other” (p. 235).

When addressing the concept of small c previously outlined, these practices take place amongst peoples in a spatial dimension. It sets the physical setting where customs, behaviors, and beliefs values are reified. The approach of territory embodies a more adaptable idea of it as the social space which begets the actions of social actors (Llanos-Hernández, 2010). Thus, a given product from this spatial context could lead to some social habits that might create a set of shared assumptions and ideas to adjust their practices and values (Yela Dávalos, 2020). Therefore, these particular attitudes are influenced by the physical environment that establishes everyday life traits in a community.

Based on these ideas, the Big C1 seems to involve the most relevant symbols of any community such as Colombia, e.g. famous public figures (Shakira, Gabriel Garcia Marquez...), products (coffee, banana, or petrol) and mining industry. At the same time, the small c1 is

regarded as the worldview, customs and beliefs translated into everyday practices from some ethnic groups and communities which come about in the Colombian Territory.

### *From Foreign Culture Knowledge to Autochthonous Culture Awareness*

In language education, the cultural elements contain not just the list of compulsory facts about the civilization of the foreign culture, but also they enclose beliefs, customs, values, behavior and social practices. Therefore, language education should embrace both the Big “C”, and little “c” in the language teaching didactics (Lázár, 2007). Taking this into account, culture seems necessary in the EFL teaching, because cultural aspects are reflected in the language. Nevertheless, the first culture is also involved in the language learning process. Indeed, aspects as values, tradition, norms and attitudes from both languages and their embedded cultures are examined by the learner. Differences and similarities between the foreign and the native language are perceived, and it could bring about a conflict between perspectives of each culture (Berry, 2005).

An encounter of cultures in a myriad of communities may take place within the society and, particularly, in the language class. That is why those phenomena provoked by cultural differences meeting need to be highlighted, in accordance with the Cervantes Institute dictionary. One of them is *assimilation* and it refers to the total or complete adoption of the target culture. Another is coined as *preservation* and it embraces the radical ejection to the target cultural practices and patterns. And the other is proposed as *acculturation* and involves the attitude and process of learning to live and interact with the target culture. In a similar scholarship, Damen (Cited in Tran, 2010) asserts acculturation involves “pulling out of the world view or ethos of the first culture, learning new ways of meeting old problems, and shedding ethnocentric evaluations” (p. ). The acculturation process, where another language and culture is interacting with the own,



giving a reciprocity between the two cultures, creating new concepts and world perspectives. The process of acculturation search for a balance between the c1 and c2 (Diccionario de términos clave de ELE).

### ***Knowing how to Manage Intercultural Communication***

When two people are involved in a conversation, they are not just exchanging information, each one is looking at their listener as an individual who belongs to a specific culture, and a specific social group into that culture. With this in mind, the success of a conversation could vary. These aspects influence what people want to say, how to say it, and what the expected response is (Byram, 1997).

As the communication has been influenced by the global economy, the relationships between countries have been politically established at the same time. These treats have encouraged socio-cultural confrontations between individuals of diverse backgrounds. Hence, it has contributed to the intercultural communicative competence (Rico, 2012). In language teaching, the learner is able to understand and accept divergent facts from other cultures and to publish aspects from its own culture. Social identities are unavoidable part of the social interaction. The intercultural communicative competence involves the knowledge of the native and foreign languages and their both cultures. The beliefs, ideas and standpoints are expressed through the use of the language; in this manner, the culture and language complement each other (Gómez, 2012).

The intercultural communicative competence was chosen for the reason that this primer is using the EFL as a tool, and it compares some facts from the foreign culture to Colombian cultural aspects. As follows, it was discussed four points which Rico remarks as a guide for the

primer, it is necessary knowing how to interpret and relate information, Knowing how being critically aware of cultural behaviors, discover cultural information and knowing how to relativize oneself and value the attitudes and beliefs of the other (Rico, 2012)

### ***The way Individuals Interpret the World***

Several scholars and philosophers around the world have addressed the term *worldview* in a plethora of ways. According to Naugle (2002), the Prussian philosopher Immanuel Kant was the first who conceived this term in his Critique of Judgment (1790) as “the sense perception of the world” (p. 59). As a matter of fact, the German word *Welt* is related to *world* and *Anschauung* means *view*. In essence, Kant coins the term *worldview* as what senses can perceive.

Also, the German philosopher Friedrich Nietzsche took the concept and defined it as the standpoint individuals have of life according to their historical context as well as their geographical location (Naugle, 2002) therefore, individuals create their own perspective being grounded on how the context in which they develop their social interactions is geographically arranged and the historical background they have, ascribing traits allotted by deities to natural phenomena.

On the other hand, Freeland (2015) proposes an approach to worldview as a “non-conscious cultural organizational framework” (p. 22) that adjusts a given community to time, space, and relationships individuals share among them. It is then related to how an unintended scheme of beliefs, values and behaviors is assembled by means of bonds people create one another, clasped in a particular temporality and spatiality.

Subsequently, the concept of worldview is what a group of individuals can interact with through senses, the way they do so relying upon the geographical location as well as the historical background they partake having in mind the familiar relationship individuals hold with

a geographical space. Language also conveys significance to how Worldview is reproduced in a given community. Along with this, Kramsch (2013) defines the “little c” culture (p. 65) as embracing specific traits of a given community which are apparent by means of how they express their idiosyncrasy.

### **Epistemological Framework**

#### ***Social Interaction as a Means of Learning***

Constructivism is a theory of learning based on how children can develop their knowledge, and their own learning process according to their already lived experiences. These ones in turn help individuals to transform the information obtained, constructs, hypotheses and decisions made, relying on a cognitive structure to do so for them to go beyond their current developmental stage (Bruner, 1966).

Also, Vygotsky presents Constructivism as a theory in which the learning process is tied with social interaction. In his theory of the "Zone of Proximal Development", this author observed how it is probable that children rarely did a task on their own as better as they did with adult support. When children were with adult collaboration, the process of engagement allowed them to refine their thinking or their performance (Vygotsky, 1962).

Added to that, Kim (2001) designates Social Constructivism as based on specific assumptions about reality, knowledge, and learning. He pointed out that reality is constructed through human activity. Thus, knowledge is constructed through society along with culture, and learning is a process that occurs when individuals are committed in social activities (Amineh and Davatgari, 2015).

Social constructivism highlights the importance of the culture and context in the learning process, in which the knowledge is obtained through the understanding of the experiences.

### ***The Postmethod Pedagogy in Didactics***

By virtue of the multiplicity of ways to learn, think and understand what occurs in a classroom, it is necessary to find methods and strategies with which EFL teachers can reach out to students.

Post Method consists of an alternative to teaching methodologies, Kumaravadivelu (2012) presented it as a three dimensional system of three pedagogic parameters: Particularity, practicality, and possibility. Language pedagogy must be sensitive in accordance with a particular group of teachers teaching a certain group of students who have a specific group of goals within a particular institutional context. It means the pedagogy cannot forget the particular situations from people who are involved in it. Experiences are different for each community and culture.

In this project, the post-method is used due to the specific circumstances of students in this Colombian context. How the diversity of culture could help in the teaching and learning of EFL.

### ***Reading the Word or Reading the World***

Human beings have developed structured systems to communicate. When looking back at the Neolithic period, - to exemplify one of these schemes - graphic symbols that were found represented an idea or concept. Scientists called this graphic-structured scheme as proto writing and, in fact, there may have been individuals who could have interpreted those images; thus, people could read ideographs. However, those people had to use different devices to put into practice what they know to portray (in a primeval corpus of symbols) what they had to express; hence, they could write. With this in mind, the concept of literacy starts to take shape and can be

stated as the ability an individual holds to read and write. Although this assertion may be true, there are some key aspects that have been left behind. To make those aspects visible, one may look in depth at the one who has succeeded in reading the forms depicted. They must have undoubtedly had an ability to decipher what the writer intended to express; besides, the writer must have had to use the accurate tools to do so. Then, the literacy conception might take an additional standpoint now. Literacy can be regarded either as the basic knowledge or ability an individual holds referring to a given subject (e.g., computer literate people), or the skill to read and write.

Despite the binary approach of literacy that has been suggested, Stephen Kucer (2006) claimed literacy as a cross-cutting concept where linguistic, cognitive, and sociocultural dimensions share an interdependent correlation in which the literate person is expected to display how to cope with the three aforementioned dimensions. He stated that the cognitive or psycholinguistic aspect deals with all mental processes language users employ to construct meaning; processes such as the perception of the reader, backgrounds shared by both writers and readers, resemblance on language use handled between authors and audience. Additionally, when language users are aware of an arrangement of systems (syntax, semantics, orthography, morphology, etc.) consistently organized in a way that it conveys meaning and leads to communication, then there is the linguistic dimension in which users are capable of understanding language in an instrumental view. Halliday (as cited in Silva & Kucer, 2006) comes up with the functionality of language divided into seven faculties: instrumental, regulatory, interactional, personal, heuristic, imaginative, and informative. So far, literacy has been explored appertaining to language users as such. Nevertheless, it is crucial to reckon those users as members of a community and that implies an influence on what they read or write and

how perception processes take place. Throughout the cognitive dimension the idea of background knowledge from the author and their readers has been addressed. Therefore, the way literacy practices take place reflects people's ideologies, beliefs and experiences and the influence of ethnicity, socioeconomic status, gender, etc., plays a relevant role in the interpretation and production of any piece of written discourse (p. 42). On the whole, Literacy deals with the fact that language users can read the word and understand the complexities of language as a means to convey communication being grounded on how language users' mindsets work to carry out such endeavor not putting aside the socio cultural setting where the user is embedded and gives them a plethora of modes on how to read the world.

### **Creation process (Methodological path)**

Concerning the material creation as part of our main objective, it was crucial to define and follow a methodological path. At the beginning, a critical discourse analysis applied to didactic materials was necessary to identify the amount of intercultural aspects evident in English language textbooks used by eleventh graders. Once this was done, the next step consisted of creating the content and the didactic material layout. The next step was the data collection to interpret students' experience when using the material and the outcomes obtained from such experience. Each step will be explained in depth on the lines below.

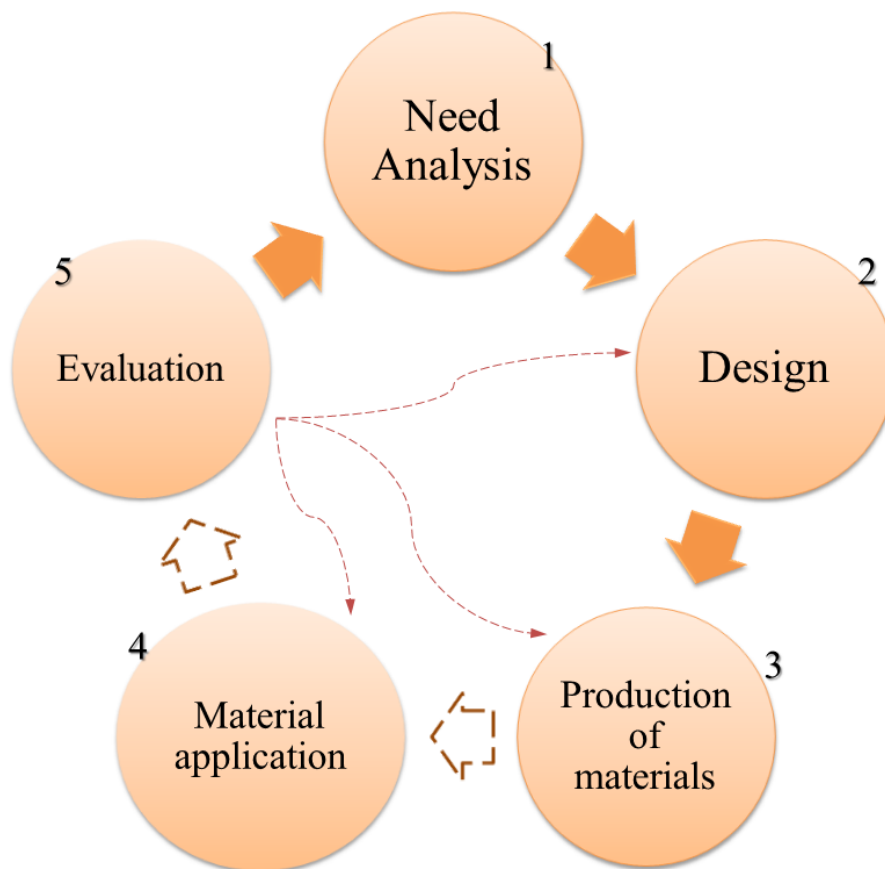


Figure 3. Model of creating instructional materials based on Ampa, Jolly and Bolitho (Syatriana, Husain, Haryanto, and Jabu, 2013).

Here the purpose of the Needs Analysis stage was to collect data to determine the lack of Colombian ‘small c’ cultural context in current textbooks. Then, it was decided to review different textbooks used to teach English as a foreign language in eleventh grade. Once the analysis was carried out, it came up with a conclusion that textbooks do not provide the students the approach to cultural distinctions but the ones regarding big C1 and big C2.

The *Design* refers to the creation of the material taking into account the context in which it was applied, the skills addressed, the learning and teaching objectives as well as the appropriateness of the activities that were included on the material. In this stage, the diverse characteristics of both indigenous communities which could be included to convey some features

of the small c2 were taken into consideration. In terms of teaching, it was taken into consideration the triad addressed by Keating in his theory of relational teaching (as cited in Gómez, 2014) where similarities, commonalities and differences are related. Thereby, students may reflect upon the traits they might find equal to their own cultural background, the ones that could share some features from their culture and the ones which completely differ from one another.

All the aspects regarding the material layout, its physical and visual appearance as such belong to the *Production* stage. The next step refers to the implementation of the material; the trial-and-review process that gives an account of the usefulness of this educational product by means of permanent testing.

Finally, the evaluation process has to do with the balance between the goals established beforehand, compared to the ones achieved. In doing so, a rubric will be adapted which has been developed to evaluate how this primer was assisting the eleventh graders' learning process in terms of intercultural competence when implementing the material. Evaluation was as well carried out in design and production stages to assure objective completion.

### **Data Collection**

Three instruments were chosen to perform data collection, namely: interview, observation and the products obtained from the students selected to carry out the material application. The population was picked out being grounded on age and grade. The sample group was composed by four eleventh graders from Institución Educativa Distrital Alejandro Obregón, to whom this



primer is addressed. The expected language proficiency level from the sample group was B1 according to the CEFR based on MEN policies (MEN, 2006)

In accordance with the pursued type of data and the source it is taken from, it was agreed on utilizing three data collection methods: interview, class observation and the students' products.

### **Students' Artifacts**

The first analysis was focused on the answers that students wrote in the primer. Three conceptual approaches were picked out to examine the collected data, taking into account the specific objectives which are focused on the concepts of Interculturality, little c1 and c2 in EFL teaching, and Literacy. Through these concepts, colors to each response were allotted according to each concept. Thus, data related to interculturality was highlighted with yellow, green belonged to c1 and c2, and literacy was characterized with blue. Yellow delineates all about cultural ties, stereotypes, memories and community aspects related to c1.

### **Observing a Class:**

A class was carried out using the primer where one of the researchers directed the activity while the other observed the attitudes and behavior from the participants. To begin with, the primer was briefly introduced showing them the first drawing to put on work non-verbal language, thus, the participants got engaged. It was observed that participants demonstrated interest in the stories the time they watched the first drawing. Then the activities were explained and arranged in three stages: 1) Inquiring about prior knowledge they had about indigenous people in Colombia's territory. As the students reported, they had limited knowledge about

indigenous people. They stated it was before the conquest of America, so they said they imagined people wearing loincloths and they hunted to survive. Also they mention other culture stereotypes about indigenous people that they knew or had heard before. When they started reading, they noticed unfamiliarity with some words, so they realized there was a glossary. They read and started to ask questions. They were interested in the development of it. They commented about the story as well. Some facts, which drew our attention, were notwithstanding students' attitude is usually thought as reluctant when addressing the indigenous tribes topics, they did show interest upon the topic due to the way they approached it. The c1 awareness from the students was evident despite the fact that their cultural environment is infused with C2 traits. Indigenous communities were seen in a very stereotypical way. Some formal aspects of the L2 seemed overwhelming for few of them. However, they took advantage of peer collaboration for further explanation about it.

### **Semi-Structured Interview**

At the end of the class, a semi-structured interview was applied asking the following questions:

1. What did you know about the indigenous communities addressed in the primer before you read it?
2. What cultural aspects about Colombia could you identify in the primer?
3. List five (5) daily life aspects related to the communities from the readings.
4. Pick one of the stories and mention why you liked it

### **Type of Study**

The data analysis was made using the qualitative data analysis, focused in grounded theory, where the categories emerge from the collected data.

### Data map

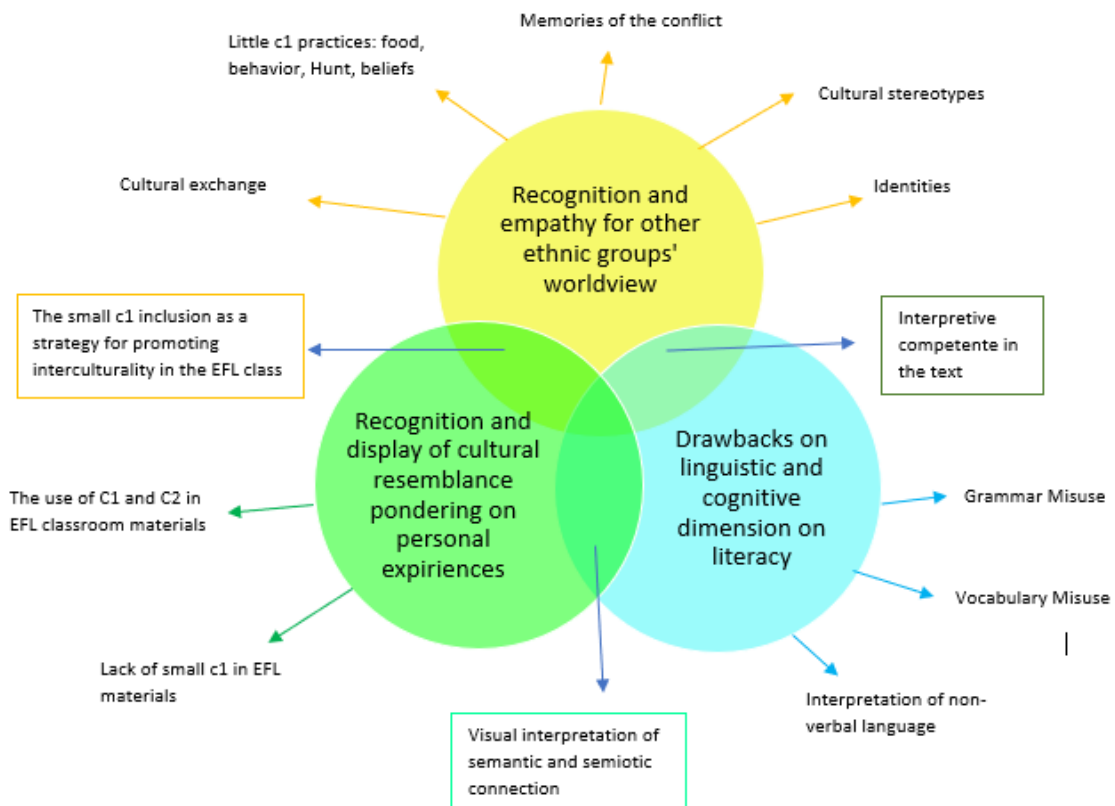


Figure 4 – Results Map and Connections (diagram)

Once going through the examination of the data collected, in this chapter, it will be elucidated how the research results brought about three categories of data analysis, the subcategories undergirding them and their interlinkage founded on theoretical background, empirical evidences from the students and our reflections.

**Recognition and Empathy for Other Ethnic Groups' Worldview.**

Cultural stereotypes were a strong item among the three collection data instruments since students had to answer questions where they mention what they knew about indigenous groups students recognized other identities, stereotypes as part of the collective worldview, through the recognition of some aspects related to daily life such as cooking with firewood as the imaginary of indigenous tribes par excellence.

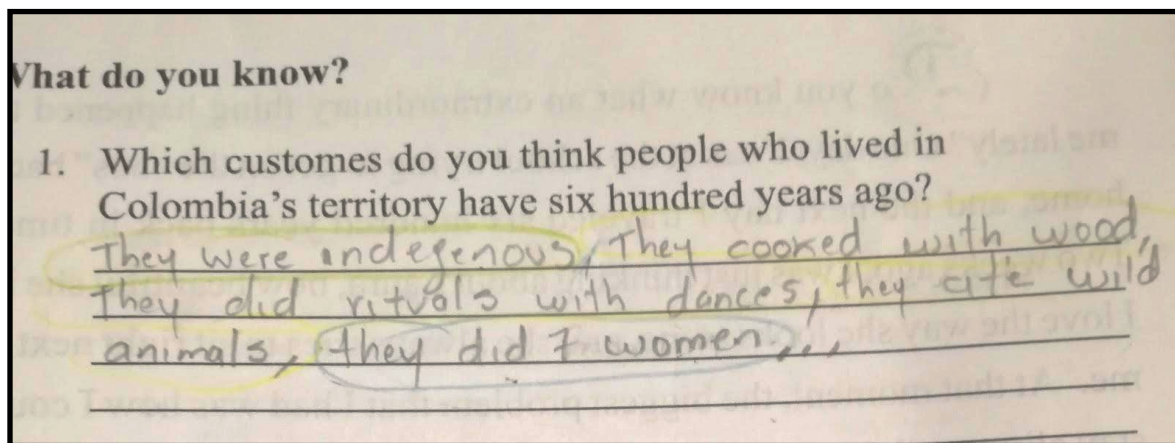


Figure 5 - students' artifact

People use to make inferences about a person or situation using their existing knowledge to reduce the uncertainty in a given circumstance, this is what Petkoba & Lehtonen coined as Stereotype (2005). As it is exemplified in the figure 5, students mention some stereotypes drawing conclusions about the previous information which they have about indigenous people, forgetting significant facts like communities have different social structures, the weather could be different depending on the territory where a group is established.

In this document, identity is accepted as the development of self-awareness in a person based on certain values, beliefs, behavior, moral norms and symbols which are established and/or shared in a determined social group. (Petkova and Lehtonen, 2005).

### DESCRIPTION OF THE CLASS

Students started to read the first part of the story, called "what do you understand". In the first part, they said they didn't know enough about indigenous people. They stated it was before the conquer, so they said they imagined people wearing loincloths and they hunted to survive.

Figure 6 - Class Observation

Also when detailing the observation in the material application, the cultural stereotypes were presented in the first part of the class, in this case, they added that all the indigenous people were wearing loincloths. Hence, students tried to define something that they have heard before about a particular community as a rule for all indigenous communities, generalizing a specific fact. After students read the story, they realized about stereotypes, how they made some of them and how they did not have in consideration issues like the weather, if people lived in cold weather, probably they wore warm clothing instead of loincloths.

With this, students started a recognition of another culture, discovering and analyzing cultural information, interpreting the information given in the stories, comparing with previous information and with their own culture, by doing so, as researchers one can evidence the intercultural communicative competence in the classroom using the aspects from little c 1 using the English language as a tool(Rico, 2012).

In the interview, some other relevant facts to highlight were found out with regard to the recognition for other ethnic groups. The question number one was: What did you know about the indigenous communities addressed in the primer before you read it? As it is shown in the figure 7, students answer they did not know anything about Pasto as an indigenous group. They added

that they knew about the department, or the town called the same, but they did not have any information about the indigenous group.

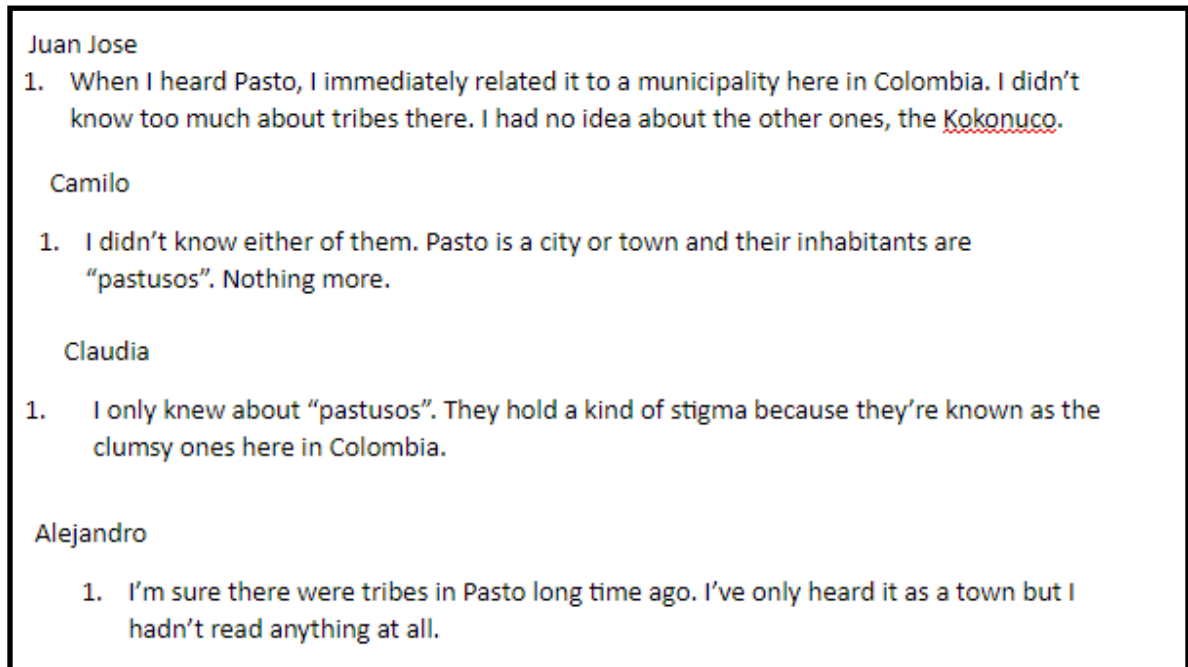


Figure 7- Students interview

### Alternatives on Linguistic and Cognitive Dimension of L2 Literacy

Additionally, it was identified that students were familiar with some structures from English language and they were eager to communicate by means of it. However, they struggled with the appropriate use of those structures.

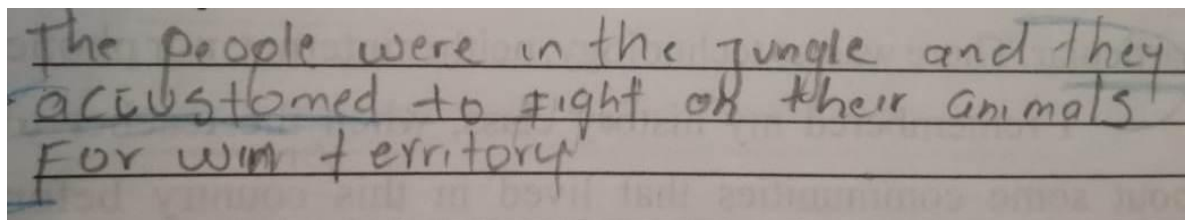


Figure 8 - Students' artifact

As researchers, the main purpose was to point out some facts related to the way students make do with the target language they know to convey meaning. As shown in figure 8, this is an excerpt from one activity carried out before the students faced the exercise of reading the story. The students reflected some direct translation from L1 in order to make sense of their English Language written production. Bennui (2008) asserts that these samples make sense for them because they resemble the students' native language. We classified one of the subcategories as language misuse where the student did not provide a standardized form of target language. Still, they have delivered, in a great majority, language that can be understood. After reading, they showed an improvement on English language use, however, their understanding of cultural traits immersed in the reading could be highlighted, for instance, when they answered questions by means of drawings.

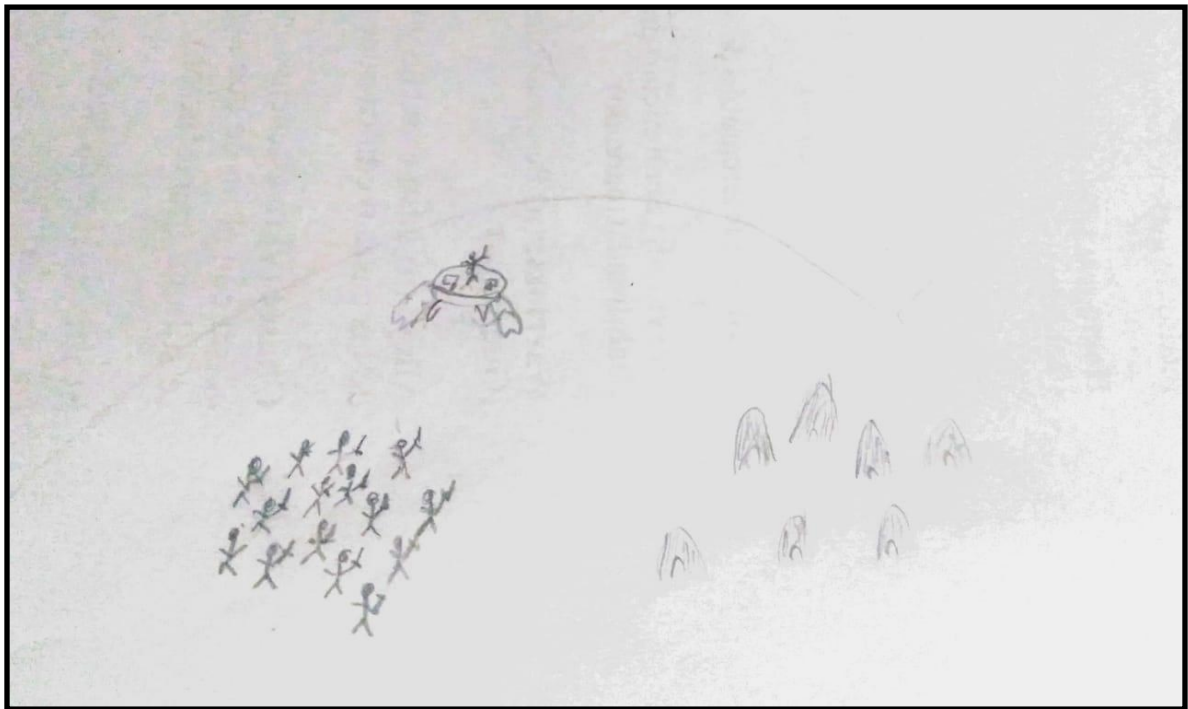


Figure 9- Students' artifacts

The students represented the climax of the story as it can be seen in figure 9. It demonstrates how the students used nonverbal language to show the ideas introduced in the text once it has been read. As stated by Kucer (2008) meaning is determined by the negotiation between the reader's mind and the sort of text the reader will encounter. Although the use of language systems is not quite accurate, the students recognize meaning, what the story was about and how the storyline kept going. It may be stated that nonverbal language provides the readers with a broader idea of what they may encounter, it furnishes the upcoming task to enable prior knowledge.

### **Recognition and Display of Cultural Resemblance Pondering on Personal Experiences**

When doing the application of the material, there was the hypothesis that students could show reluctance towards dealing with some sort of textbook based on insights of two Colombian ethnic groups. It was remarkable when they showed enthusiasm, instead. As teachers-researchers, an inquiry arose on the reasons why they took that hypothesis down and stated that this was a new and distinctive way of learning from our context. As they expressed it, there is no approach to subjects like the indigenous groups in Colombia in EFL classes. It is common to talk about representative subjects from each C1 and C2 since they have been largely introduced. Nonetheless, they felt at ease when reflecting on the echoes from the daily activities they read about and took them from fiction to reality.



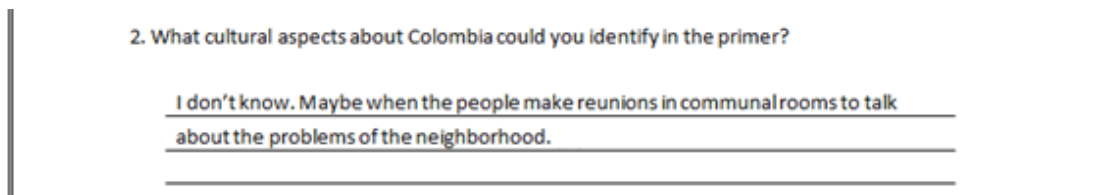


Figure 10- Students' artifact

As presented in fig. 10, during the interviews carried out after they manipulated the material, students were able to recall parts of the stories where likeness between the situations was introduced as gatherings to discuss communities' affairs. They compared both the cultural traits brought to light in the stories and their background expressing that there is also a place in their social context designated to debating and finding solutions related to the community (or neighborhood as they mentioned).

### Material Description

The created material was a Short stories primer, based on the worldview from two indigenous groups from Colombia's territory. It was created with the purpose of being a complementary material for eleventh grade classes of EFL in Colombian public schools.

The population was selected due to Students proficiency in EFL specially in reading comprehension according to *Estandares Básicos de Competencias en Lengua Extranjeras: Inglés*. (MEN, 2006).

Before the creation of the stories, it was taken into account the vocabulary and level that students have and looked at a strategy in order to incorporate the vocabulary which was not in the standard. So, each story was provided with glossaries, in order for the student to be able to find out the meaning of unknown words. Furthermore, it was decided on writing the concept in

English, and the meaning in Spanish, in order to help the strategy used by the learners called transference which is mentioned in the standard primer.

Three sets of questions per story were designed. The first set is called *What do you know?*, in this section, students have to answer questions using their previous knowledge. The second section is called *Let's talk about* and the topic was changed per story. This section is a break that was made for students to provide them a respite, clarify concepts or ideas that maybe they do not have clear in the reading. Finally, a set of questions about reading comprehension was added. It is called *What you understand*. These sets of activities have questions, True/False Activities, Puzzles, Complete Boxes, Match activities and one activity where they have to draw what they imagined when they were reading the story. In this way, One of Tomlinson's principles was followed which mentions that the material should achieve impact. Also the material has an illustration introducing each story, through these illustrations, students can predict what the story will be about, and it could increase student's motivation to read it. With this design, another Tomlinson 's Principle was adopted in which he highlights the material should help students feel at ease (Tomlinson, 2012).

### **Implications in the Educative Context and Language**

During the implementation of this short stories primer in an EFL class, we could observe some of our hypotheses came true, some others not, and some gave us an insight of further examination. For now, the results of this study have implications for implementation of teacher-created material as an opportunity to integrate little c1 features in the EFL classroom so the form the language is being taught transcends the boundaries of the prescriptive idea by means of adapting the vision of language, teaching and materials inside the classroom; raises culture awareness and identity by means of recognizing other identities immerse in participants' idiosyncrasy that may sometimes be left behind.

The sense of belonging of an individual underlies in their cultural identity. Petkova and Lehtonen (2005) interpret it as the individual's self-perception through the filiation with the material and non-material cultural elements from the community the individual makes part of; that is to say that the collective culture permeates the individual discernment of self, shaping the way they interpret the world and the individual is also an agent who provides and broadens

culture their community. Through the implementation of this material, it could be observed how the participants demonstrated more recognition of the communities introduced in the primer. As stated by Kucer (2006) in order for the language user to be able to read and write, they have to recognize sociocultural aspects from the text and be familiar with them as well as identifying the features from the language the text is written in. Some pre reading activities were carried, where the students reflected some flaws in using language as well as lack of knowledge from the communities' worldview. Once the class was done, the production of language as well the recognition of the standpoints reviewed in the stories. Consequently, it may be claimed that one implication is that this complementary material helps to construct identity by means of taking advantage of the aspects from symbols, daily practices, beliefs, and behaviors of these two indigenous communities guiding them to recognition through reflections upon their own experiences and the encouragement of acculturation, that is to say, to learn how to handle L2 while using little c1 integrated in the material.

In addition, further application of the primer may bring into practice a different standpoint where L2 does not bring the conception of foreign cultures as exponents of the main or most noticeable characteristics from the target language culture embedded on it, but a mechanism through students will be able to reflect upon the symbols, customs, traditions and perspectives enclosed into the L2 learning process. On the other hand, teachers might be required to come from a less prescriptive way of teaching and adapt their practices to the students' cultural context in order to fit their needs and boost small c cultural aspects within the lessons to raise cultural awareness. In this spirit, the teaching and the material role fits in a more post methodic where both adjust in such a way that fills the need from students form particular settings.

Besides, the results of this study might also have implications at the rise of cultural awareness through the exploitation of these two indigenous communities' cultural elements and ergo recognition of the students' own identities having in mind three aspects: 1) attributes they may deem similar to their own cultural background, 2) the ones that share features from their culture at a certain point and 3) when there is no correlation among them. This reflection leads to a sense of belongingness or identity boost through the recognition of these minorities' cultural traits.

### **Conclusions**

The creation of this primer was a challenging endeavour due to the implications needed to be considered. The exploration of material in EFL teaching related to indigenous worldview revealed how the lack of this sort of material permits EFL classroom participants to innovate in the creation of new material focused on the intercultural communicative competence, taking traits from identity or that of our ancestors and exchange of features from different cultures, In this way, the classroom can be the setting where the acculturation process is promoted from.

Reading and writing were the language skills in which attention was mainly focused. Hence, literacy is fostered in the classroom using motivational tools, students realized what they do not know about some communities' worldview from this country and they showed interest about how it is necessary to learn more because it enhances identity by means of getting acquainted with other perspectives of life coming from the same geographical context.

One of the relevant aspects was how students pondered on their own life experiences and at some point made comparisons where similitudes were found. Bearing in mind that literacy is composed by the complex corpus of socio cultural background an individual holds, it may be asserted that students could identify the social and cultural background behind the short stories primer, carry out the activities and show use of new language systems by interpretation of non-verbal excerpts of language. They still show flaws in standardized language usage in some lexical issues. However, they showed better and more accurate use of words after they read the stories.

In a nutshell, students' cultural awareness increases with the application of this complementary material since they recognize the existence of indigenous tribes, manipulate language and produce meaning through their own understandings taking advantage of the linguistic abilities of reading (input) and writing (output). They also got into the values, perceptions and beliefs from the otherness of these two communities to create new structures of meaning.

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## **Anexos**

### **Anexo 1- Colour Coding**

**Yellow category --> recognition and empathy for other ethnic groups' worldview**

Cultural interchange

Little c1 practices: food, behavior, hunt, beliefs.

Memories of the conflict

Cultural stereotypes

Identities

**Blue category → Drawbacks on linguistic and cognitive dimension of literacy**

Grammar misuse and vocabulary misuse

Interpretation of non-verbal language

**Green category → Recognition and display of cultural resemblance pondering on personal experiences**

Lack of small c1 in EFL materials

The use of C1 and C2 in EFL Classroom materials

Data collection Method technique	La interculturalidad en los materiales didácticos	EFL LITERACY  WRITING AND READING	Inclusión de pequeña c en procesos de enseñanza- aprendizaje de EFL
Artefactos de los s.s.	<p>Cultural Exchange(JJ-4)</p> <p>Recognition of other ethnic groups (JJ-1)</p> <p>Recognition of other ethnic groups (CP-1)</p> <p>Recognition of other ethnic groups: Language (AH-1)</p> <p>Cultural exchange.</p> <p>Empathy for misfortune of other communities.</p> <p>Cultural ties (CP-1)</p> <p>memories of conflict (JJ-1)(JJ-4)</p> <p>memories of conflict(CA-4)</p> <p>memories of conflict(CP-4)(CP-4)</p> <p>Moral in the cultural encounter (CA-4)</p> <p>Morality in the cl practice (JJ-1)(JJ-1)(CP-8)</p> <p>Cultural stereotypes (JJ-1)(JJ-1)(CA-1)</p> <p>Cultural stereotypes (CA-1)</p> <p>territory as a symbol of power (JJ-1)(JJ-4)</p> <p>Grammar misuse (JJ-1, CA-1)</p> <p>Grammar misuse(JJ-8)</p> <p>Grammar misuse(JJ-8)</p> <p>An unclear idea</p> <p>Grammar misuse (CP-7)</p> <p>Mismatch between instruction and ss' written text.(JJ-7)</p> <p>Vocabulary misuse</p> <p>Grammar misuse(CP-8)</p> <p>Grammar misuse (AH-1)</p> <p>Interpretation of non-verbal language.</p> <p>Grammar misuse(AH-8)</p>		

	<p>Vocabulary misuse.(CP-7)</p> <p>Vocabulary misuse.</p> <p>Interpretation of non-verbal language.</p> <p>Vocabulary misuse</p> <p>Vocabulary misuse</p> <p>interpretive competence of the text (JJ-8)(CA-8)(CP-8)(AH-8)</p> <p>interpretive competence of the text (JJ-8)(CA-8)(CP-8)(AH-8)</p> <p>interpretive competence of the text (JJ-8)(CA-8)(CP-8)(AH-8)</p> <p>interpretive competence of the text</p> <p>interpretive competence of the text</p> <p>Practice little c : food , hunt , everyday life (CA-1)(CP-1)(AH-1)</p> <p>Cultural Expression : physical appearance (CP-1)</p> <p>Cultural Expression: behaviour (Conflict)(JJ-1)(AH-4)</p> <p>Cultural Expression: Beliefs.(CP-1)</p> <p>Practice little c : gender empowerment(JJ-1).</p> <p>Practice little c : gender empowerment(CP-1).</p> <p>Practice little c : gender empowerment(CP-1).</p> <p>Practice little c : food.</p> <p>importance of indigenous communities (JJ-1)(CA-1)(CP-1)(AH-1)</p> <p>interest in little c (CA-1)(AH-1)</p> <p>identities construction (tanto de los chicos como del material- grupos indígenas)</p>
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<p>Observation Participativa-asistida Asistida por el formato. Material assessment. Journal</p>	<p>cultural stereotypes</p> <p>little c practice</p> <p>little c practice</p> <p>cultural stereotypes</p> <p>visual interpretation. Semantic connection</p> <p>Distinction between cultural background.</p> <p>Historical memory</p> <p>Drawbacks on language knowledge.</p> <p>Distinction between cultural background.</p> <p>Description of social organization</p> <p>Power relationships</p> <p>Cultural exchange.</p>
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Entrevista grupal	
Juan José (JJ)	C2 in classroom materials. (JJ)  Lack of material about cultures. (CA)
Camilo (CA)	Relevant aspects of big C1 in the material used in class. (CP)
Claudia (CP)	Lack of material about cultures.(AH)
Alejandro (AH)	Grammar misuse (JJ)  Lack of c1 in the classroom.(JJ)  Lack of c1 in the classroom.(CA)  Lack of c1 in the classroom.(CP)  Lack of c1 in the classroom.(AH)

## Anexo 2- Finding relationships

### Observation

Cultural stereotypes

Historical Memory(OUTLIER)

Little c practice

Cultural stereotypes

Visual interpretation. Semantic connection

Drawbacks on language knowledge

Distinction between cultural background.

Description of social organization

Cultural exchange

### **Interview**

Learning activities in a EFL classroom. (OUTLIER)

Lack of c1 in the english class

Activities and materials in class of EFL

Lack of information about c1 in English class

Use of authentic material in class

### **Artefactos**

Cultural Stereotypes

Little c practice

Little c practice

Cultural stereotypes

Visual interpretation. Semantic connection

Distinction between cultural background

Historical Memory

Drawbacks on language knowledge.

Distinction between cultural background

Description of social organization

Power relationships

Cultural exchange

## **Anexo 3. Interview**

Welcome, this interview aims to collect data about a complementary material and the opinions it may bring about. It will be appreciated if you answer the following questions as detailed as possible.

1. What did you know about the indigenous communities addressed in the primer before you read it?
2. What cultural aspects about Colombia could you identify in the primer?
3. List five (5) daily life aspects related to the communities from the readings.
4. Pick one of the stories and mention why you liked it

### **Answer**

#### **Juan Jose**

1. When I heard Pasto, I immediately related it to a municipality here in Colombia. I didn't know too much about tribes there. I had no idea about the other ones, the Kokonuco.

2. Maybe the social inequality around the countryside, war, the volcanoes.
3. 1) pray, 2) tools for harvesting, 3) war, 4) guns, 5) pottery.
4. I'd say the one about where people danced because we like to party a lot in my family.

### **Camilo**

1. I didn't know either of them. Pasto is a city or town and their inhabitants are "pastusos". Nothing more.
2. Dancers. We celebrate every time we can. Also, one is very devout here.
3. 1) Carnivals, 2) Corn plantations, 3) Mountains, 4) Peasants' displacement from the countryside to cities, 5) to stick with the catholic faith.
4. The one that the woman was a ghost or a witch or something like that. I really like spooky stories and I find it quite familiar because once I experienced something similar but people say it was sleep paralysis.

### **Claudia**

1. I only knew about "pastusos". They hold a kind of stigma because they're known as the clumsy ones here in Colombia.
2. I don't know. Maybe when the people make reunions in communal rooms to talk about the problems of the neighborhood.
3. 1) Hard Work, 2) Religion, 3) Vegetable crops, 4) Village festivals, 5) drinking.
4. All of them were nice, I liked them all.

### **Alejandro**

1. I'm sure there were tribes in Pasto a long time ago. I've only heard it as a town but I hadn't read anything at all.
2. The mountains, the carnivals praising God, people fighting for their rights.
3. 1) Hoes, 2) corn, potato, 3) conflict, 4) family issues, 5) farming.
4. I think I like them all. Maybe the one about the war in a dream because the weak people defeated the strong ones.



#### **Anexo 4. Class Observation**

##### **Description of the Class**

Students started to read the first part of the story, called “what do you understand”. In the first part, they said they didn't know enough about indigenous people. They stated it was before the conquer, so they said they imagined people wearing loincloths and they hunted to survive.

They also talked about how they thought life in community was. Big families were portrayed, where men may have many wives.

After that they watched the drawing and started guessing what the story was about. They said the drawing was pleasing.

When they started reading, they noticed unfamiliarity with some words so they realized there was a glossary. They read and started to ask questions. They were interested in the development of it. They commented about the story as well.

Some of them asked questions like: why a corner? and so on because they made a connection of the story with the indigenous cultures and the conception that they had about it.

##### **Standing out Facts**

Many students hierarchized social structure in a patriarchal scheme. Polygamy was regarded as power.

Notwithstanding students' attitude is usually thought as reluctant when addressing the indigenous tribes topics, they did show interest upon the topic due to the way they approached it.

The c1 awareness from the students was evident despite the fact that their cultural environment is infused with C2 traits.

Indigenous communities were seen in a very stereotypical way.

Some formal aspects of the L2 seemed overwhelming to few students. However, they asked for help from some other participants or asked for further explanation about it.