

**Nukanchipa Llagta Apunti Niska: a Workbook to Reinforce English Learning as
a Foreign Language in Inga Tenth Graders of Pueblo de Aponte**

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Dedication

This book is dedicated to the Inga people of Aponte who have outstandingly and strongly persevered against all the odds and continue their millenary fight and resistance. To our families who were a source of inspiration to work hard every day to complete this ambitious project. To all our professors at UIS who motivated us throughout our learning process, to our thesis director Laura Margarita Daza Murcia, and co-director Mariela Pujimuy Janamejoy who patiently and lovingly encouraged us to do our best.

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Abstract

Contextualization is essential to accurately integrate culture and language in the development of meaningful materials that foster Foreign language learning. Due to the complex processes that come into play when learning a foreign language, this study seeks to motivate and praise the culture of the Inga members of Aponte-Nariño Colombia with a community-based workbook: *Nukanchipa Llagta Apunti Niska* that assists the English learning process. Also, it encourages critical thinking on the different oppressive social structures that embody their reality. Therefore, secondary data analysis, students' needs analysis, elite interviews and a checklist were implemented. The results indicate that the inclusion of different cultural elements such as myths, the *chagra* and Inga values, alongside teaching approaches, and critical and decolonial pedagogies, perfectly encompasses the most relevant aspect of their identity while aiming for the community's educational goals.

Keywords: *Workbook, cultural representation, English language teaching, indigenous communities, critical thinking, community-based pedagogy*

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Resumen

La contextualización es esencial para integrar con precisión la cultura y la lengua en el desarrollo de materiales significativos que fomenten el aprendizaje de una Lengua extranjera. Debido a los complejos procesos que entran en juego cuando se aprende una lengua extranjera, este estudio pretende motivar y enaltecer la cultura de los Ingas de Aponte-Nariño Colombia con un libro de ejercicios: *Nukanchipa Llagta Apunti Niska* que se enfoca en una pedagogía comunitaria y asiste en el proceso de aprendizaje del Inglés. Además, fomenta el pensamiento crítico sobre las diferentes estructuras sociales opresivas que encarnan su realidad. Para ello, se llevó a cabo un análisis de datos secundarios, un análisis de las necesidades de los estudiantes, entrevistas a expertos y una lista de validación. Los resultados indican que la inclusión de diferentes elementos culturales como los mitos, la chagra y los valores Ingas, junto a enfoques didácticos, pedagogías críticas y decoloniales, abarcan perfectamente los aspectos más relevantes de la identidad de la comunidad, a la vez que apuntan a los objetivos educativos de esta.

Palabras clave: Libro de ejercicios, representación cultural, Enseñanza del Inglés, comunidades indígenas, pensamiento crítico, Pedagogía comunitaria.

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Introduction

This project attempts to create a workbook that bolsters Foreign language learning of Inga adolescents from Aponte in cycle 5 (10th and 11th grade) according to the *Sistema de Educación Indígena Propio* (SEIP) who have an A2 English level according to the Common European Framework of Reference for Languages (CEFR). To achieve this objective and encourage students to explore a foreign language, the workbook implements different research-based teaching techniques and approaches, as well as critical and decolonised theory. Concurrently, it aims to foster the student's interest in the Inga culture, identity, and language. The Ingas are descendants of the Inca civilization that occupied the present territory of

Peru, Bolivia, Chile, Ecuador, Argentina y Colombia during the XII and XVI centuries (Arango & Sanchez, 2006). Currently, this ethnic group dwells in the departments of Caquetá, Putumayo, Nariño y Cauca (Ministerio de Interior, 2014). The Pueblo Inga de Aponte is located in the Southeast of Colombia in the department of Nariño. They own 22.283 hectares in the municipalities of Tablón de Gómez, Nariño, and Santa Rosa, Cauca (Resolución 013, 2003). This territory was inherited based on the testament given by the Spanish Royal Crown to the Taita of Taitas Carlos Tamabioy in March 1700. However, it was not until July 22nd of 2003 through resolution 013 that the land was declared an indigenous reserve.

Since the 1970s the community has been a victim of the armed conflict in Colombia (Comisión de la Verdad, 2020), indiscriminate felling of forest, and environmental degradation by illegal cultivation (Mingorance, 2008). Therefore, according to law 4633 of 2011, the Pueblo Inga was the beneficiary of the *Programa Nacional Familias Guardabosques* which was reformed in an agreement between them and the government (Presidencia de la República,

2004).

They are known for their resilience and actions to repair the environmental damage caused by opium cultivation and reformed their economy, making them a referent point for several ethnic communities and rural areas in Colombia (Oficina de las Naciones Unidas contra la Droga y el Delito, 2019). Moreover, their government encompasses a Cabildo mayor and Cabildos menores, which deal with different needs of their people, such as health, education, communication, economy, public services, justice, women, and family (Ministerio de Interior, 2014). These organizations have made possible the foundation and participation of socio-political groups such as Indigenous Women of Nariño (Mujeres Indígenas de Nariño), Peoples Tribunal and Indigenous Authority of Colombian Southwest (Tribunal de Pueblos y Autoridades Indígenas del Suroccidente Colombiano), and the Wuasikamas Movement (guardians). These associations generally follow the laws of *El Buen Vivir* (good living), whose main objective is to comply with ancestral insights and revitalize their culture and cosmovision that has been lost through the years due to colonization, armed conflict, and miscegenation (Arango & Sanchez, 2006).

Moreover, these communities have faced big challenges regarding access to higher education, as only 6.7% of indigenous are undergraduates compared to 18.8% of the country. Also, in postgraduate programs, they represent 0.6% against 2.8% of the national population (DANE, 2018 as cited in Loango & Mazabel, 2021). This situation can be the result of the above-mentioned socio-economic difficulties. However, racism is regarded as one major obstacle (Loango & Mazabel, 2021), due to the discrepancy between higher educational institutions and the indigenous people's cosmovision and values (Londoño, 2017), or just straight-up discrimination. For instance, in 2009 a lawsuit was filed against the Universidad

Industrial de Santander, Ministerio de Educación and ICETEX for unjustifiably suppressing special quotas designated to these communities (Sentencia T-110/10).

Hence, it is imperative to provide opportunities for their integration into higher education. To do so, this project presents a community-based workbook that addresses and reinforces the basics of the English language and Inga culture. Finally, the material could also be used by any English teachers, institutions, or parents interested in this community or Colombian culture.

Research Question

Historically, indigenous communities have been left behind in many aspects like education. As churches and public institutions were involved, their curriculum never considered their beliefs, cosmovision or culture (Loaiza, 2002). Nowadays, they have the SEIP that suits their necessities and reality (Ministerio de Educación, 2009), however, there is a scarcity of resources like workbooks, textbooks, audio-visual materials, infrastructure, and technology (Ministerio de Interior, 2014; Freddy Janamejoy Mavisoy, personal communication, September 24, 2021). Hence, this project seeks to design a community-based workbook to reinforce English learning through content focused on the Inga community language, culture, goals, and values. To do so, this paper is guided by the following research question: How to merge cultural aspects (myths, history, ceremonies, and life perspectives) of the Aponte People with English as a Foreign language (EFL) in the form of a workbook to reinforce the English language?

Justification

Since the colonization, the indigenous communities have witnessed the weakening of their traditions, culture, and tongue. Currently, the Inga language is on the brink of extinction

as the youngest generations have lost interest in their own mother tongue due to years of imposed education in Spanish, discrimination, and segregation (Ministerio de Interior, 2014; CRIC, 2002). As Risager (2007) asserts there is a “close connection, an interdependence, a complex relationship between language and culture” (p.163). Likewise, language is part of social interactions, thus, it belongs to and is constantly constructed by its speakers (Burns, 2003; Kafle, 2013; Jenkins, 2000; Baker, 2015). It implies that language goes beyond an organized and logical sequence of phonemes and graphemes. It is how people express themselves, it carries symbolic, and cultural meaning (Ferro, 2017), sensitive to context, and time (Kafle, 2013). In other words, the elimination of the Inga language entails the end of the culture, knowledge, history and cosmovision of a community of more than 500 years.

Besides such circumstances, they have trouble accessing higher education, because of several factors such as discrimination, lack of basic resources like internet connection and teaching materials, bad infrastructure at their schools, and poor teacher training (Ministerio de Interior, 2014). Their lack of representation and inclusion in all social spheres put them in a vulnerable position and subjugation, as education can contribute to their life improvement, social liberation, and real emancipation (Freire, 1970). Hence, this project intends to promote the students’ interest and appreciation for their language, culture and ancestral knowledge while following the General Law of Education that makes English teaching compulsory (Ministerio de Educación de Colombia, n.d). Expecting that this will be beneficial in the long run, as English can be useful in a way that can empower them through the discussion and acquisition of language that describes their reality.

Furthermore, English is used worldwide with 656 million speakers (Ethnologue; Crystal, 2008 as cited in Baker, 2015) with multiple disciplines integrating it such as research, technology, art, literature, and science (Ferro, 2017). Indeed, speaking the English language can signify a way to know and communicate with the world, it is an undeniable advantage in the

globalized world. Most importantly, it offers the possibility to diversify and enrich perspectives and conceptions of reality with their wisdom.

Objectives

Considering the Inga community's educational necessities, this project aims to design a workbook that integrates the culture of the Pueblo Inga de Aponte with the learning of English as a foreign language to Inga adolescents in cycle 5 (10th and 11th graders) in Aponte. To reach such an objective this research seeks to analyze the context of the Institución Educativa Agropecuaria del Pueblo Inga de Aponte, by gathering and verifying useful learning theories and documentation that provide relevant insights about the community goals, culture, and history to enhance the accuracy of the English learning material.

1 Theoretical Framework

1.1 Background

Language builds our world with a frame that conditions social problems, relationships, identity, self-perception, etcetera (Sapir, 1949; Krashen, 1985; Baran-Lucarz, 2011; Castillo, Insuasty & Jaime, 2017). It helps us to comprehend and create our views since it works as a major tool for communication; making possible the exchange of ideas and conveying meaning through words, body language and context (Gee, 2008; Sapir, 1949). It contains entire cultures, ways of expression, cosmovisions and traditions that are intrinsically linked to a community's worldview and constantly changed by time and its speakers (Ferro, 2017). Language transmits culture and meaning, which implies passing on insights and perspectives amidst worlds. It is what accounts for the existence of different cultures, social groups, and points of view; it is part of being (Maldonado-Torres, 2007). Hence, the death of a language represents a profound loss for humanity as it signifies the end of a whole community. This social issue is generally

promoted through education as it often ignores the absence of representation, acculturation (e.g, English language policies), and racist discourses (Mignolo, 2009; Londoño, 2017) that might be present in teaching materials or classrooms. Also, the lack of presentation directly hindrance their learning processes, as Enidar, Mukhaiyar, Effendi and Amri (2018) found in their developmental study; that students who use contextualized materials are more likely to improve their learning, compared to those who employ traditional English teaching textbooks. Similarly, Castillo et al. (2017) show a significant enhancement of communicative competence when students are provided with authentic materials, as the implementation of authentic materials can be associated with their learning process and learning goals respectively.

Along the same line, Milne (2017) analyzed the perceptions of over 100 members of a community, both professors and parents from a Canadian school, regarding their involvement in education, their relationship with the institution, and the integration of indigenous culture into the curriculum. The study concluded that the implementation of such content was crucial for a mutual understanding and accurate depiction of indigenous members of the community and all the other cultures involved. Nonetheless, the results also indicate this represents a challenge in comparison to the established curriculum as teachers must create the materials. In this regard, Mahardika (2018) conducted a study to include local content of students in the curriculum at an Indonesian institute. The authors pointed out that taking notice of learners' needs and previous knowledge is recommendable for the efficient development of the materials.

Considering the context mentioned above and previous research on language learning, this project strives to design a contextualized material that increases learners' confidence and dignity in their language and culture and thus producing meaningful learning outcomes that align with the community culture and goals (Nuñez & Téllez, 2009).

1.2 Theoretical foundations

1.2.1 Critical Pedagogy

For critical pedagogy (CP), education should advocate for social justice; it implements a problem-posing perspective within a democratic classroom that provides critical competencies and language, allowing students to reflect on their backgrounds, assumptions, identities, and surroundings. Thus, they can deconstruct and reconstruct themselves as active political citizens challenging, debating, resisting, and acting on the pre-established oppressive structures inside and outside their communities (Freire, 1970; Giroux, 2001; Wink, 2000, Mayo, 2004; Jeyaraj & Harland 2014; Miskovic & Hoop, 2006). Similarly, this interdisciplinary approach must be sensitive to context and specifically concerned with those historical problems that enable multiple forms of mass domination through the use of knowledge as a tool for oppression (Giroux, 2001; Wink, 2000). Therefore, knowledge must be co-constructed and constantly challenged, claimed, and changed (Giroux, 2001; Miskovic & Hoop, 2006).

1.2.2 Decolonial Movement

Similarly, the Decolonial Movement in Latin America meets part of CP objectives, as it refers to all the acts of resistance that indigenous communities have performed since colonization. It encourages the appropriation of indigenous identity as a means of emancipation and political participation (Padilla, 2019; Garza, Eufrazio & Jupp, 2021). It focuses on historical and contextual struggles, transforming communities through knowledge development, reciprocity, justice, collective identity conscientization, and empathy (Garza, Eufrazio & Jupp, 2021). In this scenario, teachers and students are learners, as both must listen and cooperate to offer solutions to their immediate struggles (Padilla, 2019). It assists the oppressed to turn themselves into active critical and political agents of their own history and future (Padilla, 2019; Garza, Eufrazio & Jupp, 2021).

1.2.3 Community-based Pedagogy

In a community as well as in Community-based Pedagogy (CBP), a group of people share their knowledge, interests, their background as well as all their conceptions (Cambridge Dictionary, n.d; Lastra et. al, 2018). Furthermore, CBP allows teachers to integrate their desired content and ideologies within the school curriculum increasing students' motivation, critical thinking, and meaningful learning, as well as making their voices heard. This approach acknowledges the realities of both teachers and students, with teachers not only combining the content with their individual intellectual autonomy (Sharkey et. Al, 2016) but paving the path for collaborative work that challenges and makes students uncomfortable with the content. Even so, they are bringing the outside world into the classroom and therefore developing meaningful learning. (Sharkey et. al, 2016; Ganote and Longo, 2015).

1.2.4 Sistema Educativo Indígena Propio (SEIP)

This official document is created with the purpose of having educational autonomy for indigenous Colombian communities as well as increasing the quality of schooling nationwide while abiding by their cultural identity. In particular, the SEIP “del Consejo Regional Indígena del Cauca- CRIC” is a collection of several distinctive features, such as the cosmogonies, history, and values, directed to the perseverance of their way of life as well as the specific necessities they have as a community. The different educational stages are divided into seeds of life for kids, elementary and secondary schooling, and finally formative processes in the Universidad Autónoma Indígena Intercultural. (Rodriguez, 2017; MEN, 2009)

1.2.5 English Language teaching for indigenous communities

For indigenous communities, there are many challenges to face in the educational area. Such as access to higher education, which is considerably lower compared to the rest of the population (Loango & Mazabel, 2021). Particularly, in the academic field, there is not sufficient English learning content portraying Indigenous knowledge, values, pedagogies, and

cosmogonies (Nesterova, 2019). In Colombia, Indigenous communities learn English not as a second language but as a third language (L3) or Foreign Language; their mother tongue (L1), and their second language (L2) is Spanish. Therefore, indigenous people are considered Bilingual speakers who encounter different grammatical patterns. This allows them to exhibit flexibility when learning their L3 (Rojas & Rueda, 2019). In the case of indigenous people, Spanish is the language that influences their L3 (English) learning process, due to the typological similarities between English and Spanish. (S-V-O) and more if the L1 is distinct from the target language L3 (Hammarberg, 2001).

1.2.6 Teaching Materials: Workbook

Teaching materials are paramount in ELT as these represent one of the most common and useful sources of comprehensive input and ease the learning process (Tomlinson, 2012; Krashen, 1985). They are tools that allow teachers to focus on other critical aspects like grammar explanations or cover students' language deficiencies, it exemplifies and gives ideas for activities or lesson planning, and in many instances motivate students (Richard, 2011; Krashen, 1985; Lee, 1995). Most of these sources are categorized according to their format presentation (printed or non-printed) (Tok, 2010) and purpose: informative, instructional, experiential, eliciting, and exploratory (Tomlinson, 2012). Therefore, this research endeavored to create a non-printed instructional material in the form of a workbook that compasses CP, SEIP guidelines, Decolonial movement ideals, and *Mandato de Vida* of pueblo Inga de Aponte to practice EFL while revitalizing students' identity and community.

2 Methodology

2.1 Research Type

This project seeks to offer a practical solution to a specific real-world problem within

a community. In this case, the lack of meaningful learning material in ELT classrooms of the Educational Agricultural Institute Inga of Aponte (Freddy Janamejoy Mavisoy, personal communication, September 24, 2021). Therefore, to comply with the high-quality research standards required for validity and reliability it was necessary to execute an applied research design with mixed methods. As several authors rightly assure (Merriam & Tisdell, 2016; Hale & Brown, 2014; Tashakkori & Teddlie, 2009; Hedrick, Bickman, & Rog, 1993; Baimyrzaeva, 2018), applied research is naturalistic, it is embedded in “context, community values, and culture” (Hale & Brown, 2014, p. 56; Baimyrzaeva, 2018). It aims to develop a plausible and accurate solution through detailed critical analysis and evidence, and thus, “improve the practice of a particular discipline” (Merriam & Tisdell, 2016, p.5). Furthermore, in the social science field, some fundamental characteristics of applied research are the collaborative work with members or representatives of a community and the analysis or implementation of relevant sources to create knowledge or bring understanding for and by the community in tandem (Hale & Brown, 2014; Tashakkori & Teddlie, 2009). Additionally, this research developed engaging scholarship, which refers to the “reciprocal relationship between researchers and stakeholders and the community” (Ellison & Eatman, 2008, as cited in Hale & Brown, 2014, p. 56). In this case, the promoter of the Inga language, the school principal, the English teacher, and the researchers.

The implementation of mixed methods expanded understanding and compensated for possible drawbacks of one approach or the other (Tashakkori & Teddlie, 2009; Johnson & Turner, 2003, as cited in Tashakkori & Teddlie, 2009). Moreover, this type of research can also be used in other fields to produce a tangible tool that helps to overcome issues in certain areas of study. For instance, in computer science, the researcher generally goes through existing theories to develop a new application or software as in Ritter, Anderson, Koedinger and Corbett (2007) who used previous works to improve the implementation of software that facilitates

mathematical cognition and teaching. Similarly, Borisova, Stoykova, Kazlacheva and Videnov (2021) created an e-textbook on cancer genetics alongside college students to assure meaningful learning, executing CuboCube. Considering their success, this project strived to create a workbook for the students at the Educational Agricultural Institute Inga of Aponte that revitalize their culture. Therefore, it was imperative to follow their approaches.

2.2 Population

The Aponte Indigenous Reserve is in the Tablón de Gómez municipality in Nariño, and it has about 3,651 habitants (Ministerio de Interior, 2014). Inga children generally attend the Educational Agricultural Institute Inga of Aponte (Institución Educativa Agropecuaria Inga De Aponte). According to director Freddy Janamejoy (personal communication, April 24, 2021), this institution has 326 students, 9 of them are not indigenous; and it includes 7 rural educational centres amidst the territory. In these schools, students from cycles 4 to 5 are in the same classroom with only 1 indigenous teacher and each school has from 9 to 11 children. Hence, this study was developed in Aponte, in charge of their respective teacher.

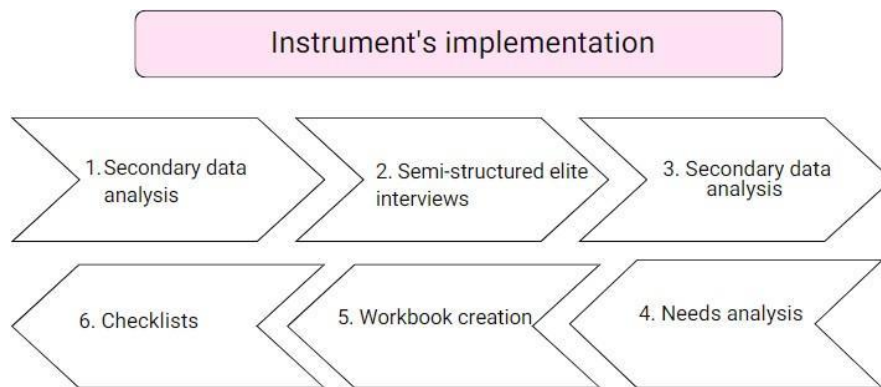
Considering the context, this research implemented a non-probability sample in the form of purposeful sampling. Its application is appropriate when the study seeks to discover, gain insights, or understand a certain phenomenon (Gary, 2008; Merriam & Tisdell, 2016) which aligns with the objectives of this project. Moreover, it was necessary to implement a two-tier sampling, which is defined by Merriam and Tisdell (2016) as a purposeful sampling that uses different criteria to select the necessary participants to collect “information-rich cases” (p. 99-100). This concept refers to the participants “from whom one can learn a great deal about issues of central importance to the purpose of the inquiry” (Patton, 2015, p.53, as cited in Merriam & Tisdell, 2016); in this case, English teacher, Inga language promoter and director of the institution.

2.3 Instruments

Following the main objective of this project, the data collection materials implemented for the creation of the workbook *Nukanchipa Llagta Apunti Niska* were secondary data analysis, semi- structured elite interviews, needs analysis, and workbook checklists (see figure 1). Additionally, after the application of the semi-structured elite interviews, more secondary data was collected, therefore this data was also considered. Not to mention, during meetings with the advisors of this study, the initial outline for the workbook was created. Then, the validation format for the workbook emerged in the format of two checklists.

Figure 1

Data collection instruments



The analysis of secondary data consists of a flexible approach with the interpretation of data collected and reviewed by a primary source or author, becoming a feasible opportunity when minimal resources are available. (Johnston, 2014). First, the data collected from the co-director allowed a glimpse of the community; the SEIP contains vital knowledge of indigenous communities as well as detailed information on their model of education. In the same way, the director of the institution provided the *Mandato de Vida* and other cultural documents which revealed the core principles of the Inga community. Finally, the English teacher of the institution mentioned the materials used in class. These kinds of resources report relevant

events not regarded immediately and grant non-numeric or numeric sources such as government-provided metrics, census, ethnographic accounts, documents, photographs, or conversations; thus, becoming very useful for our study. (Merriam and Tisdell, 2015; Smith, 2008).

An interview as stated by Merriam and Tisdell (2015) “is necessary when we cannot observe behavior, feelings, or how people interpret the world around them” (p.108). Elite interviews revolve around the expert who provides the information; considered an elite due to a mix of professionalism, ranking, reputation, competencies, knowledge, and expertise on the skills required for their areas. (Empson, 2018; McDowell, 1998 as cited as Harvey, 2011). Notably, the perspective of the English teacher focused on the pedagogy and materials used with her students. In the same way, the interview with the chief of the school and the language promoter aimed to collect information regarding the school context and the community’s educational goals, values, culture, and language situation, as well as students’ information. Furthermore, for the analysis of the elite interviews, the techniques employed were transcriptions, color coding, and the creation of a matrix to categorize patterns, this technique is named qualitative content analysis. (Merriam, 2009)

Finally, the needs analysis represents the quantitative aspect of the research in the form of a survey; implemented to gain insights regarding students’ perspectives to create a meaningful workbook (Merriam & Tisdell, 2015). Similarly, two checklists were required for the validation of the learning material. A checklist indicates the strong or weak aspects of a content book, exposing progression and analysis of features such as the understandability and learnability of reading materials, encouraging the review and reaction of an evaluator. (Irwin & Davis, 1980; Fuentes & Martinez, 2018) Particularly, the checklists were created by the researchers to review key aspects of the workbook such as the Content, applicability, design and appropriateness. The first was completed by experts in ELT to assess pedagogical aspects,

and the other by community advisors to gauge the cultural aspect of the community.

3 Results

English materials can become contextualized when they associate with the knowledge of a community, the culture and their objectives (Nuñez & Téllez, 2009). For an appropriate integration of these values into the English workbook *Nukanchipa Llagta Apunti Niska*, it was paramount to take into account the data collected from the instruments to plan and design appropriate material with meaningful content.

3.1 Instruments analysis

The following section recounts the most significant findings that highly influenced the decisions made regarding unit and lessons topics, objectives, language skills to practice and so on. Each instrument will be addressed according to the order in which it was conducted, Secondary data analysis, elite interviews and finally the checklists.

3.1.1 *Secondary data analysis*

Considering the research question about how Inga culture can be merged in the design of a workbook, it was essential to do a secondary data analysis to further explore and understand the Inga community culture. This process also intended to search for knowledge gaps that were later fulfilled or verified during the elite interviews. As it was expected to collect a good amount of data, a data analysis plan (see figure 2) was created to keep a record and identify missing or unclear information, follow key elements for the workbook design, and have a clear objective present during the analysis (Smith, 2008).

Figure 2

Extract of secondary data analysis plan

Historical context of the Inga people						Information available	
Topic	Specific Question	Sub-topic	Information key	Region	Priority	Source	Full text
Ingas origin	Who are the Ingas ancestors?	The Inca nation	Inca nation history	Peru, Huanacaure hills	High	https://historiayespacio.univalle.edu.co/index.php/historia_y_espacio/article/view/8736	Yes
			Inca nation legacy	Peru, Cuzco	Medium	file:///C:/Users/Naily/Downloads/312-Texto%20del%20art%C3%ADculo-1932-1-10-20210927.pdf	No
	How did the Ingas arrived at Aponte, Nariño?	Spanish invasion	Before the European invasion	South America	High	https://historiayespacio.univalle.edu.co/index.php/historia_y_espacio/article/view/8736	Yes
			After the 15 th century			https://www.equatorinitiative.org/wp-content/uploads/2017/05/Wuasikamas-Colombia-Spanish.pdf	Yes
						https://docplayer.es/62957694-Producto-multimedial-el-resguardo-indigena-de-aponte-narino-historia-y-situacion-actual.html	Yes
	Armed conflict	What consequences left the armed conflict in the Inga people?	Victims of war numeric data	Information still unclear about an exact number	Nariño, Colombia	Low	http://www.conflictoenNariño.org/Una-Fábrica-de-Victimas https://www.unidadvictimas.gov.co/es/nacion-
Opium plantation			Sterilisation of the soil	Aponte, Colombia	High	http://www.indepaz.org.co/wp-content/uploads/2015/05/HREV_Impactos-colectivos-fumigaciones_2008.pdf	Yes
			Community leaders murdered			https://www.unidadvictimas.gov.co/es/nacion-territorio/unidad-papa-las-victimas-capacito-52-	Yes

After finding possible sources, the information was organized in small summaries with relevant information such as source, main topic, aspects that can be integrated into the learning material, and questions or aspects that were not covered in the expected document. The results contributed to the creation of elite interviews and enriched the previous knowledge and assumptions regarding the indigenous community. The data were categorized into three main premises: demographic aspects, socio-economic situation, history of the Inga community, educational scope, and Inga culture.

Official webpages and documents such as the reports by the DANE showed an

interesting change in the population. Since 1991 the number of habitants has decreased, from about 35.000 to roughly 3000 people nowadays. These alterations were explained by the revision of historical documentation that indicated a clear link between the population variances and the illegal plantations boom (Bolaños, 2021). Additionally, the socioeconomic situation of the community revealed increments in crime, like forced displacement and kidnapping, due to the illegal occupation of the territory by paramilitary and guerrilla groups (Tellez, 2017). Likewise, the institutional webpage and documentation were a prominent reference to the economic difficulties that the student faced, many of them did not have the resources to travel to the main institution in Aponte. Additionally, they appeared to not have received any national or departmental funds since 2017, because the Inga community is not subscribed to any national social or political group. Also, services like water, electricity and gas are not granted in the region which directly affects most households as many of them are in the rural areas around Aponte (Bolaños, 2021). From this socio-economical category was inferred that a big part of the alumni had no internet access at home, which was considered during the workbook design. However, the need analysis and elite interviews showed that the educational institute is equipped with a computer lab, and it is available most of the time.

The previous socio-economic context was expected to directly affect students' school enrolment, performance, and motivation. As various authors claim that economical position is one of the biggest factors in school dropout and academic achievement (García-González, & Skrita, 2019; García-Villegas, & Espinosa, 2013; Sánchez, & Otero 2012). After the conduction of the elite interviews, this hypothesis was confirmed, mostly in the motivational regard. Considering the different socio-economic difficulties that students may face, it was imperative to hold motivation at the core of the learning material, therefore the cultural and historical data were incredibly valuable for this study. Unfortunately, there was no clear and sufficiently reliable information about the history and culture of the Inga people in Nariño.

Hence, this knowledge gap was the focus of the interviews and multiple meetings with the co-advisor and Inga professor, Mariela Janamejoy.

Following the conduction of the Elite interviews, it was possible to validate and compile more information about the Inga people in Aponte. From this phase of the project, nine important documents were retrieved, among those, the SEIP and *Mandato de Vida*. Both documents were analyzed, synthesized, and discussed. The SEIP raises as an act of resistance to the forced assimilation executed by the state in the form of a systematic education that does not consider their context, values or needs as an indigenous community. Therefore, it required a different category that was named educational guidelines. As well as the ethnic-educational model and project, the relationship with the territory and nature must be a central point in the *educación propia* (own's education). It strongly argues for the need for more contextualized learning materials and educational goals. Furthermore, the ethnic-educative project and the SEIP proposed community enrolment and research as one of the most prevalent elements. Therefore, the workbook contains activities like short and small-scale surveys to members of the community about relevant social issues like cultural loss or forced displacement. Similarly, the name of the module *Sug* (one) of the workbook, called territory had the ethnic-educational model as a main source, its *ruta pedagógica* (pedagogical plan), walk, listen and feel the territory was added to the unit project unit 2. Likewise, the Inga language and other sections inspired some writing and reading activities of the learning material.

Moreover, it was prominent the emphasis on knowing the Inga history to revitalize the culture and promote its constant practice. Such praxis should derive from political actions like speaking the language, celebrating important dates, and following the *mayores* and *taitas* words that are also complemented by their own law. In the Inga community case, this document corresponds to *El Mandato de Vida del Pueblo Inga de Aponte*. This book contains the main laws that protect and govern the Inga people of Aponte, as well as a detailed description of the

socio-political structure of the Aponte reserve. Undoubtedly, this data was highly important for the ingas, hence, unit 3, lessons 2 and 3, were strongly based on its content, and included in some activities like the unit project on page 200 (see annex I).

Lastly, the historical and cultural aspects were complemented by five documents shared by the school director. Four of them, *Territorio* (territory), *Texiando pensamiento* (weaving thought), *Samai kausangapa* (ancestral medicine), and *Kaugsanacamalla* (social organization), contributed to the historical information previously analyzed. These four primers allowed a deeper understanding and identification of key elements for the ingas, like the moon, the chagra, the significance of the territory, sacred places and plants, the ayahuasca relevance, etc. In the same line, the text *caracterización de Aponte* (characterization of Aponte) was highly important for a broader perspective of the community as it compiles and synthesizes the most relevant data about the Inga community in Colombia.

3.1.2 Needs analysis

The needs analysis allowed the assessment of the students' perspectives regarding English learning in the institution (see annex F). And collected information about their background and motivations regarding their language learning preferences and the manner of activities they would have liked to observe in the workbook. Therefore, this analysis was highly considered during the creation of the workbook, as it affected its presentation, format, type of activities, and content. Also, the survey was created in Spanish so the students could truly assess and share their information with the researchers. Additionally, four categories were derived from the content analysis: Personal information, the English subject, autonomous learning and finally technological devices. The last category attempted to collect information regarding students' internet access and possible devices at home, to integrate them into the digital version of the workbook: *Nukanchipa Llagta Apunti Niska*.

A key issue that emerged was the number of students who answered. According to the

English teacher of the institution, in cycle 5 there are approximately 50 students “28 (students) grade 11 and in grade 10 I think there are 22-23 students. So, let's say approximately 50 students”. However, only 9 of them answered the survey, which is believed to be mainly because of issues with accessibility to a technological device. However, a great number of them have their own cell phone, and the ones that do not have, they share a smartphone with their family members (Mariela Pujimuy, personal communication, September 24, 2021). Also, 55.6 % of them are 16 years old with only 22.2 % of them being 17 years old. The vast majority are female students with 66.7% and 33.3% of them are male students.

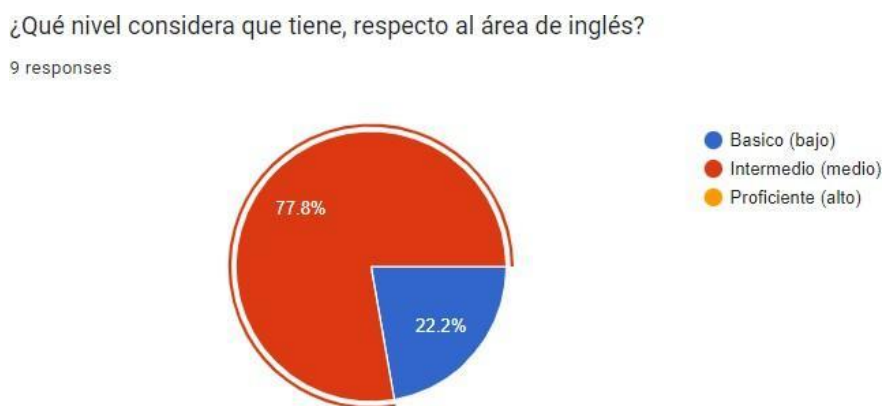
Outstandingly, when asked for the languages they had dominion over, only 2 of the students answered they had proficiency in the Inga language apart from Spanish, and significantly, all of them use Spanish 100% as their main language. This issue in particular is currently acknowledged as an identity obstacle for the community, as many members are forgetting the Inga language and do not learn it or know how to speak it as indicated by “Marcos Carlosama” (Language promoter of the institution). In relevance to this aspect found in the needs analysis and the data collected from the interview with the language promoter, it was decided for the workbook to contain a significant amount of Inga vocabulary to revitalize their roots and provide a sense of cultural identity.

Moreover, it was necessary to know the time students had available outside of the classroom so they could practice English with the help of the workbook. Many of them 55.5% answered that their only responsibility is to study, with 55.6% of them dedicating less than an hour to autonomous English practice, 33.3% from one to two hours and only one of them did not establish any time for the study of English. Even so, 11.1% not only have to study but also help with the house chores. Additionally, the students have great aspirations for their future, most of them 77.8% hope to achieve a PhD with 11.1% having a bachelor's degree and the other 11.1% having a master's degree.

For the second survey category, we focused on the English subject where more than half of them 66.7% claimed to like English, and 77.8% perceived themselves with an intermediate English level (see figure 3).

Figure 3

English level



Not to mention that all of them consider English learning as a relevant subject for their lives and 56.6% enjoy learning English. However, for the other 44.4%, it is not as enjoyable; one student in particular mentioned issues with pronunciation. Now, the aspects they appreciate while learning is finding new music 44.4% and understanding the lyrics as well as reading academic texts 44.4%. Significantly, their favorite language ability to develop is reading 66.7% and only 22.2% favor speaking. However, the vast majority of students 88.9% sometimes feel motivated to learn in their classroom with only 33.3% of them liking the topics worked on in the English class. Particularly, when asked for their favorite activities worked inside the class, the next results were obtained. (See figure 4).

Figure 4

Favorite English class activities

¿Qué actividades le gustan actualmente de las clases de inglés?



Note. This graphic represents an open-ended question.

The findings in this section were diverse, while a great number of them 45%, enjoy reading texts in English, 22.2% are averse to the activities performed in class, 11% of them like the use of the board in their course, one student felt encouraged with the activities related to the “Perfect Perfect tense” (see full students survey annex F); and one of them enjoying the pronunciation tasks. Moreover, according to 34% of the students, the aspect to improve the performance of activities is classroom rapport. With 22% of the answers to read more particularly two of them specified sentence-forming and topics related to other countries. Furthermore, the workbook highly considers students’ opinions as it contains multiple reading activities, sentence-forming tasks, and pronunciation tips.

Finally, the last category in the survey was the technological devices managed by the students, where the great majority 77.8% do own a smartphone and have internet access in their homes. However, it is relevant to remark that this survey could only be answered by 9 students in cycle 5. Furthermore, 66.7% have a computer or laptop at home, and 55.6% of them use the computer lab in their free time.

3.1.3 *Elite interviews*

To create meaningful learning material for the Inga students of Aponte, this research

conducted three elite interviews. The participants were selected due to their experience and contact with the Inga community and the students in cycle 5 of the Agricultural Educational Institute Inga of Aponte. The Inga language promoter, the school director, and the English subject teacher partook in three different online meetings that aimed to enrich the information about the community's socio-political situation and needs as well as students' context and attitude towards English language learning. The data collected were analyzed and selected according to its relevance for this study. Lastly, only four main themes contributed to the workbook design: background (role in the Aponte community), perspective on education, community needs, and Inga culture. These categories were drawn upon the objectives of the questions and interviewees' responses. Because of their different roles in the community and the institution, the Inga language promoter and teacher's interview required one more label; teaching.

After an intensive investigation of the Inga People of Aponte, it was necessary to complement and verify such information with the design of an interview with key individuals that gave another perspective on the Inga students' context. All three interviews had some variances due to the differences between the interviewees, such as their knowledge, position, and contact with the alumni of the institution. Also, multiple questions aimed to corroborate or fill the knowledge gaps about Inga peoples' culture, issues, and goals. As well as collect information about the students' attitudes and context. These interviews were carried out through online videoconference and recorded on Zoom, with both researchers present.

For the analysis, the researchers transcribed the interviews and, to add reliability to the results (Thurmond, 2001), each researcher individually generated natural units of meaning from direct quotes of the interviewees' responses. After a thorough analysis that strived to identify repetitive words, concepts, ideas, or themes, the data collected was organized and categorized through color coding to summarize and synthesize such information (Griffee,

2012; Cohen, Manion & Morrison, 2018). Due to the amount of evidence, it was necessary to create three matrices, one per interview, that allowed a clearer comparison, discussion, and evaluation of the different categories recognized by the researchers (Thurmond, 2001; Cohen et al., 2018). Following this process, five main common labels were identified. Their selection was based on three different aspects. First, on finding elements that could be useful for the workbook content design. Second, on particularities of the interviewees' role and interactions with the students and the community. And finally, patterns were identified in the transcription and notes made during the online encounters (Cohen et al., 2018).

3.1.3.1 Background. This category refers to the interviewees' process that allowed them to be in their current position, and their experiences with students, community or being Inga. In the analysis was possible to identify the participants' disposition and attitude to work for the betterment of the Inga people, for instance, the English teacher has participated in English pedagogy courses sponsored by the government, which has helped her to obtain textbooks for her students. Correspondingly, their anecdotes served as a guide to building an "ideal" member of a community. In the secondary data analysis, qualities like wearing the *vestido propio* (Ingas' traditional costume), speaking the native language, and close relationships with the territory, family and political agency were highly important. These findings were corroborated by the participants' responses. For instance, the Inga language promoter showed enthusiasm and love for their native tongue and mentioned its significance for the Ingas multiple times:

"It starts in my childhood. I am an indigenous native of this ancestral territory... I had my grandparents, my parents who were Inga speakers, so I learnt it in the bosom of the family... the people know I speak Inga, so we speak it, I always try to use the language" (see full interview E)

Likewise, the school director mentioned the constant political actions that made him an

active social and political member of the Inga people. As he reflects, participating in the different *mingas* and belonging to the cabildos have meant great advances for the wellbeing of the Aponte people, as it has been possible to do transversal work, holding education at the core of such transformation. These remarkable experiences urged for the inclusion of the political organization of the community, which is explicitly portrayed in lesson 3 in unit 3 of the workbook (see annex I).

Similarly, the two Inca descendants, the school director and language promoter, made an important emphasis on the concept of family and how it has been crucial to their current life perspective, achievements, and future plans. Therefore, throughout the workbook, especially in unit 3: *Aillu* (family in Inga), the Inga family theme is central to the activities proposed (see annex I).

3.1.3.2 Perspective on education. This classification encompasses the opinions of the participants regarding how education should work in the institution as well as its main purpose. This category is intertwined with the community needs and institutional context as many of the utterances correspond to the current difficulties faced by the community in general. The aim of the questions was to compile some of the elite interviewees' perspectives that gave a purpose to the activities raised throughout the workbook.

The most prominent aspect of the category is the view of culture and language as the most important and urgent aspects that should be prevalent in indigenous education. For the language promoter and the English teacher, the education of the students must strive for the revitalization of the Inga culture: "The school should aim to strengthen the culture" (see full interview annex D)

"Begin to move them, make them conscious of the relevance, right? That the language has..." (see full interview annex E)

Although, the school director agrees with their views; for him, political activism was

considered seemingly important for the future of the community. Such opinion aligns with the findings on the SEIP that advocates for an emphasis on the motivation and promotion of political agency and critical thinking. As the interviewee argues, education in Aponte should be:

“One, Education must be a cross-cutting theme... students need to be active individuals inside and outside our territory. Two, to be proactive, irrespectively of the difficulties inside and outside. Three, not only strengthen the life process as an ancient community but also to know the culture, to complement our daily life in the praxis, from a personal, professional, and spiritual perspective...” (see full interview annex C)

Similarly, the language promoter argues that “it is necessary to a campaign to raise awareness in the parents and all the community in general” to protect the Inga community, as many see this issue as irrelevant. According to the Inga participants, the indigenous communities require a transformative education that focuses on the solution to their contextual problems. Therefore, due to the prominence of this issue, the workbook displayed different situations based on real-life events that encourage critical reflection on the Aponte students’ own reality.

3.1.3.3 Community needs. The previous claims arose from the reflection of the current difficulties faced by the Inga people, which is the focus of this theme. The most ubiquitous word and topic in the interviews was the imminent Inga language extinction. This worrisome situation was perceived as critical and urgent for the three interviews, especially for the language promoter who believes that “for each Inga speaker that is dying, we are losing a world of culture there and we are dying (the Ingas)”. As he claims: “oftentimes they refuse to be indigenous. Here, we are characterized by surnames ending in -oy- chindoy- canamejoy- jameoy- cansasoy- they all end in oy, so they often prefer to change to Chávez, Muñoz...”. (see full interview annex E)

Concerning this problem, the workbook intended to convey the importance and value of being Inga. For instance, through the portrayal of knowledgeable community members as heroes, mentioning the legacy and great achievements of the Inca nation, etc.

Moreover, another problem of the community is the notorious consensus when it comes to the discrepancy between the traditional Eurocentric Colombian educational system and the *educación propia* (indigenous education), as they generally establish different goals for education (Fayad, 2020). The pressure to exceed on the ICFES national exams often represents a contradiction for the stakeholders. This imposition affects the topics dealt with in class as well as school schedules. The focus is shifted to a more Eurocentric view of learning, where there is little to no interaction with highly important elements of the community like the *chagra*, ancestral medicine, and celebrations.

Finally, as the director claimed, there is a lack of communication and connection between the different socio-political groups. This is one important justification for the theme of Unity, developed in unit three, lesson 3 (see annex I).

3.1.3.4 Institutional problems. During the interviews, it was possible to identify key aspects that hinder the educational process of Inga's children and adolescents. Lack of resources was cited as the major issue for the proper access to quality education. The overcrowding classrooms, scarcity of teaching materials, and bad infrastructure were related to students' low motivation. Additionally, as the secondary data analysis concluded, the Inga community is not part of any national indigenous political organization which according to the school principal this situation "has made our access to the departmental and national resources more difficult".

3.1.3.5 Inga culture. To verify the information gathered in the secondary data analysis and explore more the Inga culture, the interviews gave some insights regarding the traditional Inga festivals like the *Atun puncha*, the relevance of the moon, the *mingas*, and community labor, as well as the significance of being Inga and its close relationship with the territory. These valuable insights were employed in the topics and artistic design of the workbook.

3.1.3.6 Information of students. As this research intends to design meaningful material for 10th graders, it was paramount to explore their attitudes towards learning English, language proficiency level, number of students, frequency of the English subject and preference for certain classroom activities. This data was verified, compared, and evaluated with the needs analysis, section in which this aspect is explored in depth. Additionally, some personality traits like shyness and poor studying habits were recognized in the teacher and principal's interviews.

3.1.3.7 Teaching. The language promoter and English language teachers' interview attempted to understand and implement similar teaching strategies used in class by the interviewees. For the language promoter, it was important to use stories and imagination for learning. This idea is implemented mostly in unit 2, where lesson 1 highly relies on the Inca mythology to point out English grammar patterns and develop reading comprehension skills.

Moreover, the English language teacher influenced the decision of creating a workbook that can be used by the students at home and attempted to include all the language skills. It was

also a feasible solution for her time constraints in the English class, and lack of practice by the students, as she advised:

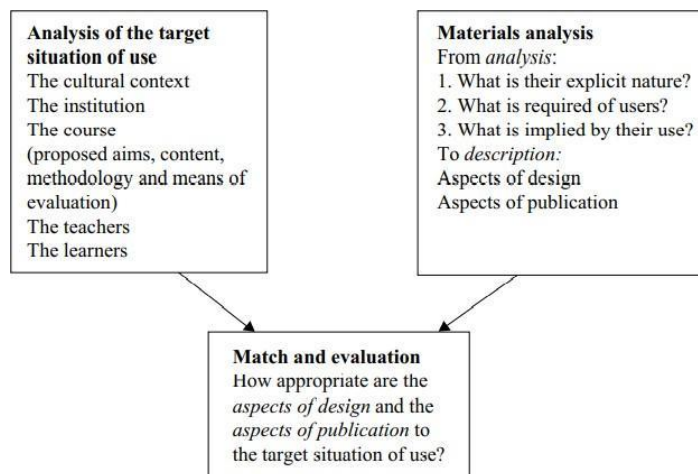
“It wouldn't be bad if it came with all the competencies, for the 4 skills, reading, writing, listening... But the important thing here is time, isn't it? Hopefully, it would be for the kids to work on it autonomously or at home, right? It would be like an assignment, homework. So that they can develop those skills, but at home, because we don't have much time at the institution” (see full interview annex D).

3.1.4 Checklists

The appropriate analysis of a language teaching material plays a major role in the evaluation process of a product in regard to the specific background to whom is directed and the objectives of the material (Tomlinson, 2012). In the case of this study, the data collected from the secondary data analysis, elite interviews and the needs analysis displayed key information for the creation of the workbook. Similarly, the aspects considered for the analysis of the material are the ones proposed by Tomlinson (2012) where the materials analysis also contains a detailed description of the design and publication of the material (See figure 5). However, in the case of this study, the publication process is quite different as the material is for a specific community and of free use with the due copyright association of the authors.

Figure 5

Material analysis and evaluation



For the evaluation of the workbook, this study enforced a checklist that aimed to assess the content, applicability, design, and cultural representation of the community. In order to ameliorate the checklist implementation, it was decided to use Spanish as the standard language. Then, the evaluators of the workbook were divided into two categories, language experts and community experts. Despite this, the checklist for the language experts harmonizes with the pedagogical aspects of the workbook, activities, and teaching scaffolding. Also, the checklist for the community experts had an emphasis on cultural representation, more specifically, the portrayal of the cosmogonies, appropriate use of the language, and the integration of the topics with the social and cultural views of the community.

3.1.4.1 Piloting. Before applying the final version of the checklist to the selected evaluators, it was necessary to assure that the criteria in the checklist were coherent and easy to understand to avoid misconceptions from the validators at the moment of answering. Therefore, a pilot was conducted with an English teacher and an Inga member of the Aponte community. The English teacher noticed some issues while listening to the audio, and the space division of the activities, as she mentioned “There are some parts of the book that look overloaded with information such as pages 74 and 76” as well as the lack of images used in some pages. “Add images in some pages that don’t have to make the reading or development of the activities more striking and contextualized”. However, the material has a great number of images and adding more would saturate the visual presentation of the workbook, as well as the spacing on the page does not allow more pictures. The English teacher remarked on the variation of activities which allow the development of cognitive abilities in the students. Also, for her, there was a clear scaffolding of the activities' difficulty throughout the continuation of the units.

For the piloting of the member of the community, there were several discrepancies to take notice of, particularly with the representation of the community. Even though the validator mentioned the excellency of the material regarding a new curriculum and promotion of critical thinking and creativity there is still a more cultural representation of the Inga community of Aponte to develop. For instance, the validator remarks on the generalization in the grammatical aspects of the Inga language spoken in Aponte, particularly in the use of instructions and statements. It was advised to use more grammatical structures applied in the Inga community of Aponte to enhance the language. Also, the use of illustrations or images does not portray in total the Inga community of Aponte. Nevertheless, thanks to the results from the piloting, it was recognized the need to perform a deep contextualization of the study as well as an explanation of each of the criteria of the checklist in a meeting with the evaluators before they

assess the material, so they have a clear perception of the purpose of the workbook.

3.1.4.2 Checklist validation results. Due to the changes applied after the outcomes of the piloting, the language experts and the community experts, bestowed incredible improvements regarding all the reviewed aspects. As revealed by the language experts, the workbook is easy to understand which makes this material a perfect candidate to be implemented inside the English classroom. The cultural pertinence and symbology enhance and advocate the value of the Inga language, culture and knowledge. Similarly, the community expert, signaled a good perception of the material as it includes all the aspects of the checklist. Nevertheless, for this validator, the cosmogonies of the Inga people should be explored in depth.

Significantly, the language experts claimed the grammatical focus can be more extensive and addressed more frequently throughout the workbook. Unfortunately, by making more emphasis on the grammatical aspects, the workbook will lose its purpose, as it intends to reinforce the learning process, therefore grammar topics should be taught and dealt into depth within the classroom. As well as the topics and critical questions in the units.

3.2 Workbook Design

The creation of material can be complex and extensive; therefore, it was necessary to develop an organized plan or blueprint of the workbook that facilitated and assured an accurate outcome. The following section narrates and justifies the pedagogical and ideological decisions made by the authors regarding the presentation and content of the learning material.

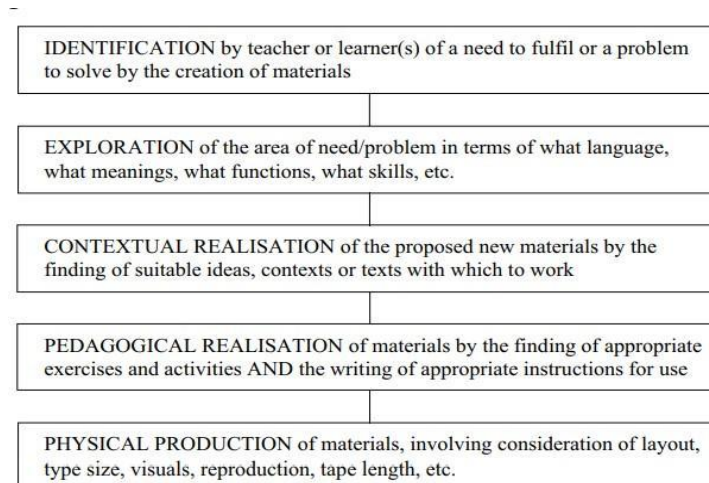
3.2.1 *Planning and designing*

To develop a structured and appropriate material, the procedure for the creation of the workbook reflected the following order proposed by Jolly & Bolitho (2011), (see figure 6) identification and need for material, exploration of need, contextual and pedagogical realization

of material, and physical production.

Figure 6

Procedure workbook design



3.2.1.1 Identification of essential materials. In the case of the Educational Agricultural Institute Inga of Aponte, there was a clear need for contextualized materials, as it was found during the Secondary data analysis and Elite interviews, there is a limited number of them. Also, contextualized materials allow the realities, experiences and the L1 of the learners to be present (Howard & Major, 2004); an important aspect that this study desired to accomplish was the integration of their cultural identity with English content. Moreover, it is imperative for them to learn English, due to study opportunities abroad; they will need to have some experience with the language and decrease the difficulties that may arise with the tasks in higher education institutions. Also, the elite interviews increased the level of understanding of the general context of the actual situation of the community. For instance, the community is concerned with their recognition in the legal documents of the government which in turn has weakened access to national resources. (Freddy Janamejoy Mavisoy, personal communication, April 24th, 2022) as well as the development and improvements of the community, particularly in the educational area.

3.2.1.3 Exploration of needs. Similarly, the second step was the exploration of the needs of the community. This was done through the individual examination of each of the documents in the secondary analysis, where there was a better scope of the community and their needs in regard to the educational area, and the management of the English subject. A number of students in cycle 5 revealed in the needs analysis a lack of interest in the topics taught during the English classes. Not to mention, the English teacher suggested in the elite interview, the material ought to have the four language learning skills, reading, listening, writing, and speaking, and simultaneously be worked at home. Particularly, the kind of material the researchers registered was a manual for English teaching, which in the beginning was meant for the teacher. However, after a deep examination, it was decided that it had to be changed by a workbook, a material for the students as well for the teacher, with activities for individual practice purposes.

3.2.1.4 Contextual realizations of the material. In this sense, the contextual aspects that were considered were the history of the Inca nation, myths, Inca nation legacy, the management of food sovereignty by the use of the Chagra, the family, and features of the political organization of the Inga community of Aponte. All these attributes in a suitable way the traditions that have persevered throughout time even with the incessant obstacles to face and the strong sense of identity from the Inga communities that have made the recurrence of traditions still present in their community.

English texts in ELT learning books generally implement newspapers and magazines as written material instead of authentic material that portrays the use of not only texts but also activities that promote reflections of the communications patterns found in real life. (Howard & Major, 2004). Thus, the workbook implemented critically focused texts with activities that promote critical thinking and problem-solving skills regarding real-life situations. For instance, in the third unit of the workbook, there are topics related to illicit crops, cultural loss,

displacement and Inga values. (See figure 7).

Figure 7

Post- reading activity



10. Answer the following questions:

a. What do you think was the teenager biggest lost?

b. How do you think we can avoid forced displacement in our country?





c. Do you think in Colombia indigenous languages are important? Why?

In this case, the questions in exercise 10 correspond to a post-reading activity. These questions have to be answered according to a previous text where the main topic is about the displacement of a young girl and her family. After reading and listening to the text, the students answer these questions which have two functions. First, they are meant to analyze reading comprehension. The second purpose is to promote critical thinking and reflection about real-life situations in Colombia. This topic is one of the issues that indigenous communities have faced. In the case of the Inga community, their location in the *Valle de Sibundoy* is key for access to the Equator, the region of Orinoquia, Cauca, and Nariño. Therefore, between the years 2001 and 2003, there is evidence of the displacement of 800 members of the Inga community by armed groups. (The United Nations High Commissioner for Refugees [UNHCR/Colombia], 2011).

3.2.1.5 Pedagogical realizations of the material. The pedagogical features were heavily influenced by the type of exercises that the students wanted to work on. First, the type of activities to manage as well as the use of appropriate instructions so students could understand the task to work on. Such as the use of texts and activities that aided the improvement of fluency and pronunciation when speaking. Consequently, the workbook integrates of all four language skills: productive skills, speaking and writing, and receptive skills reading and listening. These skills and other categories are represented in the workbook with the Inga language and icons. Particularly, the audio recording icon contains the corresponding listening of the activity by clicking on it. (See figure 8).

Figure 8

Table of workbook icons

Reading activity	<u>LISUNCHI</u> 
Vocabulary activity	<u>MUSU RIMAIKUNA</u> 
Writing activity	<u>KILLKASUNCHI</u> 
Grammar activity	<u>IMASAMI KILKANCHI</u> 
Pronunciation activity	<u>RIMARISUNCHI</u> 
Listening activity	<u>UIASUNCHI</u> 
Audio recording	
	

3.2.1.5.1 Receptive skills. The incorporation of these skills that foster the culture of the community, was portrayed by adapting and translating some of the texts from the secondary data analysis collected so they could suit the grammar focus of the lesson. For instance, in figure 9, in unit one, lesson one, the text the *kipucamayoc* was translated and adapted to match the present simple tense so the students could implicitly read and listen to the grammatical usage and therefore in the next pages practice with grammar-related activities.

Figure 9

Reading: The Kipucamayoc

1
LESSON 1

1
UNIT

13. Read and listen to the following text, pay attention to the words in bold.

THE KIPUCAMAYOC

The *kipu* was considered in the great Inca nation as a powerful system to **measure** and carry the accounts of the number of foods, animals, people, nature and much more.

This was a traditional **classification** used by the Inca community. However, not everyone in the community could use it, there existed a **special** group dedicated to creating, understanding, decoding and sharing the **knowledge** kept in the *Kipu*. The name of this group of people were The *kipucamayoc*.

The *Kipucamayoc* are considered in some **degree** messengers just as the *Chaski* because they had to deliver the messages written in the *kipu*. Not only was this a system to **quantify** the number of things but it also was a writing system used to **preserve** their collective memory of their traditions, people and culture.

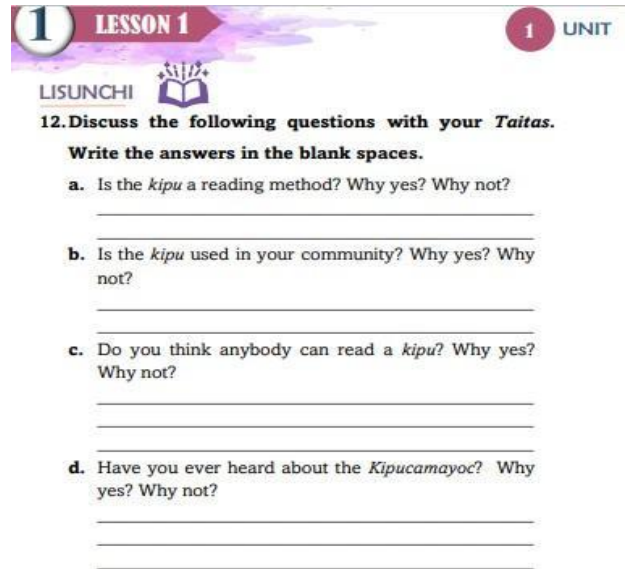
13
Chunga kimsa

Likewise, in every reading activity, it was necessary to follow the pattern of pre-reading and post-reading. Particularly, giving the students pre-vocabulary is beneficial to avoid any misunderstanding while reading the assigned text (Al-Jawi, 2010). Similarly, the objective of the pre-vocabulary or pre-reading activity was to ensure a warm-up for the learners to be

prepared for the reading task and the vocabulary that will appear. Figure 10 shows an example of a pre-reading activity.

Figure 10

Pre-reading activity



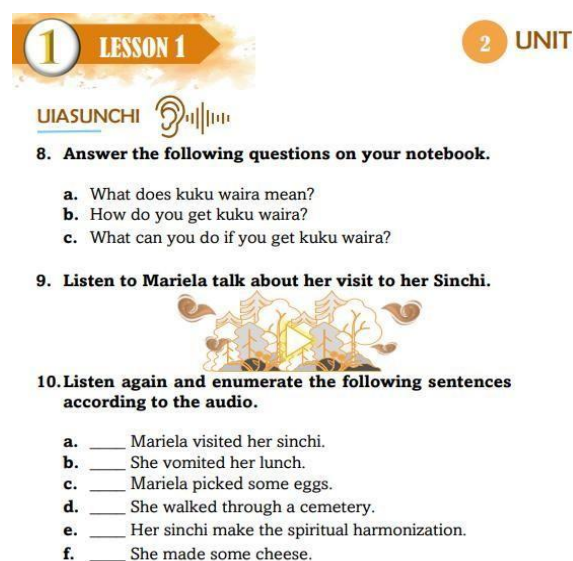
With the pre-reading, the learners are predicting the topic and general ideas of the text by making assumptions or guessing the content. This strategy is very useful for the activation of previous knowledge or even if it is the first time, they encounter the topic. In addition, the post-reading activities or otherwise known as comprehensive activities, are mostly used to monitor the understanding of the texts. Equally important, receptive skills stimulate the learner by providing a model to follow, or by listening to a controversial topic the learner may feel encouraged to also share his own experience (Al-Jawi, 2010; Harmer, 2007), which encourages the practicing of other productive skills.

Moreover, listening skills follow the same pattern as reading activities. It contains a pre-listening and a post-listening activity. In the case of pre-listening, it serves to activate and prepare the student for information or even experiences as well as provide the language or revise the vocabulary that will be needed for the appropriate understanding of the listening task


(Al-Jawi, 2010). In this particular case, the workbook contains recordings of the texts but also, scripts with conversations and one monologue in the section Answer key. The pre-listening has questions to help the student predict the situations of the audio, for instance in unit 2, lesson one it is evident the use of questions. (See figure 11). Besides this, there is also a comprehensive activity that functions as a post-listening to check the student's understanding of the audio.

Figure 11

Listening activity




1 LESSON 1 **2 UNIT**

UIASUNCHI 

8. Answer the following questions on your notebook.

- What does kuku waira mean?
- How do you get kuku waira?
- What can you do if you get kuku waira?

9. Listen to Mariela talk about her visit to her Sinchi.



10. Listen again and enumerate the following sentences according to the audio.

- ___ Mariela visited her sinchi.
- ___ She vomited her lunch.
- ___ Mariela picked some eggs.
- ___ She walked through a cemetery.
- ___ Her sinchi make the spiritual harmonization.
- ___ She made some cheese.

Furthermore, the post-activities for the receptive skills aim to help the learner understand as further as possible, even if they do not understand all the vocabulary of the text, it is possible to get the general idea by identifying people, situations, places and topics in simple conversations. (No, S. G. (22). Estándares Básicos de Competencias en Lenguas Extranjeras: Inglés, 2006).

3.2.1.5.2 Productive skills. The purpose of productive skills is for the learner to create output. Prominently, to develop a fragment of the target language and analyze the quality of that product so it can be integrated into the acquisition process. (Harmer, 2007). Due to the nature of this material, an integrated English workbook, the speaking skills are managed differently. Usually, workbooks evade the speaking section due to its practice purposes, therefore, the learner usually develops the material alone with no guidance from a teacher.

Additionally, to incorporate the second preference of the students, which was fluency, the speaking skill was replaced with a section on pronunciation tips as a solution for the lack of speaking partners at home. Therefore, they can share the answers of several topics with their classmates in the English class. Also, the pronunciation section integrates theory with practice, with explanations of phonetic aspects and symbols of the target language and then exercises the learner can practice. For example, each of the lessons in the workbook has about one or two pronunciation tasks where the learner can apply the theory explained step by step (See figure 12).

Figure 12

Pronunciation activity

1 LESSON 1

KIMARISUNCHI

Vowels (short sound) in English

In English the vowels *a, e, i, o* and *u* are pronounced according to their position in a word (at the beginning, middle and end) and stress. They can be classified into short vowels, long vowels, and diphthongs.

Short vowel sound = *Sun, bit, pet, put, and dog

- ✓ Try to read them out loud. Make each letter and vowel sound separately, for example: B/ I / T.
- ✓ Take a short breath and pronounce the vowel as fast as possible. Count in your head one second when you pronounce it.

15. Record each word and compare it with the following audio. It does not have to be perfect; the goal is to make sure that the vowel sound does not last more than a second.

Sun – S/ *{A} /N
 Bit – B/ I /T
 Pet – P/ E /T
 Put- P/ U /T
 Dog – D/ O /G

*Remember! In English we do not read the words as in the way we spell them, that is why in words like *sun, cut, but, cup*, etc. the vowel sound is more like an *a*, not a *u*.

1 UNIT

14

Chunga sug

3.2.1.5.3 Instructions. The instructions for the material’s design need to be concise and effective so the learner can understand the intention of the task required. Instructions have to be appropriate regarding the level the student portrays in the target language, otherwise, the students would not grasp the activity and could conclude doing a different task. (Howard & Major, 2004). Moreover, in the particular case of *Nukanchipa Llagta Apunti Niska*, the instructions have a concise length, and the use of imperatives assists the students in focusing on simple tasks. Figure 13 shows an example of instructions used in an exercise of the workbook.

Figure 13

Example of instructions

2 LESSON 2

2 UNIT

8. Select five verbs from the Cajamarca massacre text and write the correct form of the verbs in each column.

Infinitive	Past	Verb Type Regular/ Irregular	Meaning in Inga/Spanish
<i>Commit</i>	<i>Committed</i>	<i>Regular</i>	<i>Wanchi/Cometer</i>


Throughout the workbook, there is clear evidence of activities where the students have clear instructions, like completing a chart with the help of friends, family members, or their *taitas*. The inclusion of the *taitas* in the workbook activities intends to involve these respected figures while revitalizing the use and importance of the *taitas*' wisdom since they are defined by Fernandez (2010) as older people within indigenous communities who are respected such as grandparents, fathers or authorities. They have a vast knowledge on traditional medicine, language and traditions.

However, as it was previously mentioned, a great number of members in the community do not know the language, therefore Integrating activities where the students have to interact with their *taitas* aid. Thus, bringing together the younger generations of the community and their *taitas*. "Ideally, language-teaching materials should provide situations that demand the same; situations where learners need to interact with each other regularly in a manner that reflects the type of interactions they will engage in outside of the classroom" (Howard & Major, 2004, p. 105). Hence, the main focus of these types of activities in the workbook is to encourage interactions about their culture using the target language to complete the tasks.

3.2.1.5.4 Self-assessment. Ideally, for an accurate indication of the learning progress, language-teaching materials encompass meaningful spaces for self-evaluation. Particularly, to encourage the learner to appraise the individual process of language evolution, through the completion of the tasks (Howard & Major, 2004). For this reason, two self-assessment charts were created, one of which is directed toward the progression of language skills. The second determines the frequency in which the students' study habits such as the use of tools for challenging tasks with the use of a dictionary (See figure 14).

Figure 14


Self-assessment charts



Assess your English skills!

1. Tick the appropriate box according to your proficiency on the skill.

Skill	Ability	25%	50%	75%	100%
Reading	I can identify the main idea of a short text				
	I can relate the readings to previous experiences or knowledge				
	I can discover the meaning of words because of the context				
Listening	I can understand what people talk about their regular activities				
	I can understand the topic of a conversation				
	I can identify familiar vocabulary				
Writing	I can look for specific information				
	I can make correct use of the tenses				
	I can express my opinion in short sentences				
	I can use new vocabulary in my writings				



Assess your Studying skills!

1. Tick the appropriate box according to the frequency of your study habits.

Study habit	25%	50%	75%	100%
I can use different tools like dictionaries, textbooks, computers, or cell phone to develop challenging tasks				
I can organize the new vocabulary and relate to known words				
I can use the material for my English classes				
I can discuss with classmates or seek help when I found a difficult task				
I try to use new vocabulary into my daily life				

Let's review our Journey!

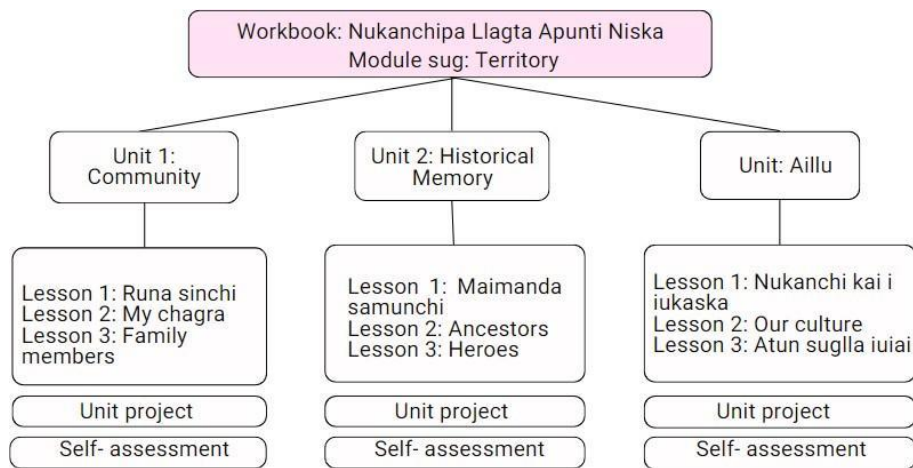
Complete the sentences:
 My favorite activity was...
 Three key things I learnt on the unit
 1. _____
 2. _____
 3. _____
 My favorite expression or word was...

89
Pisag chunga iskun
iskun chunga

3.2.1.6 Physical production. Several outlines were created for the elaboration of the workbook with just one of them becoming the final draft. The authors decided on the creation of a module *sug* (one) called Territory. Which comprises three different units (see figure 15). Unit one, is named community, due to the dynamics of the Inga community. The objective of this unit is for the students to learn about relevant members of the Inca nation, the importance of the chagra and family members. The second unit, called Historical Memory, aims to raise awareness of the Inca mythology, history, and legacy. Finally, the third unit is *Aillu*, it contextualizes the political aspects of indigenous communities, such as the rights and duties established in the *Mandato de Vida*, cultural loss and the significance of unity for the Inga community of Aponte against tremendous obstacles. Each unit has three lessons on its own with an approximate series of fourteen exercises per lesson to practice the basics of the target language. As well as a unit project and self-assessment charts at the end of each unit.

Figure 15

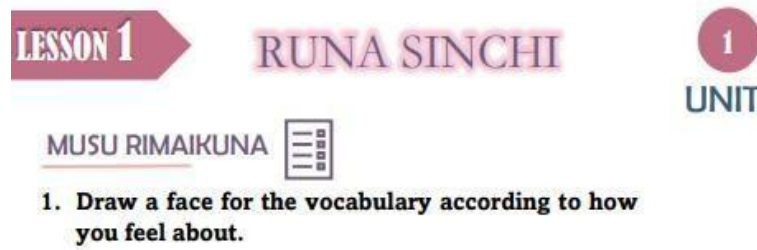
Workbook structure



3.2.1.6.1 Tools. Equally important, the tools that allowed the creation and edition of the workbook was Microsoft word, and PDF. Specifically, the use of Microsoft Word allowed the writing process to become smoother, as other platforms had a limited division of space. All the pages contain a heading and the unit number with the lesson. However, at the beginning of a lesson, the heading portrays a design that emphasizes the name of the lesson (See figure 16) which offers the learner clear identification of a change in the lesson. For instance, the name of Unit one, lesson one is *Runa sinchi*, it is placed in the upper section of the page.

Figure 16

Heading design: Lesson first page

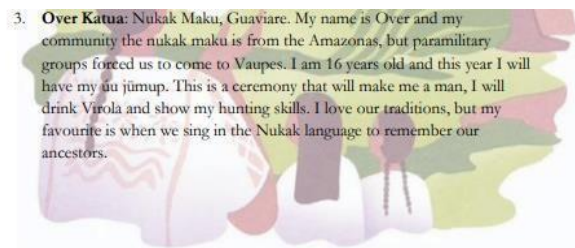


Not to mention the font size and type of each text in the workbook are inspired by the standard format suggested in the Amazon kindle Paperback Fonts. (n. d.). where the minimum font size is seven points. All the reading activities and instructions contain a font size of twelve (12) points for an appropriate visualization of the words on the page. On the other hand, the typography used in the book is divided into three types. The first is Amasis MT for the instructions and activities. The second type is Garamond for the glossaries, which are advice for the students to use. Finally, Trebuchet MS was decided for the suggested vocabulary. All the typography was selected due to the standard visual they presented and ease at the moment of reading. Nevertheless, to remark on the difference between the text in activities and instructions, the latter is in bold to present a contrasting visual.

3.2.1.6.2 Page number. The total pages of the book including the answer key, scripts, and references mark a total of one hundred and seventy-two (172) pages. To signal each page in a strategic and visual point, the numbers were placed at the bottom on the left side of the page. Similarly, in figure 17 on the right side of the book, the number system of the Inga language was followed according to (Chasoy et al, 2000).

Figure 17

Page number design



3.2.2 Inga Representation

Due to the tremendous impact that meaningful materials have on second language learning, the workbook intended to include different references to the Inga community of Aponte. The following section describes the most prominent inga elements in the workbook as well as their implications.

3.2.2.1 Symbology. References to the cultural aspects of the Inga community were thought to be present in the workbook. The use of images and symbols have the specific objective of enhancing the attention of the learner toward the pedagogical tasks instead of fulfilling the role of a space-filler for visual intents. Also, the implementation of symbols relevant to the Inga community of Aponte allows access to critical considerations that promote reflection from the learners (Weninger & Kiss, 2013). In the case of the pictures implemented in the workbook, the co-director of this study provided the personal collection of pictures regarding the Inga community of Aponte. Nevertheless, the quantity of these pictures that displayed the community of Aponte were restricted. Additionally, the employment of symbols in the workbook complements the focus of the realization of an activity while acknowledging cultural prospects. For instance, the symbol *Sara Tugtu* present in Unit 2, lesson 2 (see figure 18) transmits prosperity, happiness, and food that unifies the Inga family (*Tejiendo pensamineto*) Particularly, the use of this symbol correlates with the theme of this Lesson the chagra in which the food grown in the territory signifies one of the fundamental aspects for the survival and health of indigenous communities.

Figure

Sara Tugtu symbol



Similarly, one recurrent symbol is the *Iaku ñambi* representing the way of the water, which feeds the process of life (Texiendo pensamineto). Therefore, this meaning parallels with the respective progression the learners have to navigate in the completion of the activities found in the workbook while acting as a critical tool that fosters reflection, discussion, and curiosity from the students regarding their roots, their symbols, and what is theirs.

Likewise, elements of the *Mandato de vida* acquired in the semi-structured Elite interview with the school principal are displayed in the workbook in the thematic of the third Unit. This Unit in particular, converged the political organization implemented in the community as well as the duties and rights that Inga people have. For instance, in figure 19 there is a list of values that prevail over their lives explained in the *Mandato de vida*. These values were incorporated into a reading activity, where students must complete the missing values, thus encouraging curiosity and acknowledging their Inga worldviews.

Figure 19

Inga values

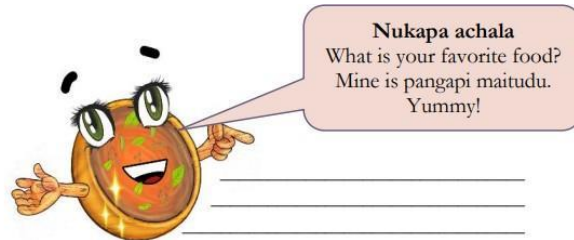


Furthermore, there was necessary to create a set of symbols that aided as autonomous guidance tools to generate a smooth transition for the learner at the moment of completing or moving from one activity to another. The first character, as shown in figure 20, was inspired

by the spiritual reckoning the sacred drink *Ambe Uaska* represents, such as the true history of the past, the present, and the future indigenous communities. (Jacanamijoy Tisoy, 2017).

Figure 20

Workbook character: Nukapa achala



18 Chunga pusag

Note. This illustration was created by the Artist Cristian Felipe Forero Moncada.

The second character, *Rumi Llankaska* in figure 21 emerges from the pivotal relevance rocks represent for the Inga members. For the Ingas “rocks are sacred beings that deserve respect and care as stated by Roberto Agreda, an Inga member”. Also, according to the “Taita Isidoro Chasoy, the rocks found in the high parts of Putumayo, which contain drawings are in reality people that live, some of them doctors that deliver knowledge”. Hence the rock as a meaningful symbol for the development of writing activities.

Figure 21

Workbook character: Rumi llankaska



e. Answer. Why do you think it is important to preserve the Great Inca Route?



3.2.2.3 Inca nation. From a historical and even spiritual point of view, the Inga community shares a connection with the ancient Inca nation. Due to the genocide committed against all the communities inhabiting the American continent, many of them lost partially or totally their culture, language, and worldviews. The indigenous that survived the European crimes have been targets of different forms of acculturation and discrimination. Therefore, many of the teachings, philosophies, and artefacts that account for their existence were also targeted by the colonizer, who later attempted to analyze and dictate from his perspective the significance of these paramount components for the native people. Naturally, they lacked the holistic approach necessary to comprehend or at least grasp their traditions and knowledge. Hence, it was regarded as primitive, diabolical, incoherent, and insufficient to explain or conceptualize reality. The present workbook intended to revitalize the most basic aspects of the Incas and take a more critical position in the events that occurred during the European invasion.

For the origin of the Ingas, the workbook introduces two myths that reveal the origin of the Inca nation *Manco Capac* and *Mama Ocllo* and The *Ayar* siblings. These stories have different versions; however, they were taken from the primer Territory facilitated by the director of the educational institute. Moreover, the Cajamarca battle, which marked the disintegration and later domination of Cuzco by the Spaniards, was crucial in the history of the Ingas as this is believed to be the main reason why they arrived in Colombia. This attack on the Inca sovereignty is generally recounted as one more of the multiple violence experienced in the territory that is justified through language use. The word choice, like discovery instead of invasion, or genocide, has a great impact on the construction and perpetuation of oppressive structures that disparage and exclude colonized people (Mignolo, 2009). Therefore, considering this critical approach, the historical event was narrated from the works of Gelman (2014) *Conquista y Colonia* (Conquer and Colony) and The Incas by D'Altroy (2014) due to

their relevance and most importantly, their discourse. Both authors referred to the occurrence as a massacre instead of a battle. These adjectives differ greatly as one implies that it was a certain equality in the forces and the other expresses more the context in which Atahualpa was taken as a prisoner. Additionally, Gelman (2014) uses the word *secuestro* (kidnapped) instead of *captura* (arrest) and offers a broader perspective of the outcomes of the massacre. Both sources were synthesized and simplified for the creation of the Cajamarca massacre text. The adaptation of the occurrence was done because of the length and language level of the students. However, it attempted to emphasize the ideological and material consequences of the tragic event, especially its effects on the knowledge produced by the Incas.

Likewise, The Qhapac Nan is partially based on the qualitative study carried out by Zarkin (2004) where he narrates his journey through this Inca route and reflects on its meaning for humanity. Also, Espinosa (2004) highly influenced the text as he not only gave a historical context but also linked the current state of the construction with the political inaction and abandonment that has contributed to its rapid disintegration. Both works aligned with the main purpose of the unit, which was to revitalize and show the value and great contribution made by the Inca nation that goes beyond material goods.

3.2.2.4 Inga language. The present project aims to reinforce the English language while revitalizing and promoting the Inga culture. Language is an essential part of a social group's identity (Norton, 2001) and plays a crucial role in the transmission of knowledge as well as its construction. It encompasses and builds the worlds of the speaker, therefore, to actively participate, and understand the Inga perspective is advisable to engage in the use of the language. To raise students' interest, and motivation and relate the workbook to their reality it is included and highly used. Moreover, the units' names, language skills, page numbers, glossary boxes, and word lists at the end of the units are intended to appreciate their relevance and utility. Likewise, many terminologies like *Sinchi* and *chagra* were not translated in order to assure a full understanding of the word. During the inclusion of the Inga lexicon, it was necessary to have meetings with the two language advisors, Mariela Janamejoy and Freddy Mavisoy, due to their complicity in the adaptation of terms to modern meanings. The historical genocide and following cultural war that resulted in the exclusion and dehumanization of the colonized communities (Walsh, 2007), have affected the evolution of the Inga language. Additionally, the ways in which the community construct and give sense to their world differ from the western perspective as most of it is generally built collaborative, hence they do not establish a fixed set of unique or universal words to convey meaning.

3.2.3 *Workbook ideological content*

Due to the critical perspective demanded by the education of the indigenous communities, as suggested by their Ethno educational model and project, the next seeks to give solid arguments for the inclusion of certain concepts as well as the aim of most activities in the workbook.

3.2.3.1 Critical pedagogy. Following the consolidation of the data collected through the instruments, it was determined that the ideologies shared in critical pedagogy could highly enrich the teaching of the English subject in such a context. The most significant point of reference for this project was the pedagogy of the oppressed (1970) by the Brazilian author, Paulo Freire. In his work, the conceptualization of power relationships between the oppressed and oppressor is paramount to the understanding of violence and social injustice. He contemplated dehumanization as an undesired and detrimental alteration that directly contradicts human nature. Therefore, it is a moral and ethical duty of society to work for the restoration of humanity through the acquisition of knowledge that could help to dismantle the social oppressive structures and encourage transformation.

Such an objective, according to Freire, is impossible to achieve with the current dominant curricula, epistemologies, and education goals. As many educational institutes seek to consolidate and transfer technical knowledge and encourage mindless obedience that will only be useful for the continuity of the modern hegemonic system (Giroux, 2001). For the scholar, a plausible solution to this unfortunate reality is the critical identification of the cause of oppression, the willingness to change it, and the constant pursuit of determinant transformative acts of freedom. In other words, the realization and understanding of social issues must translate into an honest dialogue between the parts while fostering a constant dynamic between action and reflection to transform reality. It is essential that such critical reflection initiates on the oppressed, hence contextualization must be at the core of any emancipatory education.

To reach this cultural revolution, education requires a shift in its objectives and a deconstruction of established social structures that oppress students and their communities. So, it will equip pupils with the necessary tools to rethink themselves as active political agents, and thus foster reflection on the powers that dominate their reality and initiate transformative

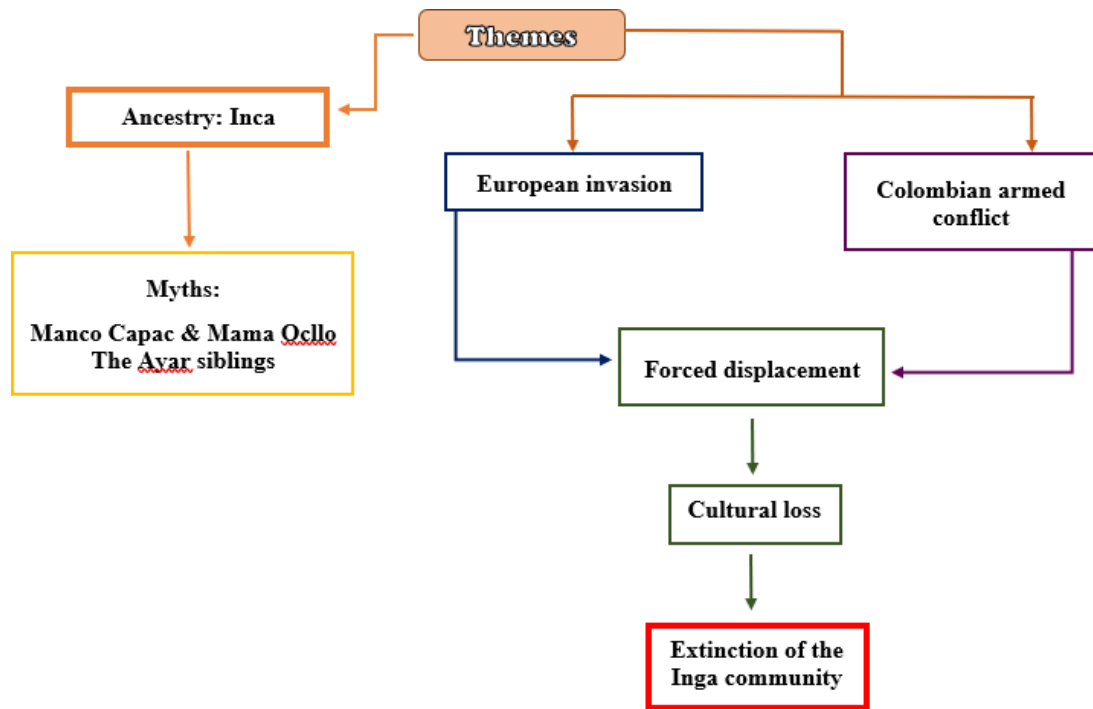
actions (Giroux, 2001). Due to the nature of this pedagogy, there cannot be rules or strict steps to carry out this daunting task in education. Rather a set of principles or suggestions that should be considered and evaluated according to the individuals' context. In the case of this research, the authors followed the recommendations made by Freire (1970) as they were congruent with the Inga community's needs and educational objectives.

As it is necessary to comprehend our reality to analyze it, the author suggests doing research on the context. So, it will be possible to produce meaningful knowledge with a transformative or critical character (Giroux, 2001). To develop this task a secondary data analysis, students' needs analysis and elite interviews were conducted. The instruments worked as a form of triangulation that allowed us to have a more assertive idea about the Inga students' context. The findings were decoded during the discussions and planning of the Workbook. Decoding refers to the description of a coded situation acknowledging the alumni's role and position in this reality (page. 105). Therefore, these are created from the exteriorization of views of the world and experiences that shape certain way of thinking and facing it. In this case, the coded situation was the eminent extinction of the Inga language, which entails the disappearance of valuable knowledge, culture, and ways of being or existing. The decoding inferred that the gradual loss of Inga speakers is accompanied by a slow denigration and violence against the individuals of the community due to its vulnerability. Furthermore, their socio-economic positions respond to historical oppression that is still weaponized against indigenous communities in Colombia. In this regard, as suggested by Freire, history is the starting point to promote a critical analysis that reveals the world by focusing on mostly those unheard versions. Therefore, in the workbook, the history of oppression of the Inga community began with the Spanish invasion. However, for the design of the learning material, the themes are related but they do not follow a strict order, so the material is flexible and easier to implement in the English class.

As it is shown in figure 22, many themes deal with controversial issues, nevertheless, this should be taken as a challenge where both adolescents and teachers are open to exploring and learning from each other ideas (Elliott, 1991). This dialogue should derive from the presentation of a coded situation in the form of a question that permits critical reflection and discussion on its causes and possible solutions (Freire, 1970). These themes cannot only be analyzed by the teacher alone as this dynamic would signify an imposition that will exclude students' critical analysis. Therefore, the teacher is accountable for not sharing personal views as the goal of the discussion is not to reach a consensus but protect and validate other views (Elliott, 1991). The presentation of the topics must not be explicit nor enigmatic and they require constant adaptation as there is no fixed set of meaning or knowledge. The workbook attempts to assist the English teacher in the practice and input of the foreign language. As the learning material will work as extra work, it intends to be combined with other activities, to question and analyze students' answers through open discussions in class. It has a critical display of real-life situations, like forced displacement and its consequences, through short stories in the reading and listening activities. The aim was to create the appropriate conditions for students to critically reflect on others' experiences and relate it to their own; to raise awareness and construct reality in tandem.

Figure 22

Inga community themes




Also, Freire advises involving the oppressed in the development of educational projects, hence knowledge can be expanded and rebuilt. In this case, all three units of the workbook have a unit project at the end that aims to involve the community, for instance, the Unit Project of unit 2 (See annex I) asks to interact with a *Taita* or mayor.

Moreover, critical pedagogy advocates for an education that encourages critical thinking, so the learners can analyze, identify, and change the status quo which can take the form of “surveillance, normalization and regulation” (Pag, 215). Under this perspective, any action that challenges oppressive structures can be regarded as a form of resistance that inevitably turns into a political transformative act (Zembylas, 2019). Therefore, the decision of using a workbook that converges from the normal or pre-establish topics can be regarded as resistance. Likewise, the demand and implementation of the *educación propia*, raises from the need to prevalence and recognize the other.


3.2.3.2 Decolonial movement. Critical pedagogy was unquestionably a great contribution to emancipatory education, however, for some authors, it fell short to describe the Latin-American reality. As Giroux (2001) rightfully suggests, when implementing critical pedagogy is fundamental to explore and understand the multiple ways in which power manifest and is weaponized to subordinate others. While searching for the theorization of such structures in the students' context, Colombia, the concepts of decoloniality and decolonial pedagogies aroused. As the former term refers to the hegemonic oppressive structures that have been operating since the European invasion of America (Maldonado-Torres, 2007; Quijano, 2007 as cited in Dominguez, 2020), its relation to the Inga community was evident. Correspondingly, this term also emphasizes how this historical genocide and submission of the non-European man erased, reshaped, and defined by imposition the of social relationships, interactions, economy, knowledge and even identity (Maldonado-Torres, 2007; Swartz, 2018). The latter characteristic corresponded to the current situation of the Aponte people, according to their language promoter (see full interview annex E), the rejection of the Inga identity is recurrent in the adolescents who would change their last names to not be related to the community. Therefore, activities like the one in figure 23 aimed to promote the appreciation and value of being part of the Ingas. The questions were derived from a reading activity that displayed gratefulness and pride for belonging to an Amazonian community. The story and the table (see figure 23) attempted to increase students' interest and sense of belonging.

Figure 23


Writing activity



2 LESSON 2



2 UNIT

KILLKASUNCHI 

13. Complete the following table with your personal information.

1. What is your name?	
2. Where and when were you born?	
3. Where do you live?	
4. How many languages do you speak?	
5. What is your community?	
6. What do you like about your community?	
7. How did your community end up in their current place?	
8. Mention three fun facts about your community.	
9. Search online or ask your parents what do your name and last names mean?	
10. Do you like the meaning of your name?	
11. Are you proud of your name or last name? Why? / Why not?	

Additionally, scholars like Feyerabend (1975) affirm that the wounds left by the oppressors have been transformed, updated, and muted into an identity within the framework of capitalism, exploitation, and race. This last component is fundamental in the power structures in Latin America, which are based on merely physiological differences and seen as a false racial superiority. Mignolo (2009) points out that such distinctions have formed a hierarchy that is supported by an ontological perspective where the other is seen as inferior. And an epistemological view that relates its inferiority to negative assumptions like irrational, unattractive, and unreliable. These attitudes often justify and, in some instances, promote rights

violations as the oppressors feel the duty to correct them and help them to adopt the position of those below them as a slave or a serf. The most common expression of this viewpoint is the constant questioning of the humanity of the colonized that is displayed in the disparaging and exclusion of their knowledge, as it is considered unreliable or even useless (Maldonado-Torres, 2007). The colonizer claims themselves as the owner, not only of morality, land, and natural resources but the universal truth, particularly, in the scientific field. Although science is a human invention, a form of thought that differs from most non-western cultures, it is socially perceived as better, superior, and a fact that is mostly produced and supported by the colonizer, therefore, it is accepted and rarely questioned (Feyerabend, 1975). Due to the issue brought by the authors on this theory, the workbook reading activities like the *chagra* attempt to display the Inga wisdom by teaching its meaning and importance for the Ingas, as well as the audio on lesson 3 unit 2, that deals with the valuable knowledge that the community contributes to the world. Likewise, the *Nuka Achala* and *Rumi Llankaska* appear to guide and give key aspects that can help to develop the activities proposed. This was made to implicitly suggest the idea that these elements help in the construction of knowledge.

3.2.3.2.1 Decolonial Pedagogies. Many of the teaching approaches, methods, strategies, and techniques come from a scientific background and are hardly ever filtered or questioned about their ideological content. Scholars (Harding, London & Safer, 2001; Walsh, 2007) claim that this is a sign of Eurocentric curricula, that emphasizes legitimate or “worth learning” knowledge, thus perpetuating the hierarchical and oppressive system. Also, it is generally co-opted by neoliberalism which promotes consumerism, wealth accumulation, and competition as the ultimate admirable life goal (Sleeter, 2010), which directly contradicts most of the indigenous communities in our country; like the Ingas. Therefore, the workbook attempts to validate and integrate the community’s knowledge throughout its units, for instance in unit 3, students deal with the Inga values and *Mandato de Vida* which is central to the prosperity of the community in the colonized world.

Furthermore, as a response to the above-mentioned problem, south American philosophers like José Carlos Mariategui questioned its possible detrimental consequences on the Andean population, like the perpetuation of social hegemony (Walsh, 2007). These hegemonic and racialized worldviews affect the teaching practice and how we refer to others during written or spoken discourses (Maldonado-Torres, 2007; Walsh, 2007). Therefore, it is imperative to deeply question our assumptions, mainly when dealing with topics related to or coming from those who have different origins and hence, a different understanding of the world (Dominguez, 2020). In this regard, the authors of the learning material are not part of the Inga community, however, all the content of the workbook was discussed and reviewed with the co-advisor, Mariela Janamejoy. She is a professor at the Industrial University of Santander and education promoter of the *Cabildo menor* of education in Aponte. Her first language is Inga, and she has lived in the community most of her life. Hence, it is possible to infer that she is qualified to give accurate insights into the Inga community of Aponte.

Additionally, due to the high influence of assumptions on knowledge, decolonial

pedagogy was proposed as an alternative to engage in critical thinking and challenge racist, classist, and other oppressive practices and discourses in Latin America. It strives for empowerment and social justice within a critical framework to bring special attention to social issues, political oppression (lack of participation by some social sectors, right violations, etc) and power relationships that can be overcome through collective action (Fals-Borda 1978 as cited in Maldonado-Torres, 2007). These reflections influenced the selection of topics like force displacement in the armed conflict and listening activities about how the unity of the Ingas of Aponte changed their reality, as they are known for the eradication of illicit plantations and narcotraffic within their territory.

Moreover, decolonial pedagogy does not end with the distribution of wealth or power, it strives for the restoration and co-creation of a society where the racialized people can be perceived as humans capable and expected to partake in all the social spheres (Sleeter, 2010). It does not intend to impose or devalue other ways of thinking as it is based on *lo propio* (our own), which demands an intensive exchange of ideas amidst cultures which may lead to the political agency (CRIC, 2004, p. 67, as cited in Walsh, 2007). Therefore, it does not only focus on one worldview but many at the same time. This represents an epistemic and political act that proposes a model of society rooted in praxis and continuous dialogue. It is to envision and work towards the construction of a non-hierarchical society (Sleeter, 2010). Considering this very characteristic aspect of the decolonial pedagogy, the workbook included the perspectives and struggles of other communities like Huitoto, Gipsy and Embera. To enrich the students' perceptions while creating empathy through the similarities that they may share.

As it was pointed out, decoloniality advocates for collaborative work that diverges from supremacist ideas; it seeks to join efforts with the North part of the American continent (Suárez-Krabbe, 2014), because all knowledge is valuable. To ensure this task is necessary to departure from a pluriversal framework, which refers to a knowledge production process working in a

horizontal manner, to encourage the respectful and empathic exchange of ideas, holding diversity at its core (Escobar, 1995; Gibson-Graham, 1997; Quijano, Corredo & Tobar, 2014, as cited in Walsh, 2007; Mbembe, 2016). It permits the creation of safe spaces that recognizes and revitalizes cosmovisions, ancestral knowledge and practices. Hence, it is appropriate for indigenous people as it assures integration and cooperative work among its various groups. And thus, it validates and replicates indigenous worlds through education (Mbembe, 2016).

The classroom should be built upon the above-mentioned ideas since, for decolonial pedagogy, education requires to be co-created, shared, and reflect on the social realities.


To produce such a process, teachers and students deconstruct and reconstruct their knowledge to expand their perception and way to confront the colonized world (Mbembe, 2016). It is essential that both learn to unlearn, that is, working from their everyday experience and their relationship with oppressive structures or the root of the issues aroused from its critical reflection (Moreton-Robinson, 2019). Resulting, in the long run, in philosophies that promote actions that challenge, reinvent, or mitigate colonial structures (Walsh, 2007). In this regard, the workbook based most of the stories on news found online that could entail a critical reflection on such real-life situations of others with a similar context or background, while learning basic aspects about other communities. Furthermore, to encourage this pluriversity, the workbook contains writing activities that involve other's opinion and their own reflection, like exercise 11 in lesson 3, unit 2 (see annex I).

On such pluriversity, knowledge cannot replicate the European hegemonic structures, instead, it must strive for different epistemological, moral, cultural, economic, and ontological ways of relating to others and comprehending the world based on the Andean reality (Amawtay Wasi 2004). Therefore, the knowledge construction must depart from the same ways to convey meaning and ways to make sense of the world implemented by the non-Europeans. One of the most relevant is the oral traditions, which generally come as myths. It embodies the vision of


a community, where their values and knowledge are represented in symbols and characters. It does not condition time in a linear direction, but more as an interconnected cycle that encompasses the conscious and unconscious visions and places the self at a cosmological level to grasp reality through a holistic lens (Amawtay Wasi 2004). To replicate Inga's knowledge, the workbook replicates and encourages the reinvention of myths through unit 2, which highly focuses on its current relevance for the community. Furthermore, in the pluriversity perspective, emotions play a crucial role as it is part of the process to understand the consequences of colonization that still affect non-Europeans.

It is crucial that the students also participate as instructors through honest and fond dialogue about their history and reality perception (Moreton-Robinson, 2019). As knowledge requires to be co-produced, the present workbook contains the unit 3 project (see figure 24) that encourages interaction with the territory, to feel, to exist with it. This activity took inspiration from Padilla's (2019) work where he described his experience in the *Programa de la revitalización de la madre tierra* (Program for the revitalization of the mother earth) at the UAIIN *Universidad Autónoma Intercultural Indígena* (Autonomous Intercultural Indigenous university) in Cauca, Colombia. The project aimed to validate and put students in contact with their emotions while promoting value and appreciation for *Nukanchipa Alpa Mama*. Similarly, Garza, Eufrazio and Jupp (2021) analyzed resistant traditions and point out the role of artistic creations to revitalize cultures. Therefore, in the unit 2 project (see annex I) music and drawing were implemented as both activities aligned with Inga's traditions.

Figure 24*Unit project 3*

 **Collecting Ideas**

1. Go around your community and take notes on your notebook of the thing you like about it. It can be adjectives, nouns, full sentences, or poems.
2. Walk your territory visit (sacred place). Sit for 5 minutes and breathe deeply seven times. Then, answer the following questions:
 - a) How did you feel? Encircle one or more pandas.



Lastly, it is important to assist students in their journey to understand the different intertwined aspects that perpetuate colonial oppressive structures as this requires critical thinking to notice and describe their reality, they will also need words from which to build their new consciousness (Nakata et. al, 2012). It is imperative to bring into dialogue the multiple ways in which Eurocentric perspectives normalize power relationships, which are generally described as natural and inevitable (Castro-Gómez, 2005, as cited in Dominguez, 2020). This attitude towards oppressive structures roots in the obedience and submission of the non-Europeans. To challenge this reality, authors like Mignolo (2009) advocate for epistemic disobedience that directly contradicts the colonial logic, which impedes the flourishing of different ontologies apart from hegemony. Moreover, in the decolonial praxis is necessary to constantly integrate other logics that hinder the replication of the non-dominant ways of

understanding the world (Spivak, 1988; Castro-Gómez, 2005, as cited in Dominguez, 2020). In conclusion, conducting decolonial education demands the use of epistemic disobedience that challenges social expectations and normalcy that raises questions and searches for different terms that contest the mechanisms that subordinate others. Part of this process is portrayed in the learning material *Nukanchi Llagta Apunti Niska* with word choice, more specifically, by using words like nation, *Minga*, *chagra* and so on.

4 Conclusion

Undoubtedly, indigenous communities in Colombia, and very likely in all of America, have been through a long and painful incessant fight to reclaim their humanity and prevent the cultural and historical extinction of their communities (Walsh, 2007; Maldonado-Torres, 2007). Every single social group is an immense contribution to the diversity of our human race, as they engage in different ways to perceive and exist in the world. Hence, this project strives for the protection and preservation of a big part of Colombian culture, our Inga community, and its language. Part of the neglect and anticivilization by the state derives from historical violent processes and racist ideologies that shape our identity, social relationships, and perception based on a socio-economical hierarchy by the European and current neoliberal perspectives (Maldonado-Torres, 2007; Sleeter, 2010; Giroux, 2001). To fully immerse the country into this economic and social structure, our government implements education to assure their participation through exploitation (of people and natural resources) and wealth accumulation. Part of this inclusion is reflected in English teaching policies that demand certain mastery of the English language through the academic life of their citizens. This regulation completely ignores the students' context which can result in further exclusion or even contempt for their own ways of living and understanding the world. Nevertheless, as with any other language, English can definitely enrich and expand our mindsets. Additionally, it is a great tool

to exchange ideas as it is one of the largest spoken languages in the world. This signifies an opportunity to communicate and connect with other cultures around the planet, and thus learn from each other.

Considering the Inga context, this research inquired into the ways in which a foreign language can be integrated into a workbook for an indigenous community that currently faces an imminent extinction of their language, that is to say, their community as a whole. After thorough data analysis, theories like critical and decolonial pedagogies aligned with the cosmovision and goals of the Inga people by assisting the presentation of the content, and language learning activities while bolstering critical thinking. Furthermore, the integration of culture and language includes a detailed process that requires extensive investigation for the appropriate representation of a community as well as the depiction of intercultural communicative competencies while encouraging students to be politically conscious of their surroundings. (Weninger & Kiss, 2013). This type of meaningful material also signifies a political act as it diverges from the normalized and standardized teaching materials that replicate the status quo (Dominguez, 2020).

Significantly, the addition of critical thinking skills and creative development activities that partake in the meaningfulness of this material can become a new curriculum where cultural aspects of indigenous communities such as their ways of life, relevant values, and traditional medicine can be considered for new language learning material. Particularly, the creators of such material will be the members of the community themselves, who can offer complete and personalized guidance on the creation and implementation of language teaching materials, and thus have more control of their present and future.

Lastly, there exists a debate on “whether learning English will endanger their mother tongue and their group identity by displacing them as non-academic targets” (Rojas & Rueda, 2019, p.77) Nevertheless, in the creation process of the workbook *Nukanchipa Llagta Apunti*

Niska the role of the mother tongue was emphasized as a key aspect while encouraging autonomous English practice from the target audience. Also, plenty of activities aimed to revitalize the Inga community culture, knowledge, and practices, while offering pragmatic linguistic tools (e.g. cultural loss, forced displacement, discrimination, rights, etc.) to describe and critically reflect on their reality.

4.1 Limitations

The use of cultural aspects in EFL often presents shortcomings regarding the treatment towards the frequency of content. It becomes an objectifiable constituent in the form of numbers. For instance, the number of symbols or images related to the community is the indicator of successful cultural representation. (Weninger & Kiss, 2013). This previous idea is best to be avoided in the creation of authentic material as meaningful content has many more aspects of the culture than only pictures. In this same order of ideas, there exists a knowledge gap regarding the creation of workbooks for indigenous communities that genuinely integrate cultural aspects that lead to community preservation.

Additionally, the use of a vast quantity of illustrations to represent in depth the Inga community of Aponte was not available, despite this, the researchers got access to the personal repertoire of images from the co-director Mariela Pujimuy Janamejoy where there was evidence of clear visuals depicting the Inga community of Aponte. Therefore, A restricted number of visuals were displayed in the workbook while others were created.

Furthermore, one of the evaluators of the material was not present for the review. Thus, the researchers scouted other possible experts in the context of the community, but not all of them could partake in the process as they were lacking the time to evaluate the material.

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Annexes

Annex A. Permission letter to the Cabildo Mayor

Bucaramanga, julio 16 de 2021

Señores:

CORPORACIÓN DEL CABILDO MAYOR DEL PUEBLO INGA EN APONTE CABILDO MENOR DE EDUCACIÓN Y CULTURA GRUPO NUKANCHI RIMAI ATUN LLAGTA APUNTIMANDA

Resguardo Indígena Inga en Aponte

Referencia: Proceso de consulta previa para el desarrollo de la propuesta de trabajo de investigación en el programa académico Licenciatura en Lenguas Extranjeras con Énfasis en Inglés.

La Universidad Industrial de Santander a través de la Licenciatura en Lenguas Extranjeras con Énfasis en Inglés adscrita a la Escuela de Idiomas de la Facultad de Ciencias Humanas promueve la formación teórica – práctica a partir de la investigación en torno a los procesos educativos. En este sentido, de manera atenta y en consideración al derecho fundamental de consulta previa presentamos a las autoridades tradicionales como representantes de esta comunidad indígena, la propuesta de trabajo denominada ***Diseño de material didáctico para la enseñanza del inglés como lengua extranjera a niños hablantes nativos de la lengua Inga***, preparada por las estudiantes de la licenciatura en Lenguas Extranjera con Énfasis en Inglés, Nailyn Díaz Flórez y Sandra Angulo Díaz con el fin de puedan ser partícipes de la socialización y en conjunto determinen su pertinencia en el tema de la lengua inga para su respectivo desarrollo. Por otra parte, se pone en conocimiento que esta propuesta cuenta con la aprobación del director y codirector de Trabajo de grado, los profesores designados como jurados de evaluación y el del coordinador de la maestría, según acta de sustentación de propuesta de trabajo de aplicación de día 15 de octubre de 2020. Agradecemos su atención en pro de seguir fortaleciendo los diversos procesos y experiencias culturales en los Pueblos Indígenas de Colombia.

Annex B. Permission letter to the school principal

Bucaramanga, 16 de Julio Señor

Freddy Janamejoy Rector

Intitución Educativa Agropecuaria Inga de Aponte

Asunto: Conversatorio del proceso de enseñanza del inglés y el Inga

Estimado rector Freddy, me comunico con usted a través de esta carta para solicitar una reunión, ya sea en llamada o de manera virtual, con usted y los siete profesores de las veredas del pueblo de Aponte. Esto con el fin de saber exactamente con qué población, niños entre los ciclos 2 y 3, contamos para realizar nuestro proyecto del material didáctico. De igual manera, nos gustaría tener los nombres y número de contacto de estos profesores para futuros encuentros virtuales. Nos parece apropiado que la reunión sea el miércoles 21 de Julio a las 2 de la tarde, si esta fecha y horario no parece acomodarse a sus actividades, nos gustaría que pudieran agendarnos en un momento en el cual les sea posible a los 7 profesores y a usted. Agradecemos su colaboración y pronta respuesta.

Annex C. School principal interview

Link folder School principal interview:

https://drive.google.com/drive/folders/1cPQ4LUjYiY2Zk82mg_zufnnfOZyEuqQH?usp=share_link

INTERVIEW PROTOCOL RECTOR	
Name of the moderators	Nailyn Díaz Flórez, Leidy Nathalia Navarro y Lauren Brigit Márquez Castellanos.
Name of the research project	Manual for Teaching English as a Foreign Language to Inga Natives Adolescents in Pueblo de Aponte
Date	
Time	30-40 minutes
Introduction	
Warm-up	<ol style="list-style-type: none"> 1. Greet the guest 2. Ask about his/her day
Introduction of the interviewer	<ol style="list-style-type: none"> 1. Names of the interviewers 2. The institution where the interviewer is from
Introduction and purpose of the study	Talk about the study and its purpose
Question	Notes
First topic: Personal perspective	
1. ¿Cuál es su rol en la comunidad?	
2. ¿Qué procesos siguió para obtener el cargo de rector de la institución?	
3. ¿Cuál es su mayor obstáculo como rector de la institución?	
4. Para usted, ¿cuál debería ser el objetivo de un rector dentro de este contexto del Pueblo Inga? Por ejemplo: ¿preservar la lengua nativa?, ¿estar en contacto con la comunidad?	
5. ¿Cuál cree usted que debería ser la finalidad de la escuela para los adolescentes Inga de Aponte?	

Annex D. English teacher interview

Link folder English teacher interview: <https://drive.google.com/drive/folders/1P-s8tri0-XmaUm5->

Discussion Protocol	
Name of the moderators	Nailyn Díaz Flórez, Leidy Nathalia Navarro y Lauren Brigit Márquez Castellanos.
Name of the research project	Manual for Teaching English as a Foreign Language to Inga Natives Adolescents in Pueblo de Aponte
Date	
Time	30-40 minutes
Introduction	
Warm-up	<ol style="list-style-type: none"> 1. Greet the guest 2. Ask about her day
Introduction of the interviewer	<ol style="list-style-type: none"> 1. Names of the interviewers 2. The institution where the interviewer is from
Question	Notes
First topic: School context	
Por favor cuéntenos acerca de sus credenciales profesionales: ¿Cuál es su campo de estudio? ¿Cuenta con algún postgrado?	
¿Cuál es su percepción de la Institución?	
¿Qué considera que le hace falta a la institución para mejorar la calidad de su enseñanza?	
¿Qué considera que diferencia o caracteriza a la educación Inga comparada con otras instituciones públicas a nivel nacional?	
Second topic: Student's demography	

Annex E. Language promoter Interview

Link language promoter interview:

https://drive.google.com/drive/folders/1perAnhcw6QKC0kD1WO9WelToC6dhek6e?usp=share_link

INTERVIEW PROTOCOL DINAMIZADOR	
Name of the moderators	Nailyn Díaz Flórez, Leidy Nathalia Navarro y Lauren Brigit Márquez Castellanos.
Name of the research project	Workbook for Learning English as a Foreign Language to Inga Natives Adolescents in Pueblo de Aponte
Date	
Time	30-40 minutes
Introduction	
Warm-up	<ol style="list-style-type: none"> 1. Greet the guest 2. Ask about his/her day
Introduction of the interviewer	<ol style="list-style-type: none"> 1. Names of the interviewers 2. The institution where the interviewer is from
Introduction and purpose of the study	Talk about the study and its purpose
Question	Notes
First topic: Personal information/ perspective	
1. ¿Cómo fue el proceso para convertirse en dinamizador de la educación?	
2. ¿Cuáles son las funciones principales que ejerce como dinamizador de la lengua Inga? <i>¿Influye este rol en la toma de decisiones o desarrollo de actividades dentro de la institución?</i>	
3. ¿Sería viable tener alrededor de cuatro o cinco reuniones virtuales con nosotras para hablar sobre la cultura y lengua inga?	
Second topic: Inga Teaching	

Annex F. Needs analysis: students survey**Link Survey needs analysis:**

https://docs.google.com/forms/d/1Jsv1AaKJAs_JM4XQzkcXAXFDrXyFRBNkwJqVPlpJns

E/edit.

Section 1 of 4

Análisis de necesidades

IMPORTANTE LEER ANTES DE CONTESTAR

Un gran saludo estudiantes de 10 del ciclo 4 del instituto Agropecuario Inga de Aponte. Les saluda, Lauren Márquez y Nailyn Flórez. Somos estudiantes de Licenciatura en Lenguas Extranjeras con énfasis en Inglés y nos encontramos trabajando en una investigación para la creación de material didáctico para ustedes.

Estamos trabajando junto con la ayuda de la institución y su profesora de Ingles, Geraldin. Nos gustaría que contestaran honestamente este cuestionario. Es de extrema importancia aclararles que sus respuestas a las preguntas de esta actividad será usada exclusivamente para fines netamente académicos. Eso quiere decir que no será compartida ninguna respuesta a ninguna persona fuera de nosotras y los profesores dirigiendo esta investigación.

Las respuestas que nos den en este cuestionario son muy importantes para nosotros, es por eso que les pedimos que respondan sinceramente, y si hay preguntas abiertas o en donde se les pida que den el porqué de su respuesta , les agradecemos respondan de una manera clara, y con un lenguaje claro.

Si tienen alguna duda no duden en contactar a laurenmarquez64@gmail.com- nailyn.diazf@gmail.com

PREGUNTAS PERSONALES

En esta sección encontrarán preguntas relacionadas con información básica de ustedes.

Nombre completo: *

Short answer text

Edad *

Short answer text

Correo electrónico *

Short answer text

Annex G. Language teaching expert’s checklist

Lista de verificación para evaluar el material *Nukanchipa Llagta Apunti Niska*

Nombre del evaluador: _____.

COMPONENTES	INDICADORES	Incluido/ no incluido		OBSERVACIONES	
				Sí	No
A. CONTENIDO	1. El material contiene ejercicios en los que se practican las habilidades de lenguaje productivas y receptivas de acuerdo con el MCER y el nivel deseado de trabajo A2				
	2. El material contiene actividades con las que se promueve el desarrollo de las habilidades de pensamiento crítico y solución de problemas.				
	3. Las unidades y los ejercicios propuestos progresan de simple a complejo en cuanto al nivel de dificultad.				
	4. Los proyectos finales propuestos en cada unidad evidencian la progresión del estudiante hacia el entendimiento y la aplicación del contenido visto en cada unidad.				
B. APLICABILIDAD	1. El material contiene las herramientas necesarias para que el estudiante trabaje de forma individual. (Glosario, audios de las lecturas, audios de pronunciación, <i>Kupaka achala</i> el cual ofrece consejos al estudiante, <i>Rumi llankaska</i> , el cual ofrece conectores, expresiones o vocabulario apropiado y cuadros de autoevaluación.)				
	1. El material puede ser incluido fácilmente dentro de las actividades de clase.				

	2. Las instrucciones/enunciados son claros.			
C. DISEÑO	1. El orden del material tiene una estructura clara de unidades y lecciones.*			
	2. Los colores, tipo y tamaño de letra son apropiados para ser leídos en formato físico y digital			
	3. Las ilustraciones apoyan la comprensión del material.			
D. PERTINENCIA	1. El contenido del libro plasma la cosmogonía de la comunidad.			
	2. El material incluye elementos relevantes para el pueblo Inga de Aponte como el <i>mandato de vida</i> , así como la organización social de la comunidad.			
	3. Se hace uso correcto de la lengua nativa de la comunidad.			
	4. Las temáticas que se presentan en el material son pertinentes para la cultura Inga de Aponte.			

**Nota: El uso del material tiene una organización de unidades y lecciones para que el docente o estudiante que lo trabaje pueda escoger libremente qué orden aplicar.*

Annex H. Community expert's checklist

Lista de verificación para evaluar el material *Nukanchipa Llagta Apunti Niska*

Nombre del evaluador: _____.

COMPONENTES	INDICADORES	Incluido/ no incluido		OBSERVACIONES
		Sí	No	
A. CONTENIDO	1. El material contiene ejercicios en los que se practican las habilidades de escucha, escritura y lectura.			
	2. El material contiene actividades con las que se promueve el desarrollo de las habilidades de pensamiento crítico y solución de problemas.			
	3. Las actividades del material incluyen ejemplos claros que guían el desarrollo de las mismas.			

<p>B. APLICABILIDAD</p>	<p>1. El material contiene las herramientas necesarias para que el estudiante trabaje de forma individual. (Glosario, audios de las lecturas, audios de pronunciación, <i>Kupaka achala</i> el cual ofrece consejos al estudiante, <i>Rumi llankaska</i>, el cual ofrece conectores, expresiones o vocabulario apropiado y cuadros e autoevaluación.)</p>			
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	<p>2. El material puede ser incluido o fácilmente dentro de las actividades de clase.</p>			
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	<p>3. Las instrucciones/enunciados son claros.</p>			
<p>C. DISEÑO</p>	<p>1. El orden del material tiene una estructura clara de unidades y lecciones.*</p>			
	<p>2. Los colores, tipo y tamaño de letra son apropiados para ser leídos en formato físico y digital.</p>			
	<p>3. Las ilustraciones apoyan la comprensión del material.</p>			
<p>D. PERTINENCIA</p>	<p>1. El contenido del libro plasma la cosmogonía de la comunidad.</p>			

	2. El material incluye elementos			
	relevantes para el pueblo Inga de Aponte como el <i>mandato de vida</i> , así como la organización social de la comunidad.			
	3. Se hace uso correcto de la lengua nativa de la comunidad.			
	4. Las temáticas que se presentan en el material son pertinentes para la cultura Inga de Aponte.			

**Nota: El uso del material tiene una organización de unidades y lecciones para que el docente o estudiante que lo trabaje pueda escoger libremente qué orden aplicar.*

Annex I. Workbook: Nukanchipa Llagta Apunti Niska

Due to the size of the file, it is available on the pdf version of this thesis or in the following

link:<https://drive.google.com/file/d/119TELYClpXnUNCBxzLmgQhJ2kBYjUrV/view?usp=sharing>

[p=sharing](https://drive.google.com/file/d/119TELYClpXnUNCBxzLmgQhJ2kBYjUrV/view?usp=sharing)