

**“My town: my enchanted land”: using story writing to foster local cultural identity in the
EFL classroom**

Claudia Liliana Bautista Sepulveda

Requirement for the degree of Magíster en Didáctica de la Lengua

Supervisor

Raúl Enrique García

M.A in English Studies

Universidad Industrial de Santander

Facultad de Ciencias Humanas

Escuela de Idiomas

Maestría en Didáctica de la Lengua

Bucaramanga

2019

Contents

	Page.
Introduction.....	10
1. The Project.....	12
1.1 Statement of the pedagogical problem.....	12
1.2 Rationale	15
1.3 Objectives	16
1.3.1 Specific Objectives	17
1.4 Literature review	17
1.4.1 Culture.....	17
1.4.1.1 Relationship between language and culture.....	19
1.4.1.2 Culture in second language learning (L1 or L2 culture): Criticism to acculturation, cultural assimilation with L2 culture, and enculturation.	20
1.4.2 Identity	22
1.4.2.1 Identity (Identity formation)	23
1.4.3 Oral tradition.....	25
1.4.3.1. Role of oral tradition in identity formation.....	25
1.4.3.2 Importance of bringing local oral tradition to the language classroom (Link between oral tradition, language and identity)	26
1.4.4 Narratives texts (Legenda).....	26

1.4.5 Story writing as a tool for preserving oral tradition.....	27
1.4.6 Community based pedagogies	28
1.5 Research Design.....	29
1.5.1 Context.....	29
1.5.2 Participants.....	29
1.5.3 Type of study	30
1.5.4 Methodological Route.....	32
1.5.5 Data Collection Instruments	32
1.5.5.1 Observations	33
1.5.5.2 Focus groups	33
1.5.5.3 Questionnaires.....	35
1.5.5.4 Interviews.....	35
1.5.6 Data Analysis	35
1.5.7 Ethical Considerations	36
2. Pedagogical Intervention	37
2.1 Objectives of the pedagogical intervention.....	37
2.1.1 General Objective	37
2.1.2 Specific Objectives	37
2.2 Pedagogical Intervention Design	38
2.3 Pedagogical intervention implementation.....	39
2.3.1 Stage 1 - “Building from the known”	40
2.3.2 Stage 2: “Taking time to find questions for inquiry”	41
2.3.3 Stage 3: “Gaining new perspectives”	42

2.3.4 Stage four: “Attending to difference”	43
2.3.5 Stage 5: “Sharing what was learned”	43
2.4 Results and discussion	45
2.4.1 Observations	46
2.4.2 Focus groups	48
2.4.3 Questionnaires.....	49
2.4.3.1 Questionnaire # 1	49
2.4.3.2 Questionnaire # 2	52
2.4.4 Interviews.....	54
2.4.4.1 Interview # 1	54
2.4.4.2 Interview # 2	55
2.4.4.3 Interview # 3	57
2.4.5 Holistic analysis	57
2.5 Assessment of the pedagogical intervention.....	60
2.5.1 Limitations of the pedagogical intervention	62
3. Conclusions.....	62
References	64

List of Figures

	Page.
<i>Figure 1. Action Research Process Adaptado de: Taken from Newby, 2014, p.95</i>	31
<i>Figure 2. Methodological Route.....</i>	32
<i>Figure 3. The Authoring Cycle Model Adaptado de:Taken from Short et al., 1996, p. 262.....</i>	39
<i>Figure 4. Didactic Sequence.....</i>	40
<i>Figure 5. Student’s understanding of identity</i>	50
<i>Figure 6. Characteristic elements of San Andrés’ identity.....</i>	51
<i>Figure 7. Number of local stories known by students.....</i>	52
<i>Figure 8. Importance of knowing the town’s stories.....</i>	53
<i>Figure 9. Sources of information consulted by students</i>	54
<i>Figure 10. Student’s preferences regarding the class’ cultural contents</i>	56
<i>Figure 11. Category 1</i>	58
<i>Figure 12. Category 2.....</i>	59
<i>Figure 13. Reasons for preserving local traditions.....</i>	61

Resumen

TITULO: “MI PUEBLO: MI TIERRA DE ENCANTOS”: LA ESCRITURA DE HISTORIAS COMO HERRAMIENTA PARA FOMENTAR LA CONSTRUCCION DE IDENTIDAD CULTURAL LOCAL EN LAS CLASES DE INGLES*.

AUTOR: CLAUDIA LILIANA BAUTISTA SEPULVEDA **

PALABRAS CLAVES: IDENTIDAD CULTURAL LOCAL, ESCRITURA DE HISTORIAS, TRADICION ORAL, PEDAGOGIA COMUNITARIA.

DESCRIPCION:

En el campo de enseñanza de las lenguas extranjeras siempre ha habido una continua discusión acerca de la inclusión de elementos culturales en las clases, la revisión de la literatura muestra que la lengua y la cultura están interrelacionados y que las clases de Inglés deberían ser un espacio para promover la sensibilización cultural, en vez de solo promover el dominio de las habilidades comunicativas. Con esta idea en mente, el principal propósito de esta investigación acción fue fomentar el construcción de identidad cultural local en los estudiantes del grado 11° de la Escuela Normal Superior María Auxiliadora a través de la implementación de un proyecto comunitario basado en la tradición oral de San Andrés Santander con el fin de incrementar el conocimiento cultural local de su pueblo y ayudarlos a valorar las historias de su comunidad como parte de su identidad. Durante la intervención pedagógica se usaron cuatro diferentes instrumentos de recolección de información: observaciones, grupos focales, cuestionarios y entrevistas. Los resultados mostraron que la tradición oral no sólo ayudo a los estudiantes a conocer las historias de su comunidad, sino también descubrieron que las historias transmiten la cultura de un lugar y contienen conocimiento cultural del pueblo. Además, se encontró que la pedagogía comunitaria fue una gran oportunidad para la construcción de comunidad dentro del salón de clases donde los estudiantes pudieron fortalecer las relaciones intergeneracionales con los adultos mayores y aprender de su cultura local, asimismo, la actitud de los estudiantes cambio frente a la clase de inglés, ellos estuvieron activamente involucrados y motivados en el desarrollo del proyecto: “San Andrés: Tierra de Encantos”.

* Proyecto de grado

** Facultad de Ciencias Humanas Escuela de Idiomas Maestría en Didáctica de la Lengua Director Raúl Enrique García M.A in English Studies

Abstract

TITLE: “MY TOWN: MY ENCHANTED LAND”: USING STORY WRITING TO FOSTER LOCAL CULTURAL IDENTITY IN THE EFL CLASSROOM*

AUTHOR: CLAUDIA LILIANA BAUTISTA SEPULVEDA**

KEYWORDS: LOCAL CULTURAL IDENTITY, STORYWRITING, ORAL TRADITION, COMMUNITY-BASED PEDAGOGY.

DESCRIPTION:

There has been a continuous discussion in the language teaching about the inclusion of cultural elements in the EFL classroom, the literature review considered that language and culture are interrelated elements and the English classes should be a space for promoting cultural awareness, instead of only mastering the language skills. With this idea in mind, the main purpose of this action research project was to foster the development of local cultural identity construction among 11th grade students at Escuela Normal Superior Maria Auxiliadora through the implementation of a community-based project on San Andrés’ (Santander) oral tradition in order to increase students local cultural knowledge of their town and help them to value the stories of their community as part of their identity. During the pedagogical intervention, it was used four different data collection instruments: observations, focus groups, questionnaires and interviews. The results showed that oral tradition not only helped students to know about the stories of their community, but also they learned about the local culture because the stories transmit the culture of a place and contains cultural knowledge of the town. Additionally, it was found that community- based pedagogy provided an opportunity for community building within the classroom where the students could strengthen intergenerational relationships with the elderly, furthermore, the students’ attitude changed towards the English classes, they were actively engaged and motivated in the development of the project: “San Andres: An Enchanted Land”.

* Bachelor Thesis

** Facultad de Ciencias Humanas Escuela de Idiomas Maestría en Didáctica de la Lengua Director Raúl Enrique García M.A in English Studies

Introduction

This dissertation reports on an action research study carried out in an English as a Foreign Language (EFL) classroom context of a school located in San Andrés, Santander, Colombia. The project was developed as a practical requirement for graduation from the MA in Language Didactics offered at Universidad Industrial de Santander. It consisted of two stages, namely, a diagnostic stage and a pedagogical intervention, in which a class project around local oral tradition was developed in order to use the EFL class as a means for constructing students' local cultural identity.

Chapter 1 describes the justification of the project, its theoretical foundations and methodological design. firstly, this chapter discusses the difficulties observed in the instructional practice and student-population, and the reasons for implementing an action research. Subsequently, concepts that are relevant to this study are defined and briefly discussed, these are: culture, identity, oral tradition and community-based pedagogy. Then, the research methodology is presented, starting from the objectives and research question guiding the project, and including a detailed account of the data collection instruments, data analysis and ethical considerations.

Chapter 2 includes the description of the pedagogical intervention, the discussion of its findings, and its evaluation. The results show students' understanding of culture and identity, the knowledge of the stories of their community, and the value of oral tradition as part of their local cultural identity. Lastly, the project has an additional part that constitutes the conclusions and recommendations obtained during the implementation of the pedagogical intervention, as well as

the implications of the study’s findings for the EFL teaching field, its limitations and suggestions for further research.

1. The Project

1.1 Statement of the pedagogical problem

Although a vast amount of research in the field of English Language Teaching (ELT) in Colombia focuses on strategies for the development of language skills, there has been a recent interest in exploring cultural topics, such as culture teaching in EFL classrooms (Ariza, 2007), current approaches to the understanding of interculturality (Alvarez, 2014), and the development of critical interculturality among language learners (Alvarez & Bonilla, 2009) and pre-service teachers (Granados-Beltrán, 2016).

Such interest is not surprising, since the relationship between language and culture in second/foreign language teaching has been subject of discussion for decades (Neve, 2016). Thus, throughout the years, the ELT field has moved away from perspectives which sought to bridge the cultural gap in foreign language learning by means of promoting assimilation into the L2 culture (Valdes, 1986), towards views that have questioned the suitability of bringing L2 cultural products into the EFL classroom and inculcating L2 cultural behaviours and beliefs, as these practices might result not only in students' L2 acculturation, but also in the neglect of their local cultural identity (Kumaravadivelu, 2003, p. 543).

Acculturation in EFL instructional contexts occurs particularly when textbooks, teaching materials and teaching practices, to some extent, impose on students cultural values, beliefs and attitudes of Inner Circle countries such as the United Kingdom, Australia or the United States

(Kumaravadivelu, 2012). Moreover, acculturating students in the EFL class does not only promote cultural hegemony of those countries which already enjoy the prestige of being powerful and developed, additionally, it generates a serious identity conflict among students, especially in youngsters, since they are the most likely to be affected by processes of cultural borrowing that disrupt the reproduction of traditional cultural practices (Heaven & Tubridy, 2003, p. 149).

Furthermore, English has been both “a consequence of and a contributor to globalisation” (Fishman, 2001, p.2), meaning that outside the EFL classroom, learners are also exposed to an impressive array of contents in English that popularize a ‘global’ culture. Given that globalization creates a homogenising effect in which people’s identity is amalgamated (Kaul, 2012,p.341), and that the phenomenon of globalization and the expansion of English are closely related, it could also be argued that EFL learners are prone to losing touch with what identifies them as members of their local community. Similarly, this could have a detrimental impact at a larger scale, by threatening the ecology of cultures and the preservation of local cultural identities.

Therefore, it could be claimed that one of the cultural challenges of EFL educators is to avoid leading their students to uncritically embrace the ‘global’, yet, ‘Americanised’ culture of English, at the expense of pushing aside those aspects that define the uniqueness of their local communities. Nevertheless, taking a stand that rejects dealing with cultural aspects of the groups that speak the L2 would only emphasize dichotomies such as the native vs non-native speaker, C1 vs C2, Us vs Them, etc. (in accordance with Kramsch, 2009, p. 238). That is why this pedagogical intervention understands the EFL class as an opportunity for students to develop a critical understanding of home and foreign cultures, so as to promote a “third space”, which allows them to construct their own identity while learning a foreign language (See Kramsch, 1993 discussed by Neves, 2016, p. 854).

The second issue that motivated this pedagogical intervention had to do with socio-economic, cultural and affective factors determined by very specific contextual conditions. Particularly, EFL learners who participated in this project were located in a rural area of Colombia, and although they did have access to information in English outside of class (mostly thanks to the Internet), this exposure to the foreign language was not sufficient for considering it a significant aspect of their everyday lives.

Similarly, despite English instruction has been made compulsory across the national territory, with the purpose of increasing the country's competitiveness and participation in global affairs (MEN, 2005), being proficient in the language is simply beyond the *horizons for action* (Hodkinson, 2008) of students living in rural areas, as they do not consider English a skill that could be useful in their future. This way of thinking is not surprising among students from rural Colombia, because it is in these contexts where young people and their families tend to have very low expectations regarding the benefits that education can bring to them, in terms of better living conditions or employment opportunities (MEN, 2017, p. 15).

Moreover, EFL learners in rural schools often perceive English as something that is very distant from their immediate reality. This is because the notion of English as a global language is very abstract to them, due to the fact that their experience of the world has been reduced to living in their hometown or to visiting the nearest town/ city (Ramos & Aguirre, 2016, p. 214). Thus, the thought of going abroad would often seem an unachievable goal to them, and likewise, learning English for such purposes would be pointless.

As a result of the issues discussed above, students often come to class with some idea of what English means in the world, but with very low motivation and expectations for learning, and a rather poor self-image as EFL learners. Accordingly, in order to boost learners' motivation,

improve their self-image, and make the teaching of English more meaningful to them, this project proposed a pedagogical intervention following a community-based pedagogy (CBP) (Sharkey, 2012).

The selection of a CBP was premised on the belief that by incorporating students' local reality into the EFL class, and performing tasks that include cultural products, behaviors and practices relevant to their context, students would recognize themselves and recognize their identity as part of the world. In fact, during the research stage carried out prior to this pedagogical intervention, it was found that most students were not very familiarised with the oral tradition of their town, but they were interested in learning more about their cultural roots. This is why, this pedagogical intervention sought to transform the EFL class into a space for helping students reconnect with their local cultural identity, by means of developing a writing project around the traditional stories of their town. For all these reasons, this project aims at answering the following question:

- How does the implementation of a community-based project on the oral tradition of San Andrés (Santander) promote eleventh-grade students' local identity construction?

1.2 Rationale

Being able to understand the different events that happen around the world, having access to different sources of information and being able to communicate different ideas in a diverse set of situations are some reasons why it is more important today than ever to learn a second language. When students have the chance to get in touch with another language their minds broaden and it is possible for them to appreciate and value their own language and culture as well.

This project was aimed at using the EFL learning process as a means of fostering the construction of students' local cultural identity, so that learning English did not result in students losing touch with their cultural roots, at the expense of becoming familiarized with the culture of globalization spread through English. Furthermore, the decision of promoting students' local cultural identity construction was also justified by evidence showing that the student-population did not recognize local oral tradition as part of their cultural identity, and that students were not familiarized with the stories of their town.

Additionally, students' lack of motivation for learning English, and poor self-image as EFL learners, created the need to design a pedagogical intervention that could improve the quality of students' learning experience and make EFL learning more meaningful. This was done by designing a CBP project following an inquiry-based model (Short and Burke, 1991), that started from an exploration of students' local context, and took advantage of students' curiosity and interest in learning more about the stories of their town.

Lastly, the project also responded to the demands of the language learning policies set by the Colombian Ministry of Education. Particularly, this project was guided by one of the Basic Learning Rights (MEN, 2018) proposed for 11th graders, which state that during that grade students should be able to narrate personal experiences or familiar stories in oral or written form through the use of details related to situations, places, people, and actions.

1.3 Objectives

The main objective of this action research project is to foster the development of local cultural identity construction among 11th grade students at Escuela Normal Superior Maria Auxiliadora

through the implementation of a community-based project on San Andrés’ (Santander) oral tradition.

1.3.1 Specific Objectives

- To increase students local cultural knowledge through the socialization of the stories of their town.
- To use story writing based on San Andres’ oral tradition as a tool to foster local cultural identity.
- To examine how the pedagogical intervention helped students to value oral tradition of their community.

1.4 Literature review

Having discussed the need to raise students’ awareness of local cultural identity in the English classes, it is important to construct the review of the literature, taking into account some major concepts that may be considered as the cornerstone for this proposal. The major aspects that will be discussed include the definition of culture, identity, oral tradition and community-based pedagogy in the EFL classroom.

1.4.1 Culture Firstly, the concept of culture has had shifts over the years, since many authors have defined it differently, drawing on knowledge from a variety of fields. Some authors define culture from an anthropological view, “ as the way of life of people, the social constructs that

evolve within a group, the ways of thinking, feeling, believing and behaving that are imparted to members of a group in the socialization process”. (Hinkel, 1999, p.2). In the same trend, culture refers to the common characteristics of a particular group of people, passed from generation to generation, which make them different from another group (Tylor, 1871; Hofstede, 1980; CARLA, 2011). These definitions make emphasis on how culture is an inherited element that helps to differentiate groups of people by means of constructing their very distinctive group identity.

From a behavioral view, culture is made up of symbolic systems such as customs, beliefs, language, norms (Austin, 1979; Geertz, 1973), and those represent the way in which people see, read and show the world to others. Similarly, Lado (1957, p.111) defines culture as “the structured systems of patterned behavior”, which implies the pre-established organization of a group and their performances inside and outside their community. On the other hand, sociologists consider culture as the key component of a society, and point out that there is no society without culture, because those material and nonmaterial elements determine people’s way of life (Giddens, 1996). Likewise, Kramsch (1993, p.205) identifies that “culture is a social construct, the product of self and other perceptions”. Having in mind, those perspectives of culture as the shared knowledge of a group of people, and the social projection of it, language plays an important role because it is through it that people communicate, transmit and perpetuate their culture.

In the language teaching field, culture is linked with language; they cannot be separated; they work together as interrelated elements. This means that culture cannot be analyzed without language and, in the same way; language cannot be analyzed without culture (Alvarez, 2009). Following this definition, Brown (2000, p.177) states that “a language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. For that reason, the cultural

element has to be present in the teaching of a foreign language, and cannot be neglected, because language plays a role of culture transmitter and thanks to it people confirm their culture and recognize themselves as part of the world.

The review of the literature reveals that culture is such a broad concept that providing a single definition is a very difficult task. Nonetheless, the characterizations discussed above show a common distinctive element that is the relationship between language and culture and how they cannot be studied in isolation. This is why the following section will be devoted to discussing such relation.

1.4.1.1 Relationship between language and culture Of all the elements that constitute culture, language is considered one of its key components (Risager, 2006). For instance, at the moment of speaking, people express their thoughts through language, and every thought reflects to a certain extent people's culture. This dependence shows how "culture is in language, and language is loaded with culture." (Agar, 1994, p.28). In the same way, language and culture are bound together because language expresses, embodies and symbolizes cultural reality (Kramsch, 1998). This means that language is recognized as a cultural communicative system that not only transmits meaning, but also people's behaviors, customs and values.

After defining language more than as a system of grammatical rules, but as a means for cultural transmission, it is necessary to make a reflection about the inclusion of the cultural element in the English classroom, because language cannot be taught apart from culture due to the close connection between them.

1.4.1.2 Culture in second language learning (L1 or L2 culture): Criticism to acculturation, cultural assimilation with L2 culture, and enculturation. There are opposing positions towards the inclusion of the cultural component in the teaching of a foreign language, since some works defend the idea of considering this aspect, while others disagree. Many sociolinguists, who agree on the inclusion of L2 culture teaching, define culture as an additional language skill besides the usual four skills of listening, speaking, reading, and writing (Jourдини, 2007; Kramsch, 1993; Liddicoat et al, 1997), and determine it as a vital part of L2 learning. This implies that L2 learning is not reduced to knowing grammar or mastering linguistic knowledge, but also includes acquiring sociolinguistic and pragmatic knowledge, so that the learner develops ‘the ability to use language appropriately in a social context’ (Taguchi, 2009, p.1). This “social context refers to culture-specific contexts that include the norms, values, beliefs, and behavioral patterns of a culture” (Alptekin, 2002, p. 58)”. Therefore, although the purpose of language is to convey messages, through it, people communicate their culture as well.

Furthermore, there is a discussion concerning the decision of giving more importance to the L1 or L2 culture, due to the different social process of enculturation, acculturation and cultural assimilation involved in the learning of a foreign language. Those processes influence people’s lives, and have a big impact on learning because students are exposed to two different cultures. First, when a person is born, he/she immediately starts a process of learning the norms, customs and behaviors of the community that he/she is immersed, including language (Kottak, 2011). This process is called enculturation, and implies, among other things, the acquisition of the L1 language. Then, when people begin their L2 learning process, they adopt a foreign language, and as part of it, a foreign culture. The term employed for this second process is acculturation, and it involves

the “culture change that is initiated by the conjunction of two or more autonomous cultural systems” (Social Science Research Council, 1954, p. 974).

Although the student-population of this project, as it is usually the case of EFL learners, were not living in an English-speaking context or in contact with native speakers at the moment of learning the language, they were indeed to some extent acculturated due to the use of learning materials and resources that presented dominantly the American or British cultures. Particularly, the problem of acculturation arises when students compare those dominant cultures with their own culture, and this comparison between L1 and L2 culture generates students’ identity shaping, as they start questioning the behavior and customs of others, and recognizing the differences and similarities between them.

The principal conflict of teaching aspects of the L2 culture emerges when students develop a strong affiliation with the foreign culture, at the expense of neglecting or even losing their home culture; this process is known as cultural assimilation. In fact, studies have demonstrated that some English learners feel the necessity to deny their L1 culture in order to assimilate into the culture expressed in mainstream English academic discourse (Bashir-Ali (2006) and Norton (1997), discussed in Gholaminejad, 2017, p.64). For that reason, it is important that students become familiarised with their own culture, so they can understand better how other cultures work, appreciate their cultural heritage, and do not abandon their roots.

In brief, the teaching of a foreign language and its relationship with culture teaching requires instructing cultural aspects in a way that L1 and L2 culture are negotiated, and students’ L2 cultural assimilation is avoided. According to Byram & Risager (1999, as cited by Álvarez, 2009, p.153), “teachers act as mediators between cultures. This involves the responsibility to help learners understand other people and their cultures”. In other words, English teachers must create a cultural

setting in the classroom that fosters not only the learning of the target language, but also promotes understanding of students' L1 culture as well as the L2 culture. Consequently, it is expected that students can comprehend their own culture through the comparison with that of others, and become aware of the cultural diversity of the world. In addition, Fandiño (2014, p. 88) argues that instead of promoting memorization and rote learning of grammatical structures, today's EFL classroom should be reinterpreted as a space where students can learn to use language and cultural knowledge for connecting to others around the world, because every community has its own traditions, customs and values, and they all create our global cultural heritage.

1.4.2 Identity Defining identity has been a focus of study among scholars working in the different human sciences. According to Norton (2000, p. 5) identity is how people understand their relationship to the world, how that relationship is constructed across time and space, and how they understand their possibilities for the future. This meaning reveals the dynamic, changeable and flexible nature of identity construction. Thus, if people continuously analyze themselves, they cannot establish a unique identity through their lives, because depending on the specific life's situations they perceive themselves differently; just as different people may construct opposing opinions of the same person, depending on the circumstances when they met. Furthermore, Danielewics (2001) notes that identity refers to "our understanding of who we are and who we think other people are" (p. 10), this social nature of identity configure how people construct their self through interaction with others and how people create an image of the rest.

Moving to a more broad definition, the cultural identity is related to the sense of belonging to a particular group based on various cultural categories. "Cultural identity is constructed and maintained through the process of sharing collective knowledge such as traditions, heritage,

language, aesthetics, norms and customs (Chen, 2014)”. These common cultural aspects develop membership and they are linked with an specific local area. During the project is intended that the students foster their cultural identity to San Andres through the knowledge of the cultural aspects since the collective knowledge develop affiliation to a community and it will be the focus of this pedagogical intervention.

1.4.2.1 Identity (Identity formation) The process of constructing an identity is so complex because it is changeable all the time; people are always negotiating their identity and many factors influence this negotiation such as age, gender, behaviors, personality traits, history, social class and culture elements. Tajfel and Turner’s (1979) as cited by Kouhpaenejad, & Gholaminejad, (2014) said that “social identity theory states that a person does not possess only one 'self', but rather several 'selves' each activated in a certain situation (p.200)”, for that reason, “identity is considered as being unstated, contextually driven, and emerging within interactions of a given discourse” (Miyaharay, 2010 as cited by Kouhpaenejad, & Gholaminejad, 2014 p.200). Based on these assumptions, the identity process implies two aspects: first, how a person shows their identity to others; and second, how they interpret others’ identity and vice versa; as a result, people can create a diverse version of a person’s self.

Benwell and Stokoe (2006) argue that identity is ‘actively, ongoingly, and dynamically constituted in the discourse’ (p. 4), so it is necessary the interactions among people. According to Paasi, identities are brought into existence by writing about them, talking about them, performing events with regard to the histories of places and people to make identities understood. These representations, both in the ways of language and acts of performance become components of the identity concepts (Paasi, 2013). Within the discourse of local and regional identity, a distinction

can be made between two dimensions. One can speak of the identity of a space or region, and of the consciousness of this space or region by the people living there (Paasi, 2003). Paasi describes the first one as features of nature, people and culture, which produce an ‘imagined community’; a selective discourse of distinction (Paasi, 2013; Vainikka, 2013). Various actors draw on certain mixes of these features, in that way producing their own view on what the identity of a space or region is. The second one regards the identification of people with a region (Paasi, 2013). It has to be formed, reproduced, taught to others. A person’s cultural identity comes from the way people take certain aspects of their culture and use them to shape and define who they are.

Building a sense of belonging needs long term and sustained action. It also needs to reflect local circumstances and build on the history and geography of local areas. One way of promoting a sense of belonging is to bring people together to talk about their memories – when this is done on an intergenerational basis, it can teach young people a lot about their community and can help to build intergenerational relationships.

This dynamic cycle implies people’s interactions, and it was the focus of the study because in order to construct local identity, the participation of others was necessary and the English class became a space for reflecting and fostering students’ cultural identity construction.

Having language as a cultural element and as a tool for materializing culture, when students face the learning of a foreign language, they get involved in a new context and in a new culture as well, and the process of identity construction becomes more problematic because students have to struggle to maintain their own identity with the L2 identity. Brown (2007) highlights that “learning another language involves the acquisition of a second identity which is mediated by cultural learning.”

1.4.3 Oral tradition Oral tradition is considered an antique way of human communication; before people started writing, they communicate by talking; they expressed their desires and their ideas orally. The UNESCO describes the different forms of spoken language and how they are used to transmit cultural material from one generation to the next, in order to keep the culture alive since every story contains “knowledge, cultural and social values and collective memory”. For that reason, it is important to foster oral traditions practices in the communities in order to preserve the local cultural identity of the towns as part of its heritage.

The UNESCO also emphasizes the importance of safeguarding oral traditions and maintain them alive in society because it provides “opportunities for knowledge to be passed from person-to-person survive; chances for elders to interact with young people and pass on stories in homes and schools”. All of these benefits allow the continuity of customs, beliefs, practices and traditions avoiding its disappearance.

1.4.3.1. Role of oral tradition in identity formation Oral tradition is an important aspect of local cultural identity construction because, as it was mentioned before, it is one way of passing on traditions, beliefs, stories from generation to generation, also, “stories are an important form of cultural property that doubly indexes group identity—once through the code that is used, and then again through the content of the narrative itself” (Field & Cuero, 2012, p.319). Oral tradition is centered on the significance of the speech transmitted verbally owing cultural aspects of a specific place labeled as country, town or city. Moreover, for constructing identity is necessary to address these aspects when approaching the role of oral tradition in identity formation.

Field & Cuero, 2012 say that “the traditional stories and other forms of oral tradition may be viewed as interactional strategies through which cultural identity is discursively produced

(p.322).The stories work as an identity transmitter since the way of telling the story inserts community language with the accent, expressions, and idioms used and those reflect a cultural element of the town, also the content of the story contains people’s way of living, their customs and history of a particular place; it means, the stories communicate cultural knowledge and the language usage of the town.

Apart from the content and the language of the stories, storytelling “involves the words and memories of the speaker and the open ears and mind of the listener. It creates a bond that bridges gaps between cultures and establishes paths of thoughtful understanding” (Lichtenberg, 2011, p.6).”

1.4.3.2 Importance of bringing local oral tradition to the language classroom (*Link between oral tradition, language and identity*) An example of the use of oral tradition applied in a classroom, was Burgo’s (2016) project on the use of oral history as an innovative teaching technique in a Spanish course for heritage language learners at the university level. In that project, the students had to interview their families in order to understand the immigration process their families faced. According to the author, “the main objective was to establish a link between their heritage and the classroom since the oral history of the community become a shared social identity (p.452)”. The results showed students’ confidence and proudness of their heritage since “they appreciated that their families’ knowledge became part of the university curriculum” (p.453). Following this idea, English teachers should integrate people’s life experiences in the classroom.

1.4.4 Narratives texts (*Legenda*) The narrative texts are composed mainly of written passages which major purpose is to convey specific signification. The legend, as one of the

principal elements of these types of texts, is conceived as a past narration employed to illustrate a particular experience. “ A legend is considered a semi-true story, which has been passed on from person-to-person and has important meaning or symbolism for the culture in which it originates”, its content reproduce a historical event in a specific place, also the characters are known people within the community, having them as part of the peoples’ life. The legends are a tool for understanding a community culture and their people because they tell the stories of a community and their people, also, they transmit the culture of the place.

According to Elenes (2010) “oral histories, stories, legends and myths are ways in which everyday people document their views, values and interpretations of the world” (p.88)) since people use storytelling as part of their daily routine, they are telling others what happen in their lives all the time. Traditionally, a legend is a narrative that focuses on a historically or geographically specific figure, and describes his exploits, people mentioned in legends might have lived in recent times, or sometime in known history.

1.4.5 Story writing as a tool for preserving oral tradition It is different to know a story by listening to it than reading it from a book because the oral narrative implies that the storytellers know the content of the story, their improvisation and their expressions that catch the listener’s attention; those particular skills are impossible to capture in written form (Scheub, 1985). Also, the story is told in real time and the majority of the times by people who lived it. The problem arises when the last person in knowing the story dies, consequently, the story dies as well.

For that reason, it is indispensable to record oral tradition of the towns since they allow the perpetuation and preservation of cultures, and nowadays the habit to tell stories have deteriorated due to the technological era and the changes in the human activity, for that reason, there is a

necessity for transforming the spoken words into written words because people do not listen stories as they did before. “Historians recognized the need to capture the history, or these valuable stories would be lost forever” (Hankins, 2004, p4), she also said that “the interviews have to be recorded, transcribed, translated and edited by the historians, cataloged and indexed by librarians and made available to the public (p.4)”. This process of safeguarding the stories will ensure the endurance for generations and avoid losing the cultural identity of the communities.

1.4.6 Community based pedagogies As it was defined before, the process of constructing local cultural identity is a social process that involves the participation of the members of a community. Based on that, the objective of knowing the oral tradition of the town required the involvement of San Andres’ people, especially the elderly population because they are familiarized with the history and the stories of the town. With this idea in mind, it is necessary an approach that appreciate town resources, “an asset-based approach that does not ignore the realities of curriculum standards that teachers must address but emphasizes local knowledge and resources as starting points for teaching and learning”. (Sharkey et. al, 2016 cited by Sharkey & Clavijo Olarte, 2012 p. 130-131) and the answer to this is community- based pedagogy.

This approach and its characteristics favor the development of that kind of projects because it considers the context of the students and where the school is located (Sharkey & Clavijo Olarte, 2012); it uses the community resources as learning materials; it locates language out of the classroom and connects it with the school curriculum and it gives importance to the local knowledge. Furthermore, CBP has a lot of benefits as “increase student engagement, motivation, family–school involvement, and an appreciation of local knowledge as curriculum resource Sharkey et. al, 2016 cited by Sharkey & Clavijo Olarte, 2012 p. 130-131)”.

1.5 Research Design

1.5.1 Context This project was carried out at Escuela Normal Superior Maria Auxiliadora, a public school in San Andrés, Santander, a small town located four hours away from Bucaramanga. The school is managed by a Catholic religious group “Hermanas de la Caridad de Santa Ana”, meaning that it follows a humanistic pedagogical model, in which the value of human beings is highly nourished and respected.

As in many public and rural schools in Colombia, the lack of learning resources and the disadvantaged conditions of school facilities represented a challenge for the teacher, while working at Escuela Normal Superior Maria Auxiliadora. This was evidenced by the fact that the school’s internet connectivity was very poor, and didactic and bibliographic materials were limited. To complicate matters, the weekly time assigned to English instruction was only three hours, some of which were missed when extracurricular activities coincided with the English class schedule. Besides, English was taught under a structuralist method focusing on the domain of linguistic competence, mainly on the teaching of grammar. These conditions, combined with students’ lack of motivation for learning English, made English classes daunting for the teacher, and tedious for students.

1.5.2 Participants Participants chosen for this project were 44 students in eleventh grade: 12 males and 32 females, whose ages ranged between 15 and 16 years old approximately. All of them belonged to a low socioeconomic strata, but lived instinctively in the downtown and the rural outskirts of San Andrés, Santander. From the teacher’s observation, it was concluded that students

had a basic level of English proficiency, equivalent to the (A1) standards of the Common European Framework of Reference.

Additionally, it was evidenced that students did not like English classes, and did not reflect about the importance of learning the language, since in this EFL learning context, the classroom is the only place where English is spoken, and its use is not part of students' everyday life or immediate reality.

Moreover, due to lack of opportunities or economic means, students did not consider English as a vital element for their future, since only a few of them had the opportunity or resources to continue higher education, and for the majority, the possibilities of travelling abroad to practice their English were almost nonexistent. However, as the students selected were 11th graders finishing secondary school, and some of them could probably still want to leave the town for other places with more favourable working or studying conditions, it was suitable to develop a project that would foster their local cultural identity, so that when students move away, they do not lose their bonds to their town and cultural heritage.

1.5.3 Type of study This research study was conducted under the principles of action research, which is defined by the literature as a systematic, cycling, ongoing, iterative and improvement process. Newby (2014) presents the following diagram summarizing the main components of action research, and emphasizing how action is a key element of the research process, since it gives rise to a cycle in which research generates action, and such action becomes the evidence-base for further research.

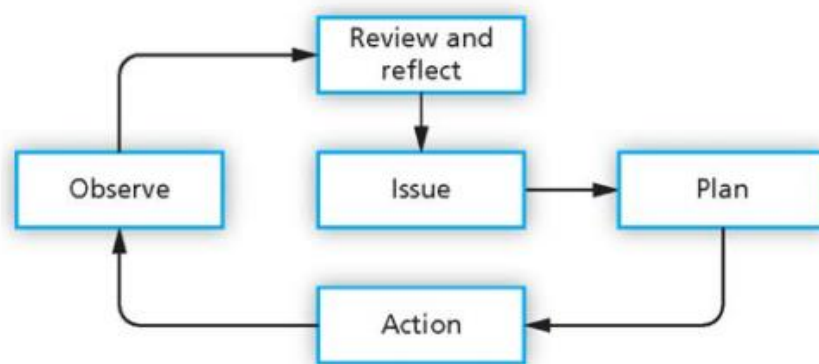


Figure 1. Action Research Process Adaptado de: Taken from Newby, 2014, p.95

In the education field, this means that teachers observe their daily practices and reflect upon their own work with the purpose of identifying weaknesses and problems that require pedagogical or didactic decisions to be made. After this, teachers plan an action, make a pedagogical intervention, analyze the results and find out new difficulties. At that moment, the cycle starts again, creating a continuous process of reflection, action and improvement.

Having in mind the characteristics of action research, the development of this project followed a methodology consisting of an observation stage and a pedagogical intervention responding to the need of tackling the weaknesses previously identified. The first stage included observations and reflections of the teaching practice, curriculum design and class materials. These were carried out by the teacher, and recorded in written form by herself (See *Appendix 2*), serving as an initial set of data, whose analysis allowed the teacher to identify the necessity to foster students' local cultural identity construction through the English classes. Subsequently, the pedagogical intervention was planned and carried out following the action research process where classes were evaluated in order to reflect, improve instruction and respond to students' needs.

1.5.4 Methodological Route The next diagram illustrates the methodological route followed in this project. It depicts the two stages (observation and pedagogical intervention), specifying the order of the pedagogical sequence and use of data collection instruments. In the subsequent paragraphs, a detailed account of each instrument of data collection will be provided.

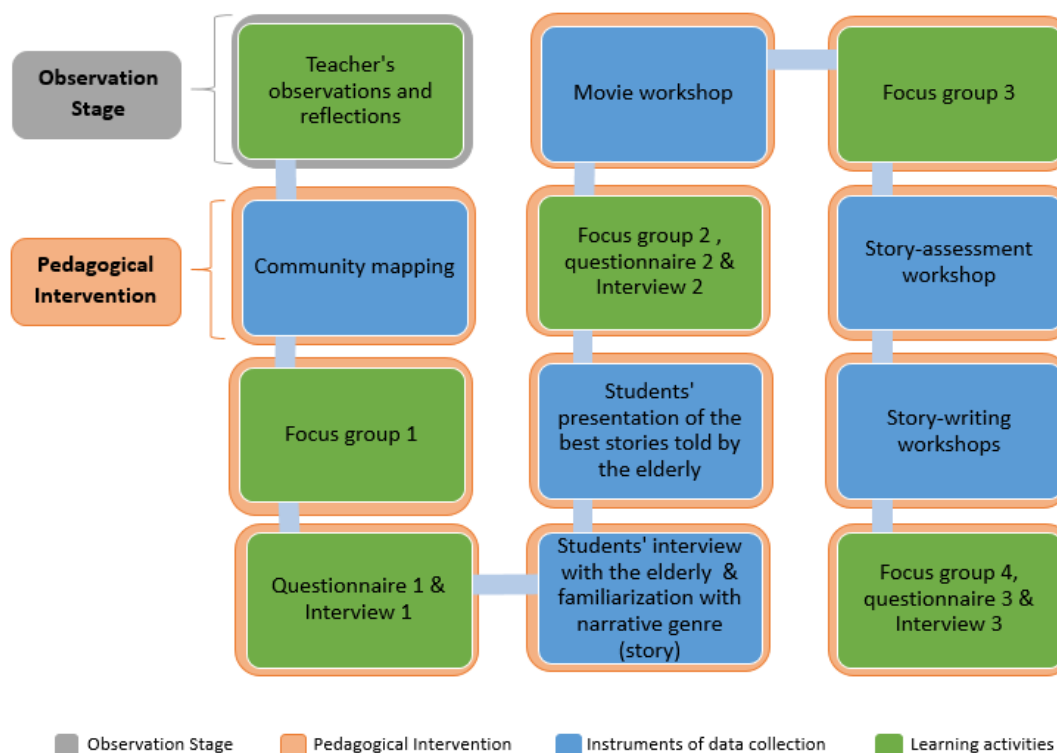


Figure 2. Methodological Route

1.5.5 Data Collection Instruments Data collection instruments were designed to gather qualitative information regarding the teacher's perceptions of the development of the class, as well as students' views on culture, identity, local oral tradition and cultural identity. In order to get reliable and valid results, it was important to collect data using different data collection instruments with the purpose of triangulating information, so as to avoid potential bias. During the implementation of the action research, four data collection instruments were applied: observations,

focus groups, questionnaires and interviews. All the information was collected in Spanish, in order to gather richer and more descriptive data that would not be limited by students' English proficiency. Information collected orally from the focus groups and interviews, was recorded and transcribed into text for further analysis.

1.5.5.1 Observations Observing the immediate environment, the delivering of lessons, and the way teacher and students behaved during class is important since it may give a more realistic view of what English classes are inside the classroom, for that reason, the teacher-researcher carried out some observations during the diagnosis and the pedagogical intervention which were recorded for further analysis, in the form of un-structured notes. These notes included aspects that called the teacher's attention such as descriptions of some instructional activities and settings, and students' behaviors and opinions. Recording these observations facilitated the process of reflecting upon the teaching practice and making decisions and modifications to the lesson planning. This instrument of data collection was a useful tool in the action research because it guided the actions carried out by the teacher at the moment of planning and carrying out the pedagogical intervention.

1.5.5.2 Focus groups This instrument of data collection fostered students' interaction and discussion, allowing them to exchange viewpoints around their identity and culture, and the stories of their town. Four focus groups were applied at different stages during the project (See *Figure 2*). Each of them will be described as follows:

- *Focus group 1* was done at the beginning of the pedagogical intervention, right after the activity of community mapping. This focus group consisted of students discussing the pictures taken during the community mapping, and deciding the theme for their class

project. It was asked the students about which aspects they observed from the pictures and which aspects they wanted to know about their community. As a result of this focus group, students chose to work on inquiring about the oral tradition of San Andrés Santander.

- *Focus group 2* took place after students interviewed elder members of their community, and wrote some stories using the information provided as input. In this focus group, students shared their stories orally to their classmates, discussed their features and some questions about some details of the story arose from their classmates. They argued especially about the common characteristics of the stories and the stories that they like the most. It was chosen the best fourteen mysterious stories to be included in the final product of the project.
- *Focus group 3* followed a movie workshop, and served as a space for students to reflect on how the concept of cultural identity was depicted in the movie, and how the main character in the movie felt the need to reconnect with it, and maintain the ancestral customs of her people. The questions were about the way of living of the Motonui tribe, the role of Moana in the island, the descriptions and ancestral customs of Motonui people, the connection between Moana movie and students' stories and the elements that make you who you are. Also, some phrases from the movie were analyzed such as “without my hook, I am nobody”, “we descend from voyagers”, the tradition is our mission”.
- *Focus group 4* was done in the last stages of the pedagogical intervention, as a final assessment of the project. The students debated about the process of identity formation and the elements that are part of it, the benefits of the development of the project and they made some suggestions about the application of future research projects.

1.5.5.3 Questionnaires Three questionnaires were answered in a written form by each student, at different moments during the pedagogical intervention. It was important that students could answer the questions with their own words, and without any framework of reference. This is why questions were designed to be open-ended, because this type of questions “are valuable in giving a sense of the respondent’s own voice” (Newby, 2014 p.331)”. *Questionnaire 1* was aimed at exploring students understanding of culture and identity; *Questionnaire 2* sought to collect students reflections on the process of learning about the stories of their town and the importance of preserving local oral tradition; and *Questionnaire 3* was students’ assessment of the project.

1.5.5.4 Interviews Three structured interviews were carried out, following a flexible format that served as a tool for asking in-depth questions about students’ perspectives on the English class, its cultural content, and the oral tradition of their community. Interviews were a supplementary instrument of data collection, applied at the moment of clarifying ideas generated after the focus groups and questionnaires. Interviews were conducted on a one-to-one basis outside of the classroom, so that students could express their ideas freely. *Interview 1* looked for seeing the students’ perceptions about identity and the stories of the town; *Interview 2* was focused on the English class and the fostering of L1 and L2 in the classroom; and *Interview 3* was about the importance of oral tradition and its influence in the construction of local cultural identity.

1.5.6 Data Analysis All the information collected was scrutinized carefully looking for the information that contributed to answer the research question. It has to be clarified that although the pedagogical intervention included reading and writing activities, students’ progress in such skills was not measured as part of this research, because it was mainly focused on promoting

student's local cultural identity construction, through the implementation of the community-based project based on the oral tradition. Due to the nature of this project, all the information collected was qualitative, for that reason, the results are descriptive. First, the data was read very carefully and the most relevant one was selected and classified. Then, students' answers were analyzed one by one, grouped and reported in the results section. Finally, the information collected from different instruments was triangulated, relationships were established and categories of analysis were created (Glaser & Strauss, 1967).

1.5.7 Ethical Considerations Some measures were put in place by the researcher in order to guarantee the validity and reliability of this project, and protect the integrity and well-being of participants. First of all, since research participants were students under eighteen years of age, their parents were asked to sign a consent form (see Appendix 1), giving permission for gathering, storing and using their children's personal data. Parents also authorized the collection of audio-visual data in the form of pictures, videos and audio recordings.

It has to be clarified that the data collected was used only for academic and research purposes, it was anonymous, and the identity of participants was protected. Likewise, this project did not represent any risk for participants and did not violate any human right. Additionally, students' participation in the project was free and voluntary, and predisposition from their part was avoided by clearly stating to them that their participation would not have any effect on their school grades. Other aspect considered was the objectivity of the research, given that the researcher was also the observer. However, since this project took the form of action research, the teacher had to adopt an impartial position, in order to critically evaluate her teaching practice and class procedures.

2. Pedagogical Intervention

The pedagogical intervention lasted twelve weeks, starting in July and finishing on November 15th, according to the action plan. The intervention was designed based on the results of the reflective process carried out during the observation stage, in which it was found that the eleventh graders at Escuela Normal Superior Maria Auxiliadora had problems in recognizing the local cultural identity and the oral tradition of their town.

2.1 Objectives of the pedagogical intervention

2.1.1 General Objective Help students develop their local identity through the writing of stories inspired by the oral tradition of their community.

2.1.2 Specific Objectives

- a. To boost students' interest in the history of their local community.
- b. To foster local oral tradition among students to increase their sense of belonging to the community.
- c. To strengthen the bonds between students and older members of the community.
- d. To incorporate elements of the local culture in the English class to foster students' cultural identity construction.

- e. To promote among students a better perception of the importance of writing as a tool to preserve local oral tradition.

2.2 Pedagogical Intervention Design

As it was mentioned before, students were not motivated to learn English, and the way to engage them in the EFL learning process was by selecting topics that called their attention, so as to take into account their interests and promote their active participation (Moreno, 2008). In the same trend, it is argued that “the most effective learning takes place when the learner is faced with a question or problem arising from an inquiry to which he or she is committed” (Wells, 1995, p. 233). This is why, the pedagogical intervention took the form of an inquiry-based project, and students were encouraged to act as researchers, who interviewed people, discussed the interview findings, and proposed the inquiry theme for their class. Both of these authors highlight the importance of giving voice to students in class, as an opportunity to participate in the decision-making, instead of being passive followers of the decisions made by the teacher. The immediate intended effect of this decision was to involve students in their learning process, and as a possible further result, it was expected that it would lead students to also become more critical and active agents in their community.

With this in mind, Inquiry was promoted in the classroom along all the pedagogical intervention, during the processes of discovering, negotiating, and developing the theme of the class project. Such process was guided by the authoring cycle method proposed by Short and Burke (1991). *Figure 3* illustrates the steps followed, and provides some keywords that indicate the students’ and the teacher’s actions in each stage.

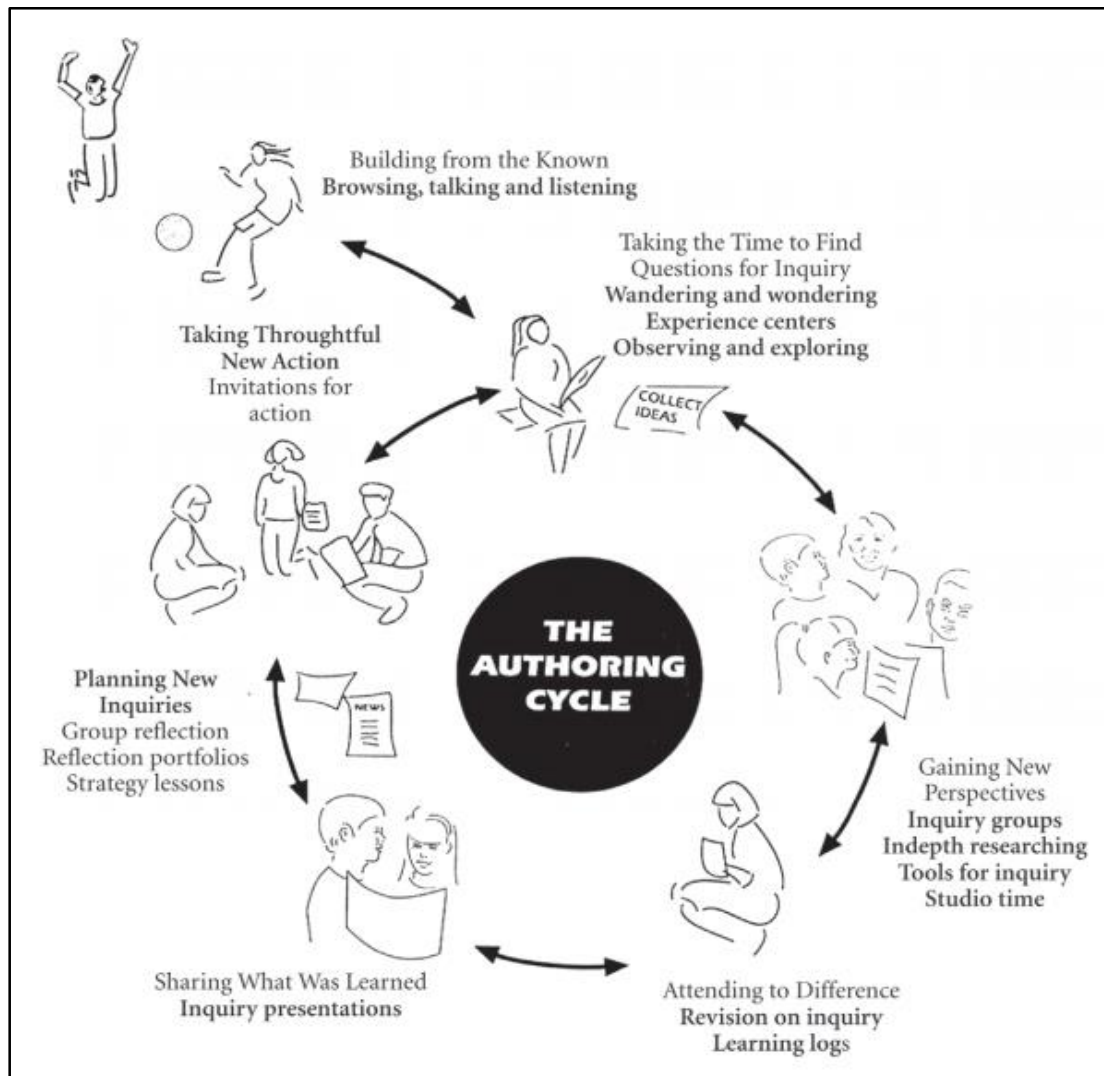


Figure 3. The Authoring Cycle Model Adaptado de: Taken from Short et al., 1996, p. 262.

2.3 Pedagogical intervention implementation

Taking into account the authoring cycle, this inquiry-based project was developed in a didactic sequence of five stages, which are summarised in figure 4, and will be explained in the following pages.

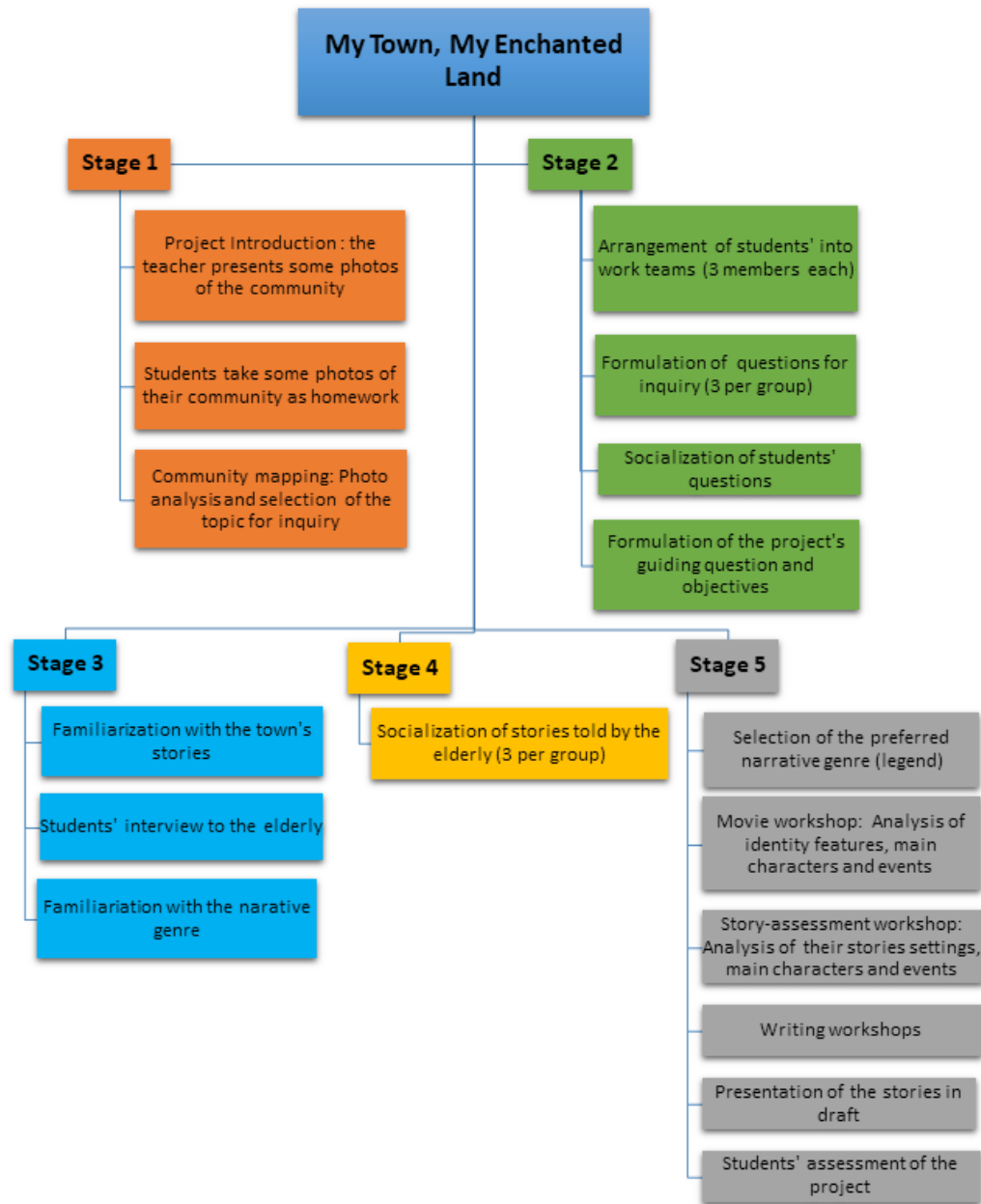


Figure 4. Didactic Sequence

2.3.1 Stage 1 - “Building from the known” “CBP is an asset-based approach that (...) emphasizes local knowledge and resources as starting points for teaching and learning” (Sharkey & Clavijo Olarte, 2012, p. 41). Similarly, inquiry based teaching starts from an exploration of what is known or familiar to students, which in this case was the school and the community where the

school is, because they are part of students’ reality. Therefore, it can be claimed that in both approaches, community based pedagogy and inquiry based teaching, the context can provide a lot of sources for learning and engaging students in the learning process.

With this in mind, in the first stage, it was explained to students that during the second academic term, classes would be different, since they would not be focused on grammar structures, but would be part of a community based project. Subsequently, some pictures of the town and their school were shown to them, and students were asked to take some pictures as homework. The next session, all the pictures were displayed, and students were asked to describe what they could see, as well as to discuss aspects of their community, including problems, resources, people, institutions, associations and so on.

After analyzing the photos, students were asked which aspects they wanted to know about their community. From this, topics related to the town’s community and to the school’s community were proposed, some of which included leisure activities, sports, culture, stories, women, professional development, music, likes, traditions, dances, cuisine, identity and history. However, some photos of old people sitting in the park talking to their friends called students’ attention, and led them to chose the theme “Oral Tradition in San Andrés Santander” for their inquiry project. Although at this point some stories started to emerge because some students already knew about them, some other students said that they did not know any story of their town.

2.3.2 Stage 2: “Taking time to find questions for inquiry” This was the part of the project in which students formulated their inquiries regarding the selected topic. Students were asked to arrange small groups, composed of three members, for working during the whole project. Then, each group had to come up with three possible questions that could lead the project. All questions

were written on the board, as students listened to their classmates’ ideas, and finally, a general guiding question was constructed. Students chose the topic of oral tradition in San Andrés, in order to rebuild it and answer the following question: What are the stories behind San Andrés’ culture? At the end of this stage, students had defined the topic, the dealing question and the main goal of the project.

2.3.3 Stage 3: “Gaining new perspectives” As a third stage, the project’s schedule was organized with the activities and specific times to accomplish them. In addition, the possible interviewees (old people from San Andrés) were identified, students read some stories about their town from some local books, created the interview questions and started to do the interviews. During this stage, students also read some narrative texts that depicted oral tradition in other parts of the world, such as: “The legend of a Pharaoh’s curse”, “The Star Maiden”, “The Colors of the Rainbow: a Native American Legend” and “The Story of the First Thanksgiving”. As students read the texts, they analyzed the characteristics of a narrative text and the constituent parts of a legend. Reading similar texts, helped students understand how this type of texts are written, and familiarize themselves with the linguistic code that they would need later in the writing of their own local legends.

While reading and analyzing the legends brought to class by the teacher, as homework, each group had to interview the elderly and ask them to share some stories taking place in their town. Students had to record the interview, fill in a chart with the personal information of the interviewees, take pictures and transcribe the stories told by the elderly. On the other hand, students had flexibility when collecting the stories, since there was not a specific topic, but they had to select the best three stories and prepare a presentation to the class. Some students were interested

in stories from the rural area, so they made trips to those places for gathering more accurate information. The interviews were done in Spanish because the elderly people were monolingual Spanish speakers. Furthermore, the interviews were non-structured, flowing as a spontaneous conversation in which the elderly told the students the legends of San Andrés that they could remember, and students asked for clarification, repetition or more details when needed. At the end of this stage, the groups had selected three stories to report orally to their classmates.

2.3.4 Stage four: “Attending to difference” At this point, students had to tell or read the stories to their classmates. In this part of the project, the class was held in the green zones and open spaces of the school, so as to create a comfortable atmosphere in which students could enjoy the stories while being in contact with nature. Each group had the opportunity to share the three stories, listen to their classmates and ask questions. However, some stories were repeated, or retold by other groups with slight variations. This part was in Spanish as well because the collected information was in that language. The most popular stories were about the Thousand Days' War between the Conservative Party and the Liberal Party, important people from San Andrés, personal anecdotes, and love stories.

2.3.5 Stage 5: “Sharing what was learned” Students noticed how the majority of the stories were fantastic, mystic and magical through their presentation to their classmates. Thus, they suggested writing a compilation of the tales with the purpose of creating a fictional book which they called San Andrés: An Enchanted Land. Students, finally, chose fourteen stories to be edited and included in the book. This stage was particularly relevant due to the students' active and critical position, given that, not only it was themselves who proposed the creation of the fictional

book, but also all the decision-making processes were made by them. As mentioned in the fourth stage, some stories were repeated, therefore, students decided to share their information, audios and transcriptions with the group in charge of writing the final version of the narratives in order to complement the data already collected.

Subsequently, students had to write the Spanish version of the story, but the classes were interrupted by a teachers' strike, which led to a cessation of the academic activities. To overcome this threatening difficulty for the writing process, a workshop related to the settings of a narrative text was held; the students watched the Disney animated movie “Moana”. This movie was chosen for two reasons: (1) it shows the identity of an indigenous group, and (2) it resembles those written by the students: it is a fantasy story because it narrates the adventures of Moana in her quest to return the stolen heart of the mother of creation: the goddess “Tefiti”. The purpose of this activity was to identify the settings of the movie (the places, characters and time), to recognize the narrative's structure (beginning, the plot and the ending), and to analyze the sequence of the events.

After completing the workshop, the students checked their answer and then discussed some parts of the movie: they categorized the characters (their way of living and behaviors), made the connection between Moana's and their stories, argued about Maui's identity, Moana and Moana's tribe and how she wanted to recover the ancestral customs of her people, especially their explorations across the ocean. Additionally, students debated some phrases said in the movie which were related to identity: “Los Dioses no se convierten en Maui, tu lo haces”; “sin mi anzuelo no soy nada”; “el océano me eligió, la historia te va a marcar y esas huellas reflejan tu lugar”; “sé qué eres en realidad”; “de viajeros provengo yo”.

Subsequently, the same workshop was applied to the students' stories; they had to write the characters involved in the story, the places where the events took place and the point in time in

which they occurred. They then had to summarize the tale by completing the boxes with the beginning, the plot and the ending. And lastly, they had to fill in a progression chart with the sequence of events. These tasks were designed in order to evaluate the stories' quality and determine whether these had the characteristics of a narrative text, that is, the settings, the parts and the sequence of events.

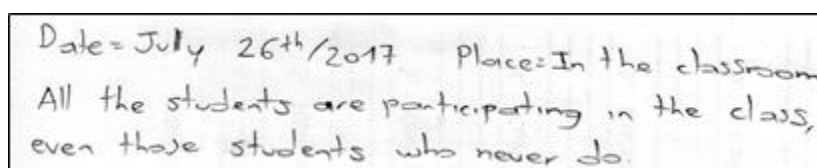
Using the sequence of events, the students started to write their stories. Clarification on the past simple, irregular verbs, connectors and other linguistic elements was necessary since their proper use are essential for the writing of a narrative text. The writing process was developed in the ICT classroom to allow students to have access to the internet and to some technological resources. The students presented some drafts of the stories, however, due to the time constraints, they could not accomplish a final version of the story. Finally, the students discussed about the development of the project and assessed it.

2.4 Results and discussion

The analysis of the data collected provided reliable supporting evidence for determining how the implementation of a community-based project on the oral tradition promoted local identity construction among the student-population. Initially, the main findings from each instrument of data collection will be shared, with the exception of the instruments used to evaluate the pedagogical intervention (Focus group 4 and Questionnaire 3), which will be discussed in section 2.5. Subsequently, a holistic analysis, discussing common themes found across instruments, will be presented.

2.4.1 Observations The analysis of the observations carried out during the diagnostic stage allowed the teacher-researcher to identify some categories of analysis such as classroom procedures, classroom management, time management, use of L1 and L2, discipline, teaching strategies and contents, and teacher-students relationship. As an overarching finding from this stage, there was the fact that teaching practices followed a traditional approach where “teachers serve as the source of knowledge while learners serve as passive receivers” (Kuzu, 2007, p.36). Additionally, it was found that collaborative work was not encouraged, that classes were taught under a structuralist approach to language teaching focused on teaching grammatical structures, and that students’ L1 culture was not taken into account in the curriculum.

From the analysis of the observations done during the pedagogical intervention, students’ positive behavior was the main aspect that stood out from the data. It was evidenced that students assumed an active role in the development of the classes, and were highly motivated during the whole process of the project. The following teacher’s notes illustrate some of the changes presented in the classroom:



Date= July 26th/2017 Place= In the classroom
All the students are participating in the class,
even those students who never do.

Particularly, findings revealed that students participated often, asked a lot of questions, and paid attention to the teacher and their peers. Furthermore, it was observed how the traditional teacher-centered approach was left behind, as the teacher assumed the role of facilitator.

Date: August 14th/2017
 Place: Sport field
 The students are presenting their stories and the rest of the class is paying attention and asking questions. It is a good idea to bring the class outside of the classroom to open spaces.
 The ss ask for recognizing the characters of their stories.
 Ss laugh when they listen some words or expressions used by the old people since the ss are reading the interview transcripts.
 Ss interrupt the presenters when they have more details of the story or another version.
 The discipline is good.

Moreover, due to the hands-on and collaborative nature of the project, which required students to work in small groups, they seemed to be more autonomous, and in charge of making their own decisions along the process.

Date: October 20th/2017
 Place: ICT room
 The ss are writing their stories, they are working in groups of 3, they are using the computer and have access to internet.
 All the students are working: one student is looking in the dictionary for the correct words, other ss is typing in the computer and other ss is reading the story.
 Every member of the group has a role.
 When they have questions, they call me. I check their writing, I explain orally and then they correct their mistakes.

2.4.2 Focus groups During the first and second focus groups, students discussed the implementation of the class project and made decisions as a group. They realized that they did not know much about the oral tradition of their town, and discovered that San Andrés had a lot of mysterious stories.

In the third focus group, the discussion was around the movie watched in class. In this opportunity, students shared their views on the way of living of Motonui people, who had long standing traditions such as weaving baskets, sharing everything with the rest, and celebrating with their dances and songs. Students related the local cultural identity of Moana’s tribe with their own, and reflected on how San Andrés’ people celebrate patronal festivals and some other religious holidays; and how they are very religious and also generous. Another shared characteristic among the two communities identified by students, is the tradition of having a market day, when people from the rural area go to the town to sell their products.

These reflections led students to realise how the traditions of their town have lasted over time and been passed from one generation to another, shaping who they are, as individuals and as a group, for identity is a person’s sense of who they are, based on their group membership (Tajfel, 1979). Therefore, it can be argued that through this activity students were able to recognise that traditions are an inherent part of the identity of a group, and that identity is socially and historically constructed through time, and thanks to people’ interaction.

Taking as a reference the Moana’s role in the island as daughter of the village’s chief and future leader, students discussed their role in their community and how others could describe and see them as children, students or friends. This is important because part of people’s identity is determined by the relationships they establish, and the positions they occupy in their group, given that Identities are shaped and preserved through the social processes of locating the self in

categories that are socially recognizable (Foote, 1951 and Stryker, 1968, cited in Burke, P., & Reitzes, D., 1981, p. 84).

Another discussion was the place where people live, since “the knowledge and feelings developed through everyday experiences of physical spaces develop a sense of belonging” (Proshansky, H & Kaminoff, R. 1983, p.59). Also, places determine the activities people do, their attitudes, and behaviors. For instance, Motonui people lived in an island and their activities are based on reef fishing, and the farming of bananas and coconuts. Similarly, San Andrés people live in a small town, and they depend on farming. Regarding San Andrés people’s distinctive features, one student said*: “When people go to another place, people from outside can realize of the place of origin, for example, if I go to another department in the country, others identify me as Santandereano because of my way of talking, my expressions and character ”.

2.4.3 Questionnaires Three questionnaires were applied in different stages of the pedagogical intervention, in order to explore students understanding of culture and identity, to examine the process of collecting the stories, and to assess how the project contributed to the construction of local cultural identity. The main results of questionnaires 1 and 2 will be presented below, but the findings from questionnaire 3 will be discussed in *section 2.5.* as part of the assessment of the pedagogical intervention.

2.4.3.1 Questionnaire # 1 In this questionnaire students were asked to define identity, and more than half of the participants (53%) described it as the distinctive characteristics and

* “Cuando uno va a otro lugar, las personas se dan cuenta como es uno dependiendo del lugar de origen, por ejemplo, si uno va a otro departamento del país, las personas se dan cuenta que uno es Santandereano por la manera de hablar, sus expresiones y su carácter”.

behaviours that make someone unique and different from others. 18% of the population related identity to how people think, what they say and how they behave with others; another 18% enclosed identity with the cultural elements of a group of people, including their social environment, customs, history and roots; in other words, the socio-cultural and historic elements that define a person’s identity. 8% stated that identity is how others characterize someone or the social image that others have of a person; and a small percentage declared that identity is the sense of belonging to a place. The students’ answer show the diverse definitions of identity and how their conceptions include not only personal identity, but also social identity, place identity and cultural identity.

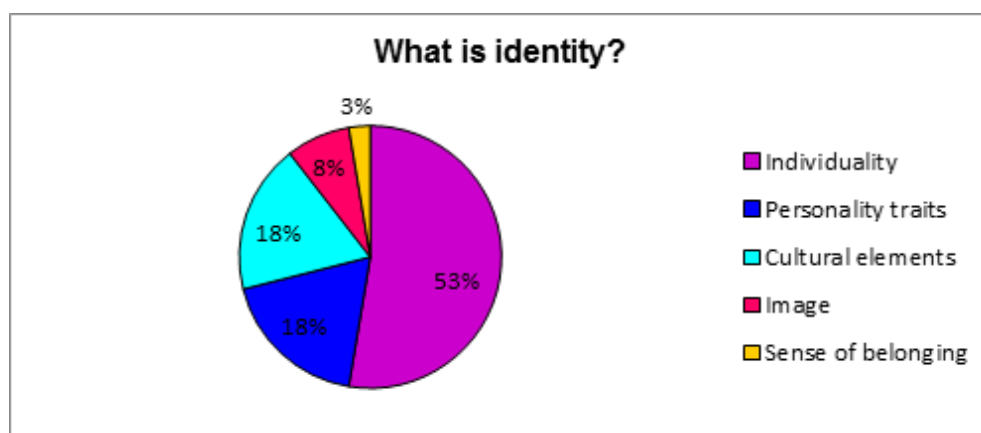


Figure 5. Student’s understanding of identity

Taking into account the several elements that identify a person, students were asked to describe what characterizes a person from San Andrés. The majority of students affirmed that the values are the principal feature, and they named perseverance, humility and love for their town as the most important values. According to the students, customs and festivals are the second element that is part of San Andrés’ identity; in third place, they mentioned the way of talking, including

their sayings, which are a signature feature in the slang of San Andrés. Another characteristic identified by students is people’s clothing, as they consider that San Andrés’ people still wear traditional clothes as espadrille, woolen ruana and hats, especially the peasants that come from the rural area. In fifth place, students noted the food as another characteristic, and the last element, mentioned only by 5% of participants, was the stories related to San Andrés’ history.

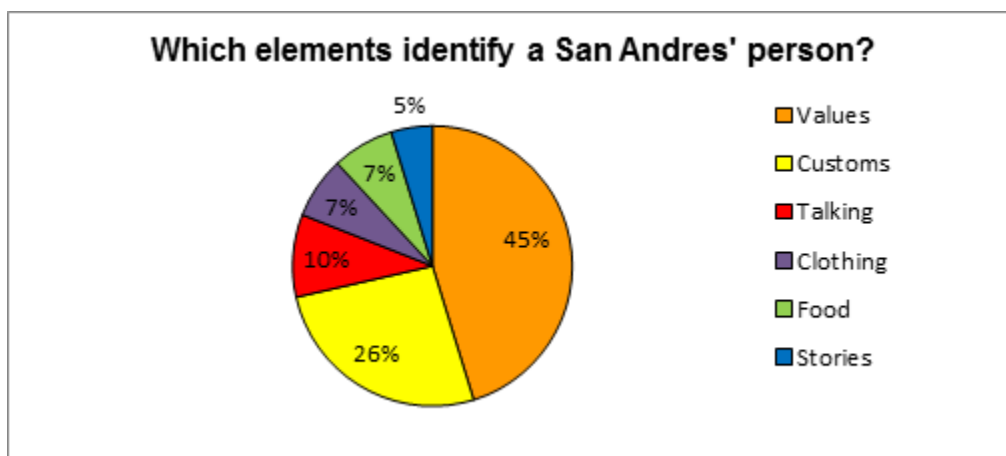


Figure 6. Characteristic elements of San Andrés’ identity

Regarding the amount of stories that students knew before the project, only 3 students (7%) were familiarised with the most symbolic and known ones, and listed five or more than five of them. The results revealed the lack of knowledge of San Andrés’ oral tradition, since nine students (20%) wrote that they did not know any story, fifteen students (34%) knew one or two stories at least, thirteen students (30%) responded to know three or four stories, and four students (9%) knew four stories.

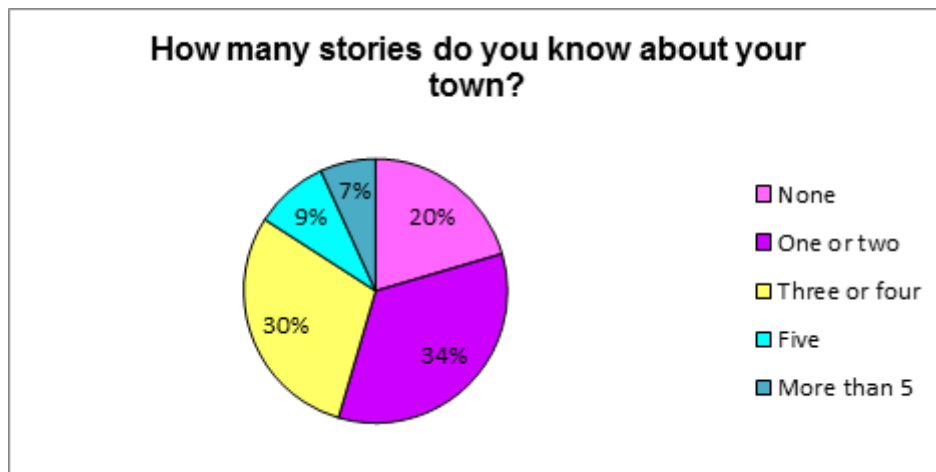


Figure 7. Number of local stories known by students

2.4.3.2 Questionnaire # 2 The purpose of this question was to know students' perception of the importance of knowing the stories of their town. Similarly, to see if they consider oral tradition as part of their local identity. The results showed that 32% of the participants consider valuable to know the stories because they are part of the history of their town and, in that way, they could know the past events. 26% replied that through the stories they could know their ancestors, their way of living and their roots. 26% stated that the stories have a cultural value that allow them to know San Andrés customs and recognize better their town; 7% wrote that the stories can be used as a tool for comparing the old days with the present; 5% argued that it is useful to know the stories because they can transmit them to future generations and tell them to children; and only 4% answered that the stories identify themselves as San Andrés people. It is evident that the students do not consider oral tradition as an important element of their identity, although they related it with the history of San Andrés.

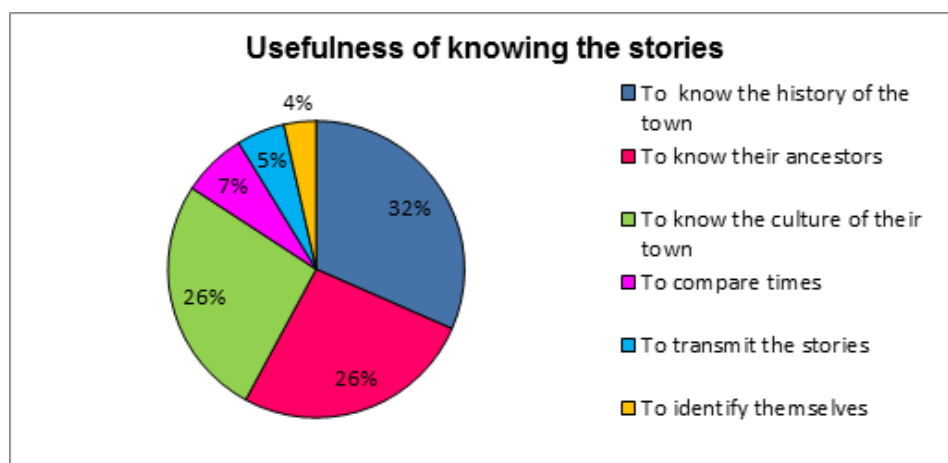


Figure 8. Importance of knowing the town's stories

The resources that students used in the collection of the stories were varied. 62% of the students asked old people, because they consider them as the main source of knowledge, since some of them lived important past events or even the stories as they happened. 28% interviewed adult people as their parents, relatives and members of their community, and they also expressed that their families used to tell stories when they gather together. 8% read the stories in San Andrés' books since some of them have been written to transmit and preserve local oral tradition. 2% searched the information on the Internet and in San Andrés' Facebook pages. Taking into account this information, students considered that old people are the principal actors in the construction of the history of towns, and the local cultural identity as well, so it is important to re-socialize them and strengthen the bonds between students and older members of the community. Also, the answers showed the lack of story writing as a tool to preserve the oral tradition alive through time.

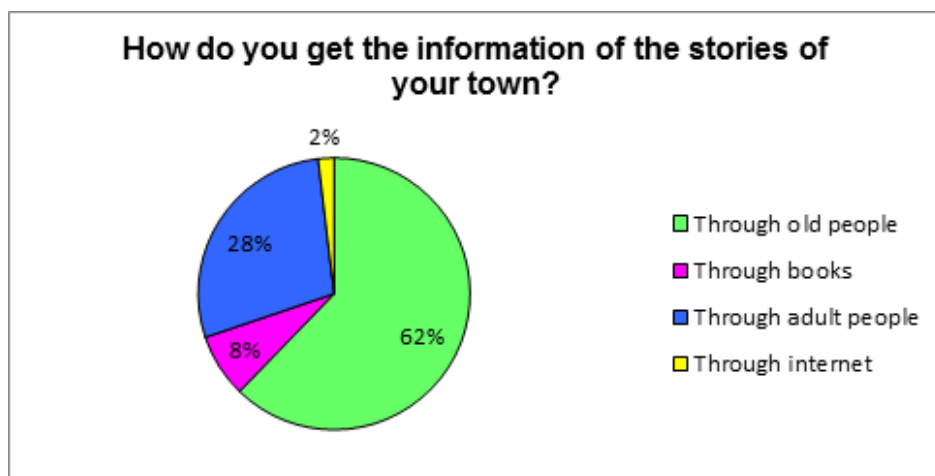


Figure 9. Sources of information consulted by students

2.4.4 Interviews Three semi-structured interviews were applied during the pedagogical intervention and the results evinced the process of students’ identification of oral tradition in the construction of the local cultural identity.

2.4.4.1 Interview # 1 During interview 1, students were asked about the elements that are part of their identity. They answered that the values and personality determine who a person is, any of the students mentioned the oral tradition as an element of their identity, although some of them named the customs of their town, as evidenced by the following students’ excerpt*:

“I identify myself with the culture of my town, we are hardworking people who overcome the obstacles with upbeat personality and everything that we want to do and we propose it, we fulfill it”.

Some of the students included the cultural elements in their identity, but they did not consider the stories of their town, even though they consider that stories represent the history of the town,

* “*Me identifico con la cultura de mi pueblo, somos gente berraca, trabajadora, echada pa’lante, todo lo que queremos hacer y nos lo proponemos, lo cumplimos*”.

the transmission of the culture to future generations and the preservation of the roots. In another question related to the differences between San Andrés’ people and people from the closest town, students said that they are different due to their customs and traditions that every town has and they determine the identity of the population. With respect to this, a student said*: “Every person is different from others and the customs and culture makes the difference between them”. This answer showed the role of culture in the characterization of a group of people, and how the way of living, dressing, talking, acting and their food, festivals, and traditions define a people from a community.

Additionally, students were interviewed about the interest for knowing the stories of the town, and all of them agreed that they would like to know them because they, as San Andres’ people, have to be familiarized with the stories since they teach them about the town, the roots, customs, ancestors and history. Also, the stories justify peoples’ celebrations, festivals, rituals and so on, because they explained why people behave in a particular way.

2.4.4.2 Interview # 2 This interview was designed with the purpose of discussing the teaching of foreign culture in the English classes. First, students were asked if they were interested in knowing any English-speaking culture in the classroom, and all the students coincided that they wanted to know about the American and British culture as part of their classes because if they had the opportunity to travel abroad, they could interact with the native speakers and behave accordingly taking into account their customs. Furthermore, it was important for them to know the dos and don’ts and ensure a successful communication between the native and foreign speaker and show respect to the foreign customs without offending people, and they argued that it is necessary

* *“cada persona es diferente a los demás y somos diferentes por nuestras culturas, por nuestras costumbres”*

to know the culture since these countries are the places where the language emerged, developed, and learning the culture enriches the learning of the language. Those answers revealed the relationship between language and culture and the significance of fostering the sociolinguistic competence in the students.

In terms of the effects that could produce the knowledge of the foreign culture in the local identity, students disagree. They said that it does not affect the local identity because they have rooted identity and they feel proud of their town and who they are, although, it is essential to know about other cultures due to the globalization. Only, three students agreed that elements as fashion, TV and music of the developed countries affect the identity of the developing countries because people imitate how they dress, the music they listen to, the way they talk and act; and those elements influence their local identity.

Students were questioned about their preferences of fostering local or foreign culture in the English classes. The following pie chart presents the students’ answers:

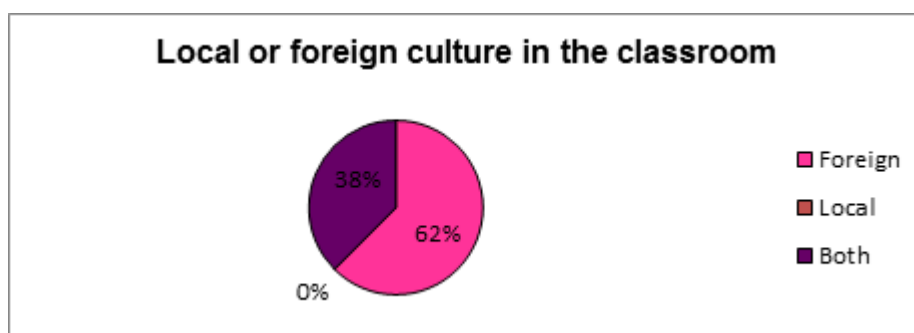


Figure 10. Student’s preferences regarding the class’ cultural contents

62% of the participants said that they preferred to know about the foreign culture instead of the local culture because they are already familiarised and immersed in it, for that reason, any participant gave more importance to local culture. 38 % argued that they would like teachers to

promote the foreign and the local culture, since they would compare them and be aware of the differences.

2.4.4.3 Interview # 3 The last interview was related to the importance and the influence of the oral tradition in the construction of identity. At the end of the pedagogical intervention, the students finally recognized the stories as part of their identity. They said that the stories reflect the culture of their town and it is inherent to the people's identity. Also, the oral tradition is a tool for transmitting and perpetuating culture to other generations. As a final question, the teacher asked about a way of keeping the oral tradition of the towns and the students expressed that the project was interesting because they wrote the stories and used writing is a tool for preserving history. They would like to continue with the dissemination of oral tradition of their town using the local radio, the social networks, making videos and designing campaigns of storytelling.

2.4.5 Holistic analysis After presenting the main findings from each data collection instruments a holistic analysis was done with the purpose to categorize the information and answer the research question and achieve the objectives. The information collected was huge, so it was necessary to read all the information very carefully and organize it systematically, and then every students' answer were grouped into subcategories and finally every subcategory was analyzed in order to find the big category that enclose all the students' answers. (Grounded theory approach, Corbin & Strauss, 2008). The analysis of the data collected provided reliable supporting evidence for determining how the implementation of a community-based project on the oral tradition promoted local identity construction among the student-population. The results were grouped in two main categories. The following figures show the categories and the codes for each one:

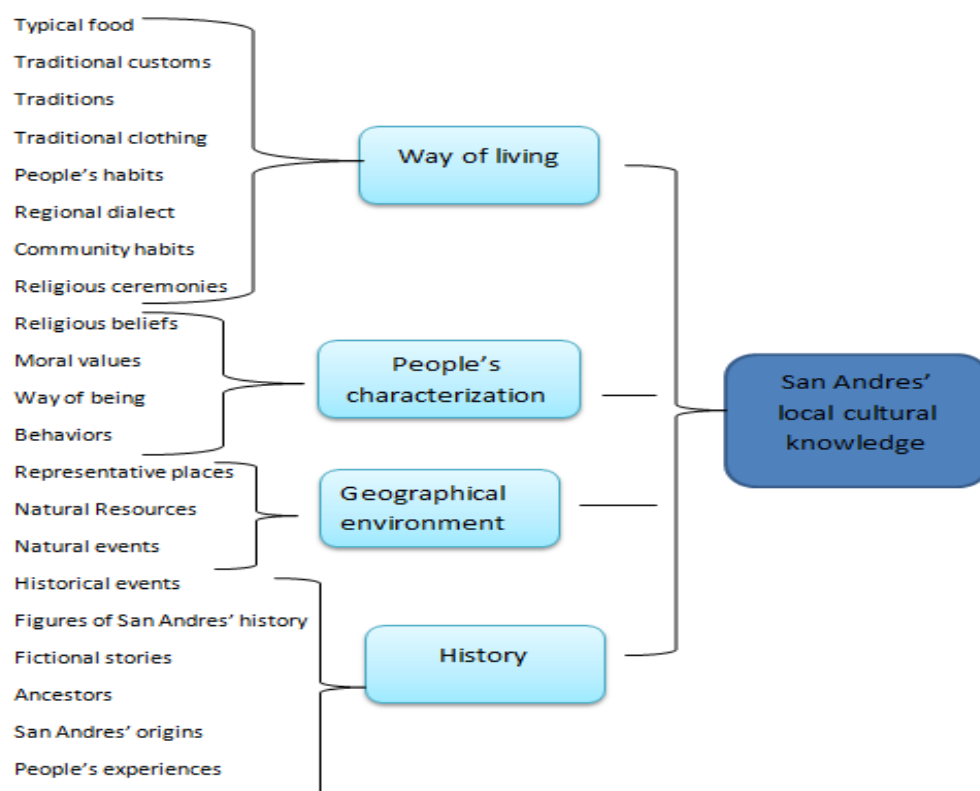


Figure 11. Category 1

The students increased their local cultural knowledge through the socialization of the stories of their town because every story told by the elderly had information about the way of living of San Andres' people such as their typical food, their traditional customs, their traditions, their traditional clothing, their community habits, their regional dialect, and their religious ceremonies. Also, they described the geographical environment provided information about the representative places, the natural resources and the natural events of the town. Finally, the students learned about the history included aspects as figures of San Andres' history, fictional stories, their ancestors, San Andres' origins and people's experiences.

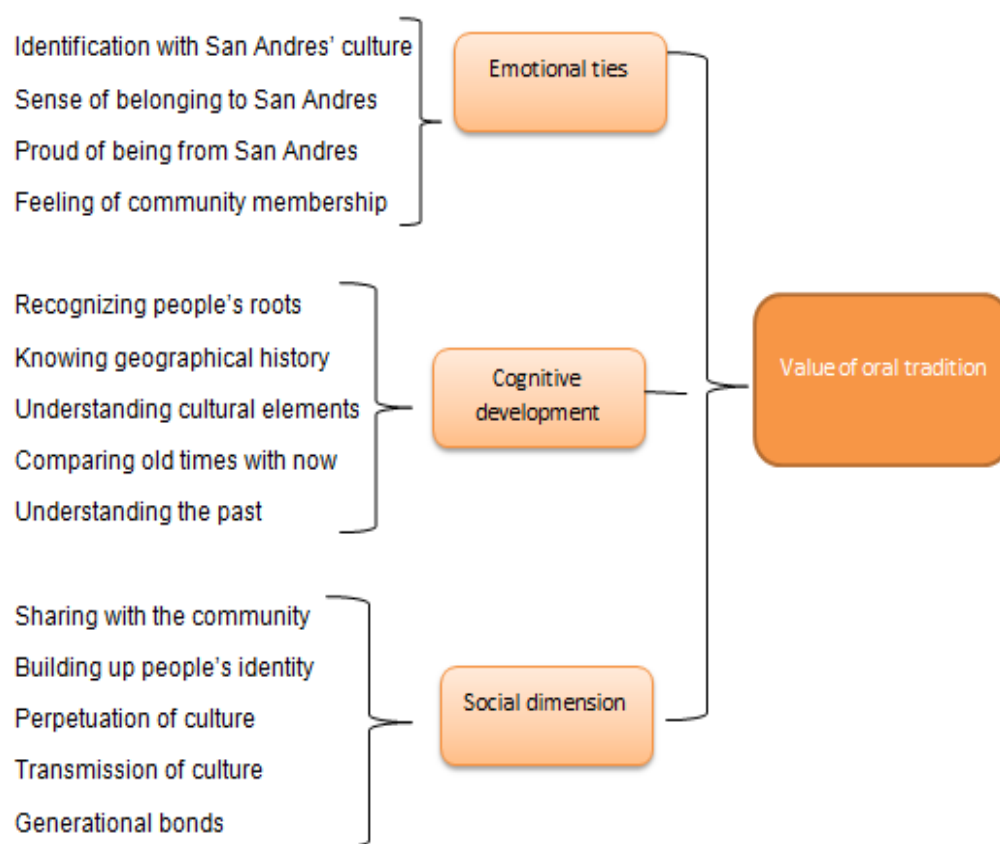


Figure 12. Category 2

The use of story writing was a good tool for preserving and fostering the local cultural identity because through all the process of collected, interviewed and writing the stories helped students to value oral tradition of their community since the students created emotional ties with their town and they started to feel identified, proud and part of San Andres and they heighten their sense of belonging to their community. The project developed some cognitive aspects in the students; they recognized people's roots, knew geographical history, understood cultural elements and the past and compared old times with now. Finally, the project allowed that the students could share with the community, especially with the elderly, creating generational bonds between people and the

interviews and the writing of the stories helped to perpetuate and transmit their culture to others. Those emotional, cognitive and social elements helped people to value their local cultural identity.

As a conclusion, the objectives of the project were achieved at the end of the action research project because the students increased their local cultural knowledge through the socialization of the stories of their town; and the use of story writing based on San Andres’ oral tradition as a tool to foster local cultural identity helped students to value oral tradition of their community.

2.5 Assessment of the pedagogical intervention

With the purpose of evaluating the project and measuring students’ satisfaction, the students answered a yes/no question about their enjoyment throughout the development of each stage of the project. The results showed that all the students liked the project, showing a 100% of favorability. Also, students mentioned in the questionnaire some of the reasons why they were highly receptive to the activities: first, they had never participated in that type of project that allowed them to search for information, interview people, write stories and assume an active role since they were used to have traditional classes and teacher-centered approach; second, they wrote that the project was interesting and innovative; third, they learned a lot about San Andrés’ stories and fourth, they learned a lot about their town and its customs. Furthermore, all the participants affirmed that the project help them to construct their local cultural identity because it fostered the knowledge of the stories, and they recognise the stories are part of their identity. In addition, they strengthened their roots as San Andrés’ people; learned about their ancestors’ life and concluded that the stories represent a symbol of pride of their town and they have to feel proud of their place of origin.

Moreover, four main reasons for keeping alive the customs and traditions of the town were identified by students. According to them, the main task of knowing the customs and traditions is to transmit them to other generations and, in that way, to continue and preserve San Andrés’ culture. Other participants argued that the customs and traditions represent what the town is, its essence, its culture and its history. Others wrote that the customs and traditions represent who they are as San Andrés’ people and those elements identify them. Lastly, a small percentage of the participants stated that the customs and traditions are vital elements of the identity of each town or community, and through them people can differentiate one group of people from another.

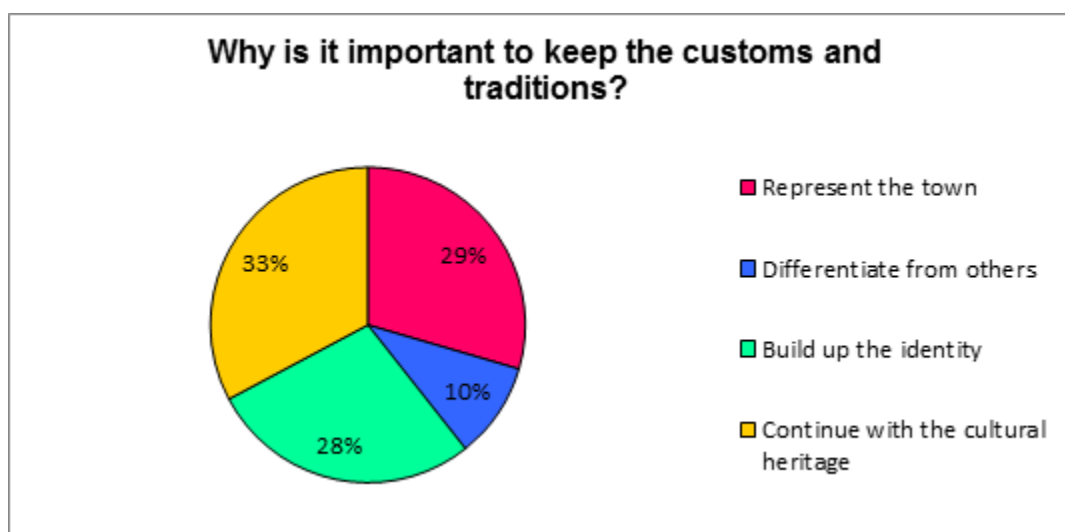


Figure 13. Reasons for preserving local traditions

Also, the students improved their attitudes and behaviors in the English class, they were more motivated to learning a foreign language and it was reflected in the participation and engagement during the whole process. Similarly, the project developed citizenship skills in the students and it allowed to foster human values, especially, the establishment of generational bonds and help them

to be more tolerant with others. Finally, the project permitted the knowledge of the oral tradition of San Andres and their influence in the process of local cultural identity construction.

2.5.1 Limitations of the pedagogical intervention This project could not be implemented in the scheduled time, every stage of the Authoring cycle requires time and the 11th grader students had only three hours of English class per week and sometimes those hours were missed because they were involved in a lot of extracurricular activities for closing the school year, also, for the preparation for the National exams. The cycle was interrupted by a teacher’s strike as well.

The final product of the project was the writing of their stories and the students’ English competence and lack of vocabulary limited the development of the writing part. At the end of the project, they only presented a draft. Furthermore, the students got distracted when they were working on the computers lab because they did not use the internet for academic purposes.

3. Conclusions

Throughout the project, it was evident the students’ progress in the construction of local cultural identity, they started to name the elements that are part of identity and they recognized and valued the oral tradition of their community as a vital element of their local cultural identity. Additionally, the knowledge of the stories helped students built up their sense of belonging, pride and love for their community, and they could recognize themselves and recognize their identity as part of the world.

Although the students could not finish the final version of their stories, the project reached the objectives and gave answer to the research question. First, they knew the stories of their local community and they realized that through them they could learn about the history, their ancestors, their customs since the stories transmit elements of their local cultural identity that helped students built up their emotional ties, their cognitive development and their social dimension for their community.

As a teacher, I realized about the importance of the connection between language and culture in the EFL classroom, instead of teaching English in a traditional way using old-fashioned methodologies, practicing grammar structures and focusing on the domain of the linguistic competence or the mastering of language skills. It is important to bring cultural content to the classroom, but not only L2 culture, but also L1 culture and locate language out of the classroom and with the Colombian context.

It is necessary to continue working on inquiry-based projects because it is a way to call students' attention and motivate them in the learning of a foreign language since they propose their questions and it gives them voice in the design of their English curriculum. Also, as active participants, they choose the topics of their interest and make the English classes enjoyable to them.

English teachers should consider the community-based pedagogy in their teaching because it favors the learning of a foreign language through the use of the community resources as learning materials. Also it generates a positive effect of community and sense of belonging, for instance, the oral tradition project promoted to rebuild history and resocialize old people through the anecdotes told by them and the effect of transmitting them to the rest.

References

- Agar, M. (1994). *Language shock: Understanding the culture of conversation*. William Morrow & Company.
- Alptekin, C. (2002). Towards intercultural communicative competence in ELT. *ELT journal*, 56(1), 57-64.
- Álvarez, J. A. & Bonilla, X. (2009). Addressing Culture in the EFL Classroom: A Dialogic Proposal. *Profile Issues in Teachers' Professional Development*, 11(2), 151–170.
- Álvarez, J. A. (2014). Developing the intercultural perspective in foreign language teaching in Colombia: A review of six journals. *Language and Intercultural Communication*, 14(2), 226–244.
- Ariza, D. (2007). Culture in the EFL classroom at Universidad de La Salle: An innovation project. *Revista Actualidades Pedagógicas*, 50, 9 –17.
- Austin, D. J. (1979). Symbols and culture: some philosophical assumptions in the work of Clifford Geertz. *Social Analysis: The International Journal of Social and Cultural Practice*, (3), 45-59.
- Bashir-Ali, K. (2006). Language learning and the definition of one's social, cultural, and racial identity. *Tesol Quarterly*, 40(3), 628-639.
- Benwell, B., & Stokoe, E. (2006). *Discourse and Identity*. Edinburgh: Edinburgh University Press.
- Brown, H. D. (2000). *Principles of language learning and teaching*. NY, Longman.
- Burke, P. J., & Reitzes, D. C. (1981). The link between identity and role performance. *Social psychology quarterly*, 83-92.

- Byram, M. (1989). Cultural studies in foreign language education (Vol. 46). Multilingual Matters.
- Byram, M., & Risager, K. (1999). Language teachers, politics and cultures. Clevelon: Multilingual Matters Ltd.
- Center for advanced research on language acquisition CARLA. (2011). Culture and language learning: What is culture? Available at <http://www.carla.umn.edu/culture/definitions.html>
- Chen, V. H. H., & Wu, Y. (2014) Retrieved from <https://centerforinterculturaldialogue.files.wordpress.com/2014/07/key-concept-cultural-identity.pdf>
- Crozet, C., & Liddicoat, A. J. (1997). Teaching culture as an integrated part of language teaching: An introduction. Teaching Languages, Teaching Culture. Australian Review of Applied Linguistics. Series S, (14), 122.
- Danielewicz, J. (2014). Teaching selves: Identity, pedagogy, and teacher education. Suny Press.
- Delors, J. (1998). Learning: The treasure within. Unesco.
- Fandiño, Y. J. (2014). Teaching culture in Colombia Bilingüe: From theory to practice. Colombian Applied Linguistics Journal, 16(1). 81-92
- Fishman, J. (2001). ‘The new linguistic order’, Digithum (3). Retrieved from: <https://digithum.uoc.edu/articles/abstract/10.7238/d.v0i3.590/#>
- Foot, E. (1951). Identification as the basis for a theory of motivation. *American sociological review*, 16(1), 14-21.
- Geertz, C. (1973). La interpretación de las culturas. Barcelona: La Gedisa. Gladstone.
- Gholaminejad, R. (2017). Identity Construction and Reversal Conceptual Transfer Among Iranian EFL Learners. *How*, 24(2), 63-79.

- Giddens, A., Duneier, M., Appelbaum, R. P., & Carr, D. S. (1996). *Introduction to sociology*. WW Norton.
- Glaser, B. S., & Strauss, A. (1971). A.(1967). *The discovery of grounded theory*. New york, 581-629.
- Granados-Beltrán, C. (2016)..Critical Interculturality. A Path for Pre-service ELT Teachers. *Íkala, Revista de Lenguaje y Cultura*, 21(2), 171–187.
- Heaven, C., & Tubridy, M. (2003). Global youth culture and youth identity. *Highly Affected, Rarely Considered: The International Youth Parliament Commission’s Report on the Impacts of Globalisation on Young People*, 149-160.
- Hinkel, E. (1999). *Culture in second language teaching and learning*. Cambridge: Cambridge University Press.
- Hodkinson, P. (2008). Understanding career decision-making and progression: Careership revisited, John Killeen Memorial Lecture, 1–17. Retrieved from: https://www.crac.org.uk/cms/files/upload/fifth_johnkilleenlecturenotes.pdf
- Hofstede, G. (1980). *Culture’s consequences: International differences in work-related values*. London: Sage Publications.
- Jourdini, M. (2007). *The fifth skill: Culture as a language learning motivator*. Retrieved from: <http://www.stoa.org>.
- Kaul, V. (2012). Globalization and crisis of cultural identity. *Journal of Research in International Business and Management*, 2(13), 341-349.
- Kottak, C. P. (2011). *Window on humanity: A concise introduction to general anthropology*. McGraw-Hill Higher Education.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford University Press.

- Kramsch, C. (2009). Third culture and language education. *Contemporary Applied Linguistics: Language Teaching and Learning*, 1, 233–254.
- Kramsch, C., & Widdowson, H. G. (1998). *Language and culture*. Oxford University Press.
- Kumaravadivelu, B. (2003) Forum critical language pedagogy: A postmethod perspective on English language teaching. *World Englishes*, 22(4), 539-550.
- Kuzu, A. (2007). Views of preservice teachers on blog use for instruction and social interaction. *Turkish Online Journal of Distance Education*, 8(3).
- Lado, R. (1957). *Linguistics Across Cultures: Applied Linguistics for Language Teachers*.
- MEN - Ministerio de Educación Nacional. (2005). Bases para una nación bilingüe y competitiva. Altablero, 37. Retrieved from: <https://www.mineducacion.gov.co/1621/article-97498.html>
- MEN - Ministerio de Educación Nacional. (2017). Plan especial de educación rural hacia el desarrollo rural y la construcción de paz. Retrieved from: http://www.congresoeducacionruralcoreducacion.com/images/Doc_web/10.-PEER_06-2017.pdf
- MEN - Ministerio de Educación Nacional. (2018). Derechos Básicos de Aprendizaje. Retrieved from: <http://aprende.colombiaaprende.edu.co/sites/default/files/naspublic/Anexo%2011%20BLR%20English.pdf>
- Moreno, C. J. P. (2008). Learning English Through Inquiry: An Acquired Experience in Three Public Settings in Colombia. *HOW Journal*, 15(1), 141-166.
- Corbin, J., & Strauss, A. (2008). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Neves, D. (2016). A Critical View on the Teaching of Culture in the Foreign Language Classroom. *Sino-US English Teaching*, 13(11), p. 847–855.

- Newby, P. (2014). *Research methods for education*. Routledge.
- Noam Chomsky. (n.d.). AZQuotes.com. Retrieved October 01, 2018, from AZQuotes.com Web site: <https://www.azquotes.com/quote/1251664>
- Norton, B. (1997). Language, identity, and the ownership of English. *TESOL quarterly*, 31(3), 409-429.
- Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational change*. Editorial Dunken.
- Proshansky, H. M., Fabian, A. K., & Kaminoff, R. (1983). Place-identity: Physical world socialization of the self. *Journal of environmental psychology*, 3(1), 57-83.
- Ramos, B., & Aguirre, J. (2016). English Language Teaching in Rural Areas: A New Challenge for English Language Teachers in Colombia. *Cuadernos de Lingüística Hispánica*, (27), 209-222.
- Risager, K. (2006). Language and culture: Global flows and local complexity. *Multilingual Matters*.
- Sharkey, J. (2012) Community-based pedagogies and literacies in language teacher education: Promising beginnings, intriguing challenges. *Íkala, Revista de Lenguaje y Cultura*, 17, 9–13.
- Sharkey, J., Clavijo Olarte, A., & Ramírez, L. M. (2016). Developing a deeper understanding of community-based pedagogies with teachers: Learning with and from teachers in Colombia. *Journal of Teacher Education*, 67(4), 306-319.
- Short, K., Harste, J., & Burke C. (1996). *Creating classrooms for authors and inquirers*. Portsmouth, NH: Heinemann
- Social Science Research Council. (1954). Acculturation: An exploratory formulation. *American Anthropologist*, 56, 973–1002.

- Stryker, S. (1968). Identity salience and role performance: The relevance of symbolic interaction theory for family research. *Journal of Marriage and the Family*, 558-564.
- Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. *The social psychology of intergroup relations*, 33(47), 74.
- Taguchi, N. (2009). Pragmatic competence in Japanese as a second language: An introduction. *Pragmatic competence*, 1-18.
- Tylor, E. (1871). *Primitive culture: Researches into the development of mythology, philosophy, religion, art, and custom*. Cambridge: Cambridge University Press.
- Valdes, J. M. (Ed.) (1986). *Culture bound: Bridging the cultural gap in language teaching*. Cambridge University Press.
- Wells, G. (1995). Language and the inquiry-oriented curriculum. *Curriculum Inquiry*, 25 (3), 233-269.