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4. Agencia	Agency
5. Crear Conciencia	Raise Awareness

RESUMEN DEL CONTENIDO: (Máximo 250 palabras)

Este estudio de investigación-acción describe el proceso de construcción de la apropiación social del patrimonio cultural del municipio de La Plata bajo los términos de las Pedagogías Basadas en la Comunidad (PBC, por sus siglas en español) por parte de los estudiantes del grado 11B, en una institución pública en el área urbana del mismo municipio. Se diseñaron e implementaron cuatro instrumentos para recolectar datos: una entrevista grupal focalizada, notas de campo del docente, registros de reflexiones y artefactos de los estudiantes. Los datos fueron analizados bajo el enfoque fundamentado y los resultados evidenciaron que los estudiantes se apropiaron socialmente del patrimonio cultural de La Plata al explorar sus barrios y sus casas para identificar bienes culturales, al interactuar con familiares, locales y extranjeros, al diseñar juegos para promover el conocimiento local del municipio, al hacer una exposición de los resultados de su investigación en la Feria de Saberes Locales, al visitar lugares y monumentos así como al intercambiar conocimientos e información con sus compañeros. Para dar cuenta del proceso que siguieron los estudiantes para construir la



apropiación social de su patrimonio cultural, ellos utilizaron dibujos, letras, documentos, fotografías, diagramas, poemas, videos, caricaturas, mapas mentales, transcripciones de las entrevistas y una exposición. En el caso de este estudio, la mayoría de los estudiantes consideraron las interacciones y el trabajo en equipo como herramientas significativas, interesantes y enriquecedoras que les ayudaron a descubrir las realidades no censuradas que les rodean, desarrollar agencia, incrementar el conocimiento de su pueblo y crear conciencia de las tradiciones locales y bienes culturales que representan a la comunidad de La Plata y a sus habitantes.

ABSTRACT: (Máximo 250 palabras)

This action research study describes the process of constructing social appropriation of the cultural heritage of the municipality of La Plata under the umbrella of Community- Based Pedagogies (CBPs) by 11B graders from a public institution in the urban area of the same municipality. Four instruments were designed and implemented to collect data: a focus-group interview, teacher's field notes, student's logs and artifacts. The data was analyzed under the scope of the grounded approach and the results evidenced that students socially appropriated the cultural heritage of La Plata by exploring their neighborhoods and their homes to identify cultural assets, by interacting with family members, locals and foreigners, by designing games to promote the local knowledge of the municipality, by doing a presentation of the outcomes of their investigation in the Fair on Local Knowledge, by visiting places and monuments as well as by exchanging knowledge and information with their classmates. In order to give account of the process that students followed to construct their social appropriation of their cultural heritage, they used pictures, lyrics, documents, photographs, diagrams, poems, videos, cartoons, mind maps, transcriptions of the interviews, and a presentation. In the case of this study, the majority of the students considered interactions and teamwork as meaningful, interesting, and enriching tools that helped them discover uncensored realities that surround them, develop agency, increase the knowledge of their town, and raise awareness of the local traditions and cultural assets that represent the community of La Plata and its inhabitants.



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Students' Social Appropriation of Cultural Heritage of the Municipality of La Plata through
Community-Based Pedagogies in an Urban Public School

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2022

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Special thanks to my friends and teachers that help me out throughout this process with comments, ideas and opinions. This outcome is also yours.

Abstract

This action research study describes the process of constructing social appropriation of the cultural heritage of the municipality of La Plata under the umbrella of Community- Based Pedagogies (CBPs) by 11B graders from a public institution in the urban area of the same municipality. Four instruments were designed and implemented to collect data: a focus-group interview, teacher's field notes, student's logs and artifacts. The data was analyzed under the scope of the grounded approach and the results evidenced that students socially appropriated the cultural heritage of La Plata by exploring their neighborhoods and their homes to identify cultural assets, by interacting with family members, locals and foreigners, by designing games to promote the local knowledge of the municipality, by doing a presentation of the outcomes of their investigation in the Fair on Local Knowledge, by visiting places and monuments as well as by exchanging knowledge and information with their classmates. In order to give account of the process that students followed to construct their social appropriation of their cultural heritage, they used pictures, lyrics, documents, photographs, diagrams, poems, videos, cartoons, mind maps, transcriptions of the interviews, and a presentation. In the case of this study, the majority of the students considered interactions and teamwork as meaningful, interesting, and enriching tools that helped them discover uncensored realities that surround them, develop agency, increase the knowledge of their town, and raise awareness of the local traditions and cultural assets that represent the community of La Plata and its inhabitants.

***Keywords:** Community- Based Pedagogies, Cultural Heritage, Social Appropriation, Agency, Raise Awareness*

Resumen

Este estudio de investigación-acción describe el proceso de construcción de la apropiación social del patrimonio cultural del municipio de La Plata bajo los términos de las Pedagogías Basadas en la Comunidad (PBC, por sus siglas en español) por parte de los estudiantes del grado 11B, en una institución pública en el área urbana del mismo municipio. Se diseñaron e implementaron cuatro instrumentos para recolectar datos: una entrevista grupal focalizada, notas de campo del docente, registros de reflexiones y artefactos de los estudiantes. Los datos fueron analizados bajo el enfoque fundamentado y los resultados evidenciaron que los estudiantes se apropiaron socialmente del patrimonio cultural de La Plata al explorar sus barrios y sus casas para identificar bienes culturales, al interactuar con familiares, locales y extranjeros, al diseñar juegos para promover el conocimiento local del municipio, al hacer una exposición de los resultados de su investigación en la Feria de Saberes Locales, al visitar lugares y monumentos así como al intercambiar conocimientos e información con sus compañeros. Para dar cuenta del proceso que siguieron los estudiantes para construir la apropiación social de su patrimonio cultural, ellos utilizaron dibujos, letras, documentos, fotografías, diagramas, poemas, videos, caricaturas, mapas mentales, transcripciones de las entrevistas y una exposición. En el caso de este estudio, la mayoría de los estudiantes consideraron las interacciones y el trabajo en equipo como herramientas significativas, interesantes y enriquecedoras que les ayudaron a descubrir las realidades no censuradas que les rodean, desarrollar agencia, incrementar el conocimiento de su pueblo y crear conciencia de las tradiciones locales y bienes culturales que representan a la comunidad de La Plata y a sus habitantes.

Palabras claves: Pedagogías Basadas en la Comunidad, Patrimonio Cultural, Apropiación Social, Agencia, Crear Conciencia

Introduction

Every community has its own culture, history, arts, heritage, and places that represent its idiosyncrasy and the diversity of its people; such aspects make each community distinctive and unique, and the municipality of La Plata is not the exception. People who live in a community and feel identified as such, generally tend to adopt certain characteristics of its members and its culture, as well as develop knowledge of their community and everything that it entails. However, I discovered in a non-recorded English class that my 11thB graders knew little about their municipality and had scarce knowledge about its cultural heritage. This situation was a big surprise for me, so I decided to look for Colombian culture-related content in the syllabus from sixth to eleventh grade and I discovered that there was little about it, and nothing related to Huila's culture.

Considering the above, this research study aims for students to construct social appropriation of the cultural heritage of the municipality of La Plata through the implementation of Community-Based Pedagogies (CBPs). This qualitative action research study is carried out with a group of eleventh graders in an urban public school. The instruments chosen to collect data were: A focus-group interview, teacher's field notes, students' logs and artifacts.

There were two special reasons that motivated me to carry out this research study. The first one was the answer given by some students when I asked them in the English class that I mentioned in the first paragraph, if they had the desire to learn more about the culture of their municipality and they answered affirmatively. That was something that I had always wanted to research about because it could be an innovative way to get closer to my students and discover the knowledge they have of their own community. It could become a more dynamic pedagogical

strategy than relying on traditional tasks where culture is studied by means of board-tasks, investigation on Internet, presentations, role plays, among others. In this case, the students actively participated outside the classroom, becoming ethnographers when seeking for information about the municipal cultural heritage with their family members, friends, neighbors, etc and doing some culture-related task in and out of the English class.

The second one was an inner desire to break the separation between the school and the community of La Plata. From the moment I started working at the school, I have always had in mind the idea of doing something meaningful that would have an impact on La Plata's inhabitants and on my 11B students and I do think that with this research, using Community-Based Pedagogies as a methodological approach where teachers were seen as active readers, users and producers of theory, I achieved such objectives. In fact, taking into account the role of the teacher in CBP, Murrel (2001) defined a Community Teacher as "the one who possesses contextualized knowledge of the culture, community, and identity of the children and families he or she serves and draws on this knowledge to create the core teaching practices necessary for effectiveness in a diverse setting".

Consequently, it was a great opportunity to empower students with knowledge, values and traditions of their surroundings and to highlight the role of the community inside the curriculum. Besides, it was an important space where local knowledge could be valued for teaching and learning purposes and where it may reach wider audiences. Apart from that, communities with all the linguistic and cultural assets that are part of it, could start to be seen as rich resources in the educational setting (Sharkey and Clavijo, 2012).

The specific content of this research study is detailed in five chapters as follows: In the first chapter – the Research Problem - the reader will find the statement of the problem, the

related studies, the description of the setting, the rationale, and the research question and objectives. In the second chapter – Literature Review - the reader will find the main constructs that support this research study. In the third chapter – the Methodological Design - the reader will find the type of study, the research approach, a brief description of the participants, my positionality as a participant observer, and the description of the data gathering instruments. In the fourth chapter – Data Analysis - the reader will find the data analysis procedure and the categories and subcategories that emerged from the triangulation of the data. Finally, in the fifth chapter – Conclusions and Implications - the reader will find the outcomes of implementing Community-Based Pedagogies in the municipality of La Plata based on the data that I gathered through the fourth instruments (A focus-group interview, teacher’s field notes, students’ logs and artifacts. The readers will also find the pedagogical and educational implications of conducting research studies following Community-Based Pedagogies in an EFL urban teaching setting.

Chapter I

Research Problem

Statement of the Problem

Currently, I am working for a public Institution in the municipality of La Plata; it is a small town in the south west of the department of Huila. This school is the second largest in this municipality with 1828 students officially registered in the SIMAT (Sistema Integrado de Matrícula, by its acronym in Spanish). In this public institution, I teach sixth and eleventh grades with 40 students approximately in each classroom.

With 38 eleventh graders, in a non-recorded English class, we were dealing with issues related to the culture of some Asian and European countries. In order to achieve the objectives of the lesson and to connect that information with their real context, I asked my students about their municipality: cultural issues (places, history, traditions, popular sayings, typical food, accent, economical activities, and people's lifestyle). Unfortunately, in some aspects related to the culture and the history of La Plata, students lacked knowledge to recognize the cultural and symbolic capital that the municipality of La Plata has.

They were participating actively when dealing with foreign cultures because they knew some important facts about other countries due to movies, books, videos, TV programs, youtubers and influencers; but when we started talking about their local culture, the one that surrounds them, most of them were mute and answered few things about it. From that moment on, I realized that my 11B students lacked awareness of their cultural heritage.

Thus, I decided to check the syllabus of the English subject from sixth to eleventh grade at school to know if there were contents that dealt with history, values, cultural assets, customs and traditions of Colombia, but I only found that English teachers dealt with those topics during

the second and third term, in one or two teaching units in each grade. Furthermore, I also looked for cultural topics in the English books - “Way to go” and “English Please” - that English teachers used at the school where this research study took place and there were only two modules related to culture in each book. For instance, in the English book used in eleventh grade, there are two or three lessons related to culture in a general way, sometimes even cultures from other countries, but students may miss opportunities to understand culture differently. (See appendix D).

I consider that 11B graders may develop a deeper understanding of culture if they can associate it with their local community; increasing their knowledge about it, exploring its surroundings, and making students feel comfortable when speaking about something that they know, live, and experience everyday.

Considering the above, I decided to draw on Community-Based Pedagogies to go deeper in the field of culture by allowing my students to explore their local neighborhoods, asking people about the cultural heritage of the municipality and enhancing their understanding of culture when exchanging information with locals and tourists and even with their classmates when developing activities in and out of the English classroom.

Related Studies

Searching for research studies that address the issues of Community-Based Pedagogies and cultural heritage using English as a foreign language in the classroom, I found in the national panorama that there is a qualitative empirical study in a rural teaching setting in Timaná-Huila, by one student from the Master’s program at Surcolombiana University. Imbachí (2017) tackled intercultural awareness and self-awareness of students’ own culture and local knowledge through the implementation of Community-Based Pedagogy and developed project work in the English class with her eleventh graders. Findings suggest that this type of studies helped students’ and

local voices to be heard, to change students' behaviors and even the perspectives toward the English class and toward learning the target language. This researcher also found that it is profitable for the teacher and for the students to work with communities and learn from the knowledge and the wisdom that they have.

Imbachí (2017) is the closest research study that I have found in the region, in the department, and in Colombia that deals explicitly with culture and local communities in order to explore how intercultural awareness and self-awareness of their own culture can be developed through CBP. In my study, I addressed the topic of culture and local communities so as to describe how students constructed social appropriation of the cultural heritage assets of the municipality of La Plata through CBPs. In Imbachí's research study, students mapped the tourist assets in the municipality of Timaná (Huila). In the study here reported, students mapped their neighborhoods to identify the cultural heritage assets that represented the idiosyncrasy of the community of La Plata. Her students visited different places to find out important facts about some tourist assets and my students interviewed people to gain knowledge in regards to the cultural heritage assets of the municipality of La Plata. Another coincidence is that she wanted students' and local voices to be heard and that was my purpose too. And more than that, I wanted my students to raise awareness and value the cultural heritage assets of their municipality and generate a sense of belonging and appreciation of the culture in all its expressions. The biggest difference is that she tackled intercultural competence and I addressed social appropriation of the cultural heritage assets of the municipality of La Plata.

Basically, the idea when implementing a Community-based project is that the connection between the academia and the community is stronger and the benefit is significant for both parts involved. That happened in the previous study and the one conducted by Ponce (2020) in a rural school near Neiva. The researcher realized through a needs analysis that students' perception of

the English Language class was not positive. Most of them thought that learning the target language was boring; most of their lessons in the eleventh grade were board-oriented and students spent most of their time solving SABER test worksheets. In general terms, they knew that learning English was important because of job, travel issues and academic opportunities; however, they did not care much about learning English because they thought that they would never use the language throughout their lives.

Therefore, Ponce supported by the core constructs of transformative learning, Community-Based Pedagogy, and agency, developed content relevance in her English Language class curricula involving students in the design of a Community-Based Project (The bilingual cafeteria) that benefited their community when 10th graders sold products in the cafeteria, and at the same time, used the target language to perform the actions of buying and selling products.

I considered Ponce' study (2020) useful and significant for my research study because I evidenced how students could change their perspectives and attitudes toward English Language Learning (ELL) by getting involved in a Community-Based Project. I also found meaningful for my study how she transformed the ELL in the classroom with content relevance for 10th grade students, awakening in them the interest and the desire to learn the target language. Ponce did achieve a change in students' perspectives toward the learning of the English language using the principles of transformative learning, Community-Based Pedagogy and Agency with the bilingual cafeteria as the community-based project. I implemented a study with similar successful results in La Plata, where both the students and the community benefited, where the connection between academia and community was strengthened, but I made it by constructing students' social appropriation in regard to the cultural heritage of their municipality.

In fact, regarding the connection between academia and the community, Medina, Ramírez and Clavijo (2015) conducted a research study where they read the community critically using a multiliteracies approach with a population of 24 students from a public higher education university. The findings showed that Community-Based Pedagogy and multimodalities could shape critical literacy practices. In order for that to happen, two moments were needed. In the first moment, students identified the assets that the community had (Human, cultural, ecological, historical, linguistic, ideological, and communitarian). In the second moment, students became aware of the issues that occurred in that public institution and were able to propose alternatives to solve those situations and transform their realities.

The previous investigation was quite important for my study because their students were able to critically read the community, identify its needs and transform their realities and, in my case, the students became aware of the number of cultural assets and wealth of the municipality of La Plata after mapping it, the needs of their surroundings and also the possibilities they had to transform their realities from the English subject curriculum.

In the international panorama, there are also research studies which deal with the core constructs of this research study: Social appropriation of cultural heritage and Community-Based Pedagogies. For instance, Del Espino et.al (2019) conducted a research study to assess the influence that Senior Adult Education can have on fostering heritage awareness and increasing cohesion, civic participation and social responsibility in the safeguarding of cultural heritage. To do that, researchers analyzed two teaching programs for senior citizens and the cultural heritage-focused curricula between two public universities in Seville, Spain: University of Seville (US) and Pablo de Olavide University (UPO, by its acronym in Spanish).

The findings evidenced that the teaching of cultural heritage related-matters in the senior programs of both universities was recurrent in most courses and venues. Besides, the inclusion of specific subjects related to Cultural Heritage represented a unique opportunity to improve the conditions of social cohesion and identity bond maintenance with the environment of society. In addition to this, older people were key to the promotion of social cohesion, as transmitters of knowledge, experience, and emotions between generations.

Although this study addressed Senior Adult Education in two universities in Spain and my research study tackled English as a Foreign Language education for children and teenagers in Colombia, both research studies highlighted the importance of Cultural Heritage to enhance social cohesion and strengthen the identity bonds of people with their culture and surroundings.

An important fact to highlight in both studies is that adults can transmit heritage values through their experience and knowledge of the culture. This study showed that cultural heritage can be preserved and disclosed throughout history thanks to the fact that the funds and knowledge of families and the community are essential for the rescue of ideas, traditions, behaviors and customs. In that sense, cultural heritage-related content may be articulated with curricula at school.

Likewise, in another research study that explored the articulation of cultural heritage with curricula at school, Barghi, Zakaria, Hamzah, Hashim (2017) conducted it with the aim to determine to what extent Malaysia's new primary school curriculum (KSSR) heritage education was found throughout the curriculum and if it cultivated an awareness of and sense of respect for the cultural heritage.

The findings evidenced a focus on Malaysian intangible cultural heritage in some core subjects, such as history, Bahasa Malaysia, art, and music education. In that country, several subjects were found to furnish students with at least some degree of heritage information. Through a cross-curricular approach to teaching cultural heritage in the different subjects at school, students learnt about: religions, beliefs, festivals, arts, cultures of the various ethnic communities, traditional crafts, typical forms of puppetry, chanting, indigenous musical instruments and national symbols of Malaysia in subjects such as: history, visual arts, English, physical education and Malay language. In fact, in the latter subject, students were involved in themes of unity and tolerance, culture, the arts, identity, and patriotism.

Nevertheless, researchers also found that the curriculum was not inclusive in all categories of heritage (tangible, intangible and natural). It had evident bias toward intangible cultural heritage assets. They also found that, despite the fact that two Malaysia's sites had been declared as "world natural heritage sites", natural heritage had received considerably less attention in the curriculum in primary education.

This study is a compass which can lead countries to incorporate the teaching of cultural heritage in their curricula in the primary level. Besides, this study also embraces how it should be implemented and the possible outcomes and benefits could get. Even more important than the above, is that it shows those who define the curriculum what students can learn specifically and what themes related to the cultural heritage can guide each of the subjects so that this become a cross-curricular axis, no matter the social, cultural and educational context that is completely different between Malaysia and Colombia. The most important aspect for this study is the sustainable preservation of cultural heritage through education.

To delve a little deeper into the culture and any item that entails cultural heritage, a research study was conducted in Macao (China) where 172 students were surveyed to find the extent of the cultural heritage internalization in English learning as well as the interactive impact of Western cultural heritage internalizations in the school subject previously mentioned. Findings suggested that a strong sense of cultural heritage internalization helped those learners to feel positive and confident about exploring foreign cultures and languages.

Setting

The learning-teaching context where this research study was conducted is a public institution in the southwest of Huila, in the municipality of La Plata. This public school has 1828 students formally registered and it is located in the urban area near downtown. It is well known for graduating students who have become good and recognized professionals in different fields, for having an excellent and competitive teachers' staff, and also, because San Sebastian is the second largest school in La Plata, where children who belong to different socioeconomic status study. Most parents do not have a stable and well-paid job; they work independently and with low wages. Some children are adopted from ICBF and they live with foster families; others have dysfunctional families.

The students at school who are in 10th and 11th grades belong to learning processes called "técnicas", which are academic courses to emphasize knowledge in a specific academic or working field. Most of them are articulated to the SENA institute. Among the ones that the school offers to students are: Técnica en electronica, técnica en sistemas, técnica en automatización electronica de automotores and profundización del idioma inglés. Students who belong to "profundización de Inglés" do not make the decision to which "técnica" they will study in 10^o grade as most students do, but in 9^o grade because that process starts earlier. The learning

process in the English Language class lasts 3 years for them, with the same classmates during the whole process and developing more skills and competencies in the target language with an intensity of 7 hours of English class per week. At the end of those 3 years, they are expected to reach a B1 proficiency level according to the Common European Framework and the national standards that govern all students from eleventh grade in public schools.

Rationale

This research study relies on Kumaravadivelu's (2003) point of view, where he claims, “We promote an emphasis on language teaching that aims at commitment to local problems and social needs. In such pedagogies, teachers become aware of the importance of finding ways to connect students' real-life experiences, and as reflective practitioners, they learn to value local as a key theme” (p. 86). This philosophical standpoint is a valuable source of inspiration and support as well as it becomes a compass that guides the pedagogical intervention of this study so that students acknowledge, appreciate, and appropriate the cultural heritage of the municipality of La Plata through the implementation of Community-Based Pedagogies in the English classes.

The implementation of this project is an excellent opportunity for students to see their municipality with an acute observation that allows them to explore and look for information about the assets of the community with locals and foreigners, to learn how to conduct an interview, to develop research skills with the resources that students have at hand (books, internet, people), to interact and exchange knowledge with their classmates in different activities during the implementation of the project, and to reflect on near and future activities to transmit that local knowledge to the inhabitants of La Plata.

This research study contributes to identify, recognize, and value each one of the elements which make part of the cultural heritage of the municipality. Indeed, this project also helps the

community of La Plata to value and maintain its cultural heritage. In this regard, Querejazu (2003) considers that the concept of cultural heritage “implies an inherited value of the ancestors, of the parents” (p. 46). This element is essential in the concept of cultural heritage as this author further affirms when he states that culture is:

“a constant process of collective creation, made by the human group, sometimes thanks to the creativity of certain artists, other times as community processes that, through collective imaginaries, mark cultural expressions which have been transferring the sense of cultural heritage”(p. 46).

Undoubtedly, this renewed view of culture has come with postmodernity since, previous this era, culture was linked to the individuality of the person who created it and was taken in isolation. Querejazu’ stance on regards to cultural heritage clarifies that all the people who are immerse in a community influence in the creation of culture through interactions and manifestations among the members of the same community or with others. Those expressions may be adopted by the community members if they find them meaningful or they feel represented by them. Over time, they become part of the cultural heritage.

Relying on Querejazu’s perspective on cultural heritage, the most suitable methodology for students to construct social appropriation of the cultural heritage of the municipality of La Plata, in my opinion was through Community-Based Pedagogies for two main reasons: (a) Cultural heritage constantly changes, transforms and rebuilds itself. Thus, in this study, I wanted my students to learn from the simple things that they live everyday in their communitites which became the first source when learning English as an L2; and (b) Cultural heritage is a collective process, made by humans, inherited by ancestors and transmitted from generation to generation. The identification of cultural heritage assets and the obtaining of information was a social process

where local, foreigners and my students were responsible of that construction and they added or subtracted value to the cultural heritage when appropriating it or transmitting it.

Considering the above, throughout the implementation of this study I connected the community and the classroom and made students explore their town, read their community, and become change agents in their municipality whether by being ambassadors of their local culture (spreading the knowledge that they acquired during the study to their classmates, teachers, families, locals, and foreigners) or by creating some artifacts (posters or videos to promote the cultural heritage assets).

I have always had a professional motto in education which is that my pedagogical strategies must impact my students' lives and the community where they live. In this regard, some tour guides of the municipality have contacted me since they want to use this research study as a support for the elaboration of tourist scripts for a regional educational program called "Cátedra de la Plateñidad". Such local "Cátedra" is a tool that the Municipal Education Secretary wants to build and implement with the help of the four professional tour guides of the town in all public and private schools of the region as a complement to the "Cátedra de la Huilensidad", which is already established in the PEI of the institutions as a crosscurricular project to promote knowledge, values, customs and traditions, and idiosyncrasy that represent and identify people from La Plata.

The above, can be an outstanding way to impact the community, to highlight the effort the students put into the activities developed in this project and, also, a way to benefit its inhabitants, especially those who live from tourism and work hard to make the municipality visible as Intangible Heritage of the Huila Department.

I hope this project inspires teachers and researchers to incorporate Community-Based Pedagogies in their English classes so that students develop research skills when learning English and the communities can continue to be made visible and the voices of their members heard.

Research Question

How do eleventh-grade students construct social appropriation of the cultural heritage of the municipality of La Plata through the implementation of Community-Based Pedagogies?

Research Objectives

General objective: To describe how eleventh-grade students construct social appropriation of the cultural heritage of the municipality of La Plata through the implementation of Community-Based Pedagogies.

Specific objectives: (a) To illustrate how students construct social appropriation of the cultural heritage of the municipality of La Plata through Community-Based Pedagogies; (b) to establish the aspects that facilitate students' social appropriation of the cultural heritage of their municipality through the implementation of Community-Based Pedagogies, and (c) to identify the challenges that students face in the process of constructing social appropriation of the cultural heritage of their municipality through Community-Based Pedagogies.

Chapter II

Literature Review

This chapter defines the core constructs that are needed as a theoretical base for this research study. Concepts such as: cultural heritage, in which the concepts of culture and heritage are implicit and described in detail; social appropriation of cultural heritage, in which the concept of appropriation plays an essential role; Community Based Pedagogies, which is a fundamental approach for the implementation of this research and, finally, Project-Based Learning, which is the keystone methodology in this study. All of the concepts previously mentioned are grounded in key contributions that scholars have made in their fields of study; specifically, English as Foreign Language (EFL).

It is relevant to highlight that these theoretical bases are framed within a sociocultural theory of learning promulgated by Vygotsky. In that theory, Vygotsky explains that learning occurs during social interactions between individuals and within a specific cultural environment. A special characteristic of the sociocultural theory is that students and teachers form relationships in the classroom to help the student learn and participate actively in learning tasks (Bates, 2019; Leonard, 2002; Nagel, et. al 2012). That situation benefits both of them involved in the learning process, the teaching-learning atmosphere improves and students' performances are likely to improve, too.

In that order of ideas, Bates (2019) argues that through sociocultural theory, “knowledge and interactions are constructed through social interactions with family, friends, teachers and peers” (p. 24). In this regard, in this study students develop that sociocultural perspective when interviewing locals and tourists about cultural heritage assets, when interacting with their classmates and teacher about some of the activities developed in the study, when sharing

meaningful experiences and knowledge that they have gained with students from other grades at school among others.

Culture

One of the central concepts in this research is culture. Due to its importance for the study and because it is a polysemic word, it is a must to analyze it from different angles with expert scholars on the matter. After providing a clear definition of what culture means, it is time to define the concept of heritage. Then, both concepts are combined so as the definition of cultural heritage emerges.

Culture for Querejazu (2003), is a creation of the 20th century. At that time, culture was only for social elites, people who had an upper socioeconomic and politic status. It was synonym of artistic creation of high level, linked with the romantic sense of his/her creator and it was considered individual. As anthropology and social sciences evolved, the concept of culture did so too. At the end of the twentieth century, culture was understood as the result of the interaction of a certain human group in a specific geographical area, to which were added mutual adaptations and modifications, and the interrelation of the group with others. In that sense, culture was something integral that explained and defined human behavior.

Genzuk (1999) also helps define the concept of culture. This author conceives it as “a dynamic entity, not simply a collection of foods, clothes and holidays, but a way of using social, physical, spiritual and economic resources to make one’s way in the world” (p. 10). As this author argues, culture is dynamic and it is an essential entity that human beings have and which make us unique.

In regards to the definition of culture, there is a well-known worldwide organism in charge of creating intercultural dialogues and promoting the respect for cultures: United Nations Educational, Scientific and Cultural Organization (UNESCO, hereafter). Thus, UNESCO (2001) complements the definition given by Genzuk (1999) and defines it as:

“the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, that encompasses, not only art and literature, but lifestyles, ways of living together, value systems, traditions and beliefs” (p. 3).

From modern to postmodern times, there has been an evolution in the way how culture is conceived and conceptualized. Nowadays, it is possible to assess other ways of thinking, conceptions of time and space and interrelation between human groups and societies; revaluing the local cultural knowledge and the collective expressions and manifestations of culture, too.

In this study, as a way to make 11B graders to understand the concept of culture, they looked for the definition via Internet, in books or by interviewing their relatives at home and, after listening to most of their classmates' opinions in class in regards to the concept. They concluded that culture is a concept that is permanently changing, it is more than just talking about traditions, activities, food, clothes, and people's lifestyles. It is also about ideas, knowledge that is inherited or constructed through daily interactions, intellectual and material features, behaviors, and cosmogonies.

Heritage

Another essential construct that is necessary to define is heritage. For the purpose of this study and during the pedagogical intervention with eleventh graders, heritage was defined as

“*patrimonio*” and not as “*herencia*”. It is relevant to make the distinction between those two concepts since in Spanish there is a subtle difference, in semantic terms.

As Brown’s enacts (2005),

“Heritage denotes performative cultural resources including: songs, dances, language, archeological sites, oral traditions and knowledge systems, monumental constructions, and material culture and ideology. Those cultural expressions draw connections between ancestors, contemporaries and descendants, making such expressions fundamental to cultural identity and cultural distinctiveness” (pag. 41).

Likewise, Davison (2008) defines heritage as “property (“heirlooms”) which parents handed on to the children” (p. 6). By referring to “property”, Davison seems to relate to something precious that needs extra care for the next generation. In this line of thought, heritage translated as “*herencia*”, is a legacy that parents, grandparents and previous generations leave for upcoming generations. It includes a serie of values, knowledge, experiences, anecdotes and wisdom that families, people, and communities inherit. The elements that a person inherits from past generations are considered his/her heritage (translated as “*herencia*”). A person's “*herencia*” may not be part of the “*patrimonio*” of a determined place if it is not socially and culturally accepted and if most of its inhabitants do not feel identified with it. Likewise, not all the elements that conform to the “*patrimonio*” of a region are part of a person's “*herencia*” if his/her previous generations did not teach him/her how to value, preserve, appreciate and transmit those cultural assets that represent the inhabitants of that specific setting.

In order to deepen in this assumption, Delgadillo, Díaz and Salinas (2015) defines heritage as: “Social constructions in which traditionally the communities recognize their past and

they portray it in buildings, landmarks, symbols, streets, and ancient centers” (p. 42). For those researchers, heritage is not only an immovable heritage, but also, it is inhabited and alive. They explicitly affirm that each heritage is a collective memory associated to objects, places, landmarks that must be recognized and conserved to reclaim the collective identity based on its originality.

A similar definition is stated by the Oxford English Dictionary (2021). In that dictionary, heritage is tackled in two different ways: As a “property that is or may be inherited from previous generations” or as a “thing which has historic and cultural value that is worth preserving”.

Based on the above, one may conclude that heritage is something people inherit from previous family generations, but also from the experiences and settings where they happened. For this study, it is part of the process to acknowledge, value and appreciate the cultural heritage assets that exist in the municipality of La Plata and try to preserve them for future generations (Deacon et. al. 2004).

Cultural Heritage

After having clarified the semantic difference between those two concepts in Spanish, it is easier to understand the expression “cultural heritage” that is the combination of those two previous important tenets in this research study.

Cultural heritage goes beyond buildings and landmark; it also deals with oral traditions, arts, social uses, rituals, festive acts, knowledge and practices related to nature and the universe, and knowledge and techniques linked to traditional crafts. Cultural heritage is also linked to representative assets of cultural repertoire and idiosyncrasy. They can also be found at home in customs, decorations, albums, house objects, clothes, cookware, and so on.

From the convention organized by the UNESCO in 2003, Kurin (2004) highlights the importance of cultural heritage since it contributes to the ongoing reevaluation of cultures and identities as another aspect of vital relevance; it is a vehicle for the transmission of experiences, skills and knowledge between generations. Besides, the cultural heritage can also enrich social capital, which is the network of relationships among inhabitants who live and work in a particular community, and also shape a sense of belonging, individual and collective, that helps maintain social and territorial cohesion.

Cultural heritage assets mainly fall under two categories, “tangible heritage assets” and “intangible heritage assets which will be explained below.

Tangible Cultural Heritage Assets. They refer to some elements that are permanently seen and which are touchable. They are generally preserved through societal memory, meaning that it is passed down from generation to generation. On one hand, tangible cultural heritage assets can be immovable or movable. The most common immovable elements are: Historical places, monuments, landmarks and buildings. In the municipality where this research study took place, there were many historical places such as monuments and statues that students identified because of their cultural and historical value for the inhabitants of La Plata. For Ito (2003), it is easy to catalogue the tangible cultural heritage (be it a monument, a place, a historic town or a landscape), and its protection consists mainly of conservation and restoration measures.

On the other hand, there are other tangible heritage assets which are considered movable because people can take them and change their place, their location. The most popular ones are: Manuscripts, books, tools, clothing, food, and artwork. They are often irreplaceable and they are subject to restrictions or ethical or legal prohibitions which limit or prevent their sale, transfer or

destruction by the holder or owner. Likewise, Bouchenaki (2003) affirms that the tangible cultural heritage is designed to outlive those who produce or commission it. However, he suggests that the best thing is to articulate processes in which inhabitants can contribute to identifying it, preserving it, disseminating it, and protecting it. Moreover, he warns that preservation should not be linked to tangible assets, but also to intangible ones since they both carry meaning and the embedded memory of humanity.

Intangible Cultural Heritage Assets

They are manifestations that include traditions or living expressions inherited from the ancestors and passed on to the descendants, such as: oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

At the Convention for the safeguarding of the Intangible Cultural Heritage (ICH, hereafter), promoted by UNESCO in 2003, Kurin (2004) defines ICH assets as “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage” (p. 2).

According to Lenzerini (2011), ICH are immaterial manifestations of culture that represent the variety of living heritage of humanity as well as the most important vehicle of cultural diversity. In his own words,

“The main ‘constitutive factors’ of ICH are represented by the self-identification of this heritage as an essential element of the cultural identity of its creators and bearers; by its constant recreation in response to the historical and social evolution of the communities and groups

concerned; by its connection with the cultural identity of these communities and groups; by its authenticity; and by its indissoluble relationship with human rights” (p. 13).

A curious fact is that ICH gives meaning to a tangible therefore making the tangible subsidiary (Deacon et al. 2004, pag. 10 as cited in Kearney, 2008). All tangible heritages, therefore, have intangible values associated with them, but not all intangible heritages have a tangible form (Prosalendis, 2003, as cited in Deacon et al. 2004, pag. 11).

Intangible cultural heritage can only be heritage when it is recognized as such by the communities, groups, or individuals that create, maintain, and transmit it – without their recognition, nobody else can decide for them that a given expression or practice is their heritage. The importance of intangible cultural heritage is not the cultural manifestation itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next.

Social Appropriation of Cultural Heritage

To begin with, it is relevant to provide the definitions of the words “appropriation” and “social appropriation of knowledge” in order to finally define “social appropriation of cultural heritage”. In regards to the definition of the word “appropriation”, on the one hand, the Oxford dictionary (2021) defines it as “the act of taking something that belongs to someone else, especially without permission”. On the other hand, la Real Academia Española (RAE hereafter, by its acronym in Spanish), which is a cultural institution dedicated to linguistic regularization among the Spanish-speaking world, helps define the word “appropriation” too. According to it, it is defined as the act of “doing something of your own, of someone” (p. 145). For the purpose of this research, it means to take for oneself something, becoming owner of it, usually of one's own authority.

The word “appropriation” tends to be interpreted as a negative word, with synonyms as expropriation, seizure, confiscation, and usurpation. Instead of those negative connotations previously mentioned, my students and I decided that the closest concept, in case we needed synonyms for the activities that followed in this research, would be “adopt, conserve, safeguard, or protect”. The purpose of this pedagogical intervention with my students was not to expropriate nor to steal something from the community, but to value the knowledge it has and the way people live and experience its cultural heritage. That is what my students can learn from it and adopt for themselves, only if they wanted.

For RAE, adoption could be defined as “receiving, making it your own, an opinion, a method, a doctrine, etc., that have been created by others. It also defines it as making resolutions or agreements with prior examination or deliberation. In general terms and for the benefits of this study, it could be understood as taking as your own something that is not exclusive to anyone, such as nationality, name, etc. Anyway, it is evident that those verbs are synonyms, as well as they complement and replace each other in different situations. However, in semantic terms, “appropriate” has a stronger connotation in its meaning.

The entity in charge of promoting public policies to promote science, technology and innovation in Colombia, Minciencias (2020), addressed social appropriation of knowledge as “a process that calls citizens to dialogue and exchange their knowledge, knowledge and experiences, promoting environments of trust, equity and inclusion to transform their realities and generate social well-being” (p. 23). That entity asserts that the social appropriation of knowledge is developed in different ways; depending on how people and social groups integrate in a specific context, how they contribute and exchange their knowledge, how they generate new learning and how they use it in the most appropriate way (p. 24).

Linking the concept of social appropriation of knowledge, with social appropriation of cultural heritage specifically, the latter could be defined as “the taking – from a culture that is not one’s own – of intellectual property, cultural expressions or artifacts, history and ways of knowledge” (Ziff and Rao (1997), as cited in George (2010) p.380). The aim of social appropriation of cultural heritage is the recognition of certain cultural assets and practices as pillars of memory and identity which also was the goal of this research.

Local Knowledge

It implies to privileged students’ background knowledge, their life experiences, and the local knowledge that all communities have and with all the cultural components that make part of it, including its surroundings. For Foucault (1972), local knowledge is the one that diverges from what is established or legitimized in the disciplines. On his part, Canagarajah (2002) defines it as context-bound, community-specific, and nonsystematic because it is generated ground up through social practice in everyday life (p. 244). Lastra, Duran and Acosta (2018) also contributed to define local knowledge as a “collection of facts and relates to the entire system of concepts, beliefs, and perceptions that people hold about the world around them” (p. 211).

All these definitions complement each other and summarize what local knowledge is about and why it is important in the academic field. That is why one of the pedagogical strategies that I have always used in the English language classes in all the schools in which I have worked in is the connection of the content with the context where learning happens. I have always tried to make input useful, practical and updated, and must be in concordance with the context, as influential scholars in the English teaching-learning field as Kumaravadivelu, Canagarajah, Pennycook, suggest. This research study took place in the municipality of La Plata; in a town with a well-known cultural wealth, located in the south-west region of the department of Huila.

As I previously mentioned in the rationale, the scope of this research study goes hand-to-hand with Kumaravadivelu's (2003) point of view, where he claims,

“We promote an emphasis on language teaching that aims at commitment to local problems and social needs. In such pedagogies, teachers become aware of the importance of finding ways to connect students' real-life experiences, and as reflective practitioners, they learn to value local as a key theme” (p. 86).

From Kumaravadivelu's perspective, I highlight the importance of addressing local problems and social needs because that was a gap that I wanted to fill with this research in regards to the perceived lack of appropriation of the cultural heritage by my eleventh graders at La Plata. Writing logs, participating in the mapping, city-touring, creating posters, doing videos and interacting with their classmates in all of the activities designed for this research, made students become more reflective.

I think that Kumaravadivelu's philosophy is accurate for teachers who are passionate about their job, for teachers who know that their main job is to contribute to the society creating better human beings capable of solving problems in their communities. A teacher can not be disconnected from the reality where he/she teaches and I consider that it is a moral duty to help create a better world, but to change something in the world, we have to start by ourselves, by our communities, by our local settings where teaching and learning take place.

In this respect, Canagarajah argues that:

“Teachers in different communities have to devise curricula and pedagogies that have local relevance. Teaching materials have to accommodate the values and needs of diverse settings, with sufficient complexity granted to local knowledge. Curriculum change cannot involve the top-down imposition of expertise from outside the community but should be a ground up construction taking into account indigenous resources and knowledge, with a sense of

partnership between local and outside experts” (p. 20). Since local knowledge is important for Canagarajah, the role that teachers assume in second language curriculum development is equally relevant.

Canagarajah’s perspective tackles a reality that many rural and few urban teachers face in regards to teaching materials. Most of them have to be adjusted and modified in order to include values and needs that represent the knowledge of that local community. He also proposes a possible solution which is to work in partnership between locals and outside experts to ground local knowledge.

To conclude, the importance of local knowledge lies in the fact that it can easily become an instrument to position La Plata as part of the curriculum by connecting English teachers and students in a pedagogical process under the umbrella of Community- Based Pedagogies, which requires students to explore their neighborhoods, their families and the resources of their community, as well as to design and adapt materials for the transmission and diffusion of that local knowledge.

Community-Based Pedagogies

This research study follows the methodological approach of “Community-Based Pedagogies” (CBPs hereafter)”. As stated by Sharkey and Clavijo (2012):

“Community-based pedagogy is the “curricula and practices that reflect knowledge and appreciation of the communities in which schools are located and students and families inhabit. It is 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” (pag. 2).

Bolaños, Florez, Gómez, Ramírez and Tello (2018) agree on Sharkey and Clavijo’s concept of CBPs and claim that “CBPs can promote not the only classroom but outside learning

opportunities where students can integrate knowledge regarding various aspects of their lives such as environment and society” (p. 276).

This claim perfectly complements and matches Kumaravadivelu’s idea regarding the relevance of teaching focused on our local settings, addressing local problems and social needs. Teachers must not be disconnected to the surroundings where the teaching-learning process takes place, but they must be skillful and resourceful enough to connect students’ real-life experiences to curricula.

In this regard, Schechter et.al (2003) affirms that “Community-Based Pedagogies posits community as curriculum resource and challenges teachers to design and implement pedagogies based on community knowledge” (p. 89). It is evident that, for Community-Based Pedagogies, “place” plays an important role because it serves as a curriculum resource that the students can learn from to build new knowledge.

Almost two decades before, Freire and Macedo (1987) advocate that, “Reading the world always precedes reading the word, and reading the word implies continually reading the world” (p. 10). This is a thought-provoking analogy that invites people to read the world, to learn from from their surroundings, to explore and to experience local and foreign contexts, to live analyzing the reality from different angles. In the same way, this quote also invites people to read the word, which means to write and rewrite their realities, their world. It is a permanent and dynamic back and forth learning process.

Associating Freire and Macedo’s quote to the pedagogical field, teachers must use firstly what students bring from home, their background knowledge, the one that they have acquired through their life experiences and use it as a starting point in teaching. Such previous knowledge gives students a comfort zone for learning, but at the same time, it usually encourages and empowers students to explore their settings and change their realities. Therefore, students’ funds

of knowledge should be the base of all educational systems, they are crucial in the English teaching/learning process and they are essential points of departure for the pedagogical intervention in this research study.

According to Palacios and Chapetón (2014), when implementing a Community-Based Project in an EFL classroom, when activities related to students' real lives are designed, students are more likely to "feel motivated, committed, and willing to take an active part in the class as it becomes enjoyable and meaningful" (p. 27). However, implementing CBPs in an EFL classroom is not an easy task, regardless if it is a public or private school, urban or rural. As Clavijo (2013) claims "A big challenge for teacher educators is to help teachers see and appreciate the resources surrounding the schools they serve as valuable information to orient the curriculum, the linguistic, social and cultural diversity of their students as well as their subjectivities" (p.33)

Furthermore, for Rendón (2021), Imbachí (2017) and Ponce (2020), extending learning beyond the classroom walls gives education a purpose in the lives of students changing their vision of the classes and what a better way than to do it based on their daily experiences in their context and considering their funds of knowledge.

Funds of Knowledge. This is a concept coined in the 1990s by a group of scholars including Moll, Amanti, Neff, González, and Genzuk and it has had some modifications and adaptations throughout time. Moll et al. (1992) were the pioneers in defining the concept of "Funds of knowledge" which for them, are "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and wellbeing" (p. 133).

Genzuk (1999) coincides with the definition of funds of knowledge given by the scholars mentioned above and foregrounds how students' households may contribute to education. He

claims that “the households of students are rich repositories of accumulated knowledge... this community-based knowledge can then be transformed by teachers into thematic units within the content areas of the curriculum” (p.9).

In a general way, funds of knowledge may be defined as wealth that families have developed over time in terms of their culture and that leads them to build knowledge. For Rendón (2021),

“children obtain knowledge constantly and from different sources, most of this knowledge cannot be imposed by adults. This kind of knowledge is compound but not limited by superficial notions of culture as it can be clothes and holidays, however there are several factors that are not necessarily taught but adopted by the inhabitants of the community, as it can be spiritual beliefs, social issues, economic resources and others create the concept of community” (p. 23).

The same scholar also clarifies that not only families, but also communities, as Genzük previously asserted, have diverse funds of knowledge, some richer and more interesting than others, however even the smallest repository of knowledge might become a huge source for data and possible interactions for the creation of contextualized classes (Rendón, 2021, p. 22).

Classes in an EFL classroom must be contextualized. That is the reason why anecdotes, background knowledge, skills, and experiences that students bring to class for learning are welcome; they reflect their culture, home and community (López, 2010) and they become a starting point for students to understand the world and new information.

As I affirmed in previous paragraphs, funds of knowledge are indispensable in any teaching/learning process and they become more important in this research study that dealt with the social appropriation of La Plata’s cultural heritage because most of the students were born in the town and they have always lived with their families there. This entails that they have been immersed in the culture of the municipality, they know much information about people’s

lifestyles and the different economic, work, political and contextual situations that happened there. Thus, being and experiencing the context since their childhood may give my students the base to understand better and faster the information that they collect in the pedagogical intervention related to tangible and intangible cultural heritage assets within the community of La Plata. The pertinence and relevance of funds of knowledge depend on the interactions of the students with the community, with their classmates, with the teacher and with the teacher's methodology throughout this research study.

Community Teachers. It is undeniable that teachers have a huge responsibility in the teaching/learning process because they are considered the experts in the pedagogical field. For the purpose of this study, teachers are the bridge between students' funds of knowledge (with this I mean all the background knowledge, beliefs, experiences, and skills that students bring from home to class); and the curriculum; which entails the list of all the courses of study given in a school, institution or university, the purposes and contents of education that students must acquire and that will be reflecting in learning (Casarini, 2013).

One key characteristic in Community-Based Pedagogies is that teachers are not only seen as active readers, users and producers of theory, but they are also seen as reflective practitioners, political subjects, subjects of knowledge, creative professionals, public intellectuals, critical thinkers and transformers, prospective educators and agents of permanent change (Núñez and Tellez, 2022). In fact, taking into account the role of the teacher in CBPs, Foster (1997) and Murrell (2001) define a Community Teacher as

“the one who possesses contextualized knowledge of the culture, community, and identity of the children and families he or she serves and draws on this knowledge to create the core teaching practices necessary for effectiveness in a diverse setting” (p. 340).

Those community teachers are educators who are updated in pedagogical and cultural assumptions and they spend quality time in the community where they teach, so they have enough information for making informed decisions in the teaching scenario and for designing learning/teaching materials with the help of students, families and the community.

One of the first roles of community teachers is to awaken the desire of the learners to explore their communities, to get informed of the local knowledge that the inhabitants of those communities have and to learn from them. According to Houser and Frymier (2009), once students have the motivation and they have conducted some research in their communities, that knowledge will most likely make them feel “empowered and competent; and empowered students are more likely to perform the subsequent classroom tasks and find them more meaningful for their academic growth” (p. 45).

It may sound a hard task but it seems easier if the community teacher (a) knows the context well, (b) is good at designing materials based on the data that students collect from the community or from the facts that he/she experiences in and outside the classroom, (c) uses the pedagogical and communitarian resources he/she has at hand to transmit knowledge and guide students to construct their own knowledge.

Curriculum in Community-Based Pedagogies. Before placing curriculum under the umbrella of Community-Based Pedagogies, it is necessary to provide a definition of curriculum as such. Santacruz (2017) proposes an updated definition of curriculum for the education of the XXI century. For her, curriculum is

“An educational proposal in a constant process of construction and contextualization, which through practical-theory-praxis interaction is linked to society and education, promoting the involvement of its actors in socio-educational problems, as a generator of learning, in training of the critical-reflexive citizen in a democratic culture” (p. 480).

Based on the above, authors such as Freire (1994), Sacristán (1995), Stenhouse (1984), agree that curriculum is an ongoing process of construction and contextualization; it must be flexible because it may be built and modified according to students' sociocultural needs, realities, life experiences, concerns and requirements at the local, national and international levels, understanding curricular flexibility as an opportunity to integrate diversity.

Fortunately, thanks to different teaching/learning methodologies and frameworks that emerged in education, like CBPs, teachers have understood that the tasks of teaching and learning imply making curriculum modifications to include all funds of knowledge provided by families and communities around the school. In order to be more explicit, Canagarajah (2005) asserts that

“Teachers in different communities have to devise curricula and pedagogies that have local relevance. Teaching materials have to accommodate the values and needs of diverse settings, with sufficient complexity granted to local knowledge. Curriculum change cannot involve the top-down imposition of expertise from outside the community but it should be ground-up construction taking into account indigenous resources and knowledge, with a sense of partnership between local and outside experts” (p. 20).

Deepening into the assumption of curriculum focuses on local relevance, Pennycook (2010) published a book called “*Language as a local practice*” in which he was interested in the relationship between language, locality and practice. Following this, he claimed that language practices found their meaning as situated social acts. Those meant that “they were meaningful in relation to the constantly changing social, spatial and symbolic environments in which they are enacted and interpreted” (p. 145). Thus, Pennycook concluded highlighting that language was better approached from the perspective of social practice because it could interpret and transform locality.

Nonetheless, placing Canagarajah and Pennycook's standpoints in regards to the teaching/learning curricula in state-funded schools in Colombia, this nation is far away from

approaching the language as a local practice and from devising curricula and pedagogical methodologies that have local relevance. On the contrary, Colombia has always had a top-down imposition of methodologies and commercial decontextualized materials to teach English. Indeed, Nuñez and Téllez (2022) published a book with the aim to defy culture hegemony through teacher-generated EFL materials.

Thus, Nuñez and Téllez exalted the need to general pertinent pedagogical local knowledge in a curriculum in which students' needs, life experiences, realities, concerns, aspirations, cultural representations, and expectations are identified and valued. The goal is to contextualize teacher-generated EFL materials and transgress dominant cultures.

As an example of the real Colombian educational panorama of the teaching of English, the Ministry of Education sends books to public schools through the National Bilingual Plan to promote the teaching/learning process of English as a foreign language. Their names are: “English Please” and “Way to Go”. Those books have interesting topics, are diverse, are aligned to the Colombian context, have nice and colorful pictures, but they are not focused in matching students' needs, life experiences, realities or expectations. They are established in an ideal and utopian teaching/learning scenario and they are not grounded in the interests and needs of Colombian children either, they do not include the reality of most regions in the country, nor do they adapt to urban and rural schools, specially the regions that are mostly forgotten by politicians and educational authorities.

I am aware of Colombia's teaching/learning context; I have been working in the community where I am teaching for about four years and thus, I know the participants of the study and I am aware of most of their interests, desires, and needs in academic matters. Besides, I am aware of the current curricular situation in the English subject in eleventh grade at the school where this research study took place. As stated by Rincón and Clavijo (2016), involving

Community-Based Pedagogies in an EFL curriculum leads to positive experiences for students' learning" (p.68). That is the reason why I have chosen the framework of CBPs to conduct this research study.

Chapter III

Research Design

This research adopts principles of the social constructivism theory propounded by Lev Vygotsky. This theory states that language and culture play essential roles both in human intellectual development and in how humans perceive the world. It also asserts that language and culture are the frameworks through which human experience, communicate, and understand reality (Cole and Scribner, 1978). For Vygotsky, it is evident the connection between culture and language when dealing with learning. The learning happens in a cultural setting and the language is the vehicle to promote knowledge, to construct it and co-construct it through collaborative work with classmates, teachers, peers (Akpan, Igwe, Mpamah, & Okor, 2020). In this sense, this research follows these principles for four reasons: (a) It takes place in a community; (b) culture and language are implicitly rooted both in my investigation and in the pedagogical intervention; (c) collaborative learning is present in most learning tasks as a pedagogical strategy to construct and co-construct knowledge and (d) The data was analyzed and interpreted based on how students constructed social appropriation of the cultural heritage of the municipality of La Plata under the scope of CBPs. Furthermore, in this section I will describe the research approach, the type of study, the description of the participants, the reasons why they were chosen, my positionality in this research as well as the description of data collection instruments that I used to answer my research question.

Research Approach

This study was framed under the qualitative paradigm, which is based on uncovering the meaning of a phenomenon by the people involved. The goal of qualitative research is to “understand how people interpret their experiences, how they construct their worlds, and what

meaning they attribute to their experiences” (Merriam, 2015, p.6). Deepen into qualitative research, Carr and Kemmis (1995) identified a form of research called “Interpretive research” which assumes that reality is socially constructed. There are multiple realities and there are many interpretations of a single event. That is why researchers do not find knowledge, but they construct it.

Besides, another definition that guided this study within a qualitative paradigm was the one given by Denzin and Lincoln’s (2005).

“Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices turn the world into a series of representations including field notes, interviews, conversations, photographs, recordings and memos to the self (p. 3).

The above is connected with my study in the sense that my students had to interpret new information about their surroundings, their cultural customs and traditions, people’ perceptions of their cultural heritage, their families’ funds of knowledge, and their interactions with their peers and other members of the community during the pedagogical intervention. Indeed, it follows Qin’s (2016) perception toward qualitative research which states that “it is perceived as a dialogical process in which the research situation is structured by both the researcher and the person being researched” (p. 1).

The interactions and the data collected allowed my students to learn more knowledge about their educational setting as well as the place where they live, to reflect on the importance of cultural heritage for their generation and the upcoming ones, and to construct and co-construct their world and their realities from multiple perspectives.

Type of study. This research relies on the action research approach which according to Merriam and Tisdell (2015) “is a form of practitioner research in which the aim is not only to understand

how participants make meaning or interpret a particular phenomenon or problem in a determined setting, but it also seeks to engage participants at some level in the process in order to solve a practical problem” (p. 49). This definition goes hand to hand with the previous one related to qualitative research in terms of how participants make meaning and interpret reality. Furthermore, Mills (2000) defined action research as:

“Any systematic inquiry conducted by teacher researchers, principals, school counselors, or stake-holders in the teaching/learning environment to gather information about how their particular school operates, how they teach, and how their students learn”. In this study, the systematic inquiry is addressed by the researcher, who is both the teacher and a participant observer in the classroom. The main objective as stated by Mills (2000), is to gather information about how students teach or how students learn. In this particular case, the researcher tackled the problem of students’ scarce knowledge of the cultural heritage of their municipality and through the implementation of Community-Based Pedagogies to describe how eleventh graders construct social appropriation of the cultural heritage assets.

Furthermore, Carr and Kemmis (1986) state that there are two essential aims of all action research: to improve and to involve. They affirm that the purpose of action research is the improvement in three areas: Firstly, the improvement of a practice; secondly, the improvement of the understanding of the practice by its practitioners; and thirdly, the improvement of the situation in which the practice takes place” (p. 46). My pedagogical intervention was focused on those 3 aspects of improvement; all of them took place during the development of the activities related to the tangible and intangible cultural heritage assets and the reflection that emerged along the process.

This study also supports Herr and Anderson’s (2015) explanation of action research as “actions or cycle of actions that organizational or community members have taken, are taking, or

wish to take to address a particular problematic situation” (p. 4). Based on that explanation, they provided five principles of action research that this study about cultural heritage followed in its pedagogical intervention with eleventh graders: (a) It focuses on a problematic situation whose purpose is to solve it or enhance its positive sides, (b) It is oriented toward actions or cycle of actions in which researchers and participants engage to improve it, (c) It engages the participants as co-researchers in the next steps for the study, so they have a say in the decision-making process in the subsequent activities, (d) It deals with the degree to which the lead researcher is an insider or outsider to the community under study since he/she may influence data analysis, data collection, and ethical issues of research, (e) Researchers and coinvestigators collect and analyze multiple forms of data in a systematic way as the research process unfolds.

Furthermore, Denscombe (1998) affirms that “before the research begins, everyone involved must know why the investigation is to take place, who will see the final report, and who will have responsibility for implementing any recommended changes” (p. 24). In this regard, I strongly agree with Denscombe because this is a must ethical matter that all studies have to consider at the beginning of the research process. It deals with how reliable a study can be and the degree of honesty and aptitude that researchers have.

In sum, this action research study followed Dickens & Watkins’ (1999) four basic stages in the cyclical process: reflect, plan, act, observe, and then reflect to continue through the cycle (See figure 1 below). These four stages were carried out in this study as described below.

Observing: In this stage, the problem emerges. I noticed during a non-recorded English class that students lacked knowledge about the culture of the municipality of La Plata. In such a stage, I also monitored how students were working individually or in groups, how they were designing their artifacts, their involvement in the research activities as well as I also observed the

class methodology. This stage was a must to plan the subsequent stages of the study and it was also a basic tool to complement my teacher's field notes.

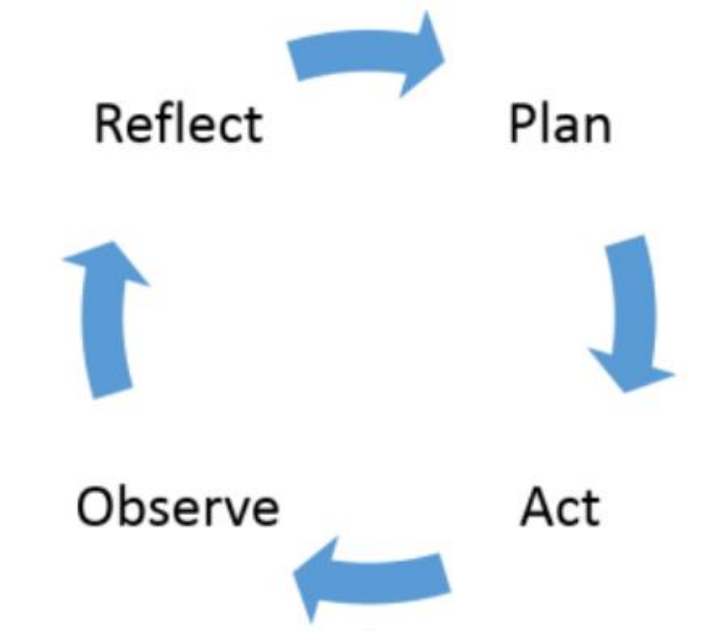
Planning: After having identified the problem, I had to plan the pedagogical implementation and the core and sub-activities that students developed throughout the study. I also planned and designed the data collection instruments which I piloted with other students before applying them with the participants of this study. This stage was also useful when students were creating the scripts of the videos. Besides, it was also useful when they were planning the institutional event called "Knowledge Fair on Cultural Heritage".

Acting: I had to guide and empower students to do the activities that I had prepared for them as well as to monitor its implementation. Moreover, I applied some instruments and collected the information during the research process. Besides, I was one of the guides that they had in that investigative process. Additionally, students exchanged knowledge in the different activities carried out throughout the pedagogical intervention. This was the stage where they recorded the video, conducted the interview, designed the poster, made their presentation to sixth graders, among others.

Reflecting: I collected, interpreted, and analyzed the information during the study. Besides, I decided if I had to make some changes in the following activities or if these were not necessary. After observing, planning, and acting, I reflected on those previous stages and took some notes in my agenda that after I transcribed to my teacher's field notes. This reflective process also helped me in the decision-making process of the upcoming activities. One very important aspect to highlight was that my students had the opportunity of reflecting in their logs about the process they were following.

Figure 1.

Dickens & Watkins' Action Research Model.



Participants

Thirteen eleventh graders from an EFL classroom, in an urban public school, were the participants of the study and me as a teacher researcher. Before choosing the participants, the population in this study was thirty eight students from 11thB grade but I could not conduct a research study with such a number of participants, so I had to reduce the sample. Thus, thirteen students were chosen using the convenient sampling technique, which according to Etikan, Musa & Alkassim (2016),

“Is a type of nonprobability or nonrandom sampling where members of the target population that meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study” (p. 2). The thirteen 11B graders had to fulfill the following requirements to be part of this research: (a) They willingly wanted to participate in this research, (b) They had to have internet

connection at home, (c) They were committed to doing the tasks assigned in this study. Furthermore, they showed an evident desire to learn English and they were aware of the academic and professional advantages that it could bring to their lives. Consent forms were sent in the appropriate time to the students and to their parents so that they could participate legally and freely in this research (*see appendix A*). More information about the thirteen participants of the study is found in the next chart:

Figure 2.

Participants' information.

PSEUDONYMS	AGE	GENDER	PLACE YOU LIVE	SOCIAL STRATA
Participant 1	16 years old	Female	Urban area	2
Participant 2	16 years old	Male	Rural area	1
Participant 3	17 years old	Female	Urban area	2
Participant 4	16 years old	Male	Urban area	2
Participant 5	16 years old	Female	Urban area	2
Participant 6	16 years old	Male	Urban area	2
Participant 7	15 years old	Female	Urban area	2
Participant 8	16 years old	Female	Urban area	2
Participant 9	16 years old	Male	Urban area	2
Participant 10	16 years old	Male	Urban area	2
Participant 11	15 years old	Female	Rural area	1
Participant 12	16 years old	Male	Urban area	2
Participant 13	17 years old	Female	Urban area	2

Nevertheless, Etikan, et al. (2016) point out a disadvantage of convenience sampling, which is likely to be biased and the results cannot be generalized because the students were chosen on purpose, they met some specific criteria. One ethical concern that most research studies try to achieve is to avoid bias. Reliability and validity become a priority and that is also the main goal in this study.

It is pertinent to clarify that the pedagogical intervention involved all the 38 students from the classroom 11B because those activities were proposed as a strategy to dynamize their English

classes and with the purpose to facilitate students' learning of English in a more interesting way. However, four students wanted to participate in the study by doing all the assigned tasks inside and outside of school, but they did not want their data to be analyzed for the writing of the final research document. Thus, I respected their decision and their data were not taken into account in any paragraph of this study.

Teacher-Researcher and Text Developer

One of the most influential elements in the research process is positionality because it may have an incidence on the data collected or the way in which it is interpreted. England (1994) asserts that "research is a shared space where researchers and participants' identities shape and reshape. In such shared space, identities mutuate based on interactions, knowledge, biases and positions that people immersed in the research process have" (p. 164). Indeed, Kezar (2002) shares England' stance on regards to the positionality theory, "it is acknowledged that people have multiple overlapping identities. Thus, people make meaning from various aspects of their identity (p. 96).

Moreover, Qin (2016) provides a relevant idea about positionality and its importance in a research process. In his own words, "positionality is about how people view the world from different embodied locations and also, it refers to how we are positioned (by ourselves, by others, by particular discourses) in relation to multiple, relational social processes of difference (gender, class, race, ethnicity, age, sexuality, etc.), which also means we are differently positioned in hierarchies of power and privilege.

In terms of my positionality, I situated myself as a teacher researcher who had two roles. Firstly, I was the English teacher in charge of preparing and teaching the lessons and monitoring the students' performance during the whole process. Secondly, I was a participant observer

because I conducted the study; I carried out the research in the school where I work. In this sense, an advantage of being a participant observer may be found in Lightfoot's (1983) idea: "It allows you to immerse yourself as an observer and/or participant in an educational setting" (p. 13). In the same line of thought, Robson (2011) affirmed:

"It gives you not only the possibility to experience things as an insider, but also, it gives you insights into those events in order to understand contextual characteristics and factors meaningfully so that the analysis and interpretation of the empirical data will not appear to be superficial (p. 42).

Based on the above, the perspective may change when the researcher is an insider in his/her own context; the insights may be different and the way to approach knowledge too. Consequently, perspectives depend on the positionalities that researchers, co-researchers and the sample population take in the research process as well as the coexistence and overlapping of their identities, knowledge and biases.

In sum, I acknowledge that I had a power status over the participants of the study; however, I was very careful when reaching the conclusions after collecting and analyzing data to avoid biases. Any judgement, comment, hypothesis, opinion or position was based on evident and verifiable facts collected so far.

Data Gathering Instruments

To collect data, I used a focus group interview, students' artifacts, students' logs and teacher's field notes. Data were collected during the third academic term at school that comprised the months of August to October. Instruments were piloted with other students from the same grade and age, but from a different classroom at school, in order to identify if the questions were clear, if the language was appropriate, if instructions were achievable for 11th grade students, if

time was enough to answer all the questions and do all the tasks required to complete each activity.

I chose students from 11thA grade to pilot both the students' logs and the artifacts. Students were exposed to the input related to cultural heritage and they created the logs and designed the artifacts following my instructions. Nevertheless, the focus group interview was piloted with 4 students from the same classroom of my sample participants (11thB), with the objectives of knowing if questions could be understood easily, if the time spend answering the questions was appropriate and if the level of difficulty was suitable.

Piloting was done as a way to prevent possible, unfortunate or unexpected situations and to control them in case they happened when applying the instruments officially with the sample participants. I think that piloting the instruments was another way to provide validity and credibility or trustworthiness to my research study.

Focus Group Interview. This was one of the most useful instruments to gather information. In simple words, a focus group interview can be defined as “a qualitative research technique that collects data through group interaction on a topic determined by the researcher” (Morgan, 1996, p. 130). Through interactions between participants, a researcher can gain insight into the ways in which meaning is made within the context of the group (Bloor, Frankland, Thomas, & Robson, 2001).

For some decades, focus group has become a popular and effective way to supply information about how people think, feel, or act. In this study, it is related to the cultural heritage activities done during the pedagogical intervention. An outstanding characteristic that focus group has is that it can serve to help participants feel empowered in a research process by allowing them greater opportunity to steer the discussion in different directions based on the conversation flow (Morgan, 1997). When examining ongoing interactions inside the groups, it is

common that participants complement, reject, support and discuss their peers' opinions or perceptions.

The focus group interview that I designed had four stages: planning, piloting, conducting, and analysing of the interview. The aim was to know about students' insights, opinions, ideas and perceptions and to gather their comments related to the activities that were carried out: mapping, interviews, city-tour, video and the final presentation with sixth grade students in the institutional event that they called as the "Fair on local knowledge about the cultural heritage". The focus group interview was the last instrument I used to gather data and I realized that it was definitely a rich instrument that allowed me to extract meaningful information to answer my research question. (*See Annex D*).

I organized three groups in total, two groups with four participants and one group with five participants. As a way achieve my purpose, I designed eight general questions and one personal open-ended question which referred to the experiences they have had with the research study, the knowledge acquired during the implementation of the pedagogical strategy and the appropriation of the tangible and intangible assets that were part of the cultural heritage in the municipality of La Plata. The questions were posed and answered in Spanish because I did not want the language to be an obstacle or a limit at the moment of expressing their ideas.

Figure 3.

Exchaning knowledge.



Students' Logs. It is a data collection instrument that researchers frequently use to know students' opinions, doubts and perceptions related to the research process, to the classrooms' events or their performance in any activity. Francis (1995) defines a log as “an instrument used to capture participants' growth and knowledge for meaning making and reflective thinking on specific events and experiences” (p.95). It has a descriptive and a reflective part. The use of logs has multiple advantages and benefits for teachers; Hopkins (2008) argues that students' logs are an excellent tool to: a) Obtain immediate feedback for teachers' performance from pupils' perspectives; b) Aid monitoring the daily progress of students; c) Provide an interesting contrast to the field notes kept by the teacher on the same topic.

Based on the above and from the experiences that I lived during the pedagogical intervention, I realized that logs were a rich and vital source to gather relevant information about students' perceptions towards the implementation of Community-Based Pedagogies as well as the cultural heritage assets they identified. This, along with students' funds of knowledge and the interactions they had with the members of the community of La Plata. The above is connected with curriculum and the learning process of a foreign language.

I proposed that the logs be digital and personalized to the taste of each one; this in order to save paper and for practical reasons since for the triangulation process, I used Atlas.ti. This was more attractive and interesting for them. The logs were written based on the activities carried out

and the objectives of the class. Students were free to write them in English or in Spanish, but my suggestion was to do so in English because that was language they were learning. However, I did not want them to limit their responses due to the language. With those logs, the goal was to corroborate the information they had told me during the classes or in spontaneous encounters with them.

It is undeniable that when people write, they are more honest, they tend to think the facts better and to reflect in a deeper way than when they speak because it is more spontaneous, more immediate. (*Appendix E*)

¿Qué facilidades y dificultades ha tenido o xperimentado al momento de realizar la entrevista?

Hoy tuve la oportunidad de hacer una entrevista a don Antonio, que aunque fue sencilla, me llenó de conocimiento de cosas que yo personalmente no sabía que habían pasado, es tan satisfactorio hablar con alguien a quién se le nota la pasión que siente por el tema del que está hablando, es interesante tener este tipo de espacios que nos enriquecen de información, en este caso, sobre algo muy tradicional y conocido en La Plata.

Y en cuanto a dificultades, hasta el momento no le he podido realizar la entrevista oficial a la persona que elegí desde el primer momento, mi papá, siento que él es la persona indicada porque es una de esas personas a la que se le facilita mucho hablar y contar, basada en mi experiencia, escucharlo a él contar algo es muy agradable, te puede contar la historia más simple del mundo pero hasta eso te resulta interesante, lastimosamente no se la he podido hacer todavía porque es contador y justo esta es una de las épocas en las que más trabajo tiene, pero espero poder hacerla.

Teacher's Field Notes. This is one of the most important pedagogical tools that teachers have to improve their practices in the classroom, to reflect on students' or teachers' performances in any activity of the research. It is a personal document where teachers express private educational and academic assumptions. One of the most accurate definitions of field notes was stated by Bogdan and Biklen (2003). They state that field notes are “the written account of what the researcher hears, sees, experiences, and thinks in the course of collecting and reflecting on the data in the qualitative study” (p. 110); while for Hopkins (2008), “it is a way of reporting observations, reflections and reactions to classroom problems” (p. 5). He warns researchers that

they should be written as soon as the classes end because it is easier to remember the interactions and the utterances that took place.

Field notes have many uses in and out of the classroom. Among the most common uses, Hopkins (2008) highlights four: (a) They can focus on a particular issue or teaching behavior, (b) They can reflect general impressions of the classroom, (c) They can provide an ongoing description of a child, (e) They can record our development as teachers.

I used field notes in my classroom to capture some students' utterances, opinions, perspectives, and actions while they were doing some tasks of our research. Cohen et.al (2000) asserts that field notes can be written in situ and away from the situation. Due to time constraints, I had to use both, I took notes during the class using keywords to remember the situations easily, but I complemented the notes in my agenda once the class finished. After taking notes, I passed the information from my agenda to a word document so that I could have the instrument completely filled out digitally. It helped me find some commonalities with the previous instruments in Atlas.ti and by doing so it was easier and faster. *(See Appendix D)*

Field notes: City-tour

I was extremely pleased listening to my students' voices participating actively with specific dates and facts to all the questions that the tour guides asked during the city-tour. They compared the information that they were receiving, with the one that they had gathered through the mapping, through the interviewing some inhabitants of La Plata that took place some days before, to their own and family's funds of knowledge.

Most of them were paying attention and taking notes of the new facts because they might be useful for the video, which was the next activity in the pedagogical intervention, but students already knew it two weeks before. There was a special moment where two students taught interesting facts that they have gathered during the previous research activities and the tour guides did not know. They were honest to recognize that because not all the information about the municipality is written in books or magazines. Indeed, they affirmed that there is valuable information passing from generation to generation in families that most people do not know because nobody takes time to write it.

Students’ Artifacts. They were the final products made by eleventh grade students to achieve the objectives outlined in the research with the proposed activities before and during the pedagogical intervention (collage with the pictures from the mapping activity, the recordings exchanging information and sharing knowledge with their classmates, the posters with the tangible and intangible cultural heritage assets, the slides for the presentation with sixth graders in the “Fair on local knowledge about the cultural heritage”, the “Did You Know” game with questions for other grades related to the cultural heritage of the municipality of La Plata, the recordings of the interviews with the inhabitants of La Plata, and the video which showed tangible and intangible cultural heritage assets for locals and tourists.

Figure 4.

Collage of cultural heritage assets.



The word “artifact” has been widely used and has had multiple definitions throughout history. Lecompte and Preissle (1933) define artifacts as “symbolic materials such as writing and signs and nonsymbolic materials such as tools and furnishings” (p. 96). Almost half of a century later, Aristotle (1984) defined artifacts as “products of human actions, totally contrasted to natural objects and they are intentionally made to achieve a goal” (p. 14).

Artifacts were my primary data source which allowed me to observe the results of my students' performances in each activity, to evidence how well each student was carrying out the process, to identify what type of information they were getting, the knowledge they were gaining and quality of each task. Artifacts allowed me to monitor the research process and to value students' performances.

Chapter IV

Instructional Design

This section presents the pedagogical intervention organized by tasks of the project that both the students and I as researcher, designed collaboratively. I observed in my regular English class that students had scarce knowledge of their municipality of La Plata and its cultural heritage assets. This situation inspired me to look for a strategy or methodology that would awaken interest among my students and that would engage them and their families as well as would become a learning opportunity to fill the gaps in terms of knowing more about the cultural heritage of their municipality. This is how Community-Based Pedagogies became the approach that allowed my students to learn more about their municipality and to construct social appropriation of their cultural heritage.

This part describes the pedagogical intervention that the researcher applied with the participants at school through the implementation of Community-Based Pedagogies, following some stages and tasks. It also contains the objectives that guided my intervention in the classroom and how this pedagogical intervention was conceived as an innovation in my teaching setting, for my students and for myself as an English language teacher. Moreover, this section also comprises the theory of the nature of language and language learning and the methodological approach underlying this pedagogical intervention.

Pedagogical Intervention

The intervention was developed during 3 months, from September to November, time in which the students and I designed the projects that aimed to increase their knowledge about their municipality and its cultural heritage assets. Community-Based Pedagogies was the methodological approach chosen to encourage students to work individually and in teams as

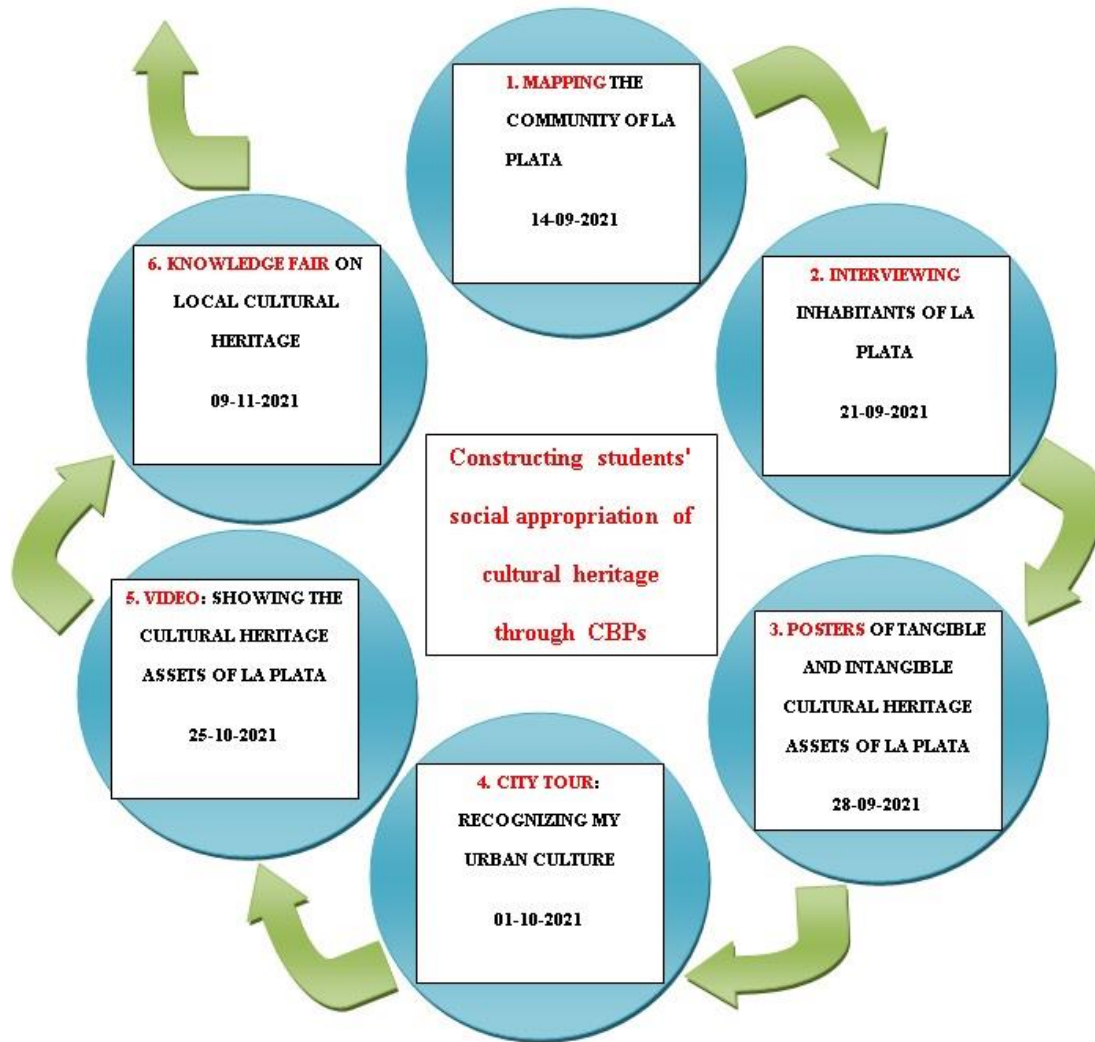
researchers, to explore their own settings, looking for the cultural heritage assets of La Plata, to experience the community as a learning resource to enrich and improve the curriculum, and to design projects that would help students fill the gaps about the knowledge they held related to their municipality.

This study is aligned to Sharkey's philosophy of CBPs since students were asked to discover, identify, appreciate, adapt and reflect on the cultural heritage assets that their communities have in order to construct social appropriation of them and nurture the school's curriculum with local knowledge.

Similarly, this study is also supported by some ideas stated by Sharkey, Clavijo and Ramírez's (2016) who recognize the importance of acknowledging students' realities to be reflected in the school curriculum. This entails considering students' social environment, their families, their funds of knowledge, their identities and their local culture in the school curriculum. Thus, in this pedagogical intervention, students designed and carried out projects to complete certain academic tasks assigned individually and in groups. The stages they followed and the tasks they developed are presented in Figure 1. These were: Mapping their town, interviewing people from their communities, designing a poster with information about the tangible and intangible cultural heritage assets, doing a city tour with professional tour guides to learn more from and about La Plata, recording a video highlighting the importance of knowing and exploring their town's cultural heritage assets and, finally, doing a presentation to sixth graders in order to share the outcomes, insights and uptakes of the research activities they had done with their classmates in and out of school.

Figure 5.

Pedagogical intervention.



The image of the representation of the pedagogical intervention is made up of six macro activities that were developed successively and that are linked by arrows. As you can see in the image, after activity 6 of the “Fair on local knowledge about the cultural heritage”, the arrow does not continue its normal course because the activities are not repeated. The arrow stayed up to mean that, in the event that there is another activity in the study, the arrow would point there, but it cannot be closed because it is not cyclical and the same activities would not be implemented again in the research study.

During the development of all the stages and tasks of the pedagogical intervention, I monitored every single activity during the English classes in case students had doubts regarding

the instructions or to supervise how they were developing each task. Once they finished each task, we socialized the activities to give feedback about the answers, insights or comments. Then, students were required to fill out their personalized digital log following some guided questions. Providing feedback was the most important aspect because it gave them the chance to learn from their mistakes, to construct social appropriation of knowledge, to debate or justify their answers, to strengthen interpersonal relationship with their peers through interactions, and to reflect on some comments or suggestions given by their classmates and their researcher. When I was reading their logs, I realized that they used certain phrases learned in class as starting points for their reflections.

The collection of the data started just the next day that I socialized my research proposal with my eleventh-grade students in a face-to-face session after their parents signed the consent form. The idea for socializing the project was for students to participate actively in exploring their communities as a learning resource to enrich and improve curricula at school. The previous day to the socialization, they were asked to look for information on the internet, in books or by talking to people in regards to the definitions and examples of culture, cultural heritage, cultural appropriation, community, social appropriation and finally, tangible and intangible cultural heritage assets.

With the investigation in mind that they had done, the next step was to create the first artifact in class. They wrote in a piece of paper the definitions of those words, without looking at their notes and using their own words for doing so. The purpose was to make students use their own words: from complex definitions downloaded from Internet or found in books, to write them using simple and basic words to define the key terms they had searched for. At the end, I read their definitions aloud and negotiated the definitions of the keywords that would be necessary for upcoming activities. Besides, we discussed the meaning of the technical vocabulary necessary for

making ourselves understood when communicating in class. That specific activity was very significant for this study because I had the chance to set the tone and pace of my research. I told my students about the research goals and of the essential role they would play as active participants in this study. Below I will describe in detail each one of the stages of the Pedagogical Intervention.

Mapping the Community of La Plata. Before mapping the community to look for cultural heritage assets that represent the community of La Plata, students were going to look for information on Internet, in encyclopedias, in books or asking their parents about what the terms *culture* and *cultural heritage* meant as well as their components: the tangible and intangible cultural heritage assets that conform it and so on. Students brought to class different definitions and various scholars' stances. We agreed on some definitions that were useful for our study, we analyzed some of their commonalities and what these implied and, finally, we created our own version of each key concept and we used it as the formal definition for all the participants of the study. The same happened with other terms: community, heritage, and appropriation.

One of the main characteristics that Community-Based Pedagogies has is its asset-mapping framework. Kretzman and Mcknight (1993) introduced the asset-mapping framework with five categories: Physical spaces, associations, institutions, local economy, and individuals. Sharkey (2012) highlights asset-mapping as a technique with rich potential for curriculum development and for diversifying teachers' teaching practices. In the first stage of the implementation of the study, students started working in their houses and around the urban area of their town in order to take photographs of the community-assets that represent the cultural heritage of the municipality of La Plata.

Interviewing Inhabitants of La Plata. The second stage in my pedagogical intervention was related to the interviews that they conducted with some members of their community to ask

them about the cultural assets that represent people from La Plata and about the cultural heritage elements that characterize their idiosyncrasy, their legacy and the traditions of the municipality. Most of them chose elderly people because they were the oldest in the municipality, and my students assumed that they could learn much from them as well as gather valuable information about their municipality. In that activity, they became “ethnographers”; a term which was defined by Byron and Feng (2005), Roberts et.al (2000) and Corbett (2003) as a person who discovers facts about a community by immersing in it, observing it closely, collecting information about it and describing it in detail. Bassnet (1997), as cited in López (2012), equates this experience as “a voyage of discovery, during which perceptions are altered, unquestioned assumptions about culture and identity are challenged” (p.17). In this precisely lies the importance of students becoming ethnographers; in the fact that they can question their reality, their identity, their customs and traditions, and even that they can break patterns of knowledge and behavior. It was also the students’ first contact with research, which was a rich and meaningful way for them to approach investigation.

Before interviewing those people, students had to look for information about what an interview is, the type of questions that interviewers generally ask, the roles in an interview, the elements that a formal interview has, and so on. To conclude the second stage, students shared their experiences with full details on how they conducted the interview and if they had any problem when doing the face to face interview.

Posters of Tangible and Intangible Cultural Heritage Assets of La Plata. For the third stage of this intervention, students designed a poster synthesizing the most important information they had gathered from the members of their community in regards to the tangible and intangible cultural heritage assets they had chosen.

City Tour: Recognizing my Urban Culture. For the fourth stage, students participated in a city tour walking the most relevant cultural heritage tangible assets from La Plata. They listened carefully the facts that the guides provided, but they also gave opinions based on what they had found mapping the community and interviewing some inhabitants of La Plata. The tour took two hours walking, but it was a worthy activity for students and for the researcher. Most students took notes because these could be helpful for correcting their posters and for recording the video, which were the upcoming activities in the pedagogical intervention.

Video: Sharing the Cultural Heritage Assets of La Plata. In the fifth stage of my pedagogical intervention, students recorded a video with their groups in which they invited foreigners to visit the municipality of La Plata by showing and explaining the cultural heritage assets that they focused on in the previous stage. The main idea with this activity was to raise awareness of the cultural wealth that La Plata has and to persuade locals and foreigners to know about those cultural heritage assets.

Fair on Local Knowledge about the Cultural Heritage. In the final stage, taking into account a proposal that students had suggested in previous classes, we created an institutional event that we called “Fair on local knowledge about the cultural heritage”. The students brought their printed and digital posters to show sixth graders the outcomes of what they had gathered in the interactions with the inhabitants of La Plata and with their peers during the three months of the pedagogical intervention. Decoration, games, food, questions, music, laughter; many questions were posed and answered. Forty students attended (10 students per group, from 6A to 6D) and knowledge “took action”; students shared with great delight what they had learned and gained throughout the process. Sixth graders were very pleased with the activity and the participants of the study were satisfied with the result.

Instructional objectives

General objective: To design workshops using the local knowledge of the inhabitants of La Plata as well as students' and their families' funds of knowledge related to their cultural heritage assets, so that students construct social appropriation of them.

Specific objectives: (a) To promote the cultural heritage assets of La Plata among the students at school in order to make them aware of its cultural wealth and symbolic value; (b) To strengthen the English language curriculum with the experiences that students have lived and the knowledge that they have gained in their interaction with the community through CBPs; (c) To encourage students to explore their communities and appropriate their local knowledge.

Intervention as Innovation

This intervention was an innovation in my immediate teaching context because students at school were not used to getting involved in research studies in the English Language class. In fact, there were only two research studies carried out in other school subjects at that moment due to the COVID-19 pandemic circumstances two main factors: the COVID-19 pandemic circumstances, with the restrictions for schools to have a face to face education, and with the alternation mode of education established by the Ministry of Education for all private and public schools because of the same reason. For instance, in the Spanish class, there was a study whose aim was for students to learn and practice communicative skills through a broadcasting station that kept the school community informed about academic aspects. There was another research study at school in the Technology and System class in which students were creating solar panels made of beer cans so that coffee growers could dry their coffee faster and with higher standards of quality in farm houses near La Plata.

As I have mentioned before, this study is innovative because it engaged students in looking at their communities with a different perspective, exploring real-life cultural heritage assets in their surroundings to enrich and modify the curriculum. It is also innovative in the sense that the community is seen as a potential source of knowledge, in which students may find cultural and humanistic wealth. Students may also find important information that families have developed through their “funds of knowledge”, where the voices of the community members were heard and where the culture of the municipality of La Plata got special attention for curricular changes.

Theory of the Nature of Language and Language Learning

One of the concepts that was first taken into account to carry out this study was precisely the definition of language, since it is an effective communication method to express an idea, a feeling or a desire orally or in writing (Sapir, 1986). Such definition expresses that language is merely a system of sounds that people have created to communicate. Likewise, Bloomfield defines it as “The totality of the utterances that can be made in a speech community is the language of that speech community” (1914). Therefore, he focuses on form, not meaning, as the basis of language.

For the purposes of this investigation, language was understood as a system of communication that people can use to express messages, ideas and feelings, interact with people, learn and do different academic activities. As language can be the vehicle in which people can learn, they can do it based on what Vygotsky called the “Zone of Proximal Development”. This is defined as “the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem-solving under adult guidance, or in collaboration with more capable peers” (Vygotsky, 1978, p. 86). In this order of ideas, to make the ZPD a reality, the presence of someone with knowledge and skills

is necessary to support and guide the learners; a space for social interaction where students can practice their skills and scaffold their learning process, overcome obstacles and reach goals with the monitoring of a pedagogical expert.

Students in this study used the language to communicate, to interact and to carry out the investigation within the community of La Plata since they knew little about the culture of the town and the idea with the pedagogical intervention was that they filled the gaps that they had in that matter. In order to do that, Community-Based was the approach implemented so that students could take advantage of the context and interact with the inhabitants of La Plata. The pedagogical intervention was carried out following Norton and Vanderheyden (2004) and Pennycook (2005) recommendations where they “encourage teachers to take seriously the social and cultural texts that are authorized by youth, which may simultaneously empower them”. If teachers do not pay attention to those issues, they run the risk of “negating and silencing their students” (p. 204). However, that could be dangerous because the idea is to validate the knowledge that students bring with them to the classroom, especially the knowledge that is constructed within the practices of students’ everyday lives outside the classroom.

Methodological Approach Underlying the Pedagogical Intervention

Community-Based Pedagogies was the approach I chose which allowed my students to feel comfortable and engaged while learning English and improving their linguistic skills in the target language after they had taken *las Pruebas Saber*. I wanted to keep my students’ interests in learning by means of interesting topics and an engaging methodology that allowed me to be closer to them, to their families as well as to get to know their contexts better.

I knew that it was possible to learn from their surroundings, from people’s daily activities and from the knowledge of their context. Inspired in those ideas, I was motivated to conduct a

research study in which the main topic would be their cultural heritage because I evidenced in class that they did not have much knowledge about it. That was the starting point and Community-Based Pedagogies was the methodological approach that helped students construct social appropriation through the tasks that appear in Figure 1. In order to achieve that construction, the students developed the tasks following Project-Based Learning, which was a learning strategy that allowed students to work in teams and do research as well.

Project-Based Learning. Many teachers in public and private schools like working on projects as a way of changing the dynamics of the learning-teaching process and catching students' attention. For Wurdinger, Haar, Hugg, & Bezon (2007), the idea of working on projects is for teachers and students to create projects that result in meaningful learning experiences that can be integrated to their daily lives. It is undeniable that my central objective in my research was for students to enjoy the process of looking for information in their community (neighborhood) and develop a sense of appropriation and belonging by building on what they already know about the cultural heritage of their municipality and what they might learn from the implementation of CBPs.

Likewise, Stoller (2002) mentioned that the most relevant advantage of learning through projects is that they focus on content learning rather than on specific language targets, so that real-world subjects matter. Similarly, Blumenfeld, Mergendoller, & Swarthout (1987) argued that projects serve to build bridges between phenomena in the classroom and real-life experiences. It is clear that when working with projects, the main focus is not the grammar, the units or specific board lessons, but it must focus on learning something that can be meaningful for the students' lives. In this study, it was the construction of social appropriation of the cultural heritage of the municipality of La Plata.

Connection of the pedagogical intervention with the research question

The connection between the pedagogical interventions with the research question goes in the same line of thought with what Zeichner, Payne and Brayko (2014) stated:

“The idea is to link the academic knowledge, the knowledge taught in school and the one offered by the community as essential elements for a democratic education” (p.44) In a democratic education, as this study promotes, students have the right to participate freely using not only the academic knowledge that they have, but also, the one that the school and the community offer. In that sense, it is crucial that students can rely on their own knowledge as well as their families’ funds of knowledge to foster learning.

With the research question in mind that deals with how students’ construct social appropriation of the cultural heritage of the municipality of La Plata through Community-Based Pedagogies, the objective of the pedagogical intervention was to encourage students to explore their surroundings and to empower them to be ethnographers; to convince them that, in their local spaces, even if they live in a municipality far from the capital city, they can also investigate; that research studies on culture can also emerge in the subject of English with them as co-investigators; but most importantly, ignite the spark that they can also build knowledge from their peers and families.

Suggested instructional phases

This instructional phase is divided into 6 core activities (Mapping, interviewing, designing posters, city touring, recording a video, and designing a fair on local knowledge about the cultural heritage) that appeared in the picture below and the sub-activities (a coherent sequence of activities that were derived from and complemented the core activities) that appeared in the annex I at the end of the document.

All of the core activities and sub-activities were framed in 4 stages according to the theory of the action research approach: Planning, acting, observing, and reflecting.

During the implementation of the pedagogical intervention, the 6 activities had moments in which they incorporated the 4 stages of action research one by one, two at the same time, or all of them simultaneously. The stages did not have a defined order because it depended on the activity and the objectives of the class. However, it is pertinent to highlight that despite the 6 core activities and sub-activities went through all the stages of action research, in some activities prevailed one stage more than another.

In order to be more precise, the explanation of each stage can be found below as well as a picture that illustrates which stages and activities match.

The first stage I have called it “Introductory stage”. It was an initial stage of recognition, appreciation, inquiry, exploration and investigation. It equated to the plan stage in the action research theory. Mapping the community and city touring were the activities that belonged to this stage.

The second stage was called “Let’s do it stage”. It was related to the use of skills and competencies to do a learning task. Knowledge constructed by them in the interaction with their communities and peers, in and out of the class, was necessary to put on a good performance in the proposed activities related to the cultural heritage of the municipality of La Plata. All my pedagogical activities were related to this stage because all of them dealt with the designing of artifacts and the elaboration of learning materials; all of them aimed at applying skills, knowledge, and competencies that they had gained in their lifetime or throughout the previous activities. It equated to the action stage in the action research approach. Interviewing the inhabitants of La Plata where students became ethnographers in their own contexts and the designing of posters where students summed up the information gathered so far related to

tangible and intangible cultural heritage assets of La Plata were the activities that belonged to this stage.

The third stage was called “Vigilance stage” in the sense that I had to observe, supervise, pay attention and monitor students’ progress during the development of their learning activities and sub-activities and also, I had to check the quality of students’ assignments and artifacts in and out of the class. In that stage, it was necessary to spend time with each student and group and to have additional channels of communication so that they could ask/answer questions to their teacher and peers or solve doubts among them (google meet and a close group in whatsapp) and send pictures, upload videos, design jamboards or posters (google classroom). This stage was related to complement, corroborate, and contrast their background knowledge with the new one gained throughout the activities and sub-activities. During the pedagogical intervention of this study, students experienced them in most of the activities. This stage was equated to the observation stage in the action research theory. Recording a video, mapping the city and designing posters were the activities that belonged to this stage.

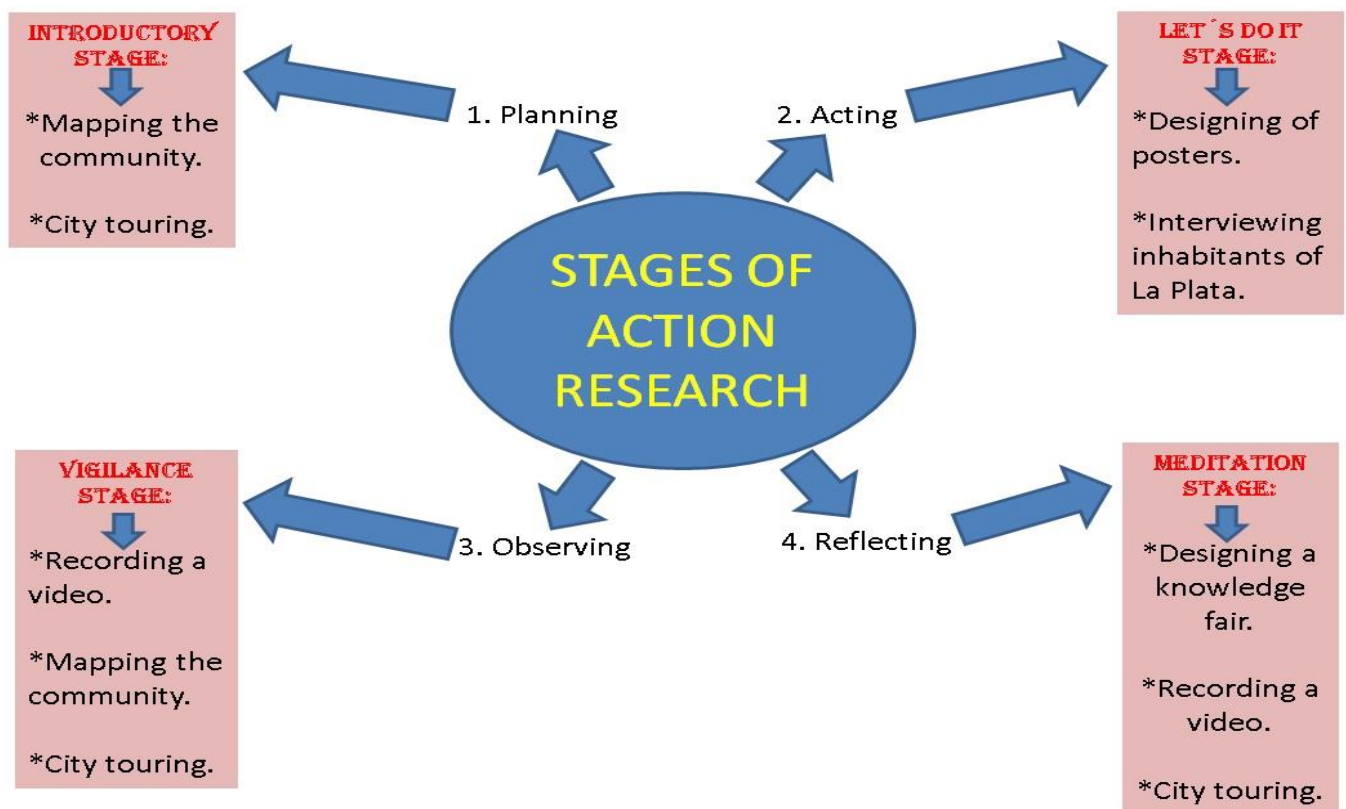
The four stage I have called it “Meditation stage” since it was associated to the reflection, analysis, criticism, evaluation and personal assessment that students did during the implementation of the activities and sub-activities in this study. That was done in order to have the chance to correct if something was done wrongly and to make changes for the subsequent activities if there was a need. It was also a stage that allowed the researcher and the students to realize if the methodology chosen to carry out the activities and sub-activities was appropriate or if needed to be reinforced. Taking into account that this was the final stage, it was the sum of all the stages we have previously gone through. This stage was done in class in a quick way through some oral questions after the core activities and sub-activities were finished, but there was a more appropriated space where a more complex analysis and true reflection could be done: Students’

logs and teacher's field notes. This stage was equated to the reflection stage of the action research approach. Designing the fair on local knowledge about the cultural heritage, city touring and recording the video were the activities that belonged to this stage.

Below, there is a picture that summed up the information above. In that picture, there are the four stages of the action research, the new names of those stages given by me, and the core activities related to them. *See Appendix J to evidence a complete chart with all the core activities and sub-activities related to action research.*

Figure 6.

Stages of action research related to the core activities of the study.




I included a sample of a poster below designed by two of my students related to tangible and intangible cultural heritage assets from La Plata. Moreover, for the students to come up with the design of these posters, they had to go through all the stages explained above. It was

designed after the mapping activity in which the students planned, observed, and identified the assets of their cultural heritage as a first stage. Then, in the second stage, they interviewed the inhabitants of La Plata to look for information about their culture, cultural heritage, and the assets that represent people from La Plata. In the third stage, students shared the information gathered and their peers complemented or refused those facts according to what they had investigated or heard. Finally, they reflected on the importance of those tangible and intangible cultural heritage assets for their municipality and their inhabitants.

Figure 7.

Posters of tangible and intangible cultural heritage assets.

TANGIBLE CULTURAL HERITAGE ASSET



**BIZCOCHOS
DE
ACHIRA**


This traditional recipe consists of a savory bizcocho made with achira starch

Its main ingredients are:
Achira starch, cuajada, butter and eggs.

- It is traditionally accompanied by a cup of hot aguapanela.
- Achira is a plant from which the starch that is the main ingredient of this preparation is extracted; from this plant comes the name of bizcochos de achira.
- These bizcochos have a unique and special process; they are homemade and they are very traditional in the department.


369 Años de historia


INTANGIBLE CULTURAL HERITAGE ASSET



HE IS A HUMAN-LOOKING BEING WITH A SUNBURNED COMPLEXION, LONG HAIR, PIERCING EYES, AND ROGUIISH ACTING. THIS BEING LIVES IN THE RIVERS AND STREAMS OF HUILA WHERE IT HAS CAVES THAT ONLY HE KNOWS AND CONSIDERS AS HIS OWN.

IT IS SAID THAT HE IS GUILTY OF KIDNAPPING PRETTY GIRLS, CHILDREN, BOYS ESPECIALLY THOSE WITH LONG HAIR, TO TAKE THEM TO THEIR HIDING PLACES AND TEACH THEM HIS WAY OF SEEING LIFE, AFTER SOME TIME, HE WOULD SET THEM FREE AND RETURN TO GET NEW COMPANIONS.





MANY SAY THAT IT IS A HOPE FOR RELATIVES WHO HAVE HAD THE MISFORTUNE OF HAVING MYSTERIOUSLY LOST THEIR LOVED ONES OR WHO HAVE DROWNED IN RIVERS. BASED ON THIS, THEY BELIEVE IN THE POSSIBLE RETURN OF THE DISAPPEARED PERSON SAYING: "POIRA SURELY HAS HIM. ONE DAY HE WILL RELEASE HIM AND RETURN HOME."

REPRESENTATIVE INTANGIBLE ELEMENT OF MY CULTURE

THE FISHERMEN BLAME THE POIRA WHEN THEY DO NOT CATCH ANYTHING, THUS WANTING TO JUSTIFY THEIR FAILURES. IT IS PRECISELY THEY WHO HAVE BEEN IN CHARGE OF KEEPING THIS LEGEND ALIVE.

MYTHS AND LEGENDS OF MY REGION

Figures 6 and 7 above show the stages of action research based on the core activities and sub-activities that I carried out during the study. In Figure 6, there are the 4 stages of action research, the name, and the core activities related to each one of them. There is a previous description of each stage and a brief description of how they were carried out. Then, in Figure 7 there is a poster of two cultural heritage assets (Bizcochos de achira, which is a tangible asset, and The Poirá, which is the intangible one). That poster is a sample of a product (artifact) that was designed by my students after carrying out the stages of the action research study.

Chapter V

Data Analysis

This chapter depicts the data analysis process to describe how eleventh-grade students constructed social appropriation of the cultural heritage of the municipality of La Plata (located in the southwest of the department of Huila) through the implementation of Community-Based Pedagogies (CBPs) and the stages developed in this study. I also present the general procedures to organize, analyze, and critically reflect upon the collected data. These procedures were developed following the Grounded Theory approach as the framework for data analysis. In the end, I mention the research categories and subcategories that emerged from the data collection instruments and I explain in detail the analysis I followed to answer the research question.

Procedure for Data Analysis

With the objective of organizing and managing data, I created a folder in google drive called “research process”; in that folder, I created mini-folders for each one of the 4 instruments that were used to collect data and an extra one for the appendices. In these mini-folders, I included all the logs, transcriptions and artifacts that students did which I sub-divided labelling them with the names of all the activities that we carried out in class in order to have a clear chronology. All the folders included the name of the activity, the date and time. Each participant had a mini-folder with his/her name and a number from one to thirteen that helped me when I needed to choose an excerpt from their data to support a claim in the data analysis.

Throughout the development of the 10 week-study, I collected students’ artifacts and logs while I was simultaneously taking notes in class to write my field notes after the class was over. By the end of the tenth week, I applied the focus-group interview with my students in a peaceful place that we agreed upon out of school and we shared a snack with each one of the groups so

that they felt more confident and relaxed to interact with their peers and myself, as the researcher. Once the focus-group interview ended, I transcribed it to start analyzing the data and triangulating it in those coming days.

I used ATLAS.ti as the software to analyze all the data collected from the four instruments. I also printed out the research question, plus the general and specific objectives, and pasted them on my wall, in front of the computer, to keep them present throughout the analysis process. When in doubt as to whether a category could work, I remembered the purpose of the study, the theory, and I reread the research question and objectives of the study. Apart from ATLAS.ti, I also used the technique of “color coding”. I designed two charts with the list of codes I came up with in the moments of the data analysis. The separation of the codes by colors proved to be a simple, effective, and easily interpreted method for finding common, similar and redundant codes to be used for supporting the new categories and subcategories.

The whole research is supported and guided following the Grounded Theory approach developed by Glaser and Strauss (1967). In that approach, comparisons are constantly made within and between levels of conceptualization until a theory can be formulated. Since the theory is grounded in the data and emerges from it, the methodology is called grounded theory (Punch, 1998). However, Hayes (2000) warns us that the theory that emerges from data tends to be context-specific and can not be generalized. To apply this approach in research studies, it is necessary to extract codes in the analysis of the data found in the instruments, and those codes then form the categories.

According to Saldaña (2013), a code is a word or short phrase that symbolically “assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based

or visual data” (p. 3). In this respect, Corbin and Strauss (2015) suggest three phases for coding, “open”, “axial”, and “selective” and they are, indeed, the ones that I used in my study.

Furthermore, Merriam and Tisdell (2015) argue that “open coding is what one does at the beginning of data analysis; it is tagging any unit of data that might be relevant to the study” (p. 206). In this first phase of coding, the researcher simply chooses the unit of data that solves the research question; if many units of data could be found, so many categories could come up. The second phase of coding, which is axial coding, could be defined as the process of relating categories and properties to each other, refining the category scheme. In simple words, axial coding is when the researcher combines categories whose meanings are similar or when there are any relationships among them. Finally, in selective coding, a core category, propositions, or hypotheses are developed; it is the central defining aspect of the phenomenon to which all other categories and hypotheses are related or interconnected.

Before I describe the codes and categories, it is essential to explain what they meant and how I got to them. Considering the recommendation made by Merriam and Tisdell (2015) in their book on qualitative research, they suggest doing data analysis simultaneously with the data collection process; in this study, the data began to be analyzed while it was being collected. As soon as I started to implement the activities, I also started to collect data through the documents and artifacts that the students did in and out of class, as well as the ones done by the teacher. The main goal was to extract units of data from each instrument to find the first commonalities and relationships among the data. Artifacts that illustrated students' standpoints, their learning, their reflections, their skills, and their social appropriation of the cultural heritage process.

In this respect, the three instruments applied at the beginning (students' logs, teacher's field notes and artifacts), allowed me to start triangulating the information faster and more accurately in an initial data analysis process. It included some artifacts with the definitions of culture and cultural heritage, a jamboard with the mapping of cultural heritage assets of La Plata, the audios of interviews that students recorded and the posters that they designed as well as students' logs and teacher's field notes from the mapping and posters activities. When taking the first step to analyze the data, I supported myself on Merriam and Tisdell's (2015) conceptualization of open coding understood as any unit of data that might be relevant for the study. I started giving them a name to each unit of data that I considered helpful to solve the research question. This open coding was done preliminarily to later be able to define the following categories and subcategories that are presented below:

Figure 8.

Open coding, first moment to analyze data.

Code	Relation to the specific objective	Sources				Proposed name for the category or subcategory
		Field notes	Logs	Artifacts	Focus group	
Preserving La Plata's cultural heritage (18)	A B	X	X	X	X	Preserving the cultural heritage
Raising awareness toward local cultural heritage assets of La Plata (9)	B	X	X	X	X	Raising awareness of cultural heritage among students
Sense of belonging toward cultural	B	X	X	X	X	Sense of belonging toward La Plata's elements

assets (15)						
Transmitting knowledge to children (28)	A B	X	X	X	X	Knowledge transmission between generations
Strengthen family bonds (19)	A B	X	X	X	X	Making family relationships stronger
Research skills (26)	A B	X	X	X	X	Key skills developed by students during the study
Background experiences with cultural traditions (42)	A B	X	X	X	X	Living the culture of La Plata since childhood
Inhabitants lack of knowledge of cultural heritage (21)	C	X	X	X	X	People's lack of knowledge toward cultural heritage

The previous names were given to those units of data based on the information gathered throughout the initial data collection. From the opening to the axial coding phase, which was the next step in this data analysis process, some of those names were modified, merged and removed to create the categories and sub-categories of the study because they had either codes with similar information or because they were not broad enough to fully cover the intent or forcefulness of the study. After analyzing the units of data from the excerpts of the first three core activities (mapping, interview, poster) with careful attention, I reflected and did the same analysis with the data collection instruments applied to the other three core activities: city tour, video recording and the fair on local knowledge about cultural heritage. The number that appears after naming the code corresponds to the number of repetitions found for that code in each moment of the data analysis. The following 8 units of data emerged.

Figure 9.

Open coding, second moment to analyze data.

Code	Relation to the specific objective	Sources				Proposed name for the category or subcategory
		Field notes	Logs	Artifacts	Focus group	
Identity and my position in the community of La Plata (24)	C	x	x	x	x	Self-perception within the community of La Plata
Students' and families' funds of knowledge (35)	A B	x	x	x	x	The importance of funds of knowledge
Students' agency toward cultural heritage projects (27)	A B	x	x	x	x	Developing agency among students
The transition between L1 and L2 (7)	C	x	x	x	x	Breaking borders from the mother tongue to the target one
Helping each other to learn (15)	A B	x	x	x	x	Cooperative learning
Digital competences (18)	A B	x	x	x	x	Putting into practice digital skills
Students' opinions toward learning English strategies (10)	A B	x	x		x	Teacher's methodology
Students' emotions toward the research study (16)	A B	x	x		x	Students' perception toward the study

After having those lists from the first and the second moment of data analysis, I did axial coding which consists of relating the data to come up with the categories and subcategories grounded within participants' voices within one's collected data. In other words, axial coding is one way of making connections among codes with similar meanings or ones which overlap to finally form the categories and subcategories of the study.

- The first category has yellow codes in figure 4 and 5. It was named with the regional expression “Chupe, Saint Peter Arrived: Ancestral motto that depicts La Plata’s cultural heritage”. In the last column of both charts called “Proposed name for the category or subcategory”, I used colors (light green, gray, light red) to match the names of the codes that can go together because of their resemblance to each other. In the first moment, I joint “Preserving La Plata’s cultural heritage” and “Raising awareness toward local cultural heritage assets of La Plata” because I could link the theory to the commonalities and differences between them. I kept in light red the first option for the name of the subcategory.

Moreover, I mixed “Students and families’ funds of knowledge”, “Strengthen family bonds”, “Background experiences with cultural traditions” and “Transmitting knowledge to children” whose focus were similar in meaning and in content and thus I chose the first option for the name of the second subcategory. It was highlighted in light gray.

- The second category has blue codes in figure 4 and 5. It was named “Agency development and teamwork: A path that led 11B students to the social appropriation of the cultural heritage of La Plata”. I joined the units of data related to the aspects that facilitated students’ social appropriation of cultural heritage through the implementation

of Community-Based Pedagogies and I named the category in that way. The first subcategory is called “Students’ agency development in the construction of social appropriation of cultural heritage” and the second one is “Teamwork, a crucial step for students’ social appropriation of cultural heritage”. In order to form that subcategory, I combined “Cooperative learning”, “Teacher’s methodology” and “Digital competencies”. There is an interconnection among these subcategories because they are the skills and competencies that students developed during the activities related to the implementation of the pedagogical intervention.

- The third category has purple codes in figure 4 and 5. The name “Challenges to construct Social Appropriation of Cultural Heritage” was given for two reasons: First, because it is a reply to the third objective which aims at identify the challenges that students face in the process of constructing social appropriation of the cultural heritage of La Plata. Second, because the two first categories deal with aspects that facilitate the process of constructing social appropriation; if we comment on the aspects that facilitated appropriation, the coherent thing would also be to mention the difficulties or challenges that the students had throughout the investigation. The codes were grouped and joined to create two subcategories: “Students’ self-perception within the community of La Plata” and “The transition between L1 and L2”.

Research Categories

After analyzing the data and constructing linkages between them, I identified three categories and, in each one, there are two subcategories that support the content of the category. The chart below summarizes the results of combining the first units of data collected from the excerpts of

the first three core activities in the study with the second units of data collected from the next three. I looked for the most appropriate ways to call each category and that in turn encompasses the other subcategories in terms of coherence, content and forcefulness. When designing the chart, the researcher paid close attention to the purpose of the research, as well as the general and specific objectives. Each category and subcategory will be carefully described after the chart.

Figure 10.

Categories and subcategories after open and axial coding

Categories	Subcategories
Chupe, Saint Peter Arrived: Ancestral Motto that Depicts La Plata's Cultural Heritage	<i>Approaching the assets that identify the cultural heritage of La Plata</i>
	<i>Students and families' funds of knowledge: A way to preserve La Plata's cultural heritage</i>
Agency Development and Teamwork: A Path that Led 11B Students to the Social Appropriation of the Cultural Heritage of La Plata	<i>Students' agency development in the construction of social appropriation of cultural heritage</i>
	<i>Teamwork, a crucial step for students' social appropriation of cultural heritage</i>
Challenges to Construct Social Appropriation of the Cultural Heritage	<i>Students' self-perception within the community of La Plata</i>
	<i>The transition between L1 and L2</i>

Chupe, Saint Peter Arrived: Ancestral Motto that Depicts La Plata's Cultural Heritage. This is the name given to the first category of this study since Colombia is a country full of cultural assets and people like paying tribute to them through cultural manifestations, events, meetings, festivities, and the festival of Saint Peter in the department of Huila, which is included in the title, is one of these. The festival of Saint Peter is celebrated in all the

municipalities in the department but it is more famous in Neiva and La Plata. In Neiva, the capital city, it receives the name of "Festival de San Juan and San Pedro" and in La Plata – Huila, it is known as "Festival Folclórico y Sampedrino de la Villa de San Sebastián de La Plata".

In those festivals, the candidates with their dance partners compete to be the winners and to become “The Queen of the Bambuco”. This dancing contest takes place at the municipal and departmental levels during the last days of June and the beginning of July. Some days before June ends, the radio station “HJKK” announces the arrival of the festival with the typical and colloquial phrase "ya viene, ya viene", which is characterized by a marked stress in the last syllable, and the regional motto "péguese la rodadita"; these become trending expressions among locals to invite foreigners to live and enjoy the festival.

Consequently, the people from La Plata, which is regionally known as "The folkloric paradise of Huila", announce with joy (Chupe, llegó el San Pedro). This ancestral motto in English could be translated as "Chupe, Saint Peter arrived". “Chupe” is an autochthonous word that people in La Plata use with two purposes which are socially accepted: When they are worried or nervous and when they are excited or delighted. So, I decided to give that name to the category after listening to the students interacting in groups of five while I was monitoring their socialization of the interviews. That was an audio recorded activity that they stored in their cellphones and then, they sent the audio to me and I kept their natural conversations within the groups as artifacts of the study. In group #6, (the picture you find below), one of the students was sharing with her classmates the information she gathered while interviewing an inhabitant of La Plata expressing how people enjoyed Saint Peter’s Festival in June.

Figure 11.

Learning from my peers.



She mentioned that wearing the Sanjuanero's costume, sharing with family and friends in the aubades which is a public invitation made by musicians at 4am or 5am through the main streets of the town playing regional musical rhythms known as rajaleñas and bambucos, with the aim of motivating locals and tourists to watch the parades and enjoy the Saint Peter's festival. Generally, people go out to the streets at that time of the morning to share with their friends and family accompanied by typical costumes, instruments and alcoholic beverages, participating in musical groups by playing typical instruments and dancing with the troupes in the parades. These were some of the best ways to live and enjoy the local traditions. She summed up her intervention by saying that people would like to keep the festivities that characterize their culture alive because "Chupe, Saint Peter arrived". I wrote that motto on my agenda that day and I thought that it could help me in the data analysis process later; thus, I consider that it is the appropriate way to name this first category which encompasses the two subcategories that support it.

In this regard, in the first subcategory I describe some assets related to the cultural heritage of La Plata (monuments, tourist places, statues, and traditional costumes) that my

students identified in the municipality of La Plata. In addition, I describe how they investigated and handled the information related to those assets. In the second subcategory, I describe (based on my students' words), the influence of the families' funds of knowledge on their social appropriation of the cultural heritage of La Plata.

During the pedagogical intervention, I was able to evidence in the students' logs, in the teacher's field notes, in the students' artifacts and in the focus group interview that there was a tendency among the students to highlight the cultural assets that make them "Opitas" (demonym that is used to refer to people who are born in the department of Huila, the ones who live in Huila, or even, the foreigners who have spent most of their lives in this land and feel identified with the culture of this region). And among those, Saint Peter's festival is one that they consider relevant because it is part of their cultural identity.

In regards to the concept of identity, sociologists generally refer to this term as knowing who you are and the individual characteristics by which a person or thing is recognized and distinguished from others. However, according to Kidd and Teagle (2012), it is not only a self-perception matter, but it also entails "how we think about ourselves as people, how we think about other people around us, and what we imagine others think of us" (p. 8). In short, Hall (2015) describes identity as a word that works in different directions, which allows people to "discover who they are, and then express it through culture (p. 211).

As identity is the representation of how you view yourself, how others might see you and it is expressed through culture, grouping different identities in a region promotes productive intercultural encounters, interactions, and relationships where cultural identity emerges. Hence, how people experience, communicate, construct, (re)negotiate, and perform their cultural

identities is intricately personal, relational, contextual, social, and political (Chen and Ling, 2016). Throughout the development of the activities of the study and the type of interactions held with the inhabitants of La Plata, students shaped and reshaped their identities regarding the cultural identity of this town.

The importance of living, experiencing and knowing about the regional culture in all its dimensions and forms, especially the festival of San Juan and San Pedro, gave students a sense of social appropriation of the assets of the community. This is evidenced in the following chart that brings together the tangible and intangible cultural heritage assets that participants chose to inquire about in this municipality.

Figure 12.

Tangible and intangible cultural heritage assets

NUMBER OF PARTICIPANT	TANGIBLE ASSET	INTANGIBLE ASSET
Participant 1	The house of culture	Song: La zanquerrucia
Participant 2	Marketplace	Song: Las fiestas de mi pueblo
Participant 3	The esterilla	Simón Bolívar statue
Participant 4	Insulsos	San Sebastián school parade
Participant 5	Pindo hat	Colada de achira
Participant 6	Guarapo	The slaughterhouse of La Plata
Participant 7	The Pola park	Legend: The Patasola
Participant 8	Banda de los borrachos	Bizcochos de achira
Participant 9	The drum	Parades in La Plata
Participant 10	The Chamba	Las comparsas
Participant 11	Museo del beato	La copla
Participant 12	The alpargatas	Myth: El tunjo de oro
Participant 13	Sanjuanero costume	Rajalefias

As shown above, the assets highlighted in blue are strictly linked to Saint Peter's festivities. In specific terms, 6/13 of the tangible assets, more than 46% of the total, are

associated with the celebrations of Saint Peter and 9/13 of the intangible assets, almost 70%, too. The connection of the cultural heritage assets with Saint Peter's festivities was also seen in the mapping activity. Students identified 4 categories of assets: The ones related to religion, to history, to tourism and, finally, to cultural celebrations. The majority, about 60% of the total, correspond to Saint Peter (*See appendix G*). Nevertheless, apart from the chart and the mapping activity, the importance of Saint Peter for La Plata's inhabitants as well as the joy they express to celebrate could also be evidenced in the excerpts from students' logs and artifacts. Moreover, I could notice in the focus-group interview that students became excited when talking about or referring to this festivity.

This first category is supported by Espino et.al (2019) who assert that "heritage also contributes to social cohesion, especially on a local scale, activating feelings of belonging and identity, making it an effective tool for transgenerational awareness" (p. 23). When exploring their families, their neighborhood, their communities, and their town, students had the chance to be closer to the community, widen the perspective of the realities that most people face every day and find aspects which identify them as members of it. In this excerpt, participant 1 evokes Espino et.al's quote with her utterance:

"Me llamó la atención lo unida que es la gente cuando se trata de su cultura Plateña y de su comunidad, porque cualquier persona que usted se encontrara en la calle le podía preguntar y cualquiera le iba a hablar al respecto, les gusta compartir sus conocimientos, experiencias, anécdotas". (Focus group interview, participant 1. Date: November 16th, 2021)

In popular jargon, Colombians have historically been seen as welcoming by nature, people who take good care of themselves as well as of foreigners and who have a reputation for

being great hosts. In this sense, a few years ago there was a banner in the municipality that said: "There are no outsiders here, we are all Plateños". When students were discussing about this issue, the teacher wrote in his field notes a comment made by participant 6 which corroborates this fact: "Teacher, from the entrance of the town one already feels part of this land, the human warmth of its people, how friendly and helpful they are and how they make people participate in the festivities and traditions. How can one not grow fond of this land and these people? It is very difficult, teacher". (Teacher's field notes, Knowledge Fair Activity. Date: November 16th, 2021). Without a doubt, situations like the one described above, with a banner at the entrance of the municipality, can be fundamental in developing a sense of social identity, feelings of belonging and social cohesion.

To illustrate the category "Chupe, Saint Peter arrived: Ancestral Motto that Depicts La Plata's Cultural Heritage", it was possible to corroborate it with the emotions that the students expressed at the time of carrying out the activities; emotions of joy, happiness and pride for showing their cultural heritage assets to locals and foreigners. It could also be evidenced in the commitment they showed when carrying out the activities, especially when doing the video. In this sense, the teacher exemplifies:

"Students moved to the settings where the museums, statues, and historical places were placed. They also made the effort to get and show the tangible assets during the video: Rabo'egallo, Pindo hat, Chamba, Guarapo, Sevillana, tuba, drums, etc. They even wore typical clothing of the region, some of them danced Bambucos and Guabinas (rhythms of the zone), there were others who sang Rajaleñas, coplas, and others invited musicians to play for them in a background effect while they were presenting the tangible and intangible cultural heritage assets. Moreover, in the final minutes of the video, each group decided to make an invitation so that

locals and tourists were encouraged to explore the cultural assets of the municipality of La Plata, its customs, traditions and people". (Teacher's field notes – Video activity. Date: October 28th, 2021)

The picture below summarizes the suitable pieces of clothes that students wore for that occasion, the message that they wanted to transmit and some assets that students showed and explained during the video that they recorded in groups.

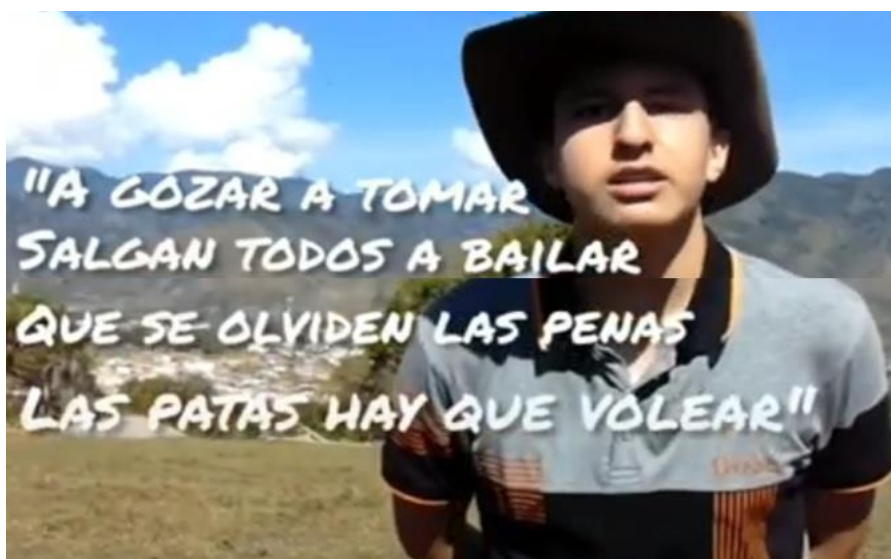
Figure 13.

Typical costumes of the region.



As a way of closing this part, participant 2 decided to sing a copla of the song “Las fiestas de mi pueblo”. That was the intangible asset that he chose for the video activity and it is worth mentioning it because it is a traditional invitation that my student made to locals and tourists to

come and celebrate the festivities of the town. This was also the intention of the composer of the song, Efraín Medina, when he mentions the words “gozar”, “tomar”, and bailar” since they represent the way how people enjoy this celebration: Forgetting the hard times and difficult situations by drinking and dancing. The song finishes by saying “Chupe, Saint Peter arrived”, which evokes the title given to the first category, the assets that make part of cultural heritage of La Plata, and the cultural celebration of Saint Peter’s festival.



(Student’s artifact, video activity, participant 2. Date: October 25th, 2021)

Below the reader will find the description of the first subcategory which gives account of how approaching the cultural heritage assets of La Plata through the implementation of CBPs had an incidence on students’ social appropriation of them.

Approaching the Assets that Identify the Cultural Heritage of La Plata. This first subcategory is called as such because students identified the cultural assets throughout the study. They gained information about them by interviewing inhabitants of La Plata and dialoguing with their classmates as well as through the activities implemented in and out of the classroom during

the pedagogical intervention of this research. One of the initial pedagogical and research activities that students carried out was the mapping activity, where the participants identified the cultural heritage assets in their homes, neighborhoods and around the town. After that, the students chose a tangible and an intangible cultural heritage asset to deepen their knowledge about them by talking to relatives, friends, locals and foreigners.

At the beginning of the implementation, with the mapping activity the students had to find the assets and took pictures of them, shared the assets through the jamboards that they created in class and socialized them with their classmates. Some students found the cultural assets easily because they had them at home while others did not and preferred to look for them around the town. For instance, participant 12 showed the assets that she found at home in her log while participant 03 did the same with the assets that she found around the town.

- Para mí, realizar la actividad de Mapping fue muy sencillo porque los artículos que identifiqué los tenía en mi casa, debido a que los uso con frecuencia.



(Student’s log. Mapping activity. Participant 12. Date: September 24th, 2021)



The facilities that I had to carry out the mapping activity were that almost all the monuments were found in the same town in the most central areas such as the main park, La Pola park, etc.

- Mi pueblo es un lugar pequeño y del que es fácil aprender, ya que puedes realizar recorridos de manera sencilla, también puedes encontrarte con personas que saben mucho sobre la cultura del municipio y acceder a ellas de manera fácil.
- En mi pueblo las cosas son muy centrales, por lo que con tan solo dirigirme al parque principal me encontraba con el museo del beato, la iglesia San Sebastián, la ceiba, las estatuas etc.

(Student’s logs. Mapping activity. Participants 03 and 01. Date: September 24th, 2021)

The assets in the pictures above and the comments were shared by participants 3 and 12 in their logs. For 11B students, carrying out the mapping activity was easy because a specific place could have many cultural assets, as participant 3 mentions. An example that she provides is the one that happens in the main park “Custodio García Rovira” located downtown. This park has the cathedral, the museum “Pedro María Ramírez”, the “ceiba” tree, and the statues. The fact of being a small town has some advantages not only in terms of the distance to move from one place to another but also how easily they could find people who knew a lot about La Plata. For example, after identifying the cultural assets in the mapping activity, they were encouraged to seek for more information and they did so by interviewing some members of the community. It was reasonable to think first in their homes since, as Woods (2022) asserts, they are the spaces that most influence how the children identify themselves and therefore, who they might become, given the fact that they spend more time at home thus shaping their communicative practices.

Considering the above, some participants analyzed their homes as places in which they could collect meaningful information that allowed them to know and understand more about the culture of La Plata and also taking advantage of the close relationships that exist among relatives. However, others preferred to look for information among close friends. Below you will find some pictures to illustrate the interview activity that students carried out in this research.



(Students' artifact. Interview activity. Date: September 21st, 2021)

While some students preferred to look for information, talking to people they had confidence with, in spaces that they had previously agreed on, others took advantage of learning from people that they found on the streets; they went to the municipal park and interviewed the people who were sitting on the benches as can be seen below.



(Students' artifact. Interview activity. Date: September 21st, 2021)

During the interview that students planned and prepared, they inquired about knowledge and information related to cultural aspects such as: gastronomy, Saint Peter's festival, religion, places, clothes, dances, customs, music, art, beliefs, cosmovisions, myths and legends, traditions, instruments, among others. Based on some informal comments that students made in the English

class, in such interactions, they received quality information, messages to promote the local culture, and advice on how to take care of the different cultural manifestations in La Plata. Other interviewees dealt with experiences, points of view, family legacies and anecdotes related to the culture of the town that they, as community members, shared with us.

By the way, this study supports the definition given by Medina (2015) regarding community as a “social network formed by people who share interests and needs and who establish connections through the exchange of benefits (e.g., skills, services and knowledge, among others) in a physical or digital space” (p. 47). However, the students and researcher created their own definition of community and defined the key terms needed to understand each other throughout the study. For the purpose of this investigation, community was defined as the space where people from different origins, cultures, ages, and ways of thinking, meet and exchange valuable knowledge of the culture of La Plata in a participatory, authentic and significant way. In fact, most 11B graders considered the interview activity meaningful for their lives and for learning, as in the next sample.

“Me llamó la atención las interacciones con las personas, con mis tíos, con mis amigos aquí en el colegio y me sentía muy bien hablando con ellos de estos temas. Entenderme con ellos e intercambiar información sobre el patrimonio del municipio me pareció interesante; saber cosas que ellos no saben y que uno les puede colaborar; o al contrario, que yo no sepa y que ellos me pudieran decir”. (Students’ log. Participant 9, interview activity. Date: October 5th, 2021)

Participant 9 took advantage of the interview to collect information from different sources and in different settings, even at school. In his log, he highlighted the fact of exchanging

information about the cultural heritage in a cooperative way where all interlocutors gain knowledge and where both may learn. Indeed, that is an issue that Jhonson & Jhonson (2014) address in their article and they conclude that the interactions that take place in a cooperative activity help people develop social skills and competencies, and at the same time, promote each other's success and create both academic and personal relationships.

Moreover, I realized that the previous example may be linked to what Vygotsky (1979) called the Zone of Proximal Development (ZPD) which was defined as “the distance between the actual level of development, determined by the ability to independently solve a problem, and the level of potential development, determined through the resolution of a problem under the guidance of an adult or in collaboration with another more capable partner” (p. 133). This view applied to this research since the knowledge and experience of other people, in this case, the family or the inhabitants of the municipality of La Plata, allowed students to interact with them and learn from them. Such a learning process may involve students, teachers, family, people of the town or technological tools that guided students to achieve their goals. Indeed, participant 9, in his log, mentioned that he interacted with his peers and uncles and they learned from each other.

In the next sample, participant 10 described the interaction with the person he interviewed in a similar way. However, he was more explicit and detailed in his description, perhaps because the previous sample was written and the next one was spoken.

“Esa actividad de la interacción fue enriquecedora porque yo entrevisté a una abuelita que me dio mucha información valiosa sobre el pueblo que yo no conocía o que conocía superficialmente, me contó cómo era el pueblo antes y anécdotas que había vivido con los

hermanos. Me gustó bastante escucharla porque ella casi no habla con nadie porque los hijos no están, duró como 4 horas hablándome sobre el pueblo y eso me despertó curiosidad frente a la cultura que tiene el municipio porque la verdad yo casi no sabía, no tenía contacto con la cultura de manera profunda; sí superficial, como por ejemplo, los desfiles que yo veía o con lo que uno escuchaba más que todo". (Focus group interview. Participant 10, interview activity. Date: November 26th, 2021)

There are some aspects to highlight in the sample above. First, participant 10, considers the interview as an enriching activity (as many of his classmates also did) because he could interview an elder woman who told him interesting information about the municipality and even personal anecdotes. Second, the grandma, through that informal conversation, made him realize how little he knew about the culture of the town. Also, her talk was so powerful that she succeeded in triggering interest and curiosity for the local culture of the interviewer. That happened because the interaction between the woman and the student created an atmosphere where cooperation resulted in a higher-level of reasoning and a transfer of what is learned (Jhonson & Jhonson, 2018). Nevertheless, participant 10 was mainly familiarized with the parades that he had watched in Saint Peter's festival, something that Rendón (2011) refers to as "superficial notion of culture". Indeed, this participant acknowledged that he had never delved so deeply into the knowledge of the culture of his town. The next participant also considered the interview activity an interesting exercise and she demonstrated it by asking these questions to the interlocutor during the interaction.

"Fue una experiencia interesante porque había mucha información en la que yo era ignorante, o sea, no conocía. Cuando hablaba con las personas que me ayudaron, yo era "¿ah?,

¿en serio?, ¿eso pasó?, entonces la verdad sí fue demasiado enriquecedora”. (Students’ log. Participant 7, interview activity. Date: October 5th, 2021)

Carrying out the interview activity required gathering unknown information. However, doing that activity which was carried out in groups in a cooperative way, increased the readiness to listen and be influenced by their classmates and thus increased their academic productivity (Davidson and Major, 2014). Likewise, the type of questions she asked expressed feelings of surprise and astonishment, but they also expressed interest in the knowledge that the interlocutors were sharing with her. As researcher I infer that she considered that experience enriching since she found the information meaningful for her.

As a way to support the reflection and content of the last sample, Participant 1, who had lived her lifetime in the municipality, described the type of interaction that took place between her and the community members and what she learnt from it as follows:

“La interacción con la comunidad sí fue enriquecedora porque así uno sabía lo que la persona pensaba y sabía del municipio y así mismo yo me instruía sobre el municipio porque había muchas cosas sobre el lugar en el que he vivido toda mi vida que no conocía”. (Focus group interview. Participant 1, interview activity. Date: November 26th, 2021)

Thus, carrying out an interview gave my student the possibility to discover people’s perceptions and how much knowledge they knew of the municipality. She expressed that although she has lived in the municipality all her life, there were still things she did not know about its cultural heritage. Furthermore, she also mentioned that she took advantage of those people’s knowledge and perceptions to learn more about the town. In this regard, cooperative learning brings benefits to learners (Millis, 2010). The outcomes of her author’s studies affirm

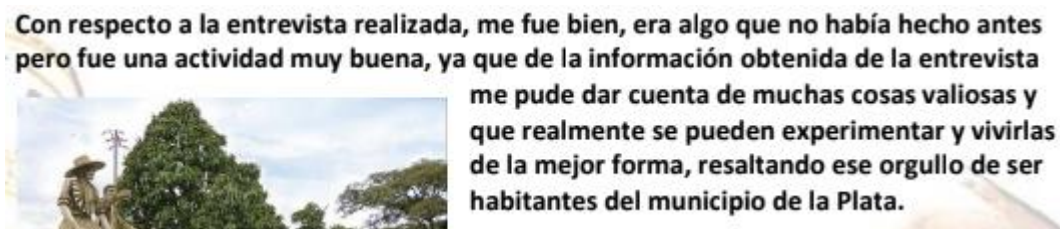
that “the more students cooperate with each other, the higher tends to be their self-esteem, productivity, motivation, acceptance, support of classmates, autonomy, and independence” (p. 45)

Consequently, participant 8 lived a similar situation when carrying out her interview. She brought to the table the word “awareness” after interacting with members of her community about the culture of her town, she states:

“Uno aprende mucho hablando con las personas y haciendo estas actividades que tienen que ver con investigación. Uno empieza a ser consciente de todas las cosas, aprende mucho de cosas que se supone que ya conocía, pero nunca la habíamos estudiado o nunca las teníamos tan presentes. O sea, caer en cuenta de todo lo que nos identifica como Plateños”. (Focus group interview. Participant 8, interview activity. Date: November 26th, 2021)

Achieving a higher level of awareness regarding the identity of the people from La Plata and its cultural heritage was one of the gains that participant 8 highlighted, both of the things she thought she knew as well as of the things she did not. This reflection supports Jhonson and Jhonson (2018) ideas when they assert that cooperation in this type of activities develops higher-level reasoning and analysis capacity, but at the same time, it increases member commitment towards academic goals and feelings of personal responsibility towards the group and school. Likewise, she was also aware that a great gain was to recognize the things that make people feel identified as Plateños.

In a similar manner, participant 12 discovered through the interview, the valuable cultural assets of the municipality and how people can feel proud of being citizens of La Plata.



(Student's log. Participant 12. Date: September 26th, 2021)

As teacher I realized throughout the study conducted in the English subject, that it was the first time that my students had contact with and developed research in an academic context with their community. It was the first time that they followed a rigorous process where instruments to collect data were applied and then the information was analyzed.

When referring to a sense of belonging, Maslow (1943) affirms that the sense of community or connectedness is a basic human need that every person should satisfy to maintain his/her identity, physical well-being, and mental health. Moreover, Wahl and Scholl (2014) affirm that identity can give human beings a sense of belonging or even guide people to individuals and groups with whom they might feel they belong to a community. If the members of a community value and turn the cultural manifestations of their region into something that represents them, these manifestations can last much longer; but for that to happen people need to develop a sense of community with those around them. In the next excerpt, participant 3 describes and reflects about the sense of belonging that some inhabitants feel for the culture of their town.

“Yo entrevisté una persona mayor y fue importante ver cómo ellos sienten el amor por la cultura y sus tradiciones, el hecho de que ellos sí sienten que son propias de ellos y veo que eso,

algunas generaciones ya lo hemos perdido porque no nos interesamos en eso". (Focus group interview. Participant 3, interview activity. Date: November 26th, 2021)

This excerpt written by participant 3 after doing the interview reflects how most elderly inhabitants of La Plata feel towards their culture and folklore. Interacting with the old person, participant 3 realized how much elderly inhabitants love the local culture and the connection that they have with it. Indeed, he asserts that younger generations have already lost their interest in the traditions and customs that represent the town. This is partially true since there are also many people working really hard so that this situation does not happen.

Thus, I think that this excerpt is an indirect call for the inhabitants to pay more attention to their traditions so that the cultural wealth of the municipality will not be lost; inhabitants need to share, spread and disseminate the traditions the municipality has. In this respect, Healy (2021) asserts that positive messages about their families, backgrounds, cultures, beliefs, and languages help children to develop pride in who they are. In this regard, the researcher wrote:

"It was nice in the socialization of the interview that we did in class, hearing my students some parts of the information that they shared with the people they interviewed. Some interviewees mentioned their love and concern for the culture of the town and how they are working to rescue the cultural heritage of the municipality of La Plata. I loved that my students interviewed a lot of older people, people who work directly with the area of culture, such as the municipal culture secretary and his advisers, artists, dancers, tour guides, musicians, designers, etc." (Teacher's field notes. Interview activity. Date: September 28th, 2021)

However, the interview activity was not the only one in which students had close contact with the cultural heritage assets of La Plata. The city-tour activity also complemented and

expanded the information of the assets that the students already knew. In this regard, as teacher-researcher, I observed that some of them were surprised with the facts given by the tour guides regarding some monuments, statues or places they visited. The pictures below show some of the places and assets that students visited with the help of the two professional local tour guides.

Figure 14.

City tour in La Plata.



Most students were curious and interested in knowing about the cultural assets of the municipality of La Plata, specifically the ones related to the monuments and statues. When participant 4 and 3 respectively were asked about their favorite activity in the study and something that had caught their attention when exploring community resources, they replied:

“Específicamente podría ser cuando hicimos el "city-tour" histórico con los dos guías turísticos, el saber qué significaba cada monumento. Muchos de nosotros no teníamos idea, así lleváramos mucho tiempo viviendo acá o hubiéramos nacido acá, pasábamos como si nada, era

un parque más, una estatua más, sin significado para nosotros. Estábamos muy equivocados de eso y claramente ver lo que significaba, la historia del pueblo detrás, fue lo más importante que pude aprender”. (Focus group interview, participant 4. Date: November 16th, 2021)

Participant 4 in his extract mentions that what most caught his attention was learning about the meaning of each monument. Like him, many of his colleagues were unaware of this information, whether they had been born or had been in the same municipality for a long time. Even student 4 expressed that some passed by the monuments, the parks, the statues and continued as if nothing had happened. That is why it seemed to the participant that the most important thing was to know the history of the town and learn more about the monuments. In his day-to-day life, it was normal for him to pass by the monuments and look at them, but they were meaningless to him. However, after the city tour, he learned that they were relevant for the town and for understanding its history. Consequently, Marques (2022) affirms that students are more likely to perform better if they participate actively in class activities outside the school, specifically the ones in which the community is involved, where students consider their immediate context as a source for learning.

In the same line of thought, there is a similar excerpt in which another participant mentioned the city tour as her favorite activity throughout the study and highlighted the monuments as something that caught her attention, even though she did not know what they meant.

“Sí, también fueron los monumentos. Paseando por el municipio me di cuenta que hay muchos monumentos. Entonces yo decía, ¿Por qué hay tantos monumentos? Los hay en el parque La Pola, en el parque Constantino Tello Ordoñez hay como 7, hay en la Casa de la Cultura,

entonces me impresionaba la cantidad y me causaba curiosidad por qué estaban allí. Aprendí mucho de ellos en el city-tour". (Focus group interview, participant 3. Date: November 16th, 2021)

When I was doing the city tour with 11B graders, I noticed that many students were surprised and curious with the large number of monuments located in La Plata. Most of them were strategically placed in specific parts of the town, so that people can easily have access to them. But apart from the number, some of them were curious to know the reasons why those monuments were there and what they meant, as the following excerpt shows.

“Es que hay cosas que uno ya trae normalizadas, que uno las hacía desde pequeño y siente que todo el mundo las hace y después se da cuenta que no y al estudiar nuestro patrimonio, nos damos cuenta de tantas cosas. Poniendo el ejemplo de la estatua que hay en el parque, yo creo que desde que tengo memoria la he visto y la tengo tan normalizada; pero antes no sabía lo que significaba hasta el "city-tour", ir allá a conocer porque está allí y que a uno le expliquen le ayuda a que uno comprenda mejor todo". (Student's log, participant 8. Date: October 24th, 2021)

In addition to having enjoyed the city tour, I realized that the students also learned from what they were told and shown, as well as they were able to compare the information they had previously researched about.

In sum, I have illustrated the process by which my students constructed social appropriation of the cultural heritage of La Plata through the implementation of Community-Based Pedagogies since two specific objectives were settled with such purpose. One of them was “to illustrate how students construct social appropriation of the cultural heritage of the

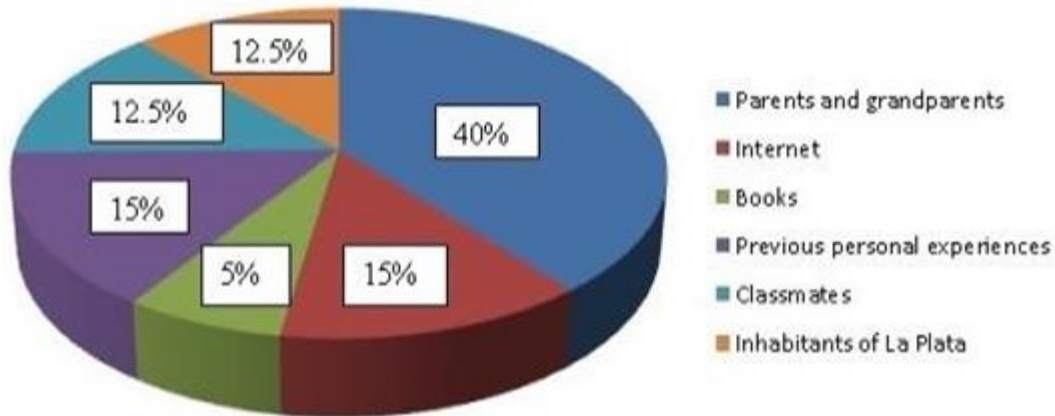
municipality of La Plata through Community-Based Pedagogies” and the other one, “to establish the aspects that facilitate students’ social appropriation of the cultural heritage of their municipality through the implementation of Community-Based Pedagogies”.

Students and Families’ Funds of Knowledge: A Way to Preserve La Plata’s Cultural Heritage. After having mentioned in the previous subcategory some cultural heritage assets (monuments, touristic places, statues, traditional costumes) that represent the community of La Plata, in this second subcategory there are evidences that show how the students’ knowledge about their community as well as their families funds of knowledge about it have helped them transmit and preserve that legacy. It is a fact that throughout the activities proposed in the pedagogical intervention under the umbrella of CBPs, one of the places that most students relied on to find information about the cultural heritage of the town was their homes.

Most of the students valued the knowledge that their parents, grandparents, uncles, aunts, and other relatives had about La Plata’s cultural assets and could pass on to them. The older these people were the better because of their wisdom, experiences, anecdotes, and the quality of the information they could share with them. This is understandable since as Genzuk (1999) affirms, the households of students are rich repositories of accumulated knowledge. The following diagram supports Genzuk's assertion that parents and grandparents are the most useful source of information. Besides, students also relied on other sources of information as follows:

Figure 15.

Students’ data collection sources.



The diagram above shows that the adults and elders in most of the students' families were fundamental when transmitting knowledge, experiences and feelings to this young generation which can contribute to social cohesion. In this regard, social cohesion refers to the degree of integration that people have with their community or to the sense of belonging that people feel towards a common project or situation. Thus, social cohesion can help develop social appropriation of the cultural heritage since it accounts for interactions between individuals, which enriches the values of a community (Aguilar, 2020).

Accordingly, Canclini (1999) also affirms that

“An efficient rescue of heritage must include its collective and participatory social appropriation, that is; the symbolic and material conditions so that all social sectors can enjoy them, share them and find significant values in them. Thus, in this way, heritage becomes significantly fundamental in the community as something important that is constituted as a strategic and effective axis of conservation and preservation (p. 22)”.

Considering the above, one way to preserve the cultural heritage of a region is through storytelling or oral tradition. Generally, it is a legacy that transcends from generation to generation among families, as participant 8 affirms:

“Obtener información sobre el municipio y su patrimonio cultural no es muy difícil, dado que contamos con nuestros padres y abuelos que de forma oral nos han compartido a lo largo de los años, experiencias, anécdotas, acontecimientos y más cosas acerca de la cultura de nuestro pueblo. (Student’s log – Mapping activity, participant 8. Date: September 16th, 2021)

The excerpt above highlights how inhabitants of La Plata obtain information about their municipality; in most cases, it is inherited through oral tradition from generation to generation and becomes a legacy that endures in upcoming generations.

The same student, using a different instrument to collect data (focus group interview), corroborated that information in a more detailed way. In the following excerpt, after asking participant 8 if it was important or not to interview inhabitants of La Plata to find out how much they know about the cultural heritage of the municipality, she answered:

“Sí, sí fue importante para mí y sobre todo la parte de conocer las anécdotas, todas las historias que me dijo mi papá. Mi papá es una de las personas que mejor cuenta anécdotas en el mundo y enterarme de todas las vivencias y de todo, siempre que le preguntaba de algo importante en el municipio me salía con una anécdota. Por ejemplo, diciendo que, en el parque La Pola, antes se hacían las ferias, nosotros íbamos con el abuelo y aparte de darme la información que yo necesitaba, también siempre le metía su gracia, su chiste, su picardía”. (Focus group interview, participant 8. Date: November 16th, 2021)

This participant mentioned that it was important for her to interview her father because he told her anecdotes. According to her, knowing about how people lived and the family anecdotes that they had with her grandparents in some places as La Pola park or local activities as the fairs were something important for her. She not only highlights the fact of transmitting anecdotes and

the funny way that her father did it, but she also highlights that her father provided all the information that she needed.

The analysis I made of that excerpt is that, apart from highlighting the fact that her father told family stories, anecdotes or past experiences, the way he told them had a special relevance for my student because he used humour to tell the stories and that is why participant 8 was comfortable listening to him. Likewise, the communication between the father and the daughter allowed them to have a good time together while learning from her family's past experiences; remembering anecdotes allowed the parent to pass on this information to his daughter. This situation showed us the importance of transmitting this type of legacy to new generations as well as to keep it alive.

Besides, this situation also reminded me of a thought-provoking quote written by Gabriel García Márquez, the Colombian literature Nobel Laureate which was published in 2002 "Vivir para contarla". It refers to: "Life is not the one you lived, but the one you remember and how you remember it to tell it" (p.2). With this quote in mind, I want to emphasize as researcher, that the art of storytelling or the simple act of spreading the word is so powerful that it can make a story, a myth, a legend, an anecdote, an experience, or a tradition last.

As a complement of participant 8's point of view, in regards to the importance of spreading the word and the cultural legacy, participant 10 (in the sample below) shares how his family used La Chamba when preparing El Asado Huilense and how important it was for his family and for him to know about it.

"Son muy escasos los lugares que venden La Chamba, que es la olla de barro en la que se prepara El Asado Huilense. Generalmente es una herencia que se pasa de generación en

generación en mi familia, al igual que la información. Esas ollas de barro eran de mi abuelo, que en paz descanse, se las dejó a mi papá, entonces yo supongo que me las va a dejar a mí y pues con esa herencia, vendría también el conocimiento que yo he vivido en mi familia con La Chamba. A mí siempre me han gustado estos temas, yo podría contar la historia de La Chamba a los niños, a los turistas y a las personas del pueblo que quieran saber cómo se preparan las comidas típicas y demás. (Focus group interview, participant 10. Date: November 16th, 2021)

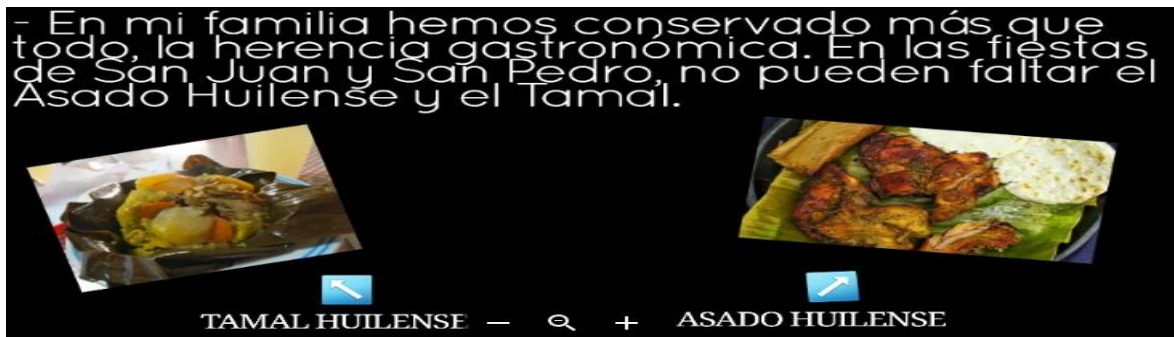
As in the previous excerpt, this one evidences how the tradition of the cultural asset known as “La Chamba” has been kept in that family from the grandfather to his father as well as the knowledge of how to prepare "El Asado Huilense" (a typical dish from the region made of pork meat). In this regard, "La Chamba" has been passed from one generation to the next. In this sense, student 10 has a family that gives importance to cultural assets, shares the knowledge with its members and in this way transmits that cultural legacy from their ancestors. Now the time has come for my student to inherit that tradition and that knowledge. In fact, in the last part of the excerpt, participant 10 expressed his interest in telling the history of La Chamba and transmitting its knowledge to locals and tourists who would like to know how typical food is prepared. From my perspective as a researcher, I guess that this is a way to keep this family tradition alive and to teach people how to prepare typical local food.

In accordance with what was expressed by participant 10 in the previous excerpt, as researcher I wrote in my field notes:

“The literature written in regards to cultural heritage claims that the most effective way to transmit a cultural legacy is through blood, to run in your family from generation to generation” I have realized that most of my students are from La Plata, most of them have lived

their lifetime there and almost all of them are already familiarized with some elements related to their heritage. (Teacher's field notes. Interview activity. Date: October 07th, 2021).

Being from La Plata and having grown up in this town gave most of my students the opportunity to learn more about the local culture through the presentations they did. Most of them have gained knowledge about how people live and experience cultural manifestations such as typical food and costumes, traditions and costumes, gastronomy, popular sayings, festivities and parades, musical instruments, regional dances, among others. For instance, the short descriptions written by participant 7 and 12 in their logs, acknowledge how some families celebrate San Juan and San Pedro.



(Student's log, participant 7. Date: September 28th, 2021)

Mi familia vive las fiestas del San Pedro con todo lo que esto implica, los trajes típicos, la música, las danzas, la comida, los desfiles etc. A lo largo de los años se ha mantenido la tradición de celebrar por lo alto esta festividad.

Todo empieza el día de **San Juan**, que es cuando, luego de haber criado un cerdo, lo matan y preparan la carne que se comerá durante esos días, con esta carne se hace asado huilense y tamales. Luego observamos y participamos de los desfiles hasta que llega el **San Pedro** y normalmente se embriagan con chicha y bailan al ritmo de sanjuaneros hasta la mañana siguiente.



(Student's log, participant 12. Date: September 28th, 2021)

Participant 12, in the excerpt above, remembered how her family has lived San Juan and San Pedro; festivities that take place every year. During San Juan a pig is killed, and the families prepare “tamales” and “asado Huilense” which are typical local dishes and they also participate in parades. These are all cultural manifestations that children, who are born in the municipality, are involved in from an early age. Besides, the student also added a picture that had a connection with the information shared.

In the initial stage of the pedagogical intervention, when we socialized the mapping activity, the students shared some pictures with cultural assets that they had identified at home. Based on the above, I identified that culture for my students was not only about places, statues, music and festivities, but it also had to do with clothes, typical costumes, instruments and kitchen supplies. The pictures below were taken from the jamboards they designed.

Figure 16.

Cultural assets identified at home.



The day I gave the instructions to my students for carrying out the mapping activity, they immediately started looking for pictures related to items of their cultural heritage in their cellphones, computers, and laptops. Besides, they also looked for cultural assets at home and

when they did so they relived memories and family anecdotes, they remembered and discovered myths, legends and stories and they also found videos which were later socialized through the jamboard activity.

Furthermore, students not only looked for information for the mapping activity but they did so for the interview, the poster and the design of the video done at home. They even looked for additional information outside their households. Additionally, students had some background knowledge of some cultural assets due to previous experiences or situations that they had lived, yet their knowledge or absence of it became the starting point for their inquiries that they first tried to solve at home. If that was not enough, they complemented asking relatives, friends or they searched on Internet and in books. In this regard, participant 4 wrote about her process collecting information.

“Al principio le pedí ayuda a mi mamá y ella me dijo lo que sabía, aunque era muy poco; así que le pedí ayuda a mi profesor de baile y él sí me dio mucha información y me recomendó una persona que sabía mucho más que él sobre la cultura de La Plata. Con mi grupo, integramos toda la información que cada uno había recopilado, la escuchamos y decidimos cuál íbamos a mostrar en el video”. (Student’s log. Video activity, participant 4. Date: October 27th, 2021)

In the excerpt above, the first person that my student relied on was her mother. It becomes a fact throughout the development of the seven activities developed in this study (it can also be seen in figure 6) that most of my students looked for help first at home before asking people from the town or experts. As researcher I infer from my analysis, that parents and grandparents were seen by my students as a first-hand and trustworthy source of knowledge who were eager to share what they knew about certain assets.

It is also important to highlight the perseverance that participant 4 showed in getting extra information when she discovered that her mother did not know enough. She decided to ask her teacher and then the person that he recommended that could be more knowledgeable about the culture of La Plata. This example shows that people were interested in sharing their knowledge with others, mainly with my students, as can be evidenced in the following excerpt.

“Este proceso, casi en su totalidad, se llevó a cabo gracias a la investigación realizada en horas de clase con mis compañeros, a través de diferentes fuentes de internet y hasta de la propia comunidad y su conocimiento. En mi caso particular, encontré información sobre la Colada de Achira en los diferentes lugares que la ofrecen, en mi familia y hablando con mis compañeros. En el caso del mito, fue gracias a la importancia que tiene en nuestra región y su popularidad en internet”. (Student’s log - poster activity, participant 5. Date: October 07th, 2021)

In the previous excerpt, the student found different ways to gather information. One was sharing with classmates during classroom interactions, another was asking family members and citizens of La Plata as well as consulting Internet. However, in the following sample, the student consulted many websites to collect data related to the myth since it was a well-known one. Nevertheless, the most trustworthy information was the one that she already knew about the alpargatas (it is a type of footwear spun from cotton, animal skins, or fique. In its manufacture, nylon threads and rubber soles are used) and that was what she shared in the video activity.

“Por mi parte, recopilé la información sobre el Tunjo de Oro en diferentes páginas de internet. Por otro lado, las alpargatas que son el elemento tangible que elegí, son un elemento que ya conocía, me sentía segura de la información y esa fue la que presenté en el video”. (Focus group interview, participant 12. Date: November 26th, 2021)

Figure 17.

Legend: *El tunjo de oro.*



In the next sample, participant 5 described how she has participated in traditional cultural issues and what they meant to her.

“He sido una persona que desde muy pequeña ha aportado a la cultura, especialmente en San Pedro, me han inculcado lo de la música, lo del baile y otras cosas. Entonces casi todos los años en San Pedro he aportado, he conocido por qué tales pasos se hacen así y toda la historia detrás de ellos. Desde pequeña, digamos que desde los 6 años, me han comprado faldas de sanjuanero y en el San Pedro he salido a bailar en los desfiles. Digamos que he aportado un gran valor al ponerme el traje del Sanjuanero con amor, con orgullo por mi tierra al participar de las actividades Sampedrinas aquí”. (Focus group interview, participant 5. Date: November 16th, 2021)

Undoubtedly, Saint Peter’s festival has great impact in the municipality since many students told me stories about how they have contributed to maintaining the folklore as well as promoting the culture by dancing, being part of musical groups, participating in parades or

wearing typical costumes of the region. For instance, in the following sample, participant 1 appeared in the video with his family wearing the typical costume that men wear in the San Pedro parades and playing a musical instrument known as "el chucho", his father playing the drum and his brother playing the flute, while they performed a popular bambuco from Huila called "Retumban las tamboras".

Figure 18.

Family with typical instruments.



“Desde que tengo uso de razón, he contribuido a la cultura de La Plata con mi familia al interpretar música de la región en las reuniones familiares y en los desfiles, pero la música local, que es la que le gusta a la gente, la que la gente se goza. Yo no sé bailarla pero sí tocarla. También uso el traje típico de los hombres para representar mi cultura, eso va en la sangre y más si es en San Pedro. He disfrutado de la cultura también en las alboradas, he ido al parque a ver los bailes, he charlado en las reuniones familiares, he degustado la comida tradicional...De

esa forma me he involucrado en la cultura, he aprendido y he contribuido". (Student's log, participant 1. Date: September 28th, 2021)

This student has participated in different cultural spaces where music, parades, the San Pedro festival and the enjoyment of the people are encouraged. One way in which he has contributed in promoting La Plata's culture is by wearing the men's typical costume, which is something that he enjoys and which, as he says, goes in his blood.

The impact that Saint Peter's festival has among my students was confirmed by the teacher in his field notes after the posters' activity in which he noticed that most of the assets that students chose had a direct relationship with the festival which has its roots in this town since it was here where it was born and where people still celebrate it.

"A few minutes after the socialization of the exercise of the posters passed, I realized that there are many of them that are strictly related to the festival of San Pedro, specifically with instruments, dances, typical costumes, parades, aubades, music and everything that entails the realization of the festival". (Teacher's field notes. Poster activity. Date: October 07th, 2021)



(Students' artifacts. Poster activity. Date: 28-09-2021)

The pictures above show the posters that students designed based on the tangible and intangible cultural heritage assets of La Plata. They included pictures and wrote about the

information they had collected from their parents, grandparents, friends, experts, Internet and even they relied on the knowledge they had about certain assets. The students used their own creativity to design the posters and they selected the content they wanted to present. All the posters were inspired by music (Retumban las tamboras and Las fiestas de mi pueblo), by musical instruments and bands (El chucho, el carángano and Corporación Banda de los Borrachos), by typical costumes (Sanjuanero's costume and the Raboe'gallo), and by regional traditions (Parades in La Plata, the aubades, and the folk festival) that the municipality of La Plata has as cultural heritage assets.

In this first category, I have shown the cultural heritage assets of the municipality of La Plata that students identified through the mapping activity and the ones that they decided to investigate with the members of the community. Among the assets there were: musical instruments, statues, places, costumes, typical food, parades and Saint Peter's festival. In this sense, students and families' funds of knowledge were fundamental in identifying the cultural assets which also allowed them to value the cultural wealth that the municipality has. These assets were the ones that the students relied on to socially appropriate the cultural heritage of La Plata. In the second category, I illustrate how agency was developed by my students as well as teamwork. These two aspects facilitated students' construction of the social appropriation of the cultural heritage assets which will be described in detail below.

Agency Development and Teamwork: A Path that Led 11B Students to Construct Social Appropriation of the Cultural Heritage of La Plata. This is the name given to the second category in this research study since agency and teamwork were two aspects that 11B students relied on to develop social appropriation of their cultural heritage. The definitions provided by Querejazu (2013) and the Ministry of Culture (2012) related the concepts of "social

appropriation”, and “cultural heritage” respectively, were relevant when trying to understand the aspects that facilitated students’ social appropriation of their cultural heritage and the process they followed in doing so throughout the study. On one hand, for Querejazu (2013), social appropriation is understood as:

“Dynamics that result from the interactions of the communities with the patrimonial values that they possess in an established geographic area. There, the social group assumes the value of the heritage it owns, uses it for its own benefit and develops an active awareness that provides positive feedback to that particular group of people who accept it, preserve it and protect it” (p. 50).

On the other hand, the Ministry of Culture (2012) defines cultural heritage as “those assets and manifestations to which people, groups or institutions, with legitimately attributed powers, through a reasonable, thoughtful, transparent, even public process, confer values or identity attributions” (p. 32).

Based on the previous definitions, communities play a crucial role in accepting and preserving the local culture as well as in promoting the assets that make part of it. To achieve such goal, interactions and manifestations among inhabitants become means to raise awareness, give value, and confer identity attributions to the cultural assets of the community. These concepts allowed me to understand how patrimonial values are passed from one generation to the next, keeping the legacy within the families as a symbol of local cultural identity.

One of the findings I discovered during the data analysis was that students developed agency throughout the process. At first, I did not know the exact term for naming it but I was aware that those attitudes where the students knew themselves, explored and deepened their

knowledge of their context, as well as mention the needs of their community, were willing to take actions and propose solutions, were related to the concept of agency. Thus, to understand this concept, I had to search and read a lot about this term.

The concept of agency was defined by Bandura (2006) as “possessing the ability to exercise influence over one’s circumstances, over one's functioning, and the future course that life takes according to the decisions that one makes” (pag. 163). Such concept of agency given by Bandura tackles that humans have the power to shape their life circumstances and the course of their lives. In other words, it infers that people are contributors to their life circumstances, not just products of them. However, one can infer that Bandura assures that individuals have an incidence in their life circumstances; therefore, they are the ones who decide the course of their lives.

Following that trend of ideas, Paris and Lung (2008) assert that the person who is able to shape the surrounding social structures is said to have agency. Delving into the definition, they defined the concept of agency as “the capability to initiate intentional action, with a concrete and effective action plan that allows one to achieve the goals that have value to the individual” (pag. 255). This definition is linked to the one given by Bandura in the sense that both are related to people’s actions and the possibility to influence one’s future and the social context based on the decision that the individual makes.

Thus, based on the previous definitions, I had to identify those aspects that characterized my students: who they were, how the activities that were implemented in the pedagogical intervention and the type of interactions that took place with their peers at school and with the

inhabitants of La Plata, as well as the sociocultural resources that surrounded them, allowed students to develop agency.

One of the strengths of this research study was the fact of having implemented the activities under the approach of Community-Based Pedagogies. This perspective allowed students to get involved with their contexts and to delve into the cultural heritage assets of the municipality, acquire knowledge, interact with its inhabitants and classmates, improve their communicative/social skills, voice the necessities of the community, take actions towards them, and also propose solutions to solve them. In this sense, when I asked a student how she thought the members of the community can appropriate or know about the cultural heritage of their municipality, she answered:

“Siento que haciendo ferias culturales, reuniones sociales o como que de alguna manera el alcalde haga una actividad muy cultural. Por ejemplo, hacer stands donde los miembros de la comunidad puedan mostrar su cultura; siento que sería una muy buena manera para conocer el municipio y que la gente se conecte con la cultura local” (Focus group interview. Participant 1. Date: November 26th, 2021).

In the previous sample, participant 1 proposes cultural fairs, social meetings or stands so that members of the community of La Plata can show their local culture and connect with it, and those who do not know much about their municipality, can also learn about it. Moreover, participant 2 also makes a proposal where people can publicize the culture of the municipality of La Plata.

"Una actividad en el parque porque el parque es un sitio estratégico al que va todo el mundo. Entonces pueden mostrar muestras de música, de baile, de arte y la gente que va a estar

ahí, es porque va a disfrutar, a aprender o a instruirse. Por eso sí creo que es una buena manera para que la comunidad se involucre más en la promoción de su cultura". (Focus group interview. Participant 2. Date: November 26th, 2021).

This participant suggested an activity in the main park of the town which is located downtown. This is one of the most visited and strategically selected places to perform different cultural events where people can go and learn about dances, music, and arts of the local culture. This is another sample that shows that 11B students developed agency since it was understood as the ability to analyze and act in their immediate contexts, trying to look for the solutions to some problems identified in the community and involving its inhabitants. Agency entails that students set goals and anticipate outcomes, in this case, making people know about the local cultural heritage assets of their town.

In that sense, CBPs motivated the students to reconnect with their communities and with the assets of the cultural heritage of the municipality of La Plata. During the implementation of the pedagogical intervention, the students involved some inhabitants of La Plata as well as their peers in formal/informal talks, and they allowed an exchange of knowledge among the participants. Those interactions happened not only at school but also outside of it, in contact with community members, and this took place due to their teamwork which also triggered learning. The following is an example of it:

"Sentí la necesidad de escoger ese lugar porque es el sitio al cual nosotros los campesinos llegamos a vender productos a las personas de la ciudad y eso se llena totalmente. Entonces hay interacción con mucha gente de todos lados, de diferentes contextos, tanto del pueblo como de las veredas. Puede que sea normal, pero yo lo veo como un sitio de interacción que le hace honor a los campesinos". (Student's log. Participant 2. Date: September 26th, 2021)

For this participant, the local marketplace is the place where apart from the mere activity of farmers selling their products, it is also one in which people from different backgrounds interact with each other. Since human beings are inherently sociable, belonging to a group or community they can identify with helps them develop a stronger sense of personal and collective identity. These aspects described above and below make part of students' agency development identified in this study. The following two subcategories give account of it.

Students' Agency Development in the Social Appropriation of their Cultural Heritage.

This first subcategory addresses the issue of agency which was an aspect that helped 11B students' social appropriation of the cultural heritage of their municipality supported by their voices and perceptions. Therefore, I describe the process of how students developed agency and what specific situations facilitated doing so.

Starting from the premise that the students had scarce knowledge of the culture of their municipality which was evidenced in a non-recorded class, the students and I, as their teacher, decided to create an institutional event which we called "Fair on Local Knowledge about the Cultural Heritage" that helped promote and raise awareness of La Plata's cultural heritage. In this sense, it also contributed to develop agency as well.

This fair on local knowledge took place at school and sixth graders were invited to attend. In this event eleventh graders shared the outcomes of their investigations with their communities, their families and their peers. For doing so, eleventh graders decorated the classrooms, pasted the posters they had designed in a previous activity in this research, showed the videos they had done in groups, and organized games to transmit the knowledge to sixth graders. In sum, the students

were very pleased with the way the fair turned out and how they were able to share that cultural knowledge with sixth graders. Below, the reader will find some pictures of that academic activity.



(Activity “Knowledge fair on local cultural heritage”. Date: November 09th, 2021)

In the excerpt below, participant 2 recognizes that the activities done in this research were necessary to gain knowledge about their cultural heritage and to transmit it to younger students.

“Las actividades sí tuvieron un gran impacto para mí porque al realizar la actividad del mapeo, la entrevista, el city-tour y de toda la información que obtuvimos a lo largo de las actividades, fuimos capaces de dar información y enseñarle a los niños en la última actividad, instruirlos; o sea, nosotros recibimos la información del patrimonio cultural y se la dimos a los niños, como que les enseñamos y eso fue muy importante”. (Focus group interview, participant 2. Date: November 16th, 2021)

Participant 2 mentions that the activities carried out allowed him to increase his knowledge which encouraged him to teach others about the culture of the town. For 11B students, the possibility to learn from the activities implemented in the pedagogical intervention

and then teach others was a nice experience. He emphasized the importance of teaching children. In the same way, the next participant also recognized the relevance of transmitting information to children, of spreading the word out, so that the cycle continues and the upcoming generations also know the cultural heritage of their town too.

“Yo creo que sí porque pues es la generación que viene, son las personas que vienen detrás de nosotros e inculcar en ellos la cultura y hacerlos conscientes de todas las cosas que nos hacen Plateños es importante y es importante por lo mismo, para que así ellos a futuro las transmitan a la nueva generación que viene después de ellos”. (Students’ log. Participant 6. Date: November 13th, 2021)

The information shared in this log by participant 6 was quite relevant for this study in the sense that it reflected the general feeling of my students about what they may do with the information that they gained and what they could do with it later on so that future generations know and value the characteristics of that culture. The standpoints of both participant 2 as well as participant 6 are related to what Querejazu’s (2013) asserts regarding culture when he states that “it is vital not only to transmit the legacy in an isolated way, but to develop future processes of citizen participation, which serve as an articulating axis between the community and the cultural heritage assets” (pag. 22).

Therefore, Querejazu’s viewpoint is a reference in this investigation since I realized the importance of the participation of citizens because they are the ones who promote and preserve the culture of the town. In this way, oral tradition is a tool that people can use to spread the cultural information so that more inhabitants can increase their knowledge about it and connect

with their cultural roots. For instance, participant 7 recognizes the importance of oral tradition for the transmission of culture with the legend of “La Pata Sola”.

"Digamos que las leyendas hacen parte de la historia del pueblo, tal vez sean historias que muchos no crean, pero que en cierta parte alimentan mucho la cultura de un lugar y más el de La Plata. Entonces, yo sentía que era algo muy importante poder comentar algo que pasó en mi familia y que seguro que otras personas podrán comentar una situación similar con este personaje o con otro, para así ir enriqueciendo la tradición. Siento que a veces se quedan cortos con los mitos y leyendas, que tal vez si les diéramos más importancia, se conocerían más, tendríamos más para compartir, las personas sabrían más y eso sería magnífico". (Focus group interview. Participant 7. Date: November 26th, 2021)

In the previous sample, this participant justifies the use of stories, myths and legends among citizens as part of the culture of the town since they enrich and nurture its traditions. Some of them may be false; however, they are significant since they contribute in promoting its legacy. As researcher, I was surprised when I listened to her talking about this topic with such confidence, intellectual maturity and cultural awareness. I realized during the focus-group interview that this participant was trying to rescue the oral tradition of myths and legends and give them the importance they deserve not only in terms of knowledge, but also in the preservation of local customs and traditions.

Indeed, this is evident in the last three lines of that excerpt in which the participant regrets that people know little about myths and legends or that these are not shared enough. I infer that she makes an indirect call so that people do not forget the cultural legacy of storytelling that previous generations had and to give more value or relevance to oral tradition, as a way to enrich

the local culture. In this way more people would know stories, myths and legends and these could last longer in time.

Regarding the innovative academic event at school, the researcher wrote in his field notes about the performance of his students and the role that they assumed that day and the way how students developed agency, too.

“I also liked that the students took ownership of their role as educators, transmitters of information, guides and ambassadors of cultural heritage knowledge. Most of them were guiding, explaining and monitoring the sixth graders' understanding of the topics they were talking about. I noticed that they felt comfortable, empowered and committed to the teaching exercise because they made the following expression in the evaluation post-activity “when you talk about something you know, that you have lived or experienced, it is much easier, teacher”. (Teacher’s field notes – Knowledge Fair activity. Date: November 11th, 2021)

Definitely, teaching others was a great way for my students to continue learning, develop academic or professional skills for their lives, and develop agency in the sense that they were the ones in charge of producing and sharing knowledge as a result of their interactions and the activities that they had done throughout this study.

The idea that my students had was that if they, who were in eleventh grade and had little knowledge about the local culture, the same was going to happen to the younger students. That was why they chose the four groups of sixth-graders to show them and explain the results of their research with the community as well as share with them the knowledge they had acquired with the activities carried out. Thus, 11B students decided to do so because they had identified a problem which was scarce knowledge of local culture among sixth graders.

As a result of the city-tour activity, one of my students identified a problem with reference to the deplorable state of some emblematic monuments or places that identify the culture of La Plata. According to what was evidenced by them in the city-tour and in the mapping activity, they identified that there were some monuments in an advanced state of deterioration, as the next participant expressed during the focus group interview.

“Yo solo sabía que los monumentos existían, pero no sabía por qué los habían puesto y pues también supe lo abandonado que están, no en su totalidad, gracias a lo del city-tour. Y pues sí como que me motivé un poquito a aprender más de esto y a no dejar perder esta información”.

(Focus group interview, participant 1. Date: November 16th, 2021)

Participant 1 described a situation that most of my students mentioned in the socialization of the mapping activity. Some of them told me that they knew some cultural heritage assets such as monuments and statues and where they were located in the municipality; however, they did not know what they meant and why they were there. After visiting some monuments, statues and representative places of La Plata’s culture and after they saw that some of them are in an advanced state of abandonment, some students used that situation to learn more about them.

As an example, when the tour guide was explaining the monument of “La Pola”, which represents a brave leader who is considered a heroine of the Colombian independence (Policarpa Salavarrieta Rios), participant 7 saw some posters and sticky papers around the monument and mentioned it to the teacher who was recording the activity and which was later transcribed as:

“Teacher, I can not believe that people use this monument to paste information about houses and farms for sale, lost pets, love messages or political advertisements. That is precisely

what the tour guide has just said... that people's actions should be aimed at preserving the cultural assets, not to damage or deteriorate them. Obviously these people do not know anything about culture or the value that this has". (Teacher's field notes. City tour activity. Date: October 7th, 2021)

Figure 19.

Abandoned monuments.



Unfortunately, apart from the previous situation in which participant 7 expressed his concern about the advertisements pasted on the monuments, there was another participant who wrote in her student's log a similar case related to another monument called "El paso del libertador". This monument honors the dates in which the liberator "Simón Bolívar" spent the nights in these lands, before continuing the journey to conquer new territories.

Figure 20.

Monument: “Paso El Libertador”.



According to the tour guides, the arrows and the frame of the monument had been recently painted with yellow, blue, and red by an unscrupulous person without the permission of any municipal official or any administrator in charge of the culture of the municipality. In her log, she wrote:

“Hay gente que definitivamente no mide las consecuencias de sus actos. ¿Cómo van a pintar las letras y los números del monumento con amarillo, azul, rojo y hasta blanco, si eso no estaba así desde que se creó, según lo que nos dijo los guías? No hay justificación para alterar y dañar los monumentos porque se podría perder lo que ellos representan . Al contrario, lo que debemos hacer es conocerlos y cuidarlos, promoviendo el respeto y la identidad por la cultura de nuestro municipio”. (Student’s log. Participant 11. Date: October 25th, 2022).

Throughout this activity, students realized the abandonment, deterioration and oblivion in which the administrations and local inhabitants have these cultural assets. All these places have

their history, their reasons to be built and their symbolism. It is clear that the active participation and interaction among students with the tour guides allowed them to deepen their knowledge about the cultural assets of the municipality and the tour gave them the chance to understand more the reality that surrounds them. In that sense, Espinosa and Bonilla (2015) argue that “the active participation of individuals leads to the development of agency because it is something that people achieve, not that they possess” (p.324). The above shows how the students developed agency through the interactions they had among them as well as with people who guided the students to know and understand these cultural assets. Finally, participant 11 affirms that all the citizens could contribute to preserve the monuments and what they mean.

Drawing on Medina, Ramírez & Clavijo’s (2022) concept of reading the community critically which implies “questioning reality, raising awareness, transforming self and rewriting the world” (p. 45), voicing this kind of situations (annoyance due to the abandonment of some cultural assets and the improper use that some people give them) allowed students to read the community critically, to discover uncensored realities that surround them, to develop agency, and to analyze possible ways to take action. This concept of reading the community critically is connected to Ahearn's (2016) concept of agency in the sense that “it accounts for the skill of people to act upon and transform activities and circumstances in their lives” (p.16). These two views complement each other and they invite people to take action and transform the realities that surround them; when they transform their realities, they rewrite their world.

At the end of the pedagogical implementation, when I asked my students in an informal conversation if they would have liked to have learned topics related to the cultural heritage of their municipality from the time they were in sixth grade and up to eleventh grade, and if so, which topics would they have liked to cover per grade, some of them answered as follow:

“Teacher, I would suggest that in the sixth grade the teachers from different areas come to an agreement and in the first or second school term they teach us everything that has to do with “el sanjuanero Huilense”. For example, the social studies teacher could work with the history of the sanjuanero, how it started and how the steps and figures evolved. The music and dance teacher could teach us to dance and play the sanjuanero with different instruments. The art teacher could ask us to draw the current and ancient typical costumes of the region. The science teacher could ask us to build a sanjuanero suit with recyclable material and the English teacher, could teach us vocabulary and grammar examples that are focused on that topic”. (Teacher’s transcription of what participant 8 said. Date: November 12th, 2021).

"Teacher, my opinion is quite similar. I would like that in the future the children learn the culture of the municipality from school, working with various subjects involved in the same topics in all grades. For instance, in sixth, I agree that they learn about the sanjuanero, but also about music and regional rhythms. In seventh, they could learn about myths and legends. In eighth, touristic places from the town could be a nice topic. In ninth, they could learn about local customs and traditions. In tenth, it could be typical food from Huila and in eleventh grade, they could learn about the important people of the municipality”. (Teacher’s transcription, of what participant 10 said. Date: November 12th, 2021).

As evidenced above, students suggested that the curriculum could be modified so that they could learn more cultural knowledge about their contexts. They also proposed to teach La Cátedra de la Plateñidad (which is a municipal program that the mayor's office intends to implement so that the public and private educational institutions of the town promote, nurture, energize, enrich and preserve the cultural manifestations that characterize the idiosyncrasy of the people who live in the region) from sixth to eleventh grade in the English class, but also, with a

cross-curricular focus, where most of the school subjects include those cultural assets as parts of their curriculum in specific school terms.

The above is related to one of my specific objectives which aim at illustrating how students construct social appropriation of the cultural heritage of the municipality of La Plata through the implementation of Community-Based Pedagogies. With the social appropriation of the cultural heritage that they gained through the interactions with the community members in their neighborhoods and after exploring their contexts and the assets that make up the culture of the town, they made a curricular proposal for the school with specific topics for each grade, with a crosscurricular focus, too.

Finally, this was the invitation that Sharkey, Clavijo and Ramírez's (2016) made to teachers and researchers in terms of recognizing the students' realities which ought to be reflected in the school curriculum. This entails for teachers and researchers to take into account the context where students and families live as well as their funds of knowledge.

In the next subcategory, the researcher describes how teamwork was an aspect that facilitated students' social appropriation of the cultural heritage of La Plata which led to cooperative learning.

Teamwork: A Crucial Aspect of Students' Social Appropriation of their Cultural Heritage. In simple terms, teamwork is the process through which team members collaborate to achieve task goals (Harris & Harris, 1996). Drawing on Driskell et al. (2018), teamwork refers to "activities through which team inputs translate into team outputs, such as team effectiveness and satisfaction" (p. 334). Referring to the definition above, teamwork entails activities in which the sum of individual forces and contributions achieve satisfactory results through synchronized and

harmonious work. Likewise, Scarnati (2001) summarizes teamwork “as a cooperative process that allows ordinary people to achieve extraordinary results” (p. 5).

In the field of education, scholars such as Vygotsky (1978), Freire (1994), and Johnson & Johnson, (1995), highlighted that teamwork helps promote deep learning that occurs through interaction, problem-solving, dialogue, cooperation, and collaboration. Apart from the research developed by authors in the field of education, there are other authors in the EFL and ELT fields who have contributed to enrich the literature on the matter. Specifically on how teamwork could be implemented in the classroom with students from different ages and from different contexts, too. Nevertheless, scholars such as Harris & Harris (1996); Johnson & Johnson, (1995); & Parker, (1990) concluded that an essential element of teamwork is its focus on a common goal and a clear purpose.

Based on the above, this second subcategory is called in such a way due to the fact most of the participants in this research study highlighted teamwork as a crucial aspect that facilitated their understanding of the cultural heritage when interacting with the community of La Plata, which was the goal of the pedagogical implementation.

Drawing on some definitions given by authors regarding what teamwork is and what it implies, I have collected some evidences of the perceptions that students had regarding teamwork before and during the implementation of this research and how CBPs played a transcendental role that contributed to facilitate the process of social construction of students’ cultural heritage. During the development of the activities, students had the chance to work individually and collectively in couples, trios, small groups (video activity) and large groups (post-interview

activities). The following comments and standpoints were mentioned by 11B students when they filled out their logs and answered the questions on the matter in the focus group interview.

“Aprendí a trabajar con gente con la que normalmente no estaba acostumbrada a convivir; y así mismo, pude apreciar diferentes puntos de vista y salir de esa zona de confort en la que me encontraba, brindándome una experiencia muy placentera”. (Students’ log. Participant 3. Date: November 02nd, 2021)



This picture shows five 11B students when sharing the information, they had collected in the face-to-face interviews they conducted with the inhabitants of the municipality of La Plata. According to participant 3, who is in the picture, she assures that during the development of the research she had the opportunity to share in groups with people with whom she did not interact much, which allowed her to leave her comfort zone and get to know her classmates better as well as their views points on various cultural issues. I infer that that was what she meant when she used the words “leave her comfort zone”.

In the next excerpt, this participant considered teamwork as a helpful learning strategy in the sense that the students supported one another and that led them to get along with each other as a team.

“El trabajo en equipo realmente lo es todo, pudimos apoyarnos mutuamente y eso fue increíble. Realmente nos entendíamos muy bien como equipo”. (Students’ log. Participant 7. Date: November 02nd, 2021)

Participant 7 highlights the benefits that teamwork brings when people get along with each other. This idea is aligned with what Evnitskaya & Morton (2011) assert when affirming that collaboration and communication are critical issues to ensure learning, but this requires the participation of the agents. Such participation was a necessary tool in the development of this study since, in the Community-Based Pedagogy approach, the interaction with the inhabitants was key so that my students could collect information related to the knowledge of the cultural heritage assets. In such interactions, students were organized in groups to privilege cooperation among them and as a group; they decided who the interviewers were, the type of questions they would ask and their roles during the interview. In that way, as teacher researcher, I tried to promote cooperation and communication among the agents in order to increase the opportunities for them to learn.

Understanding each other brings multiple benefits for learning because when you feel good with the people you are around with, you can strengthen the friendship bonds, create better interpersonal relationships and build trust. The next participant explains how trust worked in his teamwork and what was achieved with it.

“Muchas veces la confianza que existe con mis compañeros se presta para hacerles cualquier tipo de pregunta con respecto a ese tema y no como con familiares o el mismo profesor”. (Focus group interview, participant 11. Date: November 26th, 2021)

For this participant, trust allowed her to interact more closely with her classmates and to ask them various types of questions, an aspect that may not be done with her family members or even with her teacher. I infer from the sample above that she did not have the same level of trust with her teacher or with her relatives. Thus, I can infer that when there is trust among the members of a group, one can easily ask any type of question. Trust generates an atmosphere where people feel safe to interact with others.

In most cases, those questions that my students asked to certain people helped them learn, clarify information and, even reach consensus on issues related to the culture of the town, as the next participant states.

“La lección que me enseñó fue a compartir y colaborar en grupo, además de aclarar las dudas relacionada con los datos específicos de los elementos culturales porque había que complementar la información o contrastarla, en caso tal de que mis compañeros de grupo hubieran recolectado o escuchado de ese elemento en su interacción con los habitantes”. (Students’ log. Participant 5. Date: November 02nd, 2021)



Participant 5 mentions that this study not only taught her to share and collaborate when working in groups but also, it taught her to complement and contrast the cultural information that her classmates had listened to in the interactions with the community members, for example. Participant 5 appears in the picture sharing and working together with her classmates when introducing an asset for the video activity that they recorded in “Custodio García Rovira” which is a park located downtown. Through an activity such as the interview, students could hear information that was meaningful for them and for enriching the information they had on certain cultural heritage assets.

After doing the mapping activity and the interview with the community members, I opened a space in class for the participants to share the information they had gathered about the culture of La Plata; what cultural assets they had identified and how they had collected that information. The idea was that if someone had heard about the same asset, that student would have the chance to complement it; this was done so that the members of the group would exchange and contrast what they knew and had learned. The relevance of learning from others, comparing and contrasting information lies in the fact that people are diverse, and thus they feel, think, learn, and live differently; so, the interactions that took place in teamwork served for

analyzing the commonalities and similarities of the assets, its history and the local culture in general terms.

Sharing and collaborating in a group generally leads to satisfactory collective results, as Narvaez and Gardoni (2010) affirm. However, for that to happen it is necessary that several aspects should coincide, as they suggest: “The teams' work dynamic is favorable when the teammates possess the appropriate characteristics, both personally and as a group: Tolerance to ambiguity, perseverance, communicative skills, and flexibility of thought” (p. 5). They argue that if most teammates have those characteristics, these lead to positive and rewarding results.

Thus, I associate the last excerpt with the direct quote written by Narvaez and Gardoni (2010) in the sense that the ability to speak, express your opinions freely and listen to others, even though you think differently, are key characteristics for a team to work. However, in the excerpt below, participant 4 describes other features that are necessary in teamwork, under what circumstances it can be implemented, and the possible results that can be obtained.

“Creo que se puede lograr un gran resultado como equipo, siempre y cuando se mantenga una buena convivencia y un ambiente tranquilo, las ideas se apoyen mutuamente y se considere a todos los miembros del equipo. La entrevista, el video, la feria cultural y las otras actividades que hicimos, teacher, me dejan como lección que debo aprender a escuchar e interpretar a las personas que forman parte de mi equipo, sin importar quiénes sean”. (Focus group interview. Participant 4. November 26th, 2021)



Participant 4 (who appears in the picture) mentions the features that he considers necessary to work well as a team: coexistence, a peaceful atmosphere and a respectful interaction where the sender and receiver of the message communicate with each other. In other words, that participant highlights the healthy coexistence and the nice atmosphere that should exist within the group and its members to achieve positive results as a team. Apart from that, he also mentions the importance of supporting each other's ideas and giving a voice to all the members of a group because everyone matters. Consequently, learning to listen to people and understanding them, no matter who they are, is an important lesson he learnt after having implemented the interview, the video, and the cultural fair activities of the pedagogical intervention. As a researcher, what I can infer from the excerpt above, is that these activities allowed the student to reflect on the different ways of thinking and acting of others.

Moreover, getting things done is easier when classmates know each other from previous working experiences and they know what to expect from the performance of a member of the group, as the next participant mentions in her log.

“Fue una buena experiencia, me gustó mi equipo de trabajo, ya habíamos trabajado antes y conocíamos la forma de trabajar de cada uno, eso hizo que el desempeño y la

distribución de tareas nos llevaran a lograr lo que creemos, fue un buen trabajo. En general, disfrutamos el proceso de elaboración y todo el paso a paso del video en la investigación”.

(Students' log. Participant 6. Date: November 02nd, 2021)



Participant 6 (who is one of the girls that appears in the picture), mentions three useful aspects that were taken into account for having a nice learning experience: a) The good selection of her work team; b) The fact of having previously worked in groups with those same people and c) The distribution of tasks helped to obtain a good performance. In sum, when the members of a team know what to do specifically, there is a high probability to perform well, learn and have a good time too.

The two samples below show the importance that teamwork had for the students, since it was a strategy that made the investigation more interesting and fun for them, as well as it motivated them to continue researching and learning about their municipality.

“Yo diría que el hecho de que lo hiciéramos en grupo; o sea, me hizo disfrutarlo más porque era más divertido y me motivó más a querer seguir aprendiendo del municipio”.

(Student’s log. Participant 6. Date: November 02nd, 2021)

Participant 6 highlights the benefits that teamwork brought; the opportunity to have fun when she did the activities with her classmates and also the motivation she felt to continue learning about the culture of the municipality.

“Creo que para mí fue el trabajo en equipo, porque siento que el estar trabajando con más personas, a uno le da como un impulso de querer saber más; aparte de que cada uno tenía un bien tangible e intangible diferente y que si hubiera sido un trabajo individual en el cual no nos pudiéramos ayudar los unos a otros o nos hubiéramos dedicado a copiar en el cuaderno, siento que hubiera investigado, pero no me hubiera interesado tanto, no me hubiera metido tanto en este cuento. Pero en el trabajo en grupo se pudo evidenciar un interés sobre lo que hacíamos y siento que eso facilitó mi apropiación del patrimonio cultural”. (Focus group interview.

Participant 3. Date: November 26th, 2021)

Participant 3 mentioned that teamwork awakened her interest to know more about the culture of the town. Moreover, she also contrasted how her motivation would have been if she had worked individually versus in group. Doing the task individually would have made her feel less motivated and less interested. Therefore, I can evidence that the methodology chosen contributed to achieving better results in most of the activities done in the study and to increase students’ interest, especially because they had the opportunity to work with more people.

Analyzing this participant's excerpt, I discovered that teamwork increased students' interest and motivation to learn. Besides, teamwork boosted students to help and learn from each

other. Thus, I realized that teamwork did help participants increase their knowledge about La Plata. I also discovered the importance of dynamizing the English class with a pedagogical methodology that would allow students to learn from different sources, contexts, and learning styles that meet students' interests and needs.

Asking them to work with their classmates and help each other shifts the responsibility of the teacher to solely guide the students. When learners have an interest in a topic, it is the teacher's responsibility to try to find a meaningful methodology that promotes what Riel (2022) calls the four Cs: Communication, critical thinking, collaboration, and creativity. According to this author, all of the Cs are relevant and necessary. However, communication and collaboration are fundamental skills that students draw upon from their everyday experiences at school and which shapes their ability to connect with others and work well in a team.

These four tenets promoted by Riel (2002) were taken into account by the teacher-researcher when planning the pedagogical intervention and they were also used by the students throughout the study which facilitated their social appropriation of the cultural heritage. In that line of thought, the researcher expressed his thoughts in his field notes in this way:

“Since the beginning, I planned the lessons and the activities in this research and even, the ones which emerged spontaneously, following those four tenets: communication, critical thinking, collaboration, and creativity. Language as a social tool allowed communication among people and the pedagogical strategy of projects with a CBPs approach in this study pushed students to interact with inhabitants, share their points of view regarding culture, do class activities using English, explain cultural traditions of their town, report information to their

peers, and use their communicative skills in different scenarios". (Teacher's field notes. Date: October 22nd, 2021)

In this excerpt, the teacher explains that he always relies on communication, fosters critical thinking, collaboration, and creativity which make part of his class methodology when planning the lessons and activities. In this regard, he views language as a system of communication that allowed students to interact with each other and with other inhabitants of the community of La Plata following the CBPs approach. Besides, the target language was also useful in most class activities of the pedagogical intervention where communicative skills were required.

Through those interactions, my students were led to critical thinking stances regarding the culture of their municipality, to collaborate with one another and to develop their creativity in most of the assignments done in this study. Indeed, creativity was an aspect that permeated most of the activities of the implementation and most of the artifacts that students designed. As an example, participant 4 answered a question that I asked him about the aspects that allowed him to build social appropriation of cultural heritage through the activities carried out in this research study, and in his answer he mentioned creativity, as an important factor for doing so.

"A pesar de que era un deber que teníamos que hacer para la materia, lo que hicimos fue muy enriquecedor y usted hizo que esto fuera más ameno con los compañeros, no tan estricto llevando esos lineamientos sino que nosotros también tuviéramos la oportunidad de ponerles nuestro estilo, hacerlo a nuestro gusto y usando nuestra propia creatividad en todas las actividades". (Focus group interview. Participant 4. Date: November 26th, 2021)

The activities in the pedagogical implementation were not only enriching because they allowed students to work with their peers in a team, but also because I gave them the opportunity to develop them according to their likes and adding their own style; in other words, displaying their creativity. The purpose was for them to do the assignments but not to see them as duties or something rigorous that had strict guidelines that should be met, but rather to do them creatively and with enjoyment. The idea was not to put too much pressure on the students, but for them to have fun while increasing their knowledge about the cultural heritage assets of La Plata through the interactions with family members, classmates, and people that live in the town. In this regard, Mongelos (2008) affirms that “giving students’ autonomy in their learning process of a foreign language benefits them significantly since their ability to be aware of and responsible for their own learning process increases” (p. 256).

Considering the above, these two pictures illustrate how creativity and teamwork went hand in hand.

Figure 21.

Fair on Local Knowledge about the Cultural Heritage.



These are two examples of the final activity of the pedagogical intervention called “Fair on Local Knowledge about the Cultural Heritage”. The students had to decorate the stands with the posters that they had previously designed in the third activity of the study. They used their laptops, pictures of the cultural assets, balloons, tablecloths for doing so. The other groups brought instruments, CD players to play background music while they spoke, traditional costumes (dresses, hats, rabo’egallos), small pieces of papers with vocabulary in English and Spanish to guide sixth graders in their stands and some of them even brought typical food from the region so that the guests could taste it and linked it to the information they had just heard.

The two photographs below show how teamwork took place in the “Fair on Local Knowledge about the Cultural Heritage”. In those pictures, 11B students were telling sixth graders the outcomes of their interactions with inhabitants of La Plata.

Figure 22.

Explaining to sixth graders.



The students shared the meaningful knowledge they had gathered about the cultural heritage assets of La Plata by assuming the role of ethnographers, exploring the community through a CBPs approach. According to Byram, et.al (2000), ethnographers are “people who

participate in everyday lives of a group and they acquire not only an understanding of how interactions get done, but they also develop an understanding of what meanings are associated with the ways of talking and behaving that they both observe and are involved in” (p.84). By being ethnographers in the study, students observed and understood the daily life of the community of La Plata. In this regard, ethnographers, according to Corbett (2003), are insiders within a community allowing them to observe but also to participate and this feature allowed my students to obtain more reliable information about the town. For instance, participant 6 often takes part in cultural activities in the town but he also reflects and critiques the way his family lives the traditions at home and their lack of knowledge to celebrate them with a clear understanding. As this student became an ethnographer, he developed a more critical stance when observing and participating in family traditions at home. This was what he said the day of the focus-group interview.

“Con mi familia somos participes de algunas actividades culturales, aunque a veces se hacen como por seguir la tradición, más no con un sentido, no conocen la historia del por qué se hacen. Para entenderlas, se necesitaba un poco más de conocimiento y no lo teníamos antes de la investigación. Pero ahora que lo tenemos, tenemos que empezar a gozar como se debe.”
(Focus group interview, participant 6. Date: November 18th, 2021)

Similarly, Participant 3 also reinforces this idea related to the behavior of her family in cultural matters.

“Parte de mi familia sí lo hace porque le gusta, porque le nace, pero otra parte no le ponen un significado”. (Student’s log, participant 3. Date: October 04th, 2021).

In the same way, the teacher also referred to this matter in his field notes as follows:

“It is curious to have the contrast between how certain people have enjoyed and lived the culture heritage with all its expressions throughout the time and how few students and their families keep doing so without being aware of their lack of knowledge and ignorance in cultural heritage assumptions. Some students have reflected and criticized that their families have kept celebrating certain traditions without having enough information on their true meaning for its inhabitants, for the town, and for future generations”.

(Teacher’s field notes – Interview activity. Date: October 04th, 2021)

As teacher-researcher, it seems to me that 11B students developed critical stances toward how their families live the traditions and they realized the importance that they give to some cultural manifestations. However, participant 6 affirmed in the excerpt above, that his family did follow the cultural traditions of La Plata without knowing much about them; however, after the research study was done, students increased their knowledge and they can celebrate local traditions with more information about them from now on.

In sum, after interpreting the students’ excerpts related to teamwork found in the data collected, I can affirm that teamwork contributed to improve the interpersonal relationships of my students, increased their knowledge of the local culture, allowed them to express their points of view and accept different ideas, developed cooperative work as well as they used their creative abilities to achieve goals.

This second category dealt with agency development and teamwork as aspects that facilitated students’ construction of social appropriation of the cultural heritage of La Plata through a CBPs approach. From this second category, it can be evidenced that agency and teamwork were two aspects that 11B students relied on to develop social appropriation of their

cultural heritage. In order to achieve such social appropriation, the community of La Plata played a crucial role in accepting and preserving the local culture as well as in promoting the assets that make part of it. Moreover, CBPs motivated the students to reconnect with their communities and with the assets of the cultural heritage of the municipality of La Plata through interactions with family members, acquaintances, classmates, locals, and foreigners.

Such interactions helped strengthen the oral tradition of my students through academic activities such as the “Fair on Local Knowledge about the Cultural Heritage”, the video recording where students promoted the cultural assets of the town and the interview that they conducted with locals and foreigners. These were tools that students used to develop a stronger sense of personal and collective identity with their cultural roots and to gain knowledge about their cultural heritage so that it can be transmitted to future generations. Most of these activities followed a teamwork strategy which allowed students to learn with and from their peers.

The following third category deals with the challenges that students faced throughout the process when constructing social appropriation of the cultural heritage of La Plata. In the first subcategory, the readers will find the ways in which the transition between L1 and L2 hindered or made it difficult for students to construct social appropriation of the cultural heritage and, in the second subcategory, how the inhabitants’ lack of knowledge towards La Plata and its culture made the process of construction difficult as well.

Challenges to Construct Social Appropriation of the Cultural Heritage. This third category emerged in response to the specific objective that dealt with identifying the challenges that students faced in the process of constructing social appropriation of the cultural heritage of their municipality through the implementation of Community-Based Pedagogies. Challenges,

for the purpose of this study, were understood as stimulating tasks or problems that appeared unexpectedly. Moreover, challenges were adverse situations that pushed students to make bigger efforts to overcome them or situations that seemed difficult in which they had to adapt to new conditions and get the best out of themselves.

In the educational field, it is quite common that students and teachers face challenges during the teaching-learning process. Sometimes, those challenges are associated with classroom management, new teaching methodologies, learning styles, interpersonal relationships with students, teachers, and parents, as well as other challenges that may arise in the pedagogical practice. In this third category, I will mention two of the most meaningful challenges that 11B students faced when we were implementing the pedagogical and investigative activities of the study.

The first subcategory is related to the way students perceived themselves within the community of La Plata. In this sense, I will deepen in their positionality and how they saw themselves in the town. The second subcategory is related to the challenges they faced when collecting, writing and speaking with the inhabitants of La Plata and when doing the class activities in which students needed to communicate with each other in the target language.

Students' Self-Perception within the Community of La Plata. Based on the premise written by Clandinin et.al, (2006) where they state that the implementation of Community-Based Pedagogies allows students to reflect upon their contexts and know more about the local to consequently understand who they are and who they are becoming, I discovered as a teacher researcher, that CBPs did provide that opportunity for my students. CBPs allowed them to reflect on their contexts, their communities and about the knowledge they held and this led them to

understand more who they were and, up to a certain point, who they wanted to become. Consequently, with self-reflection and self-awareness my students became more aware of their positionality within the community of La Plata. Positionality according to Qin (2016), entails how people view the world from different embodied locations and also, it encompasses how we are positioned (by ourselves, by others, by particular discourses) in relation to multiple, relational social processes of difference (gender, class, race, ethnicity, age, sexuality, etc.), which also means we are differently positioned in hierarchies of power and privilege. Considering the above, in this subcategory, I describe the feelings that my students had when positioning themselves; some as insiders, others as outsiders or as both and this situation became a challenge for them.

In general terms, their difficulty in positioning themselves within the community could be due to the geographical mobility that is influencing the daily life of students with greater determination, as a product of globalization (Albrow, 1997). Such geographical mobility could be linked to those students who were not born in the municipality but moved to La Plata. In this regard, Collier and Thomas (1988) affirm that a product of globalization could create nomadic people who change their physical spaces often and are comfortable everywhere. In the next sample, participant 3 describes how she got involved with the culture of La Plata when she arrived to the municipality; the activities she does now, the ones that she used to do and her ideas about living in the department of Huila.

“Desde que llegué al Huila, en el 2018, he estado involucrada en las festividades, decorando carrozas, ayudando a vestir a las niñas para los desfiles y yendo a ver los desfiles. Es decir, he podido ver y vivenciar lo que son las costumbres aquí. Yo antes venía aquí solamente para vacaciones en San Pedro o una vez cada dos años, pero ya estando acá como tal, ahora soy partícipe de ese tipo de actividades y me doy cuenta que son parte importante de la identidad del

pueblo. Es más, siento que entre junio y julio, que se celebra San Pedro, me siento más de aquí que de ningún otro lado, porque el hecho de ver a todos unidos me hace sentir que soy de aquí, me hace identificarme con su cultura”. (Focus group interview, participant 3: Date: November 16th, 2021)

In my view, participant 3 perceives herself as an outsider eventhough she lives in La Plata. For Billington et.al. (1998), the distinction between insiders and outsiders exists in all communities and societies, between those who belong, who are part of “us”, and those who may be experienced as foreign or “alien”. Participant 3 mentioned the differences that she has noticed regarding the culture of La Plata in three moments of her life: the first time she came to this town on vacation, when she started living here in 2018, and the perception she has of those years after moving. Now that she is living in La Plata, she has realized how important these cultural activities are for the people of the municipality since they are part of their identity. In fact, she says that seeing people united around a cultural celebration like San Pedro makes her feel that she is part of the municipality, and that during June and July she feels that she belongs here more than in any other place. This last idea can evidence that she also feels like an insider within the community in the sense that she is interested in the costumes and traditions as well as she has had contact with the people from the town which makes her feel that she belongs here more than in any other place. Consequently, she feels both an outsider as well as an insider which evidences a dual identity.

Living a situation like that sometimes can create tensions because of the dual identity that people are constructing, but that is normal because they are assimilating both ways of life of a group (Urrieta, 2018). Likewise, England (1994) makes an analogy between this situation and what happens in the field of research when issues related to identity are addressed. For him, this

situation is also quite normal because research is a shared space where researchers and participants' identities shape and reshape. In such shared space, identities “mutuate based on interactions, knowledge, biases and positions that people immersed in the research process have” (p. 164). As a result, he suggests that identities shape and reshape and that is what happened, in my view, with participant 3.

In this regard, there is an observational research study conducted by (Lu, 2001) with Chinese students in Chicago, USA. Lu concluded that the students generally shared their values, followed their norms of conduct, and worked hard to maintain their Chinese identity but, at the same time, they did a great effort in establishing themselves as Chinese Americans. In this sense, I also noticed that some of my students assimilated the culture of La Plata and felt part of it, regardless of their place of birth but there are others who defined themselves as outsiders within the community.

Based on the idea that some students may feel as external participants within the community, for the next student (who was born in Bogotá), it was difficult to define his position or role within the community of La Plata and that is why he used several words to try to say so (tourist, ambassador, communicator or information transmitter).

“Yo no sé que soy. Supongo que soy un turista que se enriqueció de información, que es bastante necesaria porque yo llevo viviendo bastante tiempo en el municipio y quiera o no, si uno va a otra ciudad, algunas personas lo indagan de dónde uno es, de qué municipio, costumbres, actividades y este municipio es muy importante en el sentido cultural de costumbres y festividades como el San Pedro, que es como lo super "wow" del Huila. Entonces creo que yo

sería como un comunicador o un esparcidor de información a los demás...como un embajador de la cultura local". (Focus group interview, participant 8: Date: November 16th, 2021)

The previous sample shows the perception that this student had; he identified himself as a tourist who gained information about the culture of La Plata. In his position as an outsider, he describes himself as a communicator who can spread information about La Plata and also as an ambassador of the local culture. It is interesting to see that even though participant 8 was not born in La Plata, he has gained some knowledge of the local culture and is willing to spread the word.

Based on the sample above, it may seem that this participant is also in the dichotomy of having one step in and the other one out of the community of La Plata since an individual can be simultaneously an 'insider' as well as an 'outsider' (Willmott's, 1986). Such complex issue motivates Crow et.al. (2001) to suggest that the dichotomy between an insider and an outsider should be reassessed in the sense that community boundaries will be constantly in the process of reproduction or realignment because of the geographical mobility that globalization brings (Albrow, 1997). Subsequently, people can be born in one place and grow up in another and still feel or be considered as an outsider or even as an insider of the target community. It is not a matter of length of residence, local roots or local social life, it is an issue related to people's sense of belonging to the community and their identification with its history, values and culture (Crow et.al. (2001).

On the other hand, most of the students throughout the study perceived themselves as insiders of the community. This maybe due to the fact that most of them were born in La Plata and have spent their lives in the town which gives them a sense of belonging. Here are three examples that evidence so:

“Yo creo que soy un promotor de nuestra cultura, una persona encargada de dar a conocer y a seguir preservando estas tradiciones y estos legados a futuro”. (Focus group interview, participant 6: Date: November 16th, 2021)

Participant 6 describes himself as a person who promotes the culture and someone who wants to make the traditions and local legacies live longer. In this sense, Urrieta (2009) also states that identity is tied to a person's identification and activity around belonging (Urrieta (2009). So, identity is not strictly linked to places or local roots, but it is related to the perception of the things that people consider theirs. I infer that participant 6 considers the traditions and legacies as part of himself and that is why he tries to maintain them alive. This, in my view, shows a sense of belonging by a person that perceives himself as an insider. In this regard, Wahl and Scholl (2014) affirm that identity can give human beings a sense of belonging or even guide people to individuals and groups with whom they might feel they belong to a community. Furthermore, when I asked participant 1 for her self-perception regarding the community of La Plata, she affirmed:

“Siento que soy una persona que conoce a su municipio, porque hay muchas personas en este pueblo que no saben nada del pueblo, no saben la historia, no saben por lo que ha pasado, no saben su crecimiento y siento que yo soy una de las que sabe y puede dar razón de él”. (Focus group interview. Participant 1. Date: November 26th, 2021).

In this example, participant 1 mentioned that there are people who did not know about their municipality, not even its history or the events that its residents have experienced. However, she is one who knows her town and can talk about it. It is interesting to see that knowing her town and knowing information about it gives participant 1 that self-confidence and security to

talk about it compared to other students who live there but do not know such information. Learners with confidence will speak or communicate in any situation, both in class and outside of it (Syafitri, Yundayani, & Kusumajati, 2019). When she expressed “y puede dar razón de él”, I deduce that she is positioning herself as a knowledgeable person and this is a way of showing social appropriation of the cultural heritage.

The next participant also mentioned a similar idea. He positioned himself as an ordinary person, as someone else in the society, who is knowledgeable about the place he lives in.

“Yo sería como un miembro más, pero con ciertos conocimientos que otras personas no tienen, por decirlo así; como una persona más instruida después de la investigación y de todos los temas de cultura que tratamos en clase”. (Focus group interview. Participant 2. Date: November 26th, 2021)

The previous sample describes the way participant 1 feels regarding his role in the community. In the sample, he labeled himself as another member of the community, but with more knowledge than other people because of the investigative and academic process that he has conducted. In this regard, participant 2 sees himself as a person who gained knowledge about the town of La Plata and its culture due to some activities that he carried out in class. For example, the picture below shows the tour guides and 11B graders visiting some touristic places; an activity that contributed students’ to knowing more about the municipality of La Plata.

Figure 23.

Observing the ruins of the ancient bridge.



Furthermore, I also found samples of some students who, despite considering themselves as insiders, also considered themselves a bit as outsiders as follows:

“Porque antes no era consciente de lo que significa y lo que es ser parte de la comunidad Plateña y darme cuenta de que hacemos parte de una cultura tan rica y de tantas cosas... Entonces eso me hace querer ser más cercano al pueblo” (Focus group interview, participant 6. Date: November 16th, 2021)

This participant is aware of what it means to be part of the community of La Plata and its rich culture; an aspect which he was not so aware of before. Having awakened this awareness makes him want to be closer to its people. In my view, when he says that he wants to be closer to the town, it is because despite of having been born in the town, he did not feel connected to it and its culture as much. This is an example of a student who felt as an insider in the community but also like an outsider (not being so aware of its cultural wealth and of what it means to be a person from La Plata). In my view, this evidences a dual identity.

Below, the reader will find another example of a student who felt an outsider at times despite being perceived as an insider.

“Siento que soy una persona más interesada en conocer la historia del municipio, los monumentos, las tradiciones, las costumbres, etc. Aunque en muchas ocasiones, con información relacionada con los monumentos y algunos sitios históricos, me sentí extranjero en mi propia tierra, ya que había muchísima información que desconocía” (Student’s log, participant 3. Date: October 26th, 2021)

This excerpt deals with the interest that a person has in learning about the history of the municipality, monuments, traditions and customs. And although this student was born in the municipality and knows about the monuments and historical places of the town, much of the information that she was exposed to was unknown to her. It is for this reason that she says that she even felt like a foreigner in her own land. Feeling a foreigner at times may mean that she felt like an outsider, even though she is an insider since she was born in the municipality.

In this subcategory, I addressed the self-perception that some students had towards the community of La Plata: as insiders/outsiders or both which I considered was a challenge in this study since living a situation like this can create tensions. According to Willmott (1986), an individual can be simultaneously an insider as well as an outsider. Therefore, this dual identity is normal because people are assimilating both ways of life of a group (Urrieta, 2018). In sum, the students who were born in the municipality had a strong inclination towards feeling insiders but in some cases they also perceived themselves as outsiders. Moreover, the students who were not born in the municipality mainly perceived themselves as outsiders yet there were some students who also felt insiders. This dichotomy can evidence the dual identity that students are constructing, which according to England (1994), can be shaped and reshaped.

The next subcategory deals with the challenges faced by the students when switching from their mother tongue to the target language while carrying out class activities.

The transition between L1 and L2. This subcategory emerged after I observed, read and listened to some of the words that my students used when referring to the gastronomy and traditions of the department of Huila. In that moment I realized that they were making a transition from their mother tongue to the target language. Hence, for this study, language was understood as “one of the taken-for-granted norms that structure everyday spaces such as the home, school, workplace, indoor spaces, outdoor spaces, and so on. Those spaces have norms or rules about communicative behavior and they can affect what people say or do, legitimizing some forms of behavior and identities while constraining others” (Valentine and Skelton, 2007, p. 84).

People who learn how to speak an L2 have made the transition from the mother tongue to the target language; it is a learning process that my students have lived during the implementation of the pedagogical intervention and that is the reason why this subcategory is called in such a manner. In that transition, it is likely that people have difficulties or face challenges when they learn something new. Generally, in the process of learning to communicate verbally and by writing in English, students tend to make grammar and phonetic errors since errors are a compulsory step for learning and the process of learning English is not an exception.

My pedagogical philosophy regarding making errors in English is that these show that people are moving forward and it is a compulsory step for learning. Based on this assumption, 11B graders made grammar and phonetic errors in the development of all the activities done in this research study. Some errors were considered minor because they did not affect communication between two or more people and because they did not affect understanding the

information related to the cultural heritage. However, there were others which hindered understanding certain cultural information and challenged the construction of their social appropriation of the cultural heritage of La Plata.

As an example of minor error that students made was the way they named the municipality of La Plata. Students are curious by nature and they generally want to know how to write and how to pronounce certain words in English. When they used the “Google Translator” to translate “El pueblo de la plata tiene” or “la plata tiene...” the website provided the translation as “The silver town has”, “The town of silver has” or “Money town has”. Of course that was not the correct way to say it nor to write it; that is why in subsequent classes I had to teach them that there were some words which had a possible translation in English, but there were others which are called “proper nouns” within the category of “concrete nouns” that did not, and the municipality of La Plata should be written and pronounced in Spanish. However, that situation also happened because some of the students did not use “capital letters” when they typed in their computers, the name of the town.

Another example of a minor error was taken from the fifth activity of the pedagogical intervention. In that activity, students recorded a video to show the information of the tangible and intangible cultural heritage assets to locals and tourists of La Plata. Group 5, for example, was promoting La Plata as a tourist destination and students were giving reasons why people should travel to such paradise. However, they made some basic errors when translating some sentences which are found below the pictures.



(Group #5, video activity. Date: October 25th, 2021)

In the first picture, the error took place because that group did not separate the verbs “come” and “see” with the preposition “to”, but that mistake did not affect communication. In the third picture a similar situation happened with the verbs “come” and “try” in the absence of “to”. In the same line, they made another error with the word “coffee” because the final “e” is missing; however, that error did not affect understanding the sentence, either.

Additionally, in the mapping activity, one of my students uploaded the collage of pictures to the jamboard (a digital whiteboard that lets you pull images from a Google search in a quick way and automatically save your work in the cloud). In that jamboard, there was a place called “La casa de la cultura” and the name of the priest “Pedro María Ramírez”. Besides, there was a sticky note that said “History of our culture and the importance of representatives”. The last part

of the statement in the sticky note was not clearly written. However, I guess with the words “the importance of representatives” she referred to a group of people who exalted the culture of La Plata, who have worked for it and who deserve to be recognized for such effort.



(Student's artifact, participant 3. Mapping activity. Date: September 08th, 2021)

Moreover, we had activities where English was frequently spoken and it was our communication vehicle but there were others where we used Spanish so that the language was not a barrier that prevented students from sharing ideas, feelings, information, opinions, and experiences with the interlocutors. According to Buarqoub (2019), language is “a tool that can act as a bridge in communication with people, and a barrier (wall) that prevents people from exchanging simple, clear, and accurate messages” (p. 66). That is why in this research there were activities in which both languages were used to guarantee fluency, participation, and understanding of all the participants' involved, like for instance, the academic event called “Fair on Local Knowledge about the Cultural Heritage”. In that event, 11B students used words in English as well as in Spanish to transmit to sixth graders the cultural heritage information they

had gathered related to the community. Taking into account that most sixth graders had not had contact with English in Elementary and had not had an English teacher at school, and due to their age and maturity level, I suggested my students to use simple, basic and appropriate words in their presentations.

The data gathered in the posters which were used as decoration, as well as the possible questions that eleventh graders wrote on paper to confirm if 6th graders had understood what they had said, were also written in both languages. Consequently, I monitored the different stands where my students were doing their presentations and I realized that they used both languages to convey the information. The more my students spoke English during their presentation the better.

As soon as I started going through the first stands, I realized that students were speaking in both languages. Sometimes, they used a tool that linguists refer to as “code-switching”. Gumperz (1982), as cited in Ortega (2019), mentioned that “code-switching” happens “When two bilingual people are having an informal conversation and they switch languages as a strategy because they cannot find the phrase/word meaning in one of the languages” (p. 158). An example of code-switching during the fair happened when this participant was mentioning the list of ingredients needed to prepare “tamales”. He started saying:

“Tamales are a typical dish that many families prepare in La Plata; it is very famous and delicious. It is made of pork meat, chicken, eggs, carrot, potato, rice, arvejas, tocino y hogao” (Student’s log. Fair on Local Knowledge activity Participant 5. Date: October 27th, 2021).

This was a clear example of code-switching since he mixed both languages and mentioned some ingredients such as “arvejas and hogao” in Spanish because he did not remember them in English. When expressing his opinion about some challenges that they faced

in some activities of the study, he remembered the fair and mentioned something related to code-switching.

"Uno de los desafíos que tuve fue en la feria con el uso del inglés para explicarles a los niños de grado sexto cómo se hacían los tamales y qué ingredientes tenían. A veces veía en las caras que no me entendían, entonces utilizaba el español. Aunque también admito que en muchas ocasiones se me olvidaba el discurso que había preparado y me tocaba usar el español y después volver al inglés". (Focus group interview. Participant 2. Fair on Local Knowledge activity. Date: November 26th, 2021).

In the previous sample, participant 2 mentioned that he faced some challenges when he used English to communicate the information related to how to prepare tamales with sixth graders. He admitted that he used Spanish when he felt that students did not understand him. In other occasions, he used it when he forgot a word in English, so he shifted from English to Spanish and vice versa. For Maschler (2013), code-switch is a valid resource that people can use to replace words that have been forgotten, but also, there are others who use it to fit in or to stand out.

Figure 24.

Teamwork: Exchanging ideas.



After 11B students interviewed inhabitants from La Plata, they had the chance to exchange some ideas in groups related to the information they had collected, who they had interviewed, how they had gathered that information and mention the most interesting facts of the interview, so that they could design the poster. That was a speaking exercise, so they recorded it in their cellphones and they sent the videos or audios to me and I transcribed them for analysis purposes. They could comment about the activity in Spanish or in English.

“Es dura la parte de dar opiniones porque yo siempre hablo mucho en español, pero me cuesta mucho hacerlo en Inglés. Eso me pegué unas confundidas, teacher, y mis compañeros hacían gestos extraños, como si no me entendieran, pero yo usaba el español y seguía”. (Focus group interview, participant 4. Date: November 26th, 2021).

In the sample above, participant 4 was describing a difficult situation in which he tried to speak in English to give an opinion, but the message did not reach the receivers because he was confused. He looked at his classmates and the gestures they made made him realize that he was not making himself understood. Thus, I can infer that this situation became a valid resource for him to use his mother tongue to explain himself better. According to Wenger (1998), language is interactional and as such it is a joint and negotiated performance that is rooted in “communities of practice”. This implies that in case of any misunderstanding, the people involved in the conversation can negotiate meaning. Besides, it is also natural to make errors or to use the mother tongue to fix any misunderstanding or for clarity purposes between the person who conveys the message and the one who receives it. Thus, code-switching is a tool that helps learners when they do not find a specific word, when they want to clarify something, or when they do not want to miss the flow of the message (Freeman & Freeman, 2001).

Another language-related challenge faced by 11B happened when participant 9 had to use code-switching at the fair on local knowledge. He showed sixth graders a picture of a parade which is a cultural expression that takes place on the main streets of the municipality during Saint Peter's festival between June and July. He said:

“People go out into the streets to see the queens and the “edecanes y ellas tiran candies, pañoletas, hats y abanicos” (Student's log. Fair on Local Knowledge activity Participant 9. Date: October 27th, 2021).

Participant 9 highlights that parades are linked to cultural expressions that happened during Saint Peter's festival in June and July in La Plata. He showed a picture of a parade while he told sixth graders how people celebrate that local tradition. I guess that there were some words that participant 9 did not remember or did not know and he started code-switching while mentioning some elements that queens throw to the public.

Therefore, code-switching was one of the tools students relied on when facing communicative challenges. In the picture below, participant 2 was explaining to his mother what the traditional local rhythms are and what they mean for La Plata's inhabitants and he was doing so in English.

Figure 25.

Making a presentation about the local culture to his mother.



In his log, he described such experience as:

"Me sentí nervioso, teacher. Usted sabe perfectamente lo tímido que soy y más cuando hablo en inglés. Si me da pena con usted que es mi profesor y con los de grado sexto, ahora imagínese el hecho de tener a mi mamá al frente y hablándole en Inglés. Además, me pareció difícil tratar de transmitir información en Inglés relacionada con los ritmos musicales regionales y los significados de las canciones tradicionales de la época de San Pedro" (Participant 2. Knowledge fair. Date: November 16th, 2021).

This participant lived a curious situation because his mother is a teacher at school and I decided to invite her to listen to the presentation of her son without the student knowing about it. That is why he felt nervous doing the presentation in the target language in front of his mother. He complemented his comment by saying that it was a little difficult to transmit information of the regional rhythms in English.

From my pedagogical perspective, I understand how difficult it could be for my students to transmit knowledge and speak to people in a foreign language, especially if there is a relative listening to them. There are some feelings related to speaking in public, especially in a language

that is not your mother tongue. For Pavlenko (2005), nervousness, anxiety, and fear are emotions that learners may experience when speaking to an audience in a target language. However, that is a must step in the process of learning how to speak a language and students begin to overcome them with practice and by being more exposed to the language.

Another student mentioned that she did not know how to write correctly some words in the poster but with the help of her classmates and google translator it was easier to do so.

“Yo no sabía cómo escribir alcalde, ni ferias, tampoco el verbo “perdurar” en Inglés, pero a pesar de que no sabía, le pedí ayuda a un grupito que estaba en el salón, corroboré en el celular y lo pude hacer”. (Student’s log, participant 9. Date: October 05th, 2021).

Despite the fact that the student did not know some specific words that she needed to design the poster, she sought help from her peers and relied on technology to do so. “The human and the technological resource are and will always be a great tool when learning a target language” (Buarqoub, 2019). Hence, technology is an important tool that can be used not only when learning a second language but also in different fields of human life.

To conclude this third category, it is relevant to clarify that challenges were not considered problems but adverse situations that pushed students to make bigger efforts to overcome them. One of those challenges that I identified throughout the development of the study was students’ positionality towards the community of La Plata. CBPs allowed students to reflect on their contexts, their communities, and their role within the community of La Plata. However, some of them had some difficulties with their self-perception. They perceived themselves as insiders, others as outsiders or as both (dual identity) and this situation became a

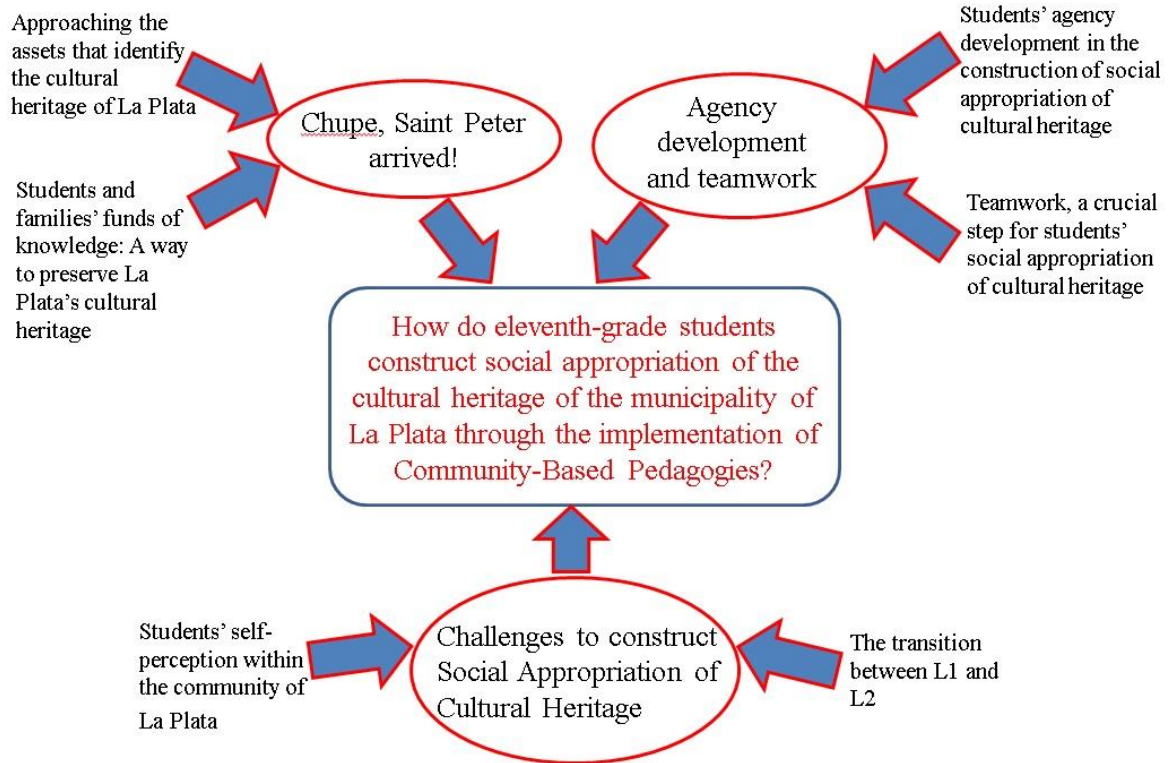
challenge for them which depended on the place of birth, the time they had lived in the municipality, their sense of belonging for the local culture, etc.

Another issue that I considered a challenge was the transition between L1 (mother tongue) and L2 (target language). Students were learning how to communicate both verbally and through writing in English as their L2. Thus, it was normal to find some grammar and phonetic errors since errors are a compulsory step for learning. Taking into account such a situation, there were activities in which students could communicate with each other using both languages; English and Spanish. This strategy was implemented so that they did not feel constrained to express themselves.

As a closure of this chapter, the figure below summarizes the categories that respond the research question of this study. The two categories in the upper part give account of the process student followed when constructing the social appropriation of the cultural heritage of La Plata and the category that is located at the bottom, responds to the challenges students faced in this process. The three categories are supported by two subcategories each, as indicated by the arrows.

Figure 26.

Categories that respond the research question of the study.



Finally, in the last chapter, I will address the conclusions and the pedagogical implications of this study so that people who are interested in the topic or in developing a similar study can have a compass that can guide their investigation. Furthermore, I will also cover the limitations I faced while carrying out this research.

Chapter VI

Conclusions and Pedagogical Implications

This last chapter addresses the conclusions reached after analyzing the data as well as the pedagogical implications and limitations faced while carrying out this study; these will be presented below. I will also mention three questions that I consider relevant for further research.

Conclusions

In order to answer the research question of this study, “How do eleventh-grade students construct social appropriation of the cultural heritage of the municipality of La Plata through the implementation of Community-Based Pedagogies?”, I collected samples from 11B students’ logs, their artifacts, interviews and the video they did where they promoted the cultural assets of La Plata as well as touring La Plata. Based on the data analyzed, I can affirm that students socially appropriated the cultural heritage of La Plata by exploring their neighborhood and their homes to identify cultural assets, by interacting with family members, locals and foreigners, by visiting places and monuments as well as by exchanging knowledge and information with their classmates. Besides, by designing games to promote the local knowledge of the municipality and by doing a presentation of the outcomes of their investigation in the Fair on Local Knowledge.

In this regard, the first specific objective of the study aimed at illustrating how students constructed social appropriation of the cultural heritage of the municipality of La Plata through Community-Based Pedagogies and the second one aimed at establishing the aspects that facilitated such social appropriation. To illustrate such social appropriation, the pictures, lyrics, documents, photographs, diagrams, poems, videos, cartoons, mind maps, transcriptions of the

interviews, presentations gave account of the process that students followed to construct their social appropriation of their cultural heritage.

Community-Based Pedagogies was the methodological approach that guided the pedagogical intervention since it linked the community with academia. It is undeniable that this pedagogical approach was a support for my English language classes since it allowed students to get involved with their contexts and to delve into the cultural heritage assets of the municipality, acquire knowledge, interact with its inhabitants and classmates, improve their communicative/social skills, voice the necessities of the community, propose solutions and take actions towards some of them.

When exploring their homes, their neighborhoods, and their town during the mapping and upcoming activities, students had the chance to be closer to the community, widen the perspective of the realities that most people face every day and identify aspects that make them feel members of it. In fact, for the purpose of this research, community was a concept that the participants and I created. We defined it as “the space where people from different origins, cultures, ages, and ways of thinking, meet and exchange valuable knowledge of the culture of La Plata in a participatory, authentic and significant way”. In such exploration, students recognized or discovered cultural aspects which identify them as members of a community. Throughout the development of the activities implemented along the study, students shaped and reshaped their identities regarding the cultural identity of this town. This allowed students to discover more about who they are and wonder about their positionality in the community of La Plata (Hall, 2015).

Hence, communities play a crucial role in accepting and preserving the local culture as well as in promoting the assets that make part of it. Preserving the local culture entails dealing with all the cultural manifestations that make part of it, its history and its heritage. Espino et.al (2019) assert that “heritage also contributes to social cohesion, especially on a local scale, activating feelings of belonging and identity, making it an effective tool for transgenerational awareness” (p. 23). Moreover, Espino et.al (2019) affirm that heritage contributes to social cohesion because people feel part of a community, accept the rules that govern it and value it as something important. In my view, most of my students achieved social cohesion with the community of La Plata since they constructed social appropriation of the cultural heritage of the town. After implementing the pedagogical intervention, most of the students were more aware of the cultural assets and valued them more because they had more information about them.

The interaction with La Plata’s inhabitants was an enriching exercise for 11B graders. The information related to the cultural heritage assets they investigated by interviewing family members (some of them interacted with their grandparents), getting in touch with friends and foreigners, visiting the assets around the town or finding them at home, as well as by looking for information on Internet, allowed students to value more the local traditions and cultural assets that represent the community of La Plata and its inhabitants. Some students decided to ask their parents, grandparents, uncles and other family members about the cultural assets and by doing so they activated their funds of knowledge. In this regard, Genzuk (1999) affirms that students’ households are rich repositories of accumulated knowledge. For this author, parents and grandparents are the most useful source of information and in fact they were for the participants of this study since they were (in most of the students’ families) the ones who preserve the cultural heritage of the region through storytelling and oral tradition. Moreover, there were other students

who looked for people who work directly with the area of culture, such as the municipal culture secretary and his advisers or historians, artists, dancers, tour guides, musicians, designers, etc. who helped them gain more knowledge about the local culture and most of the cultural heritage assets that make part of it.

Considering the above, Jhonson & Jhonson (2014) affirm that “the interactions that take place in a cooperative activity help people develop social skills and competencies, and at the same time, promote each other’s success and form both academic and personal relationships” (p.45). The outcomes of their study affirm that the more students cooperate with each other, the higher tends to be their self-esteem, productivity, motivation, acceptance, support of classmates, autonomy and independence. In this regard, Harris & Harris (1996), argue that teamwork is the process through which team members collaborate to achieve task goals. Likewise, Narvaez and Gardoni (2010) affirm that sharing and collaborating in a group generally leads to satisfactory collective results. In the case of this study, the majority of the students considered that these interactions and teamwork were meaningful, interesting, and enriching and helped them to increase their knowledge of their town. The participants, in this study, wrote the questions and conducted the interviews by themselves. The outcomes they obtained depended on the quality of the questions they wrote and how resourceful they were in asking them and in keeping the conversations going. In this way, following a teamwork strategy and interacting with the members of their community, students constructed social appropriation of their cultural heritage.

Furthermore, the pedagogical methodology was a plus in this study because the participants were in charge of identifying the sources that provided them with the necessary information they needed as well as they collected it by themselves. In this sense, the fact of implementing Community-Based Pedagogies, which is a critical approach that awakens students’ interest and students’ learning, allowed students to carry out activities that took place both in the

English classroom as well as outside the school. In this regard, Marques (2022) affirms that students are more likely to perform better if they participate actively in class activities outside the school, specifically the ones in which the community is involved, where students consider their immediate context as a source for learning. If students perform better, this entails that they are learning and that the pedagogical strategies often meet students' interests and needs. Making the connection with Marques (2022) statement, in this study, the students liked the activities proposed in the pedagogical intervention since some affirmed that they learned a lot about the cultural assets; for instance, some of them told me that they knew some cultural heritage assets such as monuments and statues and they knew where they were located in the municipality; however, they did not know what they meant and why they were there.

Moreover, there were some students who developed agency through the interactions they had with each other and through the activities done in the pedagogical intervention. In this sense, Ahearn's (2016) defines Agency as "the skill of people to act upon and transform activities and circumstances in their lives" (p.16). This author invites people to take action and transform the realities that surround them. Medina, Ramírez & Clavijo's (2022) complement this idea by stating that when students read their community critically they can transform their realities; they rewrite their world. In this regard, some students noticed during the city-tour that some assets were abandoned and had some sticky notes, advertisements, scratches and chewing gum and some students made a call in their logs about it, while others said so outloud. They highlighted the importance of protecting these assets and be more aware of the cultural wealth that may be lost. Voicing this kind of situations allowed students to read the community critically, to discover uncensored realities that surround them, to develop agency, and to analyze possible ways to take action. For example, some students suggested the topics that could be included in the curriculum for teaching an educational program called "Cátedra de la Plateñidad" that the Secretary of

Education is about to launch in the coming months. In that suggestion, they emphasized on the fact of teaching that program with a cross-curricular approach, where teachers in each subject include topics such as “gastronomy”, “famous people from La Plata”, “musical instruments”, “tourist places”, and so on, in the first or second school term every year. This shows that there are some students who are more aware now of situations that happen in their communities and would like to do something to change them. This is an example of what agency entails and some students appropriated the cultural heritage by living and experiencing these situations. To conclude this section, I include a sample from one of my students’ logs that said: *“The appropriation of the culture of the municipality consists of living it and participating of it; on this way, the cultural heritage is maintained and inherited”*. (Student’s log. Interview activity, participant 2. Date: September 23rd, 2021).

Pedagogical Implications

This research exercise has taught me that it is possible to link, commit and work with the community of La Plata: with families and students inside and outside the educational establishment and that it is also possible to get parents to support and boost the academic processes of their children, especially the investigative one, when dealing with regional topics, cultural issues and social problems. However, it is essential to choose the appropriate approach when working with students and communities fostering educational processes when addressing cultural issues. In this regard, Community-Based Pedagogies was the one that I chose and it made the difference in my research study.

Additionally, this research has taught me how important it is for students to have their first investigative experiences at an early age, since they begin to understand their world, their

culture, their origin, and thus, start to construct their identity. At an early age, they also begin to explore their contexts, their communities and begin to ask themselves many questions that with these type of studies they may find answers to.

During this research, 11B students also taught me how important it was for them to explore the funds of knowledge of their families and to see how these cultural traditions have transcended from generation to generation. Strengthening family bonds was an unexpected issue that this research achieved through the interactions that took place among its members. The same happened with the interactions that took place with their classmates while carrying out the interviews, doing the videos, and organizing and participating in the Fair on Local Knowledge about the Cultural Heritage. Especially the latter, since it was a significant experience both for them as presenters and holders of knowledge, as well as for the attendees who were invited to learn about the cultural heritage of La Plata and the assets that make part of its cultural identity.

In turn, this research also confirmed the importance of the role of the teacher in the teaching-learning process of a foreign language in the Colombian educational system and the wealth of information that can be obtained as a result of the explorations and interactions that students do in their immediate contexts. In many occasions, the teacher is the main person responsible not only for promoting safe, healthy, comfortable and meaningful learning environments, but also for creating a place where knowledge can be learned, taught, exchanged or inherited (Querejazu, 2008).

The English classes were an excellent scenario where the teaching/learning process of cultural issues took place as well as outside of school. This helped me design more dynamic and authentic classes, without a board-centered approach or a fake communicative purpose. It helped

me trigger students' interest in research and learning, raise awareness of cultural matters and strengthen students' identities with their culture through the implementation of Community-Based Pedagogies and the Project-Based Learning approach. Throughout the pedagogical intervention, students realized the love that adults feel for the local culture and their traditions. For instance, participant 3 expresses in the focus group interview something in that regard.

“Yo entrevisté una persona mayor y fue importante ver cómo ellos sienten el amor por la cultura y sus tradiciones, el hecho de que ellos sí sienten que son propias de ellos y veo que eso, algunas generaciones ya lo hemos perdido porque no nos interesamos en eso”. (Focus group interview. Participant 3, interview activity. Date: November 26th, 2021).

In this sense, participant 3 makes an important reflection and tries to connect what he evidenced and felt by interviewing some community members. Conducting a research study related to culture with teenage students is a meaningful activity because they are more likely to develop critical thinking skills and assume the process with the responsibility and commitment that it requires.

Limitations

The most relevant inconvenience faced was the COVID 19 Pandemic because there were restrictions in terms of the mobility of the entire population, especially minors. In fact, lockdown measures and work-from-home arrangements made it harder to meet and connect with others, so feelings of isolation and loneliness were on the rise (Marques, 2022). One of those emergency measures was the change of the place where teaching took place; moving from school to students' home. Hence, the students had to study online for a year and a half and they returned three months before we started to implement the entire study. When they returned to study in a

face-to-face mode, the classroom was divided into two groups with the same number of students on each side. Group A went to school one day and group B the next, and so on. Since I implemented this study with the entire class, I had to request the Institution's auditorium, which was the largest room at school, so that everyone could fit and which had the regulatory distance, according to the Colombian Ministry of Health.

Educational outings with students were prohibited according to the educational regulations at that time, except if they were contemplated from the beginning of the year in an institutional document called "POA" which stands for "Annual Operative Plan" (its acronym in Spanish). That meant that my students and I did not have the permission from the Institution's administrators to do the city-tour activity and thus the responsibility relied solely on the parents' authorization. Consequently, I had to send the informed consent for each student and the parents paid a health insurance just in case any unexpected event happened.

To be honest, the pandemic represented a challenge that pushed teachers to think of new strategies to share knowledge. However, for teachers like me, the pandemic was seen not as an obstacle, but as a learning opportunity to improve my linguistic skills and move out of my pedagogical comfort zone. It was a space to widen my teaching skills and acquire new competences in my professional development. Thus, this research study represented a challenge that pushed me to think how to carry out a serious systematic investigation during the pandemic if most of the activities were restricted.

Further Research

Based on the findings of this research, in terms of students' social appropriation of the cultural heritage of the municipality of La Plata, other research studies could be conducted

dealing with the same topic, both in public and rural schools of the municipalities of San Agustín, Isnos, Garzón, and Gigante (which are municipalities with a strong development in tourism), with 9th and 10th graders following the CBPs approach when solving research questions such as: a) How could 9th and 10th graders construct social appropriation of the cultural heritage of the municipality of San Agustín, Isnos, Garzón, and Gigante under the implementation of the CBPs approach?; b) How do parents' funds of knowledge influence the construction of the social appropriation of the cultural heritage of their children?; c) To what extent does agency influence students' social appropriation of the cultural heritage of San Agustín, Isnos, Garzón, and Gigante? The answers to these research questions could enrich academia, increase students' knowledge and even the perception that inhabitants have toward their own cultural heritage as well as keep closing the gaps between the local communities and schools.

I have chosen these four municipalities because of the archaeological remains inherited from our ancestors, the indigenous traditions and customs, the cultural background of its citizens, the ancestral knowledge the local communities have, and the cultural richness of its people as they have permanent contact with tourists from different parts of the world. It would be interesting to know what the inhabitants of these municipalities consider as part of the cultural heritage assets of their towns and how has this knowledge, legacy and traditions been preserved.

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Appendix A: Consent Forms

La Plata, 06 de Septiembre de 2021

Apreciado Padre/Madre de Familia
Institución Educativa San Sebastián

Cordial saludo.

Comedidamente me dirijo a usted con el fin de solicitar su autorización para que su hijo(a) participe en un proyecto de investigación que realizo como tesis de grado en la Universidad Surcolombiana en el Programa de Maestría en Didáctica del Inglés. El título de la tesis es: **“Apropiación social del patrimonio cultural del municipio de La Plata a través de la implementación de las Pedagogías Basadas en la Comunidad”**. La aplicación de la intervención pedagógica que se pretende realizar hace referencia a que los estudiantes tengan la oportunidad de, a través de unas encuestas a su comunidad (barrio) y actividades académicas individuales y grupales con sus compañeros de clase, apropiar socialmente el conocimiento de su municipio a través de un enfoque metodológico llamado “Pedagogías basadas en la comunidad”.

Si usted autoriza la participación de su hijo/a en el proyecto, los estudiantes realizarán una investigación dentro de su comunidad para conocer qué tanto conocen los habitantes de los elementos o aspectos relacionados con el patrimonio cultural del municipio. Con la información que ellos van recolectando, también irán realizando algunas actividades como el mapeo de su comunidad, plegables, reflexiones y videos. Paralelamente yo iré haciendo un trabajo mancomunado con ellos donde los entrevistaré para hacerles preguntas sobre los datos obtenidos hasta el momento en los formatos que paralelamente ellos irán llevando o frente a las actividades realizadas; todos esos datos que recolecte de ellos serán fundamentales para responder a mi

pregunta de investigación. Es de aclarar también que toda la documentación recolectada se analizará sin hacer referencias personales ni ninguna acción que conlleve a atentar contra el buen nombre e integridad del participante. Tanto al principio como al finalizar el proyecto, se les socializará el cronograma de lo que se pretende realizar de manera detallada y de los resultados obtenidos del mismo. .

Cabe reiterar que la participación de su hijo/a en este proyecto es voluntaria y si fuera el caso, independientemente del motivo que tenga, puede abandonar su participación en cualquier momento. Aprovecho la oportunidad para aclarar que no habrá consecuencias negativas si el participante decide abandonar la investigación, ni calificaciones a favor o en contra de su desempeño en este estudio de investigación. No obstante, espero permita a su hijo/a formar parte de este proceso. En el informe final de tesis, los participantes serán anonimizados para asegurar que sus identidades no sean reconocidas y de esta forma, se conserve la objetividad y confidencialidad del estudio.

Consentimiento de participación

Si usted autoriza a su hijo/apara formar parte del proyecto de investigación, firme el presente consentimiento y regréselo al profesor **CRISTIAN LLANOS PASCUAS** a la mayor brevedad posible. Si tiene alguna pregunta con respecto a los procedimientos y/o la investigación en sí, por favor comuníqueme sus inquietudes, quejas, sugerencias o comentarios al correo personal de mi asesora de tesis. Aquí abajo lo agregaré para fines pertinentes a la investigación que se desarrollará.

Correo electrónico: cjaramillotorres2009@gmail.com

Nombre de la asesora: Claudia Torres Jaramillo

Agradezco de antemano su colaboración.

Autorizo que mi hijo/a forme parte del proyecto de investigación descrito anteriormente.

SI___ NO___

Firma: _____ Fecha: _____

Cordialmente,

CRISTIAN LLANOS PASCUAS

C.C. 1075284740

Correo personal: cristiano71101@hotmail.com

Docente del área de Inglés 11°B e Investigador del estudio.

La Plata, 06 de Septiembre de 2021

Señor, Gildardo Bello Pascuas
Rector de la Institución Educativa San Sebastián

Cordial saludo.

Comedidamente me dirijo a usted con el fin de darle a conocer una propuesta de investigación en el grado 11B, del cual soy director de grupo, que realizo como tesis de grado en la Universidad Surcolombiana en el Programa de Maestría en Didáctica del Inglés. El objetivo de la presente es para solicitar su autorización de poderlo llevar a cabo en la Institución Educativa de la cual usted es la máxima autoridad, con los estudiantes de ese grado. El título de la tesis es: “**Apropiación social del patrimonio cultural del municipio de La Plata a través de la implementación de las Pedagogías Basadas en la Comunidad**”. La aplicación de la intervención pedagógica que se pretende realizar hace referencia a que los estudiantes tengan la oportunidad de, a través de unas encuestas y actividades que van a desarrollar bajo mi supervisión permanente, apropiar socialmente el conocimiento de su municipio a través de un enfoque metodológico llamado “Pedagogías Basadas en la Comunidad”.

Los padres de familia autorizarán, de forma autónoma y voluntaria, la participación de su hijo/a en el proyecto. Allí, los estudiantes realizarán una investigación dentro de su comunidad (Barrio) para saber qué tanto conocen los habitantes de los elementos o aspectos relacionados con el patrimonio cultural del municipio de La Plata. Con la información que ellos van recolectando, también irán realizando algunas actividades como el mapeo de su comunidad, plegables, reflexiones y videos. Paralelamente, yo iré haciendo un trabajo mancomunado con ellos donde los entrevistaré para hacerles preguntas sobre los temas centrales de mi proyecto y ellos también

irán registrando cierta información que me servirá para analizar mi pregunta de investigación más adelante. Toda la documentación recolectada se analizará sin hacer referencias personales ni ninguna acción que conlleve a atentar contra el buen nombre e integridad del participante. Tanto al principio como al finalizar el proyecto, se les socializará el cronograma de lo que se pretende realizar de manera detallada y de los resultados obtenidos del mismo. .

Cabe reiterar que la participación del estudiante en este proyecto es voluntaria y si fuera el caso, independientemente del motivo que tenga, puede abandonar su participación en cualquier momento. Aprovecho la oportunidad para aclarar que no habrá consecuencias negativas si el participante decide abandonar la investigación, ni calificaciones a favor o en contra de su desempeño en este estudio de investigación. En el informe final de tesis, los participantes serán anonimizados para asegurar que sus identidades no sean reconocidas y de esta forma, se conserve la objetividad y confidencialidad del estudio. Así mismo, el nombre de la Institución Educativa tampoco saldrá a la luz por cuestiones éticas de procedimientos de investigación.

Adjunto el consentimiento que firmarán los padres de familia para avalar la participación de su hijo(a) en este estudio de investigación.

Consentimiento de participación

Si usted autoriza a su hijo/apara formar parte del proyecto de investigación, firme el presente consentimiento y regréselo al profesor **CRISTIAN LLANOS PASCUAS** a la mayor brevedad posible. Si tiene alguna pregunta con respecto a los procedimientos y/o la investigación en sí, por favor comunique sus inquietudes, quejas, sugerencias o comentarios al correo personal de mi asesora de tesis. Aquí abajo lo agregaré para fines pertinentes a la investigación que se desarrollará.

Correo electrónico: cjaramillotorres2009@gmail.com

Nombre de la asesora: Claudia Torres Jaramillo

Agradezco de antemano su colaboración.

Autorizo que mi hijo/a forme parte del proyecto de investigación descrito anteriormente.

SI____ NO____

Firma: _____ Fecha: _____

Agradezco la atención prestada y espero que muy gentilmente se me permita realizar el proyecto de investigación en la institución educativa.

Cordialmente,

CRISTIAN LLANOS PASCUAS

C.C. 1075284740 de Neiva

Correo personal: cristiano71101@hotmail.com

Docente del área de Inglés 11°B e Investigador del estudio.

Appendix B: Focus-Group Interview



INSTITUCIÓN EDUCATIVA SAN SEBASTIÁN - LA PLATA (HUILA)

Students' Social Appropriation of Cultural Heritage of the Municipality of La Plata through the Implementation of Community-Based Pedagogies in an Urban Public School"

Date: December 22nd, 2021. **Place:** ADIH meeting room **Name of the interviewer:** Cristian Llanos Pascuas

Bienvenidos a esta entrevista grupal focalizada.

Gracias por hacer parte de este estudio de investigación denominado “Apropiación social del Patrimonio Cultural del Municipio de La Plata a través de las Pedagogías Basadas en la Comunidad en un colegio público urbano”. Gracias por su tiempo, por cumplir con la realización de todas las actividades y por responder todos los instrumentos hasta la fase final.

Esta entrevista se compone de 8 preguntas generales y 1 pregunta específica, las cuales hacen referencia a las experiencias previas que ustedes han tenido con el proyecto de investigación, de los conocimientos adquiridos en el transcurso de la implementación de esta estrategia pedagógica y de la apropiación de los bienes tangibles e intangibles que hacen parte de herencia cultural en el municipio de La Plata. Las preguntas se desarrollarán completamente en idioma español; si desisten de responder alguna o abandonar la entrevista en cualquier momento, están en todo su derecho de hacerlo.

GENERAL QUESTIONS FOR ALL THE PARTICIPANTS IN THE THREE GROUPS

1. ¿Fue enriquecedor o no interactuar con los habitantes de La Plata acerca del patrimonio cultural de su municipio? Explica.
2. ¿Fue importante o no entrevistar a las personas que tú escogiste para hablar del patrimonio cultural del municipio de La Plata? ¿Quién eres tú en esta comunidad?
3. ¿Contribuyó o no el proyecto a fortalecer tu relación con la comunidad?
4. ¿Los conocimientos y experiencias que traes de tu hogar y tu comunidad, han influido o no en tu comprensión sobre el patrimonio cultural? Explica.
5. ¿Las actividades realizadas en el proyecto tuvieron impacto o no en tu comprensión sobre el patrimonio cultural de tu municipio? (Mapping, interview, brochure, script, video, presentation).

6. ¿Hay algo que te llamó o no especialmente la atención al explorar los recursos de tu comunidad?
7. ¿Te encontraste con algunos desafíos o no para recolectar la información y para mostrar su contenido en el video?
8. ¿Qué aspectos facilitaron o no tu apropiación del patrimonio cultural a través de las actividades realizadas en el proyecto?

GROUP #1: (10:00am)

- **María de los Ángeles Rubio Yasno:** La casa de La Cultura y la Zanquirruca.
- **Ana María Rosero:** Museo del Beato y la copla.
- **Santiago Melenje Manquillo:** Galería municipal.
- **Angelly Norelly Ortíz Ramírez:** Las alpargatas y El tunjo de oro.

Specific questions, group #1:

María de los Ángeles: ¿Cómo crees que se puede lograr que los miembros de la comunidad se apropien o conozcan acerca del patrimonio cultural de tu municipio?

Ana María Rosero Andrade: ¿Cambió o no tu percepción sobre los elementos tangibles e intangibles del patrimonio cultural después del “city-tour”? Explica.

Santiago: ¿Por qué seleccionaste la galería municipal como un elemento del patrimonio cultural del municipio?

Angelly Norelly: ¿Cambió o no tu percepción sobre los elementos tangibles e intangibles del patrimonio cultural después de la experiencia del “city-tour”? Explica.

GROUP #2: (2:00pm)

- **Valentina Casanova Herrera:** La esterilla y la estatua de Simón Bolívar.
- **René Julián Hincapié Cifuentes:** Insulso Huilense y el desfile del San Sebastián.
- **Laura Sofía Tenorio Torres:** Colada de achira y sombrero.

- **Juan José Ipia Achury:** El guarapo y el matadero.

Specific questions for each group #2:

Valentina: Me interesa conocer tu punto de vista ya que sé que eres de Bogotá y tenías poco conocimiento cultural con el municipio de La Plata, ¿cómo has llegado a apropiarte los conocimientos del patrimonio cultural de La Plata?

René Julián: Basado en la experiencia vivida en el proyecto, ¿Consideras tú que es relevante o no investigar sobre el patrimonio cultural del municipio a través de sus propios habitantes?

Laura Sofía: ¿Por qué es importante o no el legado familiar de tu abuelo con la tradición del sombrero tejido a mano del que hablaste en el poster y posteriormente en el video?

Juan José I: ¿Fue importante o no haber compartido los conocimientos en la exposición con los estudiantes del grado sexto?

GROUP #3: (3:30pm)

- **Eliana Valentina Yara Valencia:** Parque La Pola y la Patasola.
- **María Alejandra Hernández Bermeo:** Bizcochos de achira y la banda de Los Borrachos.
- **Duvian Felipe Rivera Quintero:** El tambor y los desfiles en La Plata.
- **Juan José Campos Rodríguez:** La chamba y las comparsas.

Specific questions, group #3:

Eliana Valentina: ¿Por qué es relevante o no conocer y apropiarse las tradiciones orales como la leyenda de La Patasola para los miembros de la comunidad de La Plata?

María Alejandra: Basada en el log de la entrevista, tú mencionas que hay acciones que se consideran tradición en el municipio, ¿hacen parte ellas o no del patrimonio cultural? Explica.

Duvian Felipe: ¿Consideras que trae beneficios o no para los habitantes del municipio de La Plata que se hagan este tipo de entrevistas para hablar del patrimonio cultural del mismo?

Juan José C: ¿Es relevante para ti o no que locales y turistas conozcan acerca de los conocimientos que tú y tu familia tienen de La Chamba?

Appendix C: Logs



INSTITUCIÓN EDUCATIVA SAN SEBASTIÁN - LA PLATA (HUILA)

NOMBRE: _____ **GRADE: 11B**

LOGS

Respetados estudiantes de 11B, cordial saludo.

Otro de los instrumentos para la recolección de datos que tendremos en este estudio de investigación denominado “Apropiación social del patrimonio cultural del municipio de La Plata a través de la implementación de las Pedagogías Basadas en la Comunidad” serán los “logs”; en español, se podría traducir como “registros”. Los “logs” son escritos que ustedes realizarán dos veces al mes, después de dar por concluida cada una de las 4 actividades que se tienen programadas en nuestra investigación con referencia a las Pedagogías Basadas en la Comunidad.

Objetivo: Con este instrumento de investigación, se espera obtener percepciones, reflexiones, análisis y opiniones de los estudiantes, fruto de las interacciones con la comunidad, con sus compañeros de trabajo y con distintas fuentes de información, sobre la apropiación que tiene la comunidad de La Plata de los bienes tangibles e intangibles del patrimonio cultural de este municipio y cómo se visibiliza esto también en los estudiantes. Los “logs” se componen de dos aspectos principales. El primero, es la parte descriptiva de las actividades realizadas, y el segundo, es la parte reflexiva o analítica. Para escribir los párrafos de los “logs”, en ocasiones les daré preguntas que los guiarán en el proceso descriptivo y reflexivo.

Los párrafos que conforman cada “log” serán escritos en el idioma que prefieran, inglés o español. Lo importante es que el idioma no represente un impedimento o una barrera lingüística a la hora de expresar sus emociones, pensamientos o ideas.

Hora de empezar, ¡VAMOS!



LA PLATA HUILA

LOG (MAPPING)

1. *¿Qué facilidades y dificultades han tenido o experimentado al momento de realizar la actividad del mapping?*

La experiencia al realizar la actividad del mapping fue bastante sencilla, ya que hice un buen recorrido y sin la necesidad de utilizar algún



Vereda El Rosal: alquileres vacacionales y alojamientos - Huila, Colombia | Airbnb

recorrer diferentes lugares, antes fue muy bueno porque así me pude dar cuenta de que tantas cosas hay en el municipio en el que vivo y que para los plateños son muy importantes. No tuve ninguna dificultad, todo salió como lo esperaba, de una manera organizada y lo más importante, pude conocer más acerca de lo que hay en el municipio de La Plata.



Aparte del recorrido y de tomar evidencias en fotos y videos, investigué algunas cosas que me parecieron curiosas y de esa manera puede complementar más la información y aprender más del municipio en el cual vivo y me siento orgullosa, porque en el recorrido que hice me di cuenta de tantos patrimonios que tenemos pero que en realidad debemos aprovecharlos más. Pienso que debemos conocer más del lugar en el que vivimos y conocer el porqué de tantas cosas bonitas que hay porque sí son bastantes.



José Jiscano
MULTIMEDIA

Appendix D

English Syllabus for eleventh grade



Unit 1 Having fun

Lesson 1	10
Lesson 2	14
Lesson 3	18

Unit 2 Teen power

Lesson 4	22
Lesson 5	26
Lesson 6	30

Unit 3 Spending time well

Lesson 7	34
Lesson 8	38
Let's work together	42
Self-assessment	44

Unit 1 What we spend

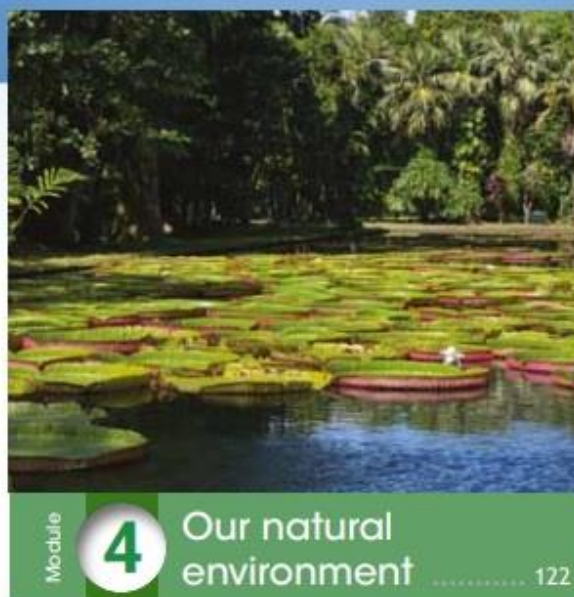
Lesson 1	48
Lesson 2	52
Lesson 3	56

Unit 2 How the world works

Lesson 4	60
Lesson 5	64
Lesson 6	68

Unit 3 Ready to change

Lesson 7	72
Lesson 8	76
Let's work together	80
Self-assessment	82



Unit 1 Different looks, different lifestyles

Lesson 1	86
Lesson 2	90
Lesson 3	94

Unit 2 Be yourself

Lesson 4	98
Lesson 5	102
Lesson 6	106

Unit 3 Mind your manners

Lesson 7	110
Lesson 8	114
Let's work together	118
Self-assessment	120

Unit 1 Eco-tourism

Lesson 1	124
Lesson 2	128
Lesson 3	132

Unit 2 Protecting our native culture and environment

Lesson 4	136
Lesson 5	140
Lesson 6	144

Unit 3 Colombia: a natural and cultural paradise

Lesson 7	148
Lesson 8	152
Let's work together	156
Self-assessment	158

MALLA CURRICULAR - SEDE EDUCATIVA: SAN SEBASTIAN

NIVEL DE EDUCACIÓN: BÁSICA SECUNDARIA MEDIA ACADÉMICA

AREA: LENGUA EXTRANJERA

GRADO: ONCE - ENFASIS

NOMBRE DEL EDUCADOR (A)

ÁREA DE INGLÉS

EJE TEMÁTICO: Future Plans and Intentions

PERIODO Nro.1

TIEMPO: 70

Hrs IH PREVISTA: 7

IH REAL: 7

ESTANDARES	DESEMPEÑOS BÁSICOS	CONTENIDOS CURRICULARES	COMPETENCIAS A DESARROLLAR	ESTRATEGIAS METODOLÓGICAS
<ul style="list-style-type: none"> - Participo en conversaciones en las que puedo explicar mis opiniones e ideas sobre temas generales, personales y abstractos - También puedo iniciar un tema de conversación y mantener la atención de mis interlocutores; cuando hablo, mi discurso es sencillo y coherente. - Aunque mi acento es extranjero, mi pronunciación es clara y adecuada - Escribo textos que explican mis preferencias, decisiones y actuaciones. - Con mi vocabulario trato temas generales, aunque recorro a estrategias para hablar de hechos y objetos cuyo nombre desconozco. - Manejo aceptablemente normas lingüísticas, con algunas interferencias de mi lengua materna. - Comprendo textos de diferentes tipos y fuentes sobre temas de interés general y académico. Selecciono y aplico estrategias de lectura apropiadas para el texto y la tarea. - En interacciones con hablantes nativos de inglés reconozco elementos propios de su cultura y puedo explicarlos a mis compañeros. 	<ul style="list-style-type: none"> - Intercambia opiniones sobre situaciones de interés personal, escolar o social. - Sostiene conversaciones espontáneas y sencillas acerca de temas que son de su conocimiento, interés personal o académico. - Redacta textos narrativos, descriptivos y expositivos relacionados con temas de su interés o que le resultan familiares. - Distingue información general y específica en textos de opinión y discusiones orales y escritos sobre temas conocidos. 	<p>Module 1: The future is in your hands Unit 1: Looking Ahead First and second Conditional, Discussing dreams for the future and your dream job, talking about the future, <i>can</i> for ability, Job interviews, Asking and answering questions about plans for the future, Unit 2: What I need to know about ... <i>can, could, will be able to</i> for possibility, Verbs related to technology, Weak form of <i>can, to + infinitive</i> to express purpose, Compound nouns, Reported speech Using <i>say</i> and <i>tell</i>, Positive and negative adjectives, conversation about, playing in a team Unit 3: Off to university! <i>Verb + -ING</i> and <i>verb + to infinitive</i>, Discussing favorite school subjects and ambitions, <i>Wh-</i> questions, Asking and answering interview questions - Interview Expressions.</p>	<p>Competencia Comunicativa: Competencia lingüística (1), Competencia Pragmática (2), Competencia Sociolingüística (3).</p> <ul style="list-style-type: none"> - Identifico conectores en una situación de habla para comprender su sentido. (1, 2) - Identifico palabras clave dentro del texto que me permiten comprender su sentido general.(1,2) - En un texto identifico los elementos que me permiten apreciar los valores de la cultura angloparlante. (2, 3) <ul style="list-style-type: none"> • Estructuro mis textos teniendo en cuenta elementos formales del lenguaje como la puntuación, la ortografía, la sintaxis, la coherencia y la cohesión. (1, 2) - Escribo textos a través de los cuales explico mis preferencias, decisiones o actuaciones. (1, 2) <ul style="list-style-type: none"> • Utilizo un vocabulario apropiado para expresar mis ideas con claridad sobre temas del currículo y de mi interés. (1, 2) - Sustento mis opiniones, planes y proyectos. (2) <ul style="list-style-type: none"> • Uso mis conocimientos previos para participar en una conversación.(2) • Muestro una actitud respetuosa y tolerante cuando escucho a otros. (3) 	<p>Class activities: -Dialogues, conversations. -Songs. -Role plays. -Videos. -Games. -Reading, Listening, Writing and Speaking practice exercises.</p>

RECURSOS: Material Didáctico de Internet-fotocopias guía, Video Beam, DVD, CDs., Flash cards alusivas a la temática trabajada, Juegos didácticos, Cuaderno de apuntes, diccionario de Inglés, Laboratorio de Inglés, Please-Fast Track! 3

CRITERIOS DE EVALUACIÓN:

-Class participation, Homework, Good behavior and Interest, Oral, written, listening and reading quizzes/tests, Individual work, Pair work, Team/Group work, Workshops/Worksheets, SABER Test Practice and Training (Mock Exam)

TRANSVERSALIDAD: PROYECTO DE EDUCACIÓN AMBIENTAL: Formo hábitos de aseo e higiene personal y ambiental para una buena salud y sana convivencia.

MALLA CURRICULAR - SEDE EDUCATIVA: SAN SEBASTIAN

NIVEL DE EDUCACIÓN: BÁSICA SECUNDARIA MEDIA ACADÉMICA

AREA: **LINGUA EXTRANJERA** GRADO: **ONCE - ÉNFASIS** NOMBRE DEL EDUCADOR (A) **ÁREA DE INGLÉS**

EJE TEMÁTICO: Members of a global world

PERIODO Nro.2

TIEMPO: 70

Hrs I.H PREVISTA: 7

I.H REAL: 7

ESTANDARES	DESEMPEÑOS BÁSICOS	CONTENIDOS CURRICULARES	COMPETENCIAS A DESARROLLAR	ESTRATEGIAS METODOLÓGICAS
<ul style="list-style-type: none"> - Participo en conversaciones en las que puedo explicar mis opiniones e ideas sobre temas generales, personales y abstractos - También puedo iniciar un tema de conversación y mantener la atención de mis interlocutores; cuando hablo, mi discurso es sencillo y coherente. - Aunque mi acento es extranjero, mi pronunciación es clara y adecuada - Escribo textos que explican mis preferencias, decisiones y actuaciones. - Con mi vocabulario trato temas generales, aunque recorro a estrategias para hablar de hechos y objetos cuyo nombre desconozco. - Manejo aceptablemente normas lingüísticas, con algunas interferencias de mi lengua materna. - Comprendo textos de diferentes tipos y fuentes sobre temas de interés general y académico. Selección y aplico estrategias de lectura apropiadas para el texto y la tarea. - En interacciones con hablantes nativos de inglés reconozco elementos propios de su cultura y puedo explicarlos a mis compañeros. 	<ul style="list-style-type: none"> - Intercambia opiniones sobre situaciones de interés personal, escolar o social. - Explica tanto en forma oral como escrita las causas y los efectos, así como el problema y la solución de una situación. - Redacta textos argumentativos con una estructura clara y sencilla sobre temas académicos. - Expresa de manera oral y escrita su posición acerca de un tema conocido teniendo en cuenta a quién está dirigido el texto. - Expresa de manera oral su punto de vista acerca de un tema controversial previamente estudiado 	<p>Module 1: Global citizenship Unit 1: You can make a difference <i>NEED TO</i> to express necessity, Phrasal verbs, to be a good citizen, The passive, basic human needs and rights, second Conditional WOULD - WOULDN'T, World problems, Conditional sentences about your ideal school/ neighborhood/country Unit 2: Meeting the challenges of the modern world <i>when and until</i> with the past simple; the past passive, War and local conflict or dispute, Present continuous for changing situations Advantages and disadvantages of online news, Present perfect versus past simple, Discussing voluntary work Unit 3: How to shape the future</p>	<p>Competencia Comunicativa: Competencia lingüística (1), Competencia Pragmática (2), Competencia Sociolingüística (3). - Utilizo estrategias adecuadas al propósito y al tipo de texto (activación de conocimientos previos, apoyo en el lenguaje corporal y gestual, uso de imágenes) para comprender lo que escucho.(2, 3) - Utilizo las imágenes e información del contexto de habla para comprender mejor lo que escucho. (3) - Valoro la lectura como un medio para adquirir información de diferentes disciplinas que amplían mi conocimiento. - Hago inferencias a partir de la información en un texto. (2) - Utilizo variedad de estrategias de comprensión de lectura adecuadas al propósito y al tipo de texto.(2) - Expreso valores de mi cultura a través de los textos que escribo. (2,3) - Valoro la escritura como un medio de expresión de mis ideas y pensamientos, quién soy y qué sé del mundo. - Narro en forma detallada experiencias, hechos o historias de mi interés y del interés de mi</p>	<p>Class activities: -Dialogues, conversations. -Songs. -Role plays. -Videos. -Games. -Reading, Listening, Writing and Speaking practice exercises.</p>

		<p>Past continuous versus past Simple, Asking questions about being charitable, <i>will / won't</i> versus <i>be + going to</i>, Documenting the issues of our time</p>	<p>audiencia. (1, 2) - Utilizo un vocabulario apropiado para expresar mis ideas con claridad sobre temas del currículo y de mi interés. (1, 2) Respondo preguntas teniendo en cuenta a mi interlocutor y el contexto. (1, 2)</p>	
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RECURSOS: Material Didáctico de Internet-fotocopias guía, Video Beam, DVD, CDs, Flash cards alusivas a la temática trabajada, Juegos didácticos, Cuaderno de apuntes, diccionario de Inglés, Laboratorio de Inglés [Please-Fast Track!](#) 3

CRITERIOS DE EVALUACIÓN:

-Class participation, Homework, Good behavior and Interest, Oral, written, listening and reading quizzes/tests, Individual work, Pair work, Team/Group work, Workshops/Worksheets, SABER Test Practice and Training (Mock Exam)

TRANSVERSALIDAD: **PROYECTO DE DERECHOS HUMANOS: Los derechos humanos como normas universales**

MALLA CURRICULAR - SEDE EDUCATIVA: SAN SEBASTIAN

NIVEL DE EDUCACIÓN: BÁSICA SECUNDARIA MEDIA ACADÉMICA

AREA: **LENGUA EXTRANJERA** GRADO: **ONCE – ÉNFASIS** NOMBRE DEL EDUCADOR (A) **ÁREA DE INGLÉS**

EJE TEMÁTICO: Love and relationships

PERÍODO Nro.3

TIEMPO: 70

Hrs I.H PREVISTA: 7

I.H REAL: 7

ESTANDARES	DESEMPEÑOS BÁSICOS	CONTENIDOS CURRICULARES	COMPETENCIAS A DESARROLLAR	ESTRATEGIAS METODOLÓGICAS
<p>- Participo en conversaciones en las que puedo explicar mis opiniones e ideas sobre temas generales, personales y abstractos</p> <p>- También puedo iniciar un tema de conversación y mantener la atención de mis interlocutores; cuando hablo, mi discurso es sencillo y coherente.</p> <p>- Aunque mi acento es extranjero, mi pronunciación es clara y adecuada</p> <p>- Escribo textos que explican mis preferencias, decisiones y actuaciones.</p> <p>- Con mi vocabulario trato temas generales, aunque recorro a estrategias para hablar de hechos y objetos cuyo nombre desconozco.</p> <p>- Manejo aceptablemente normas lingüísticas, con algunas interferencias de mi lengua materna.</p> <p>- Comprendo textos de diferentes tipos y fuentes sobre temas de interés general y académico. Selecciono y aplico estrategias de lectura apropiadas para el texto y la tarea.</p> <p>- En interacciones con hablantes nativos de inglés reconozco elementos propios de su cultura y puedo explicarlos a mis compañeros.</p>	<p>- Explica tanto en forma oral como escrita las causas y los efectos, así como el problema y la solución de una situación.</p> <p>- Reconoce la opinión del autor(a) en textos orales y escritos de mediana longitud que se relacionan con su contexto escolar y académico.</p> <p>- Expresa de manera oral y escrita su posición acerca de un tema conocido teniendo en cuenta a quién está dirigido el texto</p> <p>- Expresa de manera oral su punto de vista acerca de un tema controversial previamente estudiado.</p> <p>- Narra de manera oral o escrita experiencias personales o historias conocidas</p>	<p>Saber Test-Structure.- Practice exercises-Examples.- Training sections.-Feedback.</p> <p>Module 1: Love and relationships</p> <p>Unit 1: My world and I</p> <p>Relative clauses, Personality adjectives</p> <p>Adverbs of manner, <i>must</i> to express Obligation, Job titles</p> <p>Adjective preposition</p> <p>Collocations, Discussing rules and obligations in our country, <i>HAVE TO</i> to express obligation, Adjective and noun forms, rights in a relationship</p> <p>Unit 2:</p> <p>Understanding my sexuality</p> <p><i>Make</i> + person + verb, Adjectives for describing relationships</p> <p>Personal qualities, talking about their relationships, Present simple versus present continuous</p> <p>State verbs, Phrasal verbs, sex and birth control</p> <p>Rising and falling intonation, Definite and indefinite articles, Sexual health, teenage pregnancy-tips for teenagers</p> <p>Unit 3: Health and responsibility</p> <p>The gerund, Health and well-being</p> <p>Food groups, Talking about the food we eat, <i>should</i></p> <p>Verb-preposition</p>	<p>Competencia Comunicativa:</p> <p>Competencia lingüística (1), Competencia Pragmática (2), Competencia Sociolingüística (3).</p> <p>-Identifica y entiende la estructura de la prueba SABER 11 usando previo conocimiento para hacer diferentes actividades relacionadas con ella en la interacción del aula de clase.</p> <p>-Identifico el propósito de un texto oral. (2)</p> <p>-Comprendo el sentido general del texto oral aunque no entienda todas sus palabras. (1, 2, 3)</p> <p>-Identifico palabras clave dentro del texto que me permiten comprender su sentido general. (1,2)</p> <p>-Identifico el punto de vista del autor.(2)</p> <p>Utilizo variedad de estrategias de comprensión de lectura adecuadas al propósito y al tipo de texto. (2)</p> <p>-Hago inferencias a partir de la información en un texto. (2)</p> <p>- Escribo diferentes tipos de textos de mediana longitud y con una estructura sencilla (cartas, notas, mensajes, correos electrónicos, entre otros).(1, 2, 3)</p> <p>- Escribo textos expositivos sobre temas de mi interés. (1, 2)</p> <p>- Puedo expresarme con la seguridad y confianza propias de</p>	<p>Class activities:</p> <p>-Dialogues, conversations.</p> <p>-Songs.</p> <p>-Role plays.</p> <p>-Videos.</p> <p>-Games.</p> <p>-Reading, Listening, Writing and Speaking practice exercises.</p>

		collocations, advice about going to a party.	mi personalidad. (2) - Utilizo estrategias que me permiten iniciar, mantener y cerrar una conversación sencilla sobre temas de mi interés, de una forma natural. (1, 2)	
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RECURSOS: Material Didáctico de Internet-fotocopias guía, Video Beam, DVD, CDs., Flash cards alusivas a la temática trabajada, Juegos didácticos, Cuaderno de apuntes, diccionario de Inglés, Laboratorio de Inglés, [Please-Fast Track!](#) 3

CRITERIOS DE EVALUACIÓN:

-Class participation, Homework, Good behavior and Interest, Oral, written, listening and reading quizzes/tests, Individual work, Pair work, Team/Group work, Workshops/Worksheets, SABER Test Practice and Training (Mock Exam)

TRANSVERSALIDAD: **PROYECTO DE EDUCACIÓN PARA LA SEXUALIDAD Y CONSTRUCCIÓN DE CIUDADANÍA:** Reproducción asistida, contracepción e interrupción del embarazo

MALLA CURRICULAR - SEDE EDUCATIVA: SAN SEBASTIAN

NIVEL DE EDUCACIÓN: BÁSICA SECUNDARIA MEDIA ACADÉMICA ÁREA: **LENGUA EXTRANJERA** GRADO: **ONCE- ÉNFASIS** NOMBRE DEL EDUCADOR (A) **ÁREA DE INGLÉS**EJE TEMÁTICO: Let's go Environmental

PERIODO Nro.4

TIEMPO: 65

Hrs I.H PREVISTA: 7

I.H REAL: 7

ESTANDARES	DESEMPEÑOS BÁSICOS	CONTENIDOS CURRICULARES	COMPETENCIAS A DESARROLLAR	ESTRATEGIAS METODOLÓGICAS
<ul style="list-style-type: none"> - Participo en conversaciones en las que puedo explicar mis opiniones e ideas sobre temas generales, personales y abstractos - También puedo iniciar un tema de conversación y mantener la atención de mis interlocutores, cuando hablo, mi discurso es sencillo y coherente. - Aunque mi acento es extranjero, mi pronunciación es clara y adecuada - Escribo textos que explican mis preferencias, decisiones y actuaciones. - Con mi vocabulario trato temas generales, aunque recorro a estrategias para hablar de hechos y objetos cuyo nombre desconozco. - Manejo aceptablemente normas lingüísticas, con algunas interferencias de mi lengua materna. - Comprendo textos de diferentes tipos y fuentes sobre temas de interés general y académico. Seleccione y aplico estrategias de lectura apropiadas para el texto y la tarea. - En interacciones con hablantes nativos de inglés reconozco elementos propios de su cultura y puedo explicarlos a mis compañeros. 	<ul style="list-style-type: none"> - Explica tanto en forma oral como escrita las causas y los efectos, así como el problema y la solución de una situación - Redacta textos argumentativos con una estructura clara y sencilla sobre temas académicos. - Expresa de manera oral y escrita su posición acerca de un tema conocido teniendo en cuenta a quién está dirigido el texto. - Expresa de manera oral su punto de vista acerca de un tema controversial previamente estudiado. - Mantiene discusiones formales acerca de temas académicos que ha preparado previamente. - Narra de manera oral o escrita experiencias personales o historias conocidas 	<p>Module 1: Saving planet Earth Unit 1: Development impact Use to and used to, Places in a city, Describing a place you know, Present perfect continuous, Word families, Debating living in the city / countryside, expressions for cause and effect, Discussing humans vs. nature and environmental problems, Unit 2: Human development or environmental preservation? Past perfect, Describing a bad holiday, Discussing tourism versus development, The future in the past, Mining products in Colombia, Discussing Jobs, Linking phrases, Containers and Packaging, Discussing the impact of human inventions Unit 3: What's next? <i>Either ... or, neither ... nor, both, not only ... but also,</i> Strong and normal adjectives, Third conditional, Color idioms,</p>	<p>Competencia Comunicativa: Competencia lingüística (1), Competencia Pragmática (2), Competencia Sociolingüística (3). - Identifico conectores en una situación de habla para comprender su sentido. (1, 2) - Muestro una actitud respetuosa y tolerante cuando escucho a otros. - Utilizo las imágenes e información del contexto de habla para comprender mejor lo que escucho. (3) - Hago inferencias a partir de la información en un texto. (2) - Planeo, reviso y edito mis escritos con la ayuda de mis compañeros y del profesor. (1, 2) - Escribo resúmenes e informes que demuestran mi conocimiento sobre temas de otras disciplinas. (1, 2) - Escribo textos de diferentes tipos teniendo en cuenta a mi posible lector. (1, 2, 3). - Utilizo un vocabulario apropiado para expresar mis ideas con claridad sobre temas del currículo y de mi interés. (1, 2) - Uso lenguaje funcional para discutir alternativas, hacer recomendaciones y negociar acuerdos en debates preparados con anterioridad. (2)</p>	<p>Class activities: -Dialogues, conversations. -Songs. -Role plays. -Videos. -Games. -Reading, Listening, Writing and Speaking practice exercises.</p>

Appendix E

Action Research Stages with Core Activities

STAGE	WEEK	AIM	ACTIVITY
Plan	1	To investigate the concept of culture, cultural heritage and community.	Investigating technical terminology
Act	2	To socialize the meanings in class with their own words and set definitions for the study.	Discussing terms (artifact)
Observe	3	To map the cultural heritage assets of La Plata	Mapping the community (artifact)
Reflect	3	To socialize the cultural assets found	Interacting with their peers (log).
End of the first cycle		Analysis of data	Planning the next stages
Plan	4	To investigate how to conduct an interview, peoples' roles, tone, time, locations.	Investigating
Act	4	To socialize and set official guidelines for interviewing the community	Debating and agreeing guidelines for interviews
Act	5	To interview an inhabitant of La Plata	Interviewing the community (artifact)
Observe	5	To share the outcomes, opinions and perceptions of their interviews with their peers.	Speaking in round-tables (artifact)
Observe	6	To work in groups to exchange information about the asset for the poster	Investigating and synthesizing information
Reflect	6	To design a poster	Designing (artifact) and (log)
End of the second cycle		Analysis of data	Planning the next stages

Observe	7	To do a city- tour	Walking around the city (log)
Plan, observe	8	To set the guidelines and construct the script for the video	Making a script for the video
Act	8	To record the video	Recording CH assets (artifact)
Reflect	9	To provide feedback from the videos	Round-table
End of the third cycle		Analysis of data	Planning the next stages
Act	9	To remember the most important facts about La Plata's cultural heritage assets	Develop a game for their own peers and for other classrooms
Plan, observe, act	9	To explain the outcomes of their investigations in "Fair on local knowledge about the cultural heritage"	Presenting results of the investigation about CH to the school community
Reflect	10	To provide feedback on students' performances during the fair.	Discussion
End of the fourth cycle		Analysis of data	Artifacts, logs, and field notes