

STRENGTHENING THE KNOWLEDGE OF LOCAL HISTORY, TRADITIONS AND
CUSTOMS IN AN EFL CLASSROOM IN EL CARMEN DE VIBORAL

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ABSTRACT

This paper gives account of the results of a research project conducted at a rural public institution in El Carmen de Viboral, Antioquia, Colombia, with a group of beginning English as a Foreign Language (EFL) learners. This study sought to strengthen the students' knowledge on the local history, traditions and customs from this municipality, and hence, educate critical and empowered individuals with a sense of belonging and commitment to their territory. Three didactic units were meticulously designed and implemented by the researchers, contemplating the context and the meaningful content to be taught. The findings concluded that irrespective of the various challenges posed by the virtual classes in a COVID-19 framework, students were in fact able to actively reach the initial objective as well as to forge and strengthen intergenerational bonds at home. Moreover, this undertaking unveiled the imperative need for significant contextualized EFL classes, so as to trigger a higher degree of participation and motivation from the learners.

Keywords: Culture, cultural background, English as a Foreign Language, remote learning, content-based instruction.

LITERATURE REVIEW

Despite the scarcity of substantial research background on local history, customs and traditions approached within an EFL classroom, we hereby presented some significant closely-related studies that legitimate our research.

As an initial matter, we could take Lara (2015), who undertook a qualitative six-month research study in an official school in Mexico, in an attempt to identify the perceptions of a group of eleven third-graders (secondary school) on learning the history of Mexico through Content-based Instruction (hereinafter known as CBI), which constitutes a language teaching approach that centers on the content to be taught, rather than the linguistic patterns of a language. This paper corroborated our initial assumption that language learning through historical content enables students to practice language in a meaningful, practical and contextualized way. By the same token, we came to the realization that the CBI approach we would favour and adopt for our doing must contemplate the students' needs and wishes, as well as their various levels of language proficiency, so as not to degenerate into theoretical, inaccessible and uninteresting English classes. Similarly, this study lent credence to the idea that it is hostility, rather than motivation to learn, that students develop when they feel the curriculum belittles or overlooks their lived experiences and cultures (Smyth, 2006, as cited by Lara, 2015). Lastly, the findings suggested that the registered shift in students' perceptions from "negative" to "positive" could have been the outcome of the amicable atmosphere established, alongside the betterment in student's learning strategies.

Approaching our Colombian realities and contexts, Zuluaga, López and Quintero (2009) carried out an engaging sensitizing study which, with an action-research approach, arose from the need of enhancing students' awareness of their cultural identity. For this project, the outstanding

coffee culture in the Quindío region was integrated, along with its values and customs, through the teaching of English by creating and implementing new lesson plans and materials.

The findings drawn from this work were highly positive, revealing that the pre-service teachers gained knowledge about the culture of the region and learned how to integrate content and language. On the other hand, students claimed to have learned more about their culture in the English classes, as the classes were meaningful and included topics that were familiar to them, which led them to feel more motivated to learn the language and they became less dependent on learning grammar and interacted more in class. Finally, students reported that they had internalized both language and content and had become more involved and responsible for their own learning by doing extra activities.

In like fashion, Holguin, Morales and Hernández (2012) undertook a twelve-month study in Guavatá, Santander, Colombia. The main objective of this qualitative project was to integrate the particularities of the rural context of a group of thirty-four eleventh grade students in the English classes, designing learning units adapted to the curriculum and focused on the interests and needs of the students. The designers used a pedagogical approach that would foster the students' self-identity and allow them to develop their intercultural knowledge. However, they were able to note that the curricular units were a step towards strengthening the students' sense of cultural belonging. When collecting and analysing the useful data, the researchers realized that by designing these curriculum units, they had created an atmosphere that helped students to enjoy English classes, to reflect on and value their own culture.

Last but not least, the present case is in line with ours insofar as it aimed to strengthen the students' sense of cultural belonging, through the implementation of curricular units that were designed to stimulate students to value their customs, encouraging them to talk about their

environment and the richness of their culture, as well as to promote intercultural understanding through the adequate and systematic application of appropriate pedagogies.

PROBLEM STATEMENT

The unreflecting reproduction of knowledge, in our case history, traditions and customs, within increasingly globalized and technological cultures jeopardises our social fabric, as we become unable to raise compassionate critical members of society (Henderson, 1995). In this light, the three key concepts mentioned above gain special significance for the study at hand. History, for instance, can be viewed as a social fabric component that allows us to build and reconstruct our past in a way that leads us to understand where we come from and how our societies, our cultures and our epistemologies are formed in the present time. Likewise, besides language and a set of shared conceptions, a common history is determinant in the construction of an individual's cultural identity in a given ethnic group (Norton, 2006).

Now, albeit important, the teaching of history as an official discipline was non-existent in schools for 23 years in Colombia. It was formally resumed with Law 1874 of December 27th, 2017, by which history was reintegrated into the curriculum guidelines of Social Sciences for basic and secondary education, in a bid to prepare critical beings who know their past, preserve ethnic diversities and strengthen peace and reconciliation. In this vein, some basic questions arise in relation to the sort of content to be selected and the appropriate ways of implementing it at schools.

First and foremost, we identified and recognized the rich cultural baggage present in Eastern Antioquia. “*Seres fantásticos de El Peñol*”¹, among many other valuable initiatives, pursued the

¹ *Fantastic Beings of El Peñol (Translated by the authors).*

compilation of myths and legends of this municipality, and hence, shed light on the diverse linguistic and symbolic elements of this community's identity. In our case, El Carmen de Viboral became our focal point as it holds a set of living traditions, customs and cultural manifestations worthy of being approached, analysed and conserved within an EFL classroom. Moreover, we assumed the professional responsibility of contributing and transforming our territory via pertinent and contextualized projects that pondered our communities' needs, wants and desires, and through which students could empower themselves to discuss issues related to their local context (Morgan & Vandrick, 2009, as cited by Ortega, 2020).

All things considered, the paper in question stood as a qualitative research undertaking whereby it was intended to strengthen the knowledge of a group of EFL ninth grade students from a public institution on the local history, customs and traditions from El Carmen de Viboral through Content Based Instruction (CBI). For our doing, the target population to work with encircled an EFL teacher and a group of 17 ninth graders; 10 girls and 7 boys. It suffices to say that at their developmental stage, psychologically speaking, these very learners undergo intricate identity processes, hence the necessity of historically contextualized references from which they could create new meanings.

The situation of the pandemic that we went through (COVID- 19) involved the massive closure of the face-to-face activities in educational institutions, in order to prevent and mitigate the spread of the virus. The aforementioned implied us to rethink in other ways of transmitting the contents and readjusting them to the virtual modality, in order not to lose the essence and make the process as meaningful and enjoyable as possible.

RESEARCH QUESTION

Could the Content Based Instruction implementation strengthen the knowledge of a group of EFL ninth graders on the local history, customs and traditions from El Carmen de Viboral?

JUSTIFICATION

In this section, we will elaborate on the reasons shaping our project and its significance to the target context, our programme, the field of education and ourselves, as novice researchers.

To begin with, let us recall that this proposal stemmed from the joint effort of a group of pre-service EFL teachers to vindicate the inexorable connection between language learning and culture. Despite their paramount importance, issues such as local history, traditions and customs from El Carmen de Viboral, had yet to be extensively researched within an EFL classroom. Should we truly wish to educate critical empowered thinkers, able and willing to contribute and transform their regional and national realities, reflective opportunities of this kind needed to be endeavoured. In this line, it was by means of didactic units implemented in the English classes that the students were bound to develop a sense of belonging to their territory and their elders. Likewise, strengthening inter-generational bonds would equally enable social fabric reconstruction.

As pre-service teachers, this undertaking became a prime opportunity to develop effective research skills that combined the theoretical and practical knowledge that we had been picking up throughout our Bachelor's degree. By the same token, we were able to acquire significant experience in designing, adapting, implementing and testing sequential units of cultural content in our EFL classes. Needless to say, we could dive into the history and cultural practices of our territory first, and skills to communicate and negotiate with our Cooperating Teacher (CT) were surely forged in situ. Lastly, it was also a space of reflection by which we invite language teaching

programs to insist on the relevancy of local culture as one of the four chief components of the dual-focused educational approach that has been guiding the formation of EFL teachers in our country.

OBJECTIVES

General Objective

To strengthen the knowledge of a group of EFL ninth grade students from a public institution on the local history, customs and traditions from El Carmen de Viboral.

Specific Objectives

To identify the previous knowledge that the participants have about the history, customs and traditions from El Carmen de Viboral.

To design and implement didactic units related to the history, customs and traditions from El Carmen de Viboral.

To analyze the implications and challenges of the didactic units on the local history, traditions and customs from El Carmen de Viboral.

CONCEPTUAL REFERENCES

Delineating and expounding the constructs that led the current work became an issue of paramount importance so as to reach an optimal level of understanding of the social, cultural and educational implications that this study entailed. In this sense, we hereby defined: Culture, Cultural Background, English as a Foreign language, Remote Learning and Content-based Instruction.

Culture

As a first approach, Spradley (1980) ascertained that culture may be viewed as an element of evolution and transmission of legacies from one generation to another. Moreover, Spencer-Oatey (2008) approached culture as the set of assumptions, conventions, traditions, values and orientations to life influencing each individual's behaviour. Likewise, in spite of the multiple conceptions of culture, Zuluaga, López and Quintero (2009) stated that “Back to the Latin root, ‘cultura’ means to cultivate, and the German root ‘Volksgeist’, refers to ‘the spirit of a people’. Culture generally refers to patterns of human activity, and the symbolic structures that give such activity significance” (p. 31). Furthermore, in line with Brown (2007), “culture is a way of life. It is the context within which we exist, think, feel, and relate to others. It is the "glue" that binds a group of people together” (p. 179). Matsumoto (2000), equally affirmed that:

Culture is a dynamic system of rules, explicit and implicit, established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms, and behaviours, shared by a group but harboured differently by each specific unit within the group, communicated across generations, relatively stable but with the potential to change across time (p. 119).

Cultural Background

Every learner coming to our classroom has a particularly unique story, as their lived experiences and the way they create meaning from the traditions and customs in their immediate contexts are different. In parallel with this, the reconciliation with our past sets the ground to embrace our condition of history-makers within time. Following this line of thought, cultural background could be understood as “the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and thought that a person has grown up

in and belongs to” (International Publisher of Information Science and Technology Research, par. 2). Now, from an educational angle, Ali, Kazemian & Mahar (2015) drew attention to the imperative need of language teaching approaches cognizant of the students’ various linguistic and cultural backgrounds, as well as their learning styles, attitudes and interests.

English as a Foreign Language

Notwithstanding the existence of thousands of languages in the world, and even though some like Mandarin have even more speakers than English, this latter is considered as the most important language across the globe for its relations to commerce, geopolitics, science, technology, communications, among many others. Not only is English deemed as a centre for learning international cultures, but it has also become an area whereby the recognition of local ideologies is developed (Álvarez & Bonilla, 2009).

Regarding English as a foreign language, Stern (1983) held that it refers to the language used outside the country of origin. Learning a foreign language involves a basic functional use for activities such as tourism, communicating with native speakers, reading foreign magazines, etc. Therefore, EFL means learning English in countries that do not speak English. In a similar fashion, not only did Iwai (2011) define EFL learners as those who learn English in non-English speaking countries, but he also exemplified it by resorting to Japanese people, who learn English in their country, and who can thus be viewed as EFL learners. From the above, EFL is mainly used by non-native English learners.

Even though the teacher is the bridge that transmits and facilitates learning, Harmer (2007) maintained that this one, apart from being the one in charge of controlling the development of the class, as well as an active participant in the knowledge and narratives presented by the students,

should also be a prompter, a resource person who innovates and adapts new learning to its context, and a tutor who guides students to new stages of abilities.

Content-based Instruction

For this construct, let us consider Vygotsky (1978), for whom the development of higher order thinking is very likely to come about in socially interactive learning processes, which demand the collaboration between teacher and students, as well as among students. In this vein, one of the teaching approaches that embraced this assumption was Content-based Instruction (CBI), which was bound to orientate the design of the didactic units along with the procedural route defined in this project.

The proposal that establishes the teaching through content based, is that the learning of the target language is given through the implementation of content, making students feel more confident to participate and thus increase motivation to learn about topics of interest to them and their environment (Jordan, 1997, as cited by Richards & Rodgers, 2001). Moreover, according to Larsen-Freeman & Anderson (2013), the benefits of CBI exceed the mere teaching of one language by integrating other sorts of content.

The special contribution CBI, according to Richards & Rodgers (2001), lies in the fact that it is an “approach to second language teaching in which teaching is organized around the content or information that students will acquire, rather than around a linguistic or other type of syllabus” (p. 204). By the same token, Snow (1992) regarded it as a multi-faceted method of language teaching that portrays the great array of forms and settings of the learning process itself. Such descriptions laid the foundations for our study, as we educated empowered increasingly aware

students with a reasonably good English (language) command and a deeper understanding of the meaningful history, customs and traditions of El Carmen de Viboral (content).

Remote Learning

In view of the worldwide contingency derived from COVID-19, educational realities had to transform, adapt and be assisted by the available technological tools, such as mobile devices, tablets, computers, the internet and many others (Ali, 2020), enabling classes to become spaces for meeting, uninterrupted learning, and in Patel's stance (2020), for discussion and reflection, through various web applications. In this spirit, we took remote learning as a key construct, as it reflected those changes in learning at an utterly new educational modality. Despite the paucity of relevant evidence confirming its perks (UNICEF), Ray (2020), for instance, maintained that "remote learning provides an opportunity for students and teachers to remain connected and engaged with the content while working from their homes" (p. 4). Likewise, in 2020, Goodell and Kessler suggested that remote learning may enable interaction with the learners, their culture and their hopes in their communities as well.

METHODOLOGY

In this section, further clarification is provided as to the purpose, nature and type of the research proposal at hand. Moreover, both the sample criteria and the characterization of the participants, along with the ethical considerations, and the data collection methods used are equally addressed. Lastly, a section on data analysis was also presented in this chapter.

Research Paradigm

This study fell within the Socio-critical Paradigm, granted the researchers' professional responsibility as future EFL teachers to identify, recognize and take ownership of constructive transformations in their territories that ponder the contexts' current needs, wants and desires, and which lead to better practices oriented to human being's freedom and rational autonomy as their ultimate emancipatory interest (Habermas, 1994). Furthermore, Socio-critical Paradigm became a dialectic unit that assumed a substantive rationality, embracing the judgments, values, and interests of a society for its participatory transformation from within, i.e. from the actions of its own free and critical members (Alvarado and García, 2008).

Research Approach

This paper stood for a Qualitative Research study in nature, in that it attempted to strengthen the history, traditions and customs from El Carmen de Viboral, drawing from the interpretation of the subjective unique voices and lived experiences of EFL learners. Qualitative Research entails the values, opinions, behaviours, and social contexts of a particular social group (Woodsong, MacQueen, Guest, & Namey, 2005). Qualitative Research comprises the researchers' exploration and active participation so as to analyse and understand a given reality (Creswell, 2002).

Type of Research

An Action Research (AR) design was executed by planning three CBI-oriented didactic units, intervening in the natural setting, documenting, and reflecting critically upon our students' language learning process. "AR involves taking a self-reflective, critical, and systematic approach

to exploring your own teaching contexts” (Burns, 2009, p. 2). In addition, AR intends to “build a body of knowledge that enhances professional and community practices and works to increase the well-being of the people involved” (Stringer, 2014, p. 1). For our study, we selected the following Action Research model found in Burns (2009), which guided the process in its various stages:

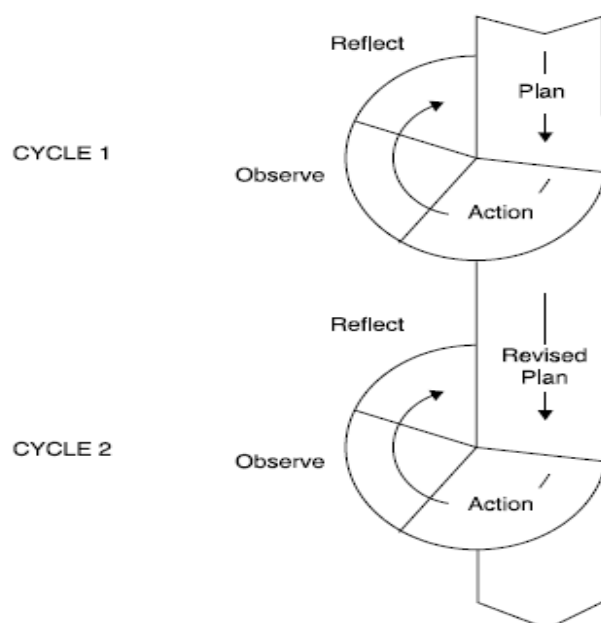


Figure 1.1 Cyclical AR model based on Kemmis and McTaggart (1988).

In agreement with the Kemmis and McTaggart model shown above (1988), we had a planning phase as a starting point, where we searched, selected and contextualized the specific content and topics from El Carmen de Viboral to be addressed. To this end, we resorted to official sources, such as online books, photographic material and local magazines. Likewise, we had informal conversations with local figures whose knowledge and lived experiences contributed a great deal as well. In addition, during this stage, the use of video conferencing tools was favoured so as to have the synchronous classes, and we also designed the activities that we eventually

implemented. Furthermore, the most likely technological constraints were envisioned and some alternative routes were put forward.

Secondly, a six-week action phase was conducted, implementing three major didact units (two weeks per unit). In this sense, unit one centred on the history component, tackling issues such as the municipality foundation, the origin of the ceramics, the earthquake in 1962 and the first “*chivas*” (a kind of means of transportation) in the town. Unit two encompassed traditions, for which we talked about witches, how to get them away from home, *duendes*, local myths and legends, along with some cultural and artistic events such as “*Gesto Noble*”, “*Viboral Rock*”, “*Carnavalito*”, and “*Loza Festival*”, proper from El Carmen de Viboral. Ultimately, unit three embraced some customs, ranging from weddings and honeymoons a hundred years ago, the postpartum dieting, and how courtship used to be before. Besides, regarding this phase, the classes took place once a week for two hours.

Thirdly, we had a stage devoted to closely observing and gathering meaningful data from the processes being held. One of us, as the pre-service teacher in situ, compiled the observations being made and the rest of us accompanied some of the synchronous meetings, witnessing a high degree of participation in the chat and registering a large number of attendees.

In a concluding moment, there was a space to reflect upon what had been observed and achieved in the classes. Evidently, the identification and changes for those issues awaiting to be improved were also taken into consideration in this phase. The journals from our pre-service teacher in situ, nourished by the suggestions of the students, the CT and the rest of us, as the

research team, took place here as well. This same cycle was gradually repeated for each unit and made it possible to build, rethink and implement the activities in a way that was rich in challenges and learning.

Participants

A set of ninth-grade EFL learners (10 girls and 7 boys) from a rural public school, aged between 14 and 16, as well as a knowledgeable EFL teacher, encompassed our target sample. Regarding the students, it is fair to note that during their particular point of their developmental process, they define their social identity through the curious interaction with their immediate environment and themselves, and believe that they can conquer the world (Mansilla, 2000). Of equal relevancy, the ongoing assessment and endorsement of the CT served as a guiding factor along the different stages that this process encapsulated.

Ethical Considerations

Regarding the ethical issues of the study, we insisted that the students' participation must be voluntary, confidential, validated and ratified by a written consent form submitted virtually, through an online form. Such consent was agreed on and signed by their parents or relatives, as the students were underage. In the form, they were informed of the standard operational procedures and the due copyright enforcement in the event of this paper being eventually published. It was agreed that under no circumstance could the name of the school or students be publicly disclosed without their express agreement. Rather, we opted for the use of pseudonyms, for being the most appealing alternative. Moreover, it was set that the material evidence gathered would be stored temporarily, and could not be freely reproduced or copied.

Data Collection Methods

Considering the formidable educational challenges emerged from the global health crisis during 2020 (COVID-19), and being consistent with the purpose, nature and type of research to which our project was ascribed, we hereto expound the method and the pertinent instruments required to compile and analyse the corresponding data derived from students' ongoing advancements through the implementation of the previously-mentioned didactic units.

Survey

From Creswell's stance (2002), surveys acquire quite an alluring streak as they "describe the attitudes, opinions, behaviours and characteristics of the population" (p. 376). Now, employing a survey delivered and administered online before the implementation of the thematic content enabled us to identify our students' initial conditions in terms of internet connection, their access to other tools or required equipment to have online classes, the actual number of potential participants, and their prior cultural knowledge of El Carmen de Viboral. In this regard, participants were contacted via chat and a link for filling in the survey was shared with them.

Furthermore, a second survey was carried out at the end of the implementation, with the aim of knowing the opinions and effects that the didactic units had on issues such as the learning of the English language, and the strength of the knowledge in the local history, traditions and customs from El Carmen de Viboral. The survey was likewise shared online and communicated to the students through chat.

Interview

In accordance with Burns (1997), “an interview is a verbal interchange, often face to face, though the telephone may be used, in which an interviewer tries to elicit information, beliefs or opinions from another person” (p. 329). For the purpose of this research, semi-structured interviews seemed to be the most suitable type of interviews since this kind of procedure “employs a blend of closed- and open-ended questions, often accompanied by follow-up why or how questions” (Adams, 2015, p. 493). We believe that we may be able to address unforeseen issues emerged from our CT’s professional stance regarding the students’ advancement and the researchers’ performance. Two semi-structured interviews were conducted via video conference meetings at two particular stages; at the beginning of the study, so as to find out what the students' attitudes were towards English classes, and at the end of the work, with the hope of determining the influence or contributions of the present proposal.

Journals

According to the IGI GLOBAL: International Academic Publisher, a research journal is defined as “a systematic record, usually written, that is kept by a researcher for the purpose of observing and reflecting on phenomena relevant to a particular research study”. In addition, journal writing is a tool that “allows you to record the events and happenings in your location, your reflection, beliefs and teaching philosophies, your ideas and insights about your practice, and your personal histories as a teacher researcher” (Burns, 2009).

Being congruent with the above mentioned, our pre-service teacher in situ carried out in a detailed way the writing of the journals concerning the implementation of the didactic units, with the objective of analysing and reflecting on the relevant aspects of the phenomena to be

investigated, the possible strengths, aspects to be improved or perceptions that may arise along the way. In this line, these journals were written on a weekly basis, after each implementation, gathering six of them at the end of the process.

Data Analysis

In order to gather information, the following steps were taken: first, a semi-structured interview was conducted with the CT, getting her views on the implementation of this research at its initial stage. Once the interview was completed, it was transcribed for a later analysis of each of its components. Additionally, a survey was created for the students, knowing their interests regarding the topics. We also included a consent form, which we considered to choose the participants who would be part of the results.

Furthermore, we created three major didactic units dealing with contents related to history, traditions and customs. Each unit was 4 hours in duration, which equated to two school classes per topic. Later, one of us, as the pre-service teacher in situ, reported his observations through journals (See appendix G). These writings were analyzed, highlighting various issues and anecdotes that sprang in the meetings. Subsequently, a new lesson plan was designed to teach the contents of the class and it was reviewed before its implementation, so that the topics were in line with the proposed objectives. Once the implementation was completed, a second interview was carried out with the CT, and a survey was created for the students, in order to know their opinions about the lessons during the development of these activities.

The interview with the CT was also transcribed, separating different themes, coding them and reaching final categories, which highlighted the lessons learned and the relevance of this type of content for future classes. By the other hand, we analysed the answers given by our participants

answering some questions such as the degree of learning acquired, the importance of these topics for their lives, the level of satisfaction with the development of the didactic unit, among others. The participants were chosen by meeting requirements such as prior signing of informed consent, attendance to the virtual sessions, and responsibility for tasks generated within the class.

FINDINGS & DISCUSSION

The purpose of this study was to strengthen the knowledge of a group of EFL ninth grade students on the local history, customs and traditions from El Carmen de Viboral through the implementation of three contextualized didactic units. For this, two semi-structured interviews were conducted with the CT, hoping to elucidate the advancements, achievements and needed adaptations to come about to engage the students. Furthermore, two surveys targeting the students were undertaken, unveiling the initial conditions and technological resources they relied on. Also, it was possible for the authors to identify the students' final perceptions on the project contributions and limitations. Of equal importance, the journals of the pre-service teacher in situ were collected, shedding light on the hits and misses encountered along the way.

Naturally, upon the completion of the data gathering stage, a meticulous classification of the information as well as a rigorous analysis on the answers provided were followed, resulting in the subsequent emergence of two main macro-categories described below.

The Students and the Classes

Through the analysis of the data gathering, three major components from this category were identified and later broadened, dealing with the students' interest, participation and motivation in the virtual English lessons.

Students' interest and participation in the class

Based on the results obtained from the collection methods and analysis, it was possible to observe the active participation and interest shown by the students during the implementation of the project in the virtual sessions. From the perspective of the CT, comments were made on how active and voluntary their participation had manifested through the used technological means. In fact, she stated that more than 50% of the students had connected during the meetings. This factor became highly relevant to consider, on the grounds that it confirmed, up to a certain extent, the curiosity this project could arouse and the major effect it had in the learners' wish to continue participating. By the same token, the CT held that so much was the students' enthusiasm and active participation that the pre-service teacher in situ used to receive reams of messages in the chat along the class (September 7th, Semi-structured Interview 1, CT).

In the same way, in the achievements of the didactic units, we could observe in one of the pre-service teacher's journals that "the lesson plan was too effective because it showed the interest that the students have in learning about the history of El Carmen de Viboral" (September 8th, 2020, journal 1). In this line of thought, the relationship between the teacher and the students was indispensable during the whole implementation. A professional relationship was maintained and thanks to the understanding and help they received from the pre-service teacher, the learning atmosphere translated into a space for tolerance, sympathy and guidance.

Based on the initiative of these relationships and the active participation that the classes had, it is worth highlighting the perceptions of the students during the same process. According to the second survey undertaken (October 27th, 2020), more than half of the participants considered

they had learned a lot about “*La cultura Carmelitana*”². In the same way, in accordance with the final survey conducted, more than 50% of the learners claimed to have acquired a broad knowledge of the culture from El Carmen de Viboral (October 27th, 2020)

Taking up Lara’s stance (2015), it was possible to confirm the importance of CBI learner-centered lessons in order to boost motivation and meaningful processes. Had it not been for the suggestions and shrewd observations he made on the class environment, our project would have possibly missed the critical reflections on carefully contextualized content for eliciting higher levels of students’ participation. On the same matter, as Zuluaga, López and Quintero (2009) had asserted, students were motivated to have more interaction and be less reliant on linguistic patterns. Furthermore, benchmarking our findings against those of our literature review, we also agreed with Holguin, Morales and Hernández (2012) respecting the role of the learning atmosphere for students to engage in the educational process and reflect upon their culture.

On the other hand, as researchers, we found that focusing on the students’ cultural backgrounds as well as their interests and learning styles bore fruit, as had been previously indicated by Ali, Kazemian and Mahar (2015). Moreover, reflecting on Jordan (1977, as cited in Richards & Rodgers, 2001), teaching our students based on meaningful contents drove them to be more participative and self-assured to speak about El Carmen de Viboral.

Overall, it may be said that the language teaching approach teachers use must centre on the students’ wishes and interests, so as to enable them to interact more in class and lead them to be increasingly motivated, rather than reluctant or hostile. Moreover, it can be agreed that the creation

² The culture from El Carmen de Viboral (translated by the authors)

of a suitable learning atmosphere is determinant in the perceptions that students hold towards the class and the way they participate too. When students are au fait with the topics, they assume more responsibilities, as they are meaningful to them.

Virtual lessons and English Language Learning

Certainly, the situation of a pandemic (COVID-19) brought along a series of circumstances to which the investigators had to adapt to truly evince the actions being made with the participants. Not only did the researchers need to design enticing and meaningful enough content for the classes, but they also committed themselves to delivering the lessons in such a way that students recognized they were the centre of the educational proposal at hand. In this sense, several contrasts were documented. For instance, on one hand, some students and the CT herself expressed to have found more opportunities and strengths to the investigation from this modality.

I have found a lot of blessings, because I feel that this has led students to explore other tools, develop more creativity, critical thinking, collaborative work, because then ‘I do not know how to do that’, so I say to the little friend ‘come, explain me!’ (September 7th, Semi-structured Interview 1, CT)³

Ehh, I loved it very much, because this type of work, sure, in the classroom could also have been done, but the student brought the information from home and with the work, with what was presented here, uh, already complemented, already expanded the information (November 10th, Semi-structured Interview 2, CT).⁴

³ Excerpt translated into English by the authors

⁴ Excerpt translated into English by the authors

It was a very significant experience. I learned a lot about my town through English. I do not think that the virtual modality has been a problem, but I see it as an opportunity by which I could also investigate further about my municipality by online sites (Jacobo, participant 8).⁵

Therefore, it could be seen that the big majority of students and the CT had positive perceptions towards the classes implemented in the virtual modality, since they could learn new topics in a different way. However, there were also students who claimed that learning at home, through synchronous lessons, can be challenging due to the fact that attention is not fully paid to the activities being presented, among other factors.

“Kind of, since it is a little more complex to learn by this means” (Ana, participant 14).⁶

“On the one hand it is good because it is a very useful tool but it is a little more complex to learn in a virtual way” (Luciana, participant 18)⁷

The new normality transformed learning and made it take place through technological tools or applications. For our study, for instance, it was done through a video telephony tool. Although the implementation of virtual meetings was not contemplated at an initial point, the COVID-19 pandemic led classes to be conducted from home. In this regard, Ray (2020) suggested that this kind of approach makes students learn from home and stay engaged when it comes to receiving content. Moreover, through this modality, students may interact with their culture and the wishes of their immediate environment, as proposed by Goodell and Kessler (2020).

⁵ Excerpt translated into English by the authors

⁶ Excerpt translated into English by the authors

⁷ Excerpt translated into English by the authors

Students' Motivation

The issue of motivation played an important role in the implementation of this research, being this understood as the interest that the students had in receiving the contents to study, as well as the passion that the teacher had so that these were carried out in a positive way. According to the semi-structured interview 1 (September 7th), conducted in collaboration with the CT, who happened to be a reliable witness of this process, we had that: "The truth is that yes, and I see a very big advantage in the fact that so many students are connecting and that is that almost 50% of the students are connecting or a little bit more (...)", referring to the process of teaching under the virtual modality.

For the second semi-structured interview (November 10th), the CT also highlighted the personal interest that the students had in carrying out their activities, when holding that "that's student autonomy, that discipline, that "kiske". I'm interested in my process and then I commit to that."⁸

According to the journals that the pre-service teacher kept, with respect to motivation, he sustained that "even on Tuesday afternoon, some students had already sent me their homework assignments, and one student showed me via WhatsApp a story he is creating about El Carmen de Viboral" (September 8th, 2020, journal 1), as well as "(...) the class was developed in a calm and comfortable way: when giving the topics the students demonstrated their high participation telling personal or family experiences" (October 13th, 2020, journal 5), demonstrating in this way that there was a high participation and a great interest in learning about their own history, traditions and customs, and irrespective of the adverse connectivity problems that could have arisen.

⁸ Excerpt translated into English by the authors

In the final survey with the students, 16 of the participants reported to have felt interested or motivated to learn things about El Carmen de Viboral; however, one of them argued that this topic was not of his interest, since he was not from the municipality (Francisco, participant 3).

Having content in the English class related to the local history, traditions and customs from El Carmen de Viboral allowed the students to feel more motivated to learn, thanks to its context, the implemented methodology and the proposed activities. Concerning this issue, Corrales and Maloof (2009, as cited by Lara, 2015), made some references talking about how motivation made learning a new language more successful and meaningful as students “activate their prior knowledge, lessen anxiety, raise their self-confidence and become motivated towards language learning” (p. 15). Furthermore, resuming Richards & Rodgers’ affirmations (2001); as cited by Jordan (1997), students indeed became more confident to speak and participate actively when dealing with familiar issues. Likewise, a minimum degree of motivation will exist so long as the teaching content embraces student’s interest (Richard & Rodgers, 2001; as cited by Jordan, 1997). In this way, if motivation is generated, students can feel more comfortable and engaged, thus making learning truly meaningful (Corrales and Maloof, 2009; as cited by Lara, 2015). These findings allowed us, as researchers, to appreciate the importance of motivation in making learning much more enjoyable and significant.

Beyond Content

Based on the above-mentioned instruments, the study revealed that the application of the curricular units was a useful strategy for strengthening, recognising and appreciating attitudes of empathy that went beyond the acquisition of language skills and competences in English. In order

to demonstrate this, several subcategories are shown below.

Creating Bonds

Spending time at home with their immediate families became a constant for many students in the epicentre of COVID-19 pandemic. At this juncture, they were galvanized to approach their parents, grandparents, and other relatives or acquaintances to talk about El Carmen, enabling a closer emotional connection among the participants and the respect for the elders and their experiences, as suggested by the data collected.

According to the interviews we conducted with the CT, she stated that the development of the didactic units built a sense of community, creating and strengthening ties between the students and their families. The teacher spoke of how our proposal approached a scenario of construction and learning agreed upon between family and school, given that, thanks to the development of the thematic units, one of the sources of information that the students used the most was to ask their family members. Therefore, it may be ascertained that this process triggered protagonist reflexive spaces for dialogue between the subjects around a common territory and the history, traditions and customs inherent to it. In a bid to illustrate and broaden the comprehensive spectrum on this matter, let us take the following excerpts:

“The students are going to learn something very symbolic, very significant and that will possibly generate a lot of curiosity in them, and when the class is over, perhaps they will go and ask their parents, their grandparents” (September 7th, Semi-structured Interview 1, CT).⁹

“I feel that this led the students to establish a better relationship with their family... that is, they had to go to the family to ask their father, mother, grandfather; a personal aspect because of

⁹ Excerpt translated into English by the authors

that relationship that was established within the family and all those cultural, social and family values that they were able to know and build” (November 10th, Interview 2, CT).¹⁰

Considering the reflexive journals written throughout the implementation, the pre-service teacher in situ reported from his practice that:

“The cooperating teacher said that these types of classes were good because the students could generate spaces for dialogue with their parents, grandparents or other relatives” (September 8th, 2020, journal 1).

Likewise, we could see from the experience of some students that there was an approach and a strengthening of these links and family ties, since in one of the surveys a student declared that one of the sources of information that he preferred was to consult family members. The socialization of the educational units stood as a window for these environments of dialogue, reconstruction, and reflection. "Thanks to this, I have been getting closer to my family, something that did not happen before” (Diego David, participant 15)".¹¹

Undoubtedly, the development and dynamics of classes focused on interests and topics known by the students, allowed them to create much deeper connections with their families, as Spradley (1980) mentions, when he states that culture can be considered as a key means for the evolution and transmission of legacies from one generation to another. Moreover, in line with Brown (2007), culture is a manner of living. It is a place in which we act, think, feel and relate to others. In other words, culture is the "glue" that binds a certain circle of people together.

¹⁰ Excerpt translated into English by the authors

¹¹ Excerpt translated into English by the authors

Everybody Learned

During the research, the information analysed allowed the investigators to be aware of the fact that the contents on history, traditions and customs were not only valuable for the learners, but also for the CT, who expressed having been acquiring surprisingly meaningful knowledge about her own municipality (September 7th, Interview 1, CT). This comment was also reaffirmed in the pre-service teacher's log, where he stated: “my CT told us that the class was very interesting since she learned about topics that were unknown to her about El Carmen de Viboral, the municipality where she was born” (September 8th, 2020, journal 4). It was clear that the process was quite meaningful and involved a great deal of interest on the part of the CT as well, and that everyone took something significant from the implementation.

What is more, in the journal, the pre-service teacher expressed that both students and CT had assured to have expanded their field with more depth about the stories, tales that their relatives had told them; which could be evidenced in the following statement:

“Both my CT and some students stated that they liked the class very much because they knew more about the stories that their parents, grandparents and other relatives had once told them” (September 22nd, 2020, journal 6).

One of the findings to highlight was that not only the students benefited from this process, but also the development worker teacher and the trainee teacher, all of whom claimed to have learned something new about the municipality and to be surprised by the immense culture it possesses. In line with this, in the study by Zuluaga, López and Quintero (2009), it can also be found how the preschool teachers acquired knowledge about their own culture and their own region. The teachers also learned to integrate content and language.

Past and Present

Addressing identity issues such as history, traditions and customs calls for a non-judgmental connection between the past and the present times. In this regard, the Cooperating Teacher avouched that:

The way in which you direct them, guide them, can lead them to explore and more than a historical work, this can be very transcendental because it can lead them to a very deep awareness, starting almost from their family environment, so this can generate some family meetings, something impressive because this will be very meaningful, or how many mornings they will arrive reciting the task given to them by Juan Esteban, saying 'oh, my grandfather told me...' (September 7th, Interview 1, CT).¹²

In like fashion, and resorting to the students' voices, it was found that: "This has allowed me to share more with my loved ones, such as my grandparents, because they like the idea of being able to remember how life used to be and how it is now" (Ana Rita Gómez, participant 13).¹³ This type of space allowed us to generate moments of reflection where the participant learned to have a knowledge of his past that allows him to shape his present to create a better future. According to the Cooperating Teacher, "(...) to know who we are, where we come from, that I was not simply born, grew up, reproduced and died, but that we have a context, something that is part of our life, that has led us to where we are (...)" (September 7th, Interview 1, CT).¹⁴ This kind of topics also led to the sensitization of the learners and, therefore, to the creation of a critical approach so proper

¹² Excerpt translated into English by the authors

¹³ Excerpt translated into English by the authors

¹⁴ Excerpt translated into English by the authors

for our youth: "How much awareness there was in these children to start realizing what marriages used to be like and the reality they live in now" (November 10th, Interview 2, CT).¹⁵

Addressing issues of identity such as history, traditions and customs requires an unbiased connection between the past and the present. Every student who comes to our class has a particularly unique history, either through their lived experiences or the way in which each gives meaning in their particular contexts. In parallel with this, reconciliation with our past lays the foundation for understanding a perhaps more engaging present.

Strengthening Cultural Values

As part of the findings, the data collected during the pedagogical intervention showed that the students were able to address not only a domain of knowledge of culture from El Carmen de Viboral, but that this also allowed them to understand details, such as the cultural values in the region and the sense of belonging to their own culture. According to the opinions and observations of the CT, she stated in the first interview that:

This kind of project could be a way to know, to broaden knowledge, to interact, to know who we are, where we come from, that I was not simply born, grew up, reproduced and died, if we don't have a context, something that is part of our life (September 7th, Interview 1, CT).¹⁶

In the second interview with the CT, she said that thanks to the implementation of the curricular units, not only were the students able to come on their academic level, but also on their

¹⁵ Excerpt translated into English by the authors

¹⁶ Excerpt translated into English by the authors

personal and familial ambits, fostering closer relationships and values from their culture (November 10th, Interview 2, CT).

In the same way, the treatment of values could be carried out at different moments of the class thanks to the thematic units (history, traditions and customs). Values, as we know, have a social determination as a direct product of the socialization process, so the family intervention carried out in this project generated a good effect. This is what the Cooperating Teacher says when she says that: "During the socialisation of the classes she felt that this led them to confront each other on a number of issues, and in one way or another I feel that it helped them to reinforce their values, their sense of belonging and their personal growth". (November 10th, Interview 2, CT).¹⁷

A similar situation occurred in the study of Holguin, Morales and Hernandez (2012), since in their findings they demonstrated that the implementation of curricular units focused on their own culture were powerful tools since they strengthened the students' sense of belonging.

Our main focus in the design of the parts of the curricular units was the cultural component, which as defined by Matsumoto (2000), culture is a dynamic system and social phenomenon that implies a high meaning in the contexts, above all because it includes in the social groups: attitudes, values, norms, and compartments, which allow the stability of a society.

CONCLUSIONS

After a rigorous research process entailing the identification of a key problem, the due data collection and its further detailed analysis, our project led us to draw some conclusions.

¹⁷ Excerpt translated into English by the authors

Based on the voices of the students, the pre-service teacher and the CT, we concluded that the Content-Based Instruction approach we implemented throughout our didactic units indeed allowed us to strengthen the knowledge of a group of EFL ninth graders on the local history, customs and traditions from El Carmen de Viboral. A large fraction of students reported to have learned meaningful content through English and that talking about familiar topics motivated them even more to search information and participate in the class.

Moreover, the strengthening of family ties was a remarkable achievement of this proposal, inasmuch as students resorted to their elders to listen to them, to dialogue and enrich their knowledge from their experiences and understanding on the local history, customs and traditions from this municipality. The record shows that some re-initiated or even struck up conversations with some family members with whom they had lost contact. Therefore, it was concluded that the tasks and activities designed succeeded in triggering spaces for intergenerational bonds and learnings, being this a significant past-and-present bridge and a contribution to rebuilding the social fabric in El Carmen de Viboral in the scenario of the COVID-19 pandemic. In the same spirit, both the CT and the researchers also learned a great deal about the research target components, becoming reflective and critical towards the orientation of EFL classes to understand, embrace and foster local culture.

The shift in modality from in-person classes to remote learning posed formidable challenges to conduct our study, ranging from connectivity issues to major methodological adaptations in the time, structure and delivery of the classes, not to mention the strenuous selection of the content to be addressed. Despite our limited knowledge teaching under online settings, as researchers, we were able to develop practical skills regarding time management and the inclusion of didactic and technological tools, so as to prevent our synchronous encounters from falling into the drudgery of

visually appealing, yet traditional presentations and extensive teacher-centred speech. Although no face-to-face interaction occurred, a highly positive participation and level of engagement was elicited from the learners, mainly corroborated in the numerous responses in the chat and the promptness to submit their assignments.

Considering the results and reflections derived from the study, we suggest that EFL teaching initiatives accentuating the importance of local and regional issues be resumed in future research proposals. Likewise, a diligent selection and contextualization of the content to be taught must be carried out in a bid to create a stimulating engaging atmosphere where learners may participate actively, share what they know, and feel appreciated. The target community's needs, desires and wants are quintessential to reach a learner-centred process. In addition, the tasks and assignments which the students are expected to do should aim at a closer interaction with their grandparents, parents and relatives, solidifying values and intergenerational tissues. Last, but not least, we invite new studies to reflect on English language teaching as a vehicle to strengthen students' sense of belonging, love and gratitude towards the territory, rather than focusing solely on the transmission of fixed linguistic patterns.

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APPENDIXES

Appendix A

Consent Form (Students)

*CONSENTIMIENTO INFORMADO**FORTALECIMIENTO DE LA HISTORIA LOCAL, LAS TRADICIONES Y LAS COSTUMBRES A TRAVÉS DE NARRATIVAS EN UNA CLASE DE INGLÉS COMO LENGUA EXTRANJERA EN EL CARMEN DE VIBORAL*

La información requerida en este estudio, la cual consta de dos encuestas y las narrativas que los estudiantes realicen a lo largo del proceso, hace parte de un proyecto de investigación de estudiantes pertenecientes al octavo semestre del programa de Licenciatura en Lenguas Extranjeras de la Universidad Católica de Oriente (Rionegro, Ant). El presente estudio tiene como propósito fortalecer la historia local, las tradiciones y las costumbres de El Carmen de Viboral, en la clase de inglés que se dirigirá a los estudiantes de noveno grado de la Institución Educativa Santa María, mediante la herramienta digital *Zoom*.

Entiéndase que la participación en este estudio es totalmente voluntaria. La información recolectada será usada exclusivamente para fines académicos y evidenciará el proceso de aprendizaje de los estudiantes en la ejecución de esta iniciativa. Los resultados obtenidos serán posteriormente socializados con la comunidad educativa. Asimismo, es probable que los productos que emerjan de esta investigación sean publicados de manera digital o física.

Por otro lado, toda información personal brindada ha de permanecer bajo estricta confidencialidad y cualquier uso de esta deberá contar primero con el permiso expreso del participante. Finalmente, el uso de seudónimos, en lugar de los nombres reales de los estudiantes, será favorecido.

Para el participante:

1. Entiendo el propósito de este estudio.
2. Estoy de acuerdo con las consideraciones éticas para la protección de mi identidad y uso de mi información.
3. Soy consciente que mi participación no posee ningún tipo de retribución económica.
4. Tengo conocimiento que mi información será usada para propósitos académicos, únicamente.
5. Comprendo que la participación es voluntaria.
6. Entiendo que las clases se realizarán de manera virtual, mediante *Zoom*.

Nombre y apellidos del participante: _____

Nombre y apellidos del acudiente: _____

Cédula: _____

Número de contacto del acudiente: _____

Investigadores:

En caso de presentarse cualquier inquietud/duda, contáctanos a través de los siguientes canales:

Correo electrónico: Número celular:

NOTA: El diligenciamiento del presente consentimiento informado tendrá como fecha límite **el día domingo, 9 de agosto de 2020**. Apreciamos inmensamente su tiempo y colaboración.

Appendix B

Consent form (CT)

FORTALECIMIENTO DE LA HISTORIA LOCAL, LAS TRADICIONES Y LAS COSTUMBRES A TRAVÉS DE NARRATIVAS EN UNA CLASE DE INGLÉS COMO LENGUA EXTRANJERA EN EL CARMEN DE VIBORAL

La información requerida en este estudio, la cual consta de dos entrevistas semi-estructuradas, una al principio y otra al final del proceso, hace parte de un proyecto de investigación de estudiantes pertenecientes al octavo semestre del programa de Licenciatura en Lenguas Extranjeras de la Universidad Católica de Oriente (Rionegro, Ant). El presente estudio tiene como propósito fortalecer la historia local, las tradiciones y las costumbres de El Carmen de Viboral, en la clase de inglés que se dirigirá a los estudiantes de noveno grado de la Institución Educativa Santa María mediante la elaboración y desarrollo de una secuencia didáctica a través de la herramienta digital *Zoom*.

Entiéndase que la participación en este estudio es totalmente voluntaria. La información recolectada será usada exclusivamente para fines académicos y permitirá orientar la planeación, el diseño, la implementación y el posterior análisis de esta iniciativa, dada su experiencia como docente de inglés y sus conocimientos propios del contexto deseado. Los resultados obtenidos serán eventualmente socializados con la comunidad educativa. Asimismo, es probable que los productos que emerjan de esta investigación sean publicados de manera digital o física.

Por otro lado, como participante del proyecto, se garantiza que toda información personal brindada ha de permanecer bajo estricta confidencialidad y cualquier uso de esta deberá contar primero con su permiso expreso. Finalmente, el uso de un seudónimo, en lugar de su nombre real, será favorecido.

Para el participante:

1. Entiendo el propósito de este estudio.
2. Estoy de acuerdo con las consideraciones éticas para la protección de mi identidad y uso de mi información.
3. Soy consciente que mi participación no posee ningún tipo de retribución económica.
4. Tengo conocimiento que mi información será usada para propósitos académicos, únicamente.
5. Comprendo que la participación es voluntaria.
6. Entiendo que mis contribuciones permitirán orientar la planeación, el diseño, la implementación, y posterior análisis del proyecto, dada mi experiencia en el campo y en el contexto deseado.

Nombre y apellidos del participante: _____

Cédula: _____

Número de contacto del participante: _____

Investigadores:

En caso de presentarse cualquier inquietud/duda, contáctanos a través de los siguientes canales:

Correo electrónico: Número celular:

NOTA: El diligenciamiento del presente consentimiento informado tendrá como fecha límite el día **domingo, 9 de agosto de 2020**. Apreciamos inmensamente su tiempo y colaboración.

Appendix C

Initial survey to students

FORTALECIMIENTO DE LA HISTORIA LOCAL, LAS TRADICIONES Y LAS COSTUMBRES A TRAVÉS DE NARRATIVAS EN UNA CLASE DE INGLÉS COMO LENGUA EXTRANJERA EN EL CARMEN DE VIBORAL.

El presente estudio tiene como propósito fortalecer la historia local, las tradiciones y las costumbres de El Carmen de Viboral, en la clase de inglés que se dirigirá a los estudiantes de noveno grado de la Institución Educativa Santa María. La información recolectada será usada exclusivamente para fines académicos y evidenciará el proceso de aprendizaje de los estudiantes en la ejecución de esta iniciativa.

***Obligatorio**

1. ¿Con cuántas megas de internet cuenta usted? *

- Entre 1 a 4
- Entre 5 a 9
- Más de 10

2. ¿Qué dispositivo(s) electrónico(s) usa usted para conectarse a internet? (puede seleccionar más de uno) *

- Celular
- Computador de mesa
- Computador portátil
- Tablet o iPad
- Otros:

3. ¿Con qué personas vive usted actualmente? (puede seleccionar más de uno) *

- Padre
- Madre
- Hermanos
- Abuelos
- Otros: _____

4. ¿Con qué miembros de la familia considera usted tener una buena relación? (puede seleccionar más de uno) *

- Padre
- Madre
- Hermanos
- Tíos
- Abuelos
- Otros: _____

5. Cuando de hacer una actividad se trata, ¿qué prefiere usted? *

- Escribir
- Dibujar
- Ambas (escribir y dibujar)

6. ¿Qué conoce usted sobre la historia de El Carmen de Viboral? *

Tu respuesta

7. ¿Qué le gustaría conocer o aprender sobre la historia de El Carmen de Viboral? (puede seleccionar más de uno) *

- Cómo se fundó y los primeros años del pueblo
- Mitos y leyendas del municipio
- Artes y oficios que han sido parte del municipio
- La historia religiosa del municipio
- La historia política del municipio
- Otros: _____

Appendix D

Final survey to students

FORTALECIMIENTO DE LA HISTORIA LOCAL, LAS TRADICIONES Y LAS COSTUMBRES EN UNA CLASE DE INGLÉS COMO LENGUA EXTRANJERA EN EL CARMEN DE VIBORAL.

Después de habernos sumergido durante varias semanas en diversos temas que nos llevaron a recorrer la historia de El Carmen de Viboral, así como sus diversas tradiciones y costumbres, los invitamos amablemente a que respondan a las siguientes preguntas. Esto nos será de gran utilidad para conocer el resultado de un trabajo hecho con pasión y dedicación.

La información recolectada será usada exclusivamente para fines académicos, y las respuestas que aquí se generarán, permanecerán bajo anonimato y/o con el uso de seudónimos con el fin de respetar la privacidad y el buen nombre de cada participante.

¡Gracias por haber hecho parte de esta experiencia!

Nombre completo del estudiante: *

Texto de respuesta breve

1. ANTES DE llevarse a cabo la implementación de las unidades temáticas relacionadas a la identidad carmelitana tales como historia, tradiciones y costumbres, califica en una escala de 1 a 5 los conocimientos que tú tenías sobre el municipio (entendiéndose 1 como "no tener idea alguna" y 5 como "tener un amplio conocimiento"). *

1

2

3

4

5

2. ANTES DE llevarse a cabo la implementación de las unidades temáticas relacionadas a la identidad carmelitana tales como historia, tradiciones y costumbres, ¿habías participado o deseado participar en algún evento artístico o cultural del municipio? *

Sí

No

...

3. Cuando el profesor te asignó alguna actividad a desarrollar en relación a la historia, tradiciones y costumbres de El Carmen de Viboral, ¿a qué fuente recurrías normalmente para obtener información? Selecciona la(s) opción (opciones) que aplique(n) en tu caso. *

Miembros de la familia

Conocidos

Libros

Internet

Enciclopedias

Otra...

4. DESPUÉS DE haberse llevado a cabo la implementación de las unidades temáticas relacionadas a la identidad carmelitana tales como historia, tradiciones y costumbres, califica en una escala de 1 a 5 los conocimientos que adquiriste sobre el municipio (entendiéndose 1 como "no adquirir idea alguna" y 5 como "adquirir un amplio conocimiento"). *

1

2

3

4

5

5. DESPUÉS DE llevarse a cabo la implementación de las unidades temáticas relacionadas a la identidad carmelitana tales como historia, tradiciones y costumbres, ¿crees que se despertó algún interés por participar en algún evento artístico o cultural del municipio? *

Sí

No

6. Una vez vistas las unidades relacionadas a historia, tradiciones y costumbres de EL Carmen de Viboral, ¿consideras que esto te ha permitido generar espacios de acercamiento, diálogo y/o reflexión con algún familiar, amigo o conocido en tiempos de pandemia (COVID-19)? SÍ/NO. Justifica tu respuesta *

Texto de respuesta largo

.....

...

7. ¿Crees que ha aumentado tu interés y motivación por saber más sobre tu propio municipio? SÍ/NO. Justifica tu respuesta *

Texto de respuesta breve

.....

8. Valora tu nivel de identificación con las siguientes afirmaciones, siendo 5 la puntuación máxima y 1 la *

	1	2	3	4	5
Disfruté las cla...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Me gustó parti...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Me gustó apren...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Me parece que ...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Considero que ...	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. Teniendo en cuenta la manera como se desarrollaron las clases, ¿crees que estas contribuyeron a tu aproximación y mejoramiento del idioma inglés? SÍ/NO. Justifica tu respuesta *

Texto de respuesta largo

.....

10. Expresa tus opiniones y/o sentimientos sobre esta experiencia de aprendizaje implementada en la modalidad *

Texto de respuesta largo

.....

Appendix E

Initial interview with the CT

1. ¿Qué fortalezas y oportunidades de mejoramiento encuentra usted en el proceso de enseñanza y aprendizaje de inglés en la institución educativa?
2. ¿Qué retos ha visto usted con la nueva modalidad virtual?
3. ¿Considera usted que es importante la enseñanza de la historia local, las tradiciones y las costumbres en la materia de inglés?
4. ¿Cree que pueden existir beneficios para los estudiantes el hecho de incluir temas relacionados con la historia local, las tradiciones y costumbres en las clases de inglés?
5. ...Ahorita usted nos estaba mencionando que la gramática, la manera como usted percibe la enseñanza de la gramática dentro del salón de inglés así ya virtual, ¿qué nos puede de pronto guiar en ese sentido

Appendix F

Final interview with the CT

1. Profe, ¿notó algún cambio en la percepción de los estudiantes frente al aprendizaje del inglés?
2. ¿Cree usted que el proyecto orientado a la historia, tradiciones y costumbres de El Carmen de Viboral le aportó algo a usted tanto en el ámbito profesional como personal?
3. ¿Cree usted que la implementación de este proyecto contribuyó en algo a la formación de los estudiantes? De ser así, ¿cómo?
4. A lo largo de este proceso, ¿pudo usted evidenciar retos o dificultades? De ser así, ¿cuáles?
5. Desde lo que pudo evidenciar en las clases de inglés con la implementación de la secuencia didáctica de historia, tradiciones y costumbres de El Carmen de Viboral, ¿qué fue lo más significativo del proceso en esta modalidad virtual?
6. De todas las unidades, ¿cuál fue la que más le gustó a usted?

Appendix G

Matrix used for data analysis

PREGUNTAS	CATEGORÍAS	EVIDENCIA/COMENTARIOS

Appendix H.

Pre-service teacher journal



Week # 7

Date: September 29, 2020



<p>What did I learn during this week in my practicum?</p> <p>What challenges and difficulties did I face during this week? (in & out the class)</p> <p>What will I do differently? What activities did I enjoy the most? Was my lesson plan effective) Why? Why not?</p> <p>(Write minimum 200 words) Minimum 2 minutes</p>	
<p>Feedback from others Announce the comments and recommendations I received (Cooperating teachers, advisor, class time – teacher, classmates and discussions-)</p> <p>(Write minimum 100 words) Minimum 1 minute</p>	

Appendix I.

Implementations

Unit 1: History

HOW WAS THE TOWN FOUNDED?

Once upon a time, back on April 13, 1752, the priests Fabian Sebastian Jimenez and Duque de Estrada and his brother Juan Bautista arrived in a very beautiful place, which they decided to turn into a farm and whose name was 'El Carmen', for the devotion they had to this particular Virgin. However, this place had something very special: vipers abounded on the shoals of the Cimarronas River.

This farm was so attractive and productive that, little by little, it also began to be inhabited by colonists, workers, natives, and slaves who dedicated themselves to agriculture and cattle raising in order to subsist.

Those indigenous groups were known as the Tahami, who belonged to the tribe ruled by Quirama.

In the year 1787, they decided to bring from Quito the image of Our Lady of Mount Carmel, and as there were so many people coming to populate the site, they negotiated for this neighborhood to have its own administration, which became a reality in 1814, the year in which El Carmen de Viboral turned into a municipality.



HIDDEN TREASURES OF EL CARMEN DE VIBORAL.



SCHEDULE:

- ✓ Warm — up.
- ✓ The 1962 earthquake.
- ✓ And the first car arrived to El Carmen!
- ✓ How did ceramics come to El Carmen?
- ✓ What did we learn?
- ✓ Homework.

Unit 2: Traditions

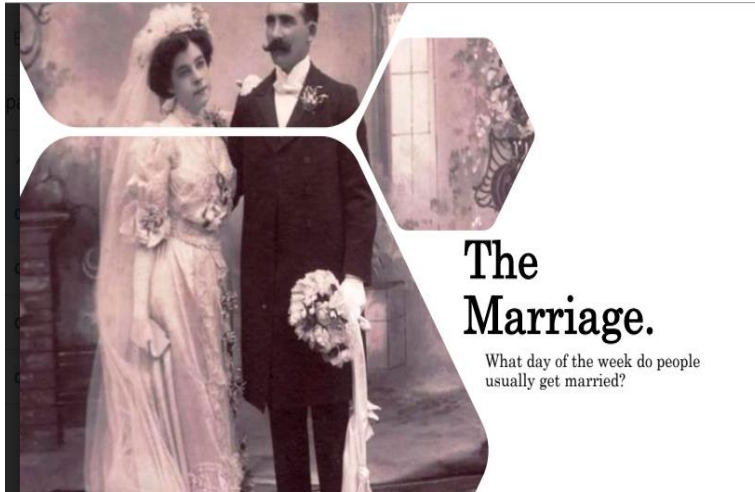
What do you know about witches in El Carmen de Viboral?



The women from Rionegro: "We hate the women of El Carmen because they go away with our husbands. They are witches!"



Unit 3: Customs

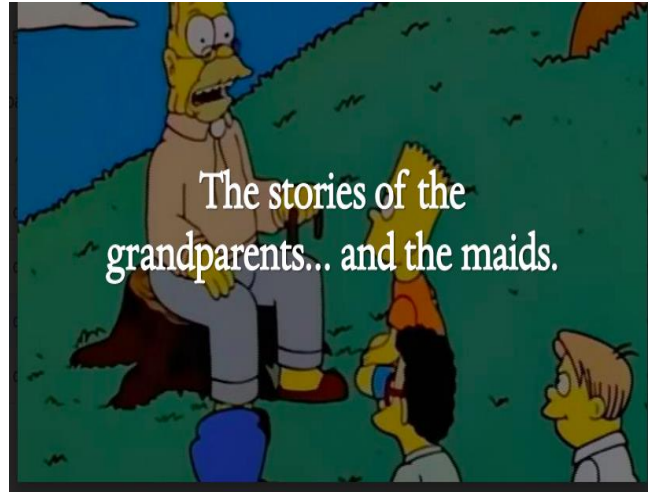


The Marriage.

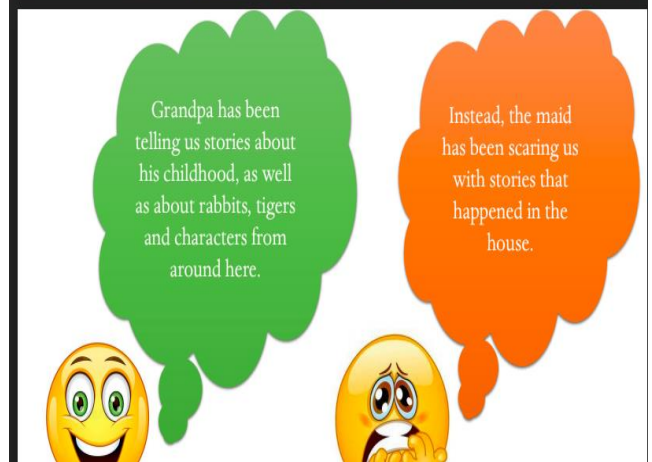
What day of the week do people usually get married?



- Pedro and Marta were married on Thursday morning at 8 a.m.
- Before the wedding, Pedro's family has built the furniture for their future home.
- Before the wedding, Marta's family has woven the clothes for their future home.
- Marta and her family have walked six streets to get to the church.
- Peter has been waiting for Martha at the door of the church for half an hour.



The stories of the grandparents... and the maids.



Grandpa has been telling us stories about his childhood, as well as about rabbits, tigers and characters from around here.

Instead, the maid has been scaring us with stories that happened in the house.