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	Español	**Inglés**
1.	Pedagogías basadas en la comunidad.	Community-based pedagogies.
2.	Conciencia Cultural.	Cultural awareness.
3.	Sentido de Pertenencia Cultural.	Sense of cultural belonging.
4.	Enseñanza de inglés.	English language teaching.
5.	Aprendizaje inverso.	Blended learning.

RESUMEN DEL CONTENIDO: (Máximo 250 palabras)

La falta de conciencia cultural y sentido de pertenencia cultural es un problema actual en la enseñanza de inglés debido al menosprecio de la cultural loca en el aula. Por tanto, esta investigación cualitativa basada en la comunidad analiza la incidencia de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y el sentido de pertenencia cultural de los estudiantes de noveno grado en un colegio rural público en Colombia, Huila. En este sentido, diseñé una intervención pedagógica basada en pedagogías basadas en la comunidad y aprendizaje inverso, y recopilé datos a través de entrevistas, artefactos de estudiantes y registros reflexivos de seis estudiantes y cuatro

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colaboradores. Los principales hallazgos muestran que los educandos pudieron reimaginar lugares locales, reflexionar sobre los valores comunitarios y personales, y avanzar en definiciones teóricas. Asimismo, la intervención pedagógica impactó la comunidad local quienes reconocieron la importancia de pedagogías localizadas para el crecimiento personal de los estudiantes y la necesidad de su participación activa para el desarrollo de la conciencia cultural. Por lo tanto, este estudio reafirma la importancia de las realidades socioculturales locales y pedagogías de la comunidad para democratizar el conocimiento y dignificar el conocimiento local.

ABSTRACT: (Máximo 250 palabras)

Lack of cultural awareness and sense of cultural belonging is a current issue in English language teaching due to local culture belittlement in the classroom. Therefore, this qualitative community-based research study analyzes the incidence of community-based pedagogies on the development of ninth graders' local cultural awareness and sense of cultural belonging at a rural public school in Colombia, Huila. To do this, I designed a pedagogical intervention drawing from community-based pedagogies and blended learning, and collected data through interviews, students' artifacts, and reflective logs from six students and four collaborators. The main findings show that students could re-imagine local places, reflect on community and personal values, and move forward theoretical definitions. Likewise, the pedagogical intervention influenced the local community, who acknowledged the relevance of local assets for students' personal growth, and their active involvement for cultural awareness development. Hence, this study reaffirms the

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importance of local sociocultural realities and community-based pedagogies to democratize knowledge and dignify local assets.

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Community-Based Pedagogies Incidence on Local Cultural Awareness and Sense of Cultural

Belonging Development at a Rural Public School

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Abstract

Lack of cultural awareness and sense of cultural belonging is a current issue in English language teaching due to local culture belittlement in the classroom. Therefore, this qualitative community-based research study analyzes the incidence of community-based pedagogies on the development of ninth graders' local cultural awareness and sense of cultural belonging at a rural public school in Colombia, Huila. To do this, I designed a pedagogical intervention drawing from community-based pedagogies and blended learning, and collected data through interviews, students' artifacts, and reflective logs from six students and four collaborators. The main findings show that students could re-imagine local places, reflect on community and personal values, and move forward theoretical definitions. Likewise, the pedagogical intervention influenced the local community, who acknowledged the relevance of local assets for students' personal growth, and their active involvement for cultural awareness development. Hence, this study reaffirms the importance of local sociocultural realities and community-based pedagogies to democratize knowledge and dignify local assets.

Keywords: Community-based pedagogies, cultural awareness, sense of cultural belonging, English language teaching, blended learning.

Resumen

La falta de conciencia cultural y sentido de pertenencia cultural es un problema actual en la enseñanza de inglés debido al menosprecio de la cultural loca en el aula. Por tanto, esta investigación cualitativa basada en la comunidad analiza la incidencia de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y el sentido de pertenencia cultural de los estudiantes de noveno grado en un colegio rural público en Colombia, Huila. En este sentido, diseñé una intervención pedagógica basada en pedagogías basadas en la comunidad y

aprendizaje inverso, y recopilé datos a través de entrevistas, artefactos de estudiantes y registros reflexivos de seis estudiantes y cuatro colaboradores. Los principales hallazgos muestran que los educandos pudieron reimaginar lugares locales, reflexionar sobre los valores comunitarios y personales, y avanzar en definiciones teóricas. Asimismo, la intervención pedagógica impactó la comunidad local quienes reconocieron la importancia de pedagogías localizadas para el crecimiento personal de los estudiantes y la necesidad de su participación activa para el desarrollo de la conciencia cultural. Por lo tanto, este estudio reafirma la importancia de las realidades socioculturales locales y pedagogías de la comunidad para democratizar el conocimiento y dignificar el conocimiento local.

   Palabras clave: Pedagogías basadas en la comunidad, conciencia cultural local, sentido de pertenencia cultural, enseñanza de inglés, aprendizaje inverso.

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I gratefully acknowledge the support received from all the master's program professors whose insights contributed to the development of this project. Especially helpful were Dr. Jose Aldemar Álvarez Valencia and Dr. John Jairo Viáfara González, who enlightened me with ideas to make sense of the project. Likewise, the completion of this thesis would not have been possible without the constant support and insightful ideas from my thesis director, Mag. María Fernanda Jaime Osorio, whose transcendentalist worldviews towards education have never ceased to inspire me since making her acquaintance. Professor Jaime's humanistic vision was an instrumental asset for this project.

Dedication

To the students and community of Santa Ana whose extraordinary culture inspired this research study.

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Introduction

The present study analyzes the incidence of Community-Based Pedagogies (CBP) on the development of ninth graders' Local Cultural Awareness (LCA) and Sense of Cultural Belonging (SCB) at a rural public school in Colombia, Huila. In this sense, I conducted a pedagogical intervention to find opportunities that enabled the intended analysis. The participants include six ninth-grade female students ranging in age from fourteen to seventeen years old, and four community members[1] who participated actively during the intervention.

I decided to conduct this study after observing during the English language lessons and confirming through personal interviews that students lacked LCA. Being acquainted with the importance of Cultural Awareness (CA) to interact with and understand interlocutors, I found the students' situation extremely problematic. In this line, local culture has been diminished in the English class due to increased standardization in testing and curriculum and focus on predominant foreign cultures, reflecting on students' having a poor cultural identity, especially in rural areas where language and culture represent a lesser priority than in urban cities. Therefore, I wanted to fill this gap through CBP to dignify the local community's role in students' development of LCA and SCB. In doing so, I faced unprecedented circumstances that made the research process challenging and interesting.

The COVID-19 pandemic pushed the education system into Emergency Remote Teaching (ERT), understood as "the first attempt to do online teaching without adequate time and preparation due to the unexpected and drastic changes in the circumstances of the educational modality" (Castañeda-Trujillo & Jaime-Osorio, 2021, p. 697), thus leading teachers

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[1] The inclusion of community members responds to the emergent necessity of acknowledging the voices of people who constantly collaborated during the intervention and might have insights to corroborate students' accounts, who are the main participants of this study.

and students to reassess their practices. This situation was especially difficult for the rural

teachers, considering that only 36,7% of rural students have access to technological devices

(Molina-Pacheco & Mesa-Jiménez, 2018). In this line, it was paramount to bring students closer

to their community to promote LCA and SCB, considering the isolation generated by the

COVID-19 pandemic in which this project was initiated. To do this, CBP and Blended Learning

(BL) provided the necessary theoretical and methodological foundations to guide the

pedagogical intervention.

This paper is organized as follows: The first chapter elaborates why addressing CBP to

enhance LCA and SCB, and presents detailed information about the Santa Ana school

community. The second chapter includes the constructs regarding CBP, CA, and SCB, which

represent the projects' theoretical foundations. The third chapter features the definitions of

qualitative Community-Based Research (CBR), the research instruments: students' artifacts,

reflective logs and semi-structured interviews, and the aspects related to the pedagogical

intervention. The fourth chapter describes thematic analysis and thematic coding as the data

analysis procedures, and remarks the positive incidence of CBP on students' LCA and SCB

development. Finally, the fifth chapter concludes that CBP can enhance students' academic and

personal development, making this teaching approach one to explore further across diverse

settings to democratize knowledge and dignify local assets.

Chapter I. Research Problem

CA enables users to recognize their interlocutors' sociocultural background so that

communicative encounters lead to maintaining relationships that permit cultural exchanges and

worldview expansions (Byram, 1997, 2015; Deardorff, 2012; Kramsch, 2006, 2013; James,

2007; Paris, 2012). Likewise, learners develop SCB when teachers encourage CA in the foreign

language classroom (Moncada, 2016; Ramos et al., 2012; Zuluaga et al., 2009). However, despite the importance of CA and SCB, sociocultural factors are rarely addressed in the foreign language class (Bonilla & Cruz-Arcila, 2013, 2014; Kumaravadivelu, 2008), resulting in students' lack of LCA and SCB; the research problem addressed in this study.

Statement of the Problem

I noticed the ninth-grade students' lack of LCA and SCB during the English language class, which I have taught over three years from sixth to eleventh grade at the rural public school where this project was developed. The school is located in a region distant from urban areas and serves families dependent on agricultural work and animal husbandry. In this line, students seemed more interested in discussing what happens outside the community rather than analyzing inside situations.

On one occasion, students described local gastronomy and referenced bandeja paisa, asado huilense, achira huilense, among other typical foods, which shows CA at a superficial level; however, students seemed unable to address cultural elements beyond the surface of regional and national ideas. The previous is only one example of situations suggesting that the foreign language classroom has become a space to explore foreign cultures predominantly without looking profoundly into the immediate local context.

Therefore, I explored the issue in-depth through semi-structured individual interviews and subsequently a group interview with parents and students. These interviews reaffirmed my initial observations, as seen in the following excerpts.

Excerpt 1

I did not have the words, I still don't… Nothing comes to my mind… I did not know what to say to be honest. (SSI1-S05. July 2021)

Excerpt 2

Our culture is mostly the same as everywhere else in Huila. There are many cultural sites and amusement parks [without specifying]. (SSI1-S07. July 2021)

Excerpt 3

We have lost a sense of who we are so we do not know about our culture anymore. I remember my parents used to sing *rajaleñas* [a typical music genre] telling our history, but we do not do that anymore and life changes. So our children and we cannot really talk about culture. (SSGI. August 2021)

Hence, this study aims to analyze the incidence of CBP on the development of ninth graders' LCA and SCB in a rural school in Colombia, Huila. In this regard, Sharkey and Clavijo-Olarte (2012a, 2012b) suggest CPB to explore local communities' culture and enhance cultural identity. Likewise, Graham et al. (2005) content that BL helps to improve pedagogies, increase access to education, and improve flexibility and cost-effectiveness. Thus, CBP and BL were instrumental to design and implement the pedagogical intervention.

In this sense, the following research question guided this study: What is the incidence of CBP on the development of ninth graders' LCA and SCB at a rural public school? On this task, I drew from qualitative CBR principles and collected data through artifacts, reflective logs, and semi-structured interviews to answer the previous question and address the following research objectives.

Research Objectives

The following general and specific research objectives direct this study.

General Objective

Analyze the incidence of community-based pedagogies (CBP) on the development of ninth graders' local cultural awareness (LCA) and sense of cultural belonging (SCB) at a rural public school.

Specific Objectives

There were two specific objectives initially, but the study's nature progressively called for the integration of a third objective to include the community members' voice in this project.

1. Examine the incidence of CBP on the development of the students' LCA.

2. Examine the incidence of CBP on the development of the students' SCB.

3. Explore the local community's worldviews regarding CBP implementation as central elements for learning.

Related Studies

This section reviews related studies that inform theoretical and methodological aspects of the present research. In this regard, Bonilla and Cruz-Arcila (2013, 2014) have called attention to how national English Language Teaching (ELT) educational policies relate more to urban than rural scenarios, which reflects in rural students perceiving language learning as a lesser priority in their lives than other context-related activities. Hence, the authors exhort rural teachers to integrate the sociocultural elements in their teaching practices to address issues related to the students' needs, which might not necessarily be connected with ELT. Bearing these ideas in mind, I recurred to international and national journals to identify related research studies.

At the international level, Kanoksilapatham and Channuan (2018) conducted a study to investigate teachers and students' attitudes towards implementing community-based instruction to promote LCA. The authors selected 139 fourth graders from four different northern provinces in Thailand and collected data using artifacts, questionnaires, and interviews. They found that teachers and students' attitudes towards the local community-based instruction were positive, which led to integrating local cultural identity aspects into the ELT practices. Hence, the authors deem community-based instruction as a helpful approach to promote CA. In this regard, the

present study provides an opportunity to reaffirm or challenge what Kanoksilapatham and Channuan (2018) found.

In the same line, Kanoksilapatham (2020) demonstrates that the inclusion of local culture-based English lessons contributes to language learning and CA. The study took place at a public school in southern Thailand, and participants were fourth-graders ranging in age from ten to twelve. The author found that his intervention enhanced participants' knowledge regarding their culture and vocabulary. Hence, the author suggests that the English class helps learners develop language skills and prepare for 21st-century challenges. Likewise, the author provides a detailed description of the pedagogical intervention, which provides valuable ideas for this study's instructional design.

To sum up, Kanoksilapatham (2020) and Kanoksilapatham and Channuan (2018) evidence that promoting local-based instruction is significant to develop LCA and SCB, which other international authors have supported (David & Govindasamy, 2017; Kartini et al, 2019; Nambiar et al., 2018; Van Van, 2016). In the same line, the literature at the national level has suggested similar ideas.

Ramos et al. (2012) reported on a pedagogical experience that integrated participants' local context with the curricular units studied in the foreign language class. Participants were thirty-four eleventh graders from Guatavá, a rural area in Santander, Colombia, and journals, semi-structured interviews, and students' surveys served as the research instruments. The authors reported that the curricular units enhanced the participants' SCB, which prepared them better to develop intercultural understanding and overall language skills. Thus, the authors urge teachers to avoid stereotypes, appreciate students' individuality and their contexts, and restate the importance of integrating local context to enhance LCA and SCB. In this regard, the present

study relates with the purpose and population of Ramos et al. (2012), but differentiates in that community plays a more significant role, and teaching strategies are different considering the COVID-19 circumstances.

In the same line, Zuluaga et al. (2009) approached action research to motivate pre-service teachers to integrate their students' cultural backgrounds into their teaching practices to develop local cultural identity awareness. The research took place in Caldas' rural areas, and participants included three advisors, five pre-service teachers, and 175 rural students. To collect data, the authors recurred to observations, informal talks, video recordings, field notes, transcripts, and document reviews. They conclude that undergraduate education programs can address community issues and enhance identity and values by integrating language, culture, and curriculum. Similar to the previous study, they restate the importance of preserving Colombian culture and suggest that rural school teachers integrate culture in their teaching practices and value learners' social backgrounds to enhance learning, which I attempt through this study. To this end, the authors present lesson samples that provide ideas for the instructional design.

Finally, Imbachí (2017) approached action research to explore how intercultural awareness could be developed among eleventh graders through CBP. The author conducted the study in a rural area of Huila, as the present study, and collected data through artifacts, field notes, videotape recorder and digital camera, surveys, and unstructured interviews. The author found that the pedagogical intervention enhanced participants' intercultural awareness and positively influenced their perception of English learning. Hence, her study provides foundations that evidence the value of local communities to boost the cultural element alongside language learning. Likewise, the author's methodological description of the pedagogical intervention

provides insightful ideas to conduct this study. Finally, her research is an example to look at closely considering the similarities in the research setting.

In sum, the literature shows that integrating learners' local context enhances LCA and SCB. However, education in rural areas is poorly researched, and local culture often plays a minor role in the English language lessons (Bonilla & Cruz-Arcila, 2013, 2014; Gómez, 2015; Ramos et al., 2012; Zuluaga et al., 2009). Thus, this study enriches the literature in the rural education field and provides novel insights, considering the unique population, COVID-19 circumstances, and the CBP and BL combined teaching approach. Subsequently, I will elaborate on the Santa Ana school community and why developing this research project.

Setting and Rationale

This study was developed at Santa Ana's school- the public institution I am affiliated with- considering practical advantages such as access to participants, data collection, relationship building, and data quality (Marshall & Rossman, 2011). The institution is located in the municipality of Colombia, Huila, the northernmost part of the department and is "only" 132 km away from the capital city of Neiva; however, getting there can take up to eight hours depending on weather conditions that affect unpaved road sections. Likewise, sixteen elementary schools that sum over three hundred students compose the school community[2].

Considering the geographical and socioeconomic distance from urban areas, the school mission consists of "providing an integral and inclusive education that guarantees the development of essential competencies and human values among children and teenagers enrolled in pre-elementary, elementary and secondary education *to enhance development in the region*" (Educational Institution [IE] of Santa Ana, 2019). Likewise, the school vision is to prepare

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[2] In Colombia, lower educational institutions comprise one secondary school and several elementary schools

students whose life projects reflect *environmental awareness* and *sense of belonging* that contribute to social transformations. Therefore, the IE's principles include leadership, generosity, singularity, responsibility, and autonomy to address the national and regional authorities' abandonment reflected in poor road conditions, lack of medical centers, and detriment of school facilities.

In the same line, students take the fundamental school subjects stated in the Law of Education, 115 of 1994, which includes English as a foreign language. Under ordinary circumstances, students have three hourly English language lessons a week taught by the teacher-researcher. However, the hour intensity was reduced to half during the implementation of the alternance education strategy because students attended the school every two weeks. Finally, this research involves the ninth-grade students and four collaborators (see Table 3).

Bearing in mind the setting described, the need for a teaching approach that contributed to the students' growth beyond the foreign language classroom became evident, which supports Bonilla and Cruz- Arcila's (2013, 2014) stance that rural teachers' personal theories respond to local issues. In this regard, the study is significant for the ninth graders because they can analyze the local culture and develop SCB by reflecting on local cultural aspects. Likewise, the study is significant for the local community because individuals can explore their worldviews, beliefs, and behaviors, thus presenting opportunities to expand their cultural understanding. Above all, the student-participants and community can find moments to strengthen interpersonal relationships and rethink the social distance created by the COVID-19.

In the same line, the study addresses an under-researched rural population, and reports on research developed under extraordinary and strained teaching conditions due to the COVID 19 pandemic, ensuring novel insights for the academic community. Similarly, this study features a

contemporary teaching approach such as CBP combined with BL due to its potential to improve teaching and learning, and access to education. Hence, teachers might consider the CBP strategies that prompt the most reflection and BL to diversify teaching and learning, and enhance LCA and SCB in their contexts. Finally, this study strengthens the scarce literature in rural areas and contributes to understanding how relevant the inclusion of students' realities is (Bonilla & Cruz-Arcila, 2013, 2014; Gómez, 2015; Ramos et al., 2012; Zuluaga et al., 2009).

Chapter II. Theoretical Framework

In this chapter, I will describe the primary constructs guiding the present study: Community-Based Pedagogies (CBP) (Burns et al., 2011; Clavijo-Olarte & Ramirez, 2019; McKnight & Kretzmann, 1996; Sharkey & Clavijo-Olarte, 2012a, 2012b), cultural awareness (CA) (Byram, 1997, 2015; Baker, 2012; Kramsch 2006, 2013; Kumaravadivelu, 2012), and Sense of Cultural Belonging (SCB) (Hurtado & Carter, 1997; Johnson et al., 2007; Ramos et al., 2012). To do this, I approached the social-constructivism interpretive framework (Marshall & Rossman, 2011), considering that this study delves into how learners co-construct their community's culture.

Community-Based Pedagogies

Sharkey and Clavijo-Olarte (2012a, 2012b) define CBP as "an asset-based approach that… emphasizes local knowledge and resources as starting points for teaching and learning" (p.130). In this line, Burns et al. (2011) explain that assets refer to the myriad of talents present in individuals or groups, which benefits themselves and their communities. Likewise, Clavijo-Olarte and Ramirez (2019) argue about the importance of community to deepen culture and identity understanding. Hence, the authors urge educational institutions to include the local community in the curriculum and encourage teachers to develop CBP in their teaching practices.

To do this, the authors propose the three principles (see Table 1), which call for the integration of knowledge subsumed in a community to strengthen teaching and learning and provide opportunities to delve into a community's culture and identity. Hence, CBP represent the theoretical foundations that inform teaching strategies and data collection instruments, implying community mapping to conduct this approach.

Table 1

CBP principles

- Integrate academic, school, and community knowledge as essential elements to have a democratic education.

- Explore pedagogies present in the school settings through discourse and local culture present in the community.

- Acknowledge students' realities, social contexts, families, funds of knowledge, identities and local culture in the school curriculum.

- Seek a social transformation through the inclusion of everyday realities.

Source: Clavijo-Olarte & Ramirez (2019)

Mapping delimits how to integrate community into the teaching and learning processes. Kretzmann and McKnight (1993) and McKnight and Kretzmann (1996) describe mapping as understanding a community's assets, capacities, and abilities that can derive from different sources: leaders, physical spaces, and associations; in this sense, several authors identify different types of assets associated with accessibility parameters (McKnight & Kretzmann, 1996; Burns et al., 2011). For instance, McKnight and Kretzmann (1996) state that primary assets are individual capacities and organizations or associations inside the community; the secondary assets refer to private and non-profit organizations and public institutions and services physically

present within the community but controlled by outsiders; finally, the authors suggest the resources outside the community and controlled by outsiders as tertiary assets.

In the same line, Burns et al. (2011) describe two types of assets: individual and community assets. The first type includes all forms of support that individuals can offer, while the second type involves formal and informal citizen associations such as volunteer groups or block clubs and local institutions that serve the community, such as the school. Thus, different ways of mapping can give researchers an idea of potential CBP assets. In this case, mapping was significant for students to develop tasks and for the researcher to design the pedagogical intervention to promote CA, which I will describe next followed by SCB.

Cultural Awareness

Byram (1997, 2015) provides an extensive definition for CA within his intercultural communicative competence (ICC) framework, conceived for potential dialogues between speakers from different cultural backgrounds; nonetheless, valuable to reflect on cultures independently. Thus, CA entails acquiring attitudes, knowledge, and skills to examine, compare and evaluate meanings of culture critically to establish and maintain relationships with others. In the same line, Baker (2012) defines CA as a "conscious understanding of the role that culture plays in language learning and communication in both first and foreign languages" (p.4). Thus, the author suggests explicitly approaching the relationship between culture and language teaching so that learners perceive the underlying meanings of their culture and others' culture. Subsequently, I will describe two aspects of Byram's (1997) framework: attitudes and knowledge, considering that they were more likely to evidence.

The first aspect of interaction is attitudes. Byram et al. (2002) posit that attitudes influence perceptions towards others. In this regard, Baker (2012) argues that CA initiates with

learners' disposition to explore the uniqueness of cultures at local and national levels and reflect on similarities, differences, and intersections between cultures. Likewise, Kumaravadivelu (2011) describes attitudes of rootedness and openness required to relate with and learn from others. The author explains that rootedness is concerned with the apprehension of self-culture and that openness consists of eagerness to discover other cultures. Hence, students require specific attitudes to embrace their culture and learn from others.

The second aspect of interaction is knowledge. Byram et al. (2002) state that interlocutors' knowledge of their community determines social identity and delimits how interaction happens. Likewise, Kramsch (2006) argues that interlocutors need to know the self and the other's culture to negotiate meanings. In this regard, Baker (2012) argues against promoting static knowledge of specific cultures without bringing attention to their constant reinvention. Hence, students need to be acquainted with aspects of culture that contribute to understanding themselves and their interlocutors with the awareness that such aspects are objects of constant reinterpretations. In this sense, there are different worldviews regarding how to address *knowledge,* such as authors describing big C culture and small c culture (Kramsch, 2013) or deep culture and surface culture (Gómez, 2015).

In this regard, Gómez (2015) defines *deep culture* as knowledge of complex sociocultural aspects and *surface culture* as visible aspects, such as celebrations, touristic places, and national symbols. In this regard, several authors criticize promoting surface culture only and urge teachers to address complex sociocultural issues beyond tourist-like information (Gómez, 2015; Kramsch, 2006, 2013; Man Chu Lau, 2012). Conversely, Baker (2011) and Robatjazi (2008) agree that surface culture represents a learning opportunity during the early stages of foreign language learning, and that communication can benefit from surface culture knowledge;

therefore, students' exposure and relation to cultural elements are relevant to understand the underlying meanings and surface culture to initiate encounters that might lead to meaningful interaction. Subsequently, I will address the construct corresponding to SCB, which can be strengthened when students develop CA.

Sense of Cultural Belonging

I approach broad conceptualizations of sense of belonging because of limited literature explicitly referring to SCB. Hurtado and Carter (1997) state that a "sense of belonging captures the individual's view of whether he or she feels included in a community" (p.327). Similarly, Johnson et al. (2007) define the sense of belonging as the need to feel important and part of a larger community that is valuable, supportive, and affirming. Although the authors referred to the sense of belonging to a school, their ideas are helpful to consolidate SCB. In this line, Ramos et al. (2012) define SCB as the value and appreciation towards one's culture. Therefore, SCB entails that students assert membership within a culture that plays a fundamental role in their lives. In this regard, Kumaravadivelu (2011) argues that learners need SCB to negotiate meanings with others without underestimating their self-identity.

In a similar vein, it is necessary to consider attitudes and knowledge (Byram, 1997) to grasp ideas about SCB development. In this sense, developing attitudes and knowledge imply that learners expand worldviews regarding the underlying meanings of cultures, which might result in SCB development (Ramos et al., 2012; Zuluaga et al., 2009). Then, the relationship between LCA and SCB is helpful to identify the development of the latter. In the same line, I argue that SCB can be evidenced not only with the apprehension of culture but also with its sharing and spreading. Finally, aside from the construct's definition complexity, there were

circumstances in which SCB was expected to develop. Those circumstances will be explained next.

Chapter III. Methodological Design

This chapter introduces the methodological aspects of the study seeking to analyze the incidence of CBP on the development of ninth graders' LCA and SCB.   Thus, I begin explaining why qualitative CBR serves best as the research design, and continue with the description of the Santa Ana community, the student participants and collaborators, the researchers' roles, and the procedures that ensure participants' well-being and the project's trustworthiness. Subsequently, I address the research instruments: students' artifacts, reflective logs and semi-structured interviews, and the events preceding and shaping the pedagogical intervention, which is the chapter's last section.

Research Approach

I conducted the present study following a qualitative approach. Creswell (2012) defines *qualitative research* as an approach to gain insights into human realities, behaviors, and interpretations. In this case, I explore learners' interpretations of their community's local culture and realities. Subsequently, I will explain why CBR is the most suitable design for this research.

Type of Study

Strand (2000) states that CBR is done with rather than on participants and states that community benefitting is at the core of this type of study. Thus, participants' involvement in all the research stages is paramount. In this line, Strand et al. (2003) explain three principles underlying CBR, as shown in Table 2. In this study, learners had active roles in collecting data to inform their language tasks on local culture, and collaborators (see Table 3) participated actively in the problem identification (see Statement of the Problem section) and the project's

development. Likewise, Strand (2000) and Strand et al. (2003) argue that CBR enhances learning because students make decisions independently and find benefitting their community meaningfully. In this regard, participants developed English worksheets inspired by CBP tenets

Table 2

CBR Principles

- "CBR is a collaborative enterprise between academic researchers (professors and students) and community members,

- CBR seeks to democratize knowledge by validating multiple sources of knowledge and promoting the use of multiple methods of discovery and dissemination and

- CBR has as its goal social action for the purpose of achieving social change and social justice." (p. 6)

Source: Strand et al. (2003)

that establish end goals and instructions while leaving space for decision-making. Equally, participants had opportunities to learn about themselves and their community, which goes beyond submitting tasks for the sake of grades solely. Therefore, CBR is appropriate for this research.

Context and Population

The school population lives in rural areas that generate income mainly from agricultural work. I learned from informal conversations that students help their parents at work during their time off school, contributing to their households' maintenance. Likewise, most students at the secondary level stay at the school's residency because they come from distant places. These are general characteristics evident among most students, which helps grasp an idea of this project's participants (see Table 3).

Table 3

Participants Overview

Code	Age	Place of residence	Task completion/ participation
			Students
S01	15	San Rafael	Completed all tasks.
S02	16	Santa Ana	Missed the first interview and reflective log.
S03	16	La Granja	Completed all tasks.
S04	16	Santa Ana	Missed worksheet 2 and reflective log 3.
S05	14	Nueva Granada	Completed all tasks.
S06	16	San Marcos	Completed all tasks.
S07	15	San Emilio	Completed all tasks.
S08	16	San Marcos	Missed reflective logs 1 and 2.
S09	17	Santa Ana	Completed all tasks.
S10	17	San Marcos	Missed the final interview.
S11	16	Santa Ana	Missed the reflective log 2 and worksheet 3
			Collaborators
C1	49	Santa Ana	Accompanied students during outdoor activities.
C2	65	Santa Ana	Shared his expertise as the local museum's founder.
C3	84	Santa Ana	Talked with students about the region's historical development.
C4	60	Santa Ana	Served as the local museum guide during a visit.

Source: Own

Patton (2002, 2011) states that purposeful sampling helps researchers select particular

and significant samples to provide insights into the research problem. Thus, I invited eleven

ninth graders (see Table 3) because the lack of LCA and SCB was especially evident in this

group. Likewise, they demonstrated commitment and responsibility based on their grade point

average (GPA), and showed good social skills considering previous collaborative tasks. These

factors - commitment, responsibility, and social skills- were determinants in inviting ninth

graders as participants. Initially, participants were four males and seven females ranging in age

from fourteen to seventeen but the category was reduced to six students because some of them

had unfinished tasks, leading to their exclusion as participants.

The six final female participant students completed all tasks (see Table 3) and are known

within the school for being responsible, helpful, and organized women who assist teachers with

varied tasks. In this line, five students live at the school's residence and come from different

villages, whereas the other lives in Santa Ana. They receive income from agricultural work, and

some possess land and fields to which they dedicate time during the weekends.

Finally, participants include four community members addressed here as *collaborators*

(see Table 3), following CBR principles. They collaborated in the project by serving as local

knowledge resources for students to complete worksheets and respond to a semi-structured

interview. Thus, I invited them to participate during the research process to broaden the analysis

on CBP incidence.

Researchers role

I situate myself as a participant-observer because I performed these two roles. At the time

of writing, I have worked at the school for over three years and taught the English subject at the

secondary level. Likewise, I coordinate the English teaching at the elementary level to some

extent as the subject-leader. In this sense, I have encouraged a movement from a grammar-

focused to a context-based curriculum that might be useful in students' lives. Therefore, I participated as a teacher-researcher since the study took place in my teaching context.

Likewise, I observed participants' reactions, interpretations, perceptions, and beliefs towards the research topics by analyzing the data collected. Similarly, I observed the community's response to CBP through interviews with collaborators and observations during the pedagogical intervention. In this regard, the research provided opportunities to interact with collaborators in distinct and natural situations aside from school meetings.

Ethical considerations

This section presents the actions taken to ensure ethical consideration based on the aspects proposed by Merriam (2009), namely, consent forms, protection of subjects, and deception avoidance (see Appendix A). In this line, I called students to inform them about the study and explained to them that receiving the information would not indulge them from participating. I wrote the consent form in Spanish so that parents and students understood the relevant details of the study. In the end, eleven participants received the consent forms through their parents or WhatsApp messages.

Afterward, ten students pursued an interest in participating and handed their consent forms progressively, with the last one eventually participating. In this regard, I acknowledge that my role as a teacher might have pressured students to participate. Therefore, I explained that their participation would not affect their grades and that they could step down at any time. This information process developed during remote learning and lasted approximately two months due to lack of connectivity in the region. Finally, I informed the school's principal about the project (see Appendix B), considering his role as the school's legal representative.

Other ethical considerations include the constant information exchange with participants' parents to inform them about the project and solve potential doubts. To this end, I conducted a semi-structured group interview that also served to acknowledge parents' voices and expectations for the project (see Appendix C). Likewise, I asked for their consent to conduct activities beyond the academic setting (see Appendix D).

Data Collection Instruments

Cresswell (2012) states that the broadness of qualitative research requires a myriad of information to gain meaningful insights about the participants' worldviews. Furthermore, the author explains four major types of qualitative data: observations, interviews and questionnaires, documents and audiovisual materials. In this regard, this study recurred to the first three forms of data to increase validity and trustworthiness. Therefore, I collected data for approximately four months through interviews, students' artifacts, and students' logs as primary instruments. Likewise, a group interview served as a secondary instrument to select themes for the pedagogical intervention. Subsequently, I will describe the data collection instruments and their connection to the research objective.

Artifacts

Merriam (2009) states that students' artifacts help gain insights into the research problem by designing material to elicit data. In this sense, I designed three worksheets (see Appendix E-G) considering CBP principles that required students to engage with their immediate community and think about aspects of their culture critically. I recurred to worksheets as instruments because of the alternance education in which the project was developed. This situation suggested BL as the underlying teaching methodology so that students developed worksheets through guided and unguided independent work.

In this line, I taught the English language class having the worksheets as the content reference and BL as the teaching methodology. Hence, students received tasks progressively to diminish potential affective filters such as stress, anxiety, or confusion and generate expectations regarding the upcoming tasks. Likewise, they completed specific tasks autonomously before the face-to-face encounters which required the use of ICTs to address content and obtain support. These tasks were chorally discussed so students received feedback and prepared to develop the major CBP task in every worksheet. By the end of every month, students had finished the worksheet and presented the outcomes of their projects. The process lasted from September to December of 2021.

Reflective Log

Bean (1996) defines reflective logs or journals as the means to collect meaningful reflections of situations and events and emphasizes the importance of reflecting before, during, and after specific events. Likewise, reflective logs help consciously gather ideas, thoughts, hidden understandings, and reactions to events, leading to reshaping personal constructs (Burns, 2010; Yu-Hao & Lin, 2016). In this line, reflective logs were essential to gather students' insights and analyze potential CBP incidence deriving from the pedagogical intervention.

Therefore, I approached reflective logs (see Appendices H-J) to encourage students' reflection on specific tasks presented in the worksheets. In this regard, students completed one reflective log per worksheet, but progress was assessed every two weeks. Likewise, these logs had three base questions adapted for each worksheet. Finally, students created a profile on the learning management system (LMS) Edmodo to deliver their logs, considering Burns' (2010) suggestion about integrating technology to enrich the content of the reflective logs. Likewise, the

Edmodo integration sought to strengthen the project by providing opportunities for students to address multiliteracies.

Interviews

Burns (2010) proposes that interviews should be used when the researcher wants to explore common worldviews within a specific group of people and how individuals perceive a determined phenomenon. Likewise, the author states that even though semi-structured interviews are structured and organized, they have a considerable degree of flexibility which enables the exploration of emergent ideas. Therefore, I conducted telephone semi-structured interviews (Cresswell, 2012)- due to participants' geographic dispersal and the COVID-19 restrictions- that were open to enquiring about emergent topics related to the research objective. In this line, I conducted two interviews at the opposite ends of the data collection process.

The first set of interviews (see Appendix K) took place in July of 2021 and was intended to gain insights into participants' perceptions and awareness of their culture to strengthen the research problem. To do this, I prepared an interview protocol, which was piloted with two students who had geographical and demographic proximity via Meet, with fifteen questions to guide the conversations. Likewise, I conducted the second set of interviews (see Appendix L) during early December of 2021, once the pedagogical intervention had finished. In this sense, I expected to grasp ideas regarding the CBP incidence on students' development of LCA and SCB. In this sense, I prepared a second protocol that followed a similar structure and conducted the interviews through phone calls.

Finally, I conducted semi-structured interviews (see Appendix M) with four community members who participated directly during outdoor tasks. These interviews became necessary to acknowledge the community's voice to some extent, thus complying with CBR's principles (see

Table 1). Ultimately, I transcribed the interviews for data analysis and organized them, considering Creswell's (2012) suggestions for data analysis.

Instructional Design

In Colombia, the National Ministry of Education (MEN) issued several decrees and circulars (Circular 19, 20, Directive 05) that oriented teaching during the COVID-19 pandemic, which pushed teachers and students into ERT (Castañeda-Trujillo & Jaime-Osorio, 2021, p.700). In this section, I will describe how the COVID-19 pandemic and MEN's directives affected education in Colombia, which inherently impacted the pedagogical intervention described next.

At the national level, educational authorities urged teachers to prioritize pragmatic necessities to help students endure the pandemic, as summarized in Directive 05:

> Through these strategies, we hope to inspire you to strengthen interaction with your children, adolescents, and teenagers to promote the development of learning experiences at home… which will have home dynamics as a core principle, considering that routines and habits have been affected, to give precedence to the implementation and maintenance of habits and practices that guarantee family members' lives and well-being. (MEN, March 5th, 2020)[3]

In this regard, the COVID-19 pandemic restructured the educational system's priorities to help students cope with the pandemic circumstances. To do this, MEN suggested using Aprender Digital: Contenido para todos (Learning Digitally: Contents for everyone), a website with teaching and learning materials open to everyone, and integrating educational television programs (see Appendix N), pointing towards BL as the underlying method of instruction. Nevertheless, these orientations were disconnected from rural students' realities who, for instance, lacked electric power or televisions. Therefore, teachers adapted orientations to help best their students.

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[3] Own translation

At the local level, the school's principal and teachers analyzed MEN's instructions through virtual meetings held in April 2022; they discussed how most students ignored biosecurity protocols, had unfixed study schedules, used their time in non-academic activities, and possessed limited access to technological devices. They agreed both to encourage habits among students and their families that contributed to their safety and to send worksheets in hard copy every two weeks to comply with the syllabi.

Apart from the general instructions described, teachers had complete autonomy regarding the materials' design. After receiving feedback from parents and students some changes were introduced; for example, they agreed to send two worksheets per period and increase family involvement (see Appendix O). After these adjustments, period-end meetings held with colleagues suggested that students performed better in their tasks and could develop the worksheets successfully. In general, the ERT conditions helped understand the type of tasks achievable for students and embrace life-related tasks over aspects of English learning.

In this line, the ERT lessons were revisited once the school entered the alternance education strategy imposed by MEN. In this regard, the school proposed a two-week cycle in which three grades (6th, 8th, 9th) attended face-to-face classes during the first week, whereas the other three (7th, 10th, 11th) studied from home. Initially, students could contact teachers within a set schedule, but the condition expired as face-to-face attendance increased. Thus, students completed tasks autonomously during their study-from-home week and solved doubts while in face-to-face classes, which revealed gaps in students' learning overall. Therefore, the secondary academic council suggested that teachers review topics studied during ERT before "catching up" with the syllabus.

After implementing four alternance cycles (eight weeks), teachers' analysis through formal meetings revealed positive consequences of having face-to-face encounters with students who improved their task performance and learning pace. Hence, teachers diversified the tasks and increased the exigence level. These new conditions would positively impact the pedagogical intervention design and implementation on which I will elaborate next.

Pedagogical Intervention

The present section describes the pedagogical intervention originated to alleviate ninth grade students' lack of LCA and SCB, identified from observations and confirmed during interviews, through CBP. In this sense, I designed three worksheets (see Appendices F-G) developed during three months through alternance education. These materials required higher demanding levels and involved students in three times more activities and independent work than ERT worksheets, considering students' outstanding performance during alternance. Likewise, the intervention included three reflective logs developed after finishing each worksheet, and guided and autonomous field trips during the last stages. Finally, COVID-19 pandemic issues influenced the pedagogical intervention constantly, given that students encountered social distance and physical contact fear remnants. In what follows, I will elaborate on the intervention, starting with the theoretical foundations and finishing with the topic selection

Theoretical Foundations

CBP and the English subject's curriculum provided the theoretical foundations for designing worksheets implemented as part of the study. In this sense, CBP refers to a teaching approach that places local knowledge and resources at the center of teaching and learning and helps understand culture and identity constructs (Clavijo-Olarte, 2016; Clavijo-Olarte &

Ramirez, 2019; Sharkey & Clavijo Olarte, 2012a, 2012b). Hence, CBP principles (see Table 1) guided the design of the worksheet and contributed to teaching practices.

In this regard, I integrated academic knowledge drawing from authors such as Clavijo-Olarte and Ramirez (2019) and McKnight and Kretzmann (1996), who provided theoretical insights to design materials, and Imbachí (2017), Kanoksilapatham (2020), Ramos et al. (2012), and Zuluaga et al. (2009) who shed light on valuable strategies to integrate local communities' culture and knowledge into the learning process. In the same line, school knowledge regarding English language skills and the integration of local knowledge were addressed constantly (see Appendices E-G).

In the same line, this intervention looked forward to a social transformation regarding the inclusion and value of the local realities, worldviews, and culture, making CBP principles instrumental during the design and implementation process. Finally, MEN's (2016) Suggested English Curriculum Structure served as a reference and marked some functions and objectives covered in the worksheets. Therefore, CBP principles and the school curriculum served as theoretical foundations to achieve the following objectives.

General Objective

- Provide opportunities for ninth-grade students to enhance their LCA and SCB.

Specific Objectives

- Integrate local knowledge and resources present in the community into ELT and learning.
- Enhance the role of local communities as assets in the development of LCA.
- Promote SCB bringing the local culture to the learning process center.

Theory of Language and Language Teaching

Several authors have reflected on the dialogic relationship between language and culture (Byram, 1997, 2015; Kramsch, 1993, 2013; Savignon, 2002, 2007), arguing their co-dependent existence. Kramsch (2013) states that "without language…the habits, beliefs, institutions, and monuments that we call culture would be just observable realities... To become culture, they have to have meaning" (p. 62). In this line, the author argues that language represents the required system for meaning-making of the world, which dialogically shapes and reshapes itself as culture fluctuates. Therefore, I understand that language learning is a process constantly promoting the "language and culture" dyad, which also influences personal language teaching theories.

In this sense, Communicative Language Teaching (CLT) has maintained throughout my teaching practices, even though different approaches are often integrated. In this regard, Savignon (2007) argues that encouraging students to communicate and strengthen communicative competence, referring to the language learner's ability to interpret, express, and negotiate meanings (Savignon, 2002), is at CLT's center. Hence, I approach tasks to encourage active interaction among students and relate to various social meanings, which promotes risk-taking and enhances language acquisition *through* communication. To sum up, CLT plays an essential role in my teaching practices without being the only theory of language in the lessons.

In this line, I consider the integration of life skills as paramount in the teaching profession, and constantly encourage students to connect English language learning with their lives beyond academic environments. Likewise, the COVID-19 pandemic helped me understand how valuable the local community and family realities are, making the inclusion of students' sociocultural backgrounds ever-present in the English language class. Thus, my language

teaching approach is eclectic without attaching to one specific teaching paradigm. In this regard, Bell (2007) argues that being aware of methods is useful even though teachers will draw from different approaches to address certain realities.

Underlying Methodology of the Pedagogical Intervention

BL served as the underlying methodology of instruction due to circumstances deriving from the COVID-19 pandemic. In this line, Graham (2006, 2012) and Garrison and Kanuka (2004) coincide that BL implies the integration of face-to-face instruction with online or computer-mediated learning at different levels. In this regard, Hrastinski (2019) suggests that researchers clearly frame what BL is for them since countless types of education include face-to-face and computer-mediated instruction. Similarly, Hockly (2018) encourages teachers to blend in response to their learner's needs, contexts, and objectives. In this study, BL is a system to support face-to-face classes during the adapted alternance education model in which students attended school every two weeks and approached BL to contact teachers for support.

In the same line, Graham et al. (2005) elaborates on three reasons to approach BL: improved pedagogy, increased access, and enhanced flexibility and cost-effectiveness. In this study, BL offered opportunities to improve pedagogies and increase access and flexibility since students recurred to information and communication technologies (ICT) to develop the worksheets through unguided independent work, and guided work using audio phone calls and WhatsApp messages. Hence, BL helped participants advance in their learning process during face-to-face sessions and distance learning.

Finally, Graham (2012) presents four different levels of blending: activity, course, program, and institutional blending, which serve different "categories" depending on the reasons to approach BL. The first category, *enabling blends*, addresses issues related to access and

convenience; the second, *enhancing blends*, promotes teaching practices without implying radical changes; and the third, *transforming blends*, seeks profound pedagogy transformations. In this regard, I recurred to the learning management system Edmodo to deal with issues related to the first category. Thus, students used Edmodo to participate in online discussions and share their reflective logs. Similarly, Edmodo enabled the integration of multiliteracies, so participants answered the reflective logs through letters, photos, videos, and audios, relating to the second category inasmuch the teaching and learning processes were enriched. Subsequently, I present an overview of the pedagogical intervention.

Figure 1

Pedagogical Intervention Overview
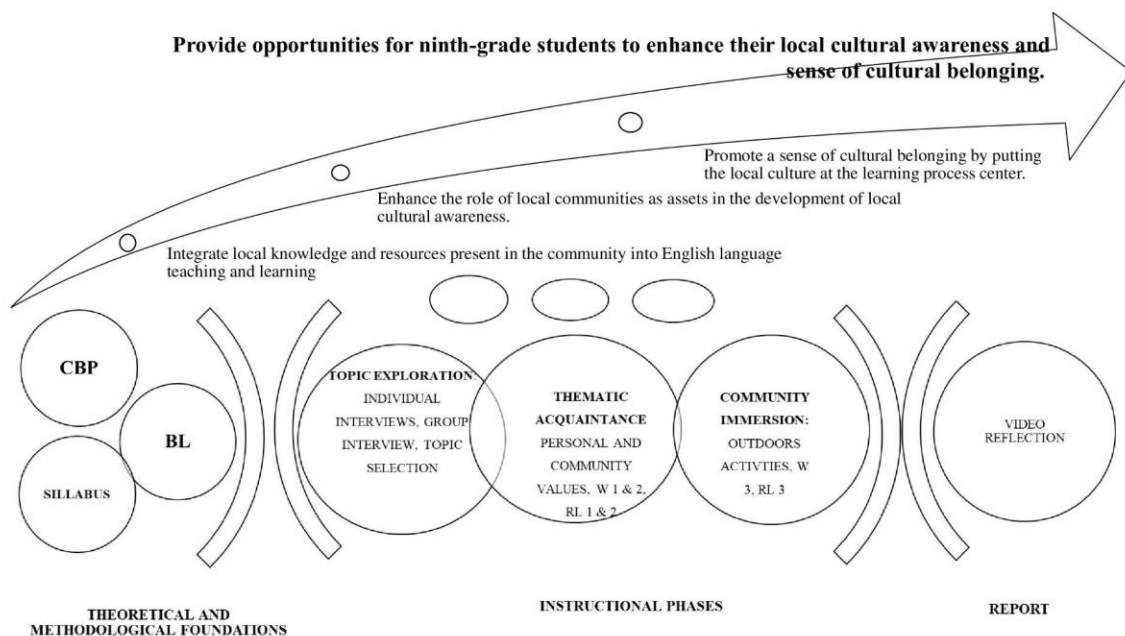
Source: Own

The previous figure illustrates the overall pedagogical intervention, and presents the general objective and specific objectives with an overarching arrow at the top. Likewise, the figure is divided into three parts: the theoretical and methodological foundations (previously

explained), instructional phases and report. Finally, each phase is illustrated with circles that provide detailed information about procedures, which I will continue explaining.

Connection Between the Instructional Design and the Research Objectives

This pedagogical intervention sought to provide opportunities for participants to enhance LCA and SCB. To do so, the integration of local knowledge and resources, the dignification of the local community, and the positioning of the local culture at the learning process center became reference points. These principles helped me design activities focused on encouraging participants to learn about the local culture and reflect critically to analyze the incidence of CPB on students' development of CA and SCB.

Instructional Phases

I designed the intervention in three phases: *topic exploration*, *thematic acquaintance*, and *community immersion*, considering the objectives mentioned earlier in this section. Firstly, students responded to a semi-structured interview before the implementation to explore potential topics of interest and expectations about the project. *Topic exploration* took approximately a month, and explored potential topics based on students' CA. In this regard, students responded to semi-structured individual interviews and their parents participated in a group interview. This phase served to inform the project's objectives and elicit themes.

In the same line, *thematic acquaintance* involved presenting and discussing values, which were the emergent topics identified in the first phase. This phase took approximately two months and sought to enhance participants' critical reflection on the community's and personal values. Likewise, it encouraged students to involve their family and local community's realities to develop worksheets 1 and 2 and their corresponding reflective logs. Thus, students did a considerable amount of guided (through phone calls, WhatsApp messages, or Edmodo

comments) and unguided independent work at home and surrounding areas. Then, students discussed face-to-face the gains or challenges lived.

Finally, *community immersion* refers to the group exploration of the local community. Due to time constraints and logistic challenges, the third phase lasted three weeks. Students visited the village's local museum and a regional landmark, and discussed these places' underlying meanings with collaborators (see Table 3) to complete worksheet 3 and its reflective log. In this sense, students inquired about traditions, places, and history and presented gains and challenges regarding the overall experience through a video reflection.

Democratic Topic Selection

The intervention's main topic was "values" and resulted from the students and community members' reflections on their utmost needs regarding local culture. In this regard, one of the community members said during the group interview:

Excerpt 4

We cannot talk about our culture [after some minutes of silence] or today's values because we do not know them, so that's why it is important to look at those topics [culture and values]. (SSGI. July 2021).

Therefore, the topic emerged from the community to increase their engagement and motivation to address lack of LCA and SCB (Burns & Bonilla, 2011). In this regard, the exploration and *recovery* of values emerged as the central topic. To this end, Rokeach's (1973) values survey helped address such a profound topic, considering that it features a myriad of values, defined as life paradigms, from which students could explore personal and community's underlying worldviews. In this sense, Worksheet 1 focused on framing values within the research (see Appendix E), thus introducing the notion of terminal and instrumental values as follows:

On the one hand, terminal values reflect an individual's desired state of existence. These reflect how we would like the world to be and where we would like to end up. They are goals that we would like to see

achieved. On the other hand, instrumental values reflect how individuals want to live their lives. They capture a sense of behaviors and ways of interacting with and treating others throughout your life. (Worksheet 1, p2.)

In the same line, Worksheet 2 sought to strengthen the students' understanding of terminal and instrumental values and expand their understanding of the community's values across community generations (see Appendix F). Subsequently, Worksheet 3 encouraged applying values to cultural elements of relevance for the local community, such as festivities, traditions, or landmarks (see Appendix G).

Finally, I used a Thinking Routine, referring to established steps to scaffold and enhance thinking skills and content learning (Harvard Graduate School of Education, 2022) as the worksheets' overarching design. Specifically, I used the *Connect, Extend and Reflect* routine to help students connect topics with their lives, receive content information related to values and English language learning, and reflect on the activities and objectives achievement. To see the integration of all the elements described in this section, see Appendices E-G.

Chapter IV. Data Analysis

In this chapter, I explain the data analysis approach and procedures used to gain insights regarding the incidence of CBP on the development of ninth graders' LCA and SCB at a rural public school. Likewise, I present the research categories, which emerged from the analysis of artifacts, semi-structured interviews, and reflective logs, supported by data and relevant theory.

Data Analysis Procedure

I mixed thematic analysis and thematic coding. Braun and Clarke (2006) state that thematic analysis is a descriptive approach that helps researchers identify, analyze, and report common trends within data that can be identified bottom-up (inductive) or top-down (theoretical). Thus, I approached theoretical thematic analysis having in mind the study' research

questions and inductive thematic analysis, considering the exploratory nature of the research. Regardless of the analysis approach, I used thematic coding, which "involves identifying and recording one or more passages of text or data items…that exemplify the same theoretical or descriptive idea" (Gibbs, 2008, p. 39), to manage and organize data and conduct further analysis later on.

Likewise, I considered Creswell's (2012) six steps for analyzing and interpreting data. The first step is data preparation and organization to have a general idea of data. Thus, I created different Google Drive folders to organize interviews, artifacts, and reflective logs' data. Likewise, I transcribed sixteen interviews manually and used transcription websites for the other five, considering the author's format for transcripts (see Appendix P). In the same line, I scanned students' notebooks to collect artifacts and organized the reflective logs in a matrix analysis (see Appendix Q). Finally, I uploaded data to the ATLAS.ti software to store, organize, code, and manage data.

The second step consists of exploring and coding data. To do this, I conducted a preliminary exploratory analysis while organizing and preparing data, which helped me predict potential categories and themes and confirm that the data were sufficient to answer the research objectives. Afterward, I searched for codes related to the research objectives (see Chapter I).

The third step involves presenting and explaining themes from the data. Cresswell (2012) argues that themes help accomplish the research objectives and develop a profound understanding of the research problem. In this line, I found four categories: A) re-imagination of local places, B) reflection on community and personal values, C) pushing philosophical boundaries, and D) the community as an asset for academic and personal learning. A and B show how students expanded their understanding of local culture; C shows students' high interest in

embracing traditions and promoting culture; and D indicates collaborators' thoughts on CBP for teaching and learning. Table 3 shows these themes' relationship with the research objectives.

The fourth step proposed by Creswell (2012) consists of representing and reporting findings. In this regard, I organized data in a table (see Table 3) to visually represent the relationship between categories and subcategories, which move from broad themes to specific ones. Likewise, I report findings by explaining the name of the research categories and their connections with the specific research objective and including excerpts to support findings. Additionally, I created Figure 6 to show the complex relationships between the research categories and subcategories.

The fifth step refers to the interpretation of findings. The author states that researchers can interpret data drawing from personal reflections, given that qualitative researchers' interpretations are inherently linked to personal worldviews. In this sense, I interpret data within each category report and base interpretations on experiential knowledge and relevant theory. Furthermore, I discuss how students' voices relate to the existing literature, which helps position the study within a broader scope in the field.

Finally, the sixth step deals with validity, accounting for the instruments and findings' accuracy and credibility (Creswell, 2012). In this case, I validated the instruments by having them revised by experts, piloting them with a similar population, and corroborating that transcripts and translations were faithful to participants' original ideas. Likewise, I corroborated data from different participants and data types and received external audits from the thesis director and the external evaluator. Finally, I did member-checking to evaluate the interpretations' accuracy (Cresswell, 2012). To do this, I summarized the findings (see Appendix R) and invited the students and collaborators separately to discuss and assess the accounts'

accuracy through questionnaires and written or oral comments (see Appendices S, T). In this

regard, the participants "Agree" or "Completely Agree" (see Appendix U) with the findings

described next.

Research Categories

This section presents the research categories and subcategories identified from the data

collected through individual semi-structured interviews, artifacts, and reflective logs. In this line,

Table 4 presents the categories overview. Subsequently, I explain the four categories' meanings

and connection with the research objectives.

Re-imagination of Local Places presents students' *renewed* imaginaries of local places

and traditions as compared with their initial perceptions, thus shedding light on the incidence of

CBP to enhance LCA. In this line, I used the word *re-imagination* for this category because

students acknowledged the underlying meanings of some places or re-imagined them from a new

perspective. Therefore, the emergent subcategories were: 1) re-mapping of the village and 2) re-

signification of a regional landmark.

Reflection on Community and Personal Values addresses students' reflection on the

community and personal underlying values- understood as life paradigms (Rokeach, 1973) that

determine how individuals interact and establish interpersonal relationships (Baker, 2012) - thus

examining the incidence of CBP on the development of students' LCA. I selected the word

reflection for this category because students got immersed in a conscious consideration of the

principal values for the community and themselves. Hence, the following two subcategories

emerged: 1) family-oriented community and 2) eclectic-oriented students.

Table 4

Research Categories & Subcategories

	Categories	Subcategories	Research objective
A	Re-imagination of local places.	Re-mapping of the village.	1) Examine the incidence of CBP on the development of the students' LCA.
		Re-signification of a regional landmark.	
B	Reflection on community and personal values	Family-oriented community.	
		Eclectic-oriented students.	
C	Pushing philosophical boundaries.	Willingness to maintain traditions. Eagerness to emerge as local culture boosters.	2) Examine the incidence of CBP on the development of the students' SCB.
D	Community as an asset for personal and academic learning.	Community integration for personal growth. Community engagement for cultural awareness.	3) Explore the local community's worldviews regarding CBP implementation as central elements for learning

Source: Own

Pushing Philosophical Boundaries accounts for students' initiatives to maintain traditions

and enact parts beyond the student role. I selected the word *pushing* because data suggest the

need to expand SCB worldviews to acknowledge the nuances of students' experiences beyond

philosophical boundaries. In this sense, students show a disposition to embrace rural life-styles and assume substantial roles further academic life, which contributes to understanding the CBP incidence on SCB development. To this end, I will elaborate on two subcategories: 1) willingness to maintain traditions and 2) eagerness to emerge as local culture boosters.

Community as an Asset for Personal and Academic Learning acknowledges the community's voices through collaborators, and accounts for the third research objective: explore the local community's worldviews regarding CBP incidence on student's learning. The category's name emerged is based on a common understanding that community integration benefits students personally and academically. In this sense, the following two subcategories emerged: 1) community integration for personal growth and 2) community engagement for cultural awareness.

Findings

This section presents the findings regarding the following three research objectives: 1) examine the incidence of CBP on the development of students' LCA; 2) examine the incidence of CBP on the development of students' SCB, and 3) explore the local community's worldviews regarding CBP implementation as central elements for learning. In this sense, I use data from semi-structured interviews (SSI), students' artifacts (SA), and reflective logs (RL). Likewise, I use excerpts that reference students (see Table 3) and research instruments (see Appendix V) to support discussions.

Re-imagination of Local Places

The first category presents how students re-imagined some local places and their meanings, shedding light on CBP incidence regarding students' LCA development.

Subsequently, I elaborate on two emergent subcategories: 1) re-mapping of the village and 2) re-signification of a regional landmark.

Re-mapping of the Village. The first subcategory presents students' reflections on places and meanings unnoticed before CBP. I selected the word "re-mapping" because students added the Alto de Cabrera (Cabrera Highlands) local museum, Cascada la Lejía (Lye Fall), and La Piedra (The Rock) to their community's cultural map figuratively, suggesting students' worldviews expansion regarding their village.

In this line, I expected that participants showed awareness and understanding about the Alto de Cabrera museum because the majority of them were born and raised in the region. However, learners did not associate the museum with their culture initially, but added it to their map and developed some understanding of its content, history, and significance gradually, as the following excerpts suggest.

Excerpt 5

I remember that Mr. Jairo [Chamorro] donated several pieces to the museum and that many pieces were found by the left shore of the Cabrera river. There were also tombs, pots, ceramic figures- finished and unfinished- hand axes, which I thought were created by the thunders' impact, but the teacher[C3] told me that the indigenous people called them hand axes. I also remember that Jairo was one of the museum's founders. (SSI2-S01. December 2021)

Excerpt 6

The museum is something very important because there are things done by the different indigenous tribes that inhabited the region. (RL3-S09. November 2021)

In the previous excerpts, S01 and S09 describe what they learned about the museum. In this regard, students identify the museum's founder and donor of many archeological pieces. Likewise, they reference the artifacts found there, such as clay pots, ceramic figures, hand axes, and bones, and comment about the indigenous people who inhabited the region. In this sense,

students' comments suggest their acquaintance with the museum's history and inventory, relating

with Gómez' (2015) ideas of *surface culture*, understood as the visible aspects of culture and

deep culture, referring to profound underlying meanings. In this case, the museum becomes a

symbol associated with the local community's culture and students reflect on ancient traditions

such as being buried with personal belongings, thus approaching surface and deep culture.

Similar to the museum, other students included Cascada la Lejía and La Piedra in their

maps and associated these sites with values and underlying meanings.

Figure 2

Cascada la Lejía

(SA-S03, November 2021)

Figure 3

La Piedra

(SA-S07, November 2021)

The previous artifacts were taken from a task in which students related values with local

culture through art. In this line, S03 and S07 associated Cascada la Lejía and La Piedra with

beauty and imaginativeness, respectively. The first student describes the waterfall as representing

nature's beauty and as a path, referring to the idea that previous generations crossed La Lejía to

commercialize their agricultural products (personal communication, October 2021). Likewise,

the second student mentions La Piedra's religious value as representing the community's beliefs

and hers, which she had omitted before. Therefore, these students' testimonies suggest an

expansion of their perception regarding the community's cultural map, which occurred during

the integration of local assets.

In this regard, several authors argue about individuals' capacities and abilities, and organizations inside the community as primary assets for mapping (Clavijo-Olarte & Ramirez, 2019; McKnight & Kretzmann, 1996; Sharkey & Clavijo-Olarte, 2012a, 2012b). In this case, the school setting served as the organization that approached community members' knowledge, which benefited students' remapping of their village and LCA strengthening. Likewise, the community integration helped students acknowledge culturally relevant places and identify and embrace their underlying meanings. Hence, this subcategory demonstrates how CBP helped acknowledge and reflect on local places and their underlying meanings. Similarly, CBP promoted the profound reflection of a landmark seen mostly for its touristic potential initially.

Re-signification of a Regional Landmark. The second subcategory addresses participants' attribution and embracement of new meanings to Cerro de la Cruz, a regional landmark located in the research setting. Bearing in mind the connotation of the prefix "re", as an indicator of renaissance, I used the word re-signification in this subcategory, given that students associated the mentioned place with new worldviews. In this line, Figure 4 illustrates students' thoughts regarding Cerro de la Cruz. The excerpts in the figure were taken from SSI1 and SSI2 (see Appendix V), enabling a longitudinal analysis of students' worldviews.

Figure 4

The Cross Mountain Iceberg

Excerpt 7
R: Why do people go to Cerro de la Cruz?
S01: We go on easter. It is a custom that everyone has adopted here. We, personally, go to look around or when there are activities like gatherings or outdoors trips. (SSI1-S01. July 2021)

Excerpt 8
R: What would you tell a person who visited Santa Ana for the first time?
S03: I would invite them to get to know the village and show them the touristic places.
R: Which places do you mean?
S03: The Cerro, the stone and the museum. (SSI1-S03. July 2021)

Excerpt 9

The Cerro de la Cruz is a sacred place because it represents the cross where Jesus was crucified. The Virgin Mary is also there, and as far as I understand, she is a saint. So besides being a sacred place, the Cerro is a beautiful place to visit. (SSI2-S01. December 2021)

Excerpt 10

[Cerro de la Cruz] is a sacred place in Santa Ana, so I think that it is part of the region and the community. It was created by Father Roberto who went there and got inspired by it. He had imagination and creativity in doing it. (SSI2-S01. December 2021)

Excerpt 11

For many people, the Cerro [de la Cruz] means a lot because people associate it [the Cross mountain] with God. (SSI2-S03. December 2021

Source: Own

I used an iceberg metaphor to present this subcategory considering that students' ideas have visible and profound levels similar to an iceberg. In this sense, the tip of the iceberg shows a superficial perception of Cerro de la Cruz. S01 comments that the mountain has a religious value for some people, whereas it represents a meeting point for her. Similarly, S03 mentions Cerro's touristic potential but does not elaborate on profound ideas. Therefore, these participants seem to have had a superficial view of the Cerro de la Cruz before the pedagogical intervention.

Below the surface, the bottom of the iceberg shows a more profound cultural understanding of Cerro de la Cruz compared with students' initial perspectives. In this regard, S01 states that the mountain is a local sacred place that represents Jesus Christ's crucifixion, features the Virgin Mary, and has a local and regional touristic potential. Similarly, S03 reflects

on Cerro's importance as a regional landmark associated with religious beliefs, which she highlights from the experience. Hence, both participants went from associating the mentioned place with its touristic potential primarily to acknowledging and understanding its religious values.

In this regard, Gómez (2015) states that deep culture refers to the knowledge of complex socio-cultural aspects and that surface culture involves visible aspects of culture. In this sense, students' initial thoughts relate to surface culture, considering that they mainly associated the mountain with tourism and pleasure. Conversely, students' final reflections suggest a connection with deep culture, given that they recognized the landmark's underlying religious value and its significance for some community members. The connection made confirms Clavijo-Olarte and Ramirez' (2019) stance that involving the local community contributes to building CA. In this case, students explored self-culture's hidden values, which is paramount in CA development (Baker, 2012; Byram, 1997, 2015; Kramsch, 2006).

Likewise, the students' reflections relate to Kramsch (2013) and Moncada's (2016) conception of the *Other*. The authors agree that acknowledging the Other helps to understand the personal essence and co-construct culture. In this regard, students progressively discovered the landmark's cultural value by immersing themselves in collaborative work with the community, which also reaffirms Strand's (2000) claims that encouraging students' active participation in their learning process brings substantial personal and academic benefits. Thus, the subcategory directly addresses the first research objective, examining the CBP incidence on students' LCA development, which goes beyond the re-mapping and re-signification of places, as I will continue explaining.

Reflection on Community and Personal Values

The second category presents students' considerations regarding the values that orient the local community and themselves. Similar to the previous ideas, this category offers insights regarding the first research objective: examine the incidence of CBP on students' development of LCA. In this line, the following two subcategories emerged: 1) family-oriented community and 2) eclectic-oriented students.

Family-Oriented Community. The first subcategory comprises students' ideas regarding the values that orient community members after involving them several times and with different CBP tasks. In this line, I use the *family-oriented* compound noun, considering that family-related values were the most salient topics from students' conclusions. Likewise, the present subcategory shows the incidence of CBP on the development of students' LCA since participants delved into their community's worldviews. In this regard, the students describe how important family security is for the community, as seen in the excerpts below.

Excerpt 12

Many people come together with their families during the town's Saint Patron's festivities, Christmas Eve or New Year's Eve… They want to share special dates and happy family moments…Most of them said that family security is something they always think of. (SSI2-S06. December 2021).

Excerpt 13

Most people repeated that family security and respect were the most important values for them (SSI2-S07. December 2021)

Excerpt 14

Everybody should know about the importance of values to live a quiet and peaceful life… People's values in the region are family security and honesty… based on what I learned from my parents and other people. (SSI2-S09. December 2021).

The excerpts above show what three students learned from conversing with local

community members and reflecting on CBP tasks. In this regard, they found that family security and family time, supported by respect and honesty, were priorities for the people interviewed. Thus, students' reports suggest their understanding of the community's most predominant values, which are inherently present in theirs. In this line, Byram et al. (2002) state that the knowledge of a community determines learners' social identity and interpersonal relationships. Similarly, Kramsch (2006) and Ortiz et al. (2019) argue the importance of being acquainted with the knowledge of self-culture to negotiate meanings. In this regard, CBP enhanced these students' knowledge of local underlying meanings.

In the same line, Byram (1997, 2015) argues the importance of attitudes, referring to the disposition to learn about and discover cultures, for learners to develop CA. In this regard, Kumaravadivelu (2011) states that attitudes of rootedness -understood as the desire to learn about self-culture- are required to establish meaningful interpersonal relationships that permit mutual learning and self-discovery. In this case, students seem to have attitudes of rootedness which enabled them to scratch the surface of their community's values, considering that the analysis and reflections involved a limited number of community members, and have a better idea of the self-culture to better position themselves within the culture panorama.

In short, the referenced participants grasped what the community perceives as the most significant values, suggesting a family-oriented worldview. To do this, students' attitudes of rootedness played a fundamental role in the exploration task. Therefore, the discovery of the community's values reflects the incidence of CBP on CA, which also influenced students personally, as I continue explaining.

Eclectic-Oriented Students. The second subcategory presents students' worldviews regarding significant values for them. Its name originated considering that eclectic refers to a

person who "uses an approach composed of elements drawn from various sources" (Merriam-Webster, n.d.), which embraces students' heterogeneous stances. Unlike the previous subcategory in which the family theme was consistent, students commented on divergent personal values. In this sense, the present subcategory continues adding to the first research objective: examine the incidence of CBP on students' development of LCA, given that self-understanding is paramount in developing CA. In what follows, students refer to values that orient their lives, such as courtesy, solidarity, and friendship.

> **Excerpt 15**
>
> My parents and other relatives taught me that one of the most important values is courtesy because it shows what kind of person you are. So my parents have always taught me about courtesy and I admire them because of that… But the most important value for me is honesty because if one steals, one will do bad in life, but if one is honest, one will do better in the future. It is good [talking with the family] because it helps me understand the existence of different values and define my own as well (RL1-S03. October 2021).
>
> **Excerpt 16**
>
> The most important value for me is honesty because when we are honest with others, we are with ourselves as well. Love [too] is important and not only to others but to ourselves…Respect towards older and younger people is important. We all deserve respect. (RL2-S09. November 2021)

The previous excerpts account for S03 and S09's reflections on the most significant values in their lives: courtesy, respect, love, and honesty. In this regard, the first student mentions that relationships with relatives and community members have influenced, yet not determined, her values. Similarly, the second student explains the relationship between her values and their meanings. Likewise, these participants show awareness regarding the power that external variables might have on their values, which influence how they live and treat others.

In this sense, Kumaravadivelu (2011) describes the concept of one's sense of self as the relation between the individual and community and how the individual navigates self and

society. In this process, individuals explore the sameness and difference between others'

worldviews and theirs, which reconstructs their cultural identity and builds CA. In this line, CBP

contributed to strengthening students' sense of self and LCA since they analyzed the relationship

between their values and the community's. In this regard, Kumaravadivelu (2011) argues that

identity formation and CA results from the interplay between individual and social realities.

In a similar vein, Zuluaga et al. (2009) state that education integrating language, culture,

and curriculum can enhance identity building and address community issues. In this line, the

students' identification of values derived from integrating the community's culture into ELT.

Similarly, the students' accounts align with Ortiz et al.'s (2019) arguments about the importance

of promoting reflection on self-identity to have a critical perception of the world. In this regard,

these students gained an understanding of their persona, gaining sound self-foundations to

negotiate meanings.

To sum up, students had opportunities to explore personal and community values,

contributing to self-identity and self-culture awareness, and revealing CBP incidence on LCA.

Pushing Philosophical Boundaries

Category C relates to students' positive attitudes to embrace rural lifestyles and roles

beyond their student endeavors. Hence, this category addresses the second research objective:

examine the incidence of CBP on students' development of SCB, defined as the necessity of

feeling included in a community that plays a fundamental role in life (Johnson et al., 2007) and

the appreciation of self-culture (Ramos et al., 2012). In this regard, students moved past feeling

included and appreciating the self-culture and embraced substantial roles. Thus, these

subcategories emerged 1) willingness to maintain traditions and b) eagerness to emerge as local

culture boosters.

Willingness to Maintain Traditions. The first subcategory examines longitudinally-from the beginning of the pedagogical intervention until the end - students' change of attitudes regarding their SCB. Likewise, the subcategory relates with the second research objective since the longitudinal analysis suggests a SCB strengthening. In this sense, some students seem to have a stronger SCB regarding rural life and visible cultural aspects compared with initial perspectives, as presented in the next figure.

Figure 5

SCB Development

BEFORE		AFTER
Excerpt 17	**C**	**Excerpt 19**
They [the community members] do love us, but I sometimes feel outside [the community] because we [her family and she] are sometimes pushed away from certain things because of our religion. (SSI1-S03. July 2021)	**B**	Living in the countryside is beautiful because despite being difficult to work, one has freedom and a better environment for our health and self-esteem. (SSI2-S07. December 2021)
Excerpt 18	**P**	**Excerpt 20**
There are times in which I want to quit this life. There is much work, and animals sometimes ruin what one has done, but there are other times when it is better to live here. One feels happy seeing progress and the results of all the efforts. (SSI1-S07. July 2021)		The most important for me are traditions like Sampedrito, Patronales, which are the most well-known [festivities], the traditional clothing, which is a skirt suit for women and white suit for men, the typical dishes of the region which are the tamal, asado, the accent. (RL3-S09. November 2021)

Source: Own

This figure shows students' worldviews regarding their membership in the community before and after CBP. I used a timeline to illustrate the students' SCB progressive development. On the one hand, they initially suggest feeling part of the community despite enduring challenges or feeling excluded at times. Likewise, their initial ideas considered SCB merely based on everyday life, suggesting a narrow worldview of their cultural understanding. On the other hand, the last two excerpts indicate some development regarding these students' SCB, who embrace rural life and reflect beyond this aspect by addressing local traditions and festivities. Therefore, this subcategory contributes to understanding CBP incidence on the students' SCB.

In this regard, Bonilla and Cruz-Arcila (2013; 2014) argue the students' sociocultural factors instrumentality in rural areas, considering that language and culture appropriation might

appear irrelevant compared to other necessities. Thus, I connected students' realities with local culture, rarely addressed through English language lessons (Bonilla & Cruz-Arcila, 2013, 2014; Gómez, 2015; Ramos et al., 2012; Zuluaga et al., 2009), which enhanced their affiliation with local culture.

Similar to other studies (Parada, 2008; Ramos et al., 2012; Rincón & Clavijo-Olarte, 2016), data asserts the contribution of local assets for SCB development and identity construction. In this regard, the referenced students feel more connected with the rural-life dynamics and address local culture from a broader perspective than initially expressed. In this line, Ramos et al. (2021) argue that students' self-image is co-constructed with their immediate interlocutors- relatives, neighbors, teachers- which could shed light on their reshaped worldviews regarding rural life. Finally, this new attitude scaffolded students to embrace active roles in promoting CA, which I will explain next.

Eagerness to Emerge as Local Culture Boosters. The second subcategory relates to the students' desire to become *culture boosters* in the community. Hence, the following analysis sheds light on the CBP incidence regarding SCB development, considering that students' opinions indicate a transition from feeling included in the community and appreciating the local culture to showing eagerness to explore their culture and promote CA. In this line, the excerpts below reflect students' role as culture boosters.

Excerpt 21

I would participate again [in a CBP project] because I have learned from all the tasks some good things for life, helpful for tomorrow, but there are many things to know, so there are opportunities for learning with the community. (SSI2-S01. December 2021)

Excerpt 22

When I go to school, I share what I have learned about this community, its people, and knowledge with some of my classmates. It is nice that some values and traditions have been kept and that these [values] will

continue to be maintained. (RL2-S09. October 2021)

Excerpt 23

In a village where people are not interested in the community, the landscape, or the culture, I would like to

let them know how important what we have in our community is, what we could make and what we should

make. (SSI2-S07. December 2021)

The preceding excerpts show students' willingness to explore their community in-depth to become local culture boosters, which indicates their attachment to the community's culture. In this regard, one student shared the insights gained from the intervention regarding local culture with her classmates at school, while the others overtly expressed their interest in continuing learning and sharing knowledge with the community.

The previous ideas relate to Zuluaga et al.'s (2009) stance that community integration contributes to building cultural identity since students asserted having learned about local culture. Likewise, the students' willingness to explore their culture connects with Lastra et al. (2018) and Rincon and Clavijo-Olarte's (2016) findings that CBP activates "students' role as inquirers of themselves and others" (p.209) since they express interest in continue developing LCA.

In the same line, the participants' comments relate to Kumaravadivelu's (2008) stance that culture should be the end and the means to develop CA, considering that students reconstructed local cultural understanding by talking with the community about their culture. Finally, Sharkey et al. (2016) state that students' interest, engagement, and participation benefits from integrating the local community and confronting critical community issues. In this study, one student confronts her community's local culture unawareness and shows interest in addressing the issue.

To sum, the third category shows an advancement from claiming membership in the local culture to becoming interested in learning and boosting self-culture locally. Therefore, SCB is evidenced through oral assertions and actions such as discussing local culture with the community members. In the same line, collaborators commented on a similar movement on which I will elaborate next.

Community as an Asset for Personal and Academic Learning

The final category responds to the necessity of including the community's voice, following CBR principles, and addresses the third research objective: explore the local community's worldviews regarding the incidence of CBP on students' learning. In this line, the individuals interviewed argued that CBP bring personal growth for students and requires their active participation as community members for academic learning. Therefore, the emergent subcategories were: 1) community integration for personal growth and 2) community engagement for cultural awareness.

Community Integration for Personal Growth. The first subcategory contends with the collaborators' worldviews regarding the benefits of community integration in the students' learning process, relating to the third research objective mentioned recently. In this line, *personal growth* stands in the subcategory's name because collaborators suggested humanistic benefits associated with community integration. Thus, the relationship identified by collaborators helps to gain a broad perspective of the CBP incidence, as seen from a different group of participants.

Excerpt 24

It was a good experience because there was integration among students. They lived a unique experience the day they went to the Cerro. They talked about how good the experience was and were very happy. There was a positive change. There were many things they [students] did know then and know now. (SSI3-C1. December 2021)

Excerpt 25

There is more appreciation of the community values, what is here, the potential opportunities that this [culture] might generate such tourism in the future. (SSI3-C4. December 2021)

The excerpts above show what two collaborators perceived as potential benefits for students at the humanistic level. In this regard, C1 comments that students strengthened interpersonal relationships and developed CA. Similarly, C4 reflects on students' progress regarding local culture appreciation. These collaborators work as the school's residence director and the social sciences teacher, which enables them to observe students' behaviors and attitudes beyond the academic setting and gives them solid foundations for their insights, also accountable on the students' part.

The following students' comments coincide with collaborators' ideas regarding personal growth related to community integration in their learning process.

Excerpt 26

The relationship with my family improved because one gets closer to them. One can ask them questions… because through the activity, one feels more confident around them. (SSI2-S07. December 2021)

Excerpt 27

I overcame my shyness. One loses the shyness of people progressively. I realized that one has to ask because if one does not know and does not ask, then one will never learn. (SSI2-S01. December 2021)

The previous excerpts show S07 and S01's insights on personal growth. In this regard, involving the community actively helped to improve family relationships (S07) and overcome shyness (S01). These accounts align with C1 and C2's perceptions regarding personal growth and asserts their status as primary CBP assets (Kretzmann & McKnight, 1993 and McKnight & Kretzman,1996), considering their contribution to students' personally. Likewise, the collaborators' reconstruction of their role for students' personal growth relates with Sharkey's (2012) stance that CBP contributes to changing perspectives on local communities.

In the same line, the empowerment noticed in students and community members supports

Bolaños et al. 's (2018) findings, which also account gains in participants' attitudes towards

learning. Finally, collaborators not only reflected on the students' change of attitudes from

integrating community members but also commented on their personal contributions, thus giving

an idea of their understanding as central assets in CBP. Hence, this study adds to the literature

arguing for including and exalting students' cultural backgrounds (Imbachí, 2017;

Kanoksilapatham, 2020; Kanoksilapatham & Channuan, 2018; Lastra, 2018; Ramos et al., 2012;

Zuluaga et al., 2009)

Community Engagement for Cultural Awareness. The final subcategory presents the

collaborators' reflections on their role in CBP. Similar to the last subcategory, I explore the local

community's worldviews regarding CBP implementation as central elements for learning. In this

line, the word *engagement* embraces the necessity of community integration as a core asset for

students' *cultural awareness*, as shown in the following excerpts.

Excerpt 28

Students felt accompanied the day I was with them. I motivated them to ask questions during the

interviews… I helped them explain the questions to the people interviewed and the other way around for

the students to understand what the interviewees explained. (SSI3-C1. December 2021)

Excerpt 29

I have tried to influence people for a long time through different talks to help them see how important the

local culture is not only at the regional and national level but also at the international level. (SSI3-C2.

December 2021)

The previous excerpts illustrate two collaborators' direct engagement regarding the

promotion of CA in the community. In this sense, C1 describes her contribution during an

activity that required students to converse with local community members, and C2 comments

about his active role in promoting CA through formal and informal talks (personal

communication, December 2021). Hence, the collaborators' actions suggest an active engagement for CA, which contributes to understanding their worldviews regarding CBP for students' learning.

Similar to the previous subcategory, students' testimonies support the collaborators' suggestions. The excerpts below describe instances in which the community members' engagement might have contributed to students' academic learning and CA development.

Excerpt 30

People can help a lot. For example, my mom helped me in the tasks we did because there were things I ignored. She told me about Sanjuanero and how teachers started the tradition, which I did not know. (SSI2-S01. December 2021)

Excerpt 31

My mommy has explained to me about culture. She helped me find the right words so that I could write something profound. (SSI2-S06. December 2021).

In the previous excerpts, S01 and S06 reflect on how people helped in their CBP tasks. In this line, they mention their mothers as instrumental community members to draw knowledge from and co-construct local culture worldviews. In this way, the community members' engagement helped students complete their tasks and grasp broader perspectives regarding local culture. Hence, the students' reflections support the community's stance about how paramount engagement is for academic learning and CA.

In this regard, Kumaravadivelu (2011) argues how identity formation results from the interplay of individual, social, national, and global realities. In this study, the students presented ideas in the classroom that resulted from their inner reflections and external views from community members. Likewise, these participants' worldviews suggest awareness regarding the importance of integrating academic, school and community knowledge (Clavijo-Olarte, 2014; Sharkey & Clavijo-Olarte, 2019). In this sense, collaborators represent part of the students'

social backgrounds and their insights complement the academic knowledge enhanced in the classroom. In the same line, Burns et al. (2011) argue about the value and credibility of local individuals and their families' knowledge to increase retention about local issues and balance the research process. In this regard, the collaborators assert their knowledge's legitimacy by acknowledging community engagement as one of the bases for students' learning. Therefore, the subcategory highlights a relevant aspect required to approach CBP.

To sum up, the fourth category draws on the collaborators- supported by students- to grasp ideas regarding the community's thoughts on CBP. In this regard, they mention personal growth for the students and the importance of community engagement for the effective development of this approach. Likewise, students converge with the collaborators' ideas, which enables data triangulation and enhances trustworthiness. Finally, I finish this chapter recalling the four categories and their corresponding subcategories and the relationships among them.

Figure 6

Research Categories Semantic Design
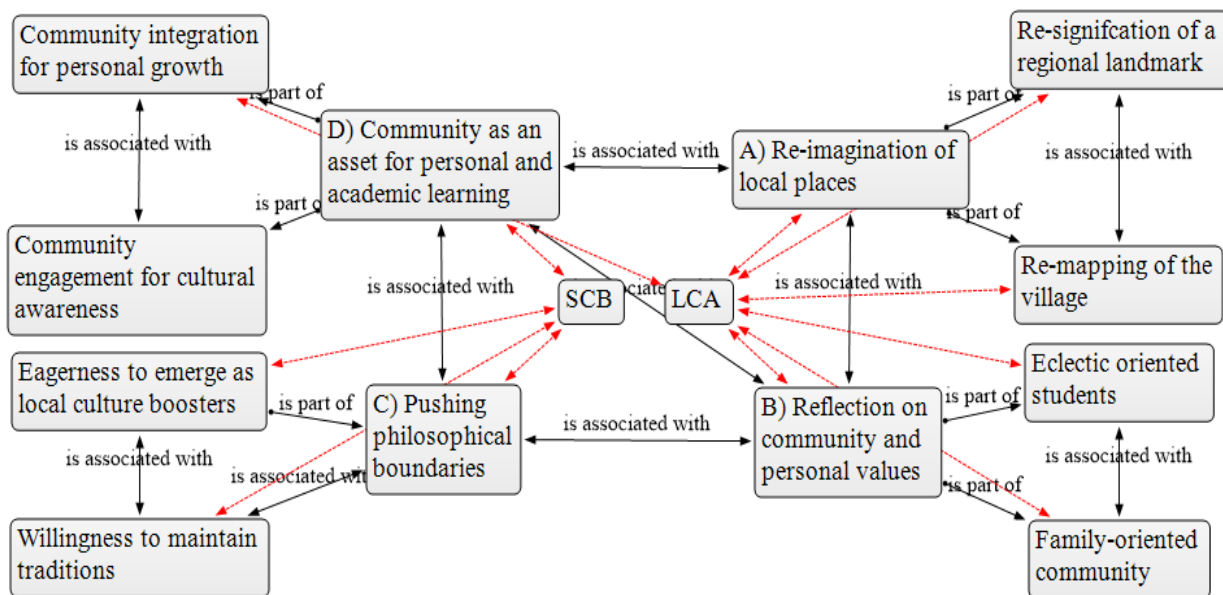
Source: Own

In this line, Figure 6 presents the chapter's overview through a semantic design to help internalize the information described and to show the complex relationship among constructs, research categories and subcategories. In this line, the main constructs (LCA and SCB) appear at the center of the figure. On the right, categories A and B with their corresponding subcategories appear, whereas categories C and D and their subcategories are on the left. Likewise, the black arrows indicate whether the research categories are associated or part of one another and the red arrows show the construct-category relationship. Hence, this figure summarizes the study's insights visually to better interpret the conclusions and pedagogical implications described next.

Chapter V. Conclusions and Pedagogical Implications

This chapter presents a compendium of the insights deemed useful to address the research objective and inform other teacher-researchers, especially in the rural area, of the CBP incidence on LCA and SCB. Likewise, the chapter addresses some inconveniences regarding the project's scope and logistics, providing interesting further research challenges. Thus, this chapter subsumes conclusions, pedagogical implications, limitations, and further research.

Conclusions

In this project, I analyzed the incidence of CBP on the development of ninth graders' LCA and SCB at a rural public school. To this end, I proposed three specific research objectives: 1) examine the incidence of CBP on the development of the students' LCA; 2) examine the incidence of CBP on the development of the students' SCB; and 3) explore the local community's worldviews regarding the implementation of CBP as central elements for learning. In this sense, I found that CBP positively influenced the participants' LCA and SCB development, considering that these competencies were strengthened. Likewise, local individuals highlighted the CBP's importance for students' personal and academic learning.

Firstly, findings suggest that students enhanced their CA through CBP considering their worldviews reconstruction regarding local places and traditions compared with their initial perceptions. In this regard, students grasped a broader understanding of their village's culture and identified the underlying religious values of a landmark. Likewise, the experience helped them delve into the community and individual values, resulting in identifying family values as being predominant for the community and recognizing their eclecticism regarding individual values. Hence, CBP incidence on LCA reflects enriched views of the local culture. In this sense, the claims asserting the relevance of integrating local knowledge as valuable assets for learning (Bonilla & Cruz-Arcila, 2013; 2014; Clavijo-Olarte & Ramirez, 2019; Gómez, 2015; McKnight & Kretzmann, 1996; Sharkey & Clavijo-Olarte, 2012a; Ramos et al., 2012) deem relevant and valuable considering the present findings.

Secondly, CBP incidence reflected on students' SCB. In this line, students went beyond the construct's definition, understood as feeling part of a community that influences everyday life and values (Hurtado & Carter, 1997; Johnson et al., 2007) and appreciating what someone considers as the self-culture (Ramos et al., 2012), and showed a more active position compared to the theoretical view. In this line, students showed interest in strengthening their role as local culture boosters through the "teaching" and reconstruction of the self- culture with community members. In this sense, Lastra et al. (2018) and Zuluaga et al.'s (2009) claims that "bringing" the community to the class results in students' strengthening their cultural identity and role as enquirers aligns hold true.

In the same line, this study sheds light on the community's worldviews regarding CBP since they play an instrumental and direct part in this teaching approach. In this sense, collaborators support the inclusion of the community in the learning process based on

observations and reflections made during the intervention. To start with, they noticed personal growth regarding students' attitudes and interpersonal relationships and acknowledged the necessity of community engagement to approach CBP. Students also confirmed these worldviews, which gives a solid idea of the importance of community for students' personal and academic learning.

Finally, this research confirms that bringing profound sociocultural aspects to the classroom brings more significant benefits than solely promoting a congratulatory view of culture (Gómez, 2015; Man Chu Lau, 2012). In this line, students developed LCA by reimagining local places and reflecting about community and personal values, and strengthened SCB considering their willingness to maintain traditions and eagerness to become local culture boosters. These benefits seemingly result from approaching underlying cultural values, which goes beyond acknowledging superficial cultural elements.

Pedagogical Implications

In this section, I reflect on the pedagogical implications for the teacher-researcher, students, and external community members. Firstly, I strengthened my understanding of the local community and learned about the students' familiar backgrounds and personal worldviews, which aligns with Bonilla and Cruz-Arcila (2013, 2014) and Sharkey's (2012) findings regarding the benefits of CBP for teachers. Thus, the teacher-student relationship improved as a result of having a broader understanding of the students' persona and discussing aspects that encourage profound reflections. Inevitably, this awareness led to the adaptation of teaching practices to create a learning environment in which students felt on equal terms.

Secondly, I worked on my skills as a materials developer to design the worksheets implemented (see Appendices E-G), thus enacting a role that enhances contextualization,

motivation, empowerment, and inclusivity (Núñez-Pardo, 2020; Ramos & Aguirre, 2014). Finally, I analyzed the CBP theoretical foundations in light of my classroom practices, which "increased awareness and appreciation of local knowledge and its value as a curriculum resource" (Sharkey, 2012, p.9). Therefore, integrating community issues during classes has become a more recurrent teaching practice than before this project. Similarly, there were pedagogical implications for students related to including topics that are content relevant for them.

In this sense, students seemed motivated and empowered, which reflected in high classroom performance and the identification of meaningful values in tasks (Houser & Frymier, 2009; Núñez-Pardo, 2020; Ponce de León, 2020; Ramos & Aguirre, 2014). In this regard, students participated actively when discussing local issues and the meanings of local places and completed the tasks despite challenges deriving from the language of instruction. In the same line, students better understand their community's culture and values, as evidenced during the post-research class discussions. In this regard, several authors also reported gains regarding empowerment and critical thinking (Lastra et al., 2018; Sharkey et al., 2016). Therefore, I encourage teachers to address profound culture-related topics and integrate the community as central learning assets.

In the same line, the local community members interviewed showed interest in assuming active roles in students' education and commitment regarding their disposition to converse with students or take interviews. Therefore, collaborators seem to understand that they [and all community members] are required to assume active roles in students' learning. In this regard, the cases of relatives who served their children as knowledge resources or emotional supporters represent starting strategies to assume active roles. Likewise, the family's evident participation

coincides with Sharkey et al.'s (2016) stance that CBP fosters family and school integration.

Finally, this project reaffirms the importance of integrating local sociocultural realities into the learning process and adds on the trim work done in the rural area (Bonilla & Cruz-Arcila, 2013, 2014; Ramos et al., 2012; Zuluaga et al., 2009). Therefore, I encourage colleagues, especially in the rural area, to consider localized teaching approaches considering the invaluable benefits for students, local communities, and themselves, as described in this project.

Limitations

The limitations of this study are related to scope and logistics. On the one hand, the complexity of analyzing SCB was a constant challenge due to the construct's subjectivity and scarce definitions. To address this limitation, I deconstructed the term by analyzing students' actions beyond their opinions. Likewise, I understand that exploring complex aspects such as LCA and SCB might appear too ambitious. Hence, I recurred to varied research instruments and encouraged multiliteracies to obtain diversified and raw insights from students, and enhance validity and trustworthiness.

On the other hand, the limitations associated with logistics were plentiful and required constant adaptation. Time constraints were a critical factor that endangered the implementation of the project, considering that the study was initiated under ERT before moving on to the alternance education. Thus, I organized the face-to-face lessons to address potential theoretical issues and relied on the LMS to support students online. In this line, lack of investment from national and regional educational authorities reflected on students' lack of familiarity with technological tools, making technology integration problematic and challenging.

Apart from recurring to technology integration, I organized extra academic outdoor activities to compensate for the limited class time. During these activities, I interacted with

students in a different environment that facilitated building interpersonal relationships and bringing attention to LCA and SCB. Finally, the students' language proficiency became an issue at times because they found difficulties expressing their ideas in the English language; thus, I considered tenets of bilingual education and multiliteracies to encourage students to participate and convey meanings.

Further Research

It is relevant to explore in-depth not only students but the community members' worldviews regarding CBP incidence. In this sense, enhancing the students' parents' role as participants might offer profound insights regarding the importance of including local realities in the learning process. Similarly, it is paramount to shed light on aggregated benefits of processes in which research is horizontal, considering that collaborative participation brings benefits often ignored. Hence, I shall elaborate on this type of benefits somewhere else to continue building on the localized approaches instrumentality for teaching and learning. Finally, it is valuable to study how the influence generated on participants, community members, and teacher-researchers evolves, thus calling for longitudinal follow-up research.

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Appendix A

Students and Parents' Consent Form

![Universidad Surcolombiana logo] UNIVERSIDAD SURCOLOMBIANA	**UNIVERSIDAD SURCOLOMBIANA**
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana
	CONSENTIMIENTO INFORMADO PARA PROYECTO DE INVESTIGACIÓN: ESTUDIANTES Y PADRES DE FAMILIA

INVESTIGADOR: Yimmy Alexander Hoyos Pipicano   **TELÉFONO:** 3124593524

CORREO ELECTRÓNICO: alexhos19@gmail.com

INTRODUCCIÓN: Estimado **estudiante y padre de familia o acudiente**, ustedes están invitados a participar en este estudio con título tentativo: **El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la Institución Educativa Santa Ana**. Esta investigación hace parte de los requisitos de grado de la maestría en didáctica del inglés que estoy cursando en la universidad Surcolombiana. Este formato de consentimiento informado describe la naturaleza y propósito del estudio y sus derechos como participantes. Si deciden participar, por favor firmen este documento al final

PROPÓSITO DEL ESTUDIO: El objetivo de este estudio consiste en explorar el rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural.

PARTICIPANTES DEL ESTUDIO: Estudiantes del grado noveno (9) de la Institución Educativa Santa Ana, investigador y asesora.

PROCEDIMIENTO: Como parte de este estudio, **el estudiante** desarrollará tres guías de inglés correspondientes a la estrategia de educación en "alternancia" que se implementará en la Institución. Es decir, el estudiante deberá desarrollar las guías independientemente si participa o no en este estudio. Así mismo, responderá tres preguntas al final de cada guía las cuales están relacionadas con las actividades desarrolladas. Estas preguntas serán respondidas a través de la aplicación educativa Edmodo. También participará en dos entrevistas individuales, las cuales serán grabadas y transcritas. Por último, tengan en cuenta que este procedimiento podría estar sujeto a cambios de acuerdo a la evolución del estudio, y podría requerir de su participación en distintos escenarios y momentos.

PRIVACIDAD Y CONFIDENCIALIDAD: Toda la información recolectada será confidencial y utilizada sólo para propósitos académicos y de investigación. La identidad del estudiante será anónima y sólo será utilizada por el investigador. Si este estudio llegara a ser publicado, la identidad del estudiante estará protegida. Los datos serán guardados en una USB y un computador portátil a los cuales tiene acceso el investigador y la asesora únicamente.

PARTICIPACIÓN: Su participación en este estudio es completamente voluntaria y las notas de los estudiantes no se verán afectadas; sin embargo, ellos deberán desarrollar las guías de trabajo puesto que hacen parte de las actividades normales de la clase. Si cambian de opinión y no desean que sus datos sean utilizados, pueden comunicarse con el investigador en cualquier momento. Así mismo, ustedes no recibirán ningún tipo de remuneración económica ni académica por participar en este estudio. Si tienen alguna pregunta, pueden contactarme al correo alexhos19@gmail.com o al número de celular 3124593524. Si tienen alguna queja y desean comunicarse con alguien diferente al investigador, puede comunicarse con mi asesora de tesis María Fernanda Jaime Osorio al correo mariafernanda.jaime@usco.edu.co

DECLARACIÓN DEL INVESTIGADOR: He explicado la naturaleza del estudio y responderé a todas las preguntas que los participantes puedan tener.

CONSENTIMIENTO DEL PARTICIPANTE: He leído toda la información en este Formato de Consentimiento. Decido participar voluntariamente en este estudio.

Firma del participante _____Fecha_____

CONSENTIMIENTO DEL PADRE DE FAMILIA/ ACUDIENTE: He leído toda la información en este Formato de Consentimiento y apoyo la decisión de mi hijo (a) de participar voluntariamente en este estudio.

Firma del padre de familia/acudiente _____ Fecha _____

Appendix B

School's Principal Consent Form

	UNIVERSIDAD SURCOLOMBIANA
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado undécimo de la I.E. Santa Ana
	CONSENTIMIENTO INFORMADO PARA PROYECTO DE INVESTIGACIÓN: RECTOR

INVESTIGADOR: Yimmy Alexander Hoyos Pipicano   **TELÉFONO:** 3124593524

CORREO ELECTRÓNICO: alexhos19@gmail.com

INTRODUCCIÓN: Estimado Fabio Ortigoza Torres, **Rector Institución Educativa Santa Ana**, conozca detalles del estudio con título tentativo: **El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado undécimo de la Institución Educativa Santa Ana**. Esta investigación hace parte de los requisitos de grado de la maestría en didáctica del inglés que estoy cursando en la universidad Surcolombiana. Este formato de consentimiento informado describe la naturaleza y propósito del estudio y los derechos de los participantes. Si encuentra favorable la ejecución de este proyecto, por favor firme el documento al final

PROPÓSITO DEL ESTUDIO: El objetivo de este estudio consiste en explorar el rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia.

PARTICIPANTES DEL ESTUDIO: Estudiantes del grado noveno de la Institución Educativa Santa Ana, investigador y asesora.

PROCEDIMIENTO: Como parte de este estudio, **el estudiante** desarrollará tres guías de inglés correspondientes a la estrategia de educación denominada "trabajo en casa". Es decir,

el estudiante deberá desarrollar las guías independientemente si participa o no en este estudio.

Así mismo, responderá tres preguntas relacionadas con las actividades de las guías de trabajo a

través de una aplicación educativa. También participará en dos entrevistas individuales, las

cuales serán grabadas y transcritas, y responderá un cuestionario sobre información demográfica

(nombre, edad, lugar de nacimiento, etc.). Por último, el estudiante tendrá en cuenta que este

procedimiento podría estar sujeto a cambios de acuerdo a la evolución del estudio, y por tanto

podría requerir de su participación en distintos escenarios y momentos.

PRIVACIDAD Y CONFIDENCIALIDAD: Toda la información recolectada será

confidencial y utilizada sólo para propósitos académicos y de investigación. La identidad del

estudiante será anónima y sólo será utilizada por el investigador. Si este estudio llegara a ser

publicado, la identidad del estudiante estará protegida.   Los datos serán guardados en una USB y

un computador portátil a los cuales tiene acceso el investigador y la asesora únicamente.

PARTICIPACIÓN: La participación en este estudio es completamente voluntaria y las

notas de los estudiantes no se verán afectadas; sin embargo, ellos deberán desarrollar las guías de

trabajo puesto que hacen parte de las actividades regulares de la clase. Si los participantes

cambian de opinión y no desean que sus datos sean utilizados, pueden comunicarse con el

investigador en cualquier momento. Así mismo, ellos no recibirán ningún tipo de remuneración

económica ni académica por participar en este estudio. Si tiene alguna pregunta, puede

contactarme al correo alexhos19@gmail.com o al número de celular 3124593524. Si tiene

alguna queja y desea comunicarse con alguien diferente al investigador, puede comunicarse con

mi asesora de tesis María Fernanda Jaime Osorio al correo mariafernanda.jaime@usco.edu.co

DECLARACIÓN DEL INVESTIGADOR: He explicado la naturaleza del estudio y

responderé a todas las preguntas que puedan surgir.

CONSENTIMIENTO DEL SEÑOR RECTOR: He leído toda la información en este

Formato de Consentimiento y encuentro favorable la ejecución de este estudio.

Firma: _____Fecha_____

Appendix C

Group Interview Protocol

	UNIVERSIDAD SURCOLOMBIANA
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana
	CONVERSATORIO COMUNITARIO: INTROSPECCIÓN CULTURAL

OBJETIVO GENERAL: Identificar temas de relevancia para la intervención pedagógica desde

el punto de vista de los participantes y padres de familia.

Fecha: 16 de julio de 2021

	ACTIVIDAD	TIEMPO	MATERIALES
1	**Organización** para el conversatorio. Los integrantes estarán ubicados en mesa redonda y respetando un distanciamiento físico prudente.	5 min	N/A
2	Saludo- Rompe hielo.	5 min	N/A
3	**Presentación del objetivo** del conversatorio: explorar percepciones iniciales sobre conciencia cultural local y sentido de pertenencia cultural para establecer puntos de partida que guíen la intervención pedagógica. Así mismo, se escogerá dos voceros: un padre de familia y un estudiante, quienes serán encargados de recolectar los aportes de los participantes y recoger conclusiones.	5 min	N/A

4	**Discusión.** Se recordará a los voceros su rol y se facilitará una hoja de papel en blanco y lapiceros en caso que deseen tomar apuntes. Los integrantes del conversatorio construirán los conceptos cultura y sentido de pertenencia. ¿Qué es cultura? Ejemplos. ¿Qué es sentido de pertenencia? Ejemplos.	15 min	2 hojas de papel Lapiceros
5	Se pondrá a la vista de todos, un pliego de papel bond con el "iceberg de la cultura" en blanco. Después, el educador preguntará a los participantes ¿Cómo es la cultura de la región? El educador ubicará los aportes en diferentes partes del iceberg (Surface culture and Deep culture)	10 min	Pliego de papel bond.
6	**Análisis del Iceberg de la cultura.** Se preguntará a los participantes, ¿Por qué se ubicaron los aportes en diferentes partes del iceberg? Los participantes analizarán cuáles aportes están en realidad relacionados con la cultura local. Se enseñará el Iceberg de la cultura completo. Este análisis debería resultar en la identificación del problema: falta de conciencia cultural local y sentido de pertenencia cultural.	10 min	Video proyector Computador Fondo blanco para proyectar

7	**Posibles soluciones.** Una vez identificado el problema, los participantes propondrán ideas para afrontar dicho problema. Los voceros tomarán apuntes durante esta actividad y compartirán una conclusión al finalizar.	15 min	N/A
8	Refrigerio.		
9	**Presentación del proyecto** de investigación: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural. Se hablará sobre el problema de investigación, la metodología: Pedagogías basadas en la comunidad. El investigador invitará a los participantes a realizar aportes al proyecto.	5 min	N/A
10	**Puntos de partida temáticos**. Los participantes propondrán los temas más urgentes a tratar. Un vocero escribirá las diferentes ideas en el Iceberg de la cultura mientras el otro dirigirá la discusión junto con los participantes sobre en qué parte del Iceberg debe ir cada idea. Por último, se presentarán las conclusiones respecto a los puntos de partida.	20 min	Pliego de papel bond con el Iceberg de la cultura con las ideas iniciales de los participantes.
10	Agradecimiento y finalización.	5 min	Talento humano

Appendix D

Outdoors Activities' Consent Form

	UNIVERSIDAD SURCOLOMBIANA
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana
	SALIDA DE CAMPO

Estimados padres de familia,

Durante la semana del 15 al 19 de noviembre se realizarán dos salidas de campo en el marco del

proyecto de investigación en el que su hijo (a) participa. Estas salidas tienen como objetivo

analizar los valores reflejados en algunos lugares, tradiciones y celebraciones relevantes para la

comunidad local. A través de esta nota solicito muy amablemente su consentimiento para que su

hijo(a) participe de esta actividad.

DECLARACIÓN DEL INVESTIGADOR: He explicado la naturaleza de la salida y

responderé a todas las preguntas que los participantes puedan tener a través del correo

electrónico alexhos19@gmail.com o el número de celular 312 459 3524.

CONSENTIMIENTO DEL PADRE DE FAMILIA/ ACUDIENTE: He leído toda la

información en esta nota y apoyo la decisión de mi hijo (a) de participar voluntariamente en estas

salidas.

Firma del padre de familia/acudiente _____ Fecha _____

Cordialmente,

Yimmy Alexander Hoyos Pipicano

Investigador

Appendix E

Worksheet I

INSTITUCION EDUCATIVA SANTA ANA
"*Virtud y Liderazgo*"
COLOMBIA-HUILA

NINTH GRADE/ GRADO NOVENO: ENGLISH   DUE DATE: Sept 30th, 2021

WORKSHEET 1: MY COMMUNITY'S VALUES

Learning Goal: To explore personal and community's values of one generation.

CONNECTING

Part 1. Look at the images and answer the following questions.
A) All the following items evidence a community's culture. Circle the choices that you are more familiarized with and explain their connection with culture.

a) Holiday customs

b) Body language

c) Food

d) Notions of beauty

e) Traditional clothing

f) Games

B) Which other items would you add?
-
-
-

-

C) Consider your classmates' and teacher's viewpoints and create a definition for the word *culture*? Pair work (if possible).

_____
_____
_____
_____

Part 2: *Values* are reflections of people's worldviews and influence their actions. Think about *values* as part of a community's culture and answer the following questions.

A) When you think of the word *values,* what comes to your mind?

B) Do you think your values are innate or learned? Why?

C) Do you think values change over time? Why?

D) Do you think it's important to identify your values? Why?

E) Are there any types of values?

EXTENDING

Part 1: There are terminal values and instrumental values. Analyse the values in the thinking cloud.

  A. List the values as terminal values or instrumental values**.**

Imaginativeness, comfort, happiness, honesty, salvation

Rationality, comfort, capability, friendship, politeness.
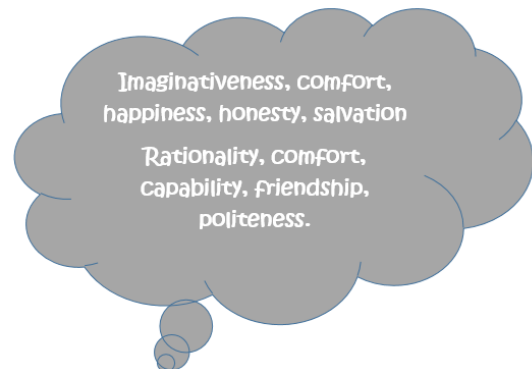
B.   What did you consider to classify each value as terminal or instrumental?

……
……
……...

Part 2: Let us learn more about terminal and instrumental values.

A.   Read the definition of terminal and instrumental values.

There are two lists of values: terminal values and instrumental values. On the one hand, **terminal values reflect an individual's desired state of existence**. These reflect how we would like the world to be and where we would like to end up. They are goals that we would like to see achieved. On the other hand, **instrumental values reflect how an individual wants to live their life**. They capture a sense of behaviors and ways of interacting with and treating others throughout your life.

B. **Your goal is to rank the five most relevant terminal values and the five most relevant instrumental values**. The value that is of most importance to you should be number 1 in each list. Keep in mind the following guiding question to rank your values: *How much each value may act as a guiding principle in my life?*

Terminal values		Instrumental values	
Comfort (a prosperous life)		Ambition (hardworking)	
Excitement (a stimulating, active life)		Broad mindedness (open-minded)	
A sense of accomplishment (lasting contribution)		Capability (competent, efficient)	
Peacefulness (free of war and conflict)		Cheerfulness (lighthearted, joyful)	
Beauty (the beauty of nature and the arts)		Cleanness (neat, tidy)	
Equality (brotherhood, equal opportunity for all)		Courage (standing up for your beliefs)	
Family security (taking care of loved ones)		Forgiveness (willing to pardon)	
Freedom (independence, free choice)		Helpfulness (working for the welfare of others)	
Happiness (contentedness)		Honesty (sincere, truthful)	
Inner harmony (freedom from inner conflict)		Imaginativeness (daring, creative)	

Mature love (sexual and spiritual intimacy)		Independence (self-reliant, self-sufficient)	
National security (protection from attack)		Intellectuality (intelligent, reflective)	
Pleasure (an enjoyable, leisurely life)		Rationality (consistent, rational)	
Salvation (saved, eternal)		Love (affectionate, tender)	
Self-respect (self-esteem)		Obedience (dutiful, respectful)	
Social recognition (respect, admiration)		Politeness (courteous, well-mannered)	
Friendship (close companionship)		Responsibility (dependable, reliable)	
Wisdom (a mature understanding of life)		Self-control (restrained, self-disciplined)	

Part 2: Values influence people's worldviews and actions. Read Nicole's narrative about her life in Birmingham and answer the questions below.

Birmingham City

August 16th, 2021

Dear,

Cielo

It's been a while since we have written to one another. So I hope my letter finds you and your family well. I'll just tell you about my life here in Birmingham.

My parents <u>had</u> a very different upbringing to what I have today... It's like we <u>grew up</u> in parallel universes. They <u>were</u> from Ireland, and <u>grew up</u> in secure homes, in the middle of the countryside with no cares in the world. I live in inner-city Birmingham, and with peer pressure, school stress and lots of other things to deal with, I think that I have a much tougher life than they had.

Times have definitely changed. We have a lot of responsibility as teenagers, and we have to act like adults. It depends on where you have grown up and who you hang around with, but I think most people start drinking alcohol around the age of 13 and lose their virginity around the age of 14. There isn't a definite age that most people try drugs. I am nearly 16 years old and I have never tried any, but I know plenty of

people who have. This really depends on who you hang around with and how much will-power you have to say no.

I think that a lot of teenagers are discriminated against wrongly by adults. A few days ago I <u>was</u> on my way home in a rush because I <u>was</u> late, it <u>was</u> very dark and I was running. I <u>ran</u> past a middle-aged woman, and as I <u>went</u> past I <u>brushed</u> her shoulder. She <u>let out</u> a scream and <u>grabbed</u> a tight hold of her handbag. I <u>found</u> this really funny; she <u>thought</u> I was going to mug her.

Most teenagers have part-time jobs, which creates responsibility and the premature need to behave in an adult way. I've been working since I was about 13 (I look older than I am, and can lie about my age) but most teens start at around 15.

We need to have a certain level of trust put in us. We need to feel wanted and important, and not constantly targeted and victimized by the media. After all, if the media is constantly attacking teens and branding them as thugs, then that is the way we will act.

Anyway, that's a little bit of what is going on around here. I hope to hear from you soon.

Love,

Nicole

Source:https://en.islcollective.com//english-esl-worksheets/material-type/reading-comprehension-activities/generation-gap/71450

A. Are these sentences true or false? Justify your answer.

a) Nicole thinks that her life is much easier than her parents'.

   ....

b) From Nicole's viewpoint, getting addicted to drugs depends on the people you befriend and your determination.

   ....

c) Nicole has already tried some drugs.

……

d) Getting a job speeds up adulthood for learners, according to Nicole.

……………………………………………………………………………………………………….

e)　Nicole believes that teens will behave according to the way the media describes them.

....

B.　Compare Nicole's life as a teenager living in Birmingham with yours as a teenager living in Colombia - Huila.

a) What are some similarities between Nicole's life and yours?

……
　　…………………………………………………………………………………………………
　　…………………………………………………………………………………………………
　　………………………………………………………………………………………………...

b) What are some differences between Nicole's life and yours?

……
……
……
………………………………………………………………………………………………………...

c) Nicole talks about alcohol drinking and losing virginity in teenagers. How do teenagers in your community live these two aspects? What is your opinion about their behaviour?

……
……
……
………………………………………………………………………………………………………..

d) Nicole says that "a lot of teenagers are discriminated against wrongly by adults". How is this situation different or similar in your community?

……
……
……
………………………………………………………………………………………………………..

e) How is your life easier or more difficult

C. **Considering that *values* are inherently present in people's lives, analyse the cultural values reflected in the reading.**

1. What do you think are Nicole's predominant terminal values? Justify your answer.

   ………
   ………
   ………
   ………..

2. What do you think are Nicole's predominant instrumental values? Justify your answer.

   ………
   ………
   ………
   ………..

Part 3: The following image shows four generations and their correspondent.

A. Your goal is to identify five most relevant terminal values and five most relevant instrumental values among the community members from <u>one</u> generation.
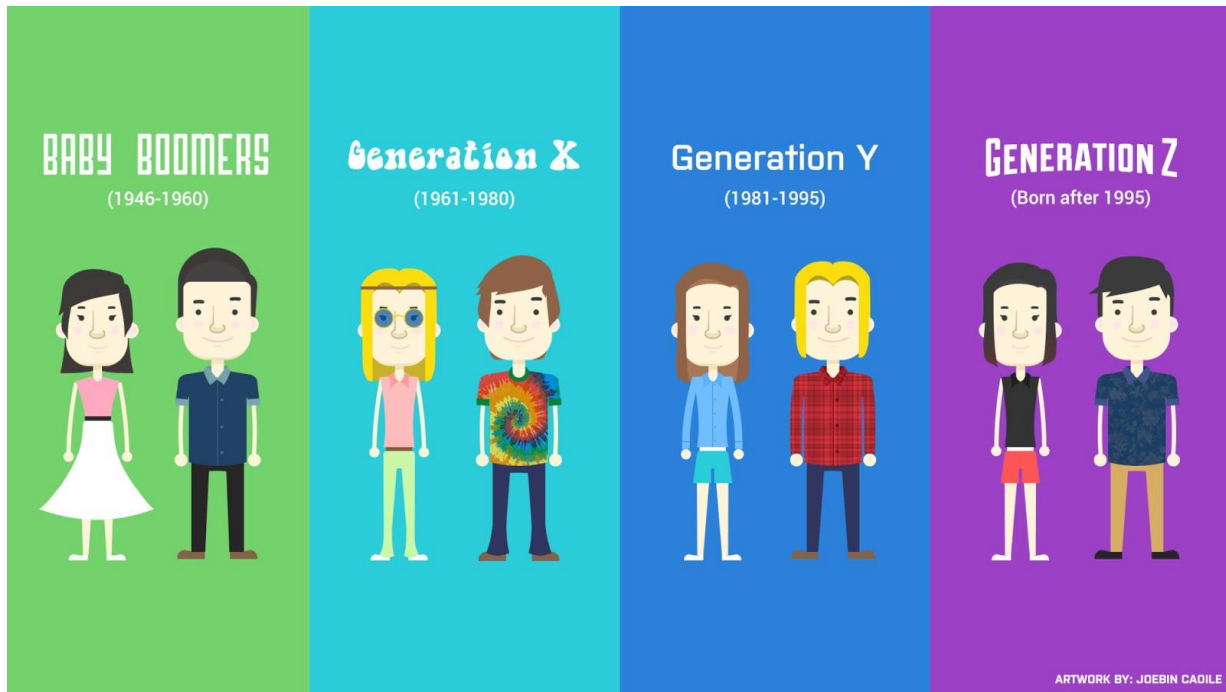
N	Baby Boomers	Generation X	Generation Y	Generation Z

o	Terminal	Instrumental	Terminal	Instrumental	Terminal	Instrumental	Terminal	Instrumental
1.								
2.								
3.								
4.								
5.								

B. Report your research to the class
a) What did you do to get the information?
b) What did you learn from the generation you were assigned?

REFLECTING

Analyse your overall performance.
1. Muy bien
2. Bien
3. Necesito trabajar en ello

Resultados de aprendizaje (Criterios de autoevaluación)	1	2	3	Comentarios
Reconozco algunos valores de mi comunidad a través de diferentes generaciones.				
Sé diferenciar valores procedimentales e instrumentales.				
Identifico estructuras básicas del tiempo pasado simple en inglés.				
Describo situaciones y experiencias de forma oral.				
Valoro y respeto los puntos de vista de las personas a mi alrededor.				
Asumo una posición crítica ante temas sobre mi comunidad				

Resources https://en.islcollective.com//english-esl-worksheets/material-type/reading-comprehension-activities/generation-gap/71450

https://raisingkidswithpurpose.com/defining-family-values/
https://www.iedunote.com/types-of-values
http://faculty.wwu.edu/tyrank/Rokeach%20Value%20Survey.pdf
https://worldofwork.io/2019/03/personal-values-rokeachs-values-survey/
https://genhq.com/faq-info-about-generations/

Appendix F

Worksheet II

INSTITUCION EDUCATIVA SANTA ANA
"*Virtud y Liderazgo*"
COLOMBIA-HUILA

NINTH GRADE/ GRADO NOVENO: ENGLISH   DUE DATE: October 22nd, 2021
WORKSHEET 2: A CLOSER LOOK INTO MY COMMUNITY'S VALUES

Learning goal: To explore in-depth personal and community's values across different generations.

CONNECTING

Part 1. You have discussed values as part of a community's culture. Look at the following images and complete the activities.

A) Label the pictures with the following words: mature love, ambition, peacefulness, excitement, responsibility, rationality.

……………………………   …………………………..   ……………………………...

…………………………………   …………………………….   …………………………...
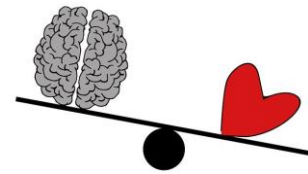
B) Which of the previous values are **instrumenta**l? Why?

……
……
……….....

C) Which of the previous values are **terminal**? Why?

……
……
……….....

Part 2. You have explored terminal and instrumental values as part of a community's culture. Based on this information, answer the following questions:

A) How are terminal and instrumental values connected with culture?

………

………

………

………...

B) Which ideas presented during the oral presentations about the communities' values caught your attention? Why?

………

………

………

………...

EXTENDING

Part 1. The traditions of indigenous people are diverse and unique. Read Tania's story below having in mind the following question: *What do indigenous traditions/practices tell about their values?*

Tania, a Vaca's girl story.

Tikuna are indigenous people living in the Amazonas, Putumayo and Caquetá departments. Now, do you wonder why Tania is a Vaca's girl?
Some women had children with white men working at a petroleum exploration camp. Because the men were white, they did not belong to an indigenous **clan**. Since women could not pass on their clans' name in the indigenous patrilineal **kinship** system, the children of white men and Tikuna women did not have a clan to grow in. So, the Tikuna indigenous authorities <u>created</u> the Vaca (cow) clan to register these children within the kinship system because belonging to a clan is essential to organize social life. That is why Tania is a Vaca girl.

Tania went through a **ritual** recently because she <u>started</u> **menstruating**. Menstruating <u>implied</u> moving from one **life stage t**o another and <u>required</u> a ritual. She wore a knitted leaves hat and <u>followed</u> a special diet that included fasting. In the past, girls <u>ripped</u> their hair <u>off</u> of their scalps and threw it into the river as a manifestation of **change**. Today, Tania and other girls can do the ritual by cutting their hair. So the beliefs and rituals are maintained through **adaptations** in the

process. Finally, Tania spent some days in her house without sunlight. By the end, she had moved into the next stage in her life.

Taken and adapted from. LOS PUEBLOS INDÍGENAS EN COLOMBIA - Derechos, Políticas y Desafíos

A) Check your reading comprehension skills and tick the correct box.

a) The vaca's clan originated because
- There were too many children.
- Tikuna women did not have a clan.
- Of a new mixture of races.

b) Tikuna women procreating with white men was something probably
- Forbidden.
- Expected.
- Unusual.

c) For the Tikuna, the beginning of the menstruation cycle implies that
- Girls pass through a rite.
- Girls abandon their clans.
- Girls invent some rituals.

d) Tania wore a knitted leaves' hat because
- She was embarrassed by her menstruation.
- It was part of her people's culture.
- It is a Tikuna's sacred symbol.

e) As part of the ritual, Tania
- Washed her hair in the river.
- Gave her hair to other girls.
- Ended up with a new hairstyle.

B) Imagine that you were in Tania's shoes and complete the following statements:

a) If I were a Tikuna woman, I would……………………………………………………………………
b) If the Vaca clan didn't exist,
   ………………………………………………………………………...
c) If I went through the ritual described, ...
d) ……………………………………………………………………, I would have to rip my hair off.
e) …………………………………………….., ……………………………………………………………

C) Considering that *values* are inherently present in people's lives, answer the following questions:

    a) Which terminal or instrumental values did you identify? Support your answer.

……
……
……
………..

    b) How similar or different are the Tikuna's values compared with your community's?

……
……
……
………..

Part 2: Since values influence people's worldviews and actions, they help define a community's culture. Let us explore our community's values profoundly.

A) Find a person in your community that is part of each one of the following generations.

Baby boomer: (1946- 1960)	Generation X: (1961-1980)	Generation Y: (1981- 1995)	Generation Z: (Born after 1995)

………..………………   ……………………..   ………………………   …………………

B) Why did you decide on these people?

Part 2: Talk with the four people that you listed on the previous exercise and find out:

    A) The meaning of the most influential values for the person in each generation.
    B) The sources or experiences that helped each person define their values.
    C) The places, celebrations or traditions each person considers useful to learn about the local community's values.

Part 3: Based on the answers from the people you talked with, answer the following questions:

    A) What is your opinion about the values discovered in each generation?
    B) What is your impression about the places, celebrations or traditions the four individuals mentioned?
    C) Which other items would you add? Why?

Part 4: Report your research in written form to your teacher and oral form to the class.

   A) What did you do to get the information?
   B) What is your opinion about your findings?
   C) What did you learn from each generation?

REFLECTING

Analyse your overall performance.
   1. Muy bien
   2. Bien
   3. Necesito trabajar en ello

Resultados de aprendizaje (Criterios de autoevaluación)	1	2	3	Comentarios
Reconozco algunos valores de mi comunidad a través de diferentes generaciones.				
Puedo explicar la diferencia entre valores procedimentales e instrumentales.				
Identifico estructuras básicas del tiempo pasado simple y segundo condicional en inglés.				
Describo situaciones y experiencias de forma oral y escrita.				
Valoro y respeto los puntos de vista de las personas alrededor y lejanas a mí.				
Asumo una posición crítica ante temas sobre mi comunidad.				

Appendix G

Worksheet III

INSTITUCION EDUCATIVA SANTA ANA
"*Virtud y Liderazgo*"
COLOMBIA-HUILA

NINTH GRADE/ GRADO NOVENO: ENGLISH   DUE DATE: November 16th , 2021
WORKSHEET 3: HANDS ON OUR COMMUNITY!
Learning goal: To analyse the values reflected in places of interest for the community.

CONNECTING

Part 1. You have discussed values, places, celebrations and traditions with different community members. Keep in mind what you have learned and complete the following activities.

A) Relate the following values with people, places, celebrations and traditions through visual aids and explain the relation between them.

Wisdom (a mature understanding of life):
Why?... ....
Imaginativeness (daring, creative):
Why?... ....
Beauty (the beauty of nature and the arts):
Why?... ....
Courage (standing up for your beliefs) :

Why?..
....
....

B) Classify *wisdom, imaginativeness, beauty and courage* as **instrumental** or **terminal** values.

………
………
………….……………………………………………………………………………………………...

C) Which ideas presented during the "***Generations' Gallery"*** activity caught your attention? Why?

………
………
………

EXTENDING

Part 1. You found that there are some sites that community members consider useful to learn about the local community's values. Let's explore some of them.

A) Match the definition with the corresponding image.

Ceramics	Essentially any artifact made of stone and it is the most common type of artifact archaeologists find at prehistoric archaeological sites.
Statuary	Generally made by taking mixtures of clay, powders, and water and shaping them into desired forms. These artifacts have an important role for understanding the culture, technology, and behavior of peoples of the past.
Lithic artifacts	The art of making statues.
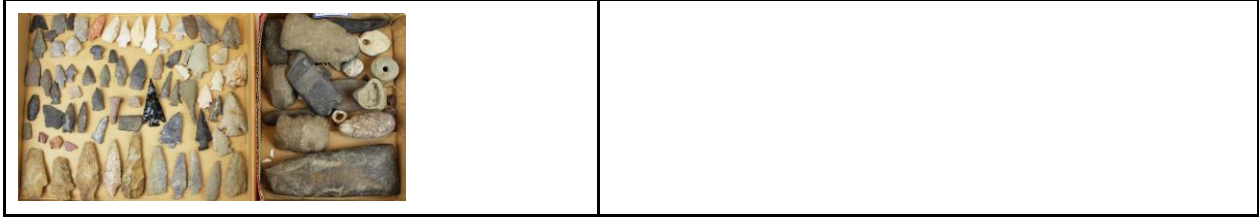
B) Read the text to complete the sentences and answer True or False.

Santana's Archeological Museum of Culture

The **archeological** museum of Culture in the Valley of Rio Cabrera's highlands, is an institution located in Santa Ana, a town in the municipality of Colombia, the northernmost part of Huila. The museum was created on the 16th of December of 2000, with a compilation of archeological pieces of **prehispanic** vestiges that were found in the northern area of Huila, nearby the left border of the Cabrera river. The compilation includes a collection of 120 pieces of **ceramics** and gold work, **lithic artifact**s and **statuary**. The museum has been the responsibility of the Junta de Acción Comunal and the institution's president who opens the museum and provides information when someone is interested since its creation. Currently, the community has not demonstrated a sense of belonging towards the institution, nor the archeological heritage in the region. Thus, the museum's facilities are in a very poor state and unhygienic conditions due to lack of maintenance. This situation endangers the archeological pieces which are exposed to poor safety mechanisms and humidity. Likewise, the hidden underground archeological pieces and those found by inhabitants are exposed to poor management and illegal trading.

This text has been translated and adapted based on data available on the Colombian Museum's Information System (SIMCO) and the Department of Huila's government websites.
https://rb.gy/rmi7zi

a) The museum is over two decades old.

    b) Museum visits require an appointment.
    c) The local community takes excellent care of their museum.
    d) The museum's collection could be enlarged.
    e) The archeological pieces have proper management.

B) Small decisions can make a big difference. Analyse and complete the following statements.
    a) If the museum had not been created, the archaeological pieces would have been ………
    b) If the community had demonstrated a sense of belonging before, the humidity issue might have been ……....
    c) If the Junta de Acción Comunal had not taken the museum's responsibility......................
       ………………………………………………………………………………...
    d) ………………………………….., the museum's collection would have been enlarged.
    e) …………………………………………., ...

Part 2: Let's prepare to visit some of our community's most valuable local culture resources.

A) Complete the chart's first two columns before visiting the local museum and leave the third one for the end.

Santana's Archeological museum of culture.		
1) What I know	2) What I want to know	3) What I learned

B) Choose one place, celebration or tradition you want to learn about and complete the chart.

_____		
1) What I know	2) What I want to know	3) What I learned

C) Report your research in oral form to the class.
- What did you do to get the information?
- What is your opinion about your findings?
- What did you learn from the experience?

REFLECTING

Analyse your overall performance.
1. Muy bien
2. Bien
3. Necesito trabajar en ello

Resultados de aprendizaje (Criterios de autoevaluación)	1	2	3	Comentarios
Reconozco algunos valores de mi comunidad a través de personas, lugares o tradiciones.				
Puedo diferenciar valores procedimentales e instrumentales.				
Identifico estructuras básicas del tiempo pasado simple y tercer condicional en inglés.				
Describo situaciones y experiencias de forma oral y escrita.				
Valoro y respeto los puntos de vista de las personas alrededor y lejanas a mi.				
Asumo una posición crítica ante temas sobre mi comunidad.				

Appendix H

Reflective Log I

	UNIVERSIDAD SURCOLOMBIANA
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana
	REFLECTIVE LOG I

Estimado educando,

El propósito de la creación de su perfil en Edmodo consiste en usar este sistema de manejo de aprendizaje (LMS por sus siglas en inglés) para recolectar sus opiniones, percepciones y experiencias que permitan desarrollar los siguientes objetivos:

1) identificar algunos elementos que promuevan o limiten el conocimiento sobre la cultura de su comunidad,

2) explorar la incidencia de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local, y

3) y explorar la incidencia de las pedagogías de la comunidad en el desarrollo de sentido de pertenencia cultural.

En este sentido, **reflexione detenidamente sobre los siguientes interrogantes**:

A)   ¿Qué factores han enriquecido o limitado su conocimiento sobre la cultura local?

B)   ¿Cómo cree que la actividad de *Connecting* (Parte 3) de la guía de trabajo #5 están relacionadas con el desarrollo del conocimiento sobre la cultura local?

C) ¿Cómo cree que la actividad de *Connecting* (Parte 3) de la guía de trabajo #5 afecta su percepción como miembro de la cultura de esta comunidad?

Para abordar estas preguntas, **siéntase libre de utilizar diferentes formas de expresión**; es decir, usted puede recurrir a **productos escritos** como narrativas, historias, cuentos, ensayos, poesía; **productos orales** como audios, u otras estrategias audiovisuales como pinturas, dibujos, comics, fotografías o videos en los que detalle claramente el mensaje que desea compartir. Por último, imagine que sus reflexiones están dirigidas no solo a su profesor, sino también a su comunidad: sus papás, hermanos, vecinos, entre otros. El educador hará un control del cargue de sus productos en el espacio asignado en Edmodo.

Appendix I

Reflective Log II

![Logo] UNIVERSIDA SURCOLOMI	**UNIVERSIDAD SURCOLOMBIANA**
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana
	REFLECTIVE LOG II

Estimado educando,

El propósito de la creación de su perfil en Edmodo consiste en usar este sistema de manejo de aprendizaje (LMS por sus siglas en inglés) para recolectar sus opiniones, percepciones y experiencias que permitan desarrollar los siguientes objetivos:

1) identificar algunos elementos que promuevan o limiten el conocimiento sobre la cultura de su comunidad,

2) explorar la incidencia de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local, y

3) y explorar la incidencia de las pedagogías de la comunidad en el desarrollo de sentido de pertenencia cultural.

En este sentido, **reflexione detenidamente sobre los siguientes interrogantes**:

A)   ¿Qué situaciones, personas, experiencias, etc. han enriquecido o limitado su conocimiento sobre la cultura local?

B)   ¿Cómo cree que la actividad de *Extending* (Parte 2) de la guía de trabajo #7 está relacionada con el desarrollo del conocimiento sobre la cultura local?

C)   ¿Cómo cree que la actividad de *Extending* (Parte 2) de la guía de trabajo #7 le acerca a su comunidad?

Para abordar estas preguntas, **siéntase libre de utilizar diferentes formas de expresión**; es decir, usted puede recurrir a **productos escritos** como narrativas, historias, cuentos, ensayos, poesía; **productos orales** como audios, u otras estrategias audiovisuales como pinturas, dibujos, comics, fotografías o videos en los que detalle claramente el mensaje que desea compartir. Por último, imagine que sus reflexiones están dirigidas no solo a su profesor, sino también a su comunidad: sus papás, hermanos, vecinos, entre otros. El educador hará un control del cargue de sus productos en el espacio asignado en Edmodo.

Appendix J

Reflective Log III

	UNIVERSIDAD SURCOLOMBIANA
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana
	REFLECTIVE LOG III

Estimado educando,

El propósito de la creación de su perfil en Edmodo consiste en usar este sistema de manejo de aprendizaje (LMS por sus siglas en inglés) para recolectar sus opiniones, percepciones y experiencias que permitan desarrollar los siguientes objetivos:

1) identificar algunos elementos que promuevan o limiten el conocimiento sobre la cultura de su comunidad,

2) explorar la incidencia de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local, y

3) y explorar la incidencia de las pedagogías de la comunidad en el desarrollo de sentido de pertenencia cultural.

En este sentido, **reflexione detenidamente sobre los siguientes interrogantes**:

A)   ¿Cuáles fueron algunos aspectos positivos de la experiencia desarrollando este proyecto en general?

B)   ¿Cuáles fueron algunos aspectos que pudieron haber sido mejor durante el desarrollo del proyecto? ¿Por qué?

C)   ¿Cuáles son algunas recomendaciones para aquellos que desean aprender sobre su cultura?

Para abordar estas preguntas, **siéntase libre de utilizar diferentes formas de expresión**; es decir, usted puede recurrir a **productos escritos** como narrativas, historias, cuentos, ensayos, poesía; **productos orales** como audios, u otras estrategias audiovisuales como pinturas, dibujos, comics, fotografías o videos en los que detalle claramente el mensaje que desea compartir. Por último, imagine que sus reflexiones están dirigidas no solo a su profesor, sino también a su comunidad: sus papás, hermanos, vecinos, entre otros. El educador hará un control del cargue de sus productos en el espacio asignado en Edmodo.

Appendix K

Semi Structured Interview I

UNIVERSIDAD SURCOLOMBIANA	**UNIVERSIDAD SURCOLOMBIANA** **MAESTRÍA EN DIDÁCTICA DEL INGLÉS** **Proyecto: El rol de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana** **PROTOCOLO ENTREVISTA SEMI ESTRUCTURA I**

AGENDA

1.   Bienvenida o apertura.

2.   Revisión de la agenda.

3.   Revisión del objetivo de la entrevista.

4.   Recomendaciones para la entrevista.

5.   Lectura y discusión de preguntas.

6.   Cierre de la sesión.

1. Apertura

Estimado educando, sea bienvenido y agradezco de antemano su interés y buena

disposición para hacer esta entrevista.

2. Revisión de la agenda.

Nuestra agenda incluye x temas centrales, los cuales deberían ser desarrollados dentro de

30 a 40 minutos.

3. Revisión del objetivo de la entrevista.

Esta investigación hace parte de los requisitos de grado de la maestría en didáctica del

inglés que estoy cursando en la Universidad Surcolombiana, y tiene como objetivo explorar

algunos factores que favorecen o impiden el desarrollo de la conciencia cultural local.

Considerando la etapa de su desarrollo académico, su compromiso y responsabilidad en la

institución, usted ha sido invitado a participar en esta discusión. Sus percepciones contribuirán al logro de los objetivos propuestos.

4. **Recomendaciones para la entrevista.**

En este encuentro habrá dos roles, entrevistador y entrevistado. Yo ejecutaré el rol de entrevistador y usted será el entrevistado. Sin embargo, si alguna pregunta no es clara, si requiere más información o si tiene algún comentario, inconveniente, sugerencia, siéntase libre de intervenir de manera que se sienta lo más cómodo posible.

5. **Lectura y discusión de preguntas.**

● Preguntas rompe hielo.

● ¿Cómo definiría la palabra cultura?

● ¿Cómo es la cultura colombiana/ huilense/Santa Ana?

● ¿Qué aspectos culturales propios de la comunidad de Santa Ana conoce?

● Describa las situaciones, experiencias, personas, que han contribuido su conocimiento/ desconocimiento.

● ¿Cuáles son algunas situaciones, experiencias, personas, que pudieron haber contribuido a fortalecer su conocimiento sobre la cultura de la comunidad de Santa Ana pero que no ocurrieron?

● Por el contrario, ¿Cuáles son algunas situaciones, experiencias, personas que pudieron haber limitado su conocimiento sobre la cultura de la comunidad de Santa Ana?

● ¿Qué aspectos de la cultura de la comunidad de Santa Ana cree que son más notables en su vida diaria? (¿Qué es lo que tú haces porque todos los demás hacen?)

● ¿Cuál es su opinión respecto a la cultura de la comunidad de Santa Ana?

● ¿Se identifica como miembro de esta comunidad? ¿Por qué?

- ¿Qué haces por tu comunidad? (por iniciativa propia)

- ¿Qué proyectos comunitarios conoce? ¿Ha hecho parte/colaborado en estos proyectos?

- ¿Cuáles son algunos problemas culturales locales actualmente? ¿Qué se puede hacer para solucionar esos problemas?

- Teniendo en cuenta su reflexión sobre los temas propuestos ¿Qué se puede hacer para fortalecer el conocimiento sobre la cultura local de todos los miembros de la comunidad?

- ¿Qué se puede hacer para fortalecer el sentido de pertenencia cultural de todos los miembros de la comunidad?

- Recuerde que el objetivo de esta entrevista es. Desea ampliar más…

- Qué mensaje/ recomendación/ enseñanza le daría a una persona que llegue por primera vez a Santa Ana.

6. Cierre de sesión

Gracias por su amable atención, oportuna asistencia y colaboración. Sus opiniones representan un valioso aporte para el desarrollo de mi proyecto de investigación.

Appendix L

Semi Structured Interview II

UNIVERSIDAD SURCOLOMBIANA	**UNIVERSIDAD SURCOLOMBIANA** **MAESTRÍA EN DIDÁCTICA DEL INGLÉS** **Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana** **PROTOCOLO ENTREVISTA SEMIESTRUCTURADA II**

AGENDA

1. Bienvenida o apertura.

2. Revisión de la agenda.

3. Revisión del objetivo de la entrevista.

4. Recomendaciones para la entrevista.

5. Lectura y discusión de preguntas.

6. Cierre de la sesión.

1. Apertura

Estimado educando, sea bienvenido y agradezco de antemano su interés y buena

disposición para hacer esta entrevista.

2. Revisión de la agenda.

Nuestra agenda incluye temas variados relacionados con la experiencia de pedagogías de

la comunidad implementada durante las clases de inglés. Esta conversación debería tomar de 30

a 40 minutos.

3. Revisión del objetivo de la entrevista.

El objetivo de esta entrevista es examinar la incidencia de las pedagogías de la

comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural.

Considerando su compromiso y responsabilidad en el desarrollo de las actividades del proyecto, usted ha sido invitado a participar en esta discusión.

4. **Recomendaciones para la entrevista.**

En este encuentro habrá dos roles, entrevistador y entrevistado. Yo ejecutaré el rol de entrevistador y usted será el entrevistado. En este sentido, si alguna pregunta no es clara, si requiere más información o si tiene algún comentario, inconveniente, sugerencia, siéntase libre de intervenir de manera que se sienta lo más cómodo posible.

5. **Lectura y discusión de preguntas**

● Preguntas rompe hielo

● ¿Cómo definiría la palabra cultura?

● ¿Cómo es la cultura Santanense?

● ¿Se identifica con la cultura Santanense?¿Por qué?

● ¿Considera que es importante conocer su cultura local? ¿Por qué?

● ¿Qué papel ha jugado la comunidad (las personas del pueblo) en su percepción sobre la cultura local?

● ¿Considera que tiene influencia en el desarrollo de la conciencia cultural de otras personas? ¿Por qué?

● Describa las situaciones, experiencias, personas, que han contribuido a su conocimiento sobre la cultura Santanense.

● ¿Qué miembros de la comunidad tuvieron un rol directo en el desarrollo de las actividades? CBPS/ SCB ¿Cómo?

● ¿Cuál es su opinión respecto al trabajo que hizo con esos miembros de la comunidad?

● ¿Cuáles fueron algunos criterios a la hora de trabajar con esas personas?

- ¿Cree que su relación con las personas que le ayudaron (en el desarrollo de las pedagogías de la comunidad) ha sufrido algún cambio?

- ¿Cuál es su opinión sobre los temas que se trataron dentro y fuera de la clase?

- ¿Cuáles fueron algunas ventajas de integrar a la comunidad en su proceso de aprendizaje?

- ¿Cuáles fueron los retos que enfrentó a la hora de integrar a la comunidad en su proceso de aprendizaje?

- ¿Calificaría su rol en el desarrollo de este proyecto como activo o pasivo? ¿Por qué?

- ¿Cuál es un descubrimiento sobre su cultura que podría perdurar en su memoria?

- ¿Qué aprendió sobre su cultura y que todos deberían conocer? ¿Por qué?

- ¿Considera que el conocimiento de su cultura influye en sus relaciones interpersonales? ¿Cómo? o ¿Por qué no?

- Si usted tuviera la oportunidad de aplicar pedagogías de la comunidad en su proceso de aprendizaje en un futuro, ¿Participaría nuevamente? ¿Por qué? ¿Qué aspectos cambiaría?

Recuerde que el objetivo de esta entrevista es. Desea ampliar más…

6. **Cierre de sesión**

Gracias por su amable atención, oportuna asistencia y colaboración. Sus opiniones representan un valioso aporte para el desarrollo de mi proyecto de investigación.

Appendix M

Semi Structured Group Interview

	UNIVERSIDAD SURCOLOMBIANA
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
UNIVERSIDAD SURCOLOMBIANA	**Proyecto: El rol de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de la I.E. Santa Ana**
	PROTOCOLO ENTREVISTA SEMI ESTRUCTURADA III

AGENDA

1. Bienvenida o apertura.

2. Revisión de la agenda.

3. Revisión del objetivo de la entrevista.

4. Recomendaciones para la entrevista.

5. Lectura y discusión de preguntas.

6. Cierre de la sesión.

1. Apertura

Estimado, sea bienvenido y agradezco de antemano su interés y buena disposición para hacer esta entrevista.

2. Revisión de la agenda.

Nuestra agenda incluye temas variados relacionados con la experiencia de pedagogías de la comunidad implementada en la cual usted participó directa o indirectamente. Esta conversación debería tomar de 20 a 30 minutos.

3. Revisión del objetivo de la entrevista.

El objetivo de esta entrevista es examinar la incidencia de las pedagogías de la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural en los

educandos. Considerando su participación activa en este proyecto, usted ha sido invitado a participar en esta discusión.

4. **Recomendaciones para la entrevista**.

En este encuentro habrá dos roles, entrevistador y entrevistado. Yo ejecutaré el rol de entrevistador y usted será el entrevistado. En este sentido, si alguna pregunta no es clara, si requiere más información o si tiene algún comentario, inconveniente, sugerencia, siéntase libre de intervenir de manera que se sienta lo más cómodo posible.

5. **Lectura y discusión de preguntas**

- Preguntas rompe hielo

- ¿Considera que es importante que los educandos conozcan su cultura local? ¿Por qué?

- ¿Qué papel considera que tiene usted como miembro de la comunidad en la percepción que los educandos puedan tener sobre la cultura local?

- Describa las situaciones a través de las cuales siente que ha contribuido al conocimiento de los educandos sobre la cultura Santanense.

- ¿Cuál es su opinión respecto al trabajo que hizo con los miembros de la comunidad?

- ¿Cree que su relación con las personas a las que apoyó (en el desarrollo de las pedagogías de la comunidad) ha sufrido algún cambio? ¿Cuál?

- ¿Cuál es su opinión sobre los temas que se trataron dentro y fuera de la clase?

- ¿Cuáles considera que fueron las ventajas de integrar a la comunidad en el proceso de aprendizaje de los educandos?

- ¿Cuáles fueron los retos que enfrentó a la hora de colaborar con los educandos?

- ¿Qué aspectos relacionados con su cultura revivió al colaborar con los educandos? ¿Por qué?

● Si usted tuviera la oportunidad de colaborar en pedagogías de la comunidad en el proceso de aprendizaje de los educandos en un futuro, ¿Participaría nuevamente? ¿Por qué? ¿Qué aspectos cambiaría?

Recuerde que el objetivo de esta entrevista es. Desea ampliar más…

6. Cierre de sesión

Gracias por su amable atención, oportuna asistencia y colaboración. Sus opiniones representan un valioso aporte para el desarrollo de mi proyecto de investigación.

Appendix N

Sample of Initial Worksheet
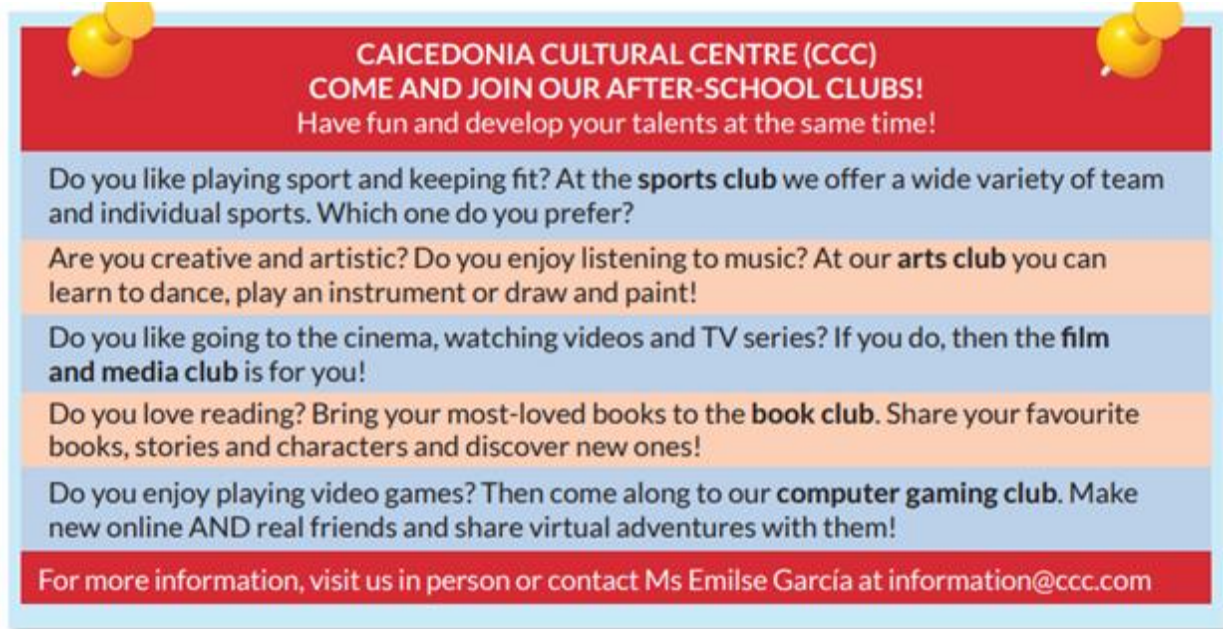
SEVENTH GRADE/ GRADO SÉPTIMO. WORKSHOP 1

Part 1. COMPLETE the following chart.

Sport/Activity	Like	Don´t like	Why?
riding a bike			because …
running			
singing			

Part 2. READ and CHOOSE a, b, OR c.

In Ukraine, students are very good at gymnastics, swimming and athletics. We like doing sports because they help people to be more disciplined and healthy. We also like doing other things that are different from sports. For example, sewing's an exciting activity in many schools in Ukraine. It's very difficult for me. My sister's really good at it, but she doesn't like it. She likes dancing. She likes salsa, the Latin dance. It's a bit hard for her, but she practises every day.

sewing

1. Ukrainian students are good at …
   a. swimming and cooking.
   b. athletics and gymnastics.
   c. football and watching TV.

2. For Dimitri's sister, salsa's …
   a. a bit difficult.
   b. really easy.
   c. boring.

3. In Ukraine, students do sports to be …
   a. strong and fast.
   b. disciplined and healthy.
   c. interesting and fascinating.

4. For Dimitri, sewing's …
   a. very difficult.
   b. exciting.
   c. very easy.

Part 3. READ and answer the QUESTIONS below.

CAICEDONIA CULTURAL CENTRE (CCC)
COME AND JOIN OUR AFTER-SCHOOL CLUBS!
Have fun and develop your talents at the same time!

Do you like playing sport and keeping fit? At the **sports club** we offer a wide variety of team and individual sports. Which one do you prefer?

Are you creative and artistic? Do you enjoy listening to music? At our **arts club** you can learn to dance, play an instrument or draw and paint!

Do you like going to the cinema, watching videos and TV series? If you do, then the **film and media club** is for you!

Do you love reading? Bring your most-loved books to the **book club**. Share your favourite books, stories and characters and discover new ones!

Do you enjoy playing video games? Then come along to our **computer gaming club**. Make new online AND real friends and share virtual adventures with them!

For more information, visit us in person or contact Ms Emilse García at information@ccc.com

1. When do the clubs take place?

2. Where do the clubs take place?

3. How can you get more information?

4. Which club do you like? Why?

5. Are you part of a club at school?

Part 4. COMPLETE and WRITE sentences.

Example.

0. I play sports every day.

10. I always plan classes.

HOW OFTEN DO YOU	EVERYDAY	EVERY TWO WEEKS	ONCE A WEEK	TWICE A WEEK	OTHER
0. Play sports?	X				
1. Play a musical instrument?					
2. Go dancing?					
3. Paint or draw?					
4. Go to the cinema?					
5. Watch tv?					
6. Read?					
7. Play video games?					
8. Go swimming?					
9. Help your parents?					
10. Plan classes?					Always

Part 5. Check Sarah's answers to the same questions. WRITE sentences.

1. Sarah PLAYS sports every day.

2………………………………………………………………………………………………

3………………………………………………………………………………………………

4………………………………………………………………………………………………

5………………………………………………………………………………………………

6………………………………………………………………………………………………

7………………………………………………………………………………………………

8………………………………………………………………………………………………

9………………………………………………………………………………………………

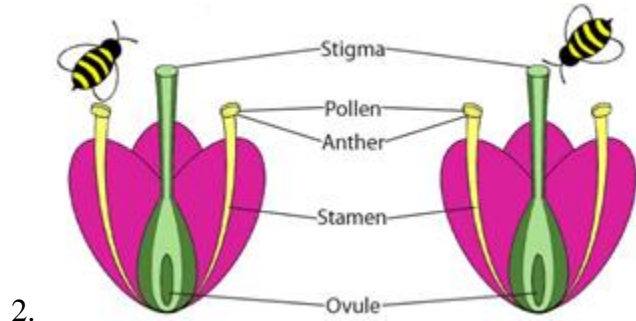10……………………………………………………………………………………………

Appendix O

Redesigned Worksheet Sample

GRADO OCTAVO/ EIGHT GRADE: ENGLISH   DUE DATE: 10/03/2021

WORKSHOP 2: THE POWER OF ACTION

Part 1: Observe the following images and complete the first and second column of the chart.

K **What I know**	W **What I want to Know**	L **What I learned**
Do you recognize the insect from the images? What do you know about them? What process does image 2 represent?	What would you like to know about the insect from the images?	Complete esta columna al finalizar el desarrollo de la guía (no antes), con ideas nuevas sobre el rol del insecto en las imágenes y su relación con nuestra vida.

Part 2: Combine the following words with their meaning.

WORD	MEANING

4	Climate change (noun)	1	to transfer male pollen from one flower to another to allow fertilization and seed development
	Pollinate (verb)	2	the place in which bees live and reproduce
	Lack (noun)	3	to give money or resources to a group or person in need
	Collapse: noun (also verb)	4	Global changes in temperature, wind patterns, rainfall, etc mainly caused by the burning of fossil fuels like coal and oil
	Hive (noun)	5	a shortage (or not enough) of something
	Donate (verb)	6	the sudden failure or falling apart of something

Part 3: Read and write the main idea of each paragraph. Check the example.

The disappearing Honeybee

1.   Do you run away when you hear a bee buzzing? Many people do. A bee sting hurts and

some people are **allergic** to bee venom. But did you know that bees are very important to

humans? Honeybees do more than just make honey. They fly around and **pollinate**

flowers, plants, and trees. Our fruits, nuts, and vegetables rely on these pollinators.

Paragraph 1: Honeybees are important because they help spreading flowers, plants and trees.

2.   Have you seen or heard a honeybee lately? Bees are mysteriously **disappearing** in many

parts of the world. Most people don't know about this problem. It is called "colony

collapse disorder" (CCD) and it is a serious problem. Can you imagine never eating another blueberry? What about almonds and cherries? Without honeybees, food prices will **increase**. The poorest people always suffer the worst when there is a **lack** of food.

Paragraph 2: _____

3.   This problem affects other foods besides fresh produce. Imagine losing your favourite ice cream! Haagen Daaz is a famous ice cream company. Many of their flavours rely on the hard working honeybee. In 2008, Haagen Daaz began raising money for CCD. They also funded a garden at the University of California called The Haven. This garden helps raise awareness about the disappearing honeybee and teaches visitors how to plant for pollinators.

Paragraph 3: _____

4.   **Donating** money to research is the most important thing humans can do to save the honeybee. Scientists need money to **investigate** the causes of Colony Collapse Disorder. Some scientists blame CCD on **climate change**. Others think pesticides are killing the bees. Commercial bee migration may also cause CCD. Beekeepers **transport** their hives from place to place in order to pollinate plants year round.

Paragraph 4: _____

Not everyone has money to donate regularly. There are other ways to help the honeybee…

Part 4: Answer the questions.

   a)   What do you know about pollination?

   b)   Is CCD a problem? Why?

   c)   Why do you think ice cream depends on pollination'

   d)   What are some of the reasons behind CCD?

e) What message does the text's author probably want us to learn?

Part 5: What do you think people in your house think about honeybees? Do they know

honeybees are important? The text says that *there are other ways to help the honeybees*. Write a

short paragraph describing an action plan of minimum four steps to help your family understand

why honeybees are important. Consider using the following words to present your ideas: **firstly,**

secondly, then, finally. For example: Firstly, I will prepare some flashcards about honeybees.

Secondly, I will….

Nota: Esta guía de trabajo deber ser resuelta en un cuaderno. Cada hoja debe estar marcada con su nombre completo, asignatura, número del taller, y número de página. Por ejemplo, **Yimmy Alexander Hoyos Pipicano. English: Workshop N°2. Pág 1**. De lo contrario, el educador pedirá el reenvío de evidencias de trabajo para poder hacer los comentarios/ correcciones correspondientes. En caso de cualquier duda o inquietud no dude en contactarse al número de celular 312 459 3524 o al correo electrónico alexhos@utp.edu.co.

Es importante fortalecer hábitos de estudio y dedicar un tiempo establecido al proceso de aprendizaje a través de las guías de trabajo y contacto con los educadores, por eso recuerde que el horario de atención es de 7:00 am a 11:30 am y de 1:30 pm a 3:30 pm. Muchas gracias por su atención y colaboración.

Appendix P

Interview Transcription Sample

	UNIVERSIDAD SURCOLOMBIANA
UNIVERSIDAD SURCOLOMBIANA	**MAESTRÍA EN DIDÁCTICA DEL INGLÉS**
	Proyecto: Incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de un colegio público rural.
	TRANSCRIPCIÓN SSI2-S01

R: Hola, ¿cómo estás?

S01: Hola, profe. Qué hace.

R: Nada, por aquí trabajando, ¿y tú qué haces?

S01: Yo, nada, por aquí salí a internet para poder hablar.

R: Bueno, pues te agradezco muchísimo. Te estaba pensando, yo dije: bueno, será que sale o no

sale, pero bueno.

S01: No, profesor, es que aquel día salí, pero salí el domingo, y el sábado no pude salir. Ayer

salí, pero me daba cosa escribirle, yo dije qué tal no pueda o no quiera.

R: No, tranquila, de hecho, por eso te estuve timbrando creo que ayer, hoy. En fin, me alegra

mucho que te hayas conectado, ¿Listo?

S01: Bueno señor.

R: Bueno, pues no te quito mucho tiempo y te cuento lo que vamos a hacer. En primer lugar, te

doy la bienvenida a la entrevista, agradezco tu tiempo, el hecho de que hayas salido a la

entrevista y que tengas una buena disposición ¿Bueno?

S01: Bueno señor.

R: Vamos a hablar de temas variados relacionados con temas de la experiencia de las pedagogías basadas en la comunidad, o sea, lo que trabajamos en clase, lo que hicimos con la gente ¿listo?

S01: Sí señor.

R: Bueno, esta conversación debería tomarnos unos 30 minutos máximo. ¿Te parece bien?

S01: Bueno señor. Sí, profesor.

R: Nuestro objetivo es explorar la incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local; es decir, lo que tú conoces, lo que sabes sobre la cultura local, y también la incidencia en el sentido de pertenencia cultural.

S01: Sí señor.

R: Bueno, todo esto teniendo en cuenta el compromiso y la responsabilidad que tú has tenido en el desarrollo de las actividades del proyecto, porque tú has hecho todas y por eso eres invitada a esta última entrevista.

S01: Ajá.

R: Bueno, entonces si alguna pregunta no es clara, si requieres más información o si tienes algún comentario, inconveniente, sugerencia, la idea es que estés cómoda. No es un examen, ni mucho menos, simplemente quiero saber tu opinión ¿Listo?

S01: Bueno señor.

R: Entonces la primera pregunta es algo muy parecido a lo que te pregunté en la primera entrevista y es: **tú cómo definirías la palabra cultura, para ti qué es cultura.**

S01: Para mí la cultura es eso que se hace en la comunidad, las costumbres que se tiene en la comunidad, por lo menos, como visitar partes de la región, bailes, fiestas, comidas, y ya

R: Listo, y en ese sentido **tú cómo crees que es la cultura de la región de Santa Ana, San Rafael, toda esa región.**

S01: La cultura de la región se representa por lo menos en comida, por lo menos, el asado, los tamales, por lo menos en época de navidad la natilla, los buñuelos y pues por el lado de bailes, por lo menos el Sanjuanero, hay otro, pero no recuerdo cómo es que se llama. Es otro Sanjuanero, pero también se baila, y que por lo general siempre lo baila la profesora Ruby.

R: Listo, y cuéntame tú por qué consideras que estos aspectos representan la cultura de la región.

S01: A mi forma de pensar es algo que lo hace la comunidad en las épocas que son, casi nunca las dejan perder.

R: Listo. Me gustaría saber además de la comida, los bailes, las tradiciones, ¿hay algo más que tú relaciones o consideres que es cultura?

S01: No sé, creo que no.

R: Vale, listo, y con todo lo que me hablas del Sanjuanero, del baile típico, de las comidas, **¿te sientes identificada con esa cultura?**

S01: Sí.

R: OK, por qué te sientes identificada

S01. Me siento identificada porque conozco algo de esto y también hago parte de la comunidad y en ocasiones sí se puede ayudar, se ayuda, ¿no?

R: Te entiendo. Oye, **¿y tú consideras que es importante conocer la cultura local?**

S01: Sí señor.

R: Y cuéntame, por qué consideras que es importante saber.

S01: Es importante saber porque muchas veces llegan personas de otros lados que quieren distinguir y qué tal uno por suerte le pregunten y que uno diga: no, no sé.

R: Y por qué sería malo el hecho de decir: no, no sé.

S01: Porque quedaría mal, las personas pensarían que uno no es de acá. Lo común es que uno sepa las tradiciones, si, las cosas de la cultura, las cosas de la región y todo eso.

R: Listo. Oye, de pronto, **qué tiene qué ver las personas del pueblo en lo que tú conoces sobre la cultura, ellos tienen algo que ver o no tienen nada que ver sobre lo que tú sabes.**

S01: Sí, unas personas sí tienen mucho que ver, porque, por ejemplo, ellos en los trabajos que usted no puso a hacer en clase mi mamá fue una persona que me ayudó mucho en esos trabajos, porque había cosas que yo quedaba como si nada, mejor dicho, entonces pienso que sí tienen que ver mucho en eso.

R: Listo. Cuéntame en el caso de ella cómo te ayudaba.

S01: Ella me ayudaba… Yo escuchaba desde muy pequeña el baile del Sanjuanero y eso, pero por lo menos ella me decía, o sea, no tenía muy clara la historia… Cuando fuimos a visitar al papá de Robert, yo elegí ese tema, y ella me dijo: Creo que antes era el Sampedro, y ahora le dicen Sampedrito y eso fue creado por los profesores, cosa que yo no sabía.

R: Ella te lo dijo.

S01: Ella me lo dijo, pero ella no me dijo si estaba bien segura, que le parecía.

R: Vale, entonces ella ha tenido un papel en lo que tú conoces.

S01: Sí señor.

R: Ahora lo contrario, ¿tú consideras que puedes influenciar o que puedes enseñarle algo a ella?

S01: Sí.

R: Por ejemplo, tú qué crees que podrías enseñar o compartir con ella.

S01: Enseñarle a bailar el Sanjuanero, profesor.

R: ¿Tú sabes bailar el Sanjuanero?

S01: Sí, profesor, yo lo bailé cuando estaba en Sexto.

R: Sí, sí, ya recuerdo, tú tienes la foto con el vestido y todo. Tienes toda la razón, puedes enseñarle eso a ella y a muchas personas más, me imagino.

S01: Sí, por lo menos yo fui quien le enseñó a Tatiana cuando ella bailó.

R: Ah, vale, listo, listo. Además de tu mamá, qué otras personas o qué experiencias han contribuido a lo que tú conoces sobre la cultura local.

S01: Otra persona que me ayudó en eso fue mi abuelita, que no se escape usted, profesor, porque siempre nos ayudó mucho en eso. Y lugares como la Cruz, del museo no sabía nada, y así cosas mínimas me hicieron reconocer un poquito más cosas que no sabía.

R: Listo, listo. Bueno, por ese lado me genera la siguiente pregunta, además de tu mamá, y además del papá de don Jairo, qué otras personas de la comunidad te ayudaron en el desarrollo de las actividades.

S01: Un vecino de acá de la casa que se llama Wilson. Él me ayudó en los valores.

R: OK, y qué te dijo sobre los valores, cómo te ayudó.

S01: Yo le pregunté que para él cuál era el valor más importante para la vida, y él me dijo que todos los valores que había eran importantes, pero que para él el valor más importante era el amor. Me dijo que uno tenía que ser persona con todos los valores, que las personas se caracterizaban por los valores, que si una persona no tenía valores, que no era persona.

R: Te entiendo. Listo. **A ti qué te pareció aprender, hablar con tu mamá, con Don Wilson, qué te pareció trabajar con las personas de la comunidad para algo de la clase.**

S01: Me pareció buena esa actividad porque había cosas que no tenía claras. Escuchaba cosas y yo no tenía claro, era algo que no sabía, y pues esas personas me ayudaron a reconocer algo de las cosas que no sabía o al menos me ayudaron a reconocer lo que ellos sabían, y ahora lo sé yo.

R: Listo, y **cuéntame por qué decidiste trabajar con Don Wilson y no con otra persona.**

S01: Me doy cuenta que es una persona muy respetuosa, y dije, vamos a decirle a él, y pues está cercano a la casa y todo. Yo dije, yo sé que él me ayuda con la tarea.

R: O sea que lo elegiste porque…

S01: Porque es una persona respetuosa y o sea, lo que hablamos sabe harto de los valores y eso.

R: Te entiendo. Oye, y después de hablaste con tu mamá, con Don Wilson, y con las personas que te ayudaron, **tú sientes que la relación con ellos, mejoró, empeoró, siguió igual**

S01: Lo mismo, profesor. No hubo ningún cambio ni para bien, ni para mal.

R: Ahora otro tema que me parece muy importante, **tú qué piensas sobre los temas que trabajamos dentro y fuera de la clase.**

S01: Mi opinión sobre todos esos temas es que fue una actividad que usted supo elegir muy bien profesor porque seguramente nos adivinó la mente que ninguno del salón teníamos claro eso. Entonces yo sé que para todos los del salón, las actividades dentro y fuera nos ayudaron a aclarar muchas cosas, aprender y conocer cosas de nuestra propia comunidad. Entonces esas actividades me parecieron bien.

R: Listo. **Ahora cuéntame cuáles fueron algunas ventajas de trabajar con Don Wilson, con tu mamá, qué fue algo positivo de hablar con ellos.**

S01: Algo positivo de hablar con ellos fue que aprendí y que me fue bien en los trabajos.

R: Sí, y por ejemplo qué aprendiste.

S01: Aprendí, por lo menos, los valores. Aprendí lo del Sampedrito o cosas que no sabía aprendí más. Los valores, pues eso ya lo sabía, que mi mamá desde muy pequeña me inculcó los valores desde muy pequeña, que yo tenía que poner por delante los valores para ser alguien en la vida, que los valores son algo que en el ser humano no se pueden olvidar. Son cosas que uno aprende y es bueno para la vida.

R: Listo, veo que tomaste bastante ventaja de hablar con ellos, y me alegra mucho escucharlos.

Ahora cuéntame qué te pareció difícil, cuáles fueron los retos a la hora de trabajar con la comunidad.

S01: La pena, profesor.

R: ¿La pena de ellos?

S01: No, la mía, pena de preguntarles a ellos.

R: Por qué te daba pena.

S01: Profesor, yo he sido una persona muy penosa, a mí me da pena hablar, me da pena preguntar. Por lo menos fíjese profesor cuando fuimos a visitar al papá de Don Jairo, porque usted me dijo, porque yo no quería hablar. Entonces fue algo que superé.

R: Ok, pero cómo así que superaste.

S01: O sea, superé la pena, profesor. Uno va perdiendo la pena con esas personas, o con cualquier persona. O sea, uno para aprender a hacer las cosas, para hacer las cosas, tiene que preguntar, porque si uno no sabe y no pregunta, nunca sabe.

R: Tienes razón, y me alegra mucho que sientas que has pasado eso. Cuéntame en el desarrollo del proyecto, ¿sientes que tuviste oportunidades para tomar decisiones?

S01: Sí, profesor.

R: Por ejemplo, cuándo tuviste oportunidades para tomar decisiones.

S01: Cuando usted nos preguntaba a qué lugar queríamos ir. Yo había escuchado hablar de la Cruz, pero yo quería ir. Entonces di como una opinión de que fuéramos a La Cruz.

R: Vale, y antes de ese momento, en qué otra situación pudiste tomar decisiones.

S01: No me acuerdo, profesor.

R: Vale, listo. Nosotros hablamos como por tres meses, desde el tercer periodo sobre cosas varias de esto de la cultura, **cuéntame de pronto cuál es un descubrimiento sobre la cultura que tú consideres: uy, yo voy a recordar esto para toda mi vida**.

S01: Como hicieron, como empezaron a hacer el museo de Santa Ana.

R: Qué recuerdas sobre eso.

S01: Recuerdo que Don Jairo donó varias piezas para eso, que muchas piezas fueron encontradas a la orilla izquierda del río cabrera, fueron tumbas, encontraron ollas, encontraron figuras en cerámica, algunas terminadas, otras no terminadas, hachas de mano, que yo digo que son cosas que caen de los rayos, pero la profesora me decía que los indios las llamaban hachas de mano, y me acuerdo que Don Jairo contaba que él había sido una de las personas que ayudó a fundarlo, la idea prácticamente de fundarlo fue de él, que él apoyaba un alcalde con la condición que mandara a hacer un museo.

R: Vale, pues yo espero que esto me cuentas lo puedas recordar por mucho tiempo y que lo puedas compartir con la gente, hablar sobre la importancia, y bueno, todo lo que hablamos.

S01: Sí señor.

R: Ahora **qué es algo que aprendiste y crees que todos deberíamos conocer, todos en Santa Ana, todos en San Rafael, todos en Colombia sobre la cultura de allá.**

S01: La Cruz, profesor.

R: Por qué consideras que todos deberían conocer la Cruz.

S01: Primero que todo porque es un lugar como dicen, un lugar algo santo, que es un lugar bonito, es un lugar que, ahí sí como dicen, nada pierden con subir allá, antes hacen ejercicio.

R: Listo, y cuando dices que es un lugar santo, por qué dices que es santo.

S01: Profesor, porque es un lugar donde, supongo que le hace referencia a La Cruz donde Jesús fue crucificado. Además, porque está la virgen, y hasta donde tengo entendido, una virgen es santa, y pues es un lugar bonito. Además de ser santo, es un lugar bonito que nada se pierde con ir a visitar.

R: Te entiendo. Es un lugar santo, representa cosas religiosas. Cuéntame por qué crees que está relacionada la cruz y lo que representa con la cultura, qué entiendes de la relación entre esas cosas con la cultura.

S01: Es un lugar de Santa Ana, entonces creo que hace parte de la región y de su comunidad. Además, porque fue creado por una persona que llegó ahí, que se inspiró, que tuvo imaginación para hacerlo, tuvo creatividad.

R: Y quién fue esa persona ¿Recuerdas?

S01. El padre Roberto.

R: Vale, listo, ya estamos cerrando. Me gustaría saber, **¿tú consideras que el conocimiento de la cultura local influye en la manera como tú interactúas, como tú haces nuevos amigos?**

S01: Sí, profesor.

R: ¿Cómo crees que influye?

S01: Eso influye porque uno se puede sentar a hablar con una persona que uno no haya hablado, que ella quizá le pregunte a uno que le hable de su cultura ¿Sí? Entonces uno se puede sentar con ellos y hablarles, explicarles, y mediante esas preguntas, esa conversación, uno va teniendo un amigo, una amistad, más confianza, por eso creo que sí influye.

R: Te entiendo. **Si tuvieras la oportunidad de trabajar con pedagogías basadas en la comunidad, aprender de ellos, de pronto en otra oportunidad con algo de ciencias, otra vez algo de inglés, de matemáticas ¿participarías nuevamente?**

S01: Sí, profesor, claro.

R: Por qué, qué te motiva a participar.

S01: Que, en medio de todos esos trabajos, uno aprende para la vida si uno se lo propone, si uno se lo graba en la mente, si uno no deja olvidar eso es algo que a uno le va a servir de aquí a mañana. Entonces por esa razón participaría y también participaría más porque hay cosas que todavía me faltan por conocer, entonces en esas oportunidades quizá se me presentara conocer algo más, y aprender más.

R: Me alegra mucho escuchar eso, no te imaginas cuánto. **Bueno, pero yo imagino que no todo fue fácil, no todo fue color rosa. Entonces cuéntame, qué aspectos cambiarías de la experiencia.**

S01: Creo que nada, porque a pesar de que fue difícil, no fue imposible, se logró.

R: Cuéntame entonces sobre lo que fue difícil, qué te pareció difícil.

S01: Me pareció difícil, como le digo profesor, soy una persona tímida. Todavía no he perdido del totazo la pena. A mí se me dificultó cuando hicimos la actividad de preguntar los valores y hablar en la clase. Eso me pareció difícil. Algo que también se me hizo difícil fue la última actividad que hicimos, pero ni tampoco tanto, porque se trabajó con empeño y dedicación y se logró, fue el video y presentar en clase y las preguntas que usted nos hizo que teníamos que responder en inglés y eso se me dificultó harto.

R: Bueno, pues esa es la idea también, trabajarlo. Bueno, gracias por compartir. Te recuerdo que el objetivo de la entrevista es examinar la incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia con la cultura. ¿Tú deseas ampliar alguna idea, algo como pendiente, algo extra?

S01: No.

R: Vale, bueno. Entonces te agradezco por tu amable atención, por tu oportuna asistencia, colaboración, y créeme que tus opiniones, lo que acabas de compartir es muy valioso para el proyecto. ¿Listo?

S01: Bueno señor.

R: Bueno, cuéntame cómo te sentiste en esta segunda entrevista.

S01: Bien, profesor, porque estuvo mejor que la primera.

R: Sí, yo creo que sí, pero cuéntame tú por qué sientes que te fue mejor.

S01: Porque antes casi no conocía acerca de eso y ahora de todos los trabajos que hicimos algo se me quedó, entonces de todas las preguntas que usted me hizo supe cómo responderlas, mientras en la primera entrevista no podía, se me venía cosas a la cabeza, pero no sabía cómo explicarlas.

R. Ay, me alegra muchísimo hablar contigo, escuchar todo lo que me has dicho, y lo valoro mucho. Estoy muy contento, y te deseo unas felices fiestas, vacaciones, y ya te veo si Dios quiere en enero.

S01: Sí, profesor.

R: Bueno, entonces que mi Dios te bendiga.

S01: Amén, profesor. Chao.

Appendix Q

Reflective Log Matrix Analysis

LOG: #

P	QUESTION 1	QUESTION 2	QUESTION 3
S01			
S02			
S03			
S04			
S05			
S06			
S07			
S08			
S09			
S10			
S11			

Appendix R

Findings Presentation

Figure R1

INCIDENCIA DE PEDAGOGÍAS BASADAS EN LA COMUNIDAD (CBP) EN EL DESARROLLO DE LA CONCIENCIA CULTURAL LOCAL Y SENTIDO DE PERTENENCIA CULTURAL

REFLEXIONES DE VALORES PERSONALES Y DE LA COMUNIDAD

Verificación de resultados.

Todas las personas vienen y se reúnen con sus familias para las patronales o la navidad o el año nuevo. Ellos quisieran compartir una fecha muy especial, por compartir un momento feliz con la familia. (SSI2-SOI)

Los valores más importantes para mí serían la honestidad. Cuando somos honestos con los demás también lo estamos haciendo con nosotros mismos, el amor hacia otros y nosotros mismos el amor propio, el respeto hacia las personas sean mayores o menores que nosotros sean como sean, todos merecemos respeto (RL2-SO9)

Mis padres siempre me han enseñado muchos valores, incluso mis abuelos, mis tíos, y demás familia que uno de los valores más importantes es la cortesía porque ahí es donde se da a conocer qué clase de persona es, también se ve muy bien portada la persona que respete a los demás, da las gracias, dice sí señor, no señor, etc. Para mi el valor más importante es la honestidad porque si uno se pone a robar pues le va a ir mal, en cambio mientras que si es honesto y no le roba a nadie le puede ir mucho mejor en el futuro. (RLI-SO3)

Figure R2

INCIDENCIA DE PEDAGOGÍAS BASADAS EN LA COMUNIDAD (CBP) EN EL DESARROLLO DE LA CONCIENCIA CULTURAL LOCAL Y SENTIDO DE PERTENENCIA CULTURAL

FORTALECIMIENTO DE SENTIDO DE PERTENENCIA CULTURAL Y DESEO POR COMPARTIR LA CULTURA LOCAL

Verificación de resultados.
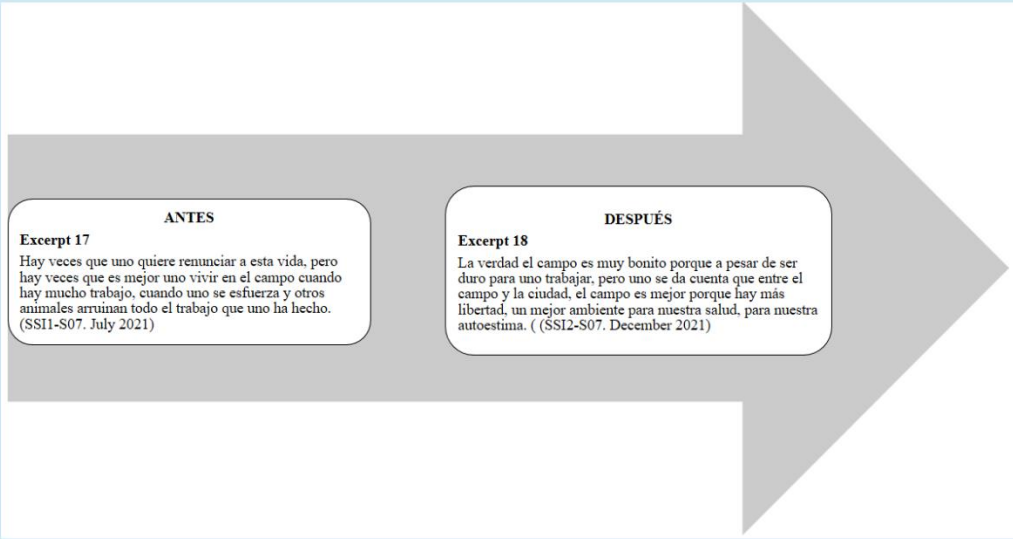
ANTES

Excerpt 17
Hay veces que uno quiere renunciar a esta vida, pero hay veces que es mejor uno vivir en el campo cuando hay mucho trabajo, cuando uno se esfuerza y otros animales arruinan todo el trabajo que uno ha hecho. (SSI1-S07. July 2021)

DESPUÉS

Excerpt 18
La verdad el campo es muy bonito porque a pesar de ser duro para uno trabajar, pero uno se da cuenta que entre el campo y la ciudad, el campo es mejor porque hay más libertad, un mejor ambiente para nuestra salud, para nuestra autoestima. ((SSI2-S07. December 2021)

Cuando voy al colegio les comparto a algunos de mis compañeros lo que e aprendido de esta comunidad y de sus personas ,sus conocimientos y es muy lindo saber que esos valores, estas tradiciones no se han perdido y que se seguirán practicando esos valores olvidados. (RL2-S09)

Mi hermoso pueblo

Figure R3.

INCIDENCIA DE PEDAGOGÍAS BASADAS EN LA COMUNIDAD (CBP) EN EL DESARROLLO DE LA CONCIENCIA CULTURAL LOCAL Y SENTIDO DE PERTENENCIA CULTURAL

LA COMUNIDAD COMO RECURSO PAR EL APRENDIZAJE PERSONAL Y ACADÉMICO

Verificación de resultados.

La relación con mi familia mejoró porque uno les coge como un poco más de confianza, si uno tiene alguna duda les puede preguntar a ellos (SSIS-S07)

Superé la pena, profesor. Uno va perdiendo la pena con esas personas, y para aprender uno tiene que preguntar, porque si uno no sabe y no pregunta, nunca sabe. (SSI2-SOI)

Mi mami era la que me ha explicado sobre la cultura, fue quien estaba pendiente sobre cómo me iba en todas las clases, pero especialmente en la suya para ver cómo era que hacían eso y cómo hacíamos las tareas. Me ayudaba a buscar las palabras correctas, no para escribir una simple cosa, sino como para más desarrollo. (SSI2-S06)

Figure R4

Appendix S

Students' Member-Checking Format

	UNIVERSIDAD SURCOLOMBIANA
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: Incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de un colegio público rural.
	VERIFICACIÓN DE RESULTADOS

Estimado participante,

El presente cuestionario busca verificar los resultados del proyecto de investigación en el que usted decidió participar. Recuerde que sus datos están protegidos, y su participación en este cuestionario no afectará su desempeño escolar. Por tanto, evalúe de la manera más honesta posible las siguientes proposiciones.

1. Completamente de desacuerdo.

2. En desacuerdo.

3. Neutral.

4. De acuerdo.

5. Completamente de acuerdo.

Resultados. **La experiencia con las pedagogías basadas en la comunidad**:	1	2	3	4	5	Comentarios y/o Sugerencias
A) contribuyeron a un remapeo del centro poblado visibilizando lugares usualmente desapercibidos respecto a su relación con la cultura local.						
B) permitieron la reflexión de valores propios y de la comunidad local.						
C) fortalecieron el sentido de pertenencia y me						

motivaron a compartir con otros el conocimiento y visión adquirida.					
D) aportaron a un crecimiento personal y académico puesto que me acerqué más a mi familia, compañeros y la comunidad en general.					

Appendix T

Collaborators' Member-Checking Format

UNIVERSIDAD SURCOLOMBIANA	**UNIVERSIDAD SURCOLOMBIANA**
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: Incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de un colegio público rural.
	VERIFICACIÓN DE RESULTADOS

Estimado colaborador,

El presente cuestionario busca verificar los resultados del proyecto de investigación en el

que usted participó. Recuerde que sus datos están protegidos, y su participación en este

cuestionario no tiene ningún tipo de remuneración.

1. Completamente de desacuerdo.

2. En desacuerdo.

3. Neutral.

4. De acuerdo.

5. Completamente de acuerdo.

Resultados. **La experiencia con las pedagogías de la comunidad**:	1	2	3	4	5	Comentarios y/o Sugerencias
D) D) aportaron a un crecimiento personal y académico de los educandos puesto que se acercaron más a su familia, compañeros y la comunidad en general.						

Appendix U

Member-Checking Sample Answers

Zharick Selenne Diaz González   03/03/22

	UNIVERSIDAD SURCOLOMBIANA
SURCOLOMBIANA	**MAESTRÍA EN DIDÁCTICA DEL INGLÉS**
	Proyecto: Incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de un colegio público rural.
	VERIFICACIÓN DE RESULTADOS

Estimado participante,

El presente cuestionario busca verificar los resultados del proyecto de investigación en el que usted decidió participar. Recuerde que sus datos están protegidos, y su participación en este cuestionario no afectará su desempeño escolar. Por tanto, evalúe de la manera más honesta posible las siguientes proposiciones.

1. Completamente de desacuerdo.
2. En desacuerdo.
3. Neutral.
4. De acuerdo.
5. Completamente de acuerdo.

Resultados **La experiencia con las pedagogías basadas en la comunidad:**	1	2	3	4	5	Comentarios y/o Sugerencias
A) contribuyeron a un remapeo del centro poblado visibilizando lugares usualmente desapercibidos respecto a su relación con cultura local.				X		Sí porque fuimos a la cruz y además al museo
B) permitieron la reflexión de valores propios y de la comunidad local.					X	Sí porque aprendí muchos valores de las demás personas
C) fortalecieron el sentido de pertenencia y me motivaron a compartir con otros el conocimiento y visión adquirida.				X		Sí porque hablar con personas que sepan cosas nos pueden ayudar nos pueden dar ejemplo para así nosotros también enseñar
D) aportaron a un crecimiento personal y académico puesto que me acerqué más a mi familia, compañeros y la comunidad en general.					X	Sí porque hablamos más de cosas que nos llegue más la confianza entre nosotros con mi familia en el ámbito académico. me acerqué más a mis compañeros amigos yo tengo más confianza en ellos.

Figure U1

	UNIVERSIDAD SURCOLOMBIANA
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: Incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de un colegio público rural.
	VERIFICACIÓN DE RESULTADOS

Estimado participante,

El presente cuestionario busca verificar los resultados del proyecto de investigación en el que usted decidió participar. Recuerde que sus datos están protegidos, y su participación en este cuestionario no afectará su desempeño escolar. Por tanto, evalúe de la manera más honesta posible las siguientes proposiciones.

1. Completamente de desacuerdo.
2. En desacuerdo.
3. Neutral.
4. De acuerdo.
5. Completamente de acuerdo.

Resultados **La experiencia con las pedagogías basadas en la comunidad:**	1	2	3	4	5	Comentarios y/o Sugerencias
A) contribuyeron a un remapeo del centro poblado visibilizando lugares usualmente desapercibidos respecto a su relación con cultura local.				X		
B) permitieron la reflexión de valores propios y de la comunidad local.				X		Si para tener encuenta las cosas que decian
C) fortalecieron el sentido de pertenencia y me motivaron a compartir con otros el conocimiento y visión adquirida.				X		Porque con eso le enseñamos a los demas sobre lo que aprendemos para que no se valla olvidando.
D) aportaron a un crecimiento personal y académico puesto que me acerqué más a mi familia, compañeros y la comunidad en general.				X		Y Porque nos explicabamos las cosas entre si y aprendiamos mas las cosas. Y compañeros y familias. sabian un poco mas de la cultura

Figure U2

	UNIVERSIDAD SURCOLOMBIANA
SURCOLOMBIANA	**UNIVERSIDAD SURCOLOMBIANA**
	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: Incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de un colegio público rural.
	VERIFICACIÓN DE RESULTADOS

Estimado participante,

El presente cuestionario busca verificar los resultados del proyecto de investigación en el que usted decidió participar. Recuerde que sus datos están protegidos, y su participación en este cuestionario no afectará su desempeño escolar. Por tanto, evalúe de la manera más honesta posible las siguientes proposiciones.

1. Completamente de desacuerdo.
2. En desacuerdo.
3. Neutral.
4. De acuerdo.
5. Completamente de acuerdo.

Resultados **La experiencia con las pedagogías basadas en la comunidad:**	1	2	3	4	5	Comentarios y/o Sugerencias
A) contribuyeron a un remapeo del centro poblado visibilizando lugares usualmente desapercibidos respecto a su relación con cultura local.				X		
B) permitieron la reflexión de valores propios y de la comunidad local.				X		Si por ellos nos dieron a conocer los valores propios de la comunidad.
C) fortalecieron el sentido de pertenencia y me motivaron a compartir con otros el conocimiento y visión adquirida.				X		nos dieron a conocer unas experiencias, las cuales nos quisieron dar otros conocimientos
D) aportaron a un crecimiento personal y académico puesto que me acerqué más a mi familia, compañeros y la comunidad en general.				X		Si nos acercamos más a nuestras familyas, compañeros y a la comunidad en general.

Figure U3

Maryori Valenzina Quintero 6

	UNIVERSIDAD SURCOLOMBIANA
UNIVERSIDAD SURCOLOMBIANA	MAESTRÍA EN DIDÁCTICA DEL INGLÉS
	Proyecto: Incidencia de las pedagogías basadas en la comunidad en el desarrollo de la conciencia cultural local y sentido de pertenencia cultural de estudiantes de grado noveno de un colegio público rural.
	VERIFICACIÓN DE RESULTADOS

Estimado participante,

El presente cuestionario busca verificar los resultados del proyecto de investigación en el que usted decidió participar. Recuerde que sus datos están protegidos, y su participación en este cuestionario no afectará su desempeño escolar. Por tanto, evalúe de la manera más honesta posible las siguientes proposiciones.

1. Completamente de desacuerdo.
2. En desacuerdo.
3. Neutral.
4. De acuerdo.
5. Completamente de acuerdo.

Resultados **La experiencia con las pedagogías basadas en la comunidad:**	1	2	3	4	5	Comentarios y/o Sugerencias
A) contribuyeron a un remapeo del centro poblado visibilizando lugares usualmente desapercibidos respecto a su relación con cultura local.				X		
B) permitieron la reflexión de valores propios y de la comunidad local.					X	Si porque conocimos la importancia de los valores y de los lugares.
C) fortalecieron el sentido de pertenencia y me motivaron a compartir con otros el conocimiento y visión adquirida.				X		Si porque pudimos compartir momentos y lo que sabíamos, lo que nos contarón las otras personas.
D) aportaron a un crecimiento personal y académico puesto que me acerqué más a mi familia, compañeros y la comunidad en general.					X	Si porque pude entender más sobre el tema ya que entre todos nos explicabamos y la comunidad nos ha ayudado mas asaber sobre la cultura

03/03/2022

Figure U4

Appendix V

Instruments Codes

CODE	NAME	MONTH of 2021
SSI1	Semi-Structured Interview 1	July
SSI2	Semi- Structured Interview 2	December
SSI3	Semi-Structured Interview 3	December
SSGI	Semi-Structured Group Interview	August
RL1	Reflective Log 1	October
RL2	Reflective Log 2	November
RL3	Reflective Log 3	November
SA	Students' Artifacts	August- December