



Predominant cultural elements of Buenaventura as input for 9th graders from
La Normal Superior Juan Ladrilleros to experience English from the territory: A
proposal for a digital didactic book to strengthen English through gastronomy, music,
and tourism

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Dear self, you will always be able to do whatever life puts your way. To that little Kenya whose subconscious doubted so much of her greatness, embrace who you are and celebrate that fact that you can do anything you put your mind to. It is just a matter of discovery, taking action, and practice, practice, practice, and more practice.

“Thank you, God, for giving me the strength to keep going.”

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ABSTRACT

Thinking about the relationship between culture and education in the teaching and learning process some questions come to me: Do teachers take into account the cultural identity of their students when planning lessons? Do teachers question whether their culture is similar or different from their students? Do teachers consciously or unconsciously make fun of students for their cultural traits or vice versa? What do teachers do to mitigate situations of mockery or rejection because of the students' culture? Therefore, it is not only crucial but pertinent to connect students' realities to the classes and design learning environments in which they are protagonists, strengthening their cultural identity and generating tolerance for others. This research aimed to discover what cultural elements whether inherited or adopted in Buenaventura would encourage ninth graders students from La Normal Superior Juan Ladrilleros (S.J.L) to learn English from their local context. As well as knowing the interest and experience of the 9th graders about their English learning process. Once the information is gathered the idea is to design a didactic book of activities that contributes to contextual/ethnic education where students are able to strengthen the four English skills and consolidate their knowledge by learning the language taking into account their near context. The surveys showed that students would like to learn English through Music, especially Salsa and Reggaetón, tourism and traditional gastronomy.

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1. INTRODUCTION

From the very beginning of times people have settled down in territories experiencing diverse activities that encompass the meaning of their existence. The territory is what allows us to grow as a people, that is to say, our environment is the backbone to create culture by naming what it is around (CARRIZOSA, 2003). Every physical thing that surrounds us is a basis to structure what we are as people and that is called Identity. Black people were the first humans who inhabit the world. They settled down in Africa, between Kenya and Tanzania (Mina, 2014). These were the first places in which they started to give life to language by making their own culture which is spread around the world mainly because of the multiple places they have emigrated and also because of the slave trade. The dissemination of black people around the world has inherited cultural values that have been the source of resistance to give meaning to what we are as people. (Iliffe ,1998). In a nutshell, we can say that culture is what makes our identity, and identity is strengthened by the language that we use. (Rublik, 2017 as cited in Vygotsky, 1997).

In Colombia those CULTURAL VALUES inherited by black people were strong to fight for the territory, to fight for the right to exist, to raise their voice at any price, and proclaim their identity as a symbol of power and resistance through the food, art, music, hair, etc. (Palacios, 2015). Back in the time, that cultural heritage was passed on from generation to generation. However, currently, that cultural knowledge is poorly known by the black young community. The real history about black people is not often told in school

or they cannot nearly talk about openly about historical facts of afro descendant people because it may be a restriction on “what can be taught and how it can be discussed”. (Heim & Rosza, 2022). The local culture is not well known in the text books and these students go to school to learn what is outside their context. I am not saying that learning other things is negative. What I mean is that people learn best when they constantly see the roots of their identities. (Norambuena & Mancilla, 2005). How is it possible that a child who grows up near the sea does not know how to say “camarón” in English, or a child that constantly sees their whole family playing the drums does not know how to say tambor in English?

English must be learnt from a cultural perspective because the learning will be meaningful. it will contribute to reinforce people’s identity and self-esteem. Children will be motivated to narrate what they see in their communities from their own perspectives and they can do it in Spanish, their mother tongue of course. But teaching English from a cultural insight will allow Buenaventura's people to integrate linguistic and cultural knowledge.

Due to the shortcomings on the part of the students in the English language, I would like they learn English from their local context. Eventually, it is proposed to design a digital workbook to strengthen the four English skills. The didactic book of activity is only a proposal for English teachers who desire to integrate their disciplinary field with the context of their students to provide a cultural and meaningful learning environment. It is also a set of activities designed for students to strengthen their English skills while they learn to name what they see around. This workbook is not intended to be developed for the present research. It is only a reference to highlight the importance of letting students know their opinion count in the construction of diverse ways of learning by taking into account their ethnicity/context.

JUSTIFICATION

Usually, ordinary people and even professionals in the field of languages criticize the way people behave, their accent when speaking a foreign language, and their cosmogony. It has always been so common to only hear about the acceptance of the predominant languages to the extent to glorify "the perfect" accent. The real intention of speaking a language must be to learn to communicate, to emit messages clearly and to be understood. As it was pointed out by (Piller, 2017) many people are prevented to learn a language because they feel ashamed of the way they speak, maybe they know that they can achieve it. However, there are a bunch of advertisements out there discouraging them to speak languages by highlighting the importance the perfect accent in the learning process, as it is the case of English when students ask their teachers "What kind of English are we learning?" "Are we learning American or British English" "Is this British or American accent?".

The way that I perceive it, accent is an important feature of the speaking skill, in the sense that it symbolizes people's ethnicity which is a trait of cultural identity. (Riches & Foddy, 1989). There are people who are totally aware of that and avoid to adopt a new accent when learning the language, they preserve theirs. Nevertheless, I also think that a lot of people just want to show off when speaking by imitating a predominant accent. They want to sound fancy, and that is trivial, that is why I point out that an accent is merely an ornament, everybody has one, and people can properly be understood without it. What they really need to be understood is practicing their pronunciation, and know how the target language works from a sociolinguistics outlook, in another way probably they will not communicate effectively.

In the realm of English instruction, teaching has been mainly conceived from the native perspective, disdaining the origin of the users that speak the language worldwide. (Bolton, 2013 as cited in Halliday, MacIntosh & Stevens, 1964) asserted that "English is no

longer the possession of the British, or even the British and the Americans, but an international language which increasing numbers of people adopt for at least some of their purposes [...] in an increasingly large number of different varieties”. (Halliday, MacIntosh & Strevens 1964).

scholars as Braj Kachru, Larry Smith and others proclaimed in 1980 that the word "English" should have a meaning that reflected the variety of nonnative speakers all around the globe. In this sense English should turn into "Englishes" by signifying the “varieties of English”, “international Englishes”, “new Englishes”, “English languages” and “world Englishes.”

As a teacher whose main mission is to stimulate the creativity and talent of students through English, I am also interested in strengthening my students' knowledge and love for their local context. I am committed to provide a contextual or ethnic teaching where I continually question my social responsibility in articulating my disciplinary knowledge with traditional knowledge. It is necessary for teachers to analyze the role played by the culture of each student in the classroom.

In the article “Teaching language is not enough” by (Tejada-Sánchez, 2020) it was mentioned that there is a special need for teachers to help their students to recognize the value of interculturality in today’s classes since it will contribute to creating awareness of the respect people of different communities or ethnic groups deserve. In the same way, the article points out that the teaching of languages has been always focused on linguistic features, but what about the cultural factors that are linked to the language? why do not explore all the approaches that lead us to have better cultural awareness? (Tejada-Sánchez, 2020 as cited in Claire Kramsch, 1993) claims that it is necessary to not only take into account the intercultural dimension as a branch of linguistic competence, to develop an outstanding

learning environment but the incorporation of intercultural awareness should be considered as an educational right.

Buenaventura is the main port of Colombia in the Pacific region. This city is mainly inhabited by Afro-Colombian and indigenous people, which makes it a source of a multicultural environment. That is why, it is fundamental to preserve the roots that feed and strengthen what we are, ancestral Culture.

Since Bonaverenses are exposed to the English language because of the great number of foreigners who constantly arrive at the port, English must be strengthened consistently in Buenaventura. So, it would be beneficial for the population to learn the target language with a didactic workbook showing Buenaventura's idiosyncrasy from different areas.

That is why, I would like to know what are the most predominant cultural elements presented in Buenaventura that would encourage ninth graders from la Normal S.J.L to learn English in their local context?

The idea of this research project is to reinforce linguistics, intrapersonal and interpersonal competences while people stick to their roots, standing out what they see daily. How interesting it would be to enhance students' English skills.

RESEARCH QUESTIONS AND OBJECTIVES

Research Question

What are the most predominant cultural elements presented in Buenaventura that would encourage 9th graders from Normal superior Juan Ladrilleros to learn English?

General Objective:

To inquire in the ninth grades from la Normal Superior Juan Ladrilleros about the most predominant cultural elements of Buenaventura with which they would like to learn English from their local context.

Specific Objectives:

- To describe the most predominant elements in Buenaventura's culture chosen by ninth grade students through online surveys.
- To highlight the importance of Buenaventura's culture in the English learning process.
- To design a didactic digital book based on the most relevant aspects of Buenaventura's culture found in the surveys applied to ninth grade students.

1. THEORETICAL FRAMEWORK

The theoretical framework proposed in this section aims to provide definitions and approaches about culture and its relationship with education in a teaching context.

First of all, I addressed the principal concepts of this study which is culture Later on, other approaches will be explained.

CULTURE:

If anyone asks me, I would say that culture is the backbone of every society. It is what makes people prolong their existence over time. It is a bond that connects us and makes us feel close to one another. Culture invites us to think that we belong to a big family and gives us the sense of taking care of others. In this sense, culture is the pillar of love, union, and collective wisdom, so members of each culture have to keep it alive at any price, and what better way to do it than through education?

According to Taylor, (1871). Culture is a "complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society."

By articulating culture to the educational field, it is precise to state that teachers have the power to change narratives that generate critical thinking. Above all, make their students strengthen their own culture and encourage them to know the place where they are from by raising cultural consciousness in the learning process.

Educational institutions must urgently train all Colombian teachers in context education and didactic strategies that make visible the cultures of the so-called minorities and the history of the Afro-American and indigenous people. (Nussbaum, 2016). All Colombian institutions, regardless of their autonomy to decide what to teach, have to keep in mind that there is an Afro-Colombian chair, and adjust their academic practices taking into account ethnic knowledge. This historical and cultural knowledge should start from an early age. In this way, students will relate to them from their first years of life when they grow up, they will not see themselves as "the difference", as something "strange" or something that lacks value. (Nussbaum, 2016).

Bodley, and John. (1994) exposed variations of the term culture in which it is possible to understand the variety of its meanings. The classification of the word culture comes as follow:

CLASSIFICATION OF THE DEFINITION OF CULTURE	
Topical	Culture consists of everything on a list of topics, or categories, such as social organization, religion, or economy.
Historical	Culture is social heritage, or tradition, that is passed on to future generations.
Behavioral	Culture is shared, learned human behavior, a way of life.
Normative	Culture is ideals, values, or rules for living.
Functional	Culture is the way humans solve problems of adapting to the environment or living together
Mental	Culture is a complex of ideas, or learned habits, that inhibit impulses and distinguish people from animals.
Structural	Culture consists of patterned and interrelated ideas, symbols, or behaviors.

Symbolic	Culture is based on arbitrarily assigned meanings that are shared by a society.
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Taking the previous definitions into consideration, it can be said that the perceptions of culture are addressed from a broad sense due to the great variety of elements that make it up. That is to say that the word culture may be interpreted as behavioral, normative, mental, structural, historical, topical, functional, and symbolic heritage. These components become the cultural bonds that lead people to build a society based on unique common cultural elements that bring them together through similar experiences. These bonds may be rooted in symbols, learned habits, social heritage, and solving problems of adaptation to the environment. (Lincoln & Guillot, 2004 as cited in Durkheim n.d) culture should be understood as a system of symbolic representations since each cultural component plays the function in building a total representation of their reality as a society. In other words, the territory where people grow up forges the way people conceive their reality.

Why Culture Is So Important In Our Lives?

As I mentioned before, culture is the foundation of every society and the extension of traditions over time. Its significance makes us appreciate who we are, our history, and what constitutes representativeness for every person belonging to a particular community.

Panda (2022) suggests that "culture makes human life possible in many different ways such as organization, adaptation, and interpretation." Her definition of culture perfectly fits with the history of the black community in the pacific region of Colombia in the sense that they adapted to an unfamiliar environment and cultivated it.

Black populations settled in the Colombian Pacific for centuries have been responsible for safeguarding the territory. Once emancipated in 1851, great migrations led them to those lowlands, then sparsely populated, with a low percentage of indigenous or white-mestizo people. (Hoffmann, 2002) They took refuge in isolated tropical forests where worked the land, and mining forging a community environment of respect and love for the land, especially a large house cultivated for generations and conceived as collective property. The territory for Afro people symbolizes ethnic-socio-racial identity, a local-regional space of life and tradition. Black identity is linked to the term "territory-region" which represents the symbolic and ideological belonging of black communities. Having said that "black identity is based on the existence of the territory-region, defined as the space in which the cultural, social, political and organizational life of the different black communities is created and recreated". (Hoffmann, 2002).

Universal Elements of Culture

The book "Elements of culture, an applied perspective" by (Andreatta & Ferraro, 2012) mentions the elements of culture by remarking those cultural elements are often compartmentalized but they should be understood as interrelated concepts that are complex to separate. (Andreatta & Ferraro, 2012) classify elements of culture into three components which are: material objects, ideas, values and attitudes, and behavior patterns. However, they mostly go deep into the concept of symbols. Their vision of the concept immediately reminds me of the song "Abrazate a Buenaventura" in the sense that the meaning behind the song brings sweet memories to me. It brings memories of when you smell, touch, or hear something familiar. Suddenly a huge old photograph displays in front of your head. These memories depict my childhood: I see my grandma cooking and braiding my hair. I see her planting lemon grass on the rooftop. I also see the whole family reunited in important days of

todos animados por las calles, pregonando este mensaje con amor para que juntos abrazados como hermanos a esta tierra le entreguemos con orgullo el corazón...

eeel corazón... Alaba 'o sea Dios!"

By: Jimmy Saa, Elvis magno, Willy García, Yuri Buenaventura · Song · 2017.

Every single time that I hear or listen to this song, there is an indescribable sensation in my face and heart to the point of getting me homesick beyond words. "Abrázate a Buenaventura" is an invitation to Buenaventura's people to feel proud of having been born in such a magnificent place. It is anthem of love, but above all, it is a symbol of union to preserve our culture as sisters and brothers, protect and not to abuse anybody in the port, it may be inhabitant or foreigner.

On his part, (Minkov, 2013) points out that there are some cultural elements that are universal because they are supposed to be present in all the existent cultures. They are values, norms, beliefs and attitude.

(Itulua-Abumere, 2013 cited in Giddens, 2005) mentions the the most predominant cultural elements as follow:

Symbols: "are those illustrations that are used to represent a particular meaning of something that people who share the same culture can easily recognize" Lawley (1994).

Language: "A system of symbols that permits people to communicate with one another" Swartz (1997).

Values: "Culturally defined principles of desirability, goodness, beauty and many other things that serves as broad guidelines for social living" Griswold (2004)

Beliefs: "Certain words that people hold to be true" Swidler (1986)

Norms: "Rules and expectations by which a society directs the conducts of its members. The two types of norms are mores and folkways. Mores are norms that are widely observed and have a great moral significance. Folkways are norms for routine, casual interaction" Corchia, (2010) quoted in Wikipedia (2013).

Cultural Representation

I grew up in a very cultural environment. Representative colors of Africa, pictures of Nelson Mandela, and Martin Luther King. Books by Malcolm X, Thomas Sankara, books about culture, and la ley 70 were around my home. My father always played Currulao songs at night or on the weekends. Sometimes he taught us to dance that peculiar dance from the Colombian Pacific coast, shaking a blue or white handkerchief. At times, my mom got angry when my father gave my sisters and me Viche. She argued that we were too little to drink that strong beverage. In his imaginary, he never did that to harm us. He did it because it was a tradition in his family. That was a synonym of cultural heritage, life, and ancestry. It was a way of worshiping his ancestors by keeping a family tradition, and above all he wanted to avoid diseases in their daughters. Going to the school and being an eyewitness of the intention of the institution for keeping the culture alive is priceless. I studied at la Normal Superior Juan Ladrilleros in Buenaventura, they always showed the territory's culture by dramatizing "Myths and legends", having students dancing Currulao, having stands of typical food from Buenaventura or girls showing their appealing hairstyles. Not to mention the decorating of the school surroundings with cultural elements such as the sea, coconut, fish, shrimp, bananas, palm trees, rivers, etc.

Living outside of my city while studying my professional major and working as a teacher in some private schools in Cali made me more aware of my cultural traits. I

understood that I was in a different context than mine, I never experienced the outpouring of culture, and I never saw Buenaventura's culture entering the school again as I did when I lived in my hometown. It is clear to me now that La Normal has always been a school that makes meaning to the territory by representing our real scenarios in the learning environment.

What Does Representation Mean?

Hall (1997) points out that "representation is the production of meaning through language." That is to say that all that surrounds us makes sense by giving it a name and how do we name things? Yes, through language.

The Shorter Oxford English Dictionary refers to the following meanings for the word representation which are:

1 To represent something is to describe or depict it, to call it up in the mind by description or portrayal or imagination; to place a likeness of it before us in our mind or the senses; as, for example, in the sentence, this picture represents the murder of Abel by Cain.

2 To represent also means to symbolize, stand for, to be a specimen of, or to substitute for; as in the sentence, 'In Christianity, the cross represents the suffering and crucifixion of Christ.'

In his book *Representation: Cultural Representations and Signifying Practices*, Hall (1997) argues that "representation signs are a global name that is used to describe words, sound, or images that conveys meaning". These signs stand for or represent the concepts and the conceptual relations between them which we carry around in our heads and together they make up the meaning-systems of our culture".

In (Hall's 1997) words there are two systems of representations. The first one is the "system" by which all sorts of objects, people and events are correlated with a set of concepts or mental representations which we carry around in our heads". (Hall 1997) explains that it is

impossible to interpret the world accurately, if people do not have created those mental concepts that can be related to objects, peoples, and events, since the system of concepts and images are the structure that helps to forge ideas or thoughts with which it is possible to name things in and out of people's heads.

The second system of representation stands for Hall (1997) “organizing, clustering, arranging and classifying concepts, and establishing complex relations between them” by using the principles of similarity and difference to determine the relationship between concepts that differentiate them from one another. For instance, when referring to the xylophone and the marimba, my mind is clear that both are musical instruments and somehow, they are alike because of their physical aspects, in the sense that they have the same triangle large shape and it is essential the use of the drumsticks for make them sound. However, they are different because they are used in different contexts. While the marimba is an instrument made by hand, which has a soft and mellow tone, besides, it has a resonator tube under each plate which amplifies the sound, the xylophone has a sharp and bright sound, its musical notes could be described as distinct and clearly defined. The marimba, located on the Colombian Pacific coast, has a special meaning for the black communities, as it is a symbol of identity, of national unity, and was declared an intangible heritage of humanity on December 2, 2015, by UNESCO. (ONU, 2015)

My mental system of representation recognizes that these instruments are similar physically but they do not have the same significance as they are used in different contexts and purposes. The way my mind can describe it, the marimba has an ancestral and cultural meaning for me. I grew up seeing it, it is used in black communities and it makes my skin crawl every time it is played. If am asked by the xylophone, the only representation that comes to my mind (with all due respect, I hope no one gets offended by my mental

representation. This is all about what comes to my mind when I hear the word “xylophone”) is a tiny musical instrument in a toy shape with which I played when I was a little girl.

EDUCATION

Education also demands teachers as students work collaboratively with the only purpose of accomplishing the students' learning by leading them to be reflective, inquisitive and autonomous in their own learning process.

Savater (1997) Defines education as the “revelation of others, of the human condition as a concert of such irremediable complicity. Education transmits to each of the thinking beings that we are not unique, that our condition implies significant exchange with other symbolic relatives that confirm and enable our condition.”

In Savater’s view the educational process can occur either formally or informally. That is, informal when learning takes place through parents or any adult willing to give lessons, or it can be formal insofar as it is directed by a person or group of people socially designated for this work.

Rogers (2014) addresses the concepts of formal and non-formal education by saying that “formal learning occurs as a result of experiences in an education or training institution, with structured learning objectives, learning time and support which leads to certification. Formal learning is intentional from the learner’s perspective.”

Rogers (2014) determines that “non-Formal learning is not provided by an education or training institution and typically does not lead to certification. It is, however, structured (in terms of learning objectives, learning time or learning support). Non -formal learning is intentional form the learner’s perspective”.

As it was exposed in the previous conceptions about education, the undeniable relationship between education and culture is evident, while learning is not just a matter of providing mere knowledge in school, but as Vygotsky states, education is a process of social interaction in which children manage to acquire their knowledge by absorbing learning from their environment. According to Vygotsky, education not only leads to the development of human potential but it will contribute to represent the expressions and historical growth of human culture from which people emerge.

Education From A Social Perspective

The school is the environment where students hatch dreams, learning, and hopes. It must also be a safe place where humanity is exercised through socialization and communion with others, regardless of who we give it to. Everybody deserves and has every right to be respected and welcomed in any environment regardless of their ethnicity, religion or language. (United Nations, 1948). The education provided in this school environment must guarantee, in addition to quality in its academic contents, train students in values that nurture the formation of being. It is pertinent that education is focused on humanism to lead students to constant reflection about their performance being good human beings. They could ask themselves these questions: "How is my relationship with the other? What can I do for the foreigner? What can I do to make my partner feel safe or welcome being a newcomer in this school?"

In Colombia, school is not a safe place for children with a lot of melanin on their skin. There is not a reliable commitment on behalf of school organizations that prevent children from being killed or mistreated because of their melanin. Mostly, the victims prefer to remain silent. Therefore, it is unlikely to take corrective the situation in this regard.

Jefferson was six years old when he went to live to Bogotá because of Forced displacement in his native Chocó. On his first day of school, he had to face a racist situation. When he entered the classroom the first-grade teacher told him: "¡I don't want that black boy in my classroom!". At that moment, the school principal took the boy by the hand and took him to another classroom. (Castillo & Caicedo, 2016).

An afro-Colombian English teacher denounces racism by her co-workers in la Escuela Normal Sagrado Corazón, in Chita, Boyacá. In addition, she states that her children have been victims of sexual and racist abuse by her children's classmates. Teacher Kerlin reported: "They started by throwing urine into the mouth of Keiner, the preschooler. When they put their penis in their mouth, they carnally agreed by putting their penis in their anus and they beat them. In one of the attacks, when the boy did not want to leave, they tied his penis with a rope and threw it away. He still says his testicles hurt". (Semana, 2022).

I also had my personal experience regarding this social problem. When I was a little girl I was extremely discriminated against by some of my classmates because I was the black girl with the highest level of melanin on her skin. They were black, but lighter skin, which was like if they were white kids. They called me " negrumina", and "carbón". They also told me that I was really ugly because of my blackness. I did not know why, but they emphasized too much on getting better the race. They advised me to get married to a white man when I grew up, so my children would look less black than me which would help them to look more appealing. Such discrimination made me insecure, shy and belittle. I did not even want to study any longer.

Going to school was really tedious and terrifying. I felt excluded all that time and no teacher helped me to cope with that negative experience in my life. I also have to say that I never said a thing about the situation since I considered it was meaningless.

Professor María Isabel Mena, Ph.D. in Social Sciences and winner of the Benkos Bioho award in 2010, participated in an interview on school racism. The interviewer argued that it is common to see a bias towards the Afro population in schools, as primary school books always show men and women chained or naked, often doing hard work. So, from the school, a negative visual imaginary towards black people is brewing. According to the above, the teacher is asked "Could it be said that racism begins in schools and colleges?" Dr. María Isabel conclusively corroborates it, stating that "racism is reissued in schools, but we cannot deviate from the fact that the school is a reflection of society. In the school, a series of situations, imaginaries, and representations are boxed in that make us see the world in a normal and natural way." (Las2orillas & Bernal, 2022).

(Rodriguez, 2015 cited in Dewey n.d.) Indicates that "students must live within the school, just as they live in society, but with objectives to improve it, avoiding its vices and injustices." This quote illustrates the relationship between the thought of both, the teacher Maria Isabel and the pioneer of experimental pedagogy, Dewey. Both describe the school as a learning environment inherent to reality. What is experienced in the real world is also experienced in school. That is why John Dewey proposes the idea that the school is a laboratory where social transformation takes place, which will lead students to be consistent with their acts of humanity, polishing justice as a response to the vices of society.

The above statement is a call to all teachers so that they base their students' context as a main source of their education. I refer to Dewey to remind again that without context there is no education. For Dewey, cited by (Rodriguez 2015) going to school is not a mere act of preparing for life, but a way of relating learning to the reality of the student while education is interconnected with life. In such a way actions of daily life must be reflected in the educational scenario seeking an improvement in unfair situations that perpetuate inequality.

Dewey "considers that a democratic, fair and balanced society has a direct impact on education since it is part of a social process that enriches society itself."

Dr. Maria Isabel Mena suggests some actions to build an anti-racist citizenship from childhood.

She points out that the first step to cement an anti-racist education is to admit that we are, have and live in a racist society. As long as it is not admitted, it is a phenomenon that is not part of reality, which is why it is denied so much. Working on the culture of racial denialism is the first step. The second proposal is to use the methodology of "social experiments" in our classes as a tool to reflect and generate new lines of action. "For example, study textbooks and primers to be able to transform them, study children's stories in depth to have new work repertoires with boys and girls." As the last step, stop being afraid of the word racism and start calling these violent situations by its name. Racism.

I would add that teachers should enforce Law 115 of 1994 about the chair of Afro-Colombian studies. The chair was not only launched, nor should it apply solely to Afro-descendants. Although one of its objectives is to strengthen the identity of these communities, it also intends that all children, young people, and adults in the country know the valuable contributions of Afro-Colombians to the formation of the Nation, which makes sense interculturality. (Mosquera, 2009)

In the very same way, teachers should propitiate learning environments where students experience creativity and critical thinking. Plan classes where students pay homage to different cultures around the globe and discuss how to improve the standard of living of dominated groups by society. As was indicated by Martha Nussbaum in her book "Not for profit" Tagore's school developed strategies to make students global citizens, able to think responsibly about the future of humanity as a whole".

“To understand our own nation. The problems we face and the responsibilities we bear call on us to study the nations and cultures of the world in a more focused and systematic way”. Nussbaum (2010).

As an English teacher and as afro Colombian woman, I always articulate English with different subjects matter, especially the ones that are related to social sciences, because I can expose my students to afro and indigenous culture. Besides, I show them the issues these communities face.

I share some questions so that teachers or whoever that read this research reflect on education as a social problem. Do educational environments teach respect among peers? Or do they sometimes only schedule a talk about respect and values? Are schools fulfilling their primary role of training in values by conviction? Is school a safe place for everyone?

How Culture And Education Are Related?

“The school is to be a reflection of the larger society outside its walls, in which life can be learnt by living. But it is to be a purified, simplified and better-balanced society.” (Shawal, 2015 as cited in Dewey 1899)

As the environmental conditions in which people grow or live shape their actions and way of thinking, each individual develops according to the world that surrounds them. Having said that, it is pertinent to affirm that each person is a manifestation of their own culture. People’s knowledge deserves to be highlighted because it alludes to representation. I identify myself as long as I see myself represented. And how do I see myself represented? when the school or the teachers connect my world with education. (Rodriguez 2015, cited in Dewey n.d.) has just confirmed that education and life itself are the same thing. So that by relating my closest environment to the education I receive, my people, my culture, I celebrate ourselves, because we consider it valuable, important. In this sense, not only the users of a

determined culture, but also other people should celebrate it. This leads to not feeling like strangers. But valuable. (Nussbaum 2016).

Dewey suggests that the school should be conceived as a mini-community, in which the child experiences learning, and not that learning is based merely by abstract theories, but that their cognitive experiences are primarily pragmatic. As a teacher, how do I relate theory to practice? How is this practice articulated with the real environment of my students?

In this way, the author also affirms that through manual activities, people can join social life, while the school recreates essential manifestations of individuals. (Rodriguez, 2015 cited in Dewey n.d.)

Integrating The Cultural Components Into The Curriculum

In his article, "What we call curriculum" Angulo (1994) exposes three different conceptions of the curriculum. This concept has been highly controversial due to the multiple notions that it arouses. It should be noted that these meanings of curriculum are presented from the perspective of a socio-political education.

Curriculum as Content

Gagné (1967, 23) defines curriculum as: "A sequence of content units organized in such a way that the learning of each unit can be accomplished by a single act, supported by the specified capacities of the previous units (in the sequence) that have already been mastered by the student".

The Curriculum as Educational Planning

“Curriculum is a cultural selection” (Lundgren, 1992); second, the educational, social, psychological, evaluative and political justifications that serve as the basis for the selection, not only of culture, but of each one of the elements that make up the curriculum as planning”.

The Curriculum as Interactive Reality

Barnes (1976, 14) states that “A curriculum, as soon as it becomes more than intentions, is comprised of the communicative life of an institution, the speech and gestures by which students and teachers exchange meanings even when they disagree. In this sense, the curriculum is a form of communication”.

I consider that all the conceptions of the curriculum presented here are significant. However, I would choose to work with the latest “Interactive Reality” Barnes (1976, 14) since this type of curriculum, in my opinion, is the one that is most focused on providing an education from the reality of the student. With this type of curriculum the contents are not imposed, it is interactive. It is perceived that students as main actors in the educational process are continuously participating in the integration of significant elements to achieve academic objectives.

When I began to structure this research project, I thought that the students had to play a main role, not only because they would be the ones who would participate in the surveys, but also because it is necessary for them to present their point of view regarding what they are going to learn. At the end of the day, students are the main actors in the academic process. Teachers continually find themselves deciding what students have to learn, and I very much agree with the fact of making decisions that strengthen academic processes. Besides, we are teachers who have studied and have knowledge of theories and strategies that amply enable us to know what is best for students in terms of learning. However, I must say that they do

not always agree with this content. That is why their motivation tends to be greatly reduced because their interests are not connected with the content offered by the curriculum.

The past school year, I experienced the fact that a student presented her point of view on the topics covered throughout the school year. She stated that she did not like those contents at all because she did not understand its connection with the matter. She maliciously said: "I don't understand what English has to do with medicinal plants." I answered that from the English team, we work with the suggested Curriculum of the Ministry of Education and The Basic Learning Rights (BLRs) that address the teaching of English not from a grammatical perspective but from a communicative one, following the components of "Health, Democracy, and Peace, Sustainability and Globalization."

(*Angulo Rasco*, 1994 as cited in *Lundgren*, 1992) determines that "the curriculum as a selection of culture projects a concrete representation and a particular part of the culture that society believes to be valuable; that is to say, of the ways of knowing, thinking, and explaining the surrounding world".

In addition to that, I explained to them that nowadays it is a social commitment to provide an ethnic-contextual education. In the same way, one of the pillars of the school is to train students under an ethno-educational vision that helps them to be in full contact with their environment. Buenaventura, an ancestral territory. (*Mayolo et al.*, 2012) Another student stated that I could change the themes and only implement the themes chosen by themselves. I replied that at the beginning of the year, I had asked them what they would like to do in English classes and they never answered anything, because they generally keep silent. In addition, I told them that there is an area plan subject to some curricular requirements decreed by the Men and it is pertinent to address them. (*Ministerio de Educación Nacional*, 2002)

At the end of the school year, I asked them about the class throughout the school year, including what topics they would like to address next year. I reminded them that we as teachers have to follow demands from the Minister of Education in terms of academic content, but that if the topics chosen by them were repeated considerably, the teacher of the next grade could organize classes with these topics as well. I feel that it is necessary to listen to what students have to say, and as (Barnes 1976, 14) mentioned, it is necessary to have meaningful conversations and communication with students in order to work collaboratively on the choice of content (not without letting a side the reality of students or their interests) that is convenient for all of us, specifically for students. That is called "The Curriculum as Interactive Reality."

Addressing the issue of integrating cultural components into curriculum planning, Chibiko (2016) states that this is all about showing a relationship between what is taught with the concrete experiences of students, to form functional members of society, mainly their immediate environment. To achieve this process, (Chibiko Offorma, 2016) suggests conducting a situational analysis in the educational community to detect the elements that influence the planning of the curriculum. This diagnosis "Surveys the society, the environment, the educational system, the learner factors, the teacher factors, learning process, school facilities, and available accumulated body of knowledge." Another proposal focuses on collecting data for curriculum planning through interviews with our grandparents, experienced older people who have a wide range of knowledge that they contribute about their culture, values, and ethical issues on which to base the curriculum.

When the data is collected from the aforementioned sources, an integration process begins, by articulating this data with the content of the study plan as independent subjects (inclusion) or as themes in existing subjects (integration).

Related knowledge areas are linked with the aim of forming a broad-field curriculum, for example, Basic Sciences and Basic Technology, Social Studies, and Cultural and Creative Arts.

While there are cultural aspects that are related to different themes, such as things like honesty, etiquette, festivals, respect, etc. they can easily be linked to subjects like Mathematics, English, English Literature, etc. (Chibiko Offorma, 2016)

According to (Chibiko Offorma, 2016) relating students' daily experiences with academic content is an easy exercise that is executed through role-playing, dramatization, collaboration, excursions, games and simulation, and other interactive modes. Through this type of activities students are trained to strengthen their social skills, transfer what they learn and above all being able to solve their problems.

Social Learning Theories

This theoretical support defends the idea of the importance of providing education from a sociocultural perspective. For this, we will take into account the situated learning, and the perception of one of its main authors: Vygotsky's social and constructivism.

Situated Learning Theory

Jean Lave and Etienne Wenger first propounded situated learning theory (SLT) in 1991. the pioneers of the theory describe the teaching-learning process as an opportunity for learners to take part actively in a community of practice. In this context, learners evolve significantly, to the point of becoming experts by doing the activities found in that setting. (Mina, n.d.)

(Francia 2021 cited in Lave 1988) affirms that "learning depends on the activity, the context, and the culture in which it occurs" which is why it is called "situated". According to Díaz-Barragan (2006), "the objective of situated teaching is to lead the student to acquire significant learning where he finds meaning and utility in what he learns in the classroom".

Francia (2021). Mentions the principles of localized learning:

- Learning occurs depending on the activity, the conflict and the culture in which it takes place.
- Social interaction is the key to localized learning.
- Learning tasks must be presented in authentic contexts.
- Learning requires social interaction and collaboration.
- Learning is facilitated and encouraged when scaffolding opportunities are offered.

Phases of Situated Learning

(Francia 2021 cited in Lave 1988) states that in order to incorporate situated learning into the classroom, it is necessary to develop the following steps:

1.) Structure Learning From Students' Reality

This step focuses on identifying a significant daily life experience for the student and analyzing how it can be articulated with the target learning (subject content). The teacher must structure materials, resources and content in an assertive way, in such a way that the student "can recognize and connect life with education and discover that they are interconnected".

2.) Analysis And Reflection.

Francia (2021) asserts that “The objective of this step is that the students master the contents not by memorizing them but by knowing how to explain them accurately”. Teachers’ main job is to investigate, define and reflect on the issues in question. The teacher must pose triggering questions to stimulate the cognitive capacity of the students, as well as provide feedback and complement the discussion, showing mastery of the contents to know how to articulate them to the reality of the students.

3.) Let’s Solve It Together

The development of this step is essential in situated learning since it is at this stage where the learners will apply and verify everything learned in the previous steps. The teacher must be able to design a scenario in which his students demonstrate prior knowledge to apply it in solving a problem or a case. This stage encompasses different skills such as collaborative work, communication, creativity, and innovation. In short, "Let's solve it together" will mean that learners articulate life experiences with the content learned in academic practice.

4.) Communicate And Transfer

The teacher and students will suggest proposals and choose the best one to share the acquired learning. France (2021) cited in Hernández and Díaz (2015), mention that "communicating and transferring the learning makes others not only know the learning experience but also join it, reinforce it, become" accomplices of it"

4.5 Constructivism

Constructivism is a theory whose precursor was Jerome Brune in 1966. The learning theory has its roots in the principles of a cognitive theory which states that “when we encounter something new, we have to reconcile it with our previous ideas and experience,

perhaps by changing what we believe, or by discarding the new information as irrelevant" Wnet (2004) Constructivism lies in the idea that "people construct their understanding and knowledge of the world through experiencing things and by reflecting on those experiences." This perspective of learning can be used in the classroom so students learn to connect with their environment and build more knowledge based on practical approaches. (Vera et al., 2020).

Vygotsky's Social Constructivism

Constructivism also called collaborative learning was promoted in 1968 by Lev Vygotsky. Vygotsky wisely found a relation between language and culture when he believed that these two elements are the "frameworks through which humans experience, communicate, and understand reality." (Vera et al., 2020, p.50). Vygotsky pointed out that as language as culture are fundamental aspects in learning process, since language is the via to emit learning concepts and culture is used to interpret and understand those concepts through interacting and experiencing the surrounding world. Let's take into account that for a community, setting or culture to exist language and people are needed to build cognitive structures and knowledge. "The link here is that while the constructivist sees knowledge as what students construct by themselves based on the experiences they gather from their environment, the social constructivist sees knowledge as what students do in collaboration with other students, teachers and peers." (Vera et al., 2020, p.50).

Communicative Approach

The communicative approach focuses on exposing the learner to activities based on real communicative situations. Its main purposes is having students to experience the maximum interaction with their peers, either through written or oral means by using the

target language. “The activities which are used in CLT approaches such as dramas, role plays, and games make learning enjoyable.” Azimova (2019)

Communicative Language Teaching (CLT) is an approach which provides an opportunity to the learners to communicate in the target language. The use of the functional aspect of language makes them able to communicate in the target language in their day-to-day life. The activities which are used in CLT approaches such as dramas, role plays, and games make learning enjoyable. Generally, communicative language teaching makes use of authentic material because it is important to give them the opportunity to understand how language is actually used outside the classroom. Students are involved in real life situations tasks that require communication. In this approach, the teacher sets up a situation, in which students are likely to be involved in real life.

In language learning it is not beneficial for students to learn the language merely from a grammatical approach. It is essential to appropriate the meaning of the vocabulary in context, develop the ability to negotiate it and above all, practice grammar in a real setting. (Instituto Cervantes, n.d.) For instance, as it is the case of Buenaventura, students can play roles of tourist guides or ask the price of the stay in the Pianguíta, telling their best friend about their experience when visiting the Ruta de the midwives or express their emotion after having eaten gooseberry.

Why Are The Theoretical And Pedagogical Components Pertinent To This Research Project?

The previous theoretical framework provides pertinent inputs on the possibility of teaching English from a cultural and intercultural perspective, where students find relevant the appreciation of their culture comparing it with others, not with the purpose of believing it

superior, but to appreciate one's own, and admire other cultures. It is intended to guide students in a process of identity construction and learn to respect the difference.

The terms of culture, education as well as the pedagogical theories of situated learning, constructivism and the communicative approach, can be understood in this work as the bases that allow us to draw creative learning scenarios centered on the student, in which collaborative work, critical thinking and above all fraternity, are promoted. In order to respect the other, "respect the difference", Believing that we can all live together in the same space, working together to offer the community elements that strengthen the social fabric through English classes. As a result of the above, the following questions arise: How can we encourage the cultural identity of students? What actions are promoted in the classroom to offer the social development of the community to which the students belong? How is English lived in the classroom as a set of significant experiences and not as a mere subject?

Taking a look at the activity book (material that fulfills the third objective of this project). "Let's dive into Buenaventura's culture while experiencing English from the territory, a didactic digital book of activities for ninth graders" the pedagogical theoretical components are evident in all the proposed activities, since the book does not only focused on grammar, but the opportunity is given to collaborative work through different competences. Although the book has an autonomous character so that the student develops their metacognitive competence to the maximum, activities are also suggested in which the student imagines scenarios where they play at being teachers, actresses or actors, chefs, reporters and even writers taking into account the Buenaventura's territory. In this way, the English language is represented in a diverse way, strengthening all language skills.

In the same way, these pedagogical components provide the foundations to answer the question of "what is the importance of Buenaventura's culture in the English learning process.

To answer this question, it is pertinent to focus on taking a deep look at the Buenaventura's context inquiring about the interests of the students related to the territory and drawing learning contexts in which life is recreated outside the Institution where the students find sense in learning English. How can I use what I learned in today's English class? How can I apply it to my daily activities? What if I go to the downtown today and want to buy coconut water? If I am taught that kind of vocabulary it is possible to know how to say "coco" in English. Likewise, I could identify the vendor as "coconut water vendor." This process leads students to learn how to identify, narrate or name their context.

2. BUENAVENTURA

Puerta y puerto de Buenaventura eres negra sirena del mar

cuya voz en las noches de luna nos invita a zarpar y a tomar

Puerta y puerto de América y puerto entre todos los puertos del sur

Que fundaron las naves de España en las islas que esculpe la luz (bis)

Puerto abierto a los barcos del orbe y de triétnica extirpe crisol

a la sombra de esbeltas palmeras solo inclinas la faz ante Dios (bis)

Lyrics: Elcías Martan Góngora Music: Enrique Urbano Tenorio "Peregoyo."

Buenaventura, the main Colombian port on the Pacific Ocean. Officially a Special, Industrial, Port, Biodiverse and Ecotourism District. It is a city in Colombia located in the department of Valle del Cauca.

The data recorded that this port was named "Buenaventura" by the expeditionary Pascual de Andagoya (Comisión de la verdad, 2019). Touched by its calm waters, its landscape adorned with seagulls and its mangroves, Andagoya thought that everyone who came to these lands would experience a very good adventure, because the port is a captivating and majestic place. Juan de Ladrilleros fulfilled with Andagoya's order and founded what is now known as Buenaventura, on July 14, 1540. (Lozano, 2008).

Buenaventura is the largest city in the Department of Valle del Cauca and is the largest city in the entire Pacific region. It is located 115 km away by road from Cali and 119 km from the city of Buga. (Lozano, 2008)

“Since the beginning of the 20th century, the port has become a recipient of waves of immigrants from Chocó and the South Pacific, events that turned it into a city with uncontrolled growth and without planning to mitigate the impacts of this transformation. Currently, the city has almost half a million inhabitants, most of them with unsatisfied basic needs. It also presents high rates of violence, a product of the armed conflict and drug trafficking. All this, despite the fact that it should be a place of main attention, due to its economic, social and historical importance”. Montoya (2019).

Ethnic-Education In Buenaventura

"The Political Constitution of 1991 recognized the ethnic and cultural diversity of the country as the nation's heritage, opening the doors for the various peoples to achieve an autonomy that allows them, among others, to propose self-education models in accordance with their way of life". Law 115 of 1994 "establishes the general norms to regulate the public education service that fulfills a social function in accordance with the needs and interests of individuals, the family, and society". Ministerio de Educación Nacional, (n.d.)

Through Decree 143 of May 24, 2005, Buenaventura is declared an ethnic-educational municipality from an intercultural, comprehensive, participatory, flexible, pertinent, and inclusive perspective to generate and strengthen endogenous training processes. (Huellas etnoeducativas, 2009).

The Secretary of Education of Buenaventura created the strategy "Huellas etnoeducativas" in 2015, which aims to accompany the academic processes of the territory, guaranteeing that educational establishments offer an education from a focused on the culture of the territory. (Valencia, 2015)

The social managers who lead these ethnic-education processes can be teachers, directors, or community leaders who are highly committed to their work of managing the articulation of culture with academic training. Social managers not only playing the role of directing these processes but also fully interfere, contributing ideas in the institution, or at the level of inter-institutional work. (Valencia, 2015)

In the same way, they (leaders) recognize that the participation of the communities is a key factor for their success, while these communities absorb the wisdom of their territories, assume it as an essential part of their lives and work together to enable fundamental support in the planning of programs and projects according to the needs of the context. (Valencia, 2015).

The ethno-educational management process in Buenaventura is divided into three committees (Coger, Cogeur and Cogetin) which have monthly or fortnightly meetings in order to plan and evaluate the ethno-educational process and the implementation of the Chair of Afro-Colombian Studies. (Valencia, 2015).

As I mentioned previously, in the structuring of an ethnic or contextual education, all the actors linked to the territory take part, which is why the district Administration authorized

the formation of a planning and consultation table with the community to create the Buenaventura ethnic-educational policy. Community councils, indigenous authorities, Afro-descendants, universities, grassroots organizations, teachers, and students participated in this exercise. To design the proposal, normative and conceptual information on public policies and ethnic issues was collected, a seminar workshop was also held to compile experiences for the construction of the policy. Ethno-educational and collective construction workshops were carried out by educational institutions, in their workspaces. (Valencia, 2015)

(Valencia, 2015) points out that in the field of cultural and community management, cultural manager have been carrying out actions to promote the strengthening of Buenaventura's culture inside and outside the classroom.

Likewise, Valencia (2015) indicates that among the activities carried out by the cultural manager are listed as follows: Provide advice to official educational institutions to participate in projects launched by the Ministry of Culture. In 2011, two reading workshops were held for teachers within the framework of the Ministry of Culture's reading and library policy. In coordination with Banco de la República, two cultural management qualification workshops were held, as well as an "inter-colonies Memories of a past to build a future". In December 2008, la Novena was inaugurated from an ethnic vision, since the Novena was carried out using lullabies, prayers, and musical arrangements of the Afro-Pacific culture.

Below, I am going to mention some educational institutions in rural and urban areas committed to the integration of academic experiences with the culture of Buenaventura. As educational promoters, it is our duty to bring ethnic culture into the classroom. "The members of the groups have the right to an education that respects the school and develops their cultural identity.". Colombian Political Constitution of 1991, art 68.

ETHNIC EDUCATION IN BUENAVENTURA SCHOOL

School	Project	Zone
<p>COLEGIO PASCUAL DE ANDAGOYA</p>	<p style="text-align: center;">ESTUDIANTES CON CONCIENCIA ÉTNICA</p> <p>Its institutional educational project intends to achieve the fines of education defined by law, in this case Decree No. 804 of 1994, and other concordant regulations, taking into account the social, economic and cultural conditions of Buenaventura.</p>	<p>Urban</p>
<p>INSTITUCION EDUCATIVA ESCUELA NORMAL SUPERIOR JUAN DE LADRILLEROS</p>	<p>The institution has developed a project, called fruti-entorno, which had the support of the Ondas program of the administrative department of sciences, technologies, and innovation of colciencias. the initiative enabled students to recognize the importance of the fruits of their environment,</p>	<p>Urban</p>

	<p>particularly the typical fruits of the campo hermoso village, and their use in coordination with new technologies, and the preparation of food products.</p>	
<p>INSTITUCIÓN EDUCATIVA PABLO EMILIO CARVAJAL.</p>	<p>Arte y Tertulia</p> <p>“What we do in this project is to take up the cultural heritage inherited from generation to generation by our ancestors. We bring them up again, through an investigation with which we demonstrate how older adults intertwined their empirical knowledge with scientific knowledge. In this way, we gave rise to the typical cultural heritage of our Pacific region" Marlon Posso Varela, a teacher at the Educational Institution</p>	<p>Urban</p>
	<p>Azoteando con las TIC's</p> <p>The project intends to establish spaces that allow the correlation between the processes</p>	

<p style="text-align: center;">INSTITUCIÓN EDUCATIVA NIÑO JESÚS DE PRAGA.</p>	<p>of the school farm, and the uses of information and communication technologies, with the purpose to strengthen the educational processes of the institution, and the dynamics of the community of the low heat.</p> <p style="text-align: center;">"In this exercise, they learn about medicinal plants, and food products such as chontaduro, Pepa'e pan, lemon, and other plants such as beans, pennyroyal, and oregano, cultivated ancestrally by the community."</p> <p style="text-align: center;">- Uriel Salas, Social Sciences teacher on campus.</p>	<p style="text-align: center;">Rural</p>
<p style="text-align: center;">INSTITUCIÓN EDUCATIVA JOSÉ ACEVEDO Y GÓMEZ</p>	<p style="text-align: center;">Identidad Cultural al estilo del río Cajambre.</p> <p>The project focuses on forming research seedbeds so students learn about medicinal plants, oral and written tradition processes, dances, rituals, and ancestral knowledge in general.</p>	<p style="text-align: center;">Rural</p>
	<p>The school advocates that the new generations of indigenous</p>	

<p style="text-align: center;">INSTITUCIÓN</p> <p style="text-align: center;">EDUCATIVA FRANCISCO</p> <p style="text-align: center;">JOSÉ DE CALDAS.</p>	<p>people know their culture widely, and discover the invaluable wealth of the legacy of their ancestors.</p> <p>Indigenous students have the possibility of studying the subjects contemplated in the school's curricular plan, likewise, they can acquire knowledge related to NASA culture, which is focused on the cabildo, subjects such as NASA YUWE, worldview, community mingas and handicrafts.</p>	<p style="text-align: center;">Rural</p>
<p style="text-align: center;">UNIVERSIDAD DEL VALLE – SEDE PACÍFICO,</p> <p style="text-align: center;">UNIVERSIDAD DEL PACÍFICO, SENA. L</p> <p style="text-align: center;">Universidad de Valle - Sede Pacífico, and SENA - Centro Nautico pesquero, implement projects to offer academic programs and extension courses, aligned with the missionally</p>	<p style="text-align: center;">Higher education</p> <p>institutions located in Buenaventura offers an ethnic education through most of its programs which is based on the organizational system of the territory. For example, these programs respond to the needs of context: Agronomy of the humid tropics, architecture with an emphasis on the humid tropics, sociology, technology in aquaculture, are Biology with deepening marine, bachelor's</p>	<p style="text-align: center;">Urban-Rural Urban</p>

structured approach related to ethnicity.	degree in basic education with an emphasis on natural sciences and environmental education, work social and food technology (Porograms from la Universidad del Sede Pacific).	
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Taken from (Valencia, 2015) Análisis de propuestas etnoeducativas en Buenaventura: Estrategia para el fortalecimiento de la identidad afrodescendiente.

From my perspective, I feel that ethnic-contextual work has always been the pillar of education in Buenaventura. At least, it is what I have perceived around (through the news/cultural events in and out of the school). I also experienced it in La Normal. The school where I studied in my first academic stages, it was also mentioned among the schools that promote ethnic education in the previous table.

I always experienced Buenaventura's culture within the school. However, most of these cultural manifestations performed in the educational establishment were through events witnessed by all the students. Today I perceive that this exercise is done much more often within the classes in La Normal.

Taking a look at the past, I feel that ethnic education was performed more in civic acts than in classrooms because maybe teachers were not aware of how worthy is integrating culture with their educational field. Sometimes prior orientations are required to carry out certain processes. There are teachers who, if the law does not require it, do not care about implementing strategies that can enrich the training of their students. Reviewing the laws, Buenaventura was only granted the title of the ethnic population until 2005. Of course, the

teachers were waiting for guidance on how to guide an education based on their context, although many teachers were already working on those processes.

I highly suggest we as teachers keep on making our students feel in love with their near culture and try to keep it alive through their daily activities. Bringing culture into the class not only will allow students to spend an enjoyable moment during their school time, (Norambuena & Mancilla 2005 cited in Catalano 1980). but it will contribute to their understanding and praising of their heritage. (Norambuena & Mancilla 2005 cited in García & Cascajero 2001) So, encourage students to make culture part of their lives. I would like to encourage teachers to look at their students' surroundings and inspire themselves to be more creative in the designing of their classes, hoping culture is always present! Cheers!

What is the importance of Buenaventura's culture in the English learning process?

Buenaventura, the paradise of art, cultural and natural wealth, the delight of gastronomy, and the house of tourism. Welcome to the creative city. Cradle of collective and individual memories, the city where someone greets al paisano (a) like "¿Cómo jué?" "y entonces, manito?" This city welcomes you to feel at home when you have just arrived in the great port of Colombia.

Staying, being from, and belonging to this Colombian Pacific territory makes me live with infinite nostalgia because of the love and passion that I feel for this city. Buenaventura, is like a trunk that keeps memories. They emerge when I see, hear or read a symbol that characterizes the pretty port of the sea. What can it be? I do not know! Whatever I evoke, it can be a crab, a plate decorated with a large fish accompanied by salad and a patacón, the José Hilario Lopez gallery, the man who sells the coconut water when I go by Olimpica in the downtown, near El Cad, or the Park. (CARRIZOSA, 2003. P,7) exemplifies what I said

previously about feeling this love for the hometown when he asserts that “El territorio alberga a las comunidades con su memoria, por lo que su reconocimiento sería impensable sin la presencia del hombre.”

I think this quote refers to the meaning of territory for someone. What does territory mean for you? According to this quote, I understand that someone’s territory becomes this big house that sees them grow (majority of times) provide them with a variety of learning sources. It also contains elements with which people identify themselves. Above all, their hometown keeps a series of memories and anecdotes that make them feel part of a community which its inhabitants pay homage because they deeply experience a cultural identity sensation.

In this sense, Buenaventura becomes the source of a sum of significant learning that allows both its natives and foreigners to enrich their knowledge. This city represents a gateway to learning English from an amalgamation of traditions, flavors, and history.

Likewise, the National Bilingualism Program reminds us that its main objective is focused on: "achieving citizens capable of communicating in English, in such a way that they can insert the country in the processes of universal communication, in the global economy and cultural openness." Ministerio de Educación Nacional, 2020, p.6.

If we relate the objective of the National Bilingualism program to the importance of Buenaventura in language learning, we can confirm that the city represents a fertile resource since it harbors economic, social and educational conditions that favor the formation of the students taking into account the port scenarios, the biodiversity that attracts tourists and the gastronomy etc.

Byram states that "learners cannot rid themselves of their own culture and simply step into another. For learners to deny their own culture is to deny their own being" (Byram 1994: 43)

I believe that today many young people lack a cultural identity. They just let themselves be carried away by what the outside world offers them and they do not appreciate their cultural value that their place of origin brings. A clear example of what I am saying is the folk music of Buenaventura, the results of the survey showed that 9th-grade students have very minimal interest in this type of musical genre. Why? What does this music evoke in the students' imagination? Do they only listen to this music on Afro-Colombian Day? This genre is played on weekends near their houses? And the other days of the year? I do not want to mean with the above that students have to love all the elements that make up their culture. I am not saying that it must be imposed, sometimes everything is done or arises from the preferences of each person and if they do not like it, it cannot be forced at all.

But I wonder: Are these cultural values constantly present in the lives of our students in the classrooms and their homes? In each school year are these cultural values reinforced from different areas? Is the value of the students' culture reflected only in the art class?

“This is how using the concept of cultural identity in education takes on a significant determinant edge due to the formative and instructive nature of education. In this way, education plays an essential role in promoting cultural identity, because in order to save, it must be recognized, since a sense of belonging to something that is unknown to them cannot be formed in the student. Therefore, it is possible for the student to situate himself in a space that is his own” (Norambuena & Mancilla 2005).

Recapitulating the question "What is the importance of Buenaventura in learning English? Mainly it provides cultural identity. It also offers linguistic sources such as the port

area, tourism, biodiversity, and gastronomy that project language skills to the objective of Bilingualism. Let's remember that the pillar of the objective is to ensure that citizens serve as intermediaries at the international level, contributing to the development of the global economy and cultural richness through the foreign language taking into account real situations of their community.

Cultural Elements Present In The Culture Of Buenaventura That Would Encourage 9th Graders From La Normal Superior Juan Ladrilleros To Learn English From Their Local Context.

5.2.1 MUSIC (salsa)

“Por ella, por ella

Por ella yo daría la vida sin pensarlo tanto

Por ella llegaría hasta al punto de arriesgarlo todo

Por ella que ha sido la luz que alumbró mi camino

Por ella que con su cariño cambió mi destino”.

Composers: Ramon Luis Rodriguez

Singer: Victor Manuelle

In this corner of the Pacific coast of Colombia, music never stops playing, whether you're going to a friend's house, going to the galería, talking on the balcony of your house, or simply doing some homework, music is always present, mainly salsa. Buenaventura is a very romantic city. At any moment you hear: “Lo mejor que me ha pasado desde el día que me fui, es despertar a tu lado y verte...” o de repente se escucha “Nada, nada sin ti, ahora no estás aquí, casi seguro que andarás con él, y yo soy tonto porque estoy fatal, Porque me siento fuera” ...

Another of the most listened to songs in Buenaventura is *“Para Chava con cariño!!! Que sepan en Puerto Rico que es la tierra del jibarito... A Nueva York hoy mi canto, perdonen que no les dedico, a Panamá, Venezuela, a todos, todos hermanitos, el Grupo Niche disculpas pide pues no es nuestra culpa. Que en la costa del Pacífico hay un pueblo que lo llevamos, en el alma se nos pegaron y con otros lo comparamos, allá hay cariño, ternura, ambiente de sabrosura, los cueros van en la sangre del pequeño hasta más grande, Son niches como nosotros de alegría siempre en el rostro, a ti mi Buenaventura Con amor te lo dedicamos... Del Caney al boulevard camino dos pasos, Ahí llegamos a Piñal, luego nos tapiamos.* This song strengthens my affection and gives me a sense of social responsibility for my hometown. The pride is indescribable.

I want to highlight that the traditional music of the Colombian Pacific region, especially Buenaventura, is the Currulao. **"The currulao is a typical rhythm of the Colombian Pacific, mainly from the departments of Valle del Cauca (where its cradle is: Buenaventura), Cauca, Nariño, and Chocó."** (Sinic, n.d.). However, this musical rhythm will not be delved into in this section, since it was not the genre chosen by the students of grade 9 of the Normal Superior Juan Ladrilleros."

Salsa, reggaeton and vallenato are the most listened to genres in Buenaventura, according to ninth graders. Vallenato was not taken into account for the design of the primer activities because its percentage of choice was low compared to the other two musical genres.

But why is the Salsa so popular in the territory?

Salsa, a set of Afro-Caribbean rhythms fused with jazz and other styles, is the most popular genre in the beautiful port of the sea. It arose in Buenaventura with the arrival of the navigators to the old pier. It is said that these Marines stayed at the Hotel Estaciòn and inside their rooms they always played songs of this Afro-Caribbean genre. Over time these songs

spread throughout Colombia through radio stations. (Bassi, 2003 & Universidad la gran Colombia 2018).

The port of Buenaventura, Cali and Quibdó are still considered the urban centers where salsa is most popular. The most outstanding salsa groups are Los Del Caney, Grupo Fuego, Orquesta La Ley, Los Niches, Fórmula Ocho, Alma del Barrio, Richie Valdés y su orquesta y Orquesta Sandunga, aparte de las orquestas femeninas como D'Caché, Canela, Tumbadora, Son de Azúcar, Son De Cali y Son de Caña, entre otras. Los Nemus del Pacífico, de Alexis Murillo; La Calicharanga; La Son Charanga; La Charanguita con jóvenes talentosos; La Suprema Corte; La Identidad; La Octava Dimensión; Alma del Barrio; Gustavo Rodríguez; La Sabrosura; el Combo Candela and the singer Yuri Buenaventura, who has triumphed in Europe. (Bassi, 2003)

Urban Music

*“En pleno público me desmayé
por toda la química que había en mí
la gente decía vico se nos fue
pues de todos los golpes nada sentí
solamente de lejos oí la voz de un hombre
que no cesaba
hijo mío que pasa...” Vico C*

When I hear the term "urban genre", my mind makes direct reference to songs by Vico C. When researching this musical genre, the internet shows that the great Vico C is the precursor of reggaeton in Latin America. Surely someone else also started it, but many refer to him as the forerunner of this genre. My cousins used to listen to songs by Vico C at my grandmother's house, in the Lleras neighborhood in Buenaventura. A neighborhood surrounded by the tide, where most of its inhabitants have a roof terrace and live in a humble way. I I loved

when I heard this song full of mystery “chichirichirichiri... *“Era una tarde nublada, Los adornos de halloween donde quiera estaban, yo esperando ese día por meses, el famoso día de viernes 13”*

Or this song “*¿Dónde está la gente que quería paz? ¿Dónde está la gente que quería amor? ¿Dónde están los que querían escuchar un mensaje para quitar el dolor? ¿Dónde está el valiente que quiere aceptar todo lo que influye una simple canción?”* .

My cousins also used to play this song a lot. “*Las seis de la tarde, está oscureciendo, la venta va bien y el dinero, creciendo Mucha precaución velando la jara El joven Antonio Pérez se prepara. Tony presidio uououou... Tony presidio...”*.

In the buses (cars, buses), you could see some phrases from rap songs that evoked the response to criticism. For example, there is a song by Tupac that says: “**Only god can judge me now**”. In my student days, both in the Lleras neighborhood and in my neighborhood, Danger Man's music was heard a lot. A classmate who lives there always sang: “*No pierdan su time y cuiden su life, life ¿Por qué no se portan bien? No pueden vivir hablando del bad buay (ay), todo el tiempo, friend. No pierdan su time y cuiden su life, life.*” And that's how this type of music permeated our lives, at least mine.

“In the 1960s, a phenomenon occurred in Buenaventura: migration to the United States from the port, young people who entered the ships illegally, stowaways or stowaway, or some ship or port workers who decided not to return after having arrived. to North America (“Norteñismo”). Most of them were men, unlike the second migration to Italy, in which women were the migrants (the “Italianism””. Corpografías (n.d.)

After the arrival of immigrants from Buenaventura to the United States, they began to listen to Afro-descendant music, including: Jamaican music, Panamanian music, rap, hip hop, etc. (Corpografías, n.d.)

Around the eighties, immigrants sent "suitcases" full of cassettes or vinyl records. Likewise, among the shipments they sent to the port, varied music arrived, and the workers took advantage of it and sold it throughout the city. This way, salsa, rap, hip hop, reggae, funk, and among other genres first arrived at ports such as Buenaventura. (Corpografías, n.d.)

"Rap and hip hop have had a long journey in Buenaventura, from the sixties to the present day, with different themes, articulating to the territory in recent years as an exercise in resistance, even supporting the process of the Civic Strike and the Minga for Memory in Buenaventura". Corpografías (n.d.)

Tourism In The town

Tourism in Buenaventura is conceived in three scenarios. The city has maritime, urban and riverside tourism.

In the maritime destination, you can find the Community councils of the black communities of **La Plata Bahía, la Málaga, Chucheros Ensenada El Tigre la Barra, Juanchaco, Ladrilleros Punta Soldado, Bazán Bocana**. Both coastal and riverside tourism is very important in the tourism sector in Buenaventura. The interesting and particular thing about this type of tourism lies on it has community character. Community tourism is called "main tourist product coexistence in the community. The tourist lives with the members of the community, because the attraction lies in their active participation in the customs and habits of community life, enjoying their ethnography and its natural and cultural heritage." Wikipedia (2022). For example, Ladrilleros beach is well known for its community tourism offer. This same strategy is implemented in other Community Councils in the interior of Bahía Málaga, which are collective territories of black communities, in which tourism is one of the most important sources of autonomous income for these communities. In this area there is no hotel infrastructure offered with sophisticated services or sun and beach tourism

locations; in La Plata-La Sierpe, Churches, La Loma, Juan de Dios, and La Barra, forms of nature tourism, ecotourism or cultural tourism predominate. (Botero et al., 2022)

In the urban area of Buenaventura, you can visit the: Mural 450 years al cosmos, Parador: "I love Buenaventura" Historic Center of Buenaventura, Museum of Science, Culture and History of Buenaventura, Boulevard de Buenaventura, José Hilario López Gallery, Cathedral of San Buenaventura and the Malecon Bahía de la Cruz.

Finally, the riverside area invites you to marvel by visiting the community councils of the black communities of Agua Clara, Llano Bajo, San Marcos, Sabaletas, Cisneros, Alto and Medio Dagua, Córdoba, Santa Elena, San Cipriano, Venado Verde. River tourism provides an important offer of ecological tourism since its development potential is very significant and investigative. Recreational activities are promoted in the river, streams, waterfalls, and natural pools; also fishing, hiking, a descent down the river in tires or rafts, and bird watching and other wild animals in the forest. (Botero et al., 2022)

Buenaventura's Cuisine

"Culinary knowledge also reflects the creativity of the towns or communities in which it has been produced, and as collective or social productions it becomes part of the identity of those who carry and recreate it. This is the case with the cooks in the market square as well as with the cooks in family homes. Recreating the traditional recipes of their community of origin not only solves a problem of economic subsistence, but it is also a way of showing what they are." Palacios (2020).

According to many experts in haute cuisine and the general opinion of the inhabitants of Colombia, Colombian Pacific cuisine is the best in the country and one of the best in Latin America.

The cuisine of the Colombian Pacific is characterized by the fusion of African and American traditions. Among its main ingredients are fish, different types of shellfish, and local raw materials. African people taken as slaves to the Americas brought with them a wide range of gastronomic influences that today commemorate and exalt their ancestry. **Equipo Editorial (2020).**

"Seafood is perhaps the ingredient that provides the greatest authenticity to preparations in the Colombian Pacific and is the most consumed in Buenaventura" Palacios (2020).

In 2017, the United Nations Educational, Scientific and Cultural Organization (Unesco) chose the port city as "the creative city" due to its ancestral knowledge in the preparation of its different typical dishes. The traditional cuisine of Buenaventura has evolved significantly, to the point that it has become an inherent part of cultural tourism and is a source of economic development for many families as well. **(Semana Rural, 2020)**

The cuisine of the Colombian Pacific is not only conceived as a tool to preserve the ancestral knowledge of the Afro people but also "Stands as an element of cohesion and identity of the port society and as an element that strengthens memory processes." **Semana Rural (2020).**

"The secret is to work with the product that we traditionally have in the region, to preserve and take care of the cuisine of origin". -Elsis Valencia (2020).

Typical Dishes From Buenaventura



In the traditional cuisine of Buenaventura, these are some of the most popular typical dishes: Arroz con Coco, triple, Arroz con mariscos, Cazuela de mariscos, Camarones al Ajillo,



Encocado de Jaiba, Encocado de Camarones, Sudado de Camarones, sudado de tollo , Fish stew, Shrimp ceviche, Fried Fish, Covered Fish (Red Snapper, Ñato). (Equipo Editorial 2020).



Buenaventura's Cuisine Ingredients



The base of the region's cuisine is, green plantain, banana and coconut. Some vegetables, such as rooftop herbs are used to season shellfish: fish, mollusk and crustaceans, wild animals, pork, beef and poultry.

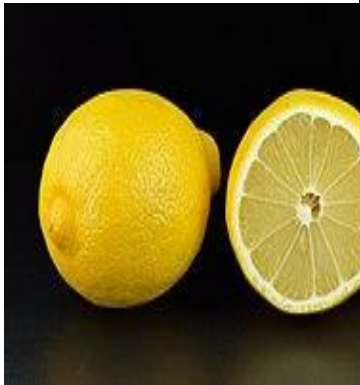

Below we present the most used vegetables in Buenaventura’s gastronomy. Some of them have double function. They are used as ingredients for cooking and also have a healing function.


School	Project	Zone
<p style="text-align: center;">Garlic</p>	<p style="text-align: center;">(Allium sativum of the Amaryllidaceae family)</p> <p style="text-align: center;">It is a perennial plant. The bulb, white or reddish. Its shape is a head divided into segments called "teeth". It is used in stews. It also has medicinal properties.</p>	
<p style="text-align: center;">Annatto or bija</p>	<p style="text-align: center;">Natural dye of great importance in traditional cooking. Despite being on the farms, it has been improved by commercially sold artificial colors.</p>	



<p>Branch or creole onion</p>	<p>It's never missing on the rooftops. It is produced in one or two months. It is used and replanted, renewing the land on the rooftop. The branch onion is the base of the fried or stewed.</p>	
<p>Coriander</p>	<p>Coriander cimarron or chiyangua</p> <p>Key plant in the preparation of refried food and is a seasoning for many foods. It's a rooftop plant.</p>	



<p>Oregano</p>	<p>Roof plant with opposite, oval and broad leaves between 2-5 cm, with entire or slightly toothed edges and hairy on the upper side.</p>	
<p>Bighead onion</p>	<p>It is a herbaceous plant belonging to the family of the amaryllidaceae, used in some stews and ceviches. There are white and red bulbs, the latter is more flavorful and spicy.</p>	
<p>Basil</p>	<p>It is an important condiment different from the albahaca cimarrona, silvestre used medicinally. It's a rooftop plant. Alvarado (s.f.) mentions 7 kinds of basil used in the Pacific: purple, white,</p>	

	<p>black, basil, Two of them identified as small, and the big one basil also has many uses</p> <p>Medicinal basil: its leaves, extinguished (put in a container with water when removing it when the water boils) serve as a drink against complaints and to clean stunned wounds.</p>	
<p>Lemongrass</p>	<p>It is a perennial and aromatic plant belonging to the Poaceae family. It gives flavor to the water hot panela or as a refreshing drink. In Llano bajo it is being used as an infusion.</p>	

<p>Lemon</p>	<p>The fruit of the lemon tree is essential in the kitchen region of. It is used to clean meat</p> <p>fish and animals, to moderate or neutralize the strong odors and the musk of some species, the harsh taste of some natural foods and, in general, as a food flavoring. It Is key in the ceviches.</p>	
<p>Green banana</p> <p>Green Plantain</p>	<p>Its cultivation is hot, it is said, because it consumes the earth. Plantains and bananas, with their diversity of varieties, are essential products of the traditional cuisine of the Pacific. is not a tree but a large perennial plant. It does not have a true stem but rather leaf sheaths that develop into something similar to a</p>	

	<p>stem. Its leaves are smooth and oval, with yellowish or green veins.</p>	
<p>Chontaduro</p>	<p>The chontaduro is a palm with woody stems that It can reach more than 20 m in height and a diameter of the stem from 20 to 30 cm. The stem may present, or thorns In the same plant can be produced male and female inflorescences. clusters of fruits contain up to 120 fruits; are u conical ovoid and 3-5 cm long and vary greatly in texture and color. The pulp is floury in consistency and sometimes fibrous and oily. each fruit It has a dark colored seed. Seedless fruits, which remain green, can be given to which are called male fruits.</p>	

<p>Papachina</p>	<p>The papachina was considered a food for the poor.</p> <p>It has gained importance due to the agricultural crisis. The origin of this species is African and possibly arrived to America along with the enslaved people. It's a product</p> <p>that is not lacking in the traditional cuisine of the Pacific. It is frequently eaten cooked or fried and is an ingredient in numerous preparations</p>	
<p>Yams</p>	<p>Some yams came from Africa to America with the</p> <p>enslaved. It is a plant that is used in the</p> <p>feeding the tuber, the aerial bulbs and even</p>	


	<p>the tender leaves. It is a plant whose stems are entangled in other plants to climb. Today it is not frequently seen in the orchards.</p>	
<p>Arracacha</p>	<p>It is an American tuber of the Apiaceae family.</p> <p>used in sancochos and soups. It can also be used to prepare a sweet with the tuber</p>	
<p>Nettle</p>	<p>It is a plant of the Urticaceae family. It is a shrub with stinging alternate stems and leaves. Its leaves are used in soups, rice dishes and as boiled vegetables. It has numerous medicinal uses.</p>	
	<p>It is palm is found in patches in forests near wetlands. It is a thin, leafy palm with multiple stems. It grows in large concentrations in</p>	

Naidí

permanently or periodically flooded areas. Naidizales have been used traditionally by local communities to obtain a variety of products, the vast majority for local consumption: the fruit to prepare juices, the stems for laying roofs, and the leaves to make temporary shacks; Associated products are also used, such as the collection crabbing and the hunting of terrestrial animals, such as the deer and the bus, among others, as well as birds

like the paleton and the pava, animals that feed on the fruit.



<p>sugar cane</p>	<p>It is a very important product in the history and life of Afro-descendants. With the sugar cane prepare the honey to sweeten and for the preparation panelones, but mainly for the preparation of viche, a reduced sugar cane artisan brandy linked to the history and culture of Afro-descendant communities</p>	
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Taken Ministerio de Cultura (2016) Saberes & sabores del Pacífico Colombiano Buenaventura-Tumaco.

3. RESEARCH METHODOLOGY

The present research project proposes a didactic digital workbook with which ninth-grade students from the Normal Superior Juan Ladrilleros school would strengthen their English skills through cultural elements of Buenaventura. This didactic primer aims to

encourage ethnic education or context-based education, following the communicative approach, sociolinguistic competence and meaningful learning. Besides, it is pertinent to make the students feel heard, and let them know that their opinion also counts to building their own knowledge.

It is worth stressing that the main objective of this research is not to implement the digital workbook in this scholar year. The main objective is to identify what cultural elements of Buenaventura would be interesting to strengthen the learning of English in 9th grade through ninth graders' opinions.

Socio Academic Context

On October 9, 1959, La Normal Superior Juan Ladrilleros School, was founded by Gerardo Valencia Cano, through Law 166 of November 30, 1959, issued by the Congress of the Republic of Colombia, Article 1 Law 166 of 1959. Gerardo Valencia Cano was sure of the great capacity the Community of Capuchin Tertiary Sisters of the Holy Family had to direct the academic and disciplinary processes of the institution, that is why he delegated them the mission to lead the formation of students of La Escuela Normal Superior Juan Ladrilleros.

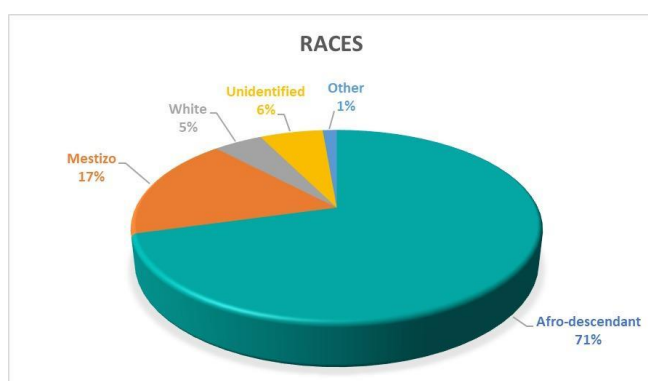
The school is located in the continental zone of Buenaventura, commune 8, Barrio El Cristal Calle 1°A No. 47D-40.

Geographically, the institution connects with two access roads which are located in Bellavista and El Cristal neighborhoods, where you can also find public and private institutions such as the Incodelpa Commercial Institute, the Olímpica Shopping Center, the Marino Klinger Salazar Stadium and the Alfonso Lopez Pumarejo Educational Institution.

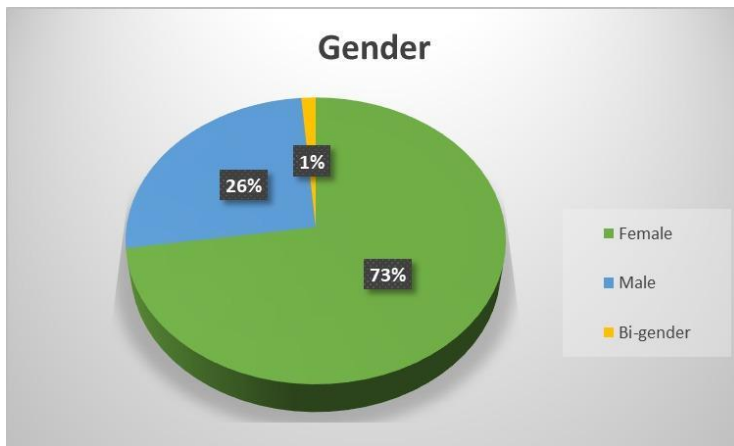
The student population of the educational institution Escuela Normal Superior Juan Ladrilleros is mixed, approximately 17% corresponds to the male sex and 83% to the female sex. The students come from different strata: 1, 2, 3, and 4, prioritizing stratum 1 of the population. The vast majority of students are Afro-descendants and include a small percentage of children and youth belonging to the indigenous ethnic group (Wounaan Community). Similarly, the institution welcomes students with learning difficulties, which makes the Normal an institution with inclusive education, which complies with the national policies protected by Law 1618 of 2013. (Mayolo et al., 2012).

Participants

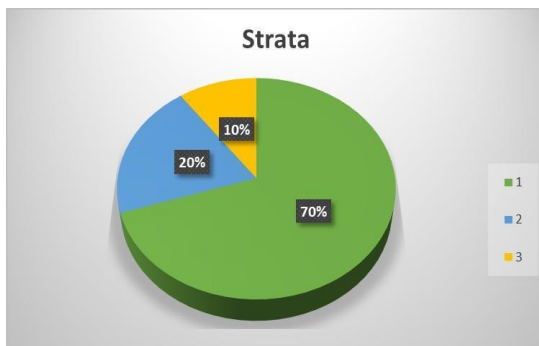
The respondents for the elaboration of this project are from all ninth grades. 9- 1, 2, 3,4,5,6, they are between 15 and 17 years old. 250 students make up 9th graders. However, no more than 150 students participated in the surveys. 71.1% (107 students) recognize themselves as Afro-descendant, 17. % (25 students) identify themselves as mestizo, 5% (8 students) identify themselves as white, 6% (9 students) do not know how to identify themselves. 1% (1student) identify themselves in the category of "other."



73% (109,5 students) of respondents identify with the female gender, 26% (39 students) are male, and 1% (1,5 students) correspond to the bi-gender.



The respondents belong to different strata, 1,2, 3, and 4. Strata 1 and 2 predominate.



Strata	Amount of people	Percentage
1	105	70%
2	30	20%
3	15	10%
Total amount	150	

Research Approach

This paper follows the mixed method Approach. As it was cited in Sampieri's study (2014, p.534), the mixed method approach is defined “as the systematic integration of quantitative and qualitative methods into a single study to obtain a more complete "picture" of the phenomenon”. That is to say, aiming to get a broader vision of the problematic situation, it could be convenient to incorporate a combined method that contributes to showing a more complete spectrum of the phenomenon, taking into account the perspectives of both methods. The quantitative method involves the use of numbers and transformations of numbers, such as numeric variables and constants, graphs, functions, formulas, and analytical models. From a qualitative perspective, it can be distinguished texts, narratives, symbols, and visual elements.

This project reflects the quantitative method when the students' databases and essential information (cultural elements of Buenaventura) to develop this thesis are gathered. Likewise, it aims to create a symbolic relationship between the students near environment and their English learning experiences. The intention is not only about specifying the most appealing cultural elements of Buenaventura with which students would learn English. The idea is to get a profound understanding of students' responses taking into account their local context. In this sense, this research can also be seen from the perspective of qualitative research since, it is considered the context that surrounds the students, an ethnic territory that keeps its African roots alive to sequentially offers a rich interpretation of how culture shapes learning, specifically, how Buenaventuras' culture shapes English learning advancement and helps students to narrate their environment to the world.

This article can also be interpreted from an ethnographic viewpoint since it is reflected through students' responses on what characterizes them as Bonaverenses, what they usually do, eat, the places they visit or would like to, which entails the interpretation of a sociocultural system. Cited by Sampieri. (2014, p.515) (Creswell, 2013b, Murchison, 2010 y Whitehead, 2005) points out that "Ethnographic designs seek to explore, examine, and understand social systems (groups, communities, cultures, and societies)". As well as "produce deep interpretations and cultural meanings (LeCompte & Schensul, 2013 and Van Maanen, 2011), from the perspective or point of view of the participants or natives.”

Data Gathering

First step -Survey With Open-ended Questions

To carry out this survey, I asked ten students per course in ninth grade to take part. 54 students participated voluntarily. The ten percent of students did not answer. (54 students) This sample survey was applied on paper sheets in English classes. The idea of the survey focused on finding out the perception of students about culture, their own meaning of culture, cultural elements of Buenaventura, ancestral cultural practices, and the key question “If you had the opportunity to learn English through Buenaventura's culture, what cultural elements would be appealing to you”

Second Step -First Survey on Google Forms

Students from all ninth grades from La Normal Superior Juan Ladrilleros were expected to fulfill the survey because this exercise aims to gather useful information to design a didactic digital primer, taking into account their opinion. I reminded them in class about the survey, I sent the link to their asesora de grupo via WhatsApp, and I also shared the link

through our Classroom. This survey had two key components, which were Students' English learning process: The importance of English, how their English learning process has been like throughout their academic life and the other component is about culture: Students' perception of culture, ancestral cultural practices, and their favorite cultural element of Buenaventura with which they would learn English.

Third Step -Second Survey Through Google Forms

The designing of this survey is based on the previous google form survey responses. According to the problem statement about identifying the most predominant cultural elements present in Buenaventura that would encourage ninth graders from la Normal Superior Juan Ladrilleros to learn English, students answered that they like to learn English through Music, tourism and gastronomy so that questions in this survey were related to these three cultural elements. The process to take this survey was the same as the last one.

The link was sent through the classroom and I reminded them to fulfill the survey during 3 weeks. Only 113 responses were gathered, 79.6% (89 students) of the respondents were women and 20,4 % (23 students) were men.

13,3 % (15 students) respondents were from 9.1, 23%. From 9.2 (26 students). 18,6% (21 students) from 9.3. 17,7 % (20 students) responses were from 9.4. 15% (17 students) were from 9.5 and 12.4% (14 students) were from 9.6 courses.

Fourth Step- Semi-Structured Interviews

The last step to collect the information was an oral interview conducted during the last English classes of the 2022 school year. After the second survey revealed the three cultural elements of Buenaventura with which they would learn English, it is considered necessary to

discover the reasons why they chose those answers. I chose ten students per course. However, only 18 students from grades 9-2, 9-3, 9-5 and 9-6 participated in this interview. Every time the data was collected, they were informed that the data would only be used for academic purposes. Ninth 1 did not participate because it was not possible to meet them in the last classes. (The last few days those students attended school they mostly met with their asesores de grupo) and 9th 4 simply refused to do so. Probably because they did not want their voices to be recorded.

To go deeper into the elements chosen by the students which lead to interpret Buenaventura's' culture four questions arose for the analysis of the investigation. (See appendix 3).

5. RESULTS: ANALISYS AND DISCUSSION

These four steps were essential to respond to the objectives of this research project. The survey with **open-ended questions, the surveys on Google forms and the Semi-Structured Interview** were not only a way to discover that music: Salsa and reggaeton, tourism and gastronomy are attractive cultural elements with which students can be encouraged to learn English, but it is also an input to narrate, discover and create memories of a territory as rich and diverse as Buenaventura.

The first survey revealed that students had clarity on the concept of culture, and ancestral culture. They provided input on Buenaventura's cultural elements with which they would learn the language. They also recognize the town as a rich and diverse source of ancestral environment that makes them unique and authentic from other people who live in the country.

The results of the second survey are divided into two components: culture and students' English learning experience. First of all, I address the findings on students' English learning process. Following the second survey, I can completely confirm the reasons why 9th-grade students do not dare to take part in English classes, nor feel interested in learning the language. I have a course where almost all students show extreme apathy to participate in class, do not do the assignments in Google Classroom, and do not present activities in front of their classmates. When they are asked to do or say something their answer is:” They do not even try anything, their answer is a resounding “no”.

Even though 59.3% (88 students) of students recognize the importance of learning English because it is essential to communicate in another language, 81,3 % (122 students) of the respondents show that learning English has been a complicated process for them for several reasons. The main one is because of the pronunciation, they understand that this language has different phonemes from Spanish as they do not know how to pronounce, they prevent themselves from doing the activities. They also manifest that they forget easily what they learn in school and their lack of dedication to practice what they already know.

The survey showed that 93,3% (140 students) of the students have contact with English only in school, 31,3 % (47) at home and 12,7% (18 Students) get the language in an institute. These outcomes lead us to understand that if students do not improve their English level, it is because most of them nearly do not use the language in other scenarios. They take too much time to acquire proficiency since they do not take responsibility for their learning process. Eaton (2011) points out that “language acquisition is a complex process that involves communication, grammar, structure, comprehension and language production along with reading, writing, speaking and listening.” Citing Ericsson et al (2007), (Eaton, 2011) asserts that one way to achieve expertise on getting the language lies in practicing English on one’s

own, applying the 10,000 hours method in language studies to attain fluency, because in Ericsson's words, being fluent is the same as being an expert on the language.

Based on research conducted by the University of Calgary, students who receive foreign language classes in the school are not exposed enough to situations where they can gain fluency because of the lack of hours they dedicate to developing their language skills. Eaton (2011)"Learning a second language for 95 hours per year for six years will not lead to functional bilingualism and fluency in the second language. Expectations must be realistic." (Archibald et al., 2007, p. 3).

Eaton (2011) suggests that if the 10.000 hours method is applied, taking into account different scenarios and a process of deductive reasoning and extrapolation, students will achieve "expert ability" in a foreign language according to the time (hours) they devote to each scenario.

The table below illustrates the previous statement.

Table 1: Scenarios of time invested in language learning over one year

Scenario #1	One year of language learning in school = 4 hours per week x 12 weeks x 2 semesters	96 hours
Scenario #2	One 2-hour adult education course over 8 weeks	24 hours
Scenario #3	1 year of consistent, dedicated self-study (or homework) at 1 hour per day	365 hours
Scenario #4	1 year of total immersion in the new language (Assuming that in a 24-hour day, we allow 8 hours for sleeping per day) = 16 hours per day x 365 days	5840 hours

Going through the findings on culture, it can be said that 9th-grade students have different perceptions of what culture is. However, most of them agreed on pointing to culture in a wide and diverse sense. The highest voted option with 62, 7% (93 students) was the one

given by Edward B. Taylor, in 1871. Culture is a "complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society."

Students also described Buenaventura as a place that possesses a culture inherited by ancestors, which contains a wide range of cultural elements such as: its music, its folklore, its medicinal plants and other ancestral elements.

Folk music, ancestral medicine, myths and legends, handicrafts, the history of the city and gastronomy were positioned by the ninth-grade students as the most predominant ancestral elements of Buenaventura. Regarding the cultural elements that would attract students' attention to learn English, they chose non-traditional music with 46%,(69 students) tourism with 40% (60 students) and gastronomy with 35%.(52 students) Evidently, the vast majority of ninth graders have no interest in folk music, traditional music does not seem appealing to them. The surveys showed that Salsa and reggaeton are among the most listened to musical genres in Buenaventura. Similarly, there were 22 responses of 1.1% that indicated that they like Latin trap, pop, Kpop and Afrobeat. In conclusion, they answered that if they had the chance to learn English with music, they would choose the Salsa and Reggaeton genres.

Regarding Bonaverense tourism, the students pointed out that the tourist places that they visit the most in Buenaventura are the boulevard, Pianguita beach, and La Bocana. Among other answers qualified with 0.9%, there are 8 options of tourist places visited by the students which are los Tubos, Zabaleta-agua Clara, rivers, El Malecón Bahía de la Cruz, Parque Nestor Urbano Tenorio, Torremar, Playa Dorada and San Marcos.

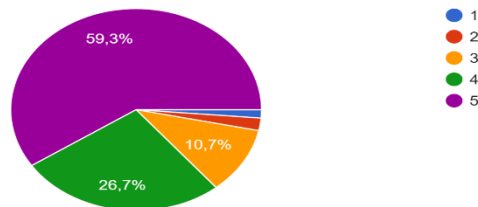
Among the most voted options of the tourist areas that the Ninth-grade students would like to know, are 40.7% (60 students) Playa Juan de Dios, Museum of Sciences, Culture and History 37.2, (56 students) and Agua Clara 31.9. (48 students)

Fried fish, Sancocho de gallina, and shrimp ceviche are dishes preferred by ninth-grade students. They also indicate that they would like to prepare cocadas, dulce de Naidi, and shrimp Ceviche.

Second survey (Google form)

Graph 1.

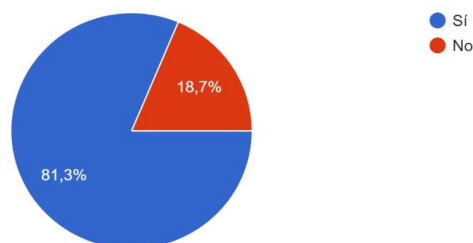
2.2 En una escala de 1 a 5, donde 1 significa nada importante y 5 significa muy importante ¿Qué tan importante es aprender inglés para ti?
150 respuestas



Even when in class, it seems that students do not like English or have not had very good experiences with their learning process, they indicate that this language is very important for everyday life. 59.3% (88 students) of students indicate that learning English is very important and only 1.3% consider that learning English is not.

Graph 2.

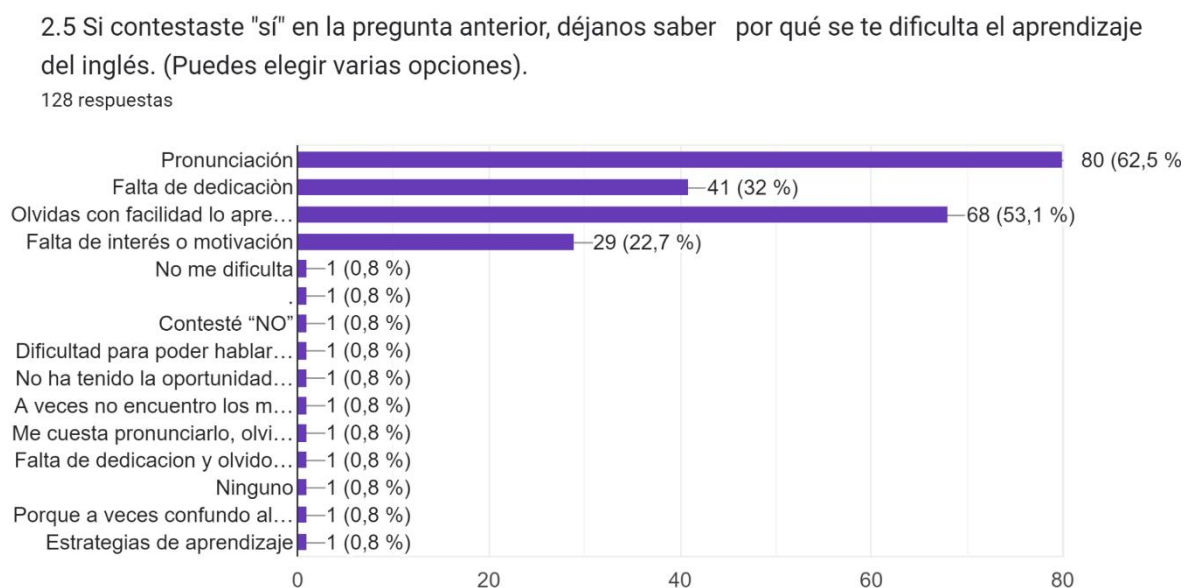
2.4 ¿Se te ha dificultado el aprendizaje del inglés?
150 respuestas



In English classes, there are always 5 or 3 students who are actively participating, either because they are spontaneous, study the language at home or simply understand that they are the axis of their own training and are also aware that it is necessary to prepare on

their own to achieve academic goals. The graph shows that 81.3% of the students have found it difficult to learn English, that is to say that the proficiency of these students is minimal, in such a way that they do not have the tools to function in academic situations, which entails a feeling of phobia or panic in classes. The students comment that they have not had good English teachers or that the classes have been very few for that reason, their performance is low.

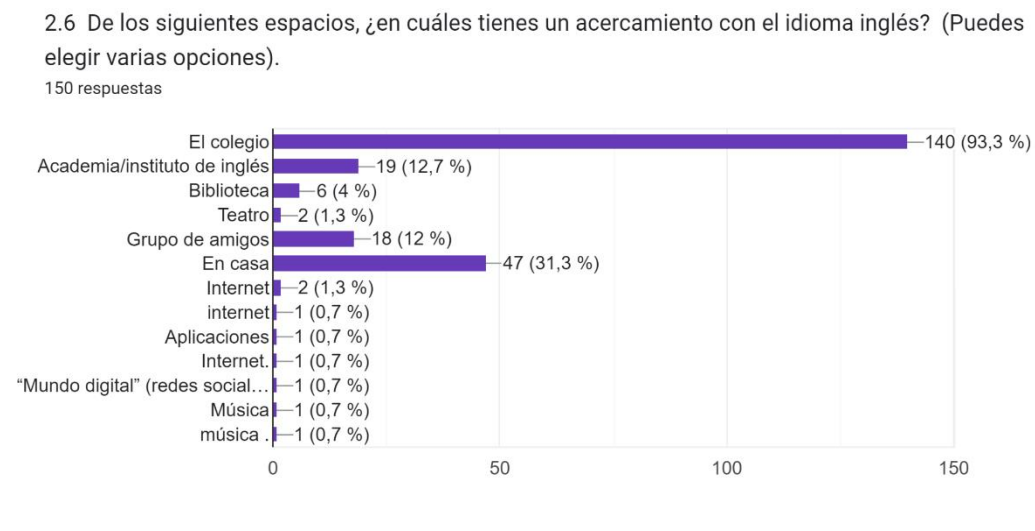
Graph 3.



The message that this graph brings out is that English teachers have to focus on developing listening skills more frequently, and provide pronunciation techniques to students, so that their listening skills improve and they can understand when they are spoken to. In the same way, it is pertinent to continue motivating them to strengthen their autonomous work at home in order to reach the expected level. Students can no longer think that they are a blank board that is only filled in the classroom. Ubiquitous learning holds that learning has and has

always taken place, at all times, in all places, and it is important to encourage the learner to take charge of their own learning process.

Graph 4.



The survey indicates that the main source of learning English is school. At school, students only have contact with English for 3 hours per week and the hour lasts 45 minutes. It is not really possible to work effectively, since the time is really short if it is taken into account the components of a class and reinforcing daily motivation is essential for the students' learning process. Likewise, institutional activities arise that prevent academic planning from being carried out as it has been structured. As (Eaton, 2011) already mentioned, the time dedicated to improving English proficiency in schools is not enough because it is very little and, furthermore, students are not exposed to different situations that are the ones that can develop their language skills in a better way.

Graph 5.

3.1 De las siguientes definiciones, ¿Cuál se acerca más a tu perspectiva de cultura?

150 respuestas

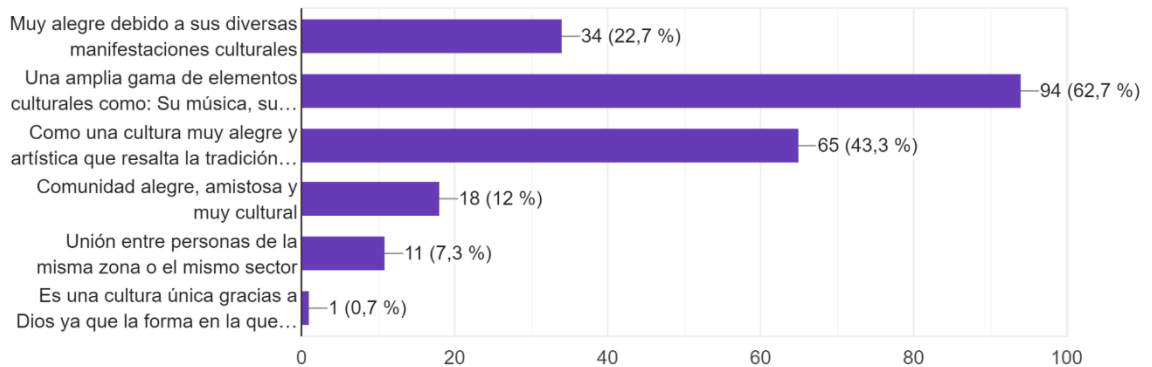


62%7 of the students surveyed have a broad vision of what the word culture means.

Culture is not only understood as traditions or customs, but also, any other component or element that represents a social group.

3.2 ¿Cómo definirías la cultura Bonaverense?

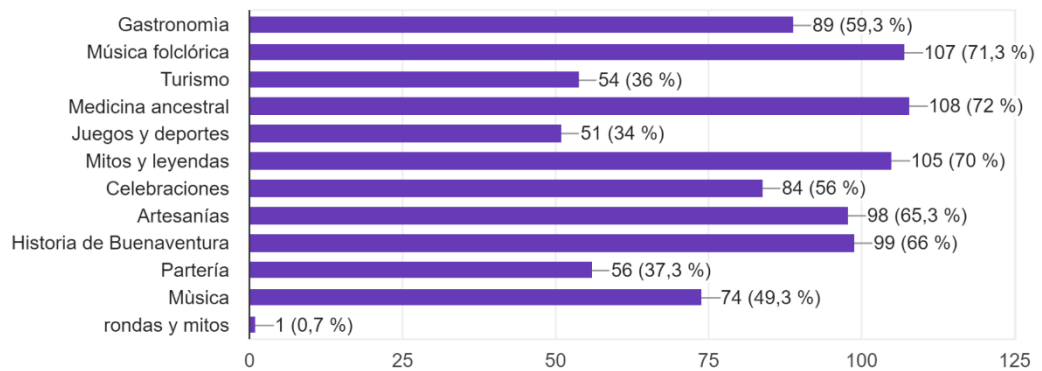
150 respuestas



Graph 6.

3.3 De las siguientes, ¿Qué prácticas culturales consideras ancestrales? (Puedes elegir varias opciones).

150 respuestas

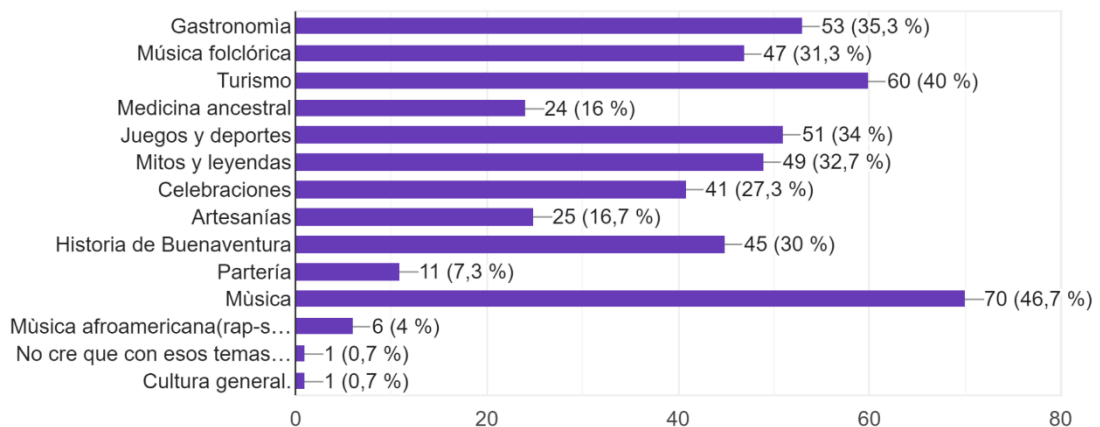


The synchrony that students have of their perception of culture with the cultural elements that they identify as ancestral is interesting. Although it is not very common to hear students talk about culture, it is evident that they understand the characteristic features that make up the idiosyncrasies of their roots, of their territory.

Graph 7.

3.4 ¿Si tuvieras la posibilidad de aprender inglés por medio de la cultura bonaverense, ¿Qué aspectos culturales llamarían tu atención para ave... de este idioma? (Puedes elegir varias opciones).

150 respuestas



Students have made it clear which are the cultural elements of Buenaventura that would

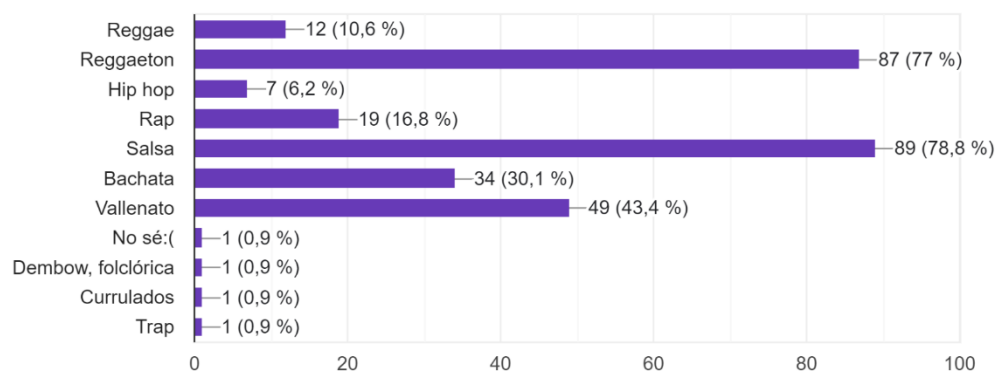
attract their attention the most to enhance their linguistic skills, taking into account ethnic education or context education. Even though the music that the ninth graders listen to the most is not traditional music, it can be said that there are cultural elements that, although they are not typical of a region, are adopted by its inhabitants and are an essential part of their culture. 46% of the responses indicate music as the primary cultural element with which students would be motivated to learn English, followed by tourism with 40% and finally gastronomy with 35.3%.

Third survey (Google form)

The purpose of the third survey was that students provided more specific input on the three cultural elements they had chosen before, so I could design the activities. (Places they would like to visit, type of food they would like to eat, particular songs they listen to in Buenaventura and the activities they consider would be useful for them to improve their English skills)

Graph 8.

2.2 De los siguientes géneros musicales ¿Cuál crees que es el más popular en Buenaventura?
113 respuestas

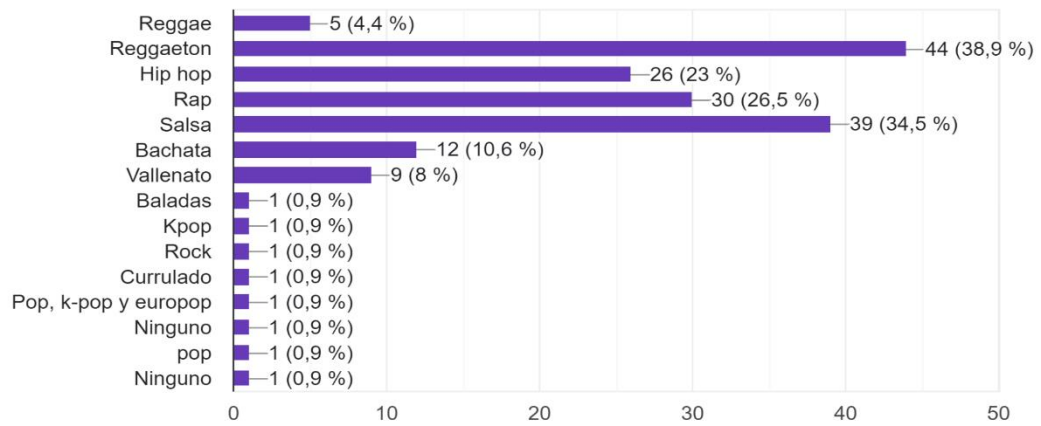


According to ninth-grade students, the genres that people listen to the most in Buenaventura are salsa and Reggaeton.

Graph 9.

2.3 De los géneros musicales populares en Buenaventura que acabas de elegir ¿Cuál preferirías para aprender inglés?

113 respuestas

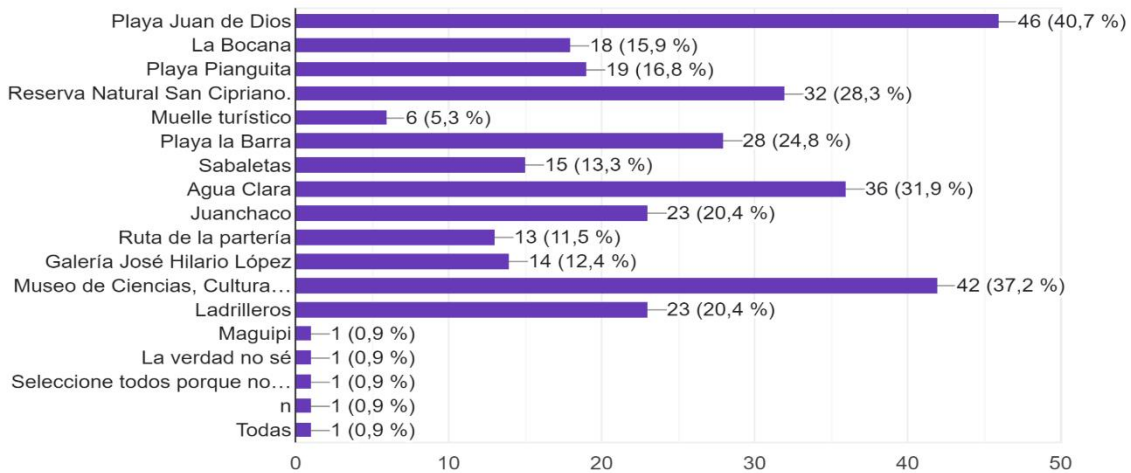


Although in the previous question, the results showed that Salsa is the most predominant musical genre than Reggaeton in Buenaventura with only three different answers. The 38.9% (44 students) of the answers indicate that reggaeton would be the main option with which students would learn or enhance their skills in English, followed by Salsa with 34.5%. (39 students)

Graph 10

3.2 ¿Qué lugar turístico de Buenaventura te gustaría conocer? (Puedes elegir varias opciones)

113 respuestas



40, 7 (46 students) of the answers, indicate that Ninth-grade students are interested in visiting a maritime tourist destination which is Juan de Dios beach. The 37.2% want to know an urban tourist place such as the Museum of Science, Culture, and History of Buenaventura (42 studentss) and finally the 31, 9% (36 students) want to know the coastal tourist destination, Agua Clara.

The students have great ideas to articulate their local context with their academic environment, which contributes to the strengthening of meaningful, collaborative, pertinent, and meaningful learning. The survey brought about that these activities are based on the artistic component. They state that it would be appropriate to use theater, literature, and explanation of the composition of Bonaverense gastronomy, Karaoke, compose songs or poems, and interpreting tourist guides to strengthen language skills.

The following comments can illustrate the most common activities with which students would like to strengthen their English skills brought about in the third survey:

The Semi-Structured Interview led me to think how interesting is to discover how 9th grade students manage to carry out a deep reflection process where they express that salsa and reggaeton are the most listened to genres in Buenaventura because the people of their land are very charismatic and happy, others say that the rhythm of this type of Music is so moving that it leads to connecting with the people of this territory. Regarding tourism, they express that it symbolizes an essential part of Buenaventura because the city is not only seen as a port but is also conceived as an offer of learning and ecological enjoyment due to the variety of green areas, fauna and flora typical of the territory. Regarding the gastronomy, everyone agrees that our food (I say "our" because I am from Buenaventura too) is authentic and sets us apart from many cities" It represents the skill of our Afro-Colombian ancestors in the kitchen, since marine ingredients are what traditionally represent us." Education in Buenaventura must be conceived from ancestry, it is very enriching, that students will have

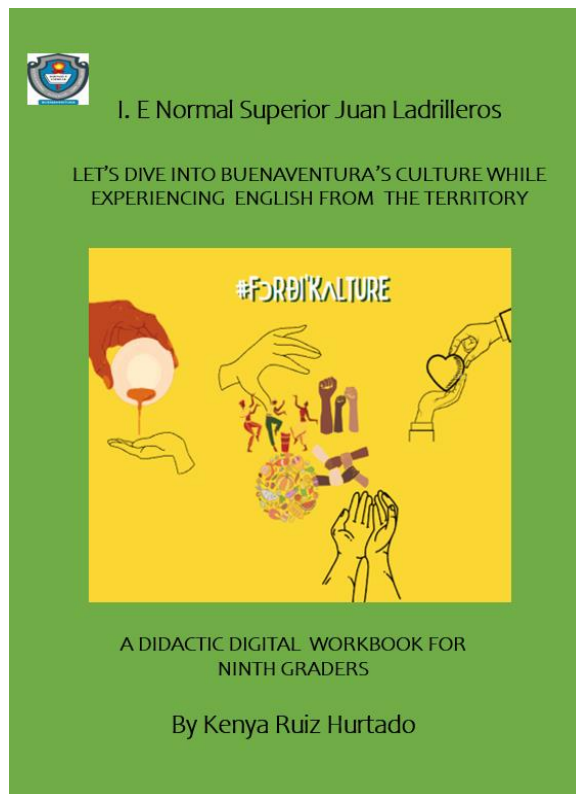
other scenarios from which to conceive their education and why not from English based on the Buenaventura's environment.

9th graders are aware of how important their territory is in the building of knowledge. That is why they suggest teachers to design learning scenarios where they can play the role of tourist guides and learn the songs they listen to in Buenaventura in English, besides, to learn port terms. They also propose to research typical dishes from the city and translate them into English to have a broad knowledge of Buenaventura's gastronomy, and identify the typical dishes and emblematic places of the city.

Ethical Considerations

As students are minors, permission to process their data for academic purposes was requested from the beginning. Nor in the first survey nor the Semi-Structured Interview any personal data was requested, so there is no record showing informed consent. However, the second and third surveys conducted on Google forms asked students for permission to use the data provided only for academic purposes. (See appendix 1).

6. DIGITAL WORKBOOK DESIGN



This masterpiece is a digital book that includes three units for experiencing English through three cultural elements of Buenaventura which are: music, tourism, and gastronomy.

The book can be used whether digital or in a physical format. It is up to the teacher who leads students on how to use it. This material is also a tool focused on enhancing students' English skills while potentializing the knowledge of their hometown. It is a great way for them to learn how to name things they usually see in the town. Besides, it motivates them not to give up during their learning process by strengthening their mindsets to make them believers and have success in their English learning process.

The workbook is made up of as follows:

The book comprises 274 pages. From page 3rd until page 9th the workbook includes “the presentation, justification, the communicative approach as a theoretical reference, the

general and specific objectives. Starting from page 10 until 61 the book presents the motivation pills. Then, Page 62 welcomes to the unit that addresses the activities on the most listened to musical genres in Buenaventura (Salsa and reggaeton). (See appendix 4). This unit also provides listening, and speaking strategies. On page 63 the reader will find the learning objectives, vocabulary and basic learning rights of the subject matter. (See appendix 5). Gastronomy section is found on page 175 which shows a brief introduction of the unit and subsequently exposes its learning objectives, vocabulary and basic learning rights. (See appendix 6). This unit includes writing strategies. In the last section, there are activities on **Tourism, reading strategies, and references**. Page 227 contains the cover of the unit and the next page provides its learning objectives, vocabulary and basic learning rights. (See appendix 8).

As it was mentioned previously, the first pages of the book focus on motivating the student to acquire the language indicating that he-she is the main axis of their comprehensive training. Therefore, only they must take the reins of their learning. In this motivation section, the teacher becomes a coach, a person who focuses mainly on motivating, stimulating the student's learning process, and, above all, teaching them how to reinforce the 4 skills to improve their English level on their own. Motivation pills refer to a whole process of awareness, in which the coach describes the learning process as a boat trip that can be long. Obstacles are described as challenges that have to be taken advantage of instead of avoiding them. Nothing can be a reason to give up learning the language.

The content is presented in Spanish in the first pages to achieve a more effective approach for the students, since their level of aversion to the language is so deep that if the primer is introduced in English, it is likely students will surely reject the material once they are in contact with it. They cannot see nor to listen anything completely in English because

they get desperate and say they do not know anything. If instead they are made aware through their mother tongue, the results may be different.

The student is invited to arrive at the "Tura Nation". The Tura Nation is the cultural house in which students will reinforce their English skills by learning vocabulary and doing activities about music, gastronomy and tourism in Buenaventura. Before arriving home, the learner is once again motivated to undertake the conscious learning process. He-she has the possibility to go back to the beginning, if they do not want to accept the challenge or is not decided yet. While the apprentice gives a tour all around house, she-he observes certain places in Buenaventura and learns vocabulary related to those scenarios.

Disclaimer

The pictures, videos, or images included in this didactic workbook are used only as an educational tool for students from La Normal Superior Juan Ladrilleros in Buenaventura can develop their English skills with useful material. This tool will not be reproduced to get any profit more than academic advancement.

Check the workbook out <https://www.calameo.com/books/007275636e5b77e410a0c>

7. CONCLUSIONS

This Masters' Report exposes findings about the most predominant cultural elements presented in Buenaventura's culture with which 9th graders from Normal superior Juan Ladrilleros would like to learn English. It also describes those cultural elements, highlight the importance of Buenaventura's culture in the English learning process and indicate the

purpose of the workbook. Some conclusions on the teacher's perspective are given. Finally, some limitations to develop this research project are presented.

My teaching experience has led me understand that students play an important role in choosing part of the academic content. When they are allowed to do that, they feel heard and have more interest in learning. That is why 9th grade students were inquired to discover about the most predominant cultural elements of Buenaventura with which they would like to learn English from their local context. According to the data brought about by three surveys and an interview, 9th graders pointed out that Music (Salsa and reggaeton) an adopted cultural element, tourism and gastronomy would be the most appealing cultural elements of Buenaventura with which they would learn English.

In relation to music, tourism and gastronomy it is pertinent to say that they have a special meaning for Buenaventura's people because these cultural elements describe their people's attitudes, experiences and constitute a diversity set of culture identity.

Salsa and Reggaeton are popular genres that predominate in several cities, especially in Buenaventura, since these rhythms align a lot with Bonaverenses people's energy. These musical rhythms that transmit energy and have a spark that makes bonaverenses love and dance, that makes them want to enjoy prevails a lot in Buenaventura, because people are like that in that town. They characterized by that joy, for always wanting to dance and sing that's why they listen these types of rhythms.

In 9th grade students' perception From La Normal Superior Juan Ladrilleros, tourism in Buenaventura encompasses several benefits. Everything that comes from tourism in the port, symbolizes ancestral tradition, wealth of the Pacific region, the fauna and flora and besides, it is a possibility of articulating tourism and gastronomy. Buenaventura's tourism reflects the identity and charisma of all people who offer those services, it also a source of

income and it represents the possibility of making students' values and cultural wealth known. This project showed that Buenaventurenses have a special connection with the beach, jungle, river and sea, since they grow up watching a lot of natural diversity in the city.

Gastronomy, gastronomy, gastronomy! This is my favorite cultural element ever! If I had had the opportunity to start teaching based on my own culture, I had chosen gastronomy, but I was not sure if students would love it, that is why I asked them to define what cultural element they would love the most. From my perspective, the cuisine offers the opportunity to travel, discover, delight in new flavors, and live one hundred times!

Gastronomic offerings in Buenaventura have powers. Apart from providing cultural identity and knowledge, not only within families but people who come to the town. It also has people getting fascinated with traditional food and allows ancestral creativity to keep alive increasingly. In the same way, it evokes Buenaventura's people ancestors through food, it represents their history and how their ancestors found the way to take advantage of what surrounds them and thus cook those dishes that characterize them so much as a coastal region and even more as a community.

I found such an interesting perspective on Buenaventura's gastronomy which is relating non-verbal expression with the creativity of our ancestors to create such representative dishes. Students consider their ancestors inherited them priceless skills on the art of Afro-Colombian a kitchen so they are convinced that their gastronomy have excellent culinary traditional bases which inspire them to create new dishes as many of the modern dishes.

It is worth highlighting to find out that two of the cultural elements chosen by 9th graders are ancestral, which are gastronomy and tourism. The other one is adopted, which is music (Salsa a reggaeton) Let's remember that Buenaventura was the harbor that welcomed

these rhythms to the country when navigators that arrived at the pier played this music when they stayed at Station hotel and subsequently immigrants sent suitcases full of cassettes. Later, workers of the piers sold these cassettes through the city. Since then, this music does not stop playing in Buenaventura.

Based on the last two surveys and the interview it could be said that there is a possible "detachment and underestimation of what is close-own" as 9th graders showed very little interest in the traditional music of Buenaventura as a source of learning English.

(Norambuena & Mancilla 2005) refer to the fact that today there is little sense of belonging to the social community. Only in cultural events reappear that "sense of identity". (González and Araya, 2002). suggest that the school should address this issue to avoid detachment and appreciation of what is proper, because if it is not conceived close, it is not important, it is not believed that it should be preserved.

So, I emphasize again my previous unknowns. Are these traditional rhythms in Buenaventura only listened to at school civic events or at family reunions? Because when I studied it was like that, these cultural elements were never appreciated from another subject matter more than artistic or social science. I know many of Currulao songs because my father has always been interested in keeping the roots of Afro culture alive, it is always present in our home, from my father's books to his bracelets.

Even though traditional music did not top the list of appealing cultural elements with which 9th graders would strengthen their English skills, there was a student's comment that made me think students could have reflected on the fact this kind of music is not meaningful for the young population. I feel that with her comment the student criticizes how young people do not choose their own traditional music but instead they prefer something "cooler". In the same way, the girl gives a piece of advice when she expresses that "we should love the

music of the Pacific because it is very traditional. Only good and cool music, flavorful music, it does not say vulgar things, it reaches our souls”.

On the other hand, this project showed that Buenaventura provides a rich source of cultural learning where English teachers can design economics and social scenarios that lead students to learn English by experiencing real situations from their context. The relevance of this territory in the teaching of English lies on promoting cultural identity, increasing students' lexical component about ancestral gastronomy, tourism, biodiversity, midwifery, and music etc. Buenaventura's teachers should discover how the town constitutes a source for teaching the language and providing real communicative situations.

When discovering the cultural elements with which students would prefer to learn English, a workbook was designed. It is a digital book that includes three units for experiencing English through three cultural elements of Buenaventura which are music, tourism and gastronomy. This masterpiece is intended to encourage students to learn English taking away those negative ideas that prevents them to learn the language. It provides strategies to improve the four English skills, most of the vocabulary is presented through the listening format and it provides activities with which students develop their metacognitive skills. With this didactic tool students would experience English from a communicative perspective.

Activities are also suggested where they imagine scenarios where they play the role of teachers, actresses or actors, chefs, reporters and even writers taking into account Buenaventura's territory.

From the teacher's perspective, I have to say that carrying out this project amplified my cultural identity to higher levels; I always try to keep my culture alive and take it wherever I am. It is my root, and I am willing to articulate it to all spheres of my life. This

research gave me input on how I want my classes to be from now on and I realized that I do not want situated or ethnic learning to just be part of an activity at the end of the year, but I want it to be something permanent in my classes. What a discovery activity this was! My students, like me, did not have any idea of the origin of reggaetón and salsa, except for the 2 who said that reggaeton came from Puerto Rico and Salsa from Cuba. These genres are so popular in their contexts that they thought that these genres belonged to the country. The one who provided an answer for this question said that "Reggaetón was born in Medellín and salsa in Cali".

As a teacher I also could confirm both education and culture are totally interconnected insofar as education must be conceived from the daily experiences of students and incorporate them into the academic environment.

If the teachers in Buenaventura are interested in basing their educational practices on situated learning, they can take into account two ancestral cultural aspects such as gastronomy and traditional tourism. The idea is that teachers ask students about their experiences concerning these topics and begin to articulate them with the contents of their disciplinary field. (Subject matter) Or they can also survey the students to find out what cultural elements of the territory would call their attention to learn English.

I learned to design my own teaching materials. The way I see it, this is fundamental to offer a good learning environment. I remember the penultimate class of Linguistics II, directed by Professor Shamir Sha. His last piece of advice was not to use all kinds of material found on the Internet to guide our educational practices, since much of this material are workshops that have nothing to do with the educational realities of the students. I do not speak very much in class, but I could not help but ask him: "Professor, is it wrong to use this type of material? Shouldn't we do it any longer?" He answered that it is not entirely negative,

but it is pertinent to analyze how this content will benefit the students since it is necessary to guarantee an ethnic, contextual, or situated education and many times the workshops are designed for other contexts which are unfamiliar to our students.

As a teacher, I have always complained because the didactic material that I found on the internet was not always directly related to the topics covered in class. Sometimes it was very difficult for me to adapt the games to the situations that my students needed, I did, but mainly it took me a lot of time and sometimes they did not look good aesthetically. Today I know that I can design any type of material through the Canvas application. The activities will not only look good aesthetically, but they will also be appropriate for each situation. I can design from comics to news or written activities. The tool is actually very useful.

For further research, it could be interesting to gather students' impressions on the development of activities. What activities do they prefer best? What activities were not appealing to them? What other activities can they suggest? What sociolinguistics impact would bring about the fact that they strengthen their English skills from their local context? I am also interested in knowing what other cultural aspects from their hometown would encourage them to learn the language after doing the activities from the workbook. Last but not least, I would like to know their comments on the book design.

LIMITATIONS

This section includes some difficulties I experienced as a researcher to fulfill this research project, for instance there was a sense of apathy to fill out the surveys. Students from 9-4th grade expressed that they did not even know what to answer in the first survey.

Not all the students nor the same took part in the surveys. The process to get the data was hard since students did not complete the surveys as it was expected. In all the surveys students were missing to fill out the information, especially on the second and third ones. 250

students were expected to make their contribution. The second survey brought about 150 responses and the third one only got 113 answers.

Having promoted the surveys online prevented a large part of students to fill them out successfully. I am sure that if I had presented these surveys on a paper format, I would have gotten more answers because students are accustomed to fulfilling written activities.

8. RECOMMENDATIONS

The following recommendations arise as a set of reflections after the development of this research project taking into account Buenaventura's English teaching context. It encompasses, situated learning, students' opportunity on choosing part of the academic content, teachers' creativity, teaching material and teaching from a communicative perspective.

All teachers should analyze the context they work on to design their educational practices. They should focus on the students' environment, in order to offer representative education that leads to strengthen students' self and collective identity. It is necessary they learn to name what surrounds them so they will be able to talk about their territory and not only learn about places isolated from their reality. Of course, teaching from a sociocultural perspective should be articulated with the requirements demanded by the Ministry of National Education to achieve academic objectives.

I highly recommend teachers take into account students' opinion on deciding part of the academic content, in the end, they are the students. Of course, there are requirements by the Ministry of National Education we need to fulfill. However, I consider it quite interesting, involve students in the choice of the syllabus and have them tell their interests about the subject matter. In Buenaventura's case, teachers could ask students what cultural aspect they

are more interested in to learn the language from their own context. Information can be gathered through surveys as I did mine, or interviews. Every teacher decides, the thing is that students feel heard and do not think we only impose topics that are not relevant to them at all. According to students' information, teachers can design their classes.

Pay attention to students' surroundings and design situations according to what they may see every day such as things, professions, stores etc. In my case, I would design situations through dialogues or plays where students can represent quotidian life. First of all, I would think of four scenarios: neighborhoods, Malls, downtown, beaches and rivers. Do students know how to say "Cocos" in English? If they are thirsty and want to have a bottle of coconut water, how can they buy it in English? How can they buy the products their mothers ask them to buy? How do students make their order in Torre Mar? How can I ask for a chontiguera to do a chance? Or how can boys ask out girls? These are basic situations we can propose in our classes, taking into account the BLRs, the functional topics suggested by the Minister of Education, students' interests and the components of the curriculum of each school.

As Buenaventura is an ethnic environment I invite all teachers, not only English, but all teachers to be creative and ask themselves how can they improve the materials they present in classes, how that can be more appealing and above all pertinent to the territory. Teachers, I suggest not to download from internet all of your teaching supplies. You just need to make time to design materials for your own teaching practice. (You can use canvas or any other tool).

Introduce any material in the listening and visual format. Focus on listening first, then the other skills can come, so that when you use that new vocabulary students fully can understand. Of course, the ones who have difficulties will not understand everything directly

but as they already know the sound of the words will be easy for them to recognize what they are listening to.

English Teachers from Buenaventura should research on how to teach from a communicative perspective and stop focusing their teaching practices on grammar. Students think that grammar is the basis of learning English, when the language is taught from a sociocultural communicative outlook, they tend to feel uncomfortable because it is a different way to perceive the teaching process, in the sense they have to accomplish diverse activities which they are not accustomed to do. Read thesis and articles that can be used to guide your educational practice effectively.

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10. APENDICES

Appendix 1 Prior informed consent

"Let's dive into Buenaventura's culture while learning English" (Sumerjámonos en la cultura bonaverense mientras aprendemos inglés) es una investigación dirigida por Kenya Ruiz, Licenciada en lenguas extranjeras, inglés-Francés y maestranda en el programa de la Enseñanza del inglés como lengua extranjera de la Universidad Icesi. Esta encuesta tiene como objetivo principal descubrir cómo se podría aprender el idioma desde la cultura bonaverense. Así como conocer el interés y experiencia de los estudiantes del grado 9 de la Normal Superior Juan Ladrilleros, entorno al aprendizaje del inglés. Agradecemos su atención y participación al desarrollar esta encuesta.

La información aquí proporcionada solo se empleará para analizar los datos de la encuesta.

Si surge alguna duda, por favor comunicarse al siguiente correo:

Kenya.ruiz00@usc.edu.co

Correo *

Correo válido

Este formulario registra los correos. [Cambiar configuración](#)

Autoriza usted el uso de sus datos, relatos e imágenes recopiladas durante la encuesta según las normas legales aplicables, que dicha información solo se utilizará para fines educativos que no comprometen su integridad como sujeto (Ley 1581 de 2012).



Varias opciones ▼

Sí

No



Obligatorio ⋮

Appendix 2. Survey with open-ended question

ENCUESTA PARA LA ENSEÑANZA- APRENDIZAJE DEL IDIOMA INGLÉS EN BUENAVENTURA

¡Hola! Mi nombre es Kenya Ruiz, Licenciada en lenguas extranjeras, inglés-francés y maestranda en el programa de la Enseñanza del inglés como lengua extranjera de la Universidad Icesi. Te invito a completar esta encuesta, la cual me permitirá descubrir de qué manera se podría aprender el idioma inglés desde la cultura Bonaverense. Agradezco tu atención y participación al desarrollar esta encuesta.

Grado

1.) ¿Qué significa cultura?

2.) ¿Cómo definirías la cultura Bonaverense?

3.) Menciona dos elementos/ valores culturales de B/ventura.

4.) ¿Qué prácticas culturales consideras ancestrales?

5.) Si pudieras aprender inglés por medio de la cultura bonaverense, ¿qué aspectos llamarían tu atención para aventurarte o continuar con el aprendizaje de esta lengua?

Appendix 3 Semi-Structured oral Interview

What does gastronomy represent to the people of Buenaventura?

What does the tourism symbolize in the idiosyncrasy of the city?

Why la Salsa and the Reggaeton are the most predominant genre in Buenaventura?

What activities can 9th graders students develop to learn English considering the 3 cultural aspects chosen for themselves?

Appendix 4 cover of the first unit of the primer



Appendix 5 first unit of the primer

MODULE 1

LET'S DIVE INTO BUENAVENTURA'S CULTURE WHILE LEARNING ENGLISH

OBJETIVES

1

- Aprender vocabulario en inglés que contengan frases o palabras de uso cotidiano teniendo en cuenta canciones del género Reggaetón y Salsa más comunes en Buenaventura. (según los estudiantes del grado 9 de la Normal Superior Juan Ladrilleros).
- Aprender expresiones para dar opiniones en actividades orales.
- Componer una canción en inglés según la gramática y el vocabulario visto durante la unidad

2 DBA

Realiza exposiciones cortas sobre un tema académico de su interés. Para esto, tiene en cuenta la secuencia de las acciones, la claridad de las ideas y se asesora con sus compañeros y su profesor.

Vocabulary

- Expresiones para dar la opinión.
- Vocabulario común encontrado en las canciones.

*Buenaventura ahora,
está más sabrosa*



*Sabroso, ¡yo me lo gozo! en
la galería comiendo rico
sancocho con coco!*

Appendix 7 introduction of the second unit of the primer

LIVING MY HERITAGE

"BUENAVENTURA AHORA ESTÁ MÁS SABROSO" PRESENTA LA SEGUNDA UNIDAD DEL LIBRO "LET'S DIVE INTO BUENAVENTURA'S CULTURE WHILE EXPERIENCING ENGLISH"... EL PROPÓSITO FUNDAMENTAL DE ESTA UNIDAD ES AFIANZAR TANTO LOS LAZOS FAMILIARES COMO EL AMOR POR LA RAÍZ GASTRONÓMICA DE BUENAVENTURA, TENIENDO EN CUENTA ACTIVIDADES EN INGLÉS DONDE EL ESTUDIANTE VIVA EL IDIOMA POR MEDIO DE EL ROL DE CHEF, PRESENTADOR O ESCRITOR Y A SU VEZ QUE PROMUEVA LA CULTURA DE BUENAVENTURA A TRAVÉS DE MEDIOS DIGITALES.



OBJETIVOS

-PROPICIAR UN AMBIENTE FAMILIAR MIENTRAS SE PREPARA UNA RECETA TÌPICA DE BUENAVENTURA

-PROMOVER LA GASTRONOMÌA BONAVERENSE A TRAVÉS DE MEDIOS DIGITALES.

-APRENDER Y EMPLEAR VOCABULARIO SOBRE LA GASTRONOMÍA DE BUENAVENTURA A PARTIR DE ACTIVIDADES ARTÍSTICAS.

DBA

-REDACTA TEXTOS DE MEDIANA LONGITUD EN LOS CUALES REALIZA RECOMENDACIONES O SUGERENCIAS SOBRE SITUACIONES DE INTERÉS PERSONAL, ESCOLAR O SOCIAL.



VOCABULARY

-Vocabulario relacionado con la gastronomía de Buenaventura:

-Conectores de causa y efecto

Consequently, as a result, therefore, for this reason, because, as, since

-Expresiones para sugerir:

If I were you, I would..., have you thought about...?, Why don't you...? in your position, I would...", you should perhaps...", You could always..."

Appendix 8 cover of the third unit of the primer

Aprender a narrar lo propio, encantarse en su exquisitez y descubrir un mundo diverso, palpable de ensueño merece exponerse con orgullo. #stayatthisbay hace parte de la tercera unidad del libro "Let's dive into Buenaventura's culture while experiencing English...".

#stayatthisbay

Propone una serie de actividades que conecta a los estudiantes con un léxico característico del turismo. Además, contribuye a desarrollar la habilidad oral del estudiante, en tanto se potencializa su capacidad de describir y narrar escenarios turísticos, bien sea de su ciudad natal o el universo que habita.



Stay at this
bay

to



Objectives

-Dar direcciones empleando el vocabulario proporcionado.

-Describir imágenes.

-Diseñar un escenario turístico.

DBA

Resume la información que ha leído o escuchado sobre temas relacionados con su entorno escolar y académico a través de escritos estructurados.

Por ejemplo, al leer un texto, lo resume en una oración.

Vocabulary

-Vocabulario sobre el turismo.

-Cotizar un servicio turístico.

-Direcciones.