

**Cultural identity and heritage language maintenance
In Embera Chamí university's students**

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**UNIVERSIDAD TECNOLÓGICA DE PEREIRA
FACULTAD DE BELLAS ARTES Y HUMANIDADES
LICENCIATURA DE LA LENGUA INGLESA
PEREIRA
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ABSTRACT

This research project explores different aspects related to the Embera Chamí community and some factors affecting the participant's culture due to the migration of some members to a majority context.

This is a qualitative research that explores different aspects concerning this migration of this community. Therefore, the main purpose of this study is to observe this phenomenon, and thus see the impact that migration has over the participants within the new context, the researchers of this study focused this research project on the participants' language after the being exposed to a majority group and a second language, in this case, the context is a public University in Pereira where they are enrolled in the Ethno-education program. Therefore, the researchers implemented different data collection methods, such as: observations, interviews, and students artifacts.

After the data collection, the researchers triangulated the information gathered in order to find the answers to the research questions postulated at the beginning of the study. These research questions were: first, what are the of the teachers and Embera Chamí students' perception about their immersion in a majority culture? Second, what can be observed in the relation of the exposure to a majority culture language and the maintenance of Embera Chamí students' heritage language? And finally, what are the participants' background experiences with their second language and what is the participant's Spanish proficiency?

The results of this study evidence different factors that affected the participant's culture identity, also the participant's writing skill development through the exposure of the target language Spanish, as well as the participants' development writing skill during this immersion process, having in mind that the

Embera Chamí only possess spoken language and they need to learn how to communicate their ideas in a written form and in the target language.

RESUMEN

Este proyecto de investigación explora diferentes aspectos relacionados con la comunidad Embera Chamí y algunos factores que afectan la cultura de los participantes debido a la migración de algunos miembros a una mayoría, y por esto se ven forzados a aprender una segunda lengua.

Esta es una investigación cualitativa que explora diferentes aspectos acerca de la migración de esta comunidad. Por lo tanto, el principal objetivo de esta investigación es observar este fenómeno, y así mirar el efecto que esta migración tiene sobre los participantes en este nuevo contexto, principalmente relacionado con lenguaje, forma de vestir, al igual que su interacción con otros miembros de la Universidad, en este caso la Universidad donde ellos están inscritos en el programa de Etno-educación. Por este motivo, los investigadores implementaron diferentes métodos para la recolección de datos típicos para este tipo de estudios, tales como: observaciones, entrevistas, y material producido por los estudiantes.

Después de la recolección de datos, los investigadores triangularon la información reunida con el motivo de responder las preguntas de investigación postuladas al comienzo del estudio. Estas preguntas de investigación fueron: primero, ¿cuáles son las perspectivas de los profesores y estudiantes universitarios Embera Chami respecto a estar inmersos en una cultura mayoritaria con un diferente idioma? Segundo: ¿qué puede ser observado en relación a la exposición de los participantes en un contexto mayor y cómo mantienen ellos su lengua materna?, y finalmente, ¿qué experiencias pasadas han tenido los participantes con la segunda lengua y cual cómo están las competencias de los participantes en Español?

Los resultados de este estudio evidencian identidad de su cultura, también el desarrollo de sus habilidades de escritura a través de la exposición de la lengua objetivo— Español, también como sus habilidades de escritura durante el proceso

de inmersión, teniendo en cuenta que la comunidad Embera Chamí sólo posee un lenguaje hablado y es necesario que ellos aprendan a comunicar sus ideas de una manera escrita en la lengua objetivo.

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INTRODUCTION

For several years, Colombia has faced some problematic issues such as the armed conflict between the army and the guerrilla, this situation have made the Colombian people abandon their homelands and thus search for safer places to settle down: such is the case of the Embera Chamí communities who have been forced to leave their land and home behind and thus to migrate to new contexts like the city. Due to this degrading situation, this research project focuses its attention on this group and intends to describe the effects that the new context, culture, and language have had over the members of this community.

Owing to this situation, some members of this community have been obliged to adapt, learn and adjust to a new lifestyle that deals with the new costumes, dress, food and behavior and most importantly to learn a second language of this new context. Therefore, to make this adjustment easier, some members of this community have enrolled in educational programs that can help them to understand this new context and thus transmit this new knowledge to their own community and contribute its process and growth.

Moreover, the aim of this qualitative research project intends describe, present and explain the behavior, attitudes and actions of the 4 male participants' of this project that belong to the Embera Chamí indigenous who are currently enrolled in the Ethno-education program from a public university in Pereira. This program is targeted at aiding underdeveloped communities and minority groups to grow and prosper and thus helping the integration to the Social Sciences.

On the other hand, this study also analyzes the teacher's perspectives when facing mixed ability and heterogeneous groups and the challenge to teach people from different cultures that are not proficient in the language they are exposed to in the undergraduate program they are facilitating. Therefore, the results of the study

also presents the dilemma when guiding mainstream classrooms and fulfilling the course requirements.

Furthermore to obtain an in-depth information effects of the new context on the Embera Chamí's communities costumes, dress, food and behavior and learning of the new language the research of this project collected relevant data through the implementation of three different methods that aided at the triangulation of the information gather this methods were observations, interviews, and students written artifacts.

After analyzing and interpreting the data gathered through the methods previously mentioned, the results of this study show that the exposure to the new context has affected participant's culture identity, lifestyle and language development mainly of the writing skill.

CHAPTER 1

STATEMENT OF THE PROBLEM AND RATIONALE

During the last decade indigenous populations (Embera Chamí) have been forced to leave their lands principally by the armed conflict as is cited in the survey done by the Departamento Administrativo Nacional de Encuestas (2007) which states that 1707 Embera Chamí community members were forced to leave their lands by the confrontation among armed groups.

A fact that have obligated Embera Chamí community members to leave their lands and arrive to a different territory, with different customs, traditions, different language, and also where native languages are undervalued and associated with underdevelopment, poverty and backwardness is a significant problem (de Mejia, 2005). All this problems increase when they are enrolled in an educative institution, in this place is where all the differences are marked and feelings of discrimination and rejection appear.

Considering that an average of 40 indigenous community members joins the University of Science and Technology's (UST) programs per semester (submission and admission department of the UST, 2010) we are interested in studying freshman Embera Chamí community members in order to observe how is the process of immersion in this new majority context and the implications that this process carries.

In addition, we are interested in observing if the preconceptions, bias and attitudes towards minority groups and languages affect the adaptation of the minority community members enrolled in this educational program in. Whether this situation originates that many minority speakers make the decision to leave aside their culture, roots, and language, and they start to take part of what de Mejia (2005) cites in her article as "subtractive bilingualism". In this subtractive bilingualism minority speakers remove their language in order to fit and have better

opportunities in the society; besides, they lose their native identity and the connection with their roots and original culture.

RESEARCH QUESTIONS

- What are the perspectives of the University teachers and Embera Chamí students about their immersion in a majority culture?
- What can be observed in the relation of the exposure to a majority culture language and the maintenance of Embera Chamí students' heritage language?
- What is the participant's background experience with their second language and what is the participant's Spanish proficiency?

THEORETICAL FRAMEWORK

Minority groups:

Colombian minority groups have faced the phenomenon of forced migration due to the armed conflict, a fact that has forced them to abandon their lands and settled them in a majority context, surviving within a new culture and language. In a new context, issues such as cultural identity and language maintenance becomes a complex topic since native languages are undervalued and associated with underdevelopment, poverty and backwardness (De Mejia, 1998).

The attitudes towards minority languages and cultures have caused language and culture loss among many language minority families. Language and culture loss may happen to people who belong to a minority group and who have the necessity or are obligated to abandon their native community and their native language and customs, in order to fit in a society that is dominated by a majority language and culture (Wong, 1991).

Supporting the theory that language and culture loss is affected principally by discrimination, lack of opportunities, and poverty, a study by Beck and Lam (2008) illustrates how language minority members make choices like the decision to not teach their native language to their children, the desire of minority members to fit in a majority context, also adopt this majority language in any context that compromises the maintenance of the native language.

Beck and Lam's (2008) findings show that older generations of speakers dominant in the minority language decided to interrupt the transmission of their native language to the next generation, due to the low prestige attached to the minority language and the rejection from white and mestizo Mexicans (population of the majority culture). In addition, they explain language and culture loss through an interesting concept. They propose the concept of "linguistic suicide". This

concept, according to the authors, applies when people voluntarily decide to kill off their native language.

Phinney Et al. (2001) conducted a study made in ethnically diverse schools in Los Angeles area to 216 adolescents from three different immigrant backgrounds: Armenian, Vietnamese and Mexican, with the purpose of investigating the role of language, parents, and peers in the ethnic identity among adolescents in the three different immigrant families groups. This study shows the significance of the maintenance of the native language and culture from generation to generation, and how this practice enhances ethnic identity, family and peer relationships, and ethnic language proficiency.

In addition, Liu (2008) supports the findings of Phinney Et al. (2001) arguing that family plays a crucial role passing their attitudes and beliefs about heritage language to their children and that ethnic identity is a key factor in explaining heritage language maintenance or loss. This study was conducted with 28 children from a large southwestern border city in the USA. The children were learning Chinese in a Sunday Chinese school and most of them were born in the USA. The purpose of this study was to investigate what makes Chinese Americans maintain their Chinese culture, and what the major factors are for successful heritage language maintenance in an English-dominant society. Having in mind that these Chinese are immersed in the North American context, Chinese are considered a minority culture.

Additionally, Liu (2008) reports very interesting findings about how Co-ethnic communities are important since they provide a sense of belonging and language as the symbol of belonging to the same social group. Also, when people perceived that their language is of high vitality in terms of factors such as social, cultural and psychological influences, they are more likely to preserve their language.

Heritage language:

Continuing with the topic of heritage language (HL) maintenance, the findings by Cho (2006) are relevant. In Cho (2006), the researcher investigated the effects of HL maintenance in a group of 114 participants (72 females 42 males), who were second generation Korean-Americans born in the United States and others who came to the United States at an early age and found that knowing Korean helped the participants understand their ethnic culture allowing them to participate freely in Korean culture events or activities.

In this finding about Heritage Language development among social relationships, we can infer that the maintenance of the HL is a very significant factor in the social and familiar development with HL speakers, a fact that shows the importance to teach a majority or second language keeping in mind the Heritage Language (HL).

Another important finding by Cho (2006) was that HL development positively affects interactions among social relationships in a Korean minority context with Korean HL speakers and the loss of the HL interferes with interactions outside the immediate family. The first finding is relevant to our research's topic because it informs our study with the notion that it is essential that people be aware of the importance of knowing their own culture in order to understand their customs and develop their identity while learning a majority or second language learning. Our job as future teachers should include helping participants to become aware of the importance of their own culture to understand different facts they have faced during history, and thus to prevent their culture loss.

These studies suggest that the development of the HL is an important factor in indigenous communities, where identity, and the respect for their customs is extremely strong and part of their lives, and should be maintained alive through time. Language teachers should use the students' Heritage Language as a tool rather than an obstacle to learn the majority language. When we talk about this tool

we refer to the skills they have in their mother tongue to help the process of learning a second language.

Worthy & Rodriguez-Galindo (2003) found that similar to other immigrants, the most common reason parents gave for immigrating to the United States was to provide their children with advantages and opportunities, such as better education and more job possibilities than they would likely have not access to their home countries, (basically Latin American countries) but they wanted their children to continue speaking Spanish in order to maintain the customs and culture of their home countries, although knowledge and appropriation of English language and culture were seen as a visible and audible manifestation of learning, an integral part of progress in the United states, and essential to the children's education and future.

Considering that parents are paramount in the development of a child and more in the development of that child in a different country, it is crucial to keep in mind the parents' perspectives about bilingualism in their children. That is why the findings made by Worthy & Rodriguez-Galindo (2003) are relevant in our study, since they give us the perspectives of a group of Latino immigrant parents in a new majority context; this situation seems to be very similar to the one that our participants have to face since they have to leave their lands and immigrate to a new majority context, and we can have as base the perspectives of the Latino immigrants and contrast them with the our participants' perspectives.

The indigenous populations in our country face a problem of forced emigration that uproots them from their native lands to a completely different environment. Such emigration results in that most of their people confront problems of identity and loss of their culture, when they have to adapt to the "new world" and to a different language and customs. This is a reality should interest many people, not only the government. We as a part of the community should also try to understand and help them in this "incorporation to the society", instructing the

population to avoid rejection and giving them more opportunities to succeed within the society.

In Heritage Language maintenance the parents' perspectives are important, but also are critical the perspectives and attitudes of teachers. Lee & Oxelson (2006) conducted a qualitative study with teachers who work with students from non-English speaking homes in public schools in California, in order to investigate the teachers' attitudes towards their students' Heritage Language Maintenance. The researchers found that the attitudes of the teacher who has had Bilingual Cross-cultural Language and Academic Development (BCLAD) and English as Second Language (ESL) training were significantly different from their colleagues who have not received such training.

In the researcher's case as learners of a second language, we understand the difference when we link the importance of teaching the language and the culture, without prompting a loss of identity.

Second language:

Bilingual Cross-cultural Language and Academic Development (BCLAD) and English as Second Language (ESL) teachers made emphasis with the idea that the maintenance and proficiency in the heritage language positively affect linguistic minority students' academic endeavors, also that schools need to play an active role in encouraging and supporting the maintenance of HL. Another important aspect was that BCLAD\ESL teachers implemented more practices like the continued use of the language, interacting with others in different presentations in their native language; within the classroom these activities affirm the students' home culture and language, and finally that BCLAD\ESL considered that HL maintenance will lead to many personal benefits such a strong sense of ethnic

identity and strong family values, whereas non-BCLAD\ESL teachers rarely reported engaging in such ideas and practices.

Teachers can impact their students' development not just academically, but also personally, and teachers' attitudes as acceptance or rejection could affect their students' progress. We found the results obtained by Lee & Oxelson (2006) also relevant for our study, since their study offers us a relevant notion about the significance to have an adequate training, especially when we are going to work with culturally and linguistically diverse populations.

This finding allows us to see how important is to have a correct and proper training in order to understand minority populations and to have the right strategies to manage the difficulties that would appear contrasting two unlike cultures. In order to not affect the minority group's culture maintaining its customs and values based on respect.

Coulter & Smith (2006) in their study about how schools traditions and structures relegate eight immigrants English language learners to marginal positions and inferior academic opportunities, shows another important aspect related to heritage language maintenance.

Coulter & Smith (2006) in their study about how schools traditions and structures relegate eight immigrants English language learners to marginal positions and inferior academic opportunities, shows another important aspect related to heritage language maintenance. For example the researchers found that English Language Learners (ELLs) were not given equal access to mainstream school functions and extracurricular activities, neither were they given equal resources for classrooms, materials, field trips, and other learning needs. In addition, ELLs were not given quality instruction nor were they given opportunities to interact with each other, with native English-speaking peers, and with the content of their classes. Finally, ELLs were segregated from their native English-speaking

peers, and ELLs were expected to assimilate to the dominant culture, leaving behind their linguistic and cultural identity. These factors caused that adolescent immigrant children face a very difficult situation as they establish their growing socio-cultural identities. They are often faced with a choice: become American and violate some of their native cultural norms or stay within their home cultures and be rejected in school very similar as our participants.

The information acquired by Coulter & Smith (2006) is significant to our study because they illustrate the situation that immigrants have to face in a different country even in an educational institution that has a different culture and language, and in this type of context (educational institutions) is where we will develop our study and observe how is the maintenance of language and culture in this context.

CHAPTER 3

METHODOLOGY

CONTEXT AND PARTICIPANTS

Context:

Taking into account that our participants come from and still live in a native community known as Embera Chamí, it is important to describe their native environment. The Embera Chamí community is one of the 80 indigenous communities in Colombia. This community is located in different parts of the country such as: Antioquia, Risaralda, Chocó, Valle del Cauca, and Caldas (DANE, 2007). We will study the community that is situated in the province of Risaralda. In Risaralda we can find “resguardos” (small groups which are basically small communities only integrated for indigenous people) in four different towns: Pueblo Rico, Mistrato, Marsella, and Quinchia. Because this community is one of the largest in the region and closest indigenous communities to the city, we chose to include de Embera Chamí community settled in Mistrato in our study. This community has an average of two hundred inhabitants, and they are governed by a chief who is the person who leads the organization of the community, and he is in charge of maintaining their language and customs (Cardona, 2007).

Our participants' experiences with language and culture revolve around two main contexts: the program they are enrolled in, and the school where they study.

Our study was developed in an urban public school located in a town of Risaralda called Mistrato. The University of Sciences and Technology (UST) is the biggest public university in Pereira. UST, was conferred high quality accreditation by the Ministerio de Educacion Nacional (MEN) in 2005. The accreditation certified the university as an institution of integral quality not just academically but also administratively, a fact that caused that the university trained high-quality and integral professionals for the society.

The UST holds 14.000 students and approximately 90 stable teachers with a total of 900 transitory and subject teachers. Also, it has about 30 programs in several fields. According to the professional field where our participants are enrolled we will focus on the program of Licenciatura en etnoeducacion y desarrollo comunitario (EDC). EDC is a program of 10 semesters (approx. 5 years) housed in the College of Education, and its purpose is to train professional teachers for elementary education since 1967 when was instated in the UST. The LPI program as all the programs in the UST has 5 spots for minority groups, those spots are given to any minority groups (black and indigenous from any community) all of them were acquired by Embera Chamí community members (UST submission and admission department, 2010). These type of populations (minorities) have special rules to enter in the UST, first of all they have spots that are only for them, also they do not have to take the ICFES exam (a requirement for any student that wants to enter in a high education program in the UST), the economical enrollment is low and they have the opportunity to create their own ground rules in the UST (UST reglamento estudiantil).

Participants:

The participants of our study were three Embera Chamí University Students (ECUS), who were enrolled in the UST in the program of LPI; they were freshmen from the program. Also, they speak their native language known as Embera, which is spoken by approximately 77 thousand inhabitants from 44 million, and Spanish as a second language. We chose freshman because we were interested in observing cultural clash and how our participants fit or not in a new major educative context. A survey made by the UST submission and admission department told us that each semester the spots assigned to minority groups in LPI program are acquired by Embera Chamí community members. It is important to consider that the three ECUS may still live in their native community and they will face the issue of being immersed in a new bilingual culture where they were taught

in Spanish, in an educative context (UST context). We also checked what is their proficiency in Spanish to try to find some possible problems could they face.

The participants were selected from a data base provided by the UST submission and admission department who has all the students' information. The researchers' criterion for selection was based on two reasons: the participants must be freshmen LPI students in UST. Also, they must come from and live in the Embera Chamí Community, since we were also interested in observing if the involvement of the three ECUS in the majority context affects or not their native community and culture, that is why if it is possible, we want to obtain the perceptions of the Embera Chamí community members who still live in their community, about how they see the immersion of the three ECUS in the UST.

Researchers' Role:

The researchers' role as mentioned by Adler & Adler (1994) "peripheral member researcher". They explained that peripheral member in a study is the person who does not participate in any activity of his participants, he is only observing.

The researchers were sometimes together with the aim of cross checking information and with the purpose of not missing any detail during the observations and interviews.

The researchers of this study were two undergraduate teachers students at the UST in the program of language teaching; both were born in the city of Pereira, one is 25 years old and the other one is 20 years old; both have always lived in the city and their native language and culture is Spanish.

DATA COLLECTION METHODS

Our methods to collect the data for this study include interviews, observations and students' assignments.

Observations:

From August to October 2011, the researchers conducted observations in two settings: In the classroom, and in the community.

Classroom-setting observation: Classroom observations were conducted in ECUS ethic and democracy classes; these classes were chosen since we consider that in ethic and civic formation students may have more interaction with peers and language than in the others. In these classes we observed how our participants interacted in this scenario and how they reacted when facing the facts and issues that are implied in the development of the classes. Our observations focused on documenting how the students participated in class, how they answered questions, how they worked in groups, and the characteristics of the relationships with their classmates and teachers. Since part of our study focuses on the students' immersion, the purpose of the classroom observations was to get information about how the students interact with others through language in a formal setting with people that may not come from their community.

We conducted three classroom setting observations, each one with duration of one hour, the first at the beginning, the second during the first month of the semester, and the third at the end of the semester. The time to make the observation (beginning, middle and end) was chosen because we considered that in this three times we can obtain important and significant data since we were observing at the beginning when they were new in the classroom, at the middle when they may be adapted or rejected and at the end to see how was the process of the immersion in the classes and in the UST.

These observations were documented through field notes, which were expanded after each observation with the aim of including detailed information. In one observation, the researchers worked together with the purpose of contrasting points of view and observational skills.

Interviews:

We conducted three interviews with each one for our participants as well as to the teacher (appendix two and three) using open-ended questions. The first interview took place at the beginning of the study because we wanted to be aware of ECUS perspectives in relation to the immersion in the UST context and culture. The following are questions that will be included in the first interview:

- ¿Cuáles son sus perspectivas acerca de estudiar por fuera de su comunidad? What are your perspectives about studying outside of your community?
- ¿Qué esperas de esta experiencia? What do you expect from this experience?
- ¿Qué deseas aprender de este nuevo proceso? What do you want to learn in this new process?
- ¿Cómo ves tú cultura en contraste con la cultura que ustedes van a estar inmersos? How do you see your culture in contrast to the culture that you are going to deal with?
- ¿Cómo manejas las diferencias entre tú lenguaje y cultura con el lenguaje y cultura del Nuevo contexto? How do you manage the differences between your language and culture with the new context's culture and language?

Another interview was done in the middle of the study (around September a month after the first interview) with intention of following up on the immersion experience of the ECUS in the UST context. Some questions that we asked:

- ¿Cómo te sientes durante este proceso de inmersión? How do you feel during this immersion process?
- ¿Cómo han sido logradas tus expectativas in este proceso? How your expectations have been achieve in this process?
- ¿En qué forma has experimentado cambios en tú comportamiento, costumbres? ¿Están afectando tú cultrura? In what way have you experimented changes in your behaviors, manners? Are they affecting your culture?
- ¿Ha sido difícil? ¿ha sido el idioma una dificultad? What have been difficult? Language has been a difficulty?

Finally, we conducted an interview at the end of the study to get final information about the ECUS process of involvement and immersion in the UST culture. Questions that will be included in this interview are:

- ¿Cómo te sientes en cada contexto, en tú comunidad y en la Universidad? How do you feel in each context, community and university?
- ¿Cuáles son las ventajas y desventajas que ha enfrentado usted en este proceso de inmersión? What are the advantages and disadvantages that you have faced in this immersion process? Did they affect your culture?
- ¿Puedes describir tú proceso de adaptación dentro de esta cultura? ¿Fue tú cultura e idioma un obstáculo en tú adaptación? Can you describe your process of adaptation within this culture? Was your culture and language a hindrance to your adaptation?

- ¿Cómo vives la integración con la cultura de la Universidad y qué lugar has jugado en él? How do you live the integration with the UST culture, and what is the role that you play on it?
- ¿Con qué frecuencia participas en las actividades universitarias y cuáles son tus favoritas? How often do you participate in the UST activities and which are your favorites?
- ¿Afecta esta cultura tú propia cultura? ¿Cómo? Does majority culture affect your own culture? How?

These interviews were tape-recorded. We processed the recordings by transcribing them by adding details from interviews notes through the transcription.

Students' artifacts:

In order to check what is their proficiency in Spanish to try to find some possible problems they could face during their process, we analyzed some students' writing assignments to check what is the participants' proficiency in their second language (Spanish).

CHAPTER 4

FINDINGS AND DISCUSSIONS

In the following section, we will present our four findings related to the participants' culture identity, the participants' proficiency in Spanish and their adaptation in the new context or environment.

CULTURAL IDENTITY: FACTORS AFFECTING THE PARTICIPANTS' CULTURE

After the data was analyzed, this following finding was divided in two parts; first we are going to explain about cultural identity of Embera Chamí community members and the factors that we observed from the participants' culture, and their language evolution.

Cultural identity:

The term of cultural identity is related to the way people from the Embera Chamí community behave within its culture, the way they dress, the food they eat, the way speak or language they speak, and their personal believes. A fact that have caused that many minority population immigrated to new majority contexts and thus have the need to learn a second language and its culture causing a loss of cultural identity

This migration sometimes affects in terms of participants' identity lost. This means, that the members of this community start changing the way they behave within its community and start acquiring different aspect from the new context; altering the way they dress, speak and the kind of food they eat in order to fit better in this new context.

When the participant one was addressed in the first interview about what does she/he think about the Embera Chamí culture against the occidental culture the answer was:

(P1-1) ¿Cuál es su opinión acerca de la cultura Embera Chamí en contraste con la cultura Occidental?

Me parece una cultura espectacular eh se ha ido perdiendo mucho y esta carrera es para eso para que podamos afianzar todos los conocimientos y nos demos cuenta de la riqueza que tenemos.

The participant considered that the Embera Chamí's culture has been losing its identity due to several internal and external factors. He added that the university program (Ethno-education) is designed to help participants become aware of the knowledge and richness their culture has.

When participant three was addressed with the question about the cultural lost, his answer was:

(P3-1) ¿Cree usted que la cultura Embera se ha visto afectada por la cultura occidental?

¿Mucho cómo? En la forma eso ya lo lo hemos hablado en en anteriores semestres en la introducción de alimentos en el vestuario hemos cambiado afectado tanto tratando de imitar o abandonar el resguardo pero esta carrera nos ha servido para eso para querer seguir estando en el resguardo hacer cosas por el resguardo claro la otra cultura cambia un poco relacionado con la comida y la forma de vestir, pero nosotros seguimos con nuestras creencias y con nuestro principal propósito de ayudar a la comunidad.

The data shows how, the participant believes that their culture has been affected due to the different food they eat and the clothes they wear, adding that day by day the Embera Chamí participants seemed to imitate the occidental culture impacted their own but he highlights even though their external appearance has changed and the food they eat has not affect their internal beliefs and customs. On the other hand, the participant also is commitment to continue working within his community when he expressed that main purpose is to return to his community and share the acquired knowledge with the Embera Chamí's members.

Learning a second language involves not only mastery of the language itself but also its culture, and in this process is where some members of minority groups face the challenge to maintain or kill off their language and culture, that is associated to older ways of life, lower standards of living, even with poverty, in an effort to fit in the new society, creating loss of identity, social disintegration, lack of cultural community between generation, and loss of traditional knowledge (Beck & Lam, 2008). The result of our study are partly in agreement and in this disagreement with the theory present by Beck & Lam due to the fact that the evidence in this study shows that this specific community is only being affected in the external factors such as the way they dress and the kind of food they eat without killing off the way they behave and the costumes they were raised with.

Language evolution:

Having in mind that the Embera Chamí has just a spoken language, the exposure of the second language in this case Spanish has caused a language evolution due to their progress in target language. Now, they started to use writing ability and thus improving their skills in the second language. This emersion in the new context has forced them to learn how to read and write in Spanish causing language development.

A question addressed during the interview one, the participant two answered based on how he/she thinks the Embera Chamí's participants have lost their identity or traditional knowledge he/she added:

(P2-1)¿Cómo se vivencia que se ha perdido la cultura según tú?

Nosotros que día estábamos viendo con el profesor de ethno-matemáticas que nuestra cultura es muy oral sabemos los números sabemos hablar Embera pero a la hora de plasmarlo en un papel no lo sabemos entonces eso es lo que se ha retomado volver nuestra cultura como más escrita porque pues eso ya todos lo sabemos que lo que no se escribe se pierde entonces eso es lo que se está intentando hacer.

The participant in this case is relating to a past experience where he/she explained about the language used within their community. The participant explained that the Embera Chamí community has only spoken language and they lack of a writing language. Thus, their culture is pass through from generation to generations in an oral way or as we know it as oral tradition. The participant also mentioned the importance of encouraging the people from their community to practice more the language in a written form, because they consider a relevant issue in order to avoid the loss of tradition and language knowledge.

Although, learning a second language in some cases is related with language and cultural loss, Liu (2008) argues that the development of one's heritage language has many benefits such as strong ethnic identity, greater understanding and knowledge of cultural values, since our participants are members of a minority group and they are interested in maintaining and continuing with the transmission of their language and culture. It is good to mention that the learning of a new language involves not also learning the language but also learning the culture.

It is considered that the participants' language has already evolved due to the fact that they can now transmit their own language, preventing language loss, not only in an oral way but also they can now transmit their language in a written way in order to avoid loss through generations.

The transmission or maintenance of a cultural identity in a context where most of the people underestimate minority groups could be the principal problem. It is important to clarify, that the participants' goal is to have a better preparation to go back to their communities and share the acquired knowledge in terms of conducting new investigations within their community integrating the Social Sciences for better social conditions.

PARTICIPANTS' WRITING SKILL DEVELOPMENT THROUGH THE EXPOSURE OF THE TARGET LANGUAGE SPANISH

When learners are immersed in a new context in which they need to learn and adapt not only to the new culture but also to the new language it becomes a challenge and overwhelming situation for most people. However, the fact of being immersed in the context seems to be one of the best methods to develop a second language (L2). What is more, when a person is also exposed to formal instruction of the target language like in the case of the participants of this study, in which they are not only immersed in the context but also attending regular classes it facilitates the learning and thus means to develop communicative competence or language proficiency of the target language.

Thus, even though the exposure to the language seems to integrate all language skills and sub-skills this results of the interviews and artifacts evidence the

progress of the participant's writing skill due to the type of contact to the foreign language they face constantly.

Writing challenges:

Based on the data collected from the participants' written artifacts, the results show that after two years of being in contact with the language this skill still seem to be a challenge and thus the use of articles in Spanish (to differentiate between female and male) and the spelling system. Nevertheless, linguistic structures and coherence are competences seem to be developed gradually and successfully. Therefore, participants do not present issues of communication breakdown.

The following data was taken from students' written products

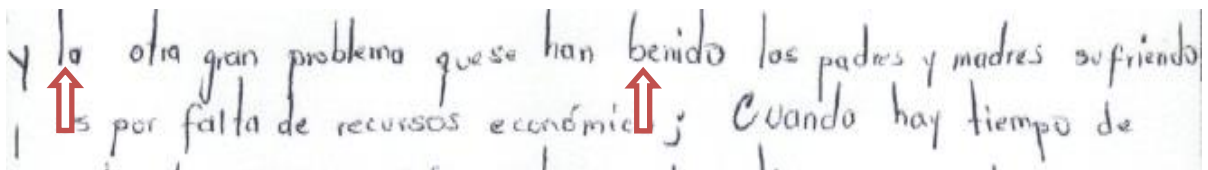
As an example, we are going to cite two pieces of the participant's documents in where we found a common mistake they have related to the correct use of the gender.

PD-1



y la otra problema que hemos venido biendo es por falta de restaurante escolar.

PD-2



y la otra gran problema que se han benido los padres y madres sufriendo is por falta de recursos económica; cuando hay tiempo de

In these two pieces of the students' written products we could find different spelling problems when they did not seem to differentiate the differences between articles used in Spanish related to the genre.

Based on the Common European Framework (CEF) this provides a common basis for the elaboration of language syllabuses curriculum guidelines, and examinations, we are going to mention some different aspect which are expected from the learners to accomplish after the exposure to the language related to the writing skill:

- Identify and use the most common patterns used in texts written in Spanish.
- Write sentences of a certain complexity and then join them to construct a coherent paragraph.
- Produce original texts that can be understood by Spanish speakers.

In this case, we could observe some spelling mistakes which show that learners are facing problems to accomplish the goals the CEF asks for, making sometimes difficult to understand by Spanish speakers.

On the other hand, the data below shows that even though participants have certain errors in their writing skill they are able convey their opinions and thoughts by using complete and somewhat complex sentences and joining them to construct a coherent paragraph.

The following data was taken from students written artifacts

CARACTERIZADA LAS COMUNIDADES EDUCATIVA

Las comunidades educativo son los que participan en nuestros centros educativo en cada sus localidades de su escuela de Humaca medio bajo.

Son como los niños y tanto los padre de familia estas comunidades educativa son los que estan formando para los futuros, por el apollo de los padre de familia que ellos quieren educar a sus hijos. teniendo en cuenta con el servicio del docente.

Para los niños es muy importante la educación, tanto para los padre de familia, para obtener más conocimiento y es un fortalecimiento para las comunidades indígena dentro de una organización.

Ellos como estudiante de ven conocer las parte de la cultura en sus entorno social

y caracterizamos que son muy participe en los encuentro de la educación para poder apoyar a los centro educativo y para orientar ha otras comunidades y tanto en la organización y tanto con los autoridades.

Let us observe again what the Common European Framework (CEF) cites for different writing documents:

- Identify and use the most common patterns used in texts written in Spanish.
- Write sentences of a certain complexity and then join them to construct a coherent paragraph.
- Produce original texts that can be understood by Spanish speakers.

In Spanish the word "problema" (problem) is consider to be male. Very different in English when we use the article "the" without taking into account the

gender of the word. In addition we can also mention some problems relating to spelling in Spanish and the different use of the B and V. for example the word "benido" is wrongly spelled because in this case we use V.

We can conclude mentioning that even though the participants do not present issues of communication breakdown they need more practice related to the writing skill to get to master their second language abilities.

PARTICIPANTS' ADAPTATION TO THE NEW ENVIRONMENT AND THEIR CONTRIBUTION TO THE COMMUNITY

When the participants belonging to the Embera Chamí community move to the new context, they are forced to try to fit in this environment in several ways related to the way they dress, speak, and the kind of food they eat.

The main goal for the participants to enter in the Ethno-education program is that this program offers a local and regional development based on a contextualized education where the participants develop the necessary skills for a better learning process related to a deep investigation within the communities integrating the Social Sciences.

Adaptation to the new environment:

When we talk about adaptation, we need to consider the implications the participants face when moving into a new environment and social life. According to McCarthy (1998) the acquisition of a new language, cultural and psychological adjustments are complex and interconnected. We cannot talk about adaptation trying to separate these concepts and try to understand each one by itself. Therefore, it is also relevant to mention that when the participants move from their

small communities, they leave behind a familiar language, culture, social system and of course their communities. This migration forces the participants to enter and fit in a new cultural and social system where they have just some previous experiences.

During the interview one, we addressed the participant number two about the experience in the new context and his answer was:

(P2-1)¿Cómo ha sido la integración que ha tenido en este nuevo contexto?

Ha sido buena puesto que es una como lo digo es una son dos culturas muy diferentes y llegar a integrarnos y estudiar y y compartir es muy difícil pero lo hemos logrado y ya entendemos al otro y el otro nos entiende respetamos la forma de ver de ellos y ellos respetan la nuestra ehhh y nos hemos ido integrando y ellos respetando nuestros saberes.

The participant is highlighting the main differences between the two cultures, mentioning the difficulties they faced at the beginning in terms related to group study and integration in the new context. On the other hand, the participant added, that they have overcome this problematic with respect related to the differences between the two cultures.

During the second interview we also addressed the participants with one question related to the rejection some of the participants could face during the immersion process, the participant 2 answered:

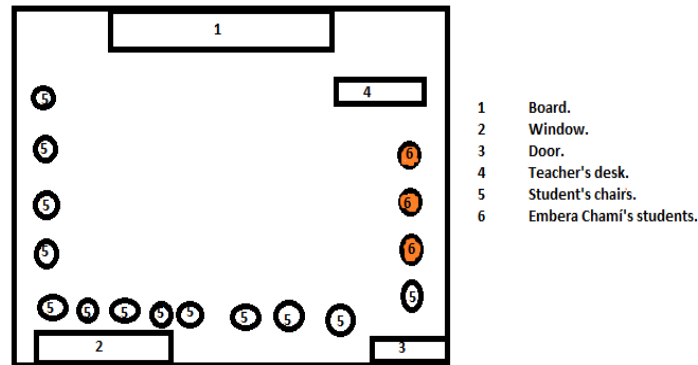
(P2-2) ¿Ha habido rechazo?

No por la mía no no porque ehh en vez de de pronto causar daño o mal se ha buscado siempre unos aportes positivos hacia la integración de vida de estilo de vida en el campo de trabajo entonces hemos sido como iguales todo equidad en todo.

The participant is explaining that he did not face any rejection from the participants from the occidental culture. On the contrary, he mentioned the positive contributions they had in terms of integration and the lifestyle within the school context the immersion process.

This new data provided for the participant two portrays how all the participants from the different communities are trying to help in the good development of the Ethno-education program, and contributing with a good environment. This relationship with the participants seems to be working well, since the participants from the occidental culture are also interested in learning about Embera Chamí's behaviors.

We noticed during the observations, since participants arrive to the classroom and before the class starts, they prefer to sit next to people from their own community and not to mix with the other class participants belonging to the occidental culture. This behavior seems during the observations without major changes. (See image one).



In this image, we can observe the way participants from the Embera Chamí's community sit together and separated for the rest of the students. During this observation, it was also noticed that the participants tend to code switching between Spanish and the Embera Chamí's language. They seemed to be talking about the weather. As mentioned before by Phinney even though students seem to adapt to the new culture they feel more comfortable when sitting with their own community members, and thus facilitate their communication and learning process.

Phinney et al. (2001) explain how in ethnical diverse schools and communities, people are likely to interact with peers both from their own ethnic group and from other culture. However it is good to mention that the participants interact with the rest of the group with respect even though they do not sit together they have not been rejected.

McCarthy (1998) also considers the importance of mastering a new language. Even though our participants already have some knowledge in the second language (Spanish), they have to enter into new mainstream classrooms where they can only express their ideas and needs in their mother tongue with the small Embera Chamí's group.

Contribution:

At this point, it is necessary to mention the importance of the participants to be enrolled into the Ethno-education program. When they are first enrolled in this program, they have clear what are the main goals they want to accomplish at the end of the school program. What they want is to have a better preparation to go back to their communities and share the acquired knowledge in terms of conducting new investigations within their community integrating the Social Sciences for better social conditions.

In the first interview, the participant three talked about the importance of being enrolled in the Ethno-education program, his expectative, and his role within the community:

(P3-1) ¿Considera que sus expectativas se están logrando en este proceso?

Mis expectativas mucho esfuerzo y mucha responsabilidad y a pesar que he tenido el año pasado el año 2010 tuve dificultad por porque estuve en un año de mandato en el gobierno entonces por lo cual tuve tiene que hacer mucho res..pues esfuerzo pa llegar tuve dificultades.

The participant talked about the responsibility and the effort they have to make to accomplish their goals. This participant makes part of the government within his community, and mentioned that during the year 2010 he was very active in his role having to make and extra effort to continue with his duties in the educational program.

(P3-1) Cuáles eran sus expectativas acerca de estudiar fuera de su comunidad?

Perspectiva es capacitar ehhh para el futuro de la comunidad y empezar a ayudar a los mayores dentro del pueblo Embera. Si nosotros estamos más capacitados, podremos transmitir nuestros conocimientos para poder enseñar a nuestros niños y que ellos estén mejor preparados en el momento que ellos tengan que enfrentar algo parecido a lo que nosotros estamos viviendo, salir del resguardo, pero todo esto es para enseñarles la importancia de nuestra cultura y evitar que esta se llegue a perder.

In this opportunity, he is talking about the importance of being enrolled in the Ethno-education program. His main goal is to have a better preparation in order to go back to his community and teach the children different acquired knowledge. He highlights that all this process is only made in order to help his community to have better opportunities and keep their culture through coming generations.

It is good to remember that what they want is to have a better preparation to go back to their communities and share the acquired knowledge in terms of conducting new investigations within their community integrating the Social Sciences for better social conditions.

TEACHER'S PERSPECTIVE WHEN GUIDING MAINSTREAM CLASSROOMS.

During the process of data collection, we reflected on the relevance for our study to have a close look of the teacher's expectative when guiding a new group that includes people from the Embera Chamí community, making this group a mainstream classroom.

That is why, in order to develop this finding the data was triangulated between the two interviews that were done to the teacher. The first one was conducted at the beginning of the course and one at the end. The focus of these interviews were to addressed the teacher with questions related to the lesson

planning, problematic related to the Embera Chamí community, strategies when teaching and finally with some personal opinions of the process.

In the first teacher's interview (Ti-1) we asked about the expectative the teacher had about the challenge of teaching a mainstream classroom, where she added:

(Ti-1) Son muchas las expectativas que tengo al enfrentarme a este nuevo grupo, es una experiencia nueva para mí y espero poder obtener lo mejor de esta, que ellos puedan tanto aprender de mi como yo de ellos, sé que son de diferentes culturas por lo cual creo tendremos algunas diferencias pero espero podamos dejarlas a un lado y poder llevar a cabo un buen trabajo.

Basically, the teacher explained about the different expectations she had when facing this new mainstream group, adding that for her, it was a new experience where she was expecting a common learning and enrichment of the two cultures where is pre-disposed in the sense that there might be differences between the two cultures nevertheless she expects to overcome these issues in order to have a better result in the curriculum achievement.

Another question addressed to the teacher, deals with the lesson planning due to the mainstream classroom. We wanted to know, if she was considering a special lesson planning to fulfill the course requirements. She added:

(Ti-1) Primero que nada debo conocer que tal está el grupo, pero considerando que el grupo está conformado por grupos de diferentes culturas, y el nivel académico del grupo Embera es más bien básico creo que la planeación debe ser basada en estas características y que brinde espacios para el fortalecimiento de sus culturas y el desarrollo armoniosos de las clases y tratar de que todos obtengas los mismos resultados.

First of all, the teacher considered relevant to examine the issue of how the group was conformed, having in mind that there are some members of the Embera Chamí community in the course. She had some pre-conceptions related to the Embera Chamí participants, considering their academic level poor or basic. Thus, she thought the lesson planning should be based on these characteristics in order to fulfill the course development successfully.

At the end of our study, we conducted a second interview (Ti-2), where we asked about the problematic she faced regarding to the Embera Chamí participants. Her considerations were:

(Ti-2) Algunos de los problemas que enfrenté con la población fue el lenguaje, ya que como parte del grupo es Embera hablaban la mayor parte del tiempo en su lengua y esto impedía la comunicación con el resto del grupo y el desarrollo de las actividades y talleres, otro problema que enfrenté fue con los trabajos escritos, ya que el español que ellos manejan es más que todo oral, por lo que en los trabajos escritos era bien difícil comprenderlos, y obtener resultados fructíferos...

This data shows, that the teacher's answer was mainly related to the use of the participants' language. As part of the group was composed by Embera Chamí participants, they were speaking in their native language most of the time, making this a communication problem among the class participants, delaying the development of certain tasks. The difficulty when trying to interpret their written production was also a problem she faced. The teacher mentioned this problem, considering a problematic due to their native language is an oral language, therefore their writing production in Spanish is poor and difficult to understand.

Prout (2009) considers the teacher's workload is demanding specially when working with mainstream classrooms. Prout (2009) adds that when preparing lesson or classes for these special classrooms, the development could detract lesson preparation time and curriculum development opportunities. Also the

researcher believes that is difficult to try to track student's academic records and thus to assess students capabilities and course development. Even though, the authors states some important issue that emerge in mainstream classrooms and that also took place in this specific scenario such as lesson planning, and time consuming of tasks. However, he seems to omit some aspects that emerge from the data analysis of this study, in which we found that the teacher considered that it is relevant to have a close look at different aspects related to the problematic related to the Embera Chamí community as the use of the language and language skills as well as the difficulty to interact with different cultures.

RESEARCH AND PEDAGOGICAL IMPLICATIONS

This research project addresses two types of implications that emerged from the study carried out within the Embera Chamí community. First, the research implications which refer to different issues that can be explored from our study and the pedagogical implications which refer to pedagogical issues found in this research project.

Research Implications:

In the research limitations it is significant to mention different difficulties the researchers had when first tried to contact the people from this community with the purpose of getting a permission to enter in their land. This is because they are a closed group which does not allow other people that do not belong to their community to see them in their natural environment, causing problems with ethnographic researches that could be develop with the Embera Chamí community. Therefore, it is recommended that before starting with a further research; make sure you get the permission which allows you to enter within their lands.

Pedagogical Implications:

During this study, we found different pedagogical implications, most of all related to previous studies carried out with this specific community. Previous studies are focus only on different the problematic these communities faced when moving to new environments, however it is important to highlight that there is a lack of studies related to the culture and language of this community, and possible problems when they try to fix in another culture where they are forced to learn a second language. Furthermore, we recommend that possible future studies should be carried out having in mind this specific aspect mentioned in the research and pedagogical implications.

After examining the different problematic the teacher guiding mainstream classrooms had, causing possible problems related to the course development, we consider relevant to continue in a further study with some other issues dealing with the teacher's background knowledge or experience related to teaching mainstream classrooms to avoid or prevent this problematic concerning to the course development.

LIMITATION OF THE STUDY

In this part, the researchers present all the limitations they faced during all the process dealing with the permission to allow them to begin with the study, and also referring to the interaction with participants.

At the beginning of the process, it was difficult to contact the teacher who works with minority groups within the University due to her multiple obligations; this problematic delayed the investigation in terms of getting the needed permission which allows the researchers to enter into their community.

Furthermore, the interaction with the participants was a barrier at the beginning of the process due to they do not trust easily in people different from their own community. Even though, the researchers explained at the beginning of the process what were the principal goals for this study, they were shy answering the first interview. This behavior was also portrayed during the observations where they preferred always to sit next to their own people.

Even though, the problematic faced at the beginning and during the research project, the researchers could develop satisfactory the main goals proposed with this study, allowing them to grow professionally with the experiences faced when working with the Embera Chamí community getting to know the way they see the world.

CONCLUSIONS

After conducting this study, the conclusions are that during the immersion process experienced by the Embera Chamí in the city and especially in the University this population was affected in different ways by a majority culture. These issues enveloped four aspects:

First of all, the data collected shows how the majority culture affects the Embera Chami community just in external factors such as: the way they dress, the food they eat, the way they speak, but this majority culture did not affect their beliefs, customs and traditional behaviors. In fact, the majority culture contributes to their language evolution since they want to continue with the maintenance of their native language and develop a written way which they do not have currently, keeping in mind that they only have a spoken language.

Second, in terms of the writing skill in the second language the Embera Chamí community members face problems mainly in pragmatics and in grammar, due to the fact that their written production shows lack of appropriate word usage and coherence in the language when omitting articles, pronouns among others. However, is it important to mention that the participants were able to construct paragraphs and thus, they are able to interact with certain difficulties in their second language.

Third, it is important to highlight that even though the Embera Chamí community members were accepted by majority community members, they prefer to be with their own community partners in order to feel more confident, and thus to improve their development to have a better knowledge and capabilities to go back to their community and transmit all the acquired knowledge to the new generation avoiding language loss.

Finally, this study shows the importance of professional development for the teachers who are in charge of orienting this population since the teacher expressed

that she faced many challenges and situations and that she lacks tools to carry out her class successfully.

Based on the results of the study, we can conclude that learning a second language involves different aspects not only dealing with the academic field, but also learning important aspects from their culture, allowing us to understand the richness culture they have. We are able to interact with different customs, beliefs and traditions without neglecting ours. Even more we can use this new culture to improve and make better our own culture.

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APPENDIXES LIST

Appendix 1.

New Headway and the Common European Framework

The Common European Framework			New Headway English Course					
	CEF LEVELS	EXAM TARGETS	Beginner	Elementary	Pre-Intermediate	Intermediate	Upper-Intermediate	Advanced
PROFICIENT USER	working within C2	working towards CPE						
	working within C1	working towards CAE						
INDEPENDENT USER	working within B2	working towards FCE						
	working within B1	working towards PET						
BASIC USER	working within A2	working towards KET						
	working within A1							
	CEF LEVELS	EXAM TARGETS	Beginner	Elementary	Pre-Intermediate	Intermediate	Upper-Intermediate	Advanced

Appendix 2.

PARTICIPANTS INTERVIEW

¿Cómo ha sido la integración que ha tenido con la comunidad Embera Chamí?

Yo con la comunidad Embera he tenido una integración muy importante porque he compartido saberes ancestrales de los que ellos nos pueden aportar y veo que también de mi parte ellos han aprendido porque son dos culturas si pero entre esas dos culturas como seres tenemos mucho en común que es nuestra supervivencia y nuestra comida hemos trabajado más basados en eso.

¿Cuál es su opinión o como la cultura Embera Chamí en contraste con la cultura Occidental?

Yo mi cultura pues comparado con la de ellos podría decir tiene cosas importantísimas que que ellos pueden aportarle al conocimiento a la práctica cotidiana porque como somos docentes también lo podemos aplicar en ellos para los niños Embera.

¿Qué tanto interviene en las actividades de la comunidad Embera?

El campo donde yo estoy no ehheh estoy un poco desvinculado porque la cultura estamos divididos entre caponiasy indígenas pero más que todo caponias entonces tiramos más hacia al cultura occidental no, no tanto.

¿Cuando supo que iba a estudiar con Emberas que fue lo primero que paso por su mente?

Yo lo primero que pe...por mi mente fue que el idioma que ellos tienen ehheh de pronto iba me iba a dificultar más para integrarme pero no no ha sido así porque ellos dominan bien el español.

¿Ha cambiado la opinión?

Si, si yo tenía una opinión pero ahorita ya veo que que antes como que manejan mejor ellos el español que yo.

¿Antes de trabajar con integrantes de una comunidad indígena, ¿cuál era la opinión e imagen que tenía de ellos?

Bueno la imagen de ellos si era de escaso conocimientos eh muy difíciles de aprender sí que los aprendizajes de ellos son como muy retraídos así así lo pensaba no. ¿Y sigue pensando eso? No ya hoy no lo veo porque hay unos que son demasiado pilosos tiene capacidad de liderazgo y eso me hace cambiar esa esa actitud y pensamiento que tenía hacia ellos.

¿Considera una ventaja o desventaja estudiar con la comunidad Embera Chamí? ¿Por qué?

No eh un enriquecimiento de mi vida de mi cultura y y eso me da espacio para que yo trabaje mejor con ellos. ¿O sea que considera una ventaja? Uy claro importante más adelante pienso de pronto que voy a estar trabajando en las comunidades con ellos.

¿Ha sido difícil la integración o interacción con la comunidad Embera?

No no me ha sido difícil porque a pesar de que yo no sé su lengua, su lengua materna ellos hablan claramente al idioma que nosotros tenemos y así nos hemos entendido.

¿Ha habido rechazo?

No por la mía no no porque eh en vez de de pronto causar daño o mal se ha buscado siempre unos aportes positivos hacia la integración de vida de estilo

de vida en el campo de trabajo entonces hemos sido como iguales todo equidad en todo.

¿Cree usted que la cultura Embera se ha visto afectada por la cultura occidental? ¿Cómo? ¿Porque cree que pasa esto? ¿Está de acuerdo?

Si en ese aspecto si he notado ehheh como un aculturamiento en el vestido porque es más que todo el hombre, el hombre ha tomado como mucha muchos objetos del del occidental en la ropa, en lo tecnológico y eso le hace cambiar mucho, yo lo veo que hay un cambio si en eso vamos a ver que que se puede hacer de nuestra parte, si ellos que están cada día como aprendiendo másehheh toman conciencia de que hay que lo ancestral cultivarlo y no perder esa cultura esa experiencias vividas.

¿A qué crees que se debe ese aculturamiento?

Ehheh es que hay una influencia directa en con lo occidental con lo con lo primitivo si como indígena no entonces eso eso les causa a ellos mucha malicia y indagan y preguntan y quieren vivir esa situación.

¿La comunidad Embera le brinda ese espacio para interactuar o son de cierta forma cerrados hacia la comunidad occidental?

Bueno ahí hay dos puntos que es la ehheh la malicia que se tiene de una discriminación peor eso se hizo inicialmente lo lo note y yo creo que lo vivimos pero a medida que se fue profundizando más la amistad el compartir con él con el trabajo el estudio las cosas fueron cambiando porque ellos se fueron sintiendo también importantes dentro de su grupo y nosotros a la vez también entonces ya esa situación en un momento yo la percibí así pero no a medida que fueron pasando los semestres el estudio se fue haciendo másmás largo entonces fuimos compartiendo antes cosas mejores y ya no hay hoy no existe eso.

Appendix 3.

TEACHER'S INTERVIEW

First teacher's interview. (At the beginning of the study)

What expectative do you have about teaching a mainstream classroom?

(¿Qué expectativas tienes acerca de enseñar una clase en la que existen participantes Embera Chamí???)

Son muchas las expectativas que tengo al enfrentarme a este nuevo grupo, es una experiencia nueva para mí y espero poder obtener lo mejor de esta, que ellos puedan tanto aprender de mi como yo de ellos, sé que son de diferentes culturas por lo cual creo tendremos algunas diferencias pero espero podamos dejarlas a un lado y poder llevar a cabo un buen trabajo.

Do you consider a different lesson planning due to this condition?

(¿Consideras usar una planeación de clase diferente debido a esta condición?)

Primero que nada debo conocer que tal está el grupo, pero considerando que el grupo está conformado por grupos de diferentes culturas, y el nivel académico del grupo Embera es más bien básico creo que la planeación debe ser basada en estas características y que brinde espacios para el fortalecimiento de sus culturas y el desarrollo armoniosos de las clases y tratar de que todos obtengas los mismos resultados.

Second teacher's interview.(At the end of the study).

Did you face any problem regarding to the Embara chamí population?

(¿Tuviste algún problema relacionado con la comunidad Embera Chamí?)

Algunos de los problemas que enfrente con la población fue el lenguaje, ya que como parte del grupo es Embera hablaban la mayor parte del tiempo en su lengua y esto impedía la comunicación con el resto del grupo y el desarrollo de las actividades y talleres, otro problema que enfrenté fue con los trabajos escritos, ya que el español que ellos manejan es más que todo oral, por lo que en los trabajos escritos era bien difícil comprenderlos, y obtener resultados fructíferos, también tuve que enfrentar el problema de la comprensión de textos para el desarrollo de actividades, y por último al principio del curso enfrenté el problema de los choques culturales, los cuales fueron disminuyendo al pasar del tiempo.

Did you apply different strategies during this course in order to have better outcomes? For example: different lesson planning or extra classes consultancies.

(¿Aplicaste diferentes estrategias durante este curso para obtener mejores resultados?) (¿Por ejemplo: diferente planeación de clases o asesorías?)

Sí, en ocasiones tuve que cambiar mi planeación, ya que como dije anteriormente en ocasiones la comprensión de textos era un poco limitada por lo que tenía que cambiar la planeación de la clase, además en ocasiones incumplían con las actividades propuestas o por factores externos como el clima la lejanía de sus viviendas no podían llegar a clase lo que ocasionaba el retraso del grupo, y lo ocasionaba también que en ocasiones tuviera que programar actividades o clases extras para poder llevar el mismo nivel en todo el grupo.

Could you give me a conclusion regarding the participant's performances and your personal experience?

(¿Podrías darme alguna conclusión acerca del desempeño que tuvieron los participantes y acerca de tu experiencia personal?)

Bueno al principio el desempeño académico de los participantes era muy pobre, eran irresponsables, poco interesados, poco tolerantes, y hasta iletrados :D pero con el tiempo fueron despegando bastante y aunque ellos no tienen un desempeño académico excelente si es muy gratificante los resultados que hoy en día podemos tener, ya podemos evidenciar un mayor compromiso, un mayor grado de tolerancia y trabajo en grupo y mejor desarrollo académico, ya los trabajos escritos son más comprensibles y significativos. Mi experiencia fue supremamente gratificante aunque difícil pero con una gran recompensa. Algo que me dejó esta experiencia fue el aprender al no dejarme llevar por los preconceptos y aprender a valorar las culturas diferentes a la nuestra y profesionalmente esta experiencia nos invita a reflexionar sobre la importancia de tener cierto conocimiento en el manejo de grupos con diferentes culturas ya que en ocasiones las diferencias que se presentan son difíciles de manejar tanto a nivel académico como en su comportamiento.