

Construction and execution of a didactic proposal for the strengthening of the Nasa Yuwe mother tongue in ninth grade students of an educational institution in the municipality of Toribio - Cauca



Construcción y ejecución de una propuesta didáctica para el fortalecimiento de la lengua materna nasa yuwe en estudiantes de grado noveno de una Institución educativa del municipio de Toribio – Cauca

Sandra Milena Salazar Sánchez
Tenilda Calambás Pardo

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ABSTRACT

The Nasa Yuwe mother tongue is a fundamental element of the cultural identity of the Nasa people. However, it is in danger of extinction. The problem is evident in an institution in the municipality of Toribio, where the number of speakers of the Nasa Yuwe mother tongue has decreased in recent decades, being more noticeable in children and adolescents. The objective of this research is to develop a didactic proposal for the strengthening of the Nasa Yuwe mother tongue in ninth grade students of an educational institution in Toribio, Cauca. This project is based on the qualitative approach, follows the methodology of action-participatory research and is based on the ecological theory of human development of Urie Bronfenbrenner. The results of the research conclude that the didactic proposal was successful in achieving its objectives. It focused on the implementation of several practical strategies in the meetings developed with the students.

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Maestría en Educación.
Corporación Universitaria
Iberoamericana.
Toribío, Colombia.
ssalaza7@ibero.edu.co -
<https://orcid.org/0009-0000-3630-1161> -

Maestría en Educación.
Corporación Universitaria
Iberoamericana.
Toribío, Colombia.
tcalamba@ibero.edu.co -
<https://orcid.org/0009-0001-7328-7917>

For the orientation of the topics, dynamics, games and songs in their own language were applied, accompanied by musical instruments and didactic material. The results of the research suggest that this type of proposals are effective for the strengthening of native languages.

Key words: Native language (Nasa Yuwe), Action-research, Cultural revitalization, Didactic proposal, Ecology of human development.

RESUMEN

La lengua materna nasa yuwe es un elemento fundamental de la identidad cultural del pueblo Nasa. Sin embargo, ésta se encuentra en peligro de extinción. La problemática se evidencia en una institución del municipio de Toribio, donde el número de hablantes de la lengua materna nasa yuwe ha disminuido en las últimas décadas, siendo más notorio en los niños, niñas y adolescentes. La presente investigación tiene como objetivo desarrollar una propuesta didáctica para el fortalecimiento de la lengua materna nasa yuwe en los estudiantes del grado noveno de una Institución Educativa de Toribio Cauca. Este proyecto se basa en el enfoque cualitativo, se ciñe a la metodología de la investigación acción-participativa y toma de base la teoría ecológica del desarrollo humano de Urie Bronfenbrenner. Los resultados de la investigación concluyen que la propuesta didáctica fue exitosa en el logro de sus objetivos. Ésta se centró en la implementación de diversas estrategias prácticas en los encuentros desarrollados con los estudiantes.

Para la orientación de los temas, se aplicaron dinámicas, juegos y canciones en el idioma propio, acompañados de instrumentos musicales y material didáctico. Los resultados de la investigación sugieren que este tipo de propuestas son efectivas para el fortalecimiento de las lenguas nativas.

Palabras clave: Lengua nativa (Nasa Yuwe), Investigación-acción, Revitalización cultural, Propuesta didáctica, Ecología del desarrollo humano.

Introduction

The Nasa Yuwe mother tongue is the fundamental pillar of the spirituality, expressions, cultural traditions, and way of thinking of the Nasa people. However, the Nasa Yuwe mother tongue is in danger of extinction. In the municipality, the number of speakers of the Nasa Yuwe language has decreased in recent years, being more noticeable among children and adolescents. This situation is worrisome, since the loss of the mother tongue can have negative consequences for the indigenous communities.

In this context, the present research is entitled: “Construction and execution of a didactic proposal for the strengthening of the Nasa Yuwe mother tongue in ninth grade students of an educational institution in the municipality of Toribio”. The main objective of this research is to develop a didactic proposal for the strengthening of the Nasa Yuwe mother tongue. The above, based on a sample selected at convenience of 10 students of the ninth grade of the Educational Institution of the municipality of Toribio, 3 parents of the ninth grade, 1 ancestral knowledgeable, 1 promoter of nasa yuwe and the coordinator of the institution. As a theoretical foundation, the ecology theory of human development of the Russian psychologist Urie Bronfenbrenner is used. This theory considers that human development is a process that occurs in the context of a system of relationships.

On the other hand, the research is based on a qualitative approach and uses the methodology of action-participatory research. This type of research identifies an existing social problem that requires an action or solution. Thus, the research will

be developed in three phases:

1. The causes that influence the loss of the nasa yuwe mother tongue in ninth grade students are investigated.
2. A didactic proposal is designed and constructed together with the students in order to strengthen their own language focused on the area of Spanish or Castilian language.
3. The didactic proposal is executed and evaluated with the ninth grade students.

It is hoped that the results of this research will contribute to the preservation of the Nasa Yuwe mother tongue and the revitalization of the culture of the Nasa people of the municipality of Toribio.

The publication of this article is of great importance for the research group, since they belong to the Nasa ethnic group. The purpose is to give it the relevance that the investigation deserves, since it allows validating results with other investigations that are related to the subject in question, to offer the possibility that this material be used as support for other investigations and to be a useful tool for the recovery of the native languages that are on the verge of extinction not only at the level of Colombia but in the whole world.

Materials and methods

It is appropriate to focus the research proposal on the ecological theory of Urie Bronfenbrenner, a Russian psychologist born on April 29, 1917 in Moscow and died in 2005 in Ithaca.

Ecological theory is based on an environmental approach related to the development of the individual. It is based on the different contexts in which the individual develops, which influence or have repercussions on his moral, cognitive and relational development. Each of the environments where the subject moves conforms a system, which is part of a whole, since each of them is related to the next. Urie Bronfenbrenner refers to four systems that revolve around the subject, which are named as follows: microsystem, mesosystem, exosystem and macrosystem.

The *microsystem* is the closest level in which the subject develops; the family and the school belong to this environment. It continues with the *mesosystem*, which is the relationship of two or more environments in which the subject actively participates. The third system is the *exosystem*, which is characterized by representing the different situations that influence the microsystems; finally, Bronfenbrenner takes into account

the *macrosystem*, which refers to the cultural and social conditions, characteristics of the various institutions present in the environment or contexts in which the subject in question develops. Regarding this theory, T. Calambas et al. (2021) state that: the ecology of human development is responsible for defining development as a change in the way a person perceives and relates to his or her environment. This theory shows how human beings grow and develop, not in solitude, but in a social context in which the individual relates to everything around him. An ecological environment is understood as the set of social structures that surround and accompany the person in the course of his life. To illustrate the above, Bronfenbrenner uses the example of the Russian hollow dolls, called Matrioshkas, whose originality is due to the fact that one contains the other (p. 19).

It is known that the main element that supports Urie's theory is the environment or context, as he perceives it. It is necessary to understand the context as a whole, since this makes it possible to conceive the particular of the matter, i.e., that set of systems and their characteristic relationship.

The research to be developed is based on a qualitative approach. This approach is a research method that seeks to interpret, explain or understand phenomena, cases or situations through data collection and analysis.

Serrano (1994) considers qualitative research “(...) as an active, systematic and rigorous process of directed inquiry, in which decisions are made about what is researchable, while being in the field under study.” (p. 46). This research aims to develop specific descriptions of observable behaviors, situations, relationships, beliefs and thoughts expressed by the individuals under investigation. For this purpose, data will be collected through methods such as the activity planning form, the survey and the semi-structured interview.

The research proposal focuses on the qualitative approach and is developed in the field of participatory action research methodology. This type of research identifies an existing social problem that requires action or solution.

Participatory Action Research (PAR) is defined as a research strategy that aims to help groups of individuals to develop their own capacities to identify their problematic and somehow find their own solutions to improve their reality or context.(Zapata & Rondácolmen,2016, p. 5).

Colmenares & Piñeros (2008) define action research as: A methodology that delineates its steps or phases starting from Kurt Lewin's proposal in the 1940s to which some variations have been incorporated without losing the

central essence involving the three apexes of the triangle: research-action-training (p. 110).

The purpose of these approaches is for the research group to appropriate this type of methodology and, in this way, to be able to independently develop their projects, with a view to generating changes or transformations in the social or educational practices that are carried out in the individual's daily life. This characteristic is what makes it different from other types of research, so that a real transformation is evidenced at the moment of its application.

The research work is developed in an institution in the municipality of Toribio. In the place where the educational institution and the population under study are located, 95% belong to the Nasa ethnic group. At present, the educational establishment offers preschool, elementary and middle school services. It has three campuses. It was founded in 1966, when it began as an educational center.

In the construction and execution of the didactic proposal for the strengthening of the Nasa Yuwe mother tongue, 10 ninth grade students of the institution in question were sampled and the data collection instruments were applied to them. In addition, 3 parents, 1 ancestral knowledgeable person, the coordinator and a promoter of the Nasa Yuwe mother tongue of the ancestral territory (person who supports the research group) participated, for a total of 16 participants. The selection of the sample took into account the type of non-probabilistic sampling and the type of sample, by convenience. It is important to understand that convenience samples are those that “are formed by the available cases to which we have access” (Battaglia, 2008, cited Hernández Sampieri et al., 2014).

For the construction and execution of the didactic proposal aimed at strengthening the Nasa Yuwe mother tongue in ninth grade students of an institution in the municipality of Toribio Cauca, the area of Spanish is taken into account for its development. The research process will take place during the space destined to this subject, so it will be directly related to its themes and approaches. The research to be developed adopts the qualitative model. According to Hernández Sampieri, et al. (2014):

The qualitative approach (also known as naturalistic, phenomenological or interpretative research) is a kind of “umbrella” in which a variety of conceptions, visions, techniques and non-quantitative studies are included. It is primarily used to discover and refine research questions (p. 19). The following instruments are used to collect information: activity planning form, survey and semi-structured interview.

Results

This chapter will analyze the data collected through the different data collection methods used in this research, such as the activity planning form, the survey and the semi-structured interview. The responses obtained will be explored and evaluated, focusing on understanding the dynamics surrounding the loss of the Nasa Yuwe mother tongue in ninth grade students from a qualitative perspective. The analysis is structured with respect to the three specific objectives that guide the research. For this analysis, the triangulation of data by data collection methods will be taken into account. In this regard, Hernández Sampieri, et al. (2014) mention: In qualitative inquiry we possess a greater richness, breadth and depth of data if they come from different actors in the process, from different sources and from a greater variety of ways of collection (...) The fact of using different sources and collection methods is called data triangulation. (pp. 417-418). The methods employed in this research were designed to address language competence, family dynamics, school participation, and community interactions. Therefore, the data analysis will examine the factors that influence students' ability to speak and understand the Nasa Yuwe language, considering the categories of analysis mentioned in the previous section. This implies that the role of the family, school and community in this aspect will also be explored. In this regard, Hernández Sampieri, et al. (2014) mentions that "(...) in qualitative inquiry we possess a greater richness, breadth and depth of data if they come from different actors in the process, from different sources and from a greater variety of forms of collection" (p. 417).

Bearing in mind that this work is based on a qualitative methodology, that is, on a subjective approach that takes into account the contributions that the object of study makes to the research process, before carrying out the first approach, a space was set aside to socialize the project with students, parents, ancestral knowledgeable, directors and collaborators. In this space, the importance of conducting research on the revitalization of the Nasa Yuwe mother tongue was made known. The participants signed the informed consent form, thus initiating the research process.

It proposes to investigate which are the causes that influence the loss of the nasa yuwe mother tongue in the students of the ninth grade of an educational institution. In order to achieve objective one, information was collected from three different sources: students, parents, directors and collaborators. The implementation of the data

collection methods is carried out in two stages: data collection method focused on students, data collection method focused on parents, directors and collaborators.

Initially, a survey was applied to the selected sample, composed of 10 ninth grade students, consisting of questions about their relationship with the Nasa language. It is important to emphasize that the levels of microsystem and mesosystem proposed in Bronfenbrenner's ecological theory were taken into account in the elaboration of the survey.

Regarding the aforementioned levels of the ecological theory of development, T. Calambas et al. (2021) mention:

The microsystem, the first structure in [the author's] list, comprises the set of roles and interpersonal relationships that the developing individual experiences in a specific environment, and this possesses particular physical and material characteristics. The mesosystem is a system of microsystems. It refers to the relationships of two or more environments in which the individual actively participates. With this theory, the author seeks to place the focus not on each environment separately, as had previously been established, but on the relationships that exist between environments and the subject who inhabits them (p. 20).

Table 2.

Student survey results

No.	Pregunta	Respuesta(s)
1	¿A qué grupo étnico perteneces?	- Nasa: 9 personas. - Mestizo: 1 persona (Sujeto 8). - Otro: 0 personas.
2	¿Hablas la lengua materna nasa yuwe?	- Sí: 0 personas. - No: 10 personas. Los 10 estudiantes expresan que no hablan el nasa yuwe. Argumentan: - Sujeto 1. No tengo maestros que me orienten para poder hablarla. - Sujeto 2. No me han enseñado y hasta ahora todavía no entiendo nada de la lengua materna nasa yuwe. - Sujeto 3. No me han enseñado la lengua y además no se han

No. Pregunta	Respuesta(s)
	sentado conmigo a hablar sobre la lengua materna. - Sujeto 4. No porque, a mí nadie me ha enseñado y tampoco he buscado a nadie que me enseñe. - Sujeto 5. A mí no han enseñado la nasa yuwe por eso no lo he aprendido. - Sujeto 6. Mis padres no hablan ni tampoco me han enseñado y mis abuelos no le enseñaron a mis padres. - Sujeto 7. Mis abuelos no les enseñaron a mis padres. - Sujeto 8. A mí no me han enseñado hablar la lengua materna. - Sujeto 9. A mí no me han enseñado hablar la lengua materna. - Sujeto 10. No lo hablo porque no me han enseñado.
3 ¿En tu casa hay personas que hablan la lengua materna nasa yuwe?	• Sí: 7 personas. • No: 3 personas. Siete estudiantes afirman que tienen personas que hablan la lengua materna nasa yuwe en casa. Dentro de los cuales resaltan referentes como primos, tíos, abuelos, padres y madres. Tres estudiantes expresan que no cuentan con personas que hablen la lengua materna nasa yuwe en la casa (Sujeto 1, Sujeto 4, Sujeto 8).
4 ¿Crees que el nasa yuwe como lengua materna es importante?	• Sí: 10 personas. • No: 0 personas. Los 10 estudiantes comentan que si es importante el nasa yuwe. Argumentan:

No.	Pregunta	Respuesta(s)
		- Sujeto 1. Es lo que representa al nasa como persona y al municipio. - Sujeto 2. No se debe dejar perder la lengua materna si no fortalecerla para aprender y enseñar a los demás. - Sujeto 4. Se podrían comunicar con personas mayores que hablan el nasa yuwe. - Sujeto 5. Es la lengua de nosotros y no se puede perder en nuestra vereda, resguardo, municipio. - Sujeto 6. Representa nuestra tierra o territorio Nasa. - Sujeto 7. Tendrían la oportunidad de dialogar con personas de la comunidad puede hablar en la comunidad - Sujeto 10. Es nuestra lengua y la debemos aprender.
5	¿Cuál crees que es la causa principal de la pérdida del idioma propio?	Argumentan: - Sujeto 1, Sujeto 2. La llegada de los españoles. - Sujeto 5. Los jóvenes de hoy en día como que parece que no les interesa y se dedica a otras cosas por eso se ha perdido nuestro idioma. - Sujeto 6, Sujeto 9. Debido a que se burlaban cuando se hablaba el nasa yuwe, por esa razón lo dejaron de hablar y no se practica. - Sujeto 7. La tecnología que hace que le demos más interés que aprender el idioma propio. - Sujeto 10. Porque los padres y abuelos nunca nos enseñaron.
6	¿Te gustaría aprender hablar la nasa yuwe?	• Sí: 9 personas.

No. Pregunta	Respuesta(s)
	- No: 1 persona. Argumentan: - Sujeto 1. Para enseñarle a mi familia y parientes. - Sujeto 2. Para enseñar a otros. - Sujeto 3. Nos representa como nasas y para que no se pierda nuestra cultura. - Sujeto 4. Es la lengua de nosotros y no me avergonzaría hablarla. - Sujeto 6. Para conocer y desenvolvernos en los talleres de nasa yuwe. - Sujeto 7. Ayudaría a fortalecer el idioma, y no se pierda a través del tiempo. - Sujeto 9. Para no dejar perder la identidad por que el idioma es muy importante. - Sujeto 10. Es nuestra lengua.

When analyzing the answers given to the survey, with the intention of inquiring about the causes that influence the loss of the Nasa Yuwe language, it can be deduced that they are external aspects that directly impact the individual part and the construction of the student's identity, these aspects are: the family environment, the school environment and the community environment (the different environments that comprise the microsystem of the indigenous community of the resguardo), which in one way or another present problems that have contributed to the weakening of the mother tongue and are on the verge of disappearing. Therefore, we consider it important to define the responsibilities that each entity has had in the problem.

Question one alludes to the ethnic group to which the student belongs and the 10 students in the sample clearly express that their ethnic group is Nasa, therefore, a process of identity vindication and appropriation of their territory can be observed in this sense.

In question two, we assign the responsibility for the fact that the subjects do not speak their mother tongue to the family and the school (dimensions that are within the

microsystem), due to the responsibility that the parties assume in the formation of the individual, understanding that both (family and school) have the duty to guide the subject in the construction of his/her identity. The 10 students express that they do not speak their mother tongue because they were not taught it at home, and in a lower percentage they assign the responsibility to the school.

The subjects were asked if there are people in the family who speak Nasa Yuwe, to which 7 of them answered that they have people who could have guided them in this teaching process, but that, for various reasons, they did not do it at the right time. The rest of the sample, 3 people, affirmed that they do not have people who speak the mother tongue and, therefore, they did not have the option of learning it. When answering question four, the 10 children show a high understanding of the relevance of the mother tongue, stating that Nasa Yuwe is important in our lives as indigenous people. This is evidenced in answers such as: “it is our language and we must learn it”. On the other hand, others express that “we cannot lose our mother tongue but rather strengthen it to learn and teach others”. The subjects in question were asked about the main cause that has led to the loss of the Nasa Yuwe language, to which they responded that some of the causes are: the arrival of the Spanish, the influence of technology, the lack of interest of the youth and mockery in schools, which we relate to the stigmatization in the community aspect. Question six asks if they would like to learn Nasa Yuwe, to which 9 students of the sample expressed their interest in learning their mother tongue and only one is not interested. The arguments expressed by the participants are very convincing and show a claim in all areas, which is supported by statements such as “not to lose our identity”, “it is our language and I would not be ashamed to speak it”, “to teach others” and “it represents us as Nasas”.

From the categories of analysis, the results of the survey show a correlation between the environments that comprise the microsystem of the individual and the way in which the dynamics between the family, school and community environments have an impact on the learning of the Nasa language. For the interpretation of the data, open coding is used, which seeks to establish codes to specific fragments of the data in order to determine emerging patterns.

As summarized by Coleman and Unrau (2005), coding at the first level is predominantly concrete and consists of identifying properties of the data. Categories are formed by comparing data, but at this level we do not combine or relate data. We do not yet interpret the underlying meaning of the data. In open coding we deal intensively, unit by unit, with the identification of categories that might be interesting,

without limiting ourselves. It is important to make sure we understand the categories shown in the data (Coleman and Unrau, 2005, cited by Hernández Sampieri et al., 2014).

From the information provided by the definition of subcategories, it is evident that the subjects who participated in this research project identify themselves as what they are, Nasas who love their territory, who are not ashamed of their ethnicity, who do not speak their language due to the impositions to which the indigenous people were subjected with the arrival of the Spanish, who dominated the natives exposing them to all kinds of mistreatment, imposition of their language and religion (what some academics call cultural genocide). Added to this are the aggressions received by the grandparents and even the parents of the participants when they entered the school, an institution that is also responsible for the problematic scenario that is experienced today at the community level around the language, and which is one of the reasons why some families, despite having references at home who speak the Nasa language, have not transmitted it to the children.

The development of this research project is important because it has allowed the identification of the causes for the decline of Nasa Yuwe, but at the same time it is worth highlighting that, despite the fact that the parents or school have not fulfilled their duty to strengthen the native language, the fact that 9 students identify themselves as Nasas and are interested in learning their language and teaching the other generations says a lot about the type of construction that they still have at an identity level as an indigenous community.

With the objective of having a broader perspective of the problem in question, a semi-structured interview is applied to 3 parents, a community leader and the coordinator of the educational institution, with the objective of investigating, from the perspective of the social agents belonging to the family and school environments, which are the causes that influence the loss of the ninth grade students' nasa yuwe mother tongue.

Conclusions

In conclusion, the results of the research show that the didactic proposal developed was successful in strengthening the Nasa Yuwe mother tongue in the ninth grade students of the educational institution. The strategies used were adequate for the causes that influence the loss of the language, and the results of the evaluation showed that the students learned the language and were motivated to continue with their learning process.

From the perspective of the ecological theory of human development, the basis for the project, it can be affirmed that the results of the research show that the didactic proposal was effective because it had a positive impact on the students' microsystems, mesosystems and macrosystems.

In the microsystem, the proposal had a positive impact on the relationships between students, teachers and the Nasa yuwe promoter (family environment and school environment). This helped to create a positive and stimulating learning environment. In the mesosystem, the proposal maintained a positive impact on the relationships between the educational institution, the family and the community. This contributed to creating a favorable environment for language learning. In the macrosystem, the proposal had a positive impact on the culture and identity of the students. The students learned about their culture and history through the language, which helped them develop and strengthen their sense of belonging and pride in their roots.

Another aspect that is necessary to highlight is the impact that the didactic proposal caused in the population under study, since they showed their interest in continuing to strengthen their learning process with the participation in new strategies that the research group will implement related to the strengthening of the native language Nasa Yuwe. Regarding the didactic proposal implemented, we concluded that it is necessary to advance from the community communication nucleus ('Spanish language area) with the elaboration of new didactic material that allows to give continuity to the research process initiated, encouraging the taste for learning their own language. Parents should assume the role that corresponds to them as caregivers and educators of their children, understanding that both play a priority role in their formation, growth and development. Since the family is the initial microsystem where the individual develops, it also assumes the responsibility of strengthening cultural identity.

The construction and execution of the didactic proposal not only impacted the students who participated in the research, but also the research group or teachers, who belong to the Nasa ethnic group and have now become aware of the importance of the Nasa Yuwe mother tongue and the need to strengthen it, therefore, they will join efforts to advance in the struggle for its strengthening, implementing new processes with the IAP methodology.

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