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Indigenous students' perceptions towards learning English: A study in a public University

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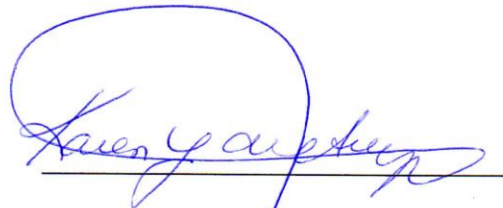
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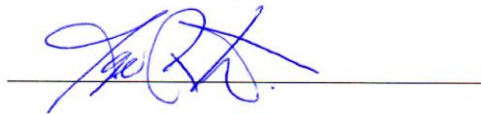
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Declaración Expresa

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Abstract

The research aimed to find out in depth the English language learning experiences of indigenous students in a public University. A research question guided the current research which allowed comprehending the degree of interference of indigenous' mother tongue. This research question also led me to explore sociological issues which reflect a loss of culture due to an endogenous migration accompanied by a failed citizenship. (Banks, 2015). This work was an exploratory study which involved solely qualitative methods. The target population consisted of 30 indigenous participants divided into two groups. The first group comprised of two indigenous students with whom the class observation and the phenomenological interview were carried out. As to the other 28 indigenous participants, they were requested to complete a questionnaire which allowed comparing their perception with the other two participants. Findings revealed that it does not matter if the Quichua language is known in a formal or informal way because in both cases indigenous students will transfer their mother tongue unconsciously; they are only aware of using Spanish as a support to coordinate the sentences in English either in a spoken or written form. Besides, the indigenous student possessing more knowledge of his/her mother tongue has a harder time mastering the Anglo-Saxon language. Based on the findings, it was suggested several implications for English teacher to bear in mind when teaching English to this population. I also expect that these suggestions serve as a starting point for the creation of a multicultural curriculum in the language department where I conducted this study.

Resumen

Esta investigación tuvo como objetivo averiguar a profundidad las experiencias de aprendizaje del idioma inglés de estudiantes indígenas en una Universidad pública. Esta pesquisa fue guiada por una pregunta de investigación la cual permitió comprender el grado de interferencia de la lengua madre de los indígenas. Esta pregunta también me llevó a explorar asuntos sociológicos los cuales reflejan una pérdida de cultura debido a una migración endógena indígena acompañada de una ciudadanía fallida. (Banks, 2015). Este trabajo refleja un estudio exploratorio mismo que involucró únicamente métodos cualitativos. La población objetivo fue de 30 estudiantes indígenas misma que fue dividida en dos grupos: El primer grupo consistió en dos estudiantes indígenas con quienes se llevo a cabo la observación en clase y las entrevistas fenomenológicas. En lo que respecta a los otros 28 participantes indígenas, a ellos se les solicito completar un cuestionario mismo que permitió comparar estas percepciones con las de los otros dos participantes. Los hallazgos revelaron que no importa si se conoce el idioma Quichua de una manera formal o informal porque en ambos casos los estudiantes indígenas transferirán su lengua madre de una manera inconsciente; ellos únicamente están al tanto de usar el español como un soporte para coordinar oraciones en inglés ya sea de una manera hablada o escrita. Además los estudiantes indígenas que poseen más conocimiento de su lengua madre tardan más tiempo en dominar la lengua anglosajona. Basado en estos resultados, se sugirió varias implicaciones para que los profesores de inglés tengan en cuenta al momento de enseñar a esta población. También espero que estas implicaciones sirvan como un punto de partida para la creación de un curriculum multicultural en el departamento de idiomas donde lleve a cabo el estudio.

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Definitions

Borrowing: words employed in a target language due to its similarities

Cosmovision: particular way of seeing and interpreting the world and reality

Developmental error: errors disappearing in the course of the second language acquisition

Failed citizenship: lack of structural inclusion into a nation-state due to a hegemonic ideology

Fossilization: it is the linguistic phenomenon making the learner maintain in his/her interlanguage in a permanent way

Interlanguage: a linguistic system utilized by non-native speakers which holds features of the mother tongue, and of other languages dominated by the learner

Interlingual error: interferences of other languages known by the learner; the mother tongue is more predominant

Intralingual error: this is not related to linguistic interferences, but related to hypergeneralization, simplification strategies

Intralingual error of hypergeneralization: the omission of the restrictions of grammatical rules

Intralingual error of simplification strategies: elimination of the less marked forms, since these are considered as redundant

Language transfer: the presence of the mother tongue, as well as other languages known by the learner in the second language acquisition

Linguistic Policy: set of laws which determines the use of a weak language in particular contexts

Morphological interference: interferences linked to the internal structure of the word

Perception: the way the human brain interprets reality through the senses

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Phonological interference: in Quichua, these interferences occur due to the lack of some vowels as well as some consonants

Quichua: native language of the indigenous peoples of Ecuador

Syntactic interference: in the case of Quichua, these are interferences linked to structures of sentences

Chapter one - Introduction

Ecuador is a small country located in northwestern South America and divided into four natural regions: Coast, Highlands, the Amazonía, and the Galapagos Islands. Ecuador has a population of 14.483.499 inhabitants. (Villacís & Carrillo, 2011). Three categories segment this kind of community: Meztisos, Afro-Ecuadorians, and Indigenous. Without a doubt, Ecuador is a country possessing a great cultural diversity due to many nationalities, and ethnic groups which live in the aforementioned natural regions, as a matter of fact, each one of them holds its local customs, traditions, typical foods, and culture. Unhappily, for centuries there has been a racial tension among the Ecuadorian population due to power and race issues. To understand these problems, we are going to enter a little in history that influenced the coexistence and self-determination of our people. The social class struggle as a law of history widely discussed by Karl Marx and the race struggle as a law of nature argued by Charles Darwin are relevant examples to comprehend how these theories transmuted into general science or outright racism by some ideologists of the 20th century. An ideology expresses a cosmovision, and all beliefs contain totalitarian elements. (Arendt, 1966). The National Socialism of Adolf Hitler and the Antirrevisionism of Iósif Stalin are clear examples to figure out the danger of an extremist cosmovision guided by race or social class. An extremist and totalitarian human being is not able to understand, that is why he/she can disrespect the ideology of others easily by forcing them to think from a single perspective.

According to (Habermas, 1983), the ideology refers to the communication and the symbolic mediation of the action. Neuroscience has recently corroborated this old, but meaningful outlook by arguing that the sense of empathy; that is to say, understanding what the other is thinking, will help to consolidate a fairer world. (Kteily, Hodson & Bruneau, 2016). In Ecuador, the sense of empathy has been set aside due to the particular interests of some ideologues. On the one hand, the Ecuadorian state itself has been responsible for separating people for centuries. In the last decade, it has been tried to give voice to the populations that during centuries were silent. Unfortunately, this goal was not achieved entirely, since the Ecuadorian state does not recognize the plural cosmovisions, for example, the cosmovision of the Afro-Ecuadorians “in this way the state perpetuates and

reproduces the forms of exclusion. Recognition of the indigenous and not of the "Afros" can cause recognized subjects to "impose" their visions and enter into a game of relations of forces." (Illicachi, 2014, p. 30). On the other hand, the Ecuadorian society has also contributed to the segregation of people during centuries. Either by race or by social class, the racism practiced in previous decades has been identified as frontal racism; however, in the last decade, a new form of racism has appeared. This kind of racism is known as symbolic racism, and unlike frontal racism, indigenous are not able to confront it because it operates in an occult manner (Bourdieu, 1998). This racial conflict has also taken to educational scenarios of our country where the weaker population is forced to adopt an ideology of a hegemonic community. As a result, the more fragile population has become victims of failed citizenship because "they do not internalize the values and symbols of the nation-state, develop a strong identity with it, or acquire political efficacy." (Banks, 2015, p. 151).

The western cosmovision which governs for the majority of Ecuadorian Mestizos is an obvious example of an imposition of ideology. In the particular case of Ecuador, most public universities have ignored the fact that this kind of cosmovision does not encompass the ones of Afro-Ecuadorians, as well as Indigenous peoples. The imposition of a foreign culture has marked the access to education of these populations since colonial times. Today something similar occurs as "the voices of the indigenous in the hegemonic academies and media, around the cosmovision, are still opaque; Being the cosmovision category, deepened and debated from the intellectuals, researchers and non-indigenous academic scenarios" (Illicachi, 2014, p. 29). As this author sustains, indigenous do not still have a voice concerning their ancestral themes despite the fact that the State recognizes their cosmovision as a general model of good living -Sumak Kawsay-. Thus, it has taken the contradictory functions of the State to the majority of public educational centers where good living -Sumak Kawsay- is practiced with rhetoric and not with facts.

Having lived close to the indigenous communities of the province of Chimborazo for more than 29 years has helped to understand the researcher the ontology of this population. Although it is true that I do not pertain to any indigenous community to discuss their cosmovision, the forms of exclusion and inequality are issues that would annoy any

person with a sense of empathy. Besides, to contribute significantly to this inquiry, the suggestions of Luis Alberto Tuaza Castro, and Juan Illicachi Guzñay around indigenous' cosmovision were always present in my mind. Accordingly, the current research aims to contribute to the fifth objective of the national plan of good living which deals with “to construct spaces of everyday encounter and to strengthen the national identity, the diverse identities, the plurinationality and the interculturality.” (Ecuador. Secretaria Nacional de Planificación y Desarrollo, 2013, p. 181)

1.1. General background of the institution

The public institution where I conducted this study locates in the highland region in the province of Chimborazo. This university has been operating since 1995, and in the actuality, it holds four faculties: Faculty of Educational Science, Faculty of Engineering, Faculty of Health Science and the Faculty of Political and Administrative Sciences. All faculties have its infrastructure equipped with technological facilities which invigorate the teaching and learning process. I conducted this inquiry in the Faculty of Political and Administrative Sciences which offers several careers such as jurisprudence, accounting and auditing, economics, journalism, and a degree in trading. This faculty possesses approximately 2000 students who pertain to the different provinces of the country. Pluriculturalidad characterizes this student population, as well as the rest of population of the other faculties; in here there are students originating from tribal indigenous peoples such as Puruháes, Saraguros, Shuaras among other cultures. What these cultures have in common is the fact that they share the same language called Quichua which varies of accent depending on the geographic territory.

1.2. The English Department and the Language Program

The language department of this institution serves to the four faculties in a face-to-face modality. The English language program consists of six language courses oriented to English for General Purposes. After this time, students are enabled to take the summative evaluation which grants an English sufficiency with a B1 level according to the Common European Framework. This English language proficiency is only concerning the parameters of the institution, that is to say, the certification that students get after taking the exam is

not an international certification like FCE, TEFL, IELTS, CAE, etc. Students are requested to study the English levels as they study their formal careers. If a student fails an English level, he/she has to repeat it the next semester. One of the requisites for students to be able to graduate from their careers is to have finished the six language courses of this language department.

Three levels divide the English program of this department: the basic corresponding to the first and second tier, intermediate including to the third and fourth level, and finally the advanced embracing the fifth and sixth level. The contents taught, as well as the syllabi are around a general English book recognized by Common European from the University of Cambridge, this book presents the four language skills -reading, writing, listening and speaking- within diverse topics such as family, business, journeys, etc. Students of this language department are evaluated two times per semester using regular tests; written assignments, class works, tutorials are also part of their final score. Furthermore, students holding an acceptable English level can postulate for a sufficiency test which will allow them to be at a higher English level.

This English department has currently 43 English Teachers; most of them with a master's degree in teaching English. As far as the teaching experience is concerned, the majority of English teachers have been working in this field for more than ten years; however, some young teachers have more than three years of experience in teaching English. Moreover, the whole staff is constantly in training offered by the same institution.

1.3. Current situation

This English department only has a general headmaster, who in turn has designated four sub-delegates for monitoring the academic and administrative matters of students; each delegate acts as coordinator for each faculty. Unfortunately, teachers without tenure are required to work 30 hours by leaving the remaining 10 hours for academic activities such as: reviewing assignments, assessing tests, tutorials, etc. Moreover, tenured teachers are the only ones holding research hours.

As mentioned above, English teachers are constantly in training; the training offered by the institution is extremely varied, for example, there are courses in methodology for

teaching English, philosophy, research, intercultural bilingual education, sociology, psychology, etc. Most teachers of this department prefer topics related to the English teaching, in spite of the fact that these are not focused on research. Besides, even though this language department has a mission and vision, the syllabi were not designed based on a curriculum; the suggestions of the utilized book adapted them.

Most English teachers also prefer following the given contents of the book as a straightjacket, to adapting thereof. In work meetings, English teachers complain about the disinterest of their students regarding discipline, delayed assignments, cheating on exams, etc. But, undoubtedly, one of the most frequent complaints is about not knowing what to do with the learning difficulties of indigenous students. In this regard, using satisfaction surveys conducted by the language department, both indigenous, afro-Ecuadorians, and mestizos students assert that most English teachers do not have pedagogical skills or effective methodology to teach them in a way they can understand and learn properly.

1.4. Rationale

Having witnessed the reality of indigenous students towards learning English, as well as the constant complaint of the English department staff about the learning difficulties of this population, were sufficient reasons to begin this research. The following section presents the possible grounds for indigenous students not to succeed in the use of the English language

1. English teachers do not know what a cosmovision is.
2. There is no a curriculum, and what is worse, there is no a multicultural curriculum due to the ignorance of cosmovisions.
3. The ignorance of cosmovisions, as well as the lack of an inclusive curriculum have led English teachers to discourage not only indigenous students, but also to Afro-Ecuadorians.
4. Professors of the different careers in Faculties do not foster the necessity to learn English.

1.5. Statement of Purpose

The purpose of this inquiry was to explore in depth the English language learning experiences of indigenous students in a public university. To comply this purpose, I found out how they feel when learning English, how their cosmovision impacts in the English language learning, how their mother tongue reverberates in learning a new language, and I also found out in what language – Quichua or Spanish- they rely on when utilizing English. The English language learning experiences of indigenous students are centered on their cosmovision so that to understand thereof; it was required to analyze it meticulously from different perspectives such as Pedagogy, Sociology, and Neuroscience. The imposition of hegemonic ideologies has led Ecuadorian indigenous peoples to be victims of failed citizenship, and with this, they can quickly set aside their culture for being within the dominant ideology. I sincerely hope that this investigation raises awareness about the inclusion of the different Ecuadorian cosmovisions in the curricula of public language centers because in this way we will contribute to reducing the failed citizenship. People from diverse backgrounds in the University hold high expectation about the English subject. Precisely for that reason, it is imperative to take preventive and remedial actions to improve this current situation and to achieve this goal, English teachers must start seeing research as a hidden weapon which helps to enhance the abilities of their students.

1.6. Research Questions

In this inquiry, I answered one research question encompassing the root of the problem. This research question sought to answer the indigenous students' learning difficulties due to the interference of their mother tongue, as well as their peculiar ways of learning –cosmovision-. With this, it is pretended to help them succeed in the English language acquisition, in turn, to contribute significantly to their educational cosmovision. So, the research question was as follows:

1. To investigate up to what extent their L1 culture interferes the way they learn English as a foreign language

I also fulfilled with one particular objective which I hope it will be taken into account and put into practice in the English classrooms.

1. To draw some implications for English teachers to bear in mind when teaching English to this population

1.7. Proposed Themes for Research Exploration

I explored the following themes:

1. To analyze linguistically with the help of class observation the language interferences of two indigenous students when learning English.
2. To investigate in depth through an interview the previous and present experiences of two indigenous students when learning English.
3. To delve deeper into the English language learning experiences of other 28 indigenous students through a questionnaire for comparing with those of the two previous participants.
4. Based on the findings, to suggest improvements to the language department where this study took place.

This investigation also had some limitations, and these were as follows:

1. It was hard to locate the 28 participants because most of them are ashamed to recognize that they belong to an indigenous community.
2. The ignorance of indigenous cosmovision was truly an impediment so that if a next investigator wants to explore a topic like this, he/she will firstly have to consult it with indigenous professors.
3. The limited participation of indigenous students during class observation made it difficult to codify data.
4. I also conducted a participant observation to get to know the living conditions of the two indigenous students; however, their communities are not so friendly to Mestizos; in here it was very useful the intervention of indigenous professors.
5. The indigenous students who identify themselves as such know how to protect their culture very well so that before carrying out any study with them, it is necessary to convey confidence; thereby they will feel comfortable to share part of their lives.

Chapter 2 – Literature review

2.1. Andean philosophy: Cosmivision of Ecuadorian Indigenous People

In the last decades, there has been a misunderstanding of ideologies by the entire population regarding the philosophy of the indigenous peoples. People have believed that the Western philosophy applies to all cultures around the world without any exception. It is true that the Western philosophy has direct interference in the lives of the citizens of the world because of capitalism. Nonetheless, this kind of view cannot be employed with indigenous peoples, since “the core of philosophy as such is love and wisdom, and the Western philosophy does not deal with that, but with technique and science.” (Estermann, 1998, p. 16). This premise is what dissidents of the subject under discussion have been neglecting, the fact that the fundamental characteristic of Andean philosophy is love, and mainly the love towards Mother Earth -Pachamama-. Unquestionably, the indigenous peoples have their way of explaining the surrounding reality, therefore, thinking that only the Western culture is valid in modern society has provoked the breakdown of their identity. (Estermann, 2006).

All the surrounding reality of Ecuadorian indigenous people revolves around Mother Earth –Pachamama-. In this respect, The Ecuadorian Bishop Leonidas Proaño argued that Indians think with the heart that the earth is their mother; here it is where the concept of great fraternity is born. (Proaño, 1988). In other words, the Pachamama is the mother of the entire indigenous population in Ecuador, and as such it fraternally unifies as brothers to all Indians. If the Pachamama is the mother, everything that can harm to it will also damage to its children, so that, they are willing to die for it if necessary. (Cardona, 2006). In the indigenous conception, the Pachamama is an essential element for the organization of social relationships, in other words, their land is a sacred place where the Andean indigenous live in peace with their peers. It is also the place where religious values take place; at the same time, the Pachamama helps them to contact God to thank for all the graces received. On the same topic, Andean Indians also believe that the Mother Earth is the foundation of their economy, for them the Pachamama is the responsible for providing food, drink, and clothing. (González & González, 2003)

Regarding the religious aspect, the Ecuadorian Indigenous people “see on the ground, in the rain, in the air, in the wind, the visible manifestation of God's love.” (Zaruma, 2006, p. 294). About the Indigenous' belief that the Mother Earth is the foundation of their economy, the defenders of Western philosophy say that the exploitation of Mother Earth has a direct connection with the Western thought, (Smith, 1984). However, to justify the exploitation of Mother Earth, it is indispensable to understand that in the indigenous conception, the Pachamama will only “punish the soil exploitation to those who violate the obligations to distribute the benefits received from nature.” (Iglesias, 1987, p. 21). Under this light, the Andean Indians do not enrich, but they distribute their little earnings to benefit their community. They also do not accept any snobbery in their profound cosmovision; this means that the postmodernism does not work with them. (Llorens, 1999). But, it is not to say that they are reluctant to the impending changes in society. In point of fact, they adapt to the environment by respecting all the social changes, but criticizing the capitalism, since they think that this economic system seeks once again to erase the cultural identity to turn them into a subdued and exploited class. (Korovkin, 2002). The worldview of indigenous people is complicated to understand for the conception of the Western world; only through a prolonged contact, the defenders of the Western culture could understand it. Otherwise, they will keep thinking that the old knowledge is ridiculous due to the lack of formal science. As pointed out above, Indigenous are not reluctant to change, in fact, they do not deny the importance of science as long as it serves men, and not to enslave them. In this regard, (Estermann, 1998) argues that the disrespect towards the different existing worldviews might lead to intercultural wars. Viewed this way, the cosmovision of indigenous people is essential because in the educational field it conveys their religion, community life, the care of nature, and old knowledge (Proaño, 1993).

Undoubtedly, the Pachamama has not only been appreciated by the Indigenous communities, but also by many authors who began to discuss thereof as a possible model to achieve a fairer society. Some way or another, the worldview of Ecuadorian indigenous communities was paraphrased and applied in the economic system discussed above. Such is the case of Immanuel Kant, a Prussian philosopher Representative of criticism and precursor of German idealism. Kant demanded Universality, based on that; he proposed his

three categorical imperatives which deal first with Solidarity hoping that others will practice this real action. Second, a person is an end, and he/she should never be a means. The third one talks about morality and maintenance of integrity as goal and obligation. As an example of the explanation above, the current Ecuadorian Government has also inspired in the worldview of Andean Indians as well as the criteria of Kant. It has named this inspiring model in the ancestral language of Ecuadorian Indigenous as Sumak Kawsay that means Good living, and it focuses on seeking balance with nature in meeting the needs, giving priority to people who need it most.

2.2. Intercultural bilingual education

Because of the different worldview of Ecuadorian Indigenous peoples, and as a form of rejection towards oppression of Mestizaje, it was necessary to create a specific Education to transmit all the ancestral knowledge received by previous generations. This kind of Education was precisely called Intercultural Bilingual Education, and it was born in the 60's in a clandestine manner by the hand of Transito Amaguaña well known in the indigenous world as Mama Transito, Dolores Cacuango, Nela Martinez, among other underlying leaders. These heroes figured out that Indians needed a specialized education that teaches their offspring the care of Pachamama, the breakdown of individualism because of capitalism, but above all, teaching their offspring that Intercultural Bilingual Education is a dialogue between two cultures. Before quoting concepts regarding the specific education of Indigenous, it is needful to comprehend first the idea of Interculturality, and no better author has discussed this issue in the Ecuadorian Context than Catherine Walsh. For her, Interculturality means the contact and the interchange of cultures on equal terms in order “to provoke the dialogue among different worldviews and inherent values to the diverse socio-cultural groups.” (Walsh, 2013, p. 155). On a similar note, (Martínez & Carreras, 1998, p. 229) defines it as a “situation of social contact from different cultures regulated by dialogue and mutual recognition.” Seen in this light, the only thing which Interculturality searches for is that people learn to live with their peers without racial hatred because the Interculturality is born precisely due to hatred against the different worldviews. For that to happen, other cultures must learn to respect the diversity and mutual enrichment.

Following these premises, the model of an Intercultural Bilingual Education is related to the several indigenous languages which exist worldwide. The purpose thereof was to preserve the ancestral languages by taking into consideration their peculiar ways of learning. The intention of all this was that the States recognize indigenous people as human groups with their unique characteristics. On this topic, Krainer, (1996) sustains that Intercultural Bilingual Education is a “permanent, participatory, flexible and dynamic social process that part of the right of indigenous peoples to their identity... that respects the cultural identity of different nationalities and their genuine expressions”. (p. 25). From the same perspective, (López, 2001, p. 8) declares that Intercultural Bilingual Education claims “the need for all learners to develop positive feelings about ethnic, cultural and linguistic diversity that characterizes the vast majority of Latin American societies.” In this regard, Intercultural Bilingual Education fosters the teaching of Indigenous language by the hand of a second one for them to become multifunctional languages which consolidate society as one.

2.3. Linguistic Policies of Ecuador

Sichra (2005) spells out clearly that a linguistic policy arises due to social or linguistic conflicts that a country goes through in a given time. Jarvard (2001), cited by Bergenholtz and Tarp (2005, p. 3) defines linguistic policy as “a set of laws, regulations, and standards that establish the conditions of some languages, including their rights against other languages ... As the various forms of initiatives undertaken to promote, strengthen and protect a language actively.” The linguistic policies are closely interconnected to the educational system of a country, and they are created to support the existence of multilingualism in the face of a dominant language. For this to happen, it is necessary to create a language planning that favors the least advantaged. According to López and Jung (1988), “language planning is a process by which it establishes the phases of implementation of a language policy. It also includes the determination of the activities listed in each step”. (p, 152). On a similar note, Cooper (1997) explains that “language planning includes deliberate efforts to influence the behavior of other people on the acquisition, structure, or functional allocation of their language codes.” (p, 60).

Under these views, Krainer (1999) clarifies the linguistic policies of Ecuador by explaining that after the independence of 1830 Indigenous lived one of the harshest and most shameful periods in the history of Ecuador. In fact, landlords used to see them as free workforce; indigenous were Huasipungueros, that is to say, they used to belong to the owner of a ranch. On this background, the ethnic groups of the Andean region were the main actors of the enrichment of oligarchs not only in Ecuador, but also in countries such as Guatemala, Mexico, Bolivia, and Peru. Such was the oppression of oligarchs that Indigenous were forbidden to speak their mother language, forcing them to communicate in the dominant language; that is how Spanish became the national language. Later on, the teaching of Quichua was in charge of the landowners who wanted to understand this language for dominating better to all Indians under their power. (Krainer, 1999).

A century later, and thanks to the perennial pace of the Indigenous and other stakeholders involved in the process of emancipation, new educational policies arose to ensure the use of Quichua in primary schools, and this meant the end of illiteracy for Indigenous people. After a few years, it was born in the city of Cayambe in 1943 the Ecuadorian Federation of Indians. The intention of this institution was to demand the Ecuadorian state an education in their original language as well as an agrarian reform for Indians to be the owner of the land and collect a salary for working for a landowner. (Krainer, 1999). Besides, Krainer (1999) states that in 1945, the unceasing fight against oppression began to yield results, for the first time in the history of Ecuador, an education in their native language was mentioned, whose aim was to eradicate illiteracy of indigenous. Subsequently, in the 60's, the Ecuadorian state recognized the cultural diversity of the country, leaving Spanish as the official language, and Quichua as part of the Ecuadorian culture. Finally, in 1981 the Ministry of Education disposed to formalize and allocate specific areas throughout the Ecuador for the teaching of the Intercultural Bilingual Education requesting Educators to teach lessons by employing Spanish and Quichua.

Kowii (2013) narrates that the institutions that supported the realization of the Intercultural Bilingual Education were in the first instance the Linguistic Institute of summer - Instituto lingüístico de Verano-, founded in 1934 in the United States of America. This institution was a missionary organization that was in charge of translating the Bible

into every language in the world. In the educational field, since 1953, the state designated every function related to research and indigenous anthropology to this Institution. Second, the Andean Mission of Ecuador - Misión Andina del Ecuador- it was founded in 1956 with the support of the United States of America. Unfortunately, this program was considered as a failure, since it could not reach the proposed objective; however, one of the positive aspects was the recognition to utilize Quichua as a path to get to Indigenous Population. Third, Popular Radio Schools of Ecuador - Escuelas Radiofónicas Populares del Ecuador- this program was born in 1964 under the guidance of Bishop Leonidas Proaño. The primary objective of it was to alphabetize the indigenous communities in their native language through radio, at the same time this program arose awareness on the method of reading as well as valuing their mother tongue. Fourth, Fundación Runacunapac Yachana Huasi - Runacunapac Yachana Huasi Foundation- it was born in 1970, and it was focused on the training of bilingual educators as well as the creation of authentic material to teach in the bilingual primary education. Fifth, Centro de Investigación para la Educación Indígena - Research Center for Indigenous Education- it was signed in 1978 the agreement between the Ministry of Education and the Catholic University of Ecuador, and as a result, all students without distinction of a race could access to study the Quichua language. Later, this program spread throughout Ecuador, and it concentrated on literacy, post-literacy, and bilingual, intercultural and childhood education. Finally, the sixth and last program was named Intercultural Bilingual Education Project -Proyecto de Educación Bilingüe Intercultural-, this is what the Indians were pursuing for a long time; an Education where children can learn through their cosmovision. This project was performed in 1985 together with the government of Germany as well as the cooperation of local Indigenous people.

After all this historical process, Indigenous people hold now their intercultural education laws, and linguistic policies which protect them against any abuse; this law was reformed and created under the presidency of Rafael Correa on March 31, 2011. Nowadays, the new Organic Law of Intercultural Education aims at “guaranteeing the right to education. Determining the general principles and purposes that guide the Ecuadorian teaching in the framework of Good Living, interculturality, and plurinationality; as well as relations among actors” (Ecuador. Ministerio de Educación, 2011, p. 8). Therefore, in the light of Intercultural Bilingual Education, as well as the linguistic policies, it could be

highlighted three fundamental aspects of fighting. First, the defense of the dignity of the indigenous people, second, the defense of their territory, and third the struggle for their education that allows escaping from poverty in search of the Sumak Kawsay or good living.

2.4. The Death of languages

From the discussion above, the social inequality towards Ecuadorian Indians a couple of decades ago gave rise to the creation of linguistic policies, and Intercultural Bilingual Educations laws that benefited and fostered the maintenance and preservation of the ancestral language. However, nowadays it seems that these policies and Intercultural Bilingual Educations laws do not work on indigenous that migrate to the great metropolis, as well as minoritized peoples which hide its language to future generations. (Martínez Valle, 2004). In this view, the use of Quichua for these minoritized communities has become obsolete, since they believe that Spanish is the language of educated people, and this leads to marginalization and exclusion of those who do not speak well. There are also people in Peru who have changed their Indian last names voluntarily into Mestizos ones to progress, and to be respected by Mestizaje. (Alfaro, 2014). In the Ecuadorian context, the invisibilization of minoritized peoples is preoccupying because in the actuality there are fewer people who call themselves indigenous. The National Institute of Statistics and Censuses of Ecuador have proven this affirmation in the last population census of 2010. In here, the Institute shows that the Ecuadorian indigenous population occupies only 7% of the Ecuadorian population.

The visibilizations to urban areas as well as the linguistic shame have provoked what linguists call the death of languages. According to Hagège (2009), “a language is dead when it no longer has users.” (p. 51). Claude Hagège also argues that of the approximately 5,000 languages that still exist in the world, 25 die each year due to three profiles of language disappearance. The first is about transformation, and it deals with the birth of new languages from Latin, the second refers to the substitution, and it focuses on the merger with another dominant language, the last profile describes the extinction or the death of native speakers. In addition to this, the Linguicide of the own state; it means that the linguistic policies are not enforced properly, as well as the obligation of knowing the

Anglo-Saxon language as a mean to survive in a globalized world are the multiple reasons for the disappearance of a language.

Under this light, Claude Hagège proposed four possibilities as a rescue measure in the indigenous language: bilingual education programs, formalization of a language, involvement of speakers in language revitalization, and the work of linguists. Along the same lines, Littlebear (1996) refers to the revitalization of languages as a responsibility only addressed to the indigenous people. That is to say, families inside and outside the home must speak their native language all of the time, everywhere, but if communities give this responsibility to schools, the own indigenous community will make sure that teachers employ accurate teaching methods based on oral language. In this sense, Littlebear sharply criticizes the complaints and lamentations of certain people towards the death of languages. Instead of that, this author relates that it is necessary to face these difficult challenges by doing what successful programs of language revitalization did to revitalize its tribal languages, only in this way indigenous will not regret the death of languages by the end of the century. In a similar perspective, Sichra (2010) refers to the revitalization of languages as “something much more political: resituate languages as a resource and wealth, build the language teaching from indigenous ways of learning and "teaching" indigenous and restore the role of the elderly.” (p. 270). Thereby, the intercultural bilingual education can be reinvented by its stakeholders.

In Ecuador, the picture is not very encouraging. Quintero and de Vries (1991) made evident that in the province of Bolivar children attending to bilingual schools –Quichua, Spanish- were native speakers of Spanish in spite of the fact that the mother tongue of their parents was Quichua. Furthermore, Haboud (1988) declares that “the province of Azuay illustrates the mestizo bilingualism, where attitudes and practice of the speakers point to the loss of language and ethnicity.” (p. 169). Likewise, (Mejeant, 2001, p. 5) emphasizes that “the Záparo language is spoken by some elderly of 65 years, making them teach children... it seems imminent the death of this language in the Ecuadorian dialect”. In short, the death of languages is a controversial issue which must be embodied mainly by the own indigenous people, but certainly with the help of state; in other words, there must be a joint effort between Indians and government.

2.5. Ecuadorian Indigenous Education

With the appearance of bilingual institutions, the necessity of having an own pedagogy was imperative. The indigenous education, as well as other school systems, holds its features which are inescapable to apply when sharing knowledge in class. For indigenous peoples, their pedagogy maintains its basis in an educational program which saw the light in the eighties in an Indigenous community of the Amazon region called Mondayacu located in the province of Napo. The program was named as Mondayacu Causai Yachana –PEMCY- in honor of the community where it was born; in the ancestral language, Causai Yachana means knowing our culture. (Perreault, 2002).

Stakeholders propagated the project as mentioned above throughout Ecuador for cultural values of Indigenous communities to be diffused inside and outside the country. The Mondayacu Causai Yachana program was the result of more than six years of participatory research of the education community of Mondayacu. Its primary purpose was “to make education one of the factors that contribute to building and form a new society and man, within the framework of respect for indigenous nationalities, recognizing the right to self-determination and justice for the traditional sectors” (Torres, 1992, p. 151). Taking everything into consideration, the Education of Mondayacu starts out from the indigenous ancient wisdom, and it does not give any responsibility to education authorities, but to its grassroots indigenous organizations.

In addition to it, Torres (1992) details five guidelines principles pursued by The Mondayacu Causai Yachana program. The first principle is about Education for production, and it consists of providing the necessary tools to the prospective professionals for them to be able to do all kinds of productive work. The second principle is about the socioeconomic and cultural reality, and it says that its actors must teach the indigenous education. The third principle calls Integration of Aboriginal and Hispanic education; it argues that it is needed to know the culture of Mestizos and to share with them the indigenous knowledge. The fourth principle is about the continuity of studies at different stages; it deals with the intercultural relationship of knowledge between Indigenous and Meztisos for them to continue with higher education. The last principle is about theoretical and practical

Indigenous students' perceptions towards learning English: A study in a public University

education; it declares that *indigenous knowledge is purely practical, with a smaller percentage of theory.*

2.6. Indigenous pedagogy: their ways of learning

A study carried out in Canada by Marchant (2001) states that “Indigenous students feel that it is not appropriate to claim that one learning style can encompass the diversity of First Nations societies.” (p. 11). Regarding this issue, Joe (1994), cited by Treviño Villareal (2006, p. 11) states that first nation learners acquire skills “through practical participation.” A similar study points out that American Indian Students “tend to learn how to perform an activity by repeatedly observing the activity” (Bergeson, Griffin & Hurtado, 2000, p.16). These studies are not far from the Ecuadorian reality. According to Torres (1992), the pedagogy of Ecuadorian indigenous students consists of “theory which can be verbal or written, the observation which can be direct and indirect and practice which combines the theory, observation, and practice” (p. 166). As pointed out above, this pedagogy holds its basis in the Mondayacu Causai Yachana program, and as such, it developed its educational process that consists of method and techniques, evaluation, and educational planning.

As for Indigenous evaluation, Torres (1992) explains that it comprises of theoretical and practical evaluation. As far as theoretical one is concerned, it consists of diagnostic, summative and formative evaluation. The theoretical evaluation is visible in the written lessons, formal examinations and homework. About the practical evaluation, it corresponds to do evaluation focused on the behavior and performed activities of indigenous students. In this kind of assessment, all the education community can participate, that is to say, teachers can evaluate authorities, parents, students, indigenous leaders and so forth. Similarly, this procedure might be repeated by any member of the community. On the whole, the indigenous evaluation is reciprocal.

Regarding the techniques and methods, Torres (1992) also mentions that the indigenous education employs the alternative method which consists of the participation of children in groups by using techniques such as drawing, free text, reading and writing, run game, dialogue, visits, etc. This method has been used for learning languages because it consolidates the mother tongue and aids Indian students to communicate by utilizing

Spanish in the long run. This whole procedure will motivate and give indigenous students confidence, for them to include later in the Society of Mestizos, without getting rid of their worldview. As to the academic planning, it utilizes a daily lesson plan which consists of switching theory, observation, and practice. In other words, teachers might begin a class with theory, or with observation, and last, but not least with practice, everything depends on the situation.

Torres (1992) finally brings to the light relevant documentation of the zone of Chimborazo, manifesting that the phases of theory, observation, and practice were applied with adult indigenous people through a literacy campaign during the eighties. The application of this pedagogy was a resounding success as students felt that this type of teaching reflected their reality; that is to say, educators followed and respected the five guidelines principles of the Mondayacu Causai Yachana program.

2.7. Theory of language acquisition

During the last decade, there has been a new discussion towards learning a second language. Many authors have ascertained that it is necessary to take a new stand when talking about second language acquisition since this traditional outlook as such does not describe the acquisition of a further language accurately; that is to say, L3, L4, L5, and so forth. These brand-new theories are only placed to understand the complexity of acquiring a third language. However, Fouser (1995), does not agree with these new theories because “one, the lack of a commonly agreed upon definition of 'third language acquisition'; two, the lack of a rigid research methodology; and three, the lack of clear hypotheses about the phenomena under investigation.” (389). Besides, the acquisition of a third language is under the parameters of the second one, that is to say, second language acquisition stands for L2, L3, L4 acquired after the L1. (Sharwood-Smith, 1994; Gass, 1996). Further, Ortega (2013) argues that after 40 years had elapsed “Studies of SLA are epistemologically more theoretically diverse and interdisciplinary.” (p, 17). So, it is not needed to invoke these new theories as they are not well founded yet. Furthermore, most of these new investigations have taken place in Asian countries mainly in Korea where learners have to handle languages such as Japanese, Mongolian, and Turkish, so that they are not suitable in the Ecuadorian Context.

Following this argument, it was indispensable to revise in depth the theories of second language acquisition for one of them to help develop a fundamental understanding of the learning difficulties of Indigenous Students. After an exhaustive search, I found that it is necessary to use the theory of grammar for explaining “the L1 acquisition of formal properties of grammar, such as syntax, morphology, and phonology, and may also be required to explain these aspects of L2 acquisition.” (Lightbown & White, 1987, p. 504). In this light, Sanchez (2003) presents a study conducted in Peru detailing that Indigenous Students acquire the first language following the postulates of Noam Chomsky. In this connection, Sanchez also emphasizes that during the second language learning, Indigenous develop two independent systems, nevertheless, in Bilingual Contexts, the exposure to two grammars creates communication interferences that affect the communicative competence. On a similar inquiry, Poshi & Çukani (2013) agree on the fact that individuals acquire a language through universal grammar at an early age, but when the second language learning takes place in adulthood, learners experience a lot of difficulties mainly due to the presence of their mother tongue. So far, the Chomskyan view has been the only one that encompasses the diverse factors that influence the second language learning of Indigenous Students. Hence, the theory that better supports the general research question of this investigation is the Universal Grammar of Noam Chomsky.

The understanding of Chomsky's theory centers on two main words: acquires and learners. On the one hand, Chomsky describes individuals in the Universal Grammar as acquirers to those acquiring a first language in an innate manner. On the contrary, people learning second languages are learners, even though, there is something in common between acquires and learners and that is the fact that both possess a language acquisition device with innate grammar waiting to be activated by an input. (Cook, 1993). Under this clarification, Chomsky (1965) points out that language acquisition is not a form of behavior because it would take a lifetime to learn each sentence. Additionally, Chomsky says that human beings are biologically predisposed to learn a language during early ages. Acquires are not considered as Tabula Rasa; that is to say, they do not come into the world as blank slates, on the contrary, humans come into the world with a finite number of sentences programmed in the brain. This limited number of sentences can create an infinite number of sentences so that it is only needed external stimuli for acquirers to develop the language.

So, for individuals to acquire a language, it is necessary that they have exposure to the language of other human beings. Thus they can stimulate the Language Acquisition Device -LAD-. In this regard, Chomsky refers to the Language Acquisition Device as an innate linguistic processor where acquirers store the Universal grammar; it also processes the language Input; consequently, the grammar of a language will be the output.

In the Educational field, Carrasquillo and Rodríguez (2002) emphasize the Chomsky's theory by arguing that "children learn their spoken language by making hypothesis based on the language of other people... it appears that children acquiring a second language follow the same developmental sequence of linguistic patterns as children acquiring a native one" (p, 60). Moreover, the second language acquisition takes place when learners hold solid foundations concerning structure and vocabulary in their mother tongue. In the Ecuadorian context, Torres (1992) refers to the Chomsky's theory as follows:

Learning a language is a natural process that begins listening, speaking, until getting to the formulation of an oral thinking, so that it is necessary to start with the mother tongue, until getting to the total development of the Quichua language. Until six years children have not yet completed the process language acquisition. Once this happens, children can learn the knowledge of Spanish, since if they do not know how to communicate in their mother language, they will not be able to do it in other languages. Thus Spanish does not displace Quichua, in spite of knowing Spanish, it will be indigenous' second language. (p. 172).

Along the same lines, Chomsky also explicates the principle of creativity by arguing that learners do have a biological predisposition to learn the second language. But for learning to occur, it is indispensable to repeat the process above, in other words, it is mandatory to connect the initial state of apprentices with meaningful previous experience, thereby with a finite number of grammatical rules and a limited vocabulary; learners can create an infinite number of sentences. In this context, Harmer (1991) says that learning must go from known to unknown, in this way learners can get used to rules -knowledge-, and apply them later-performance-. That is to say; students must face first controlled comprehension and manipulation of linguistic forms for later use in real in real communication situations. In the Chomsky's theory, people believe that if learners can dominate the language structures, they will develop the ability to use them in a meaningful

situation. As pointed out above, the new knowledge must always be linked to previous experience or knowledge, so that Teachers in classes should attempt to connect prior knowledge to new learning.

2.8. Interlanguage

Having understood that the learning of a third language belongs to the second language learning, it is essential to explain the factor which appears as a result of the influence of a mother tongue as well as a target language. The interlanguage is the obvious factor that shows up all of the time in those people who are struggling to learn a second language. In the second language learning, the presence of the mother tongue is inevitable, since it helps learners to perform correctly in the second language. Unhappily, the presence of a mother tongue does not only contain dynamic parameters, but it has also demonstrated harmful elements such as the fossilization and transfers phenomena which hold repercussions in the second language production.

“The term interlanguage (IL) was introduced by the American linguist Larry Selinker to refer to the linguistic system evidenced when an adult second language learner attempts to express meanings in the language being learned.” (as cited by Berns, 2010, p. 134). On a similar note, “the term interlanguage...has been used to refer to an approximative linguistic system «mental grammar» that the apprentice of a language is building in the process of acquiring it.” (Torrás, 1994, p. 49). In this vein, Interlanguage is a linguistic system used by non-native speakers which hold features of the mother tongue as well as other languages that an apprentice already knows; in other words, the interlanguage conceives the linguistic system of a non-native speaker as an intermediate system between a mother tongue and a target language. As an intermediate system, the interlanguage counters the notion that individuals are competent enough in a second language only if they compare to monolingual native speakers. In this regard, Cook (2002) affirms that “few second language users can pass for native speakers; their grammar, their accent, their vocabulary give away that they are non-native speakers, even after many years of learning the language or many decades of living in a country.” (p, 5). This asseveration will become clearer in the formation of interlanguage.

To explain the formation of interlanguage, Selinker (1972) broke down this section into two parts: latent language structure –LLS-, and latent psychological structure –LPS-. On the one hand, the LLS centers on the features of a Universal Grammar assuming that mother tongue is acquired innately, but this LLS does not disappear after adolescence. On the Other hand, the LPS is the responsible of developing the interlanguage phenomenon; its characteristics are against the LSL, that is to say, LPS is not acquired in a natural way so that it does not contain a Universal Grammar. In short, the interlanguage is seen “as a separate linguistic system, manifestly different from both the learner’s ‘native language’ (NL) and the ‘target language’ (TL) being learned, but linked to both NL and TL by interlingual identifications in the perception of the learner.” (Tarone, 2012, p. 747). In the interlanguage formation, there is also a general cognitive process of hypothesizing which operates as follows: first, learners acquire data of a target language and elaborate an explanation of it for later construct a personal grammar. After that, learners verify the first stage by evaluating their capacity to receive and produce a message effectively; based on it, students prove themselves their communication experience, then learners revise their errors as well as their communicative tools. For talking about interlanguage, it is mandatory to have comprehended the theory of Universal Grammar, as it plays a significant role in the understanding of the processes involved in interlanguage Formation. On the same topic, the development or creation of interlanguage is caused by the latent psychological structure. In this structure, it shows up essential and predominant elements such as language transfer and fossilization. (Montrul, 2014).

2.9. Language transfer

Nowadays, people know the language transfer with different names such as linguistic interference, L1 interference, and cross-linguistic influence, language mixing. (Torrijos, 2010). What these definitions have in common is the fact that all of them deal with the inevitable presence of a mother tongue as well as other non-native languages. In this research, the term language transfer will be utilized at all times to avoid misunderstandings. So, the Language transfer occurs when learners use elements or rules of other languages generally of their mother tongue in the interlanguage that they employ. Under this light, Gass and Selinker (1983) describes language transfer as “the use of native

language (or other language) knowledge-in some as yet unclear way-in the acquisition of a second (or additional) language.” (p, 372). Odlin (1989) says that “Transfer is the influence resulting from the similarities and differences between the target language and any other language that has been previously (and perhaps imperfectly) acquired.” (p, 27).

Furthermore, Torrijos (2010) says that language Transfer “refers to the influence a second language has on a previously acquired language (which is typically one’s native language). It normally begins with the arrival of strong cultural influences from speakers of another language.” (p, 149). On the same topic, according to Odlin (1989) in the interlanguage phenomenon appears two types of transfer and these can be positive transfer as well as negative transfer. Other authors such as Thomason and Kaufman (1988) have decided to call positive transfer as borrowing, and negative transfer as interference. In short, either the terminology of Odlin or the one of Thomason and Kaufman, both refer to the same issue, nonetheless, for this investigation, it was decided to emphasize a little bit more on the terminology of Thomason and Kaufman as it describes the borrowing and interference stage in a better way.

2.10. Borrowing

As (Sanchez 2003; Poshi & Çukani 2013) stated above, Language transfer principally occurs due to the presence of two grammars, as a matter of fact, “the L2 learner starts by transferring to the new grammar certain choices made when creating the mother tongue grammar. Those choices, parameter-setting, are supposed to be ones made available by Universal Grammar”. (Sharwood-Smith, 1996, p. 75). As displayed by Sharwood Smith, the role of the Universal Grammar is inescapable, not only for being the foundation of interlanguage but also for helping understand in depth the factor of language transfer. Seen in this light, Odlin (1989) argue that borrowing occurs when the mother tongue shares similarities with the target language. These similarities might be present in the vocabulary, writing systems, syntactic structures, and vowel systems, at the same time this kind of transfer facilitates the second language learning as it reduces the effort of getting to know the whole linguistic system of a target language. That sort of borrowing is somehow applicable to Indigenous Students of Ecuador since Quichua shares some similarities with Spanish as a consequence of the globalization phenomenon. (Rendón, 2008). Rendón

(2008) also says that in the instance of the Ecuadorian Andean region, indigenous make evident five types of borrowing according to the contact intensity between Spanish and Quichua speakers. The first borrowing is a casual contact, and it only produces loanwords, the second is about small structural loans, number three deals with moderate structural loans, fourth is a situation of intense cultural pressure. Finally the fifth is a case of extreme cultural pressure. On the whole, as there is no much similarity between Quichua and Spanish, it is normal that interferences appear.

2.11. Interferences

In Ecuador, Rendón (2008), states that interferences occur in three contexts. First, when a small group of indigenous people moves towards the dominant language, they can learn a second language without interferences. Second, when a group of indigenous is bigger, they will develop a lot of interferences in the second language. Finally, if there is no an adequate learning setting of Spanish, indigenous will only learn vocabulary, and this will lead to creolization (Thomason and Kaufman, 1988). That is to say, the contact with two languages will disembody to the creation of a mixed language which is used as a mother tongue in the socialization process with Mestizos. The linguists denominated the creolization in Ecuador as *Media Lengua* or *Quichuañol*, in here users utilize this new way of communication as a new interface code which distinguishes of other speakers. Unfortunately, *Quichuañol* leads to the loss of indigenous language. So, borrowing and interference can disembody to the massive replacement of grammatical structures, acquisition without interference, preservation of the tongue, and abrupt creolization; apparently, it all depends on the circumstances of language contact. In Ecuador, Indigenous migration to urban areas is sharply increasing. (Rodríguez, 2007). Therefore, as stated above by Rendón (2008) because of massive migration to urban areas, Indigenous people will create plenty of interferences by the time they communicate with Mestizos. For Thomason and Kaufman (1988), interference is the assimilation of structural elements such as phonology, morphology, and syntax in the second language learning by L1 speakers, besides interference also originates from the imperfect knowledge of the second language. Hundreds of studies of second as well as third language learning point out to the fact that the interference holds repercussions in the development of phonology, morphology, and

syntax. Hence, I categorized linguistic interference into three types: phonological interference, morphological interference, and syntactic interference.

2.11.1. Syntactic interference

The syntactic interference is purely related to the structures of sentences, this type of interference produces what linguists call calques. Calques are structures translated as such from one language with its elements to another language. In the particular case of Ecuadorian indigenous peoples, they translate the calques of their mother tongue into Spanish; the result of it is a syntactic sequence that does not pertain to the Spanish language. In the Ecuadorian Andes, the calques are the product of prolonged exposure to Spanish and Quichua. As stressed above, it is not an overstatement to say that Indigenous people have based the calques on Spanish of Mestizos, but following the grammatical structure of their mother tongue. In support of this, (Cerrón-Palomino, 1994) presents a clear example of calques of indigenous people:

How Indigenous speak: La puerta sin cerrar nomás me había dormido

The door without closing I had slept

How Indigenous should speak: Me dormí sin (siquiera) cerrar la puerta

I fell asleep without closing the door

How Indigenous speak in their mother tongue: Punku-kaqta mana witrqalkulla-l-mi-puñakuñaq kaa,

Literal translation into Spanish of Indigenous' mother tongue: puerta-la no cerrado nomás me había dormido.

Door the no closed I had slept

Adapted from *Castellano andino: aspectos sociolingüísticos, pedagógicos y gramaticales*. [Andean castilian: sociolinguistic, pedagogical and gramatical aspects] (p. 193), by Cerrón-Palomino, R. (2003). Lima, Peru: Pontificia Universidad Católica del Perú. Copyright 2003 by Fondo Editorial de la Pontificia Universidad Católica del Perú.

The logical systems of each language are different so that this kind of interference can affect the order and concordance of grammatical patterns. As seen in the example above, the syntactic interference in Indigenous people occurs principally due to the order and concordance of grammatical patterns of their mother tongue; Quichua follows this

order: subject + object + verb, for this reason, Indigenous people speak Spanish inappropriately. Guanolema (1997) confirms this assertiveness by arguing that “the syntax of Quichua is different from the syntax of Spanish, not only for being a binder language but also for the formation and concordance in sentences.” (p. 11). Besides, the Quichua language omits some grammatical categories such as definite article, prepositions, conjunction, relative pronoun, etc. As a result of this, the Quichua users will perceive a low production of a second language.

2.11.2. Morphological interference

The Morphology studies the internal structure of the word. It also teaches the classification of words according to the role of the sentence. In the case of the Quichua language, as pointed out above by (Guanolema, 1997) it characterizes for being a binder language; it means that one or more particles can be added to a base word to get more meanings. In other words, it is possible to add several morphemes to a word root. A morpheme is a minimal meaningful language, and this does not segment into smaller meaningful units. Morphemes in Quichua perform the functions of conjunctions, modifications, possessives, prepositions, etc. For example “micushcanguichichú?. We have the root micu (comer-eat) and the particles -shca (pasado-past) -ngui (segunda persona-second person) -chic (pluralidad-plurality) -chú? (interrogación-question). We shall translate micu-shca-ngui-chig-chú as ¿Comieron ustedes? - Did you eat?.” (Catta, 1994, p. 12). For making it clearer, I present another example:

Wasi = casa -house-

Wasi - cha = casita –little house-

Wasi - cha - yki = tu casita –your little house-

Wasi - cha - yki - kuna = tus casitas –your little houses-

Wasi - cha - yki - kuna - manta = desde tus casitas –from your little houses-

wasi - cha - yki - kuna - manta - raq = desde tus casitas todavía –from your little houses still-

Adapted from *Dos lenguas en contraste: quichua-español*. [Two languages in contrast: quichua-español] (p. 78), by Yáñez, C. C. (2007). Quito, Ecuador: Editorial Abya-Yala. Copyright 2007 by Corporación Educativa Macac.

As well as the first example, it is noticeable that it is permissible to add several morphemes to a root, the result of it in Quichua will even lead to the creation of a sentence.

In the case of Spanish and English, it is not admissible to replicate the morphology of Quichua because of its compound sentences. Indigenous when speaking Spanish follow the binding sequence of their mother tongue. Unfortunately, some morphemes of Quichua are going to exceed. As a result, these surplus morphemes are going to be present in Spanish. Another fact attributing to this type of interference is that the Quichua language transmuted over time as a consequence of colonization by Spaniards. Before being colonized indigenous used to maintain the language in a natural state, but in the presence of new objects introduced by Spaniards, indigenous had to incorporate them into their vocabulary. For example, -missacta, misa, mass, and based on the new words of Spaniards, indigenous could create more words or even complete sentences. (Santo Tomás, 1560). Since then Quichua has fluctuated regarding vocabulary, nowadays due to the globalization more new words have emerged, and they have incorporated to the Quichua Language, this new terminology also works as a root to which users can add more morphemes.

2.11.3. Phonological interference

This type of interference occurs because of the alphabet, as well as vowels in Quichua, differ drastically from Spanish or English. On the one hand, Quichua holds this sequence concerning alphabet: /a/, /c/, /ch/, /h/, /i/, /k/, /l/, /ll/, /m/, /n/, /ñ/, /p/, /r/, /s/, /t/, /u/, /w/, /z/. As far as the vowels are concerned, Quichua solely has these ones: /a/, /i/, /u/. On the other hand, the alphabet in Spanish is as follows: /a/, /b/, /c/, /ch/, /d/, /e/, /f/, /g/, /h/, /i/, /j/, /k/, /l/, /m/, /n/, /ñ/, /o/, /p/, /q/, /r/, /s/, /t/, /u/, /v/, /w/, /x/, /y/, /z/. Moreover, Spanish holds five vowels: /a/, /e/, /i/, /o/, /u/. In the case of English, the alphabet is as follows: /a/, /b/, /c/, /d/, /e/, /f/, /g/, /h/, /i/, /j/, /k/, /l/, /m/, /n/, /o/, /p/, /q/, /r/, /s/, /t/, /u/, /v/, /w/, /x/, /y/, /z/. Besides, English, as well as Spanish, holds five vowels too: /a/, /e/, /i/, /o/, /u/. Due to the absence of the vowels /e/, /o/, the Quichua speakers confuse the high vowels of their language with mid vowels of Spanish, for instance, /e/ instead of /i/, /i/ instead of /e/, /o/ instead of /u/, /u/ instead of /o/. For example, /mola/, instead of /mula/, this phenomenon has been termed as Motosidad, and as such it describes the aforementioned process. (Cerrón-Palomino, 2003). Furthermore, Quichua does not have these consonants /b/, /d/, /g/, /f/, /r/ as a result, Quichua speakers substitute the consonants above with similar sounds of their mother tongue, for instance, /cawallo/, instead of /caballo/. As well as other languages, Quichua also has its unique pronunciation system. For example, when a word

contains /c/ after the consonant /n/, this one will be pronounced as /g/ for instance, /puncu/ will be pronounced /pungu/; it means /puerta/ or /door/. Same happens to words that contain /ll/, in this case it will be replaced with /sh/ for example, /atillpa/ will be pronounced as /atishpa/; it means /gallina/ or /hen/. The same procedure will take place in the following endings: /p/ after /n/ will be pronounced as /b/, /t/ after /n/ / will be pronounced as /d/, /sh/ is pronounced like English, /q/ after /n/ will be pronounced as /g/, /ts/ will be pronounced as /zz/, /y/ is always accompanied by a vowel; for instance /yuyana/ will be pronounced as /úiana/ and this means /pensar/ or /think/. Finally, Quichua also characterizes for stressing accents on the penultimate syllable, for example /sabádo/, instead of /sábado/. (Guanolema, 1997).

2.12. Factors influencing the linguistic interferences

The lack of L1 literacy is the most predominant factor which gives rise to the linguistic interferences. In this sense, Bigelow and Tarone (2004) argue that “SLA theorists routinely generalize about second-language acquisition, but their conclusions may not apply to L2 learners with interrupted educational experiences or low levels of literacy.” (p, 698). In other words, these authors explain that researchers must focus their attention on illiterate learners since the majority of second language studies only center on literate students. In this regard, Guglielmi (2008) proves that L1 literacy level does play a tremendous role in the second language learning. So that to facilitate the second language learning, it is necessary to have solid foundations of a mother tongue, thereby learners are likely to succeed in handling the second language especially in the reading skill. Han (2013) also says that a lack of robust input disturbs to achieve an English level proficiency; non-robust input does not only create interferences but also fossilizes wrong structure inside learners' knowledge.

Rendón (2008) describes other factors influencing the linguistic interferences. For example, the language situation, it refers to situations where bilinguals sometimes employ one of their languages to discuss certain issues, for instance, if Quichua speakers learn a certain topic in a monolingual context, they will not be able to sustain the same subject in their community, and consequently, interferences will appear. The Geographic area, it deals with an endogenous separation of rural environments, and the consequence of it leads

communication to be a limited contact among other communities. The religion, unfortunately, religion is seen as a barrier which does not permit the integration of communities. Race and ethnicity, because different races and ethnicities live in the same geographical space, it has led to many language variants such as the Quichuañol. The sex of Quichua speakers, sometimes men can have more exposure to a second language than women or vice versa. However, Indigenous women have demonstrated a better language production concerning formality. The age, this factor has been discussed as one of the principal reasons of interferences; a young Quichua speaker is more likely to learn a second language than an elderly. Finally, social status, in spite of the fact that Spanish is the dominant language, this has been affected by the presence of Quichua. Accordingly, interferences take place in both Spanish and Quichua.

2.13. Fossilization

After revising the language transfer in the literature above, it is time to cover the second part of the latent psychological structure. This section refers to fossilization, and it also responds to the interlanguage formation. In this regard, Selinker (1972) sustains that fossilization is “a mechanism... underlies surface linguistic material which speakers will tend to keep in their IL productive performance, no matter what the age of the learner or the amount of instruction he receives in the TL” (p, 229). As mentioned previously, the phenomenon of fossilization argues that adult learners will not ever be able to speak the target language as a native speaker does. In a new perspective, Han (2013) manifests that fossilization is “an interlanguage-unique phenomenon in which a semi-developed linguistic form or construction shows permanent resistance to environmental influence and thus fails to progress towards the target” (p. 133). Besides, Fossilization persists in spite of favorable conditions for learning, and it also affects more adults than young learners. In brief, what these definitions have in common is the fact that both deal with error as a mean to attain an average level of proficiency in a second language.

Corder (1981) describes that errors as such help learners improve activities. In the fossilization, errors are a resource to learn or to enhance a language performance. So that, for learning a language is indispensable to commit mistakes, to the condition, that educators correct them at once. Otherwise, these can be fossilized, and a fossilized error is going to be

part of speech even if the student is aware of it. In other words, these errors can become a permanent habit which will be difficult to eradicate. So, educators can take advantage of mistakes as they help to identify learners' linguistic competence, prospective strategies in the development of L2, and as pointed out above errors will help students succeed in the second language learning. So there are two types of errors: first systematic errors considered as inherent errors in the learning process, second non-systematic errors occur when these are committed casually, even native speakers do it. Errors also hold a subcategory named as analysis of errors; this subcategory has three types of errors. First, the intralingual errors are a part of the psycholinguistic processes operating within the second language. They are not related to linguistic interference, but to hyper-generalization and simplification strategies. The first strategy works based on previous knowledge, and it does not take into account the restrictions of grammatical rules. As to the second, the learner reduces what he/she considers as redundant elements with a tendency towards the less marked forms, this subcategory also holds phonological, morphological, and syntactic errors, for example, count vs. country. Other interlingual errors arise because of the presence of the mother tongue; in here it is noticeable to encounter phonological, morphological, and syntactic errors, for example, to make mistakes; to make homework; to make exercise. Finally, developmental errors disappear during the second language learning, for instance, look what I broughted you. The intralingual and developmental errors are more predominant than interlingual errors. (Corder, 1981).

2.14. Types of Corrective Feedback

To avoid fossilization, teachers must provide feedback to their students; this feedback must be clear and precise for apprentices of a second language to reflect on committed errors, and thus they can consolidate knowledge, to finally evoke it in real settings. In light of corrective feedback, Lightbown and Spada (1999) define corrective feedback as “any indication to the learners that their use of the target language is incorrect” (p.171). Corrective feedback possesses two variants: implicit and explicit feedback. As to the implicit feedback, it refers to the type of given feedback without interrupting a conversation. About explicit feedback, it relates to an immediate correction in the grammatical utterances of students. (Long, 1996). According to Lyster & Ranta (1997),

there are six types of corrective feedback which are utilized by teachers in responding to student errors. Feedback number one is called the explicit correction, and it deals with providing the correct form by indicating what student said is wrong, for instance, a student should come up with something like this "Peter have to travel," to which teacher will respond " you mean, Peter has to travel." Feedback number two is named recast, in here teacher reformulates one or all parts of a student's utterance setting aside the error. Feedback number three called as clarification request; it argues that expressions such as - excuse! Pardon me! - Are employed to indicate to a student that his or her utterance is wrong or it is not understandable so that the aim of this type of feedback is to request the student to reformulate or repeat the declaration. Feedback number four is called metalinguistic feedback, and it sustains that, the teacher does not have to present the comments, questions, and information on a student's work in an explicit way. On the contrary, the teacher has to request students to find the error by themselves; for example, "where is your error located?" Feedback number five is named elicitation, and it points out that teachers can elicit information from their students by providing clues of accurate utterances; thereby learner will be able to answer the missing part adequately. Finally, repetition feedback is focused on teacher's recurrence in isolation based on students' error, for this happen; the teacher must highlight with a different intonation the error.

Chapter 3 - Methods

On the one hand, I focused my ontological position on constructivism; I believe that participants construct their reality based on their previous experience, hence, there was one reality, and each member's experience was meaningful. The interpretation of results was centered on the participants' perceptions rather than my point of view. On the other hand, considering that this study was concentrated on observing the participants' behavior, my epistemological position was fixed and based on the interpretivism. That is to say, I did not pretend to apply any strategy or theory neither the learners nor the obtained data, but to solely observe their behavior in the English learning process.

This study follows the qualitative paradigm since it is pretended "to understand the perspective of the participants... it means how members perceive reality subjectively" (Hernández, Fernández, & Baptista, 2010, p. 364). Regarding the tradition, I employed ethnography as it describes and analyzes meanings, beliefs, ideas, knowledge and practices of groups, communities, and cultures. As to the method, this inquiry utilized ethnography of communication or micro-ethnographic approach since it aims at determining what a speaker needs to know to communicate properly in a given community and how this knowledge is acquired. (López, 1989). This approach is used in Education because "it focuses on discovering what happens in a daily class to provide meaningful data in the most comprehensible manner, and then interpret it, and to understand and intervene adequately in an ecological niche that is a classroom." (Torres, 1988, p. 14).

I carried out this investigation in an Ecuadorian public University with indigenous students who are currently attending to the different semesters of their careers. It is worth highlighting that two indigenous students were the primary focus of this qualitative research. I chose this research work because I witnessed personally the difficulties that these students go through when learning the Anglo-Saxon language.

3.1. Participants

This research employed a total of thirty participants, sixteen women, and fourteen men. As mentioned previously, the focus of this investigation was two indigenous students; they are female; furthermore, both study in Accounting and Auditing career in the Faculty

of Political and Administrative Sciences. On the one hand, the first participant is studying in the second semester; also she is currently attending to the second English level which lasts a semester as well as a regular semester of her formal career. On the other hand, the second participant is enrolled in the fourth semester; besides she is currently attending to the fourth English level which lasts a semester as well as a regular semester of her formal career. With the other 28 participants, they were scattered in the different semesters and English levels of Faculty of Political and Administrative Sciences.

3.2. Sample design

At the beginning of this research work, I utilized a tentative sample which helped me to clarify initial doubts. After reading several inquiries of experts, I concluded that when selecting a sample in qualitative research, “there are no defined parameters for the sample size... the number of cases of the sample depends on the researcher”. (Hernández et al., 2010, p. 395). Nevertheless, the types of samples may vary depending on the characteristic of research. Having made that affirmation, I decided to select 30 participants that share the same cultural features, that is to say, I used the homogenous sample due to the characteristics of this research. I divided the thirty members into two groups; the first group was the focus with two students with whom I carried out the observation and interview, while second with twenty-eight students was the one to complete the triangulation process using questionnaires.

3.3. Ethical considerations

As far as the ethical considerations are concerned, I always had in mind the Belmont principles concerning the protection of participants. So first of all, I got permission from the Dean of the Faculty where I conducted the study. Second, I requested the two participants to read carefully an informed consent form which detailed their rights, benefits, and incentives in this inquiry. Finally, I also applied a similar informed consent form to the other twenty eight indigenous participants by explaining the same previous investigative protocol.

3.4. Presentation of the sample

Regarding the group of two indigenous students, both are women; one of them is twenty years old whereas the other participant is twenty-one years old, besides both pertain to the Puruha Culture. In respect of the twenty-year-old member, she ended up her primary education as well as her baccalaureate in Intercultural bilingual institutions of the province of Chimborazo. This participant speaks Quichua correctly; however, plenty of interferences appear when she speaks Spanish. In the actuality, she lives in the city where she studies, and she is currently attending to the fourth English level. As to the twenty-one-year-old participant, she studied her primary school in the countryside of the province of Chimborazo. Nevertheless, it is mandatory to highlight that this school did not comply with the requirements to be an Intercultural bilingual institution, principally due to the presence of Mestizos teachers. As far as her baccalaureate is concerned, this participant attended to Public schools where Indigenous and Mestizos attend in the province of Chimborazo and Guayas. She does not dominate Quichua suitably in spite of the fact that it is her mother tongue; nonetheless, she speaks Spanish better than the first participant. This member still lives in the countryside of the province of Chimborazo; she daily travels about one hour to get to University. Nowadays, she is currently attending to the second English level. Unfortunately, both participants do not hold the same English level as their peers, so that they have a negative attitude towards learning English. They complain about not having foundations in the Anglo-Saxon language. Fortunately, they have not repeated any English level so far.

As far as the second group of twenty-eight students is concerned, they are all adults with an average age of 19-21 years. They belong to the different ethnicities of Ecuador such Otavalos, Salasacas, Shuar, Cañaris, Saraguros, and Puruhaes. The Public University where this study was conducted harbors students from the distinct provinces of the country. These 28 participants have graduated in their provinces from public Intercultural Bilingual Institutions as well as private and public high schools where Mestizos and indigenous attend. They are currently attending to the different English levels in distinct faculties; they also hold the knowledge gap in the Anglo-Saxon language. Furthermore, these students face the same difficulties as the first group of two students, and they have a negative

attitude towards learning English too. As well as group one, they complain about not having foundations in the Anglo-Saxon language. It is worth highlighting that the 28 participants have a high rate of repetition in the English levels.

3.5. Data Collection Instruments

I employed three instruments for the effectiveness of the research: observation, interviews, and questionnaires.

3.5.1. Observation

I employed class observation not only to corroborate the most significant information of literature review but also to attest personally what language –Quichua or Spanish- predominates by the time indigenous students speak English. For this to happen, I videotaped in my classes this observation during two weeks with the two aforementioned indigenous students; one week with the first participant, and one week with the second member, the video recordings were transcribed into word documents for further editing in data coding and analysis. After each observation, the two indigenous students also filled out an observation sheet, in which they detailed their academic performance. In addition to this, I utilized informal talk in order to revise the two participants' self-reflection and opinions towards the class on the day in question; for this, I used a diary with specified dates.

3.5.2. Interviews

I used phenomenological interviews (audiotaped) with open-ended questions to delve deeper into the two participants' experiences towards learning English; I assembled the interview guides by taking into account the literature and the observation. According to Seidman (2006) "People's behavior becomes meaningful and understandable when placed in the context of their lives and the lives of those around them." (p. 16) For this to happen, Seidman suggests to apply three types of phenomenological interviews: First, I utilized the Focused Life History interview that dealt with reconstructing the two participants' previous experiences in school in alignment with this current research. Second, the Details of Experience interview that was about reconstructing details of the two participants' present experiences in school in alignment with this current research too. Finally, Reflection on the Meaning interview that consisted of having the two participants reflect on the meaning of

their experience by combining past and present experiences, in this sense, participants could think about what they were doing in their lives. As noted above, these kinds of interviews do not work in isolation; one depends on the other. I conducted each interview with the two people in three weeks; that is to say, one interview per week. Moreover, each one of them lasted for 60 to 90 minutes and took place at the same University.

3.5.3. Questionnaires

I designed specifically the applied questionnaire for the rest of the selected population -twenty-eight indigenous students-. I assembled the questionnaire by taking into account the most relevant information on the literature review, the observation, and the interviews; furthermore, I validated it through a pilot test, and with the criteria of an expert in the area of research methodology. The questionnaire contained open and closed ended questions. As to the open, I designed them with specific open questions. About the closed, I assembled them by employing true-false items and multiple-choice items. This questionnaire aimed at getting information, based on the twenty-eight participants' background and experience towards English language learning, for later compare these perceptions with the ones of the other two participants. The application of this questionnaire lasted 10 minutes.

3.5.4. Triangulation

Due to the particular characteristics of this research, "the triangulation is conducted by using different data sources or by using different data collection method." (Naruni, 200, p. 445). Based on this, I used Data Triangulation as a tool of internal and external validity. In this respect, Okuda and Gómez (2005) asseverated that "To make data triangulation is necessary that the methods used during observation or interpretation of the phenomenon pertain to qualitative research so that they are comparable" (p. 121). This inquiry was purely qualitative, and as such, it employed qualitative instruments like observation, interviews, and questionnaires. These instruments led me to utilize a sublevel of data triangulation named triangulation of people due to the additional group of 28 indigenous students. In this sublevel, "The researcher can collect data from individuals, couples or groups, or each of the three types... Each level of data is used to validate the findings of another level" (Vallejo & Finol de Franco, p. 123). That is to say, the data collection of

observation was used to validate interviews; in turn, the data collection of interviews was utilized to validate questionnaires. In the end, observation, interviews, and questionnaires allowed the researcher to comprehend up to what extent indigenous students' culture interfered the way they learn English.

Chapter 4 – Results

In this section, I coded the most significant data of the observation, interviews, and questionnaires by utilizing from five to seven themes as suggested by (Creswell, 2012). This research aimed at investigating up to what extent the Ecuadorian indigenous students' L1 culture interferes the way they learn English as a Foreign Language. The data collected was purely qualitative and allowed comprehending the fact that several factors are affecting the teaching-learning process of the target students.

4.1. Findings

4.1.1. Observations: As mentioned in the methodology section, I videotaped the class observation in my classes during two weeks. This class observation permitted me to verify the behavior of the two participants personally during a regular day of school activities. For this, I took into account the epistemological position based on the interpretivism; that is to say, I solely observed the behavior of the two participants without applying any strategy or theory for not modifying their behavior. In short, I reduced to a minimum the data of class observation to present the learning complications of the target participants

4.1.1.1. Observation 1

In the first video recording, the participant who has had a longer contact with the Mestizo community, the one attending to the second English level held a passive attitude, that is to say, she only participated when her classmates or I asked. The first class observation was about planning an activity with someone by using /have/ and /can/. For this, I gave worksheets with several tasks to students; I monitored all the tasks in detail. The following part summarizes a given pattern of a role-playing which was modified and presented by students in front of the class; this activity was conducted in pairs, and I chose the participants. As a result, linguistic interferences of Quichua, as well as borrowings of the Spanish language, arose in the learning process of this student. The codes used for this observation were as follows: T: teacher, FS1: Focus Students one – first participant-, S: one student, Ss: Several Students, xxxxx: specific name of a student.

1. FS1: Hey xxxxx why dO not we gU beik sometimes?
S: Great idea, When's good for you?

FS1: Tomorrow at 4:00?
S: Sorry, I can't. I have to go visit my grandparents
FS1: Well, hOUw abOUt Saturday afternoon at 3:00?
S: that sound fine, see you than
T: ok... thank you! (Observation, November 14, 2016)

In looking at the findings –see example one- we can notice that most of the mistakes are attached to Interlingual errors because of FS1's mother tongue. As Quichua does not possess the vowels /e/, /o/, their speakers tend to confuse these vowels with /e/ instead of /i/, /i/ instead of /e/, /o/ instead of /u/, /u/ instead of /o/. Furthermore, FS1 pronounces the verb /do/ as /dO/, that is to say, instead of using the vowel /u/ in the verb /do/, FS1 replaces it with the vowel /o/. Likewise, FS1 pronounces /go/ as /gU/, /bike/ as /beik/, /how/, /houw/. Additionally, FS1 omitted the word /riding/ because the completed phrase was as follows: hey xxxxx why do not we go bike riding sometime; this is known as an Intralingual error of simplification which consists of reducing redundant elements; the less marked forms. In this respect, FS1 said, “When I cannot read something, I just skip on it.” (Informal Talk, November 14, 2016). Finally, in the word /about/, we can see an interlingual error since FS2 reads the word “about” as such; that is to say, FS1 reads the vowels /ou/ in the same way as Spanish.

4.1.1.2. Observation 2

On day two, participant one remained with a very limited participation. The second class observation dealt with talking about routine activities by using simple present and present continuous. For this, students were given learning materials and I monitored their performance all of the time. The following part summarizes students practicing the pronunciation of new words; all students were requested one by one to pronounce a word of a list of vocabulary of their worksheet. One more time, interferences of Quichua showed up. The codes used for this observation were as follows: T: teacher, FS1: Focus Students one – first participant-, S: one student, Ss: Several Students, xxxxx: specific name of a student.

2. FS1: a gualf curs
T: golf course... golf course
S: a tennis court
S: a park (Observation, November 17, 2016)

On the pattern above –see example two–, once again the presence of Quichua appears- Interlingual errors-, FS1 changes the vowel of the word /golf/ for /u/, that is why the utterance produced by FS1 sounds as /gualf/. Same happens to the word /course/, FS1 replaces the vowels /ou/ with /u/ to which I provide immediate feedback. After practicing the new vocabulary orally, I required students to modify and write a conversation model similar to the one they had in their worksheets by using all that was learned in class; students submitted this piece of work as a formal evaluation in pairs. The codes used for this analysis were as follows: FS1: Focus Students 1 – first participant-, S: one student, xxxxx: specific name of a student.

3. S: Hey xxxxx where are you Saturday?
FS1: his xxxxx, I'm visit my siste
S: Really? Don't you almost always go the on Sunday?
FS1: yes, But not his Sunday
S: How come?
FS1: Because this Sunday. I'm going to the park
S: who go?
FS1: I'm going whit my family (Written work, November 17, 2016)

On the one hand, example three illustrates Intralingual errors due to FS2's L2. The words /visit/, /his/, /whit/ are not attached to linguistic interference of Quichua, but to a hyper-generalization strategies; in other words, FS1 operates from previous knowledge, and she does not consider the restrictions of the grammatical rules. On the other hand, the word /siste/ is clearly related to an intralingual error of simplification associating Spanish.

4.1.1.3. Observation 3

On this day, participant one did not have any intention of participating; the third class observation was about discussing fitness and eating habits by utilizing the grammatical structures learned in the two previous classes. As always, I gave worksheets to students, and I took care of each stage of the lesson. This time, a random participation of students were required, that is to say, I did not ask anybody in the classroom to participate, but students were the responsible to choose someone in the class and give the role to him/her. Students had to practice pronunciation of new words, fill out some tables, read some passages, etc. Unfortunately, none of the Mestizos students gave the role to the first

participant. However, at the end of the class, all students were requested to write a paragraph in pairs about daily activities; this activity consisted of resuming in five lines all the acquired knowledge of the two previous classes. FS1 was the designated person to write down the following paragraph in conjunction with her peer.

4. We get up at 5:00 o'clock. We take a shower at 5: 20, next we have breakfast at 6:00. We to come a University in the bus, we stady in the class, next we go to house and eats soup. We make homework at four hours. We play's football in the park ofthen watch's TV and for finally sleep's at 10:00pm. (Written work, November 18, 2016)

Considering the fact that students had more time to end up this activity without the pressure of interaction, it is notable that Interlingual errors did not appear too much; these errors are shower/, /stady/, /make/. As far as the intralingual errors of hyper-generalization are concerned, it is possible to see them in words such as /we to come/, /eats/, /play's/, /ofthen/, /watch's/, and /sleep's/. In short, we can see that FS1 goes through developmental errors in the written part.

4.1.1.4. Observation 4

The fourth video recording took place with the second participant; this participant has barely lived two years among the Mestizo community, this is the one attending to the fourth English level. During classes, it was possible to observe a passive attitude; in other words, her participation was notorious only when her classmates and I asked. This class observation was about talking about food passions by utilizing /used to/. For making it possible, I gave worksheets to students, and I watched out the teaching and learning process all the while. The following part resumes students' understanding of /used to/ through descriptions of facts that already occurred in their lives; this activity was performed individually during classes; it means that all students had to submit their results. The codes used for this observation were as follows: T: teacher, FS2: Focus Students two – second participant-, S: one student, Ss: Several Students, xxxxx: specific name of a student.

5. S: I used... I used to play soccer in the court, I used to EAT health, I used to listen mUSIC rock, I used to swim the pool
T: good!, xxxxx
FS2: I USED to EAT meat, I dic not listen to watch movie, I USED to IAT banana
T: good!

S: I used to drive the bike with my friends, I USED to help my mother in the kitchen, I USED to travel in vacations, I USED to practice sports (Observation, November 23, 2016)

Despite teacher's correct pronunciation on /used to/ throughout the class, all students kept mispronouncing it all of the time. In the pattern above –see example four-, FS2 pronounces /used to/ in the same way as her peers do /USED to/. In here, it is visible an interlingual error because of FS2's L2. A similar case happens to the word /did/ which is pronounced as /dic/, even though there is a borrowing of Spanish in the beginning of the word, the appearance of Quichua is also seen in the end of it due to the absence of the consonant /d/, likewise in the verb /eat/. In the beginning, FS2 pronounces it as /EAT/, but the second time in which FS2 encounters the same word /eat/, she pronounces as /IAT/; in other words, the vowel /e/ of the verb /eat/ has been changed with the vowel /i/. At the end of the class, I provided the correct feedback of /used to/, and students stopped mispronouncing.

4.1.1.5. Observation 5

During day five of class observation, participant two also remained with a very private participation interacting when her classmates or I asked for. This class was about making an excuse to decline food, on this occasion by using the negative yes/no questions. To make this happen, I carefully revised one by one the stages of students' worksheets. The following part summarizes a given pattern of a role-playing which was modified and presented in the course of the class; students fulfilled this activity in pairs and the same students were the responsible to choose the presenters randomly. This time, an association of Anglo-Saxon words, borrowings of Spanish, and interferences of Quichua emerged in response to my request. The codes used for this observation were as follows: T: teacher, FS2: Focus Students two – second participant-, S: one student, Ss: Several Students, xxxxx: specific name of a student.

6. S: please help YOURself
FS2: everythAIn looks grIt! But I'll pass on the... (FS2 doesn't complete the phrase)
S: don't you eat... steak?
FS2: actuali no, I am vege, VEgetarian
S: I'm sorry, I didn't know that

FS2: it is not... a problem, I'll have something else

T: ok thank you! Someone else (Observation, November 25, 2016)

In looking at the findings above –see example six-, first, FS2 pronounces most of the words of the role-playing correctly, however in words such as /everything/, and /something/, FS2 commits an intralingual error of hyper-generalization. Second, FS2 pronounces the word /actually/ as /actuali/, that is to say, FS2 articulates an interlingual error associating Spanish. Finally, in the word /vegetarian/, FS2 stresses the accent on the first syllable; this is an interlingual error associating Quichua. Something similar occurs in the word /great/; in here, FS2 confuses the vowel /e/ with the vowel /i/, besides FS2 omits the word /meat/; this is known as an intralingual error of simplification.

4.1.1.6. Observation 6

The last day of class observation was video recorded by following the same protocol as the other days, although as well as previous days participant two did not take part voluntarily. This class observation was about discussing lifestyle changes with the aid of reading comprehension stages. As usual, I guided all the steps carefully, and I gave materials concerning the topic to students. The following part summarizes the second participant's performance in a passage of the reading comprehension under discussion. Unlike previous observations, this one allowed the researcher to identify in detail what language is more predominant at the time of speaking English; for this, everybody in the classroom took a role in this activity in an individual way, and this time students and me encouraged the second participant to participate. The codes used for this observation were as follows: T: teacher, FS2: Focus Students two – second participant-, S: one student, Ss: Several Students, xxxxx: specific name of a student.

7. S: (student throw the paper ball to a classmate) xxxxx

T: ok, xxxxx continue

FS2: A study of Almost

T: xxxxx can you please speak a little bit louder? Un poco más alto, ok... once again!... a study

FS2: A study of Almost... in (FS2 omits a part of the reading) prOvids clous about hOw lifsti and delicious about eitin may Afect weitin. Rechseik con, conclude that an French tend tou stop eitin when they feel fol.

T: continue please! However, xxxxx continue however

FS2: However, Americans tend to stop eeh when their plate is **cómpleti** **empt** or have reached the end **ofeir** **fAvOr** and TV **shAUw**

T: ok, the last paragraph, as a matter of fact, el ultimo párrafo as a matter of fact

FS2: As a **meitter** of fact, Americans are **tAUght** from early age to “their **plAtEs**” because children in poorer countries “are going **hOngry.**”

T: ok, thank you xxxxx!... A study of almost **300 participants** **from France and the**

U.S. provides clues about how lifestyle and decisions about eating may affect weight. Researchers concluded that the French tend to stop eating when they feel full. However, Americans tend to stop when their plate is completely empty or they have reached the end of their favorite TV shows. As a matter of fact, Americans are taught from an early age to “clean their plates” because children in poorer countries “are going hungry.”... ahhh Miss, can you please continue, this part according

S: According to Dr. Joseph Mercola, who writes extensively about health issues, the French see eating as an important part of their lifestyle. (Observation, November 28, 2016)

Of 82 words which FS2 read in example six, 9 words highlighting in green were used as interlingual errors associating Spanish, 8 words highlighting in red correspond to interlingual errors associating Quichua, and 13 words highlighting in yellow were employed as intralingual errors of hyper-generalization; the omitted words were avoided by FS2 because she did not know how to pronounce them. (Informal Talk, November 28, 2016).

4.1.2. Interviews

The following section resumes what the two indigenous students told about their experience concerning Education, Family, and traditions in their home communities. Then, I described themes according to the quotes from the interview. I also took into account the particularity of participants; that is to say, I employed the ontological position based on constructivism to describe the data of this part.

4.1.2.1. Confirming past issues

As stated by (Torres, 1992), the Quichua learning “is a natural process that begins listening, speaking, until getting to the formulation of an oral thinking.” This asseveration confirms the Chomsky’s theory which explains about acquiring a language in a natural manner through a language acquisition device. These arguments were corroborated by the two participants who adduced that learning Quichua was an unconscious process.

Learning Quichua

Bueno yo más aprendí en la casa porque la educación formal no, no nos enseñaron para nada el Quichua y, y si hablaba poquitamente, pero ya en estos tiempos ya no hablo mucho el Quichua. (Well, I learned it at home because in formal education no, we weren't taught Quichua at all, and I used to speak a little bit of it, but nowadays I don't speak Quichua too much [Interview one, first participant, December 02, 2016])

En la casa, con mis padres para nosotros es el idioma oficial. (At home, with my parents for us it is the official language [Interview one, second participant, December 02, 2016])

As detailed by participants, learning Quichua is part of their culture although over time this ancestral language becomes useless for some individuals, in any case learning the Quichua language is the first intercultural element that indigenous convey in their homes. The knowledge of Quichua is a fundamental factor for indigenous kids to start an intercultural bilingual education; same that was defended by many indigenous leaders in the 60's. The years have passed by, and what was described by (Torres, 1992) concerning the cooperation of communities in Education still stands. That is how the two participants expressed about the participation of their communities during schooling.

The roll of community

Eehhh en un principio era buena, pero con el pasar del tiempo, osea la comunidad iba como que de lo que era unida se iba desunido entonces por ejemplo como teníamos nuestra escuela ahí, osea ellos mandaban a los chiquitos ahí a otra escuela y no a la de la misma comunidad, entonces eso... eso como consecuencia trajo que se cerrara el... que estaba propensa a cerrarse, pero cuando en los años que yo estaba no se cerró pero actualmente ya está cerrada y todo eso. (Eehh it was right at the beginning, but over time, I mean the community was becoming disunited. For example, as we had our school there, I mean, they used to send children to another school and not to the school of the community. As a result the school of the community was closed, but when I was studying there it was not closed, but nowadays it is entirely closed [Interview one, first participant, December 02, 2016])

El rol que desempeñaba la comunidad en la escuela.... Bueno la comunidad en si era una parte fundamental por lo que... bueno por lo que uno la escuelita estaba en la comunidad y también las personas quienes están por ejemplo directivas, la comunidad y ellos están al tanto de lo que pasa en la escuela, siempre. (The role of the community in the school, well the community as such was a fundamental part

because the school was in the community and also the people such as directive, the community are always aware of what happens in school [Interview one, second participant, December 02, 2016])

Unlike participant two, the first participant's education had a complete overturn due to the disunity of the community; this provoked not only the closure of the only school in its surroundings but also an early migration that entailed to other problems. Regardless of the two participants' settings, both had to face at a young age the difficulties of learning a second language. The following part describes the conversation held with the two participants about the challenges of the intercultural bilingual education.

The reality in Education

Yo creo que fue un poco difícil al inicio porque es que los profesores eran mestizos y solo daban en español pero conforme iba pasando el tiempo nosotros ya nos íbamos también ya hablando el idioma español, no!, y se nos hizo más fácil. (I think it was a little confusing at the beginning because teachers were Mestizos and they only used to speak Spanish, but over time we were also speaking the Spanish language, and it became easier [Interview one, first participant, December 02, 2016])

En la clase no porque los profesores eran así eeehh por ejemplo de esta ciudad, y ellos no sabían entonces bueno uno que otro eran del campo pero no hablaban en quichua. (In the class no because teachers were from this city, and they didn't know it, well one or another were from the countryside, but they did not speak in Quichua [Interview one, second participant, December 02, 2016])

We can notice above that there are a lot of Mestizos teachers working in the countryside. It precisely happens because the intercultural bilingual education “consists of the use of two languages; maternal and foreign, that comes to be as a way or means of facilitating the teaching-learning process in a white-mestizo and indigenous society” (Torres, 1992, p. 145). The presence of these professionals was beneficial for learning the second language because indigenous students could learn Spanish through direct exposure; nevertheless, Mestizos teachers could not adequately handle the transmission of ancestral knowledge mainly due to the lack of indigenous cosmovision. In this respect, the two participants argue as follows:

Teaching through ancestral knowledge

A nosotros nos daban un libro... un libro en general porque cuando yo me acuerdo ahí venía las 4 materias principales, la matemática, la literatura, las ciencias sociales, y ciencias naturales en un solo libro entonces ahí nos... ahí nos de eso nos enseñaban y hacíamos practica por ejemplo de las ciencias naturales, a veces nos llevaban a sembrar árboles o a veces para las matemáticas utilizábamos unas pepitas del árbol así, buscaban la manera de acoplar. (We were given a book, a general book because I remember it there were the four principal subjects such as mathematics, literature, social science, and natural science in a single book. We were taught based on that book; we also used to practice for example in natural science sometimes teachers took us to plant trees or sometimes for mathematics we used a few pips of the tree like that. Teacher used to look for the best way to teach [Interview one, first participant, December 02, 2016])

Bueno cuando eeehhh me recuerdo que cuando yo estaba en sexto grado, me mandaron por lo que estábamos en ciencias viendo hongos no se qué bueno ese tema, me mandaron a buscar y que trajiera, es lo único que recuerdo. (Well, I remember when I was in sixth grade, Teacher sent me to look for some mushrooms because we were studying natural science, that's all I remember [Interview one, second participant, December 02, 2016])

As seen above, although it is true that Mestizos teachers attempted to accomplish this issue with their students, they could not do it as an indigenous teacher would have done it. In this respect, Illicachi (2015a) manifests that “the constitutional provisions are not still concretized in the educational classrooms. The concepts of sumac kawsay -good living-, Pacha Mama –mother earth-, cosmovision, and council of elders are still segregated in the curricular and pedagogical proposals”. (p, 225). It is an undeniable fact in the Ecuadorian history that indigenous had to fight tremendously to attain the rights to be different, but with the same equality of opportunities as Mestizos, that is why the education in their language constituted a significant milestone in defense of their dignity. This achievement was consolidated formally in a law of Intercultural Bilingual Education in the 80's, and subsequently modified in 2011 by the Government of Rafael Correa. So, today this new law of Intercultural Bilingual Education guarantees the equal access to indigenous people in any public or private educational institutions. In support of this, I present the testimony of the two participants regarding this reality.

Bilingual intercultural education law

Este yo creo que sí, si es positivo porque en esta en la actualidad lo que es la equidad por parte de, de la educación por ejemplo antes no podían mandar no mas a los, a nosotros a los indígenas a estudiar a un colegio así de prestigio y todo, entonces como que ya en la actualidad eso ya es un benéfico igual para nosotros porque podemos estudiar así donde nosotros queremos y con la malla que nosotros queremos seguir y todo. (I think it is positive because, in the actuality, there is equality in education. For example, in the past we could not study in a prestigious high school, so nowadays that is a benefit for us because we can study wherever we want to, and the career we want to [Interview two, first participant, December 09, 2016])

(La participante 2 interrumpe al investigador) claro porque el actual presidente, si, si a puesto prioridad a nuestra cultura idioma mas, y también por el turismo todo eso ingresa casi, la mayoría en ese caso las culturas indígenas es por lo que muchas de las veces los turistas llegan a este país y... si, si ha dado mucha, mucha importancia. ([Participant 2 interrupts investigator] Of course, because the current President has prioritized our culture, language, and stuff. And also because of tourism since most of the time tourists come to the country due to indigenous cultures, and yes the President has given much importance [Interview two, second participant, December 09, 2016])

4.1.2.2. Indigenous migration

The issue of migration is not a current phenomenon; as a matter of fact, it has existed since primitive times, for example, the nomadic peoples used to move from side to side to find a more welcoming retreat or more food for their population. Ecuador was a country who lived this phenomenon in a brutal way. Many families such as Indigenous, Mestizos, and Black were forced to abandon the countries due to the financial crisis in 1999. All these ethnicities had something in common, and it is the fact that they had to immigrate to other nations to provide better life opportunities for their families just like a nomad in the past. Nowadays, this phenomenon has been neutralized. However, the problem of immigration has transmuted into an endogenous migration that is affecting mainly indigenous peoples. At least that is how the participant two perceives this reality.

Reasons for migrating

Bueno se da es porque lo primero es que no en todos los terrenos, osea por ejemplo en las zonas altas no existe el agua de riego entonces que pasa este se produce es, es naturalmente no, osea es así por ejemplo si tu siembras papas o cebada eso

produce a largo de 6 meses entonces a veces se pierde la cosecha en medio o sea cuando recién está produciendo cae granizadas o sabe caer helada y eso quema todito las plantas entonces ya no tienes, no hay no existe producción entonces obviamente se necesita para comida, educación, y los hijos y la familia y todo lo demás, entonces no existe el recurso económico que pueda salir, bueno si existe alimentos porque puedes sembrar cualquier cosa entonces eso sí, pero el dinero no se puede coger rápido porque si tu siembras una cebada tienes que esperar 6 meses para cosechar y luego ir a vender, igual con un animal este... tienes que si compras un chanchito tienes que esperar por lo menos 6 meses, 4 meses hasta que sea grande y puedas vender y eso también si no se muere porque muchas de las veces se enferma, es un poco complicado este obtener el dinero así en efectivo, rápido creo que es lo contrario con la ciudad porque en la ciudad trabajas pero es a cambio de dinero... entonces vuelta en caso de campo no es lo mismo y por eso yo creo que dan demasiada... este migración de campo a la ciudad las personas prefieren mas de trabajar ante porque eso yo he podido ver a veces cuando voy de visita, las personas indígenas venden cebollas, en caso de Guayaquil venden esas colas de 10 centavos así, pero ellos prefieren eso que estar en el campo es porque la economía no se puede o sea el dinero no sé, no se puede adquirir rápido en el campo tienes que esperar y durante ese lapso de tiempo tu ya necesitas el dinero o sea con que mantener o satisfacerte y yo creo que se da por eso porque no existe liquidación rápido en efectivo o sea no puedes conseguir rápido el dinero en campo no se puede. (Well, it firstly happens because of land, I mean for example in the high areas, there is no irrigation water. For instance, if you sow potatoes or barley, the harvest will be seen in six months, so the crop is sometimes lost due to hail; this burns all plants. As a result, there is no production, and obviously, you need money for food, education, children, and the family. So there is no the economic resource to survive, well there is food because it can be planted, but you cannot get money fast. If you plant barley, you have to wait six months to harvest and then go to sell. Likewise with an animal, if you buy a little pig, you have to wait at least six months, four months until it is big to sell it, and it can also die because most of the time it gets sick. It is a bit difficult to get the money like this in cash, I think it is the opposite with the city because in the city you work, but it is for money... but in the countryside is not the same, that is why I think there is too much migration from the countryside to the city. I have sometimes seen when I visit Guayaquil, there are indigenous people selling onions, selling soda in a glass of 10 cents like this, they prefer to do that instead of being in the countryside. It is for the economy because in the countryside people must wait to have money, and during that time you already need that money to sustain the family, and I think migration occurs because there is no possibility of getting cash in the countryside [Interview two, second participant, December 09, 2016])

Rodríguez (2007) describes the indigenous migration in two main migratory subtypes: 1) permanent migration or 2) migration between rural areas. As to the first point, it takes place with Peons, landless peasants and small farm owners looking for better opportunities in the city. As for the second, it corresponds to territorial movements related to the existence of temporary agricultural employment possibilities in surrounding areas of their communities, or the temporary migration to assist relatives or other members of the community in agricultural activities. About the participant two's insight regarding this point, she affirms that the principal reason to migrate to bigger cities is due to an economic issue. Indeed she has personally testified in her community the first subtype of endogenous migration which deals with giving better chances of life to future descendants. The indigenous migration not only gives rise to a permanent migration or migration between rural areas but also another unexpected aspect which has been omitted by the author above. This aspect encompasses a transitory urban migration that consists of returning to the community; ironically it occurs for the same reasons why the indigenous left their community, that is to say, because of economic issues. The return to the countryside holds repercussions in the family of these individuals since children will have to migrate to the nearest cities to continue their studies, consequently, if there are no values instilled, this will trigger an identity conflict due to a cultural shock. (Velasco, 1988). Seen in this light, the first participant argues that migration has caused her acquaintances to come back to the community because of the fact they couldn't succeed in a big city.

The result of migration

Si así como que antes ya... la migración si, si hay y seguirá habiendo pero dependiendo de los casos por ejemplo en mi caso donde yo vivo la gente si migraba lo que es a la ciudad o la mayor parte a Guayaquil, pero de cómo en la actualidad estamos viendo la situación económica del país, ellos están retornando de nuevo lo que es al campo, entonces vinieron así como que ahí avance a escuchar lo que ha ido de quiebra, a veces deudas que no pueden pagar, los negocios ya, no, no con los negocios no pueden sobresalir hay mucha competencia, entonces ellos están viniendo porque yo si he visto casos también en que ellos regresan y se están dedicando mucho a lo que es a la agricultura. (Yes, Migration exists and will exist depending on the cases, for example in my case where I live in, people used to migrate to the city and mainly to Guayaquil, but as nowadays we see the economic situation of the country, they are returning to the countryside. So I heard that

business has broken, debts could not be paid, business does not win because of the competition, so they are selling all of that to return to the countryside, and again they are devoting themselves to agriculture [Interview two, first participant, December 09, 2016])

Si también y aparte de eso es que ahorita en la actualidad tienen no existen jóvenes en las comunidades, solo se quedan esos viejitos, mayorcitos, ellos ya siembran poco ya no siembran bastante solo lo que pueden, entonces yo creo que si siguen así y... por años y casi todos los guambras que... se que migran del campo, yo creo que así a largo de 2000 cuanto y va a desaparecer las personas que viven en el campo y no va haber un agricultor, alguien que trabaje porque muchas claro que aquí bueno existen los recursos económicos que tu trabajas en cualquier cosa y bueno ya obtienes dinero, pero si los personas de campo no trabajan entonces obviamente no va existir comida, entonces no bueno aunque tu tengas dinero bueno no podrás comprar porque no existe entonces yo creo que en alguna ocasión el agricultor será un sustento en la sociedad porque muchas de las veces ya, ya se quedan solo los viejitos y cuando ellos mueran pasan todo lo demás es las personas, no se ve que las personas regresen otra vez de la ciudad hacia el campo porque la necesidad porque obviamente ya no va haber quien produzca. (Yes, apart from that there are no young indigenous in the communities. There stays only the little old men; they plant a little bit, they do not plant too much; only what they can. So I think If this goes on like this over time more or less by 2000 and more, the figure of the agriculturalist, as well as people living in the countryside, are going to disappear because if inhabitants in it do not work, then obviously there will not be food. Hence although you have money, you will not be able to buy it because of shortage. So I think the agriculturalist will be a livelihood in society because in the countryside there are only little old men, and when they die, there will be no one to plant, unless indigenous living in the city return to the countryside [Interview two, second participant, December 09, 2016])

On the other hand, the second participant's speech reflects that migration in her community has driven peasants to abandon lands leaving only the elderly the responsibility for producing thereof. She also adds that this situation will lead to the lack of farmers in the countryside, and as a result, many products of the Andean region will disappear from the market for human consumption; this assumption is respected since there is no literature supporting this finding. Furthermore, nobody speaks in the name of the humiliated. (Chakrabarty, 1999). The endogenous migration either permanent or transitory also carries a very delicate issue that affects tremendously to indigenous peoples. This issue is known as discrimination or racism. Previous Governments have widely discussed this topic, and

nowadays it has been taken up broadly by the current administration. It is so today that the actual Ecuadorian constitution, in its Integral penal code, in the article 176, penalizes any manifestation of discrimination towards “exclusion or preference based on nationality, ethnicity, place of birth, age, sex, gender identity or sexual orientation, cultural identity, marital status, language, religion, ideology, socioeconomic status...” However, in Riobamba and the country, racism is still a matter of everyday life that operates as a symbolic racism or hidden racism which is even more prejudicial than direct racism in the sense that this cannot be confronted. (Illicachi, 2015b). This author also highlights that the private and public institutions and particularly the educational settings are part of the racial discrimination against indigenous people; obviously, there are a few exceptions, but environment and family neutralize it. In this connection, participants announced as follows:

Discrimination

En otras instituciones públicas si porque hay veces que, hay veces que ven que llegas a veces son ciertas personas que ven que llegas entonces se ponen a estar pintando y todo y no te atiende bien o si te atiende lo atienden de muy mala manera no, no como debería ser entonces como que eso si te, si te desmoraliza a uno mismo chuta así que te traten así osea pero ya. (There is racism in other public institutions because certain people see you arrive, then they start painting their nails, and they do not offer a proper attention, and when they do, they do it in a terrible way, not as it is expected. So this does demoralize I mean you say damn they treat us like that [Interview two, first participant, December 09, 2016])

Bueno una vez estaba en un banco o no me recuerdo, pero estaba en una oficina cuando yo... bueno estaba con mi padre, mi padre usa poncho entonces a mi padre no le querían atender entonces bueno yo ya estaba en la universidad entonces yo como también, todavía el no hablaba bien castellano entonces yo me fui a reclamar y dije porque... entonces, bueno ahí, ahí esta era una señora que estaba atendiendo y entonces... esa señora se disculpo y ya empezó atender ella, bueno yo le dije porque no es que, no era yo dije malo porque ella la señora no quiso atender eeemm porque estaba concentrada en su celular y bueno yo también, y también es bueno no se eso pasaba también con todos los estudiantes en caso de la secretaria de la facultad arriba en la XXXXX, bueno esa secretaria lo primero que hace es... tomar café... conversar con la compañera de alado que esta no importa que estén parados en la fila en ventanilla y no sabe atender bueno eso hace casi con todos los estudiantes eso es también una actitud negativa que no me gusta. (Well, Once I was at a bank, and I was in an office with my Dad; my Dad uses a poncho, and the servants did not want to offer him attention. My Dad could not speak Spanish well

back then, so that I went to complain and well the lady who was offering attention apologized, and she started working normally. On that occasion, this woman was concentrated on her cell phone, and this situation also happens with all students in the case of the secretary of the faculty. Well, that Secretary firstly drinks coffee, talks to her co-worker; it does not matter the line in the hatch that is waiting for her, and she does not offer a proper attention. Well, her attitude is negative with the majority of students, and I do not like that negative attitude [Interview two, second participant, December 09, 2016])

We can notice in the speech of the two participants above that they have been victims of a direct racism in the different institutions of the city where they live. The attitude of some workers makes the whole state look bad, and as a result, the institution loses credibility. In this respect, Habermas (1990) sustains that Institutions should be open to cultures to serve the community because where there are ethical and moral institutions a good state system is achieved; in other words, there is a healthy democracy when there is strong institutionality. Finally, through the coding of the interview, I could determine that the endogenous migration also leads to a dead language. As stated by Hagège (2009), “a language is dead when it no longer has users.” (p. 51). And that is what is happening to the new indigenous youth, in this particular case, Quichua is dying because the new users do not want to learn it for the fear that Mestizos will make fun of them. The following part sums up the two participants' speech towards this problem.

Death of Quichua

Donde yo vivo como ya le comenté anteriormente la escuela está cerrada entonces ya los niños van lo que es a la ciudad... depende así ellos van dependiendo si por ejemplo en veces como los padres no están aquí ellos dependen totalmente de los abuelos entonces como no hay un lugar cerca donde nosotros donde puedan ellos asistir entonces van de ley tienen que ir a la ciudad. (Where I live as I already told you previously, the school is closed. Hence children go to the city. Sometimes as their parents live in other cities, children depend totally on their grandparents, so as there is no place near, they are obligated to go to the city [Interview two, first participant, December 09, 2016])

Pero yo creo que también es por un poco por parte de ese racismo mismo que en la actualidad casi ya de 15 años, hace 15, 12 años así, los jóvenes que son de campo ya, ya se visten como los mestizos ya algunos no saben bien nuestro idioma, se olvidan casi sus raíces absolutamente todo... y bueno yo creo que se da por esto del racismo mismo porque para que no le digan que es una persona de campo o para

estar integrado o chicos o sea de la ciudad para hacer actividades lo mismo que ellos que, creo que por eso mas casi ahora ya no existen muchas personas o sea en ... en si especificando es en los jóvenes ya no les gusta hablar nuestro idioma, ya no les gusta vestir y yo creo que eso es por el factor, por la discriminación, por el racismo mismo. (I also think it happens due to racism. In the actuality people from fifteen to seventeen years who pertain to the countryside, they dress as Mestizos. They do not know well our language, they forget their origins, and well I think all of this occurs due to racism. As young indigenous do not want to be criticized, they hide their identity, thereby indigenous can get along with Mestizos, they can do the same activities as Mestizos, etc. Being particular, young indigenous do not like speaking our language, they do not like dressing as indigenous, and I think it happens because of discrimination or racism [Interview two, second participant, December 09, 2016])

As to the first participant, the disunity of the community due to transitory migration obligated children, adolescents, and University students to migrate to the nearest city for continuing their studies. Additionally, children in this community are left in charge of the grandparents, and it might provoke a loss of identity due to a lack of family axiology. (Velasco, 1988). About the second participant, the permanent migration in her community has indeed provoked a loss of identity regarding language and clothing. Besides, she thinks that these things happen because of racism. In brief, the neuroscience argues that we as social beings must stimulate the sense of empathy in all the scenarios that we participate. Thereby, more people will be able to understand and respect the beliefs of others when these do not match ours; the lack of this capacity is what fails when there are hostility and rejection between groups. (Kteily, Hodson & Bruneau, 2016). So, indigenous migration must be viewed as a human right. It is important to understand that migration will always exist. Therefore, we must understand the topic, treat it properly and think about the other person, deprive ourselves of the prejudices and stigmas that surround indigenous population and even more, understand their importance in the functioning of the country. (Giustiniani, 2004)

4.1.2.3. The English language learning

The importance of the English language is well known worldwide, so much so that it stopped being a luxury of hegemonic groups, and turned into a necessity to succeed in the current globalized world. Nowadays, this reality can be felt in the labor world, and more

intensely in the academic community, it is usual to encounter the best books written in the Anglo-Saxon language as well as the high-impact scientific publications. This language is also a social language since it allows us to connect with people of different nationalities, and this is precisely why this language is to the liking of indigenous peoples. In this regard, (Haboud, 1997) states that indigenous communities apparently are more interested in learning this language to let the outside world know about their culture. This fact is confirmed by the two participants who say that English is necessary both in culture and at work.

Importance of the English Language

El inglés es como no se es algo súper positivo porque hay veces también como nosotros podemos viajar al extranjero, los del extranjero pueden venir acá y es muy beneficioso para nosotros los indígenas ya que hay veces que igual nos visitan los extranjeros a los campos y todo y puedes así como que desenvolverte así bien en inglés y si es muy beneficios. (English is like something super positive because we can travel overseas, foreigners can come here, and it is beneficial for us since sometimes foreigners visit us in the countryside, so you will be able to speak with them fluently. Therefore, it is very useful [Interview three, first participant, December 14, 2016])

Yo digo que es importante porque como ya estaba diciendo es que muchas de las, muchos de los profesionales que yo conozco han dicho que inglés es importante porque si sabes esa, puedes dominar ese idioma te abre muchas puertas, fuentes de trabajo muchas otras cosas más yo digo que si es importante porque si tienes alguna vez, alguna oportunidad de viajar o tal vez conversar con alguna extranjero o si tu sabes ese idioma entonces podrás dominar y podrás conversar, hablar lo que sea entonces es importante, muy importante. (I say it is important because a lot of professionals that I know have told that English is paramount because if you know it if you can dominate this language, you can get different sources of work. I say it is important because if one day you have the opportunity to travel, or maybe to talk to a foreigner, and if you know this language, you will be able to talk to, it is important, crucial [Interview three, second participant, December 14, 2016])

On another issue, the Ecuadorian educational systems of the two participants did not contribute to their English language learning. On the one hand, the English language learning for the first participant was an interrupted education because she had to migrate to other cities and in her high schools, teachers were not committed to teaching; moreover she did not study English during the last two years of her baccalaureate. On the other hand, the

second participant did not have Specialist English teachers until the middle of her baccalaureate; in this regard, this participant affirms that it is easier to learn with Specialist rather than someone who does not dominate this subject.

Lack of English Literacy

De primer curso a tercer curso era así malo así porque no recibíamos horas o jornadas, se recibía poco inglés, de ahí cuando me cambie de colegio en cuarto curso recibí inglés, eso sí fue muy bueno porque aprendí así muchas cosas, igual con la licenciada que teníamos ella hablaba inglés... hablaba así poco español para, para enseñarnos y pero después en cuarto hay digo quinto y sexto no recibí para nada inglés, entonces eso como que si perjudica porque osea estas subiendo de niveles pero cuando ya dejas de aprender ya te vas olvidando y ya creo como tres años, antes de venir acá tres años pasaron que no recibí ingles. (From the first course to the third course it was bad because we did not receive it usually; little English was received. After this, when I moved to a different high school, the teaching of it was excellent because I learned many things, and the teacher used to speak only English; she used to speak a bit of Spanish to teach us, but in the fifth and sixth course I did not receive English at all. So that, it was detrimental because I was beefing up my English level, but I stopped learning, and you start forgetting, I think I did not study English for three years before coming to this University [Interview one, first participant, December 02, 2016])

Aamm bueno como ya le explique la otra vez, bueno yo no tenía profesores que eran especialistas en esa materia entonces... a mi si me hizo difícil porque yo en primero y segundo año recibí con la secretaria y solo enseñaba de palabras buenos días, buenas tardes como decir una meza o una fruta y después ya me llevo un especialista con la que estaba en tercer curso y ya... nos enseñó un poco como formar oración, hablar, presentar ahí como con una persona que si sabe en realidad, es un poco más fácil de aprender que con una persona que no sabe y pero trataba de enseñarnos pero si se complicaba. (Well, as I already explained to you the other time, well, I did not have Specialist teachers in this subject. So it was tough to me because in the first and second year of my high school, I had classes with the secretary, and she used to teach only greetings, how to say table, fruit. Later on, a specialist arrived; that was in the third course, she taught us to form sentences, to speak to introduce ourselves, and seriously it is easier to learn English with someone who dominates this subject [Interview one, second participant, December 02, 2016])

During decades the researchers worldwide have dedicated themselves to study the acquisition of a second language only in L1 literate individuals, and not in those who are

not literate in L1; to explore this kind of people can contribute significantly to second language acquisition theories (Bigelow and Tarone, 2004). In the case of the two indigenous students under investigation, unlike the second participant, the first is illiterate in L1 because she can only speak Quichua. Regardless of the L1 literacy level of the two participants, both ascertain that due to the lack of previous English literacy in their high schools, the English language learning is hindered in the University. However, to determine who of the two participants has more problems when learning English. The observation and an improvised presentation during the interview were collated in the data triangulation matrix, and the result was that the presence of the mother tongue -Quichua- at the moment of speaking English is stronger in the participant number two. On the contrary, the presence of the second language -Spanish- at the time of speaking English is more powerful in the first participant.

Facing difficulties in University

No... porque yo recibí ingles solamente hasta cuarto curso, cuarto y quinto, pero a la mitad porque ya se retiraban los profesores y no recibimos clases ni en, ni en, ni en quinto casi y en sexto total, y como ya me fui para Guayaquil un año y medio no recibí para nada inglés, allá no daban inglés cuando yo vine acá me sorprendí cuando dijeron que tenía que matricularme en idiomas y es como que... empezar de nuevo, pero si, si tenía algunas bases pero ya... así con lo más básico. (No, because I only received English until the fourth course, fourth and fifth, but to the half, because teachers used to abandon the institution and we didn't have classes. In the sixth course, I went to study in Guayaquil, so I didn't receive English like a year and a half. There was no the English subject in there; this is why when I came here I got surprised when I was told that I had to enroll in the language department, and that is like starting again. But yep I had some knowledge yet at least a little experience [Interview two, first participant, December 09, 2016])

No, bueno para mí no, no es suficiente porque como ya le dije eeehh entrevista anterior mismo es que no tenía un profesores, profesor especialista en el idioma y entonces cuando... bueno también aquí es, bueno más me complique es ya en segundo semestre porque al primero también tenía clases con la coordinadora y ella a veces como tres, no se así a veces venia a veces no, entonces... obvio que nos hizo pasar no mas, entonces si es complicado después porque para mí no fue suficiente lo del colegio para venir acá. (No, it was not enough for me because like I said in the previous interview, I did not have specialist teachers in the language. And here I had some complications in the second semester because I had classes in the first semester with the coordinator of the language department, and she did not

come to classes. Obviously, she made us pass the level, so it was complicated later because for me the knowledge of high school was not enough to come here [Interview two, second participant, December 09, 2016])

Regardless of the presence of Spanish or Quichua, both participants transfer Quichua at the moment of speaking English. Nevertheless, the first participant transfers less Quichua because she borrows more words from Spanish. Setting aside the analysis above, both participants assert that to formulate a sentence in English, they rely more on Spanish than Quichua; in other words, they think Spanish before saying something in English due to the similarities between these two languages. The following part summarizes the participants' confidence towards the Spanish language.

Thinking in Spanish

El español porque ya como... como el idioma español osea yo noto un poco más... más fácil de hablar y todo eso pero es como que para poner... porque ya tengo más conocimiento de lo que es en español que nuestro idioma de origen... yo como que para el español igual solamente tu escribes y le vas dando significado, ahí y en quichua si hay unas palabras que son, que son que coinciden en español y en quichua por ejemplo el can, can en quichua es tu y en español es poder, digo en ingles es poder pero si se relaciona también el quichua con el inglés. (The Spanish because it is easier to speak, furthermore I know more Spanish than our mother tongue... in Spanish you only write, in turn, you give it meaning, but in Quichua, there are words that match in Spanish and Quichua. For example, can, in Quichua, can, means you, and in English, it means ability or possibility, and yep Quichua is related to English too [Interview one, first participant, December 02, 2016])

Si por ejemplo acá como dijo la compañera yo se que can es poder, pero no significa por ejemplo en español dice brócoli pero ya está bien, entonces ya sé que es lo mismo no tiene diferente significado, entonces por eso es más fácil, pero en quichua no se relaciona casi, no sé si haiga pero yo no sé no creo haiga una palabra que signifique lo mismo en español que en inglés. (Like my partner said I know that can, means ability or possibility, but this word does not mean the same thing in Quichua. For example, in Spanish, you can say brócoli, and in English broccoli, so I know that these words are alike, and they do not have a different meaning. Hence, it is easier, but there are no similarities concerning meanings in Quichua, so far I do not know if there are words in Quichua that can be related to English regarding meanings [Interview one, second participant, December 02, 2016])

Learning English is easier when using Spanish that is what the participants sustain, the real similarities between these two languages make the indigenous student feel more confident as they can relate meanings, for instance, /Brócoli/ with /Broccoli/. On the contrary, this does not happen with Quichua principally because of the lack of definite similarities. The explanation mentioned above might be interpreted as a way to foster Spanish in English class, but this is not what the indigenous students are asking. On the contrary, they agree on the majority use of the English language, but with a small percentage of flexibility; that is to say, to utilize Spanish when the teacher notices that the Indigenous student is not able to carry out a given instruction.

Switching Spanish and English

Le hace más interesante a la clase, hace que por ejemplo cada uno de, cada uno de nosotros pongamos, más, más empeño en querer aprender el inglés, pero así como en el nivel de que estando nosotros así creo que también si como si le aplica un poco español porque igual es muy beneficioso porque no podemos así como que dice sería del docente y viene de una y habla inglés o sea para nosotros así a veces, a veces cuando no entendemos ciertas palabras sí, pero a veces preguntamos qué, que, que dice, que dice no entendemos entonces también creo que sí, si le debe aplicar igual español, pero en este caso de nosotros si lo hace entonces igual es muy beneficioso para nosotros. (It makes the class more interesting, for example, it makes us want to learn English, and I think that Spanish should be applied in our English level because it is beneficial. There are occasions that we do not understand what the teacher want to transmit, that is why he/she has to apply Spanish since there are unknown words which make us lose focus [Interview three, first participant, December 14, 2016])

Si porque muchas de las veces existen algunas palabras que ya no entendemos mismo entonces es necesario que el mismo explique en español. (Yes because sometimes there are words that we do not understand, so it is necessary that he/she utilizes Spanish [Interview three, second participant, December 14, 2016])

Along the same lines, the two indigenous students claim for immediate feedback on their errors not solely in the spoken part, but also in the written. The two participants express that this feedback has to be immediate; it does not matter if it cuts the students' speech. Likewise the correction of errors in their written assignments has to be reflected in a different color; furthermore, these should be returned to the students as soon as possible. This requested feedback of the two indigenous students is known as explicit feedback and it

consists of indicating the correct form of the pattern directly, in this way student will be mindful of the committed error. (Lyster & Ranta, 1997). The following part summarizes what the two participants said concerning an immediate feedback.

Preference for immediate feedback

Eehh que me corte ahí cuando yo me equivoco y que me diga aquí estas fallando entonces y vuelvo a pronunciar pero así ya bien y ya se lo que estoy diciendo. (Eehh that teacher cuts my speech when I am wrong, and that he/she tells me you are failing in here, so I can pronounce correctly the next time [Interview two, first participant, December 09, 2016])

Eehh me cuando tengo mal y me corrigen ese momento es que me ayudan es que yo se que esa parte hubo esa cosa, lo que se dice de esa forma, o pronuncia o se escribe, vuelta si lo dice después tal vez se me olvida entonces a mi si me ayudado bastante en los deberes porque... cuando corrige eso ya sea escrito o en hablar si ayudado mucho en deberes. (Eehh when I am wrong, and teacher corrects me at that moment the writing or the speaking because I know that I made a mistake in them, but if he/she corrects me later, perhaps I can forget it, so it is useful on my assignments when teacher corrects either in written or spoken, that helps a lot in the assignments [Interview three, second participant, December 14, 2016])

On the same topic, both students assure that with the explicit feedback; there is more chance that the error will not be repeated, in turn, this will allow students to keep increasing their level of knowledge regarding the four language skills. The following part summarizes the conversation held with the two participants concerning this issue.

After feedback

Eehh no pues si no tanto así como, como hablar así de forma correcta, escribir de forma correcta, escuchar si no que subo, sigo subiendo de niveles para mí es un avance lo que, este, este primer parcial hemos estado haciendo y sigo subiendo de niveles aprendiendo poco a poco. (Eehh, not exactly like speaking, listening, writing correctly, but I keep raising levels, for me, it is an advance this first quarter because I am learning little by little [Interview two, first participant, December 09, 2016])

Si porque este como... como ya lo dijo la compañera es, es mejor que, es una ayuda porque, porque cuando ya tu, tu sabes que error cometiste, entonces es más posibilidades que no lo vuelvas a cometer entonces, si, si es importante esa ayuda que pone ahí si nos da mayor facilidad para seguir aprendiendo. (Yes, because like my partner said it is an aid because when you are aware of your mistakes, there is more chance of not doing them again, so it is important that support because it gives

greater ease to continue learning [Interview two, second participant, December 09, 2016])

4.1.2.4. Motivation seen from Neuroscience

Neuroscience is a discipline which for many years has been dedicated to studying the complexity of the human brain in the daily processes of life. Everything is done through the human brain from breathing to solve the most complex philosophical problems we have every day, for this reason, the advances in human brain science impact all areas of knowledge such as justice, economics, education, and so on. In the educational field, the neuroscience has described the learning process of the human brain in three stages: attention, consolidation, and evocation. Attention is the most important stage of learning because it is subdivided into three additional parts: motivation, example, and inspiration. In the actuality, the neuroscience argues that the only way the human brain learns is when it is motivated, inspired and when it sees an example. (Manes & Niro, 2015). So that, if the educator does not inspire, motivate, or set the example their students, they will not pay attention. Unfortunately, what neuroscience establishes is not being fulfilled in the educational environment of the two participants. The following part summarizes a very worrying situation concerning the first stage of the learning process of the human brain.

Medieval motivation

Claro porque en este caso existen algunos docentes bueno yo tengo un docente que es de economía bueno el dice que no existe una respuesta equivocada pues es según su pensamiento, vuelta en cambio hay otros profesores que por equivocarse te bajan puntos... entonces es, es un poco intimidante hablar pues si te equivocas pierdes tus puntos y mejor no participar entonces depende del profesor. (Of course because there are some professors, well I have an economics professor, and he says that there are no wrong answers; that is his way of thinking. On the contrary, other teachers punishing our mistakes with reduction of points, so that it is a little intimidating to speak because if you make mistakes you lose your points and it is better not to participate. So it depends on the professor [Interview three, second participant, December 14, 2016])

El mismo caso. (The same case [Interview three, second participant, December 14, 2016])

As can be seen in the conversation held with participants above, there are still Professors omitting the three subdivisions of the attention stage almost to the point of using a medieval motivation. Although it is true that this type of motivation is detrimental to learning, most of the English teachers have not been doing the right thing either. Facundo Manes a renowned Argentine neuroscientist declares that the history of societies influences the way people think. (Manes & Niro, 2015). So, it is understandable that Indigenous students hold a negative attitude toward the English Language learning since it was imposed by the same people who oppressed them for centuries; it is mandatory to highlight that the indigenous communities of Chimborazo have just left the feudal regime 38 years ago. A language imposed will not attract the attention of indigenous students that is why English teachers will have to motivate, set the example, and inspire this population through Indigenous cosmovision or contents reflecting Ecuadorian interculturality. At least this is what the two participants demand from them.

Motivation through Indigenous Cosmovision

Si porque así conoceríamos sobre nuestro entorno así como son sus tradiciones, costumbres, vestimenta y todo así primero conocer nuestro entorno de ahí poniéndole el porcentaje yo diría en mi opinión que más se utilizara lo que es lo de aquí un 80% de ahí lo externo el 20%. %. (Yes because we would know our environment, as well as its traditions, customs, clothing and stuff. Setting up a percentage, I would say in my opinion that 80% of local culture and 20% of foreign culture [Interview three, first participant, December 14, 2016])

Claro si es importante también de Ecuador como de otros países porque no sabemos, todos no sabemos de todo tampoco entonces si es importante conocer, saber de otras personas, sus orígenes y todo eso de las culturas, formas de pensar como son todo eso, tradiciones, culturas, si es importante. (Of course, it is also important the Ecuadorian culture, as well as the ones of other countries because we do not know everything about the world. So it is important to know about other people, their origins, and all those cultures, cosmovisions, traditions, cultures it is important [Interview three, second participant, December 14, 2016])

Indigenous students are not reluctant to study a foreign culture; simply what they ask for is a trend towards Ecuadorian culture. In this regard, Torres (1992) explains that “it is necessary to know Spanish, English, and Quichua, to strengthen the relationship with cultures” (p, 184). Stigmatizing the error is another controversial issue discussed by

neuroscience, for many decades the educational settings have sanctioned the error, and it is a great contradiction because nobody can create something without being wrong before. Because the indigenous used to belong to an oppressed people, it is necessary to give voice to them using class participation by setting aside the stigma of error, and the formality of teaching; that is to say, the educational act is a dialogue in which educators are students and vice versa. (Freire, 1970; Proaño, 1993). In this connection, the participants state their willingness to participate; they firmly believe that through participation they can gain more confidence, and consequently they can share their ideas, opinions, beliefs with the class freely.

Meaning of participation

...participar en clases eeesh seria así como que algo positivo para uno porque adquieres mas conocimiento de lo que hay veces que como quien dice no todos somos perfectos nos tendemos a equivocarnos entonces como que ya vas cogiendo más confianza igual con la profesora y te ayuda a ser libre, aprender a que te quiten esos nervios a veces cuando le conoces a la profesora como que te da un poquito de recelo y todo pero después cuando ya participas mas, y mas, y más le vas cogiendo más confianza y puedes participar libremente. (...Participating in classes eeesh it would be something positive for me because you can acquire more knowledge, as we are not all perfect, we make mistakes, so you gain more confidence with the teacher, and it helps to be free. Participating also enables you to get your nerves out when you do not know the teacher, later you may take part more, and more as you are gaining confidence, and you can take part freely [Interview three, first participant, December 14, 2016])

Eh bueno para mí participar en clases es demostrar es lo que tú sabes o tu opinión lo que tu pienses porque muchas de las veces si no hacemos o no participamos el profesor o la profesora no sabe nuestro punto de vista entonces la participación es... tu dar una opinión, una idea de tu pensamiento y es algo que tu sepas o tu pienses o tu punto de vista. (Eh well, for me participating in classes is to show what you know or your opinion what you think because when we do not participate, the teacher does not know our point of view. So the participation is to give an opinion, an idea of your thoughts and it is something that you know, your thoughts, or your point of view [Interview three, second participant, December 14, 2016])

The neuroscience has also addressed the use of technology as a useful tool in education, the fear of modern society is that technology will replace the role of teachers since students with a single click have more information than their teachers. In this respect,

Neuroscience has denied this myth with an experiment in which it is shown that human contact is fundamental to learning. This test consisted of teaching Chinese to a group of Anglophone children in three modalities: the first group was taught via television, the second through headphones, and the last through face to face interaction in a typical classroom. After the experiment, it was demonstrated that children who interacted in a traditional modality with the Chinese speaker were the only ones who learned this language. Therefore, human contact is also fundamental to motivate, set the example and inspire students. (Kuhl, Tsao & Liu, 2003). In this light, educators are not going to disappear, but they must reinvent their ways of motivating, setting the example, and inspiring, thereby students will use technology as a beneficial tool for their learning. The following part corroborates the attitude of the two participants towards the use of technology concerning the explanation above:

Technology in the classroom

Yo creo que son herramientas muy beneficiosas y de gran utilidad al menos para la, tanto para el docente como para los estudiantes, como para el docente así como que te, como que les motiva a los estudiantes a que no sea una clase así como que aburrida así y se motiven y para nuestros compañeros porque a veces vemos videos entonces ya no podemos, podemos adquirir conocimientos como que atenderle mas mejor a la clase. (I think these are beneficial and useful tools for both teacher and student. Technology motivates students, and it also invigorates the classroom environment because when we watch videos, then we can acquire knowledge and we pay more attention to the class [Interview three, first participant, December 14, 2016])

Es que al utilizar la tecnología por ejemplo si tú no sabes algo y consultas en el internet entonces ya sabes porque muchas de las veces yo, yo solía usar lo que es el diccionario entonces muchas de las veces no aparece esa palabra entonces es necesario y es mas por ejemplo Google traductor tu aparte de lo que ya tienes traducido de español a inglés, también hay una opción que es escuchar entonces es muy, muy, muy importante herramienta principal. (When using the technology for example if you do not know something, you can consult it on the internet. Before I used to look up in the dictionary the unknown words, but most of the time these words did not appear in there. Therefore, it is indeed necessary to use technology, for example, Google translator apart from The English-Spanish translation, there is also an option that is to listen, so that it is a fundamental tool to learn [Interview three, second participant, December 14, 2016])

As discussed above, Indigenous students necessarily need to be motivated all of the time due to their historical context. The role of motivation is fundamental in educational settings according to the neuroscience. In the particular case of the two indigenous students of this investigation, we can clearly notice that they hold a small degree of motivation as they do not practice independent learning by their own, and when they do, technology is an impediment because it is limited in their communities. Therefore, it would be a mistake for neurosciences to tell educators how they have to educate. What both have to do is talking. (Manes & Niro, 2015). It seems that the neuroscience has just corroborated what was said many years ago by (Freire, 1970; Proaño, 1993) concerning the dialogue. As developed social beings, dialoguing is what Educators have to do with indigenous students to establish a good rapport which in turn motivates the independent learning, with this, students will opt to look for different educational resources -not necessarily based on technology- that balance the English language learning.

Autonomous Learning

A veces descargo lo que es por ejemplo hay, hay... los tutoriales, eso a veces me descargo y a veces estoy escuchando y me han dicho también, yo tengo un amigo que se ha graduado en idiomas y a veces me dice tú tienes que escuchar mas para que tú puedas aprender a veces cuando escuchas esa palabra ya lo reconoces y puedes escribir y todo. (Sometimes I download tutorials for listening to them, I also have a friend of mine who graduated in the language career, and he says that the more you practice concerning listening, the more you learn. So if you listen to the words that you were listening in the tutorials, you can recognize them, and as a result, you can write them [Interview two, first participant, December 09, 2016])

Eeh con las tareas y en particular a veces veo videos en inglés, pero casi no mucho. (Eeh with the assignments, and particularly I watch videos in English, but not so often [Interview two, second participant, December 09, 2016])

4.1.2.5. Indigenous ways of learning

The last theme totally deserves to be in isolation because of its importance. This theme deals with using the same methodology of the Intercultural Bilingual Education in the English classrooms. “The indigenous education is eminently practical with a lower percentage of the theory that is why it is not compatible with class schedules since the Hispanic educational system is based on theory.” (Torres, 1992, p. 160). This asseveration

is reaffirmed by the two participants below who claim for a more practical education, of course without neglecting the importance of theory as well.

FS2: eehh si tu sabes mucho, mucho teoría y... bueno a veces la teoría se olvida no entonces muchas de las veces te dificulta, se te olvida, no recuerdas entonces también es importante, pero no es recomendable utilizar mucha teoría. (Ehh If you know a lot of theory, and well theory can be forgotten at times; it cannot be remembered, it is also important, but it is not advisable to use a lot of theory [Interview three, first participant, December 14, 2016])

FS1: igual creo así que coincido con la, con mi, con la opinión de mi compañera que si debe así un poco como quien dice a veces aprender lo mas, lo más básico así como empieza entonces pero lo más factible sería poner más en practica que la teórica y los porcentajes igual sería un 40% teórico y 60 practico. (I concur totally with the opinion of my partner, the most feasible thing would be to employ more practice than the theory, and the percentages would be 40% theory and 60% practice [Interview three, second participant, December 14, 2016])

4.1.3. Questionnaires

The results of the questionnaires applied to other 28 indigenous students were analyzed qualitatively; in turn, these were represented through graphs with percentages. This instrument also allowed me to conduct the triangulation process which was mentioned in the methodology section.

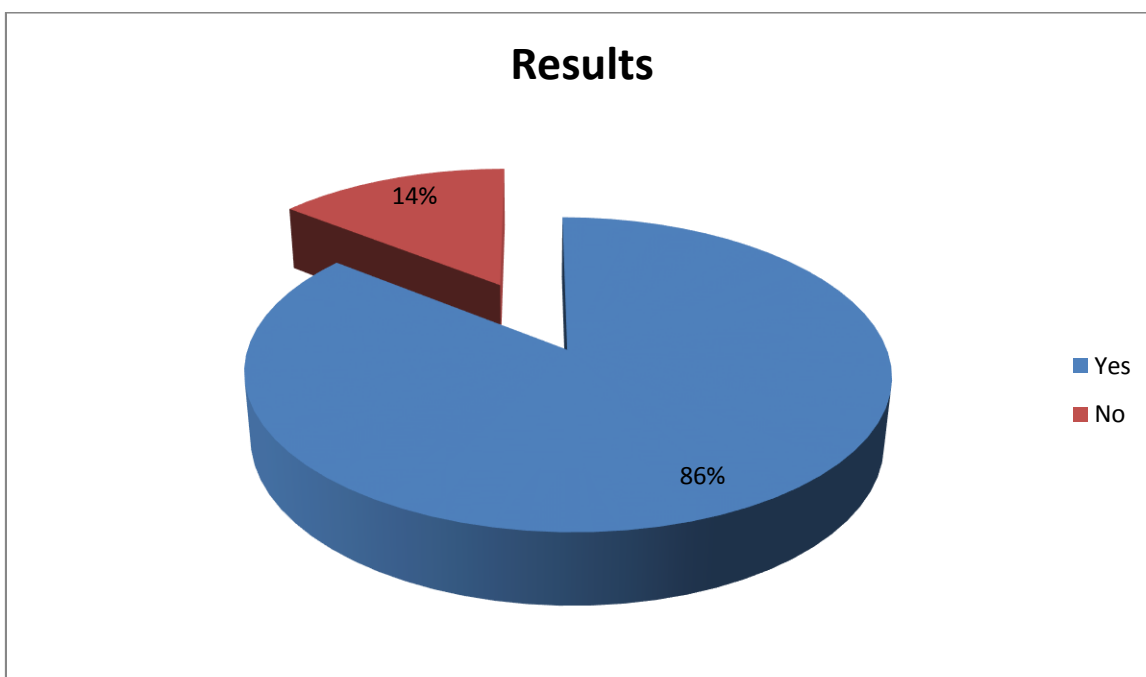
1. Fuera de la clase de inglés, practico por mi propia cuenta este idioma (Outside the English class, I practice this language on my own)

Si (yes) _____ No _____

Si mi respuesta es SI, ¿De qué manera lo práctico?

(If YES, how do I practice it?)

Figure 1. Practice of English outside of class

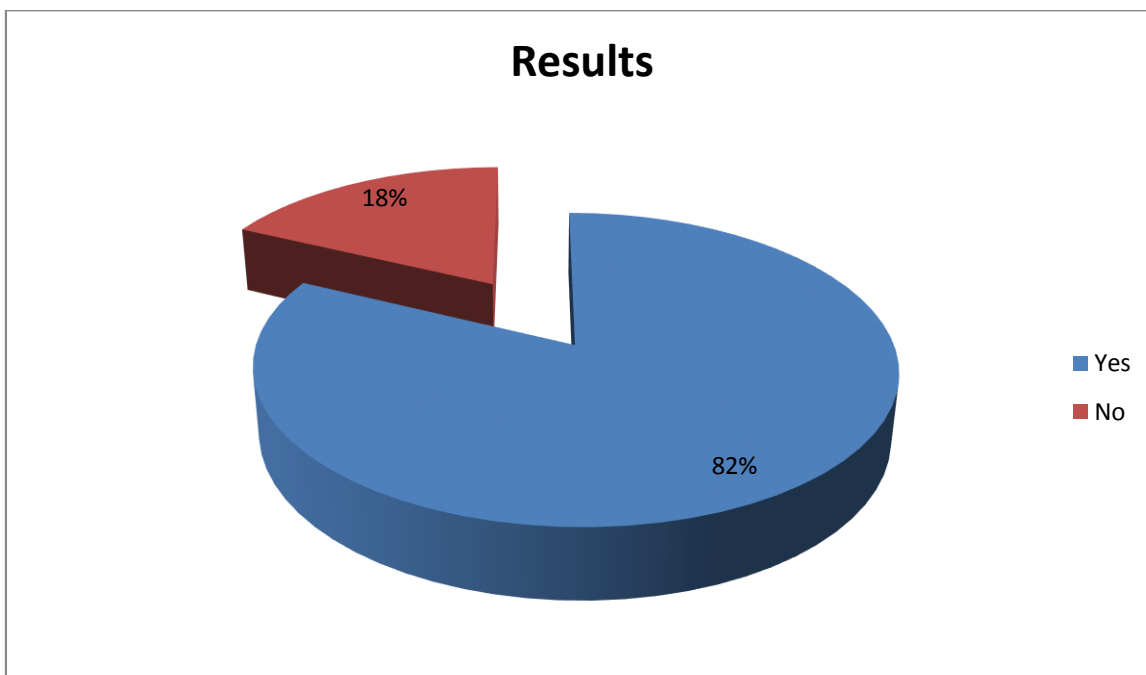


Of 28 respondents being equal 100% in figure one above, 27 indigenous students representing 86% do not practice English outside of class. A minority of four indigenous students representing 11% practice English outside of class through tutorials on the internet, music, etc. Therefore, it is deduced that the vast majority of indigenous students do not practice the English language by their own.

2. Los conocimientos adquiridos en el colegio me son suficientes para defenderme en la materia de inglés en la Universidad (The knowledge acquired in high school is sufficient to defend myself in the English subject in the University.)

Si (yes) _____ No _____

Figure 2. High school foundations regarding the English subject



Of 28 respondents being equal 100% in figure 2 above, 23 indigenous students representing 82% did not learn enough about the English language in their high schools. A minority of 5 indigenous students representing 18% assure that the knowledge acquired in their high schools is sufficient to face the difficulties of University. Therefore, it is deduced that the vast majority of indigenous students did not receive sufficient knowledge to defend themselves at the University.

3. Considero que mi nivel de inglés actual es (I consider that my current level of English is)

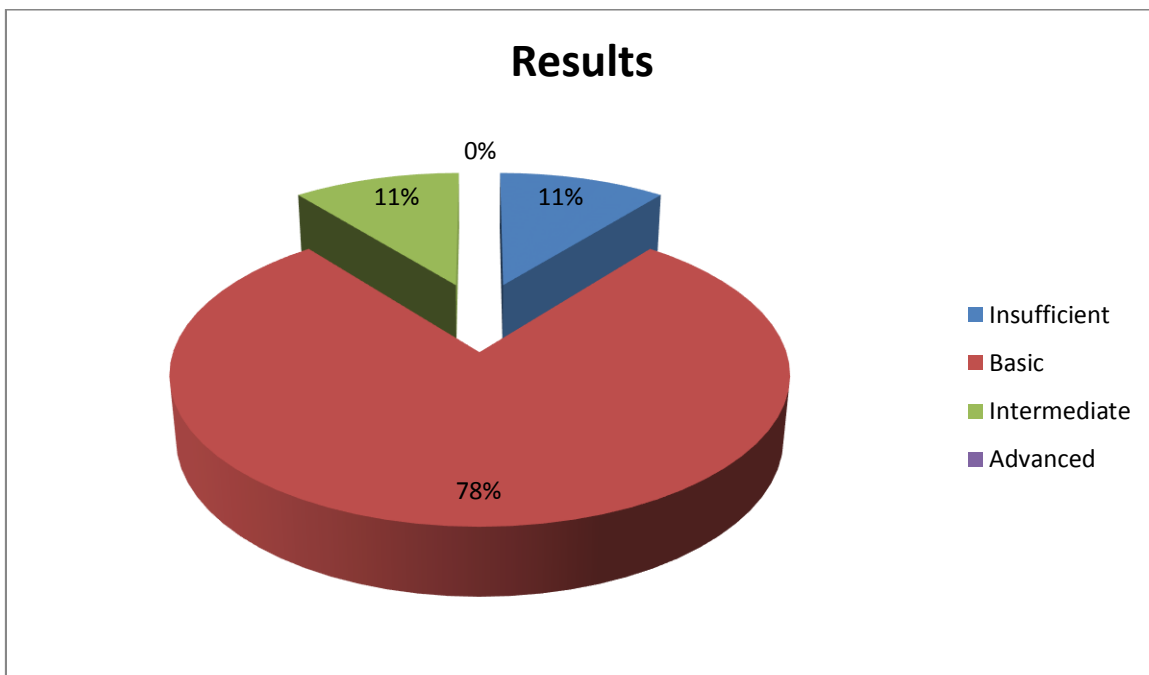
Casi nulo (Insufficient)

Básico (Basic)

Intermedio (Intermediate)

Avanzado (Advanced)

Figure 3. Current English level of Indigenous Students



Of 28 respondents being equal 100% in figure 3 above, 22 indigenous students representing 78% hold a Basic English level, three indigenous students representing 11% possess an Insufficient English level, and three indigenous students representing the other 11% have an Intermediate English level. No Indigenous students are holding an Advanced English level. Therefore, it is deduced that regardless the English level, the majority of indigenous students hold a Basic English level.

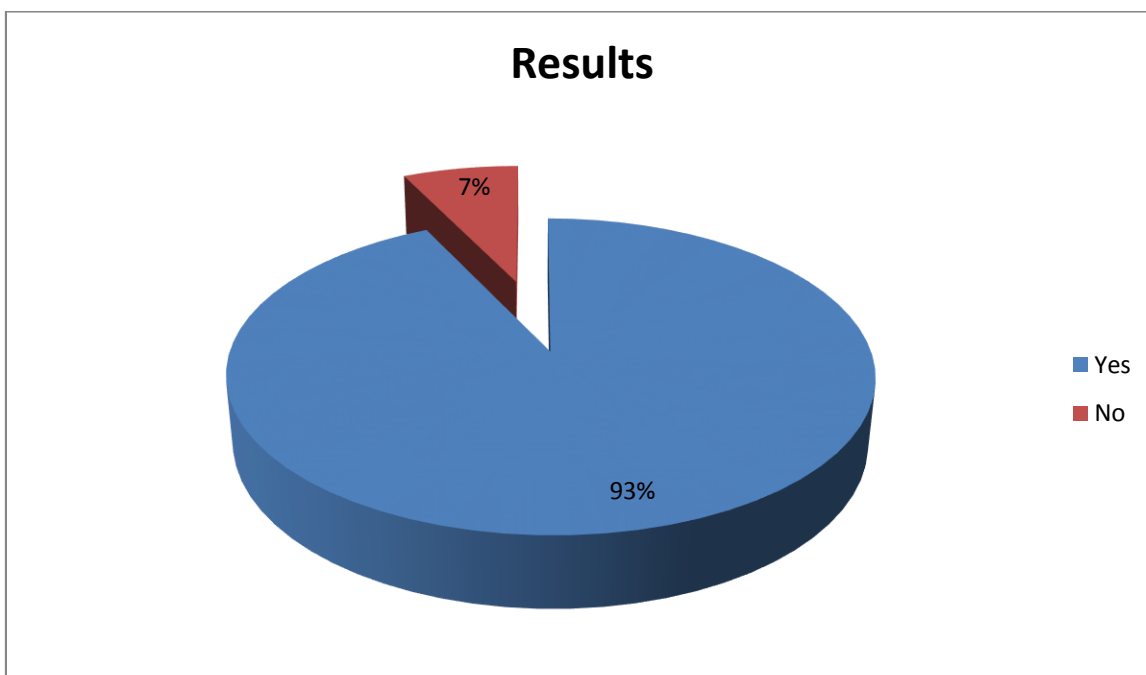
4. De las cuatro destrezas del inglés: hablar, escuchar, leer y escribir, ¿la destreza que se me hace más difícil de dominar es el hablar? (Of the four skills of English: speaking, listening, reading and writing, the skill that makes me more difficult to master is speaking?)

Si (yes) _____ No _____

Si mi respuesta es NO, ¿Que destreza se me dificulta más?

(If NO, What skill is most difficult for me?)

Figure 4. The most difficult English language skill for indigenous students



Of 28 respondents being equal 100% in figure 4 above, 26 indigenous students representing 93% have problems for mastering the oral skill. A minority of 2 indigenous students representing 7% encounter more difficulty in skills such as reading and listening. Therefore, it is deduced that the vast majority of indigenous students experience difficulty in developing the oral competence.

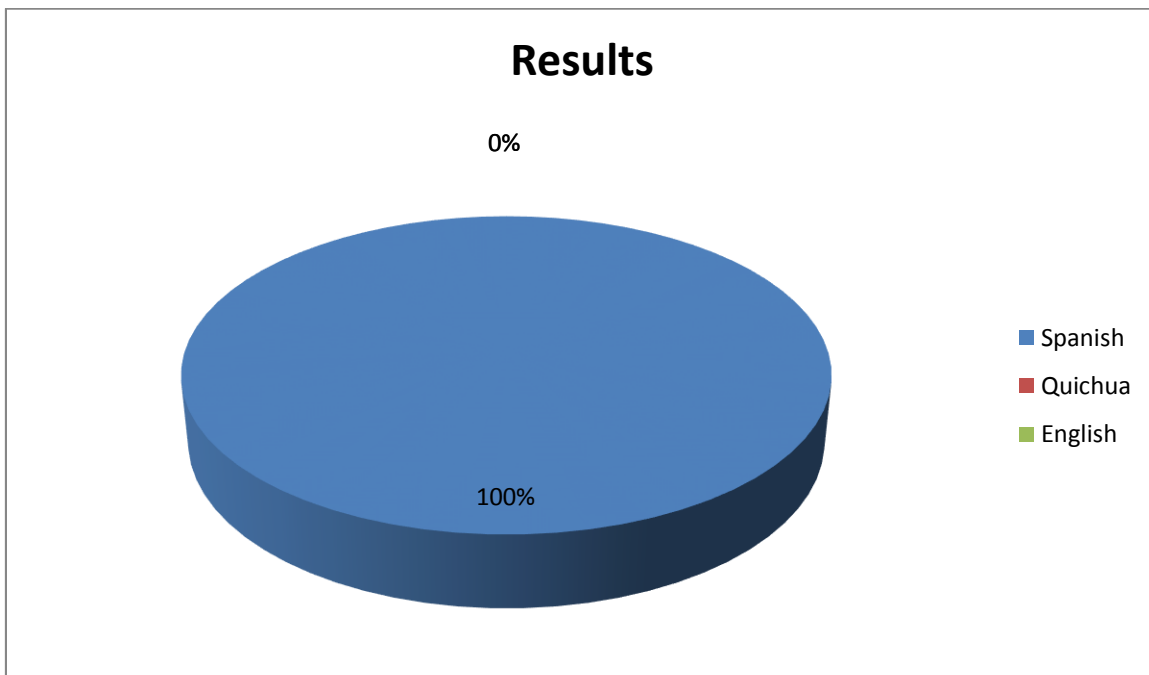
5. El momento que el docente me pide que hable en inglés, yo pienso y me apoyo en él (The moment the teacher asks me to speak in English, I think and support myself in)

Español (Spanish)

Quichua (Quichua)

Inglés (English)

Figure 5. Spanish as a means of support to speak English



Of 28 respondents being equal 100% in figure 5 above, 28 indigenous students representing 100% think and support in Spanish when speaking English. None of the indigenous students rely on Quichua or English. Therefore, it is deduced that the whole population of 28 indigenous students utilize Spanish as a means of support to be able to speak in English.

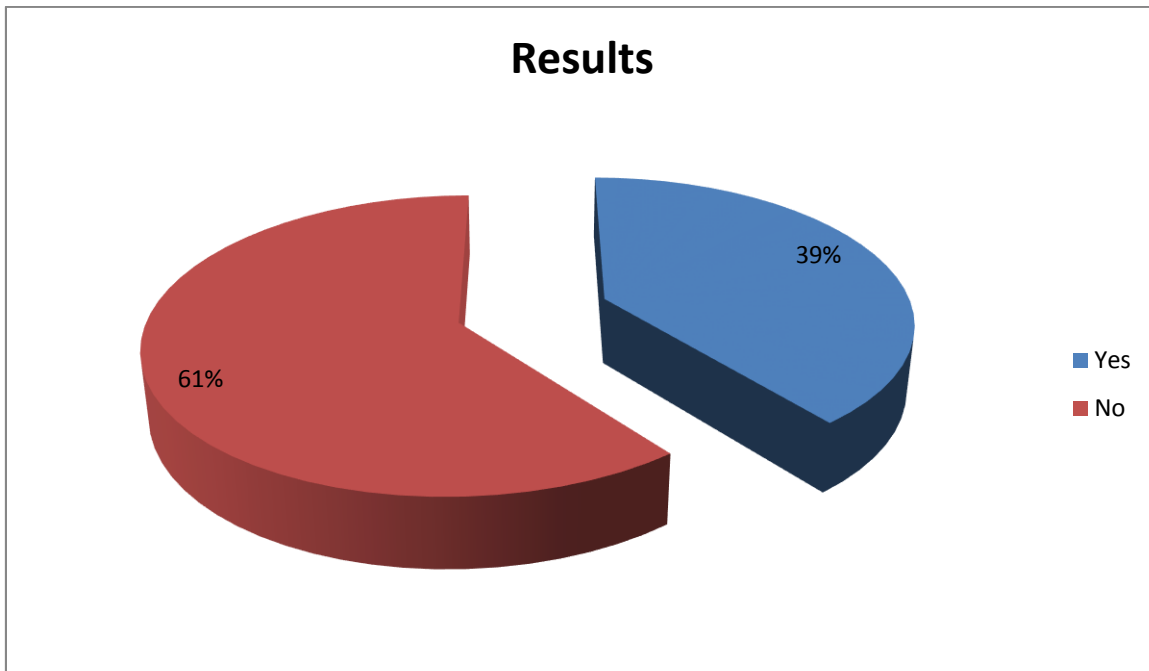
6. Quiero que el docente utilice únicamente inglés en la clase (I want the teacher to use only English in the class)

Si (yes) _____ No _____

Si mi respuesta es NO, ¿Por qué?

(If NO, why?)

Figure 6. The use of English in the classroom



Of 28 respondents being equal 100% in figure 6 above, 11 indigenous students representing 39% want English teachers to utilize only English in classes. On the contrary, 17 indigenous students representing 61% want the English class to be more flexible regarding the use of the language; that is to say, they request English Teachers to switch languages once in a while, thereby indigenous students will ensure completing the given instructions appropriately. Therefore, it is deduced that the vast majority of indigenous students do not want English teachers to employ only English in the classroom.

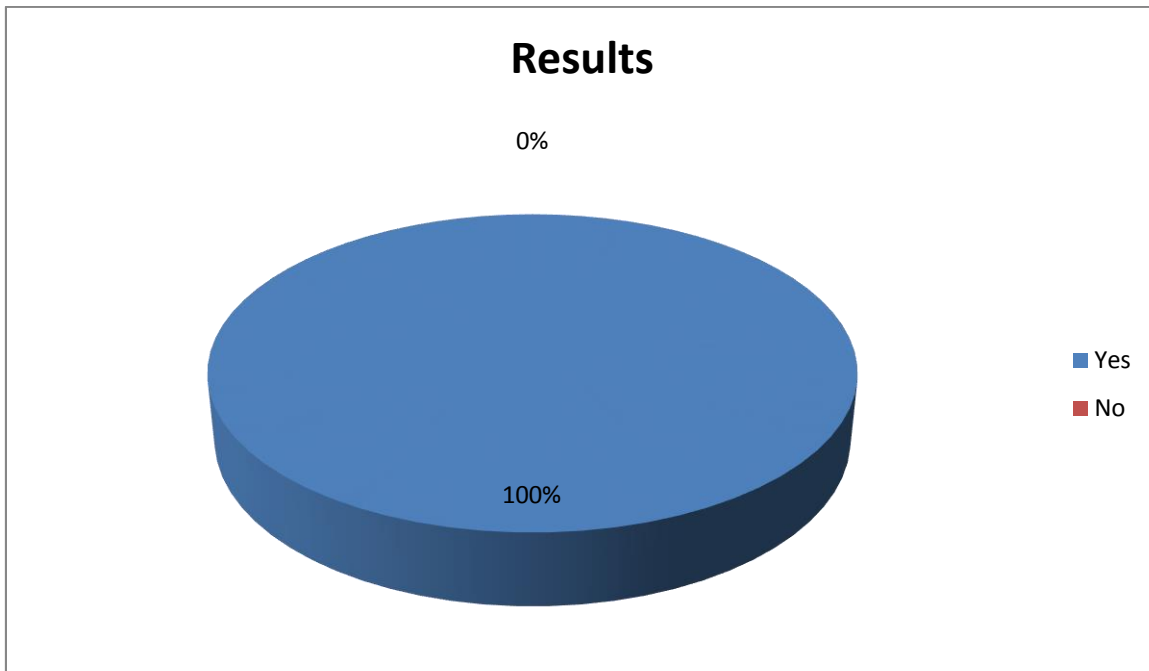
7. Quiero que las clases de inglés sean más prácticas (I want English classes to be more practical)

Si (yes) _____ No _____

Si mi respuesta es NO, ¿Por qué?

(If NO, why?)

Figure 7. More practical English classes

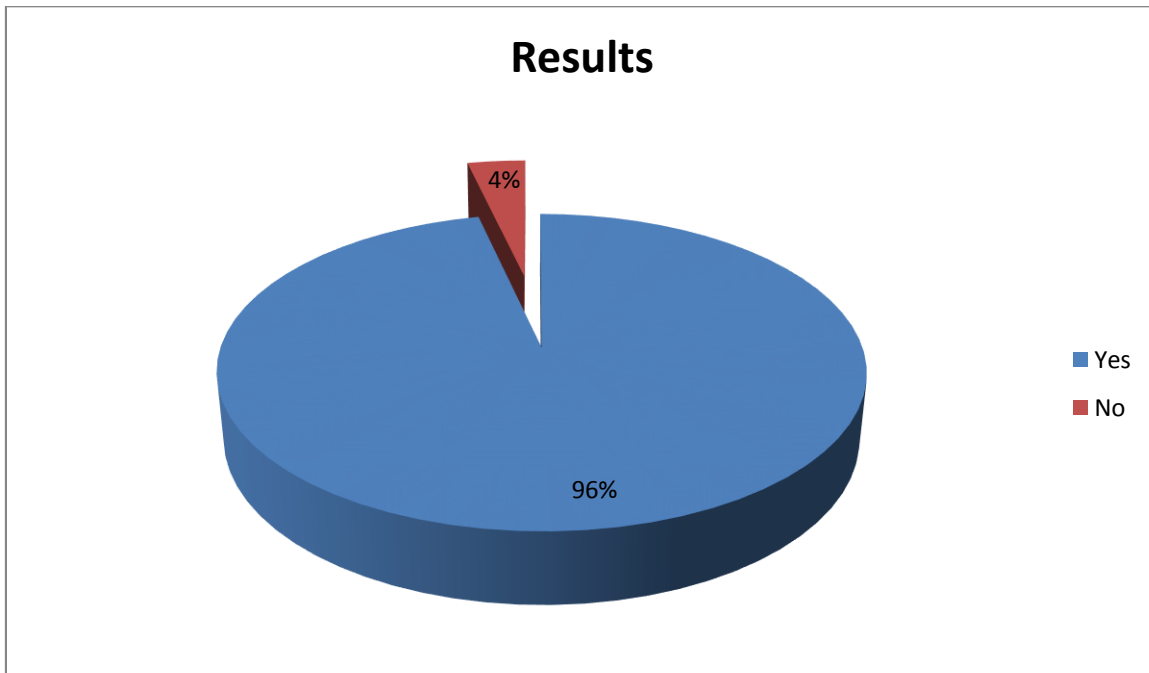


Of 28 respondents being equal 100% in figure 7 above, 28 indigenous students representing 100% want English classes to be more practical. None of the indigenous students ask for classes with too much theoretical content. Therefore, it is deduced that the whole population of 28 indigenous students totally want to learn English with the help of practice.

8. Quiero que el docente de inglés utilice más tecnología en la clase (I want the English teacher to use more technology in the classroom.)

Si (yes) _____ No _____

Figure 8. More technology in the classroom

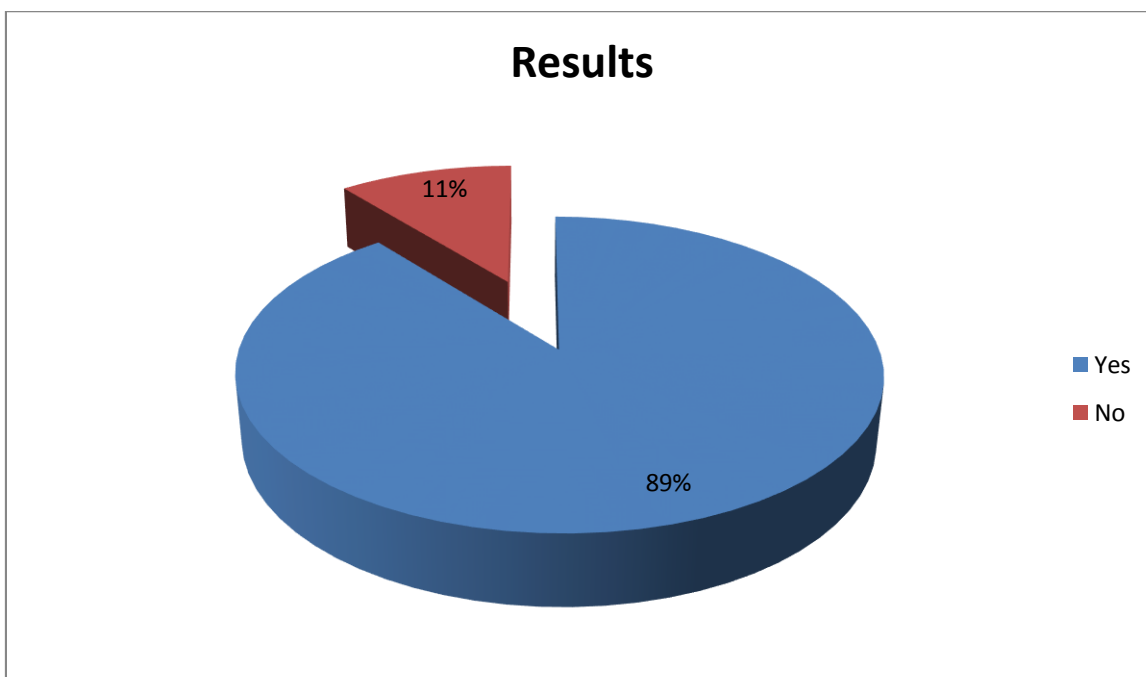


Of 28 respondents being equal 100% in figure 8 above, 27 indigenous students representing 96% request English teachers to use more technology in the classroom. A minority of 1 indigenous student representing 4% does not agree with the use of too much technology in the classroom. Therefore, it is deduced that the vast majority of indigenous want English classes to be taught through technology.

9. Quiero que las clases de inglés reflejen contenidos interculturales como la historia de los pueblos indígenas, cosmovisiones, tradiciones, etc. (I want English classes to reflect intercultural contents such as the history of indigenous peoples, cosmovisions, traditions, etc.)

Si (yes) _____ No _____

Figure 9. Intercultural contexts in the English subject



Of 28 respondents being equal 100% in figure 9 above, 25 indigenous students representing 89% want English classes to reflect intercultural contents. A minority of 3 indigenous students representing 11% are not interested in learning English through intercultural contexts. Therefore, it is deduced that the vast majority of indigenous students want to learn English with contents reflecting their cosmovision.

**10. Cuando me equivoco al hablar en inglés, me gustaría que el docente me corrija
(When I am wrong when speaking English, I would like the teacher to correct me)**

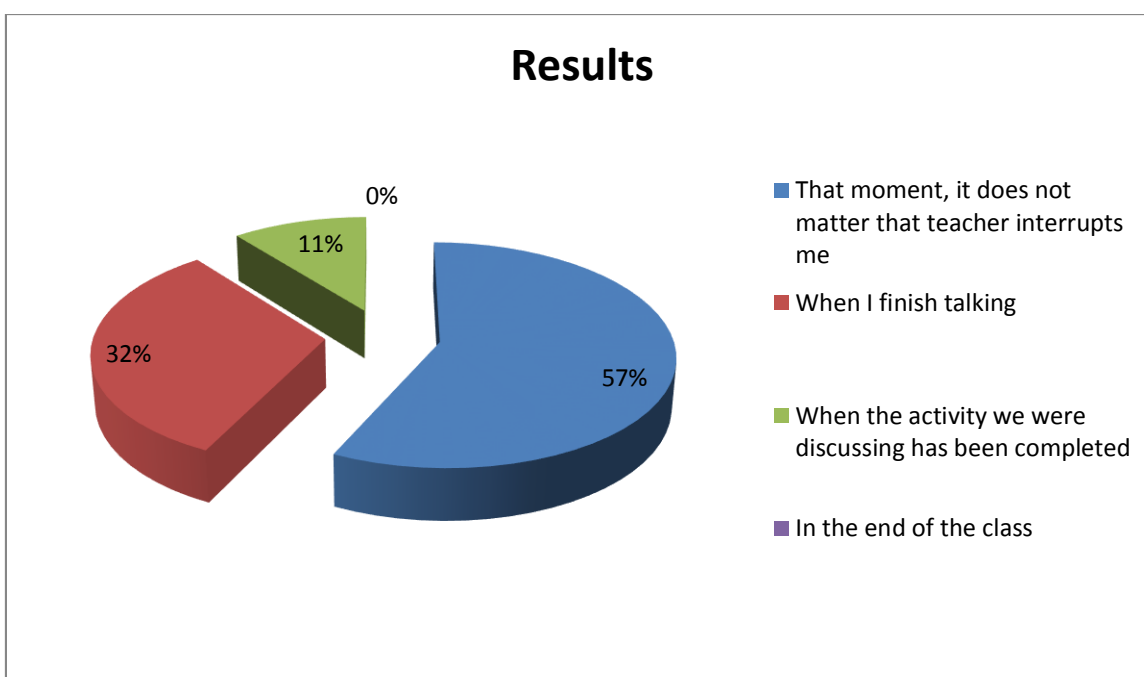
Ese momento, no importa que me interrumpa (That moment, it does not matter if teacher interrupts me)

Cuando termine de hablar (When I finish talking)

Cuando haya concluido la actividad que estábamos tratando (When the activity we were discussing has been completed)

Al final de la clase (In the end of the class)

Figure 10. Preference for a type of feedback in spoken activities



Of 28 respondents being equal 100% in figure 10 above, 16 indigenous students representing 57% prefer an explicit correction, 9 indigenous students representing 32% are for the metalinguistic feedback, and 3 indigenous students representing the other 11% lean more for the repetition feedback. None of the Indigenous students prefer the recast feedback. Therefore, it is deduced that the vast majority of indigenous students are for explicit correction in spoken activities.

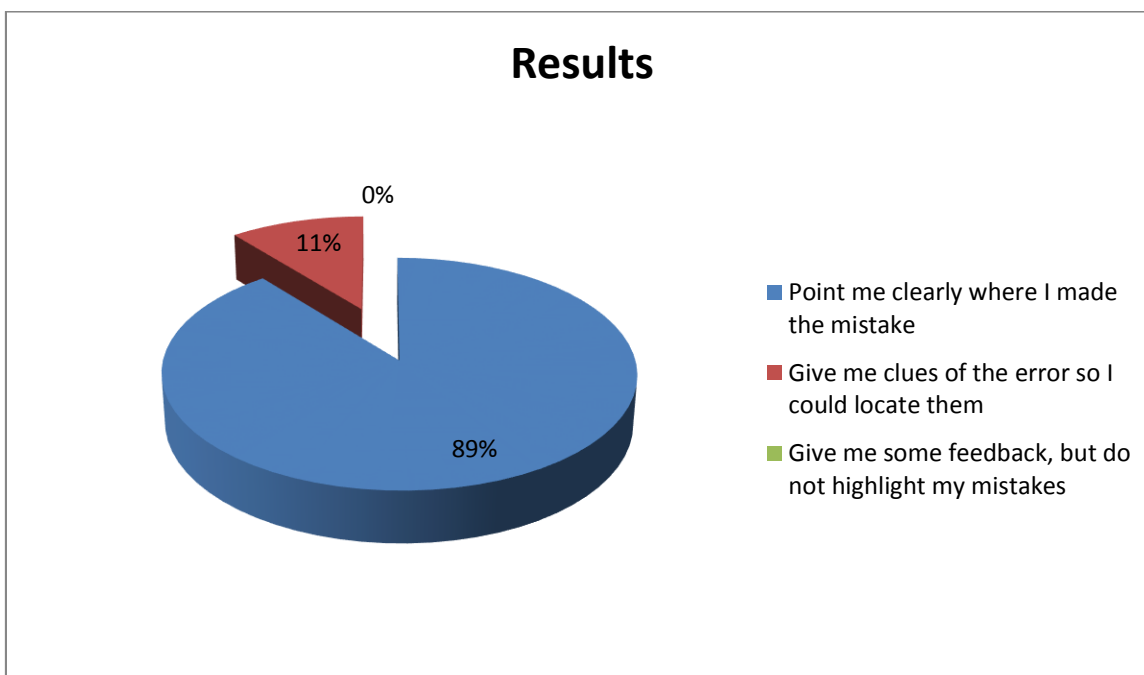
11. En lo que respecta a los trabajos escritos, me gustaría que el docente (With regard to written work, I would like the teacher to)

Me señale claramente donde cometí el error (Point me clearly where I made the mistake)

Me de pistas del error para yo poder localizarlo (Give me clues of the error so I could locate them)

Me provea de comentarios, pero que no resalte mis errores (Give me some feedback, but do not highlight my mistakes.)

Figure 11. Preference for a type of feedback in written activities



Of 28 respondents being equal 100% in figure 11 above, 25 indigenous students representing 89% prefer an explicit correction, 3 indigenous students representing 11% lean more for the metalinguistic feedback. None of the Indigenous students prefer the recast feedback. Therefore, it is deduced that the vast majority of indigenous students are for explicit correction in written activities.

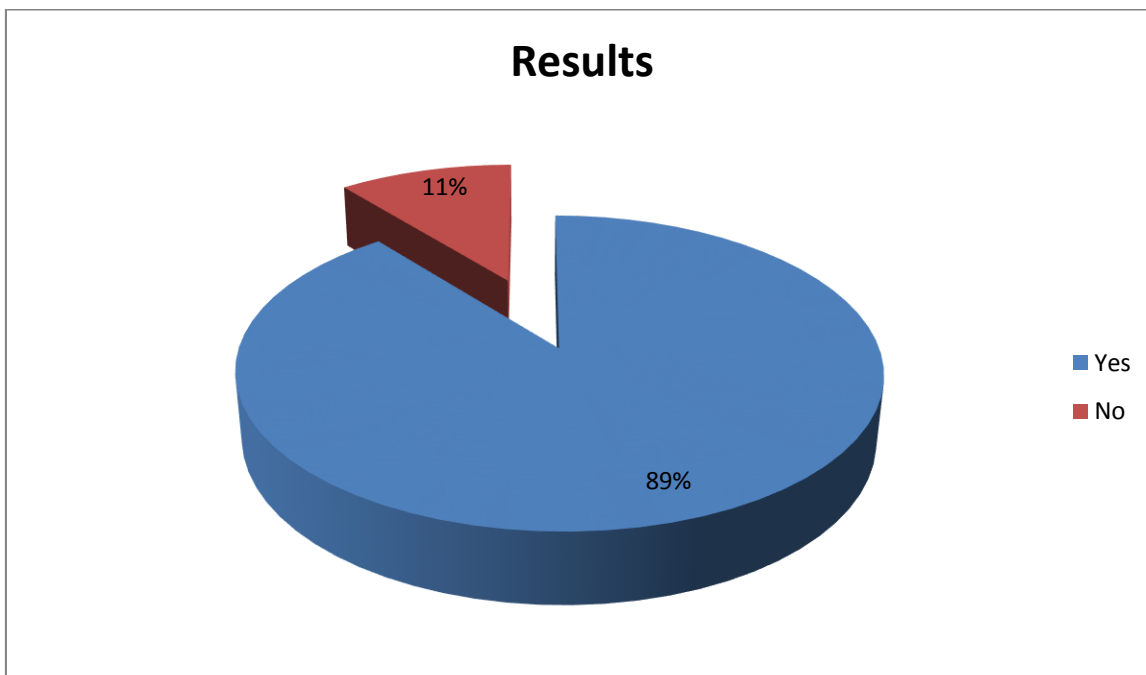
12. Estoy de acuerdo con el servicio que brindan los Decanos, Directores de Escuela, Secretarias, y Docentes de esta Universidad (I agree with the service provided by the Deans, School Directors, Secretaries, and Professors of this University.)

Si (yes) _____ No _____

Si mi respuesta es NO, ¿Por qué?

(If NO, why?)

Figure 12. Treatment received by Academic and Administrative Authorities



Of 28 respondents being equal 100% in figure 12 above, 25 indigenous students representing 89% agree with the treatment received by the university staff. On the other hand, three indigenous students representing 11% complain about the service offered by the school staff; their complaints reflect an apparent bureaucracy, as well as a marked preference for Mestizos. Therefore, it is deduced that the vast majority of indigenous students agree with the treatment received by Academic and Administrative Authorities.

13. Según su propia experiencia, siéntase libre de expresar su punto de vista sobre cualquier observación o sugerencia que tenga sobre la metodología utilizada para la enseñanza del inglés de su docente actual (From your own experience, feel free to express your point of view about any observations or suggestions you have about the methodology used by your current teacher)

The most marked suggestions of the indigenous students were as follows:

- More practical and dynamic English classes
- Patience to teach them
- Native teachers
- Switching English with Spanish and vice versa in the classroom

4.1.4. Data Triangulation Matrix

As the instruments of data collection were merely qualitative and took place in three moments with people, it was mandatory to employ a type of data triangulation called triangulation of people, with this, the investigator added internal and external validity of the outcomes of this inquiry.

Observation	
<p>Sample of observation – Focus student One</p> <p>FS1: Hey xxxxx why dO not we gU beik sometimes? S: Great idea, When's good for you? FS1: Tomorrow at 4:00? S: Sorry, I can't. I have to go visit my grandparents FS1: Well, hOUw abOUt Saturday afternoon at 3:00? S: that sound fine, see you than T: ok... thank you! (Observation, November 14, 2016)</p> <p>Summarizing the analysis of example 1 of the observation, FS1 produces interlingual errors related to her mother tongue.</p>	<p>Sample of observation – Focus student Two</p> <p>S: please help YOURself FS2: everythAIIn looks grt! But I'll pass on the... (FS2 doesn't complete the phrase) S: don't you eat... steak? FS2: actuali no, I am vege, VEgetarian S: I'm sorry, I didn't know that FS2: it is not... a problem, I'll have sometAIing else T: ok thank you! Someone else (Observation, November 25, 2016)</p> <p>Resuming the analysis of example 6 of the observation, FS2 produces intralingual error of hyper-generalization, interlingual errors associating Spanish and Quichua, intralingual error of simplification.</p>
Interview	
<p>Sample of interviews – Focus student One</p> <p>In some countries around the world, tipping isn't cUstom. But there are at IESt 180 countries where travelers need to know the RULES. In some PLEASE, like ChINA, where tipping was not the cUstom in the past, that's... check... checking. In most other countries, tipping is custOmary-bUt the RULES can be</p>	<p>Sample of interview – Focus student Two</p> <p>What is personality? MAny people defInE personalish as a person USual manner or style eehh behavior. These parents of beHAIvor tend to be predictABLE thank tubols a person's liFEtime. Some people are introverts;</p>

<p>QUIT complicate. (Interview three, December 14, 2016)</p> <p>In this sample, FS1 produces interlingual errors related to her mother tongue, as well as Spanish.</p>	<p>others are introverts. Some people have E some personalities: they are USually cheerful and calm and ABLE to co wuaith life difficulties withOUT much tAbol. (Interview three, December 14, 2016)</p> <p>In this sample, FS2 produces interlingual errors related to her mother tongue and Spanish, intralingual error of hyper-generalization, and intralingual error of simplification.</p>
<p>Written works</p>	
<p>Sample of a written work – Focus student Two</p> <p>We get up at 5:00 o'clock. We take a shower at 5: 20, next we have breakfast at 6:00. We to come a University in the bus, we stady in the class, next we go to house and eats soup. We make homework at four hours. We play's football in the park ofthen watch's TV and for finally sleep's at 10:00pm. (Written work, November 18, 2016)</p> <p>In this example, FS1 produces Interlingual errors only associating Spanish. In short, regardless of the errors, this written work holds good standards of coherence and cohesion.</p>	<p>Sample of a written work – Focus student Two</p> <p>S: What did you used to in you free time? FS2: I used to play basquetball in my free time S: Why did you use to play basquetball in your free time? FS2: because I like run S: where did you live the years ago? FS2: I used to live in Pillaro city S: who did you live the years ago with? FS2: I used to live my family S: what did you used to on weekends? FS2: I used to watch movie S: who did you watch the movie wirth? FS2: I used to watch (Written work, November 23, 2016)</p> <p>In this example, the number of errors has been significantly reduced, by leaving as a result Intralingual errors only associating Spanish. In a general view, the written work is comprehensible as developmental errors start appearing.</p>
<p>After revising in detail the samples above, it can be argued that FS2 –literate participant in Quichua- has more problems to master the speaking skill due to the excessive amount of errors. The same types of errors are replicated both in the observation and the interview, however, these errors are reduced to a minimum in the written work. On the other hand, FS1 -illiterate participant in Quichua – has</p>	

fewer problems mastering the oral skill, as a matter of fact, FS1 produces only one type of error in the observation, the interview, and the written work. In the observation process, it can also be noted that regardless of their L1 literacy level, the transfer of Quichua operates in an unconscious manner in the brain of the two participants. This was corroborated in the interview, and additionally, it was discovered that the only thing that the two participants are mindful of is that they employ Spanish as a means to understand English because of its similarities. This particularity explains the presence of Quichua and Spanish in the English language (Interview one, first and second participant, December 02, 2016). In brief, the triangulation of the observation with the interview determines that being literate in Quichua delays the English Language learning process, but without a doubt, being literate in Quichua totally slows the learning of the oral skill.

Interview – Questionnaire

I also admitted the particularity of constructivism in this part because people modify their reality according to the circumstances; therefore, it is not possible to expect a 100% matching in all answers, but half plus one.

Indigenous students' interest in learning the English language

Interview: The two participants hold a low degree of interest in learning English.

Questionnaire: 86% of the target population in question 1 also hold a low degree of interest in learning English

Outcome: Both the interview and questionnaire reflect a matching in the fact that Indigenous students are not motivated to practice by their own this language.

Knowledge brought from high school

Interview: The two participants argued that the knowledge received in high school is not enough to continue with the English subject in the University.

Questionnaire: 78% of the target population in question 3 agreed on the same answer as the interview.

Outcome: Both the interview and questionnaire reflect a matching in the fact that indigenous students' English literacy received in high schools is not enough to face the challenges of the English subject in the University.

The current English level of Indigenous students

Interview: The two participants manifested that their English literacy is basic.

Questionnaire: 78% of the target population in question 3 pointed out that their English level is basic in spite of the fact that some of them are in advanced level.

Outcome: Both the interview and questionnaire reflect a matching in the fact that regardless of indigenous students' English literacy; they hold a basic English level.

Difficulty to master the speaking skill

Interview: The two participants stated that speaking is the most difficult skill to dominate

Questionnaire: 93% of the target population in question 4 ratified their difficulty with the speaking skill.

Outcome: Both the interview and questionnaire reflect a matching in the fact that indigenous students experience more difficulties with the speaking skill.

Spanish as a means of support to speak English

Interview: The two participants mentioned that they rely on Spanish when speaking English.

Questionnaire: 100% of the target population in question 5 totally corroborated the results of the interview.

Outcome: The interview and questionnaire coincide totally in the fact that indigenous students rely more on Spanish than Quichua at the time of using English.

Use of English as a unique language in the classroom

Interview: The two participants expressed that their discontent towards the use of too much English.

Questionnaire: 61% of the target population in question 6 agreed on the same fact as the interview.

Outcome: Both the interview and questionnaire reflect a matching in the fact that Teachers should be switching between Spanish and English during classes.

English classes reflecting more practice than theory

Interview: The two participants said that English classes should be practical.

Questionnaire: 100% of the target population in question 7 agreed on the fact that the English language teaching must be practical.

Outcome: The interview and questionnaire coincide absolutely in the fact that English language teaching should reflect more practice.

Use of technology in the classroom

Interview: The two participants emphasized that technology must be a fundamental tool to learn English.

Questionnaire: 96 % of the target population in question 8 coincided with the interview.

Outcome: Both the interview and questionnaire reflect a matching in the fact that technology is indispensable to learn English.

Intercultural contents to learn English

Interview: The two participants argued that they want to learn English through intercultural contents.

Questionnaire: 89 % of the target population in question 9 coincided with the interview.

Outcome: Both the interview and the questionnaire reflect a matching in the fact that indigenous students want to learn English by means of contents reflecting their

cosmovision.
Preference for a type of feedback in spoken works Interview: The two participants argued that they want teachers to provide an explicit correction Questionnaire: 57 % of the target population in question 10 ratified their preference for explicit correction too. Outcome: Both the interview and the questionnaire reflect a matching in the fact that indigenous students want to be corrected through an explicit correction in spoken activities.
Preference for a type of feedback in written works Interview: The two participants indicated their preference for explicit correction Questionnaire: 89 % of the target population in question 11 also ratified their preference for explicit correction. Outcome: Both the interview and the questionnaire reflect a matching in the fact that indigenous students want to be corrected through an explicit correction in written activities.
Treatment received by Academic and Administrative Authorities Interview: The two participants complained about the treatment received by the University staff Questionnaire: 89 % of the target population in question 12 are satisfied with the treatment received at the university Outcome: There is a clear mismatching in this part.
Suggestions about indigenous students' English teachers Interview: In short the two participants claim for motivation and patience. Questionnaire: the target population of this instrument also claims for motivation and patience. Outcome: Both the interview and the questionnaire reflect a matching in issues such as motivation and patience.

Chapter 5 – Discussion

In this chapter, I present the results in alignment with the research question which was posed at the beginning of this investigation.

Research Question: To investigate up to what extent indigenous students' L1 culture interferes the way they learn English as a Foreign Language

The findings of this study highlight the pressures and complexities involved in English language learning of indigenous students. Not all human beings learn the same way, in fact, every person has a learning style depending on the context where he/she has been grown. This assumption has recently been corroborated by Neuroscience studies which demonstrate that our behavior, our way of thinking, and even our decision-making are determined by the historical context of our peoples. (Manes & Niro, 2015). The indigenous ways of learning are indeed marked by their history. As a matter of fact, many centuries ago their education was based on theory, observation, and practice; being practice the fundamental core to consolidate their knowledge. With the arrival of the Spaniards, all this practical educational system was marginalized, and in turn, bilingualism appeared not precisely as a school system, but rather as a strategy of domination of Western thought. (Torres, 1992).

In the face of the imposition of Western culture, indigenous peoples felt the need of creating an educational system that reflected and rescued their culture. This system was correctly called Intercultural Bilingual Education, and the Ecuadorian constitution formally recognized it in 1988. Nowadays, some way or another, this type of education has reduced the colonizing speed of Western thought; however, it still holds some ambiguities and contradictions which governments take advantage in order continue oppressing this population. This little historical review serves to realize that the forms of education of Western culture are not the most appropriate when transmitting knowledge to indigenous students because their cosmovision in the past did not contemplate too many theoretical contents. And as our being takes place according to the context of our ancestors, these theoretical contents are not going to be adequate in the present either.

As the imposition of the dominant culture keeps on taking place in the actuality both in the educational, as well as in the social field, indigenous people living in the Mestizo society have opted to get rid of their culture. This assertion has been corroborated in the current ethnographic work where it can be noted that indigenous people set aside their customs, traditions and even their language everything to be accepted in Mestizo society. This social phenomenon is known as failed citizenship, and it describes the loss of cultural identity because the entire population perceives the reality under a single ideology. (Banks, 2015). With all this, we can begin to understand the pressures of indigenous students not only in the English language learning but also in the knowledge of the whole educational system.

The complexities surrounding the English language learning of indigenous students are controversial and unimaginable; at least that is how the findings of class observation reveal it. For understanding these complexities, it was mandatory to employ the Chomskyan view because it describes, and connects directly with the phenomenon of interlanguage which appears during the English language learning of indigenous students. Considering that, Guglielmi (2008) sustains that for dominating the second language, it is mandatory to hold solid foundations of a mother tongue. These foundations will help learner succeed in the second language skills, and especially in the writing one. Nevertheless, the findings of this inquiry are entirely opposed to this statement concerning the speaking and writing ability because the first participant holding an L1 illiteracy transfers less Quichua than the second participant maintaining a good L1 literacy. Thereby the first participant takes less time to master the oral skill as in the course of English language learning; she starts producing developmental errors which compensate the transfer of her mother tongue. This situation does not happen to the second participant since the ingrained presence of her mother tongue does not allow her to assimilate the sounds of the English language; in other words, she cannot pronounce the English language correctly because of the immense interference of her mother tongue. Despite this, the two participants present a notable improvement in the writing skill, however, the second participant holding an L1 illiteracy overcomes the first participant significantly holding a good L1 literacy. What these participants only have in common is the fact that they are not mindful of transferring Quichua into the English language.

As far as the findings of the interview are concerned, the Chomsky's theory regarding the acquisition and learning of languages could also be corroborated. In here, the two participants agreed on the fact that the acquisition of their mother tongue was conducted naturally; and the learning of Spanish took place through direct contact with their Mestizo teachers, as well as the environment. It could also be confirmed what Torres (1992) argued regarding the Intercultural Bilingual Education. In this sense, participants stressed many past issues such as the role of community in Education, the presence of Mestizos teachers, and the teachings of ancestral knowledge. Although the presence of Mestizos is necessary for this type of Education to establish a dialogue between cultures, it was found that these Mestizos teachers were not bilingual. Hence, they were not qualified to convey this kind of education accurately. In this respect, Martínez (2009) says that this occurs because the Ministry of Education cannot find too many specialist teachers with the necessary formation to teach in the intercultural system.

According to the interview, participants are willing to learn English; however, their lack of English literacy is also an impediment limiting their learning potential in the University. Incredibly, although Quichua is participants' mother tongue, the findings show that they utilize Spanish as a support to formulate sentences in English, and as the use of Spanish enables them to understand the third language, participants claim for a switching between Spanish and English. The findings also reported a preference for explicit correction in both written and spoken works. Along the same lines, today much is said about motivation, in point of fact, through Neuroscience studies we know that human brain learns when it is motivated, inspired and when it sees an example. Nevertheless, the findings show the opposite because some professors are employing an old methodology which reduces drastically the level of participation, as well as independent learning of students in general. By taking into account the latest studies of neuroscience concerning motivation, we can also state that indigenous students will learn what has relation around their cosmovision. In respect thereof, the findings indicate that the use of technology, as well as the use of intercultural contents, might help participants to consolidate knowledge of the English language easier, and faster.

The findings of the questionnaire which were applied to other 28 indigenous students of the different English levels revealed a high degree of repetition and lack of interest in the English language; there are a limited number of indigenous students interested in learning English by their own. This lack of interest, as well as high level of repetition, reflects the failure of the educational and social hegemonic system, with this, it is clear that the imposition has not served to solve the social problems. In support of this, indigenous students complain about not having learned enough English at the high school, and what is worse, after studying several years both in high school and University, they remain with a basic level of English which does not allow facing the challenges of the globalized world. The findings of this questionnaire also reported the long-awaited implications for second language educators, as a matter of fact, it was found that indigenous students have a hard time learning to speak English, and at the moment of utilizing the Anglo-Saxon language, they always rely on Spanish instead of their mother tongue. Setting aside too much theory is another request from indigenous students; in fact, they want to learn English through technological and intercultural motivation; they also require teachers immense patience. The particularity of each student makes the type of feedback unique; however, the majority of indigenous students prefer an explicit correction both in written and spoken works. Finally, the findings reported a complete accordance concerning the treatment offered by University staff, in this respect, it can be argued that discrimination in the actuality operates not precisely in a frontal manner, but in a hidden way.

So, up to what extent indigenous students' L1 culture interferes the way they learn English as a Foreign Language. In reviewing in detail all the findings of the 30 indigenous participants, a polemic response arose and is that certainly, Quichua will always be present during their English language learning, regardless of their L1 literacy. In other words, No matter if an indigenous student is not competent enough in his/her mother tongue because he/she is going to transfer Quichua unconsciously into the target language anyway.

Chapter 6 – Conclusions

This work discussed the learning complications of indigenous students due to the inevitable interference of their mother tongue in the four English language skills, as well as the imposition of the Western thought. These two factors were investigated through a single research question, which allowed comprehending on the one hand that the learning complications of indigenous students do not depend on them because the transfer of their mother tongue is imperceptible to their senses. The only thing they take into account is the fact that they use Spanish to formulate sentences in English either in a spoken and written way. Something totally unexpected was the fact that being illiterate in Quichua is beneficial to learn English.

On the other hand, the imposition of the Western thought has helped to discourage indigenous students. The current University system as such obliges to erase the indigenous' cosmovision and to adopt the cosmovision in which they are indoctrinating. In support of this, it was evidenced that there is no a curriculum, and what is worse, there is no a specific multicultural guideline with contents, evaluation, monitoring, assessment based on the different Ecuadorian cosmovision that orients teaching work. As this guide does not exist, English teachers do not know how to treat adequately the linguistic interferences of their indigenous students. Furthermore, teachers follow academic content reflecting only the Western cosmovision; this then directly impacts on the motivation of indigenous students, and today we know that the human brain learns when it is motivated, inspired, and when it sees an example. (Manes & Niro, 2015).

This current investigative work also denoted a failed citizenship in the majority of indigenous students; this only proves that the imposition of Western thought in this institution has led them to set aside part of their culture to be accepted in the Mestizos society. Undoubtedly, this research is controversial due to its findings; however, it leaves us with an important lesson which deals with strengthening indigenous students' cultural identity through the English language because regardless of our subject, we are forming the thinkers of tomorrow. Besides, "a nation without history, ancestral language and culture is a nation without future to keep walking as populace". (Carrasco, 2010, p. 11)

In brief, this investigation needs to be expanded regarding sociology, psychology, and pedagogy. I humbly think that the three areas work together, nevertheless, due to the pedagogical situation of indigenous people concerning the English subject. It is necessary to deepen into issues such as types of evaluation, types of monitoring and assessment, self-imagining contents in the English subject, appropriate materials to teach them, interference of mother tongue with bigger populations, techniques for teaching them vocabulary, techniques for improving their pronunciation, preference for a type of feedback with larger populations, preference for a specific method or approach.

Recommendations

Talking about indigenous issues is extremely delicate and complicated because readers can misinterpret comments accompanied by ambiguity, and in turn, these could trigger a conflict of cosmovisions. That is why, this investigation humbly pretended to analyze in depth from the different perspectives of knowledge as suggested by (Morin, 2002; Morin, 2007), the metaphysical and cultural contexts of indigenous population which have not been taken account by the majority of the Ecuadorian language departments in higher education. And thus attempt to influence in the current Western educational thought about giving value to the different Ecuadorian cosmovisions in the classroom. Teaching to question social systems without falling into disqualification is a right that must be propagated in classrooms. Teaching students that they all have the right to bring their cosmovisions to Universities. Teaching to question to ask for their space. Teaching them not to deny their cultural identity will be the starting points for them to take the critical consciousness, and the result of this will be replicated not only in language departments but also in faculties.

But how can we as Educators make it happen? Paulo Freire and Taita Leonidas Proaño already explained it in the past. Only we as people influenced by the Western thought just do not know it, or we are aware of it, but we do not want to put into practice due to our superiority complex, and self-centeredness determined by our context as oppressors (Manes & Niro, 2015). Precisely to enter into liberating education, it is necessary to divest ourselves of any concept of superiority and although it seems difficult since our being takes place concerning the context of our ancestors. We must also remember the latest studies of neuroscience point out to the fact that although we make decisions automatically, there are also moments in which we can analyze carefully the risk-benefit of it. Then we can do it; not everything is genetically determined, we can change our context of oppressors and become beings that teach others to see the real light.

The process of liberating education then tries to give value to the experiences of each participant by eliminating the teacher-student hierarchies, and vice versa, it also seeks to create an own educational system based on the reality of those involved. We as Ecuadorians are illustrious adopters of foreign structures, for example, in politics,

philosophy, economics, education, etc. These structures are acceptable from the viewpoint of modification. That is to say, we do not have to strictly close to a single reason, on the contrary, we must create our ideology based on those foreign structures, but according to the reality of our environment, in this way, we will be able to influence thereof positively.

So, the use of the liberating education would be part of the preventive measures to change the mindset of English teachers and to answer the question of how we can do it. Taita Leonidas Proaño used to argue that the liberating education is a complicated process to understand because readers always look for scientific explanations, and liberating education does not deal with that, but with dialogue. So we as English teachers must not forget that we are conveying a foreign culture, and for that reason, we must be concerned with engaging in dialogue with other cultures creating our educational system with a curriculum reflecting debates, intercultural contents, reflections about being bilingual, and having two ways of thinking. Obviously, this is not going to be easy especially with the academic contents because we are not still prepared to handle self-imagining contents which are part of indigenous' cosmovision. However, this might be solved with the help of indigenous experts; I am pretty sure that this mutual work some way or another will contribute to reducing the failed citizenship of indigenous students, and at the same time it will bring together these two historically confronted ethnic groups.

English classes reflecting a liberating education accompanied by their cosmovision will be then part of the preventive measures, but all of this is based on what was discussed in the findings regarding motivation. In the last decade psychological studies, as well as Neuroscience studies have taken place to demonstrate that “psychological traits such as abilities, personality, interests, and motivation are associated with the domain and intensity of practice” (Ullén, Hambrick, & Mosing, 2016, p. 437). So not only deliberate practice helps to develop expertise, of course, that practice is necessary to master whatever we do in life, but if this practice is not accompanied by the psychological traits above, it will be difficult for students to learn. So how can we make indigenous students be interested in learning English? The answer is through their reality, through their cosmovision, through liberating education. With this, they will probably begin an independent learning on their own; that would be a part of the solution. However, there are other problems which appear

in the English language learning of indigenous students, and these are related to the unconscious interference of their mother tongue. In this regard, the corrective measures which can be taken are firstly based on the system of Ecuadorian Bilingual Intercultural Education, and secondly on international investigations concerning how to treat linguistic interferences. In advance, we have to take into account that the language interference of indigenous students is a source of discrimination in the Ecuadorian society. Therefore, we as English teachers must work with impetuosity in this imperceptible phenomenon known and investigated in this work as MOTOSIDAD.

This phenomenon is intertwined with the oral skill; as reviewed in this inquiry, it occurs due to the absence of some vowels, as well as some consonants in indigenous' mother tongue. So what English teachers first have to take into account is the fact that Indigenous education is merely practical. Hence, we have to engage them in practical and playful activities of pronunciation, for instance, role-plays establishing a dialogue between cultures, narrations, riddles, and so forth by employing in some cases explicit correction in their mistakes. These activities must be accompanied by the aforementioned graded flexibility of contents according to the indigenous students' level. Besides, it is mandatory to conduct further tutorials for indigenous students to reinforce the topic treated in the classroom. About the written activities, English teachers might use heterogeneous groups with a student demonstrating a higher degree of proficiency for him/her to be in charge of the performance of the group, as well as spoken activities. The written ones must also be practical involving real situations such as interacting with other people, expressing viewpoints, imagining tales by switching foreign and local culture, etc. These activities will add value to indigenous culture, and in turn, it will convey confidence since the teacher will only monitor the activities. (Carrasquillo & Rodríguez, 2002; Contreras, Moscoso, Chango & De la Torre, 2010; Lekova, 2010; Zafar, 2016).

Indeed from the English language, we as Educators can foster and strengthen the indigenous culture; however, the imposition of this language also contributes for indigenous students to lose their ancestral language, and as a result to develop a failed citizenship (Hagège, 2009; Banks, 2015). So taking into account that the Ecuadorian organic law of higher education in its article 4 literal h establishes "the right to receive a

secular, intercultural, democratic, inclusive and diverse higher education that promotes gender equity, justice and peace” (Oficial, 2010, p. 6). Considering also that the Regulation of Academic Regime approved by the Council of Higher Education, in its article 31, requires students to present as graduation requirement a sufficiency in a second foreign language without specifying any in general (de Educación Superior, 2013). It would be recommendable to implement a diversity of languages -at least 3- among them the Quichua language especially in the Andean region as part of the curricula of Universities. Thereby we will positively influence our environment, since nobody will be obligated to study an imposed language, on the contrary, students will decide the language to be studied according to their needs and cosmovisions. Without a doubt, the indigenous' issues must still be deepened in many aspects of knowledge, however, the results of this investigation can become a starting point for future research, as well as for the creation of the aforementioned multicultural curriculum.

I conclude these recommendations by summarizing several scientific studies conducted worldwide concerning Neuroscience in Education presented in a book of a famous Argentine neuroscientist. These inquiries coincide in the fact that it is necessary to know how the students' brain works; in this way teachers will be able to convey the message more effectively. (Manes & Niro, 2014). In the particular case of the indigenous students then it is necessary to know their reality, their cosmovision, their ways of learning, thereby we will be able to transmit the message properly to them, and as a result we will enhance the teaching and learning process.

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APPENDIXES

Observations

TRANSCRIPT 1

The aim of this transcript is to identify linguistic interferences in an indigenous student.

The lesson recorded is about the use of (Can) and (Have). Students work on materials that teacher prepared for them. This topic was connected with the previous lesson which was about staying in shape. Reference: T: Teacher, S: Single Student, Ss: Several Students, xxxxx: specific name of a student, FS1: first participant.

T: positive raise your hand? (the majority of students raise their hand)... yes positive.... Number 5?

Ss: positive... negative...positive

T: Negative, raise your hand positive (only a few students raise their hand)... it's positive... and the last one?

Ss: positive... negative...positive

T: negative yes it's negative... so you are testing your listening right now... alright guys because of the time... let me see (teacher point out to the worksheets) we are going to practice this conversation... the conversation model that you have on page number 65... I would like you to take a look at this conversation... somebody please, help me read the instruction... How about you? (Teacher points out to a student)

S: converheishion model. Read aaand read aaand listen to two people planning an activity together.

T: ok, right now guys we are going to fist of all familiarize with the reading... take a look at this... read... and if you have questions regarding vocabulary, I can clarify it later... ok... go ahead... take a look at this (students start reading)... vocabulary maybe?... no vocabulary?... now guys let's listen (track starts playing)... be quite!... listen up!.... ok guys, based on this conversation, I would like you to skip on activity B (teacher points out to the worksheets)... this part... we are going to follow the same pattern, and you are going to work with the activities of the previous class like playing basketball, go swimming and things like that... for this activity to happen, I would like you to work with someone else... I mean only two people, and personalize this conversation... (teacher points out to the worksheets) remember that you can take this as a patter... and this is going to be graded guys, ok your pronunciation... (after several minutues)... let's finish up this... you are going to practice a little bit going in front, practice with your partner and you can go home (teacher chooses people randomly)... first group try to speak aloud.

S: Hey xxxxxxx why don't we go bike riding sometime.

S: Great idea, When's good for you?

S: Tomorrow at 3: 00?

S: Sorry, I can't. I have to meet my sister at the airport

S: Well, how about Sunday afternoon at 2:00?

S: That sounds fine. See you then (the same procedure takes place several times with different students)

T: ok, this group...(teacher points out to the focus group)... listen up guys listen!... be quiet!

FS1: Hey xxxxxxx why dO not we gu beik sometimes?

S: Great idea, When's good for you?

FS1: Tomorrow at 4:00?

S: Sorry, I can't. I have to go visit my grandparents

FS1: Well, hOw abOUt Saturday afternoon at 3:00?

S: that sound fine, see you than

T: ok... thank you!

TRANSCRIPT 2

The aim of this transcript is to identify linguistic interferences in an indigenous student.

The lesson recorded is about the use of (present continuous) and (simple present). Students worked on materials that teacher prepared for them. This topic was connected with the previous lesson which was about can and have. Reference: T: Teacher, S: Single Student, Ss: Several Students, xxxxx: specific name of a student, FS1: first participant.

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T: thank you very much guys!... I greatly appreciate your participation you know... basically today I wrote down this instruction because we are going to focus a little bit the grammatical patten (teacher points out to the board and the book) on this topic you know the simple present... maybe you have already studied this topic previously you know simple present... but in addition on page 66... we have two grammatical points... simple present and present continuous... well, we are going to work ahhh... on this activity by means of the several activities that the book provides... ok regarding the vocabulary... we are going to practice a little bit about pronunciation at the same time we are going to learn... ok by means of the pictures... we actually have seven pictures... right?... seven pictures... most of them I guess you are already familiarized with them... a park, a gym, a track...well, we are going to read altogether to practice our pronunciation... a park... can you please repeat?

Ss: a park

T: once again

Ss: a park

T: ok.. keep going on the second!

Ss: A gym

T: everybody!

Ss: A gym

T: once again

Ss. A gym

T: A track

Ss. A track

T: keep going!

Ss: A pool

Ss: An athletic field

Ss: A golf course

Ss: A tennis court

T: ok... so far new word for you?... palabras nuevas?

S: track?

T: track? Pista... actually track you can employ the same word... for example on your personal mobile phones you have tracks music track

S: tennis court

T: cancha

S: athletic field

T: campo

T: let's practice a little bit this... this (teacher writes on the board) specially this kind of word because maybe you can encounter difficulties on the pronunciation... like this one court... please, pronounce this!

Ss: court

T: everybody!

Ss. Court

T: very good!... how about field?

Ss: field

T: (teacher writes on the board) field, yes... do not forget!... another one... course... pronounce this!

Ss. Course

T: do not forget!... once again court (teacher points out to the board)

Ss. Court

T: field

Ss. Field

Ss: course

T: maybe those ones are the most difficult word here, right? But the rest... they are kind of like Spanish... so you just can make a relation... a park once again!

Ss: a park

T: a gym

Ss: a gym

T: a track

Ss: a track

T: a pool

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Ss: a pool

Ss: (keep reading the worksheets of the book) an athletic field... a golf course... a tennis court

T: ok... listen... each one of you is going to take one word... and you are going to pronounce... ok let's start the first one... a park!

S: a park

T: continue

S: a gym

S: a tack

FS1: a pool

S: an athletic fi-eld

S: a golf course

S: a tennis court

T: yes... continue!... repeat again!

S: a park

S: a gym

S: a track

S: a pool

S: an athletic field

S: a golf course

S: a tennis **curt**

S: a park

S: a gym

S: a track

S: a pool

S: an athletic **feld**

T: athletic field

FS1: a gualf curs

T: golf course... golf course

S: a tennis court

S: a park

TRANSCRIPT 3

TRANSCRIPT 4

The aim of this transcript is to identify linguistic interferences in an indigenous student.

The lesson recorded is about the use of (used to, for talking about food passions). Students worked on materials that teacher prepared for them. This topic was connected with the previous lesson which was about eating well. Reference: T: Teacher, S: Single Student, Ss: Several Students, xxxxx: specific name of a student, FS2: second participant.

T: alright guys! Now you are going to put into practice all of this by means of a Reflection of the past, you are going to reflect on issues that happened in your personal life, I mean you can actually describe your childhood for example when I was a child I used to play football, I used to... I used to gather with my cousins and like this, ok you are going to describe events in the past in your personal life, ok five minutes for you to accomplish... in the end we are going to create the conversation that I mentioned, go ahead! (after 5 minutes)... alright... guys you are going to only stand up in your same seats and read your sentences, let's start over there (teacher points out to the right side)

S: I USED to... swimming in the river, I USED to eat in the family, I USED to listen to music every day, I USED to travel in vacations, I USED to play in the cousin, I USED to sleep early

T: very good, excellent!

S: I used to play soccer in the afternoon, I used to listen to music in the night, I used to travel to Quito every day, I used to go in the park

T: very good

S: I USED to cook on vacations, I USED to play with dolls, I USED to sleep early, I USED to make the breakfast

T: good!

S: I used to read every night, I used to dance, I used to live with my parents

T: good!

S: I used to visit my friend in the past, I USED to play basketball and football, I USED to swim, I used to study math, I USED to watch television programs, I USED to listen to music in my free time, USED to travel in vacations

T: good!

S: I USED to walk in the park every weekend, I used to visit my grandparents,

T: be quite!... go ahead!

S: I USED to play the guitar, I USED to listen to music every night, I USED to smoke cigaréte,

T: stay quite guys!, please let me listen... do not make noise because I need to hear your voice

S: I USED to play basketball, I USED to visit my grandmother, I USED to read a book, I USED to listen music in the free time

T: ok, good!

S: I used... I used to play soccer in the court, I used to EAT health, I used to listen mUSIC rock, I used to swim the pool

T: good!, xxxxx

FS2: I USED to EAT meat, I did not listen to watch movie, I USED to IAT banana

T: good!

S: I used to drive the bike with my friends, I USED to help my mother in the kitchen, I USED to travel in vacations, I USED to practice sports

T: ok, please stand up!

S: I used to sleep in the afternoon, I used to ride the horse, I used to watch movies

S: I used to live in Machala city, I used to work in my house, I used to eat cake of chocolate, I used to play with my sister.

TRANSCRIPT 5

The aim of this transcript is to identify linguistic interferences in an indigenous student.

The lesson recorded is about the use of negative yes/no questions; why don't in order to make an excuse to decline food. Students worked on materials that teacher prepared for them. This topic was connected with the previous lesson which was about the use of used to. Reference: T: Teacher, S: Single Student, Ss: Several Students, xxxxx: specific name of a student, FS2: second participant.

T: ok, good, very good!... have you ever thought of the campaign that the government lunched you know and... well, as matter of fact you can encounter right now most of the food with this regarding the calories, carbs, and all that kind of stuff, for example when you are going to the market and you want to buy something, you have the information, all the information of the product that you are gonna acquired, well that's why we focused on that issue, well let's skip on the reading part, this is going to be aaaahhh a little bit exhaustive guys, but believe me in the end it's gonna be... meaningful for your learning, well how can it be? That's the title that you have today. American gain weight, while the French stay thin, alright we are going to read altogether, sentence by sentence, sentence by sentence ok clarifying the vocabulary and all the issues and stuff... paper ball?... ok, to someone!

S: (student throw the paper ball to a classmate) xxxxx

T: xxxxx we are going to start with the first aaahh paragraph, but I don't want you to read everything, just make a pause if you encounter a comma or a point, ok, go ahead listen the rest please listen up!

S: how can it be? Americans gain weight, while the French stay thin.

T: ok, stop there, is it clear the title? Is it clear? Clear? No need translation?

Ss: no

T: no, it's clear right? Ok, continue!

S: Have you ever wondered why Americans struggle with watching their weight, while the French, who consume all that rich food-the bread, the cheese, the wine, and the heavy sauces-.

T: ok, stop let me read... Have you ever wondered why Americans struggle with watching their weight, while the French, who consume all that rich food-the bread, the cheese, the wine, and the heavy sauces... that's it, continue, please Miss... please you partner, what's your name?

S: xxxxx

T: no, your partner

S: xxxxx

T: xxxxx continue to stay thin

S: continue to stay thin. Now a report from Cornell University suggest... a possible answer.

T: ok, stop there, let's read this, let's clarify, continue to stay thin. Now a report from Cornell University suggests a possible answer. Ok, throw the ball!

S: (student throw the paper ball to a classmate) xxxxx

T: ok, xxxxx continue

FS2: A study of Almost

T: xxxxx can you please speak a little bit louder? Un poco más alto, ok... once again!... a study

FS2: A study of Almost... in (student omits a part of the reading) provides clues about how fast and delicious about eating may affect weight. Researcher conclude that the French tend to stop eating when they feel full.

T: continue please! However, xxxxx continue however

FS2: However, Americans tend to stop eating when their plate is completely empty or have reached the end of their favorite TV shows

T: ok, the last paragraph, as a matter of fact, el ultimo párrafo as a matter of fact

FS2: As a matter of fact, Americans are taught from early age to "their plates" because children in poorer countries "are going hungry."

T: ok, thank you xxxxx!... A study of almost 300 participants from France and the U.S. provides clues about how lifestyle and decisions about eating may affect weight. Researchers concluded that the French tend to stop eating when they feel full. However, Americans tend to stop when their plate is completely empty or they have reached the end of their favorite TV shows. As a matter of fact, Americans are taught from an early age to "clean their plates" because children in poorer countries "are going hungry"... ahhh Miss, can you please continue, this part according

S: According to Dr. Joseph Mercola, who writes extensively about health issues, the French see eating as an important part of their lifestyle

T: ok, stop there... According to Dr. Joseph Mercola, who writes extensively about health issues, the French see eating as an important part of their lifestyle. Ahah throw the ball to someone!

S: (student throw the paper ball to a classmate) xxxxx

APPENDIX 2

Interviews

Interview One: Focused Life History

Transcripts

The aim of this interview was to reconstruct the participants' past experience in primary as well as high school in light of the topic under investigation. Reference: I: interviewer, FS1: Focus student one, FS2: Focus student two, xxxxx: Protected name of participants.

I: xxxxx ¿Cómo aprendió quichua? ¿Casa? ¿Educación formal?

FS2: en la casa, con mis padres para nosotros es el idioma oficial

I: ¿Con que frecuencia hablaban quichua en su casa?

FS2: toda la frecuencia

I: totalmente?

FS2: totalmente

I: misma pregunta xxxxx ¿Cómo aprendió quichua? ¿Casa? ¿Educación formal?

FS1: bueno yo más aprendí en la casa porque la educación formal no, no nos enseñaron para nada el Quichua y, y si hablaba poquitamente, pero ya en estos tiempos ya no hablo mucho el Quichua.

I: En su niñez entonces hablaba frecuentemente?

FS1: si el Quichua

I: xxxxx ¿Cómo fue la actitud de su familia durante su educación escolar?

FS2: bueno mis papas me apoyaron siempre, bueno y si si me apoyaron siempre en todo sentido

I: ok xxxxx ¿Cómo fue la actitud de su familia durante su educación escolar?

FS1: fue totalmente positiva porque ya que ellos son un apoyo que encontré para ayudarme a mí, son un milagro además es el bienestar para mi seguir estudiando y gracias a ellos estoy aquí.

I: ¿Cómo fue el aprendizaje de las materias en la escuela? Xxxxx

FS2: aaaaa si enseñaban las materias si fueron buenas, enseñaban las 4 materias más básicas si no también había varias

I: ¿Cuales fueron esas materias?

FS2: es matemáticas, lenguaje o literatura, sociales y ciencias

I: ¿todas estas materias contenían solo teoría o eran practicas también?

FS2: teoría más eran teoría... era más teoría

I: ¿Cuánto quichua hablaban en la clase?

FS2: en la clase no porque los profesores eran así eeehh por ejemplo de esta ciudad, y ellos no sabían entonces bueno uno que otro eran del campo pero no hablaban en quichua

I: ok, xxxxx eh perdón xxxxx, ¿El aprendizaje de las materias en la escuela?

FS1: yo creo que fue un poco difícil al inicio porque es que los profesores eran mestizos y solo daban en español pero conforme iba pasando el tiempo nosotros ya nos íbamos también ya hablando el idioma español, no!, y se nos hizo más fácil

I: ¿fue el mismo caso suyo xxxxx, el problema con los profesores mestizos?

FS2: no, no.... porque yo en mi casa también mis hermanos ellos hablaban en español entonces si me sabia más o menos

I: me refiero en al aprendizaje de las materias de la escuela

FS2: no, no

I: ¿eran profesores mestizos?

FS2: si pero, no, no nunca me pidió irse

I: ok, ¿Cuánto quichua hablaban los profesores igual muy poco me dice no?

FS1: si

I: ¿a los cuantos años aprendió el castellano xxxxx?

FS2: yo creo que a los 5 años... eeehh hablaba tanto en la casa a veces y con los profesores

I: ¿nunca fue una educación formal por medio de reglas gramaticales?

FS2: No

I: el aprendizaje del castellano entonces fue de una manera natural

FS2: si, aaahh no se cómo, ni yo mismo me recuerdo bien pero a los 5 años yo sabía casi la mayoría de palabras español... no no reglas

I: ok, la misma pregunta xxxxx ¿a los cuantos años aprendió el castellano?

FS1: jaajaajaa no me acuerdo pero desde... me imagino que desde... haber qué edad será, igual 5 a 6 años porque... ahí yo solía, mis padres igual hablaban hablaban igual chance español, entonces como que para esa época solo hablábamos el Quichua por mis abuelitos porque ellos ósea no entendían para nada el español y entonces a nosotros de ley teníamos que hablar en Quichua... pero después de... después de ya... de, de el español entonces nosotros estábamos perdidos y ya... tuvimos que aprender español

I: ¿el aprendizaje entonces fue de que manera? ¿Natural?

FS1, FS2: natural

I: ¿natural nada de reglas gramaticales?

FS1, FS2: nada, no

I: ok, vamos con la siguiente pregunta dice aaahh ¿Cómo se sintió con el sistema educativo de su escuela?

FS2: bueno yo, bueno en ese momento yo me sentí bien, pero a comparación al ir así traspasandose como va actualizando, yo pienso ahora que recibí muy poco de lo que realmente es la educación no!, en ese caso habría un defecto, en comparación con ahora yo creo que me dieron muy poco a relación de conocimientos, no adquirí mucho conocimiento, entonces me complicaba es en el colegio así

I: ¿Reflejaba su cultura?

FS2: uummm no, no

I: ¿Por qué?

FS2: porque... también, bueno a nosotros, a mi desde la escuela me también yo creo que tenía una materia de quichua también y entonces, no, no, no me siento tampoco así que me hayan sabido dar más materias así

I: ¿En si podría decirme si su educación, partía de su realidad la educación solo de la escuela?

FS2: claro, si andaba jardín creo, pero antes del jardín andaba unas que otras veces a la semana

I: ok vamos con la misma pregunta xxxxx ¿Cómo se sintió con el sistema educativo de su escuela?

FS1: eehh en una parte era bien porque a veces como nosotros éramos así un grupo, entonces que nos vengan a enseñar español era como que era súper que bueno igual los profesores igual, pero eso si nunca recibí el de cómo escribir el Quichua o asi, nunca osea nada en la escuela ni nada en el campo como escribir Quichua, pero hablar y entender lo que me dicen si

I: ¿y en su caso xxxxx?

FS2: si yo si se escribir, leer, signos, gramáticas, es igual que el español existen verbos, pronombres, sustantivos todo eso

I: ¿osea usted tuvo un aprendizaje formal del Quichua?

FS2: si, si

I: ¿en la escuela?

FS2: no en el colegio, bueno eso vemos mas luego, ok... xxxxx ¿el sistema educativo de su escuela reflejaba su cultura?

FS1: No...

T: ¿Por qué?

FS1: porque en la escuela se utilizaba puro español

I: no partía de una realidad... cultural?

FS1: no

I: ¿por que considera usted así?

FS1: porque osea si dice de la cultura yo creo que debían habernos inculcado lo que es la escritura, o cosas así, pero no nunca nos dieron el Quichua igual que ella tenemos L, LL, pero escribir ahí si no

I: Ok, xxxxx ¿Cómo transmitían los docentes en la escuela los saberes ancestrales?

FS2: pues nos enseñaban a través de libros, así

I: ¿Qué contenidos tenían los libros, por ejemplo en saberes ancestrales?

FS2: ... tenían contenidos de... bueno no me recuerdo bien pero nos entregaba unos libro el gobierno mismo y nos mas nos enseñaban de eso ehhh si nos entregaban libros desde la escuela del gobierno

I: ¿no se acuerda ningún contenido de los libros?

FS2: ¿de qué dijo?

I: de los saberes ancestrales ¿Cómo transmitían los docentes en la escuela los saberes ancestrales?

FS2: bueno los ancestrales en la materia más que tocaba era en la materia de historia teníamos ahí unos... también igual la profesora también tenía libros y nos daba así copias y bueno nos decía ahí por ejemplo mas era de Incas, pero eso se veía en historia... pero aparte de eso...

I: ¿tal vez en lenguaje, matemáticas?

FS2: no

I: no xxxxx ¿Cómo transmitían los docentes en la escuela los saberes ancestrales?

FS1: a nosotros nos daban un libro... un libro en general porque cuando yo me acuerdo ahí venia las 4 materias principales, la matemática, la literatura, las ciencias sociales, y ciencias naturales en un solo libro entonces ahí nos... ahí nos de eso nos enseñaban y hacíamos practica por ejemplo de las ciencias naturales, a veces nos llevaban a sembrar árboles o a veces para las matemáticas utilizábamos unas pepitas del árbol así, buscaban la manera de acoplar.

I: ¿fue el mismo su caso xxxxx, por ejemplo en ciencias naturales utilizaban el mismo ejemplo de xxxxx?

FS2: bueno cuando eehhh me recuerdo que cuando yo estaba en sexto grado, me mandaron por lo que estábamos en ciencias viendo hongos no se qué bueno ese tema, me mandaron a buscar y que trajera, es lo único que recuerdo

I: Ok, ¿Cuál fue el rol que desempeñaba su comunidad en su escuela xxxxx?

FS2: el rol que desempeñaba la comunidad en la escuela.... Bueno la comunidad en si era una parte fundamental por lo que... bueno por lo que uno la escuelita estaba en la comunidad y también las personas quienes están por ejemplo directivas, la comunidad y ellos están al tanto de lo que pasa en la escuela, siempre

I: ok, misma pregunta xxxxx ¿Cuál fue el rol que desempeñaba su comunidad en su escuela?

FS1: ehhh en un principio era buena, pero con el pasar del tiempo, osea la comunidad iba como que de lo que era unida se iba desuniendo entonces por ejemplo como teníamos nuestra escuela ahí, osea ellos mandaban a los chiquitos ahí a otra escuela y no a la de la misma comunidad, entonces eso... eso como consecuencia trajo que se cerrara el... que estaba propensa a cerrarse, pero cuando en los años que yo estaba no se cerró pero actualmente ya está cerrada y todo eso.

I: xxxxx ¿A quién admiraba en su niñez?

FS2: yo admiraba... a mi mama

I: ¿Por qué?

FS2: bueno porque mi mama.... nosotros somos en mi familia seis hermanos, a mi me gusta es la parte que como ella, osea nos inculca, nos dice, nos habla sus experiencias y nos trata de hacer entender para que no cometamos los mismos errores, bueno esa es la parte más que me gustaba de mi mama y... todos mis hermanos son osea mas apegados a mi mama que a mi papa, tienen un.... Tienen una forma de inculcar los valores y todo lo demás, entonces me gustaba eso.

I: ok, xxxxx la mima pregunta ¿A quién admiraba en su niñez?

FS1: en mi niñez, eeehh a mi mama... bueno osea mi mami y mi papi a veces trabajaban mucho, pero nosotros le admirábamos mas a mi mama, pero después como que paso muchas cosas entonces... a mis padres porque son mis compañeros, mis amigos ellos están para todo.

I: ok, bueno vamos a subir una escala más, a educación ahora en el colegio,... vamos con esta ¿Cómo fue el proceso de aprendizaje del inglés en su colegio xxxxx?

FS2: aamm bueno como ya le explique la otra vez, bueno yo no tenía profesores que eran especialistas en esa materia entonces... a mi si me hizo difícil porque yo en primero y segundo año recibí con la secretaria y solo enseñaba de palabras buenos días, buenas tardes como decir una meza o una fruta y después ya me llevo un especialista con la que estaba en tercer curso y ya... nos enseñó un poco como formar oración, hablar, presentar ahí como con una persona que si sabe en realidad, es un poco más fácil de aprender que con una persona que no sabe y pero trataba de enseñarnos pero si se complicaba.

I: ok, en el caso que me comenta de la secretaria, ¿hablaba ella solo en inglés?

FS2: No, claro que no ella venia con su librito que estaban ya las hojas con pedazos, bueno nos que decía esta palabra es esta, esta palabra es esta no mas... osea traducción ni siquiera ella hablaba bien este el idioma y fue eso

I: ¿la clase era únicamente en español?

FS2: claro, claro, claro en español

I: xxxxx ¿Cómo fue el proceso de aprendizaje del inglés en su colegio?

FS1: de primer curso a tercer curso era así malo así porque no recibíamos horas o jornadas, se recibía poco inglés, de ahí cuando me cambie de colegio en cuarto curso recibí inglés, eso sí fue muy bueno porque aprendí así muchas cosas, igual con la licenciada que teníamos ella hablaba inglés... hablaba así poco español para, para enseñarnos y pero después en cuarto hay digo quinto y sexto no recibí para nada inglés, entonces eso como que si perjudica porque osea estas subiendo de niveles pero cuando ya dejas de aprender ya te vas olvidando y ya creo como tres años, antes de venir acá tres años pasaron que no recibí ingles.

I: ok, bueno vamos con esta pregunta... Durante un día escolar en el colegio usted utilizaba el castellano para comunicarse con sus docentes y compañeros en la mayoría de los casos seria no!, sin embargo en la clase de inglés de una u otra manera el Docente restringía el uso del castellano, cuénteme ¿Cómo reaccionaba ante esta situación xxxxxx?

FS2: amm si este bueno en caso de idioma inglés era si la profesora era casi a medias, hablaba inglés también y español también, pero no así en relación a otras materias para nada.

I: ok, ¿tal vez no se aaahh aparecía situaciones de presión, temor, ansiedad?

FS2: claro tienes inseguridad temor al hablar porque muchas veces piensas que estás diciendo incorrecto, pero igual los profesores corregían, la profesora nos corregía y nunca se sintió molesta

I: ¿esa inseguridad que me comenta cuando se restringe el uso del idioma, del castellano en el aula la inseguridad que me comenta que idioma le llevaba a utilizar?

FS2: Español

I: ¿Por qué el español?

FS2: porque... osea en español es como que piensas más rápido, entonces pensaba que voy a decir primero en español después para formular una clausula como en ingles

I: ok, misma pregunta xxxxx perdón xxxxx bueno Durante un día escolar en el colegio usted utilizaba el castellano para comunicarse con sus docentes y compañeros, sin embargo en la clase de inglés de una u otra manera el Docente restringía el uso del castellano, cuénteme ¿Cómo reaccionaba ante esta situación xxxxxx?

FS1: cuando ellos hablaban así era como que una parte así una... así era una para nosotros, al menos para mí osea que... nosotros osea no entendíamos ni de lo que estaba diciendo porque no conocíamos así muchas palabras y todo, entonces era como que había mucha... a veces cuando me preguntaban, a mí personalmente te quedas ahí insegura, no sabes ni que decir y todo porque no...

I: ¿ok, y esa inseguridad que idioma le llevaba a utilizar?

FS1: el español porque ya como... como el idioma español osea yo noto un poco más... más fácil de hablar y todo eso pero es como que para poner... porque ya tengo más conocimiento de lo que es en español que nuestro idioma de origen

I: ¿tal vez el español, con el español pueden hacer una relación más rápida al inglés para formular una oración, por ejemplo si quieren decir ahhh y me llamo o yo soy como lo, como lo relacionarían, pensando en español yo soy traducen ahí al inglés?... denme un ejemplo como lo harían más o menos pensando en español, cualquier oración que se les venga a la mente

FS2: por ejemplo cuando dice yo vivo en Riobamba entonces... bueno para formular yo como se que vivir el verbo es live entonces y es como yo I live in Riobamba

I: ¿Cómo que es similar, hay mucha similitud, considera que hay similitud?

FS2: y también existen alguna palabras que por ejemplo el brócoli es broccoli mismo, pero en relación al quichua no existe ni una palabra, entonces es imposible relacionar

I: ¿osea es por una similitud entonces?

FS2: claro

I: ok, xxxxx ya me acaba de decir ahora xxxxx

FS1: yo como que para el español igual solamente tu escribes y le vas dando significado, ahí y en quichua si hay unas palabras que son, que son que coinciden en español y en quichua por ejemplo el can, can en quichua es tu y en español es poder, digo en ingles es poder pero si se relaciona también el quichua con el inglés

I: ¿alguna oración que se le venga a la mente xxxxx?

FS1: ¿en español?

I: en inglés

FS1: en inglés alguna oración, como decir este mi artista favorito es Romeo Santos

I: ¿Cómo lo haría en inglés?

FS1: My fAvorit artist is Romeo Santos

I: ok, similitud más fácil

FS1: si

I: ¿es más fácil relacionar el español o el quichua?

FS1: el español

I: el quichua como dice Sandra cuenta con muy pocas similitudes

FS2: si por ejemplo acá como dijo la compañera yo se que can es poder, pero no significa por ejemplo en español dice brócoli pero ya está bien, entonces ya sé que es lo mismo no tiene diferente significado, entonces por eso es más fácil, pero en quichua no se relaciona casi, no sé si haiga pero yo no sé no creo haiga una palabra que signifique lo mismo en español que en inglés.

I: en resumen, entonces se puede decir que... el idioma español es más fácil relacionado al inglés por sus similitudes como me dice por ejemplo brócoli-broccoli solo cambia la pronunciación

FS1, FS2: si, ajam

Interview two: the Details of Experience

Transcripts

The aim of this interview was to reconstruct a complete day or week from the moment participants woke up to the time they went to sleep. Reference: I: interviewer, FS1: Focus student one, FS2: Focus student two, xxxxx: Protected name of participants.

I: ok bueno vamos con la otra... ¿Siente que el conocimiento adquirido en su colegio es suficiente para desenvolverse en las clases de inglés en la Universidad xxxxx?

FS2: no, bueno para mí no, no es suficiente porque como ya le dije eeehh entrevista anterior mismo es que no tenía un profesores, profesor especialista en el idioma y entonces cuando... bueno también aquí es, bueno más me complique es ya en segundo semestre porque al primero también tenía clases con la

coordinadora y ella a veces como tres, no se así a veces venia a veces no, entonces... obvio que nos hizo pasar no mas, entonces si es complicado después porque para mí no fue suficiente lo del colegio para venir acá.

I: ok, xxxxx ¿Siente que el conocimiento adquirido en su colegio es suficiente para desenvolverse en las clases de inglés en la Universidad?

FS1: no... porque yo recibí ingles solamente hasta cuarto curso, cuarto y quinto, pero a la mitad porque ya se retiraban los profesores y no recibimos clases ni en, ni en, ni en quinto casi y en sexto total, y como ya me fui para Guayaquil un año y medio no recibí para nada inglés, allá no daban inglés cuando yo vine acá me sorprendí cuando dijeron que tenía que matricularme en idiomas y es como que... empezar de nuevo, pero si, si tenía algunas bases pero ya... así con lo más básico

I: ok, vamos con esta xxxxx ¿Con que tipo de retroalimentación se sintiera más cómoda: con uno que interrumpa su conversación en clase, con uno que tome lugar después de que usted termine de hablar, con uno que tome lugar después de que se haya concluido la actividad, o al final de la clase?

FS2: cuando hablo y después corrige ahí...

I: ¿por decir que interrumpa o...?

FS2: no, osea yo estoy hablando algo y digo algo mal y termino y ahí es cuando me corrigen esta parte dijiste mal, no al finalizar ni tampoco me interrumpen

I: ¿pero cuál prefiere usted, que le corten, que le dejen hablar, al final de la clase?

FS2: que corte ese momento que yo estoy hablando cuando me equivoque que me corrija ese momento

I: ¿ese momento porque de esa manera tal vez...?

FS2: y vuelvo a pronunciar correctamente o inicio correctamente

I: xxxxx en su caso ¿Con que tipo de retroalimentación se sintiera más cómoda: con uno que interrumpa su conversación en clase, con uno que tome lugar después de que usted termine de hablar, con uno que tome lugar después de que se haya concluido la actividad, o al final de la clase?

FS1: eehh que me corte ahí cuando yo me equivoco y que me diga aquí estas fallando entonces y vuelvo a pronunciar pero así ya bien y ya se lo que estoy diciendo

I: ¿no importa que corte el dialogo?

FS1, FS2: ajam, si

I: ok, eeehh ¿y en el writing como sería, por decir tienen un deber, presentan como les gustaría la retroalimentación para ver donde cometieron el error?

FS2: que con otro color de tinta corrija así a ladito como se escribe

I:ok, xxxxx

FS1: a veces cuando nosotros presentamos a la teacher igual nos, nos da así está mal escrito una palabra o no esta bien ella nos pone con otro color de esfero indicando de lo que estaba mal y lo que tu tienes que hacer, y también hay veces que a veces ella dice en inglés que nos dice que estaba mal y todo y hay veces que si no entendemos nos dice en español.

I: ok... ¿en el writing sería entonces mas en el escribir cuando presentan el deber el profesor, profesora les devuelva el deber, el feedback entonces sería subrayado que estese claro para ver en donde... tal vez?

FS1: si

FS2: también la profe en nuestro caso nos sabe también poner algunas sugerencias de cómo hacer o algo está mal, sugerencias de cómo hacer, o en vez de poner eso que debíamos haber hecho

I: ¿son relevantes las sugerencias?

FS2: si son relevantes, es una nota que nos deja ahí

I: ok, ¿eso les intriga tal vez para investigar y corregir los errores ustedes mismo?

FS1, FS2: ajam, si

I: el reading como les gustaría están leyendo algo están pronunciando mal... ¿al final de la clase, que le interrumpa, ohhh... que tome lugar después de que haya concluido la actividad?

FS2: eeeh a mi me gusta que corrija ese mismo rato cuando pronuncio mal y hacía lo mismo la profe Jacqueline y... es mejor así

I: en ese mismo momento, ok xxxxx

FS1: yo creo que es en ese momento que te equivocas tiene que así ayudarnos a corregir así y a veces como, a veces cuando una lectura a veces nos encontramos con la misma palabra que ella nos corrige entonces ya podemos hacerlo de forma correcta

I: ¿y en el listening como les gustaría una retroalimentación cuando no entienden algo?

FS1: que lo repita de nuevo el, pero hay veces nosotros hacemos que repita una dos, las veces que sea necesarias para nosotros poder entender

I: ok, más flexibilidad entonces, el momento de ... ver, o escuchar ok ¿lo mismo xxxxx?

FS2: si lo mismo

I: ¿después de la corrección... durante toda esta semana como se sintió, siente que puede hablar, leer, escribir, escuchar con más facilidad xxxxx?

FS1: eeh no pues si no tanto así como, como hablar así de forma correcta, escribir de forma correcta, escuchar si no que subo, sigo subiendo de niveles para mí es un avance lo que, este, este primer parcial hemos estado haciendo y sigo subiendo de niveles aprendiendo poco a poco.

I: ¿error que el docente le corrige, error que usted vuelve a cometer?

FS1: ya no porque, porque yo de lo que ya me corrige o a veces los, los o a veces da los significados o los traduce en español y yo lo anoto en un cuaderno y ya y para la otra esto se escribe así, o se pronuncia así

I: xxxxx Después de la corrección durante toda esta semana como se sintió, ¿siente que puede hablar, leer, escribir, escuchar con más facilidad?

FS2: si porque este como... como ya lo dijo la compañera es, es mejor que, es una ayuda porque, porque cuando ya tu, tu sabes que error cometiste, entonces es más posibilidades que no lo vuelvas a cometer entonces, si, si es importante esa ayuda que pone ahí si nos da mayor facilidad para seguir aprendiendo

I: xxxxx De las 4 destrezas del inglés listening, speaking, reading y writing ¿cuál de ellas le gustaría desarrollar primero xxxxx?

FS2: el listening

I: el listening ¿por qué?

FS2: porque cuando tu escuchas es, es eso de escuchar es algo importante porque si tu escuchas y entiendes entonces cuando ya entiendes es posible pronunciar y es posible escribir, pero si no entiendes el listening lo que dice entonces... es imposible que tu... entiendas el significado de lo que dice y peor escribir lo que significa

I: ¿comunicarse?

FS2: comunicarse, para mi es listening

I: listening, aaahh ¿Fuera del colegio como usted reforzaba los conocimientos adquiridos en la clase de inglés xxxxx?

FS1: ¿fuera del colegio o fuera de la universidad?

I: ¿hay perdón si fuera de la universidad... fuera de la universidad?

FS1: hay veces ¿Cómo me pongo a practicar o si...?

I: ¿Cómo refuerza en sí, en deberes o su cuenta propia, o tal vez le interesa ver videos, música, no se?

FS1: a veces descargo lo que es por ejemplo hay, hay... los tutoriales, eso a veces me descargo y a veces estoy escuchando y me han dicho también, yo tengo un amigo que se ha graduado en idiomas y a veces me dice tú tienes que escuchar mas para que tú puedas aprender a veces cuando escuchas esa palabra ya lo reconoces y puedes escribir y todo.

I: ¿de esa manera, entonces con listening con escuchar?

FS1: si

I: ¿en los deberes, es pesada la carga de deberes?

FS1: no porque hay veces que nosotros como ya recibíamos con la teacher antes en el primer semestre tenemos los materiales del libro, los deberes mismo anteriores entonces ya nos, como, como hacer este deber y no mucho

I: ¿no es complicado?

FS1: no mucho

I: xxxxx ¿Fuera de la universidad como usted refuerza los conocimientos adquiridos en la clase de inglés?

FS2: eeeh con las tareas y en particular a veces veo videos en inglés, pero casi no mucho

I: ¿de canciones que están de moda tal vez?

FS2: ya no, ya no

I: aaahh ¿siente que la carga de los deberes es pesada?

FS2: no porque yo me ayudo es... en lo libro tenemos y en los días cuando nos manda, bueno por ejemplo recibimos clases y de esa clase nos manda el deber y también con el uso de la tecnología

I: ¿ayuda bastante la tecnología?

FS2: si, si muchísimo

I: para los deberes imprescindible creo yo

FS2: si es mas uso eso

I: eeehh xxxxx ¿tecnología?

FS1: en este caso solo le podría decir, osea creo que para mí es... yo he crecido bastante con el diccionario y todo eso y los libros porque yo donde vivo no hay internet entonces no me toco suficiente tecnología como para ayudarme es eso

I: ok, bueno vamos a dejar a un lado todo esto de... la materia de inglés y nos vamos a ir a la cuestión social un poco delicada, yo creo que para toda la comunidad de latinos... la pregunta es la siguiente empecemos con usted xxxxx ¿Qué opinan de la futura ley política del Presidente electo de los EEUU Donald Trump en relación a la deportación masiva para todos los inmigrantes indocumentados?

FS2: (la participante sonrío) bueno yo creo que va producir una... escases de, primero porque muchas de las personas van a regresar y obviamente van a regresar sin trabajo y mucha de las veces si es que no tienen un hogar donde llegar van a estar... va ser osea es casi como decir va... es como decir que Donald Trump va hacer, va crear **un crisis económica** a nivel mundial porque... es que no, no es justo lo que él quiere hacer es que muchas de las personas ya tienen su hogar, sus familias todo su trabajo allá, entonces venir acá y, y no tienen nada entonces no creo, yo no estoy de acuerdo con lo que va hacer pero...

I: ¿la actitud de el de acuerdo a su criterio xxxxx es una actitud racista?

FS2: si, si es racista porque, porque en si casi como que no le gusta mucho a los latinoamericanos, eso lo ha dicho muchas veces y eso no es una actitud positiva, entonces sí, si el va ser el que... que sea un caos, una crisis total

I: como mandatario no está bien esa actitud, ok xxxxx ¿Qué opina acerca de la deportación masiva... que se va a dar porque eso el presidente lo anunciado ya como ustedes saben esta electo y el está con los planes de... bueno una de sus propuestas en la campaña fue justamente eso la deportación masiva de todos los inmigrantes indocumentados, que piensa de eso?

FS1: yo creo que eso es una parte muy negativa de su parte porque asi como dice la compañera hay veces que ellos están, ellos ya tienen su trabajo, alla tienen su hogar, su familia como que chuta que venga y te, te, te mande de nuevo a tu país osea es, es en que decir la verdad es una parte bien negativa de los que están allá

I: ¿a su criterio chicas la raza sigue siendo un factor de discriminación?

FS1, FS2: si, bastante

FS2: si eso pasa ya como podemos ver en este presidente mismo y... bueno por lo general... gracias a dios en este, en esta universidad yo no he visto compañeros racistas, pero de ahí en otras muchas de las veces la raza estaba, el racismo sigue existiendo porque muchas de las veces así los personas que están en el campo es que, es como decir de las personas del campo ponerse sombrero es... es como algo osea como ponerse una... buzo algo asi, entonces muchas, muchas de las veces por ejemplo en esta ciudad mismo yo he visto en bancos, en algunas oficinas no le gusta que estén con sombrero entonces porque ellos dicen si es, si el sombrero es como algo parte de esa persona, es como estar puesto sus zapatos entonces... si existe todavía hay racismo porque muchas de las veces dice que saque el sombrero cuando está en la oficina y bueno como que se está disminuyendo también el racismo, pero igual... no creo que se pueda perder nunca porque si hay personas

que algunas cuando van a pagar así de la luz así, algunas personas que van del campo así mayorsitos, a ellos no le atienden rápido, así muchas veces, es depende también de los lugares donde este

I: y es justamente ahora quiero comentar lo que usted me está diciendo xxxxx con esto de las instituciones públicas como usted me dice quizás aquí en la Universidad no ha experimentado eso usted, ¿pero tal vez en otras instituciones públicas?

FS2: bueno una vez estaba en un banco o no me recuerdo, pero estaba en una oficina cuando yo... bueno estaba con mi padre, mi padre usa poncho entonces a mi padre no le querían atender entonces bueno yo ya estaba en la universidad entonces yo como también, todavía el no hablaba bien castellano entonces yo me fui a reclamar y dije porque... entonces, bueno ahí, ahí esta era una señora que estaba atendiendo y entonces... esa señora se disculpo y ya empezó atender ella, bueno yo le dije porque no es que, no era yo dije malo porque ella la señora no quiso atender eeemm porque estaba concentrada en su celular y bueno yo también, y también es bueno no se eso pasaba también con todos los estudiantes en caso de la secretaria de la facultad arriba en la UNACH, bueno esa secretaria lo primero que hace es... tomar café... conversar con la compañera de alado que esta no importa que estén parados en la fila en ventanilla y no sabe atender bueno eso hace casi con todos los estudiantes eso es también una actitud negativa que no me gusta

I: ¿de los propios funcionarios de la Universidad?

FS2: si de la UNACH secretaria

I: xxxxx ¿La raza sigue siendo un factor de discriminación?

FS1: ... si bastante porque hay veces que, osea depende de las personas a veces que dicen que para que progrese por ejemplo para que ya desaparezca el racismo osea depende mucho de las personas, las personas siguen tomando a veces esa actitud, esa actitud negativa de acerca de, de hacernos quemeimportismo a las personas indígenas así como que en esta Universidad no, no he visto osea como que dice sin mencionar la secretaria entonces ella si...

FS2: si

FS1: ella si es, pero de ahí así aquí en la U, así aquí al menos en este campus no... de ahí (la segunda participante corta el dialogo de la primera)

FS2: pero yo creo que también es por un poco por parte de ese racismo mismo que en la actualidad casi ya de 15 años, hace 15, 12 años así, los jóvenes que son de campo ya, ya se visten como los mestizos ya algunos no saben bien nuestro idioma, se olvidan casi sus raíces absolutamente todo... y bueno yo creo que se da por esto del racismo mismo porque para que no le digan que es una persona de campo o para estar integrado o chicos osea de la ciudad para hacer actividades lo mismo que ellos que, creo que por eso mas casi ahora ya no existen muchas personas osea en ... en si especificando es en los jóvenes ya no les gusta hablar nuestro idioma, ya no les gusta vestir y yo creo que eso es por el factor, por la discriminación, por el racismo mismo.

I: ¿en el caso de ustedes chicas, es su cultura, es importante?

FS2: bueno para mí si por eso es que yo me visto y... bueno en hablar es, no existe compañeros no tengo compañeros así en mi mismo idioma, bueno solo una compañera bueno tampoco y... no para yo, yo, yo valoro mucho lo que es mi identidad para mi es importante de donde vengo, quienes son mis padres, cual es mi comida, para eso se hicieron las culturas y no yo, yo me visto siempre tal y como soy si viajo por algún lado, si me ido a costa y a veces a otras universidades así, que tengo sobrinos así que estudian en otras universidades... y si es relevante por ejemplo en costa no existe casi y en costa existen demasiados migrantes de campo a la ciudad casi la mayoría existe demasiados que viven por guayas y duran existen demasiadas personas y se puede ver que los jóvenes ya ni siquiera les gusta hablar así en nuestro idioma, no les gusta vestir si no todo de allá son iguales igual que a ellos así.

I: en su caso xxxxx... el momento que ya usted decida formar una familia ¿usted transmitiría...?

FS2: (la participante interumpe la pregunta) claro con a mis hijos yo

I: ¿su cultura?

FS2: si mi cultura claro

I: ¿sí?

FS2: sí

I: ¿idioma, todo?

FS2: sí todo

I: ok, xxxxx estábamos aquí acerca de... el factor discriminación, no por, por, por la raza, ¿tal vez usted ha experimentado eso no aquí, tal vez en otras instituciones públicas?

FS1: en otras instituciones públicas si porque hay veces que, hay veces que ven que llegas a veces son ciertas personas que ven que llegas entonces se ponen a estar pintando y todo y no te atiende bien o si te atiende lo atienden de muy mala manera no, no como debería ser entonces como que eso si te, si te desmoraliza a uno mismo chuta así que te traten así osea pero ya

I: ¿y es para todos así el trato, para todos los que están ahí en ese momento en esa institución?

FS1: no, porque se ha visto hay veces que llegan otras...

FS2: (la participante 2 interrumpe a la participante 1) dan preferencia

FS1: ajam es con preferencia, si entonces es ahí cuando ya uno se da cuenta como es la actitud de, que toman

FS2: (la participante 2 interrumpe a la participante 1) de esa persona

FS1: ajam de esa persona

I: en relación a esto, que opinan de la ley educativa actual, es decir... esta ley ¿Usted cree que hay respeto hacia la identidad intercultural, con esta ley, con la nueva que tenemos, si bien es cierto... ?

FS2: (la participante 2 interrumpe al investigador) claro porque el actual presidente, sí, si a puesto prioridad a nuestra cultura idioma mas, y también por el turismo todo eso ingresa casi, la mayoría en ese caso las culturas indígenas es por lo que muchas de las veces los turistas llegan a este país y... si, si ha dado mucha, mucha importancia.

I: ok, xxxxx

FS1: este yo creo que sí, si es positivo porque en esta en la actualidad lo que es la equidad por parte de, de la educación por ejemplo antes no podían mandar no mas a los, a nosotros a los indígenas a estudiar a un colegio así de prestigio y todo, entonces como que ya en la actualidad eso ya es un benéfico igual para nosotros porque podemos estudiar así donde nosotros queremos y con la malla que nosotros queremos seguir y todo

I: sin embargo sigue ese, ese estigma social por parte de este grupo de gente, aunque claro eso si chicas no podemos negar que todavía existe gente enferma diría yo...

FS1, FS2: ajan, así es

I: que lamentablemente todas estas cosas creo que la vida da vueltas y ahora se está pagando ustedes pueden ver quizás con gente que haya sido así aquí en los estados unidos están viviendo una realidad casi parecida, entonces es una reflexión muy importante y muy profunda esto de hablar de la etnia

FS2: si bueno el sí ha tomado nuestro presidente si ha tomado importancia porque el mismo determino que nuestro país es multi, pluricultural entonces eso, si ha dado mucha importancia... bueno si ha dado mucha importancia porque... es, este para mí relevante osea es sorprendente ver así bueno una vez vi una sabatina que hizo aquí en esta ciudad y ver qué bueno el hablaba un poco de Quichua, interesante

I: ¿si habla bien el quichua?

FS1, FS2: claro, si

FS2: lo principal por ejemplo saludos, saludo lo hace perfectamente entonces porque es que muchas de las personas que viven en el campo no entienden lo que es el castellano entonces... entonces como que estas personas se motivan dicen wow este presidente si nos da importancia entonces vamos apoyar y todo eso entonces si es interesante este... que hable en Quichua porque de ahí bueno yo no he visto casi ninguno de los presidentes

I: Esta pregunta xxxxx ¿tal vez bueno una vez que termine sus estudios y el momento que usted decida ya armar su entorno familiar, usted está dispuesta a transmitir su cultura?

FS1: si porque osea yo prefiero el campo más que la ciudad, entonces yo, yo, yo tengo así a mi me han enseñado a nunca, nunca dejar tu identidad tienes que ser sencillo, humilde, saber de dónde vienes, quien eres osea tienes que yo mismo ser un ejemplo para mis hijos y para yo poder corregirlos osea decir mira somos tal personas y nunca debemos negar nuestra identidad... si a mí me gusta igual vestir como de donde vengo y todo por más que a veces como dicen en la costa, a veces dicen ponte pantalón así y no osea ya como que es la costumbre mismo así como que no yo nunca cambiaría

I: ahora que dicen de la costa saben que yo estudié ahí y yo también notaba lo que usted decía xxxxx hay mucha migración para allá

FS2: si hay demasiado porque en caso en mi barrio (participante dos se ríe) en mi barrio existen casi todos los jóvenes que salen ya del colegio no les gusta este Universidad y se van todos así a la ciudad más se van así es a Guayaquil y Quito entonces y cuando tú te vas allá también puedes ver qué, que todas las personas en un mercado lo que más hay son indígenas, indígenas pero ya las personas que tienen más o menos 40 y 30 años se visten todo y a veces creo que hablan también así si de así de nuestra cultura, pero así los jóvenes ya no los hijos así ya, ya ellos ya no y cuando así muchas de en bueno en nuestra cultura es... que en carnaval todo el mundo de donde sea se aparecen en la comunidad se van vienen al barrio entonces ahí puedes ver que en su forma de hablar, como presumen osea su vestimenta, osea todo, todo cambiado... así bueno ellos creo que se sienten mejor con eso, si se puede ver muchísimo

I: ¿Por qué carnaval?

FS2: bueno es nuestra cultura porque en Quichua se dice el **Pawkar Raymi** es uno de los mas festejados en nuestra cultura entonces es como decir una fecha muy, muy importante donde se reúnen todas las familias, bueno en caso, en caso del ciudad creo lo hacen en navidad así festejan la familia y todo eso, pero allá en nuestra cultura lo hacen más en carnaval ahí es de donde sea se asoman vienen, entonces ahí puedes ver así a los chicos casi así de nuestras edades un poco menor que ya así ya hablan como si, como son de allá bueno porque viven allá,

I: ¿Cómo guayaquileños?

FS2: porque viven allá monos todo así ya no serranos y todo lo demás entonces es, si se puede ver el cambio que ellos están, bueno dan preferencia mucho a la cultura todo de mestezos

I: ¿Por qué creen ustedes que se da más la migración ahorita a la zona del litoral?

FS2: bueno se da es porque lo primero es que no en todos los terrenos, osea por ejemplo en las zonas altas no existe el agua de riego entonces que pasa este se produce es, es naturalmente no, osea es así por ejemplo si tu siembras papas o cebada eso produce a largo de 6 meses entonces a veces se pierde la cosecha en medio osea cuando recién está produciendo cae granizadas o sabe caer helada y eso quema todito las plantas entonces ya no tienes, no hay no existe producción entonces obviamente se necesita para comida, educación, y los hijos y la familia y todo lo demás, entonces no existe el recurso económico que pueda salir, bueno si existe alimentos porque puedes sembrar cualquier cosa entonces eso sí, pero el dinero no se puede coger rápido porque si tu siembras una cebada tienes que esperar 6 meses para cosechar y luego ir a vender, igual con un animal este... tienes que si compras un chanchito tienes que esperar por lo menos 6 meses, 4 meses hasta que sea grande y puedas vender y eso también si no se muere porque muchas de las veces se enferma, es un poco complicado este obtener el dinero así en efectivo, rápido creo que es lo contrario con la ciudad porque en la ciudad trabajas pero es a cambio de dinero... entonces vuelta en caso de campo no es lo mismo y por eso yo creo que dan demasiada... este migración de campo a la ciudad las personas prefieren mas de trabajar ante porque eso yo he podido ver a veces cuando voy de visita, las personas indígenas venden cebollas, en caso de Guayaquil venden esas colas de 10 centavos así, pero ellos prefieren eso que estar en el campo es porque la economía no se puede osea el dinero no sé, no se puede adquirir rápido en el campo tienes que esperar y durante ese lapso de tiempo tu ya necesitas el dinero osea con que mantener o satisfacerte y yo creo que se da por eso porque no existe liquidación rápido en efectivo osea no puedes conseguir rápido el dinero en campo no se puede.

I: ¿claro es la diferencia con la ciudad?

FS2: diferencia si

I: como dice eeehh ahora que usted menciona esto xxxxx me acuerdo de la anécdota que mi papa me contaba porque vivió allá en Guayaquil y me decía que ahí como sea se busca la vida, bueno las grandes metrópolis es lo que, bueno ese es el beneficio, pero a costo también de, de...

FS2: (la participante corta el dialogo del entrevistador) claro, venden cualquier lo que sea, pero cebollas, ajo lo que sea, pero el dinero ya te entra con eso tienes aunque para comprarte un pan, o mandar a la escuela, o para subirte a un bus, pero eso es algo que no sucede en el campo entonces tienes que esperar entonces muchas de las veces tu siembras y bueno tú tienes de acuerdo al terreno que tienes siembras poquito, cosas poquitas y eso no se pierde entonces por ejemplo cuando bueno ahorita es el debate siembra de quinua entonces bueno eso tarda, tarda muchísimo en, en producir y hasta eso bueno vendes unos dos cuantos sacos, pero eso es, pero tienes que esperar osea tienes que esperar muchísimo para obtener bueno claro cuando vendes un toro así o ya tienes quintales cosechados lo vendes en un 50, 60 quintales pero tienes que esperar, esperar muchísimo

I: la consecuencia de todo lo que usted me comenta la migración, no justamente la migración interna se da eeehh a las grandes metrópolis, si bien es cierto en términos económicos va a mejorar mucho, tal vez a diferencia del campo, pero yo creo que la consecuencia... mas desastrosa que va ser es el dejar la cultura por parte de los hijos

FS2: si también y aparte de eso es que ahorita en la actualidad tienen no existen jóvenes en las comunidades, solo se quedan esos viejitos, mayorcitos, ellos ya siembran poco ya no siembran bastante solo lo que pueden, entonces yo creo que si siguen así y... por años y casi todos los guambas que... se que migran del campo, yo creo que así a largo de 2000 cuanto y va a desaparecer las personas que viven en el campo y no va haber un agricultor, alguien que trabaje porque muchas claro que aquí bueno existen los recursos económicos que tu trabajas en cualquier cosa y bueno ya obtienes dinero, pero si los personas de campo no trabajan entonces obviamente no va existir comida, entonces no bueno aunque tu tengas dinero bueno no podrás comprar porque no existe entonces yo creo que en alguna ocasión el agricultor será un sustento en la sociedad porque muchas de las veces ya, ya se quedan solo los viejitos y cuando ellos mueran pasan todo lo demás es las personas, no se ve que las personas regresen otra vez de la ciudad hacia el campo porque la necesidad porque obviamente ya no va haber quien produzca

I: claro eso si es verdad quizás yo he testificado también por la zona donde yo crecí eeehh es igual... bastante agricultura y he testificado eso que se está perdiendo ya no es...

FS2: (la participante corta el dialogo del entrevistador) claro... y las casas, terrenos, todo se queda botados

I: y ahí es cuando ocurre la migración... xxxxx en su caso ¿ha testificado la migración?

FS1: si así como que antes ya... la migración si, si hay y seguirá habiendo pero dependiendo de los casos por ejemplo en mi caso donde yo vivo la gente si migraba lo que es a la ciudad o la mayor parte a Guayaquil, pero de cómo en la actualidad estamos viendo la situación económica del país, ellos están retornando de nuevo lo que es al campo, entonces vinieron así como que ahí avance a escuchar lo que ha ido de quiebra, a veces deudas que no pueden pagar, los negocios ya, no, no con los negocios no pueden sobresalir hay mucha competencia, entonces ellos están viniendo porque yo si he visto casos también en que ellos regresan y se están dedicando mucho a lo que es a la agricultura.

I: ¿y en el caso de los niños eeehhh que educación eligen la ciudad o en el campo mismo?

FS1: donde yo vivo como ya le comenté anteriormente la escuela está cerrada entonces ya los niños van lo que es a la ciudad... depende así ellos van dependiendo si por ejemplo en veces como los padres no están aquí ellos dependen totalmente de los abuelos entonces como no hay un lugar cerca donde nosotros donde puedan ellos asistir entonces van de ley tienen que ir a la ciudad

Interview three: Reflection on the meaning Transcripts

The aim of this interview was to ask participants to reflect on how the factors in their lives interacted to bring them to their present situation. Reference: I: interviewer, FS1: Focus student one, FS2: Focus student two, xxxxx: Protected name of participants.

I: bueno vamos a tomar un hecho del pasado chicas acerca de la retroalimentación inmediata, se recuerdan que en la entrevista, en la entrevista previa tocamos este tema de que ustedes preferían una retroalimentación inmediata no cierto? Que no importa que el docente les corte bueno esto vamos a aplicar esta retroalimentación inmediata bueno el speaking una pero en términos de lectura, gramática la pregunta es esta ¿cómo la retroalimentación inmediata por parte del docente en sus deberes le ayuda a mejorar sus habilidades, como considera usted xxxxx esta retroalimentación inmediata como le va ayudar los deberes que presente?

FS2: eeeh me cuando tengo mal y me corrigen ese momento es que me ayudan es que yo se que esa parte hubo esa cosa, lo que se dice de esa forma, o pronuncia o se escribe, vuelta si lo dice después tal vez se me olvida entonces a mi si me ayudado bastante en los deberes porque... cuando corrige eso ya sea escrito o en hablar si ayudado mucho en deberes.

I: ¿la gramática cuando le corrigen?

FS2: igual porque lo vuelves hablar correctamente

I: ok, la retroalimentación inmediata nos quedamos con la retroalimentación inmediata

FS2: si con esa misma

I: xxxxx ¿la retroalimentación inmediata como le ha ayudado a mejorar sus deberes?

FS1: el momento de que nos hace la retroalimentación inmediata osea cuando ya al menos, al menos en la pronunciación ya nos ayuda a pronunciar entonces nosotros igual anotamos como se pronuncia igual la forma de escribir entonces igual, igual nos ayuda en los deberes y todo

I: ¿ese error ya no se replica, se repite de nuevo?

FS1: ya no, ya no porque ya tenemos en las palabras que ya nos ayuda yo sé anotar así mas arribita y todo

I: xxxxx ¿se replica el error o ya no una vez que corrige el docente?

FS2: bueno no todos somos perfectos es que a veces también se olvida lo que me corrigió pero no me suele pasar muchas veces, pero a veces lo que me corrigió vuelvo a olvidar y lo vuelvo a cometer el error, si me ha pasado a veces

I: ¿y en el segundo error?

FS2: bueno en el segundo ya no

I: para el tercero, bueno de hecho eso si el error es parte del aprendizaje por eso mismo es imperativo la retroalimentación del docente, todas las veces, todo un siempre... ok bueno ¿Se desenvuelve de una mejor manera en la materia de inglés después que el docente corrige sus errores?

FS1: si porque nos, como a lo que nos corrige ya podemos así igual la palabra que nos indica ya podemos, ya podemos desarrollar bien a veces en la pronunciación igual el significado de la palabra

I: xxxxx ¿Se desenvuelve de una mejor manera en la materia de inglés después que el docente corrige sus errores?

FS2: no cumplí con las expectativas mismo de mejor, mejor, pero bueno cuando corrige ya sabes que el error estuvo ahí entonces claro obviamente corriges entonces ya como sabes que eso estaba mal entonces si

I: ok, ¿De aquí a 5 años tan pronto como termine su carrera, en qué lugar se visualiza xxxxx?

FS1: ... por Quito porque ¿en inglés o así?

I: no, no en términos generales, en su vida laboral

FS1: en Quito porque hay más demanda de trabajo en cambio aquí en Riobamba no hay muchas empresas que empleen

I: ¿en relación a la carrera que están estudiando?

FS1: claro

I: ok, xxxxx ¿De aquí a 5 años tan pronto como termine su carrera, en qué lugar se visualiza?

FS2: bueno por el momento no tengo visualizado yo este quería poner un negocio mío y yo mismo llevar contabilidad y si es posible estar en esta misma ciudad

I: ¿Qué tipo de negocio tiene en mente?

FS2: no se tal vez me gustaría una panadería o una librería

I: ¿y aplicar todo lo que aprendió?

FS2: si

I: ok, xxxxx ¿Qué significado tiene para usted el participar en clases?

FS1: ...participar en clases eeehh seria así como que algo positivo para uno porque adquieres mas conocimiento de lo que hay veces que como quien dice no todos somos perfectos nos tendemos a equivocarnos entonces como que ya vas cogiendo más confianza igual con la profesora y te ayuda a ser libre, aprender a que te quiten esos nervios a veces cuando le conoces a la profesora como que te da un poquito de recelo y todo pero después cuando ya participas mas, y mas, y más le vas cogiendo más confianza y puedes participar libremente

I: ok, xxxxx ¿Qué significado tiene para usted el participar en clases?

FS2: eh bueno para mí participar en clases es demostrar es lo que tú sabes o tu opinión lo que tu pienses porque muchas de las veces si no hacemos o no participamos el profesor o la profesora no sabe nuestro punto de vista entonces la participación es... tu dar una opinión, una idea de tu pensamiento y es algo que tu sepas o tu pienses o tu punto de vista

I: bueno ese es una parte o sea la acertada opinión que pueden ustedes contribuir con la clase... pero también aclarar las dudas ¿Qué opinan de esto, aclarar las dudas?

FS2: si porque en caso de que yo este confundida con algo y bueno yo diga ese punto esa es mi opinión entonces si no está correcto el profesor me puede corregir y decir esto es o también aclarar o sea en caso de darme a conocer a más de lo que yo estoy pensando

I: ok, xxxxx

FS1: bueno a veces cuando nos tratar por ejemplo de decir de algo no está bien o sea podemos preguntar así al docente con quien estamos y nos puede aclarar las dudas que tenemos acerca del tema, nos puede también por ejemplo de eso, de eso que teníamos pensado no, no solo era eso sino que era más puede que de ciencia y de adquirir conocimiento

I: sin duda alguna la participación en clase ayuda a consolidar el conocimiento eso si no podemos negar... también podemos dar nuestras opiniones pero con el objetivo como xxxxx decía con el objetivo de que el docente también nos ayude a consolidar esa idea de nosotros está bien o está mal, es muy... algo... muy influyente esto de la participación en clase... vamos con esta xxxxx ¿Qué significa el inglés para usted?

FS2: para mí significa que es un idioma extranjera que se habla mucho en Estados Unidos y también en otros países y que es uno de los idiomas más influyentes en el mundo porque en muchos países están aprendiendo este idioma y que es importante

I: ¿Cómo va a utilizar el idioma inglés?

FS2: bueno a mi me han contado sus experiencias o me han dicho que inglés hablan muchas veces si tu sabes inglés abre muchas puertas te ayuda a que puedas ver o visitar otros países, fuentes de persona, trabajo o alguna cosa, entonces es muy importante tu sepas porque de esa manera puedes contribuir a una empresa o algo donde estés trabajando.

I: xxxxx ¿Qué significa el inglés para usted?

FS1: el inglés es como no se es algo súper positivo porque hay veces también como nosotros podemos viajar al extranjero, los del extranjero pueden venir acá y es muy beneficioso para nosotros los indígenas ya que hay veces que igual nos visitan los extranjeros a los campos y todo y puedes así como que desenvolverte así bien en inglés y si es muy beneficioso

I: ¿Cómo va a utilizar el inglés?

FS1: ¿a un futuro?

I: ajam

FS1: ... eeehh si al menos llego a como que dice a un nivel alto por ejemplo trabajar en el turismo ahí hay mas fuentes de trabajo entonces vas de viaje y todo y puedes conocer muchos lugares

I: ¿planes de maestría xxxxx, planes de maestría, estudiar maestría?

FS2: eehh bueno no está dentro de mis planes, bueno mi primer objetivo es que terminar la carrera y después y yo estudiar odontología eso es lo que más yo quiero igual si dios permite claro por supuesto

I: xxxxx... perdón xxxxx

FS1: como quien dice mi compañera, si puedo decir yo quiero maestría y todo pero yo prefiero terminar todavía mi, aquí sacar la licenciatura y si es que dios me lo permite llegar a sacar lo que es la maestría

I: ¿Qué importancia dan los demás docentes de su carrera a esta materia de inglés... tal vez les envía deberes a que lean, publicaciones científicas, libros en inglés los docentes?

FS2: de otras materias no

FS1: no para nada

I: eeh vamos con esta, ¿Cómo es su rendimiento en las otras materias xxxxx?

FS2: bueno mi rendimiento si es... unos 80% porque me gusta la carrera, me gusta las materias, y también depende de los profesores porque algunos profesores su forma de explicar, de decir te motivan a que estudies, bueno en cambio otros no, pero de igual forma si me gusta estudiar conta

I: ¿Es importante entonces la actitud del docente para aprender?

FS2: si es muy importante

I: ¿creen ustedes que esa confianza que el docente de inglés les da se va a propagar con las demás materias, es decir para participar en la materia de matemáticas por ejemplo, van a participar del mismo modo o... me gustaría que me digan eso?

FS1: no porque es dependiendo de cada docente

FS2: si igual

FS1: porque no todos los docentes son así, son iguales

FS2: claro porque en este caso existen algunos docentes bueno yo tengo un docente que es de economía bueno el dice que no existe una respuesta equivocada pues es según su pensamiento, vuelta en cambio hay otros profesores que por equivocarse te bajan puntos... entonces es, es un poco intimidante hablar pues si te equivocas pierdes tus puntos y mejor no participar entonces depende del profesor

I: ¿equivocarse solo en la participación, por eso es menos puntos?

FS2: claro cuando tú te pregunto algo el profesor y tú te equivocaste o dices tú respuesta lo contrario a algo entonces por eso te bajan puntos por ello a veces yo digo no, mejor no voy a participar porque osea mi punto de vista si está equivocada es posible que pierda puntos entonces mejor... y es depende del profesor

I: xxxxx ¿igual, el mismo caso?

FS1: el mismo caso

I: ¿el mismo profesor?

FS1: si

I: ¿entonces el restringe la participación muchísimo, casi no debe haber participación en la clase o sí?

FS2: si porque eso digo por ejemplo si no hablas también te baja puntos

FS1, FS2: (las participantes se ríen)

I: bueno en todo caso la metodología de cada docente va armando su metodología, lamentablemente creo que es necesario una capacitación constante para que los docentes cambien esa manera de pensar porque no está bien osea retaliación porque hablan o no hablan, creo que eso es muy negativo para el aprendizaje porque el propósito de esto es que aprendan, más en su área ustedes tienen que a la final dominar muy bien eso, bueno vamos con esta ¿Qué significa para usted los materiales de aprendizaje que utiliza el docente xxxxx el docente de inglés?

FS2: a bueno en el caso de la teacher Jacqueline utiliza lo que es la tecnología y... y los libros bueno esas son herramientas muy importantes para el estudio porque de ello adquieres conocimientos y... bueno yo estoy de acuerdo con las herramientas que utiliza la teacher

I: ¿es relevante para el aprendizaje, siente que aprende mas con estos materiales?

FS2: bueno claro en caso por ejemplo en el uso de la tecnología para mi ver un video, vemos el video y obviamente conocemos algo que no sabíamos entonces si es importante

I: xxxxx ¿Qué significa para usted los materiales de aprendizaje que utiliza el docente de inglés?

FS1: yo creo que son herramientas muy beneficiosas y de gran utilidad al menos para la, tanto para el docente como para los estudiantes, como para el docente así como que te, como que les motiva a los estudiantes a que no sea una clase así como que aburrida así y se motiven y para nuestros compañeros porque a veces vemos videos entonces ya no podemos, podemos adquirir conocimientos como que atenderle mas mejor a la clase

I: ¿si hablamos de motivación es muy influyente entonces para ustedes chica?

FS1, FS2: si

I: ¿el uso de tecnología, todo esto la mezcla de todo esto motivación?

FS1, FS2: si

I: Ok, vamos con esta xxxxx ¿Le gustaría que las clases de inglés reflejen contenidos interculturales como hablamos en la entrevista previa, los contenidos interculturales presentan que se yo culturas del Ecuador, historia del Ecuador, esos son los contenidos interculturales?

FS2: claro si es importante también de Ecuador como de otros países porque no sabemos, todos no sabemos de todo tampoco entonces si es importante conocer, saber de otras personas, sus orígenes y todo eso de las culturas, formas de pensar como son todo eso, tradiciones, culturas, si es importan

I: ¿si tuviera que elegir?

FS2: bueno si como ya le, ya le, como ya le dije es si tuviera que elegir entre extranjero y nacional yo prefiero lo nacional

I: ¿en porcentaje del si prefiere lo nacional?

FS2: unos 70%

I: ¿pero si considera que es importante aprender la cultura externa también?

FS2: claro también es importante si

I: xxxxx ¿Le gustaría que las clases de inglés reflejen contenidos interculturales?

FS1: si porque así conoceríamos sobre nuestro entorno así como son sus tradiciones, costumbres, vestimenta y todo así primero conocer nuestro entorno de ahí poniéndole el porcentaje yo diría en mi opinión que más se utilizara lo que es lo de aquí un 80% de ahí lo externo el 20%

I: 20% mezclando entre lo nacional y lo extranjero,

FS1: ajam

I: xxxxx ¿Qué significa la carrera universitaria para usted?

FS2: eeemm... la carrera universitaria bueno yo digo que son unos, son estudios de tercer nivel que tu objetivo es terminar esa carrera y es el lapso donde te enseñan, te dan muchos conocimientos para que tú puedas trabajar o desenvolver ya en un futuro cuando ya empieces a trabajar

I: xxxxx ¿Qué significa la carrera universitaria para ustedes?

FS1: la carrera en la Universidad creo que es muy importante para uno mismo porque sigue creciendo uno como persona eeehh adquiere más conocimiento, ya es profesional al terminar sus estudios porque puede en un futuro puede crear su propio, su propia empresa o prestar tus servicios a los demás, pero en beneficio de ti y de la sociedad

I: ¿si tuvieran la oportunidad, como decía xxxxx en crear su propio negocio, o trabajar para el sector público cual eligen?

FS2: yo prefiero tener mi propio negocio... bueno porque bueno yo sé que es bueno prestar dar servicio con la sociedad, pero, pero es más relevante tener tu propio negocio es que bueno aparte de eso no depende por ejemplo si tu trabajas en un sector publico dependes de esa empresa o de eso, de los ejecutivos que estén de tu cargo, pero en cambio su tu ya tienes negocio puedes aumentar ese negocio y generas empleos tal vez das la oportunidad a los que no tienen entonces yo prefiero tener mi propia empresa.

I: xxxxx

FS1: yo prefiero lo primero es en lo público porque osea lo que es adquieres conocimientos sabes cómo manejar una empresa como hacer por ejemplo la contabilidad dependiendo de las empresas que son, entonces cuando ya adquieres conocimientos vas ya ti mismo y puede ser en lo privado puedes independizarte tu porque como quien dice tal como lo dice osea el, el, lo, lo lo publico no sabe el esfuerzo que tú hiciste cuando estabas en el colegio, en la universidad entonces tú tienes que generar más fuentes de empleo, pero independizarte

I: ¿primero lo publico entonces?

FS1: a jam

I: ok, vamos con esta xxxxx ¿Cree usted que el aprendizaje autónomo en la materia de inglés le va ayudar a mejorar las 4 destrezas que son listening, speaking, reading and writing?

FS2: ¿el aprendizaje autónomo?

I: a jam, es decir por su cuenta

FS2: a claro porque si tu pones empeño y tienes ese afán de estudio, de hablar de dominar el idioma te ayuda mucho, pero sí en cambio lo haces eeehh simplemente solo esperas de lo que enseña el profesor entonces es obvio que no puedes superar entonces yo digo que si es muy importante lo que... como tú quieres aprender a parte de lo que ya está en clase

I: xxxxx ¿Cree usted que el aprendizaje autónomo en la materia de inglés le va ayudar a mejorar las 4 destrezas?

FS1: si porque osea te ayuda a formar mas a ti como persona porque hay veces que de los, por ejemplo de los videos hay veces que diríamos que se repasa un profesor entonces ver videos entonces ya puedes, puedes decir no esto también ha sido así hay otra manera y todo, creo que sí es muy beneficioso

I: ¿Fuera de la clase de inglés, cómo practica los temas estudiados xxxxx?

FS2: cuando nos manda los trabajos autónomos y se va hay secuencia y todo entonces tu hay veces que te manda un tema entonces tu, yo al menos veo videos, videos o mas son los videos a veces cuando estoy aquí, pero a veces cuando estoy en mi casa ya entro por libros de la, del nivel anterior y ahí esta

I: ¿Fuera de la clase de inglés xxxxx, cómo practica los temas estudiados?

FS1: cuando nos manda los trabajos autónomos y se va hay secuencia y todo entonces tu hay veces que te manda un tema entonces tu, yo al menos veo videos, videos o mas son los videos a veces cuando estoy aquí, pero a veces cuando estoy en mi casa ya entro por libros de la, del nivel anterior y ahí esta

I: xxxxx ¿Qué herramientas utiliza para aprender inglés de una manera autónoma?

FS2: la tecnología y los libros

I: tecnología y los libros, ¿xxxxx?

FS1: la tecnología y el libro

I: ok, ¿diccionario?

FS1: diccionario si

I: xxxxx ¿Qué significa para usted el utilizar tecnología para aprender inglés?

FS2: ¿me podría repetir la pregunta?

I: ¿Qué significa para usted el utilizar tecnología para aprender inglés?

FS2: es que al utilizar la tecnología por ejemplo si tú no sabes algo y consultas en el internet entonces ya sabes porque muchas de las veces yo, yo solía usar lo que es el diccionario entonces muchas de las veces no aparece esa palabra entonces es necesario y es mas por ejemplo Google traductor tu aparte de lo que ya tienes traducido de español a inglés, también hay una opción que es escuchar entonces es muy, muy, muy importante herramienta principal

I: ¿la tecnología?

FS2: si

I: ¿Qué significa para usted el utilizar tecnología para aprender inglés?

FS1: yo creo que es muy beneficioso así como que por ejemplo como la tecnología ha ido evolucionando igual como que así igual los videos así mismo en la, en la, en el traductor que hay ahí así como que viendo,

viendo te levantas de lo que en los otros no puedes al menos para tratar de pronunciar hay esas letritas no me acuerdo como se llama

I: ¿fonología?

FS1: eso, entonces yo, yo a veces no le entiendo o sea no puedo ni traducir en cambio ya viendo videos a veces cuando sonido igual pongo la pronunciación entonces ah eso es así

I: vamos con esta, de las entrevistas previas terminamos lo que es teoría o practica se acuerdan el porcentaje de cómo utilizaban sus docentes en la escuela, en el colegio ehh cuanta teoría utilizaba el docente, cuanta practica, entonces la pregunta es la siguiente ¿Qué significado tiene para usted aprender la materia de inglés con más teoría xxxxx?

FS2: ehh si tu sabes mucho, mucho teoría y... bueno a veces la teoría se olvida no entonces muchas de las veces te dificulta, se te olvida, no recuerdas entonces también es importante, pero no es recomendable utilizar mucha teoría

I: ok, ¿en porcentaje cuanto le pondría un balance, cuanta teoría y tanta practica?

FS2: unos 40 de teoría y unos 60 de practica

I: 40 de teoría y unos 60 de práctica, ok... xxxxx ¿Qué significado tiene para usted aprender la materia de inglés con más practica?

FS1: igual creo así que coincido con la, con mi, con la opinión de mi compañera que si debe así un poco como quien dice a veces aprender lo mas, lo más básico así como empieza entonces pero lo más factible sería poner más en practica que la teórica y los porcentajes igual sería un 40% teórico y 60 practico

I: ¿más practico, más relevante para el aprendizaje?

FS1: ajam

I: vamos con esta xxxxx ¿Qué significado tiene para usted el que docente utilice únicamente...perdón, qué significado tiene para usted el que el docente utilice únicamente inglés en la clase?

FS2: ... que utilice únicamente inglés en la clase... bueno es la materia, es la profesora de inglés entonces es evidente que ella hable inglés bueno pues... bueno daría parte así con otros profesores materias no, no existe inglés y es la única profesora que como estábamos nos está dando inglés entonces la única que habla en el curso y todo eso bueno tampoco los otros son hechos los compañeros no utilizamos hablar inglés nada de eso entonces es muy importante que poner mucha atención, dar lo máximo para aprender porque es la única oportunidad que tienes para aprender porque de ahí en otra hora no, no tienes esa información

I: ¿entonces el hablar inglés... considera usted que el docente al hablar inglés todo esto va ser significativo para su aprendizaje, solo únicamente hablando inglés?

FS2: ... claro porque si es importante porque ese es nuestro objetivo aquí y aparte de eso hay es para que nosotros en la prueba que tengamos ya después del sexto nivel vamos este aprobar entonces si es significativo, es, es importante **mas para aprobar**

I: ¿que hable solo en inglés el docente?

FS2: Si

I: xxxxx ¿Qué significado tiene para usted el que docente utilice únicamente inglés en la clase?

FS1: le hace más interesante a la clase, hace que por ejemplo cada uno de, cada uno de nosotros pongamos, más, más empeño en querer aprender el inglés, pero así como en el nivel de que estando nosotros así creo que también si como si le aplica un poco español porque igual es muy beneficioso porque no podemos así como que dice seria del docente y viene de una y habla inglés osea para nosotros así a veces, a veces cuando no entendemos ciertas palabras sí, pero a veces preguntamos qué, que, que dice, que dice no entendemos entonces también creo que sí, si le debe aplicar igual español, pero en este caso de nosotros si lo hace entonces igual es muy beneficioso para nosotros

I: ¿consideran ustedes que el docente entonces debe hablar más inglés?

FS1: mal inglés pero también si como que...

I: ¿en porcentaje cuanto lo pondrían?

FS1: yo diría el 70% inglés y el 30 español

I: ¿xxxxx?

FS2: igual,

I: 70, 30

FS2: si porque muchas de las veces existen algunas palabras que ya no entendemos mismo entonces es necesario que ella mismo explique en español

I: en español ok, ¿Qué significa para usted la evaluación por parte del docente de inglés?

FS2: en evaluación nosotros demostramos este lo que nosotros aprendimos de ella entonces ahí refleja si la profesora llego a hacerles entender a los estudiantes que hay muchas veces podría ser que los estudiantes no aprovecharon al máximo lo que enseñó o si bien que la maestra no supo llegar a sus estudiantes entonces ahí es donde muestra el desempeño del profesor

I: ok, xxxxx ¿Qué significa para usted la evaluación por parte del docente de inglés?

FS1: seria como aplicarle todos los conocimientos que hemos adquirido durante el, el periodo cierto periodo que nos, que nos ha dado clases entonces como que ahí podemos ahí se ve así cual, cual ha sido tu desempeño durante ese periodo hay veces que algunos, algunas se sacan así altas, medias, y bajas notas entonces los que están altas es como que si, si están subiendo de nivel pero hay veces que otros no ponen empeño así entonces ya nadie igual entonces se reflejan sus notas

I: ¿Qué importancia le dan al inglés xxxxx?

FS2: yo digo que es importante porque como ya estaba diciendo es que muchas de las, muchos de los profesionales que yo conozco han dicho que inglés es importante porque si sabes esa, puedes dominar ese idioma te abre muchas puertas, fuentes de trabajo muchas otras cosas más yo digo que si es importante porque si tienes alguna vez, alguna oportunidad de viajar o tal vez conversar con alguna extranjero o si tu sabes ese idioma entonces podrás dominar y podrás conversar, hablar lo que sea entonces es importante, muy importante

I: ok, xxxxx ¿Qué tan importante es el inglés para usted?

FS1: muy importante porque así como el por ejemplo los... es como aprender un nuevo idioma al menos para nosotros aprender un nuevo idioma en que puede traer grandes resultados, esos resultados que sean positivos así como que dentro del país y fuera del país también por ser muy importante

Appendix 2

Cuestionario de los estudiantes

Estimados Estudiantes

El siguiente cuestionario tiene como objetivo obtener información basada en su experiencia de aprendizaje del idioma inglés en este recinto académico.

Información personal

Fecha:

Género: Masculino ____ Femenino ____

Edad: _____

Semestre: _____ Nivel de inglés: _____

Comunidad: _____

Lengua nativa: _____

Por favor, conteste a las siguientes preguntas con la mayor sinceridad posible. Este cuestionario es confidencial y solo intenta recolectar sus percepciones en el aprendizaje del idioma inglés para así poder brindar un mejor servicio en sus próximos niveles.

1. Fuera de la clase de inglés, practico por mi propia cuenta este idioma

Si ____ No ____

Si mi respuesta es SI, ¿De qué manera lo práctico?

2. Los conocimientos adquiridos en el colegio me son suficientes para defenderme en la materia de inglés en la Universidad.

Si ____ No ____

3. Considero que mi nivel de inglés actual es:

Casi nulo

Básico

Intermedio

Avanzado

4. De las cuatro destrezas del inglés: hablar, escuchar, leer y escribir, la destreza que se me hace más difícil de dominar es el hablar

Si ____ No ____

Si mi respuesta es NO, ¿Que destreza se me dificulta más?

5. El momento que el docente me pide que hable en inglés, yo pienso y me apoyo en él:

Español

Quichua

Inglés

6. Quiero que el docente utilice únicamente inglés en la clase.

Si ____ No ____

Si mi respuesta es NO, ¿Por qué?

7. Quiero que las clases de inglés sean más prácticas.

Si _____ No _____

Si mi respuesta es NO, ¿Por qué?

8. Quiero que el docente de inglés utilice más tecnología en la clase.

Si _____ No _____

9. Quiero que las clases de inglés reflejen contenidos interculturales tales como historia de los pueblos indígenas, cosmovisiones, tradiciones, etc.

Si _____ No _____

10. Cuando me equivoco al hablar en inglés, me gustaría que el docente me corrija:

Ese momento, no importa que me interrumpa

Cuando termine de hablar

Cuando haya concluido la actividad que estábamos tratando

Al final de la clase

11. En lo que respecta a los trabajos escritos, me gustaría que el docente:

Me señale claramente donde cometí el error

Me de pistas del error para yo poder localizarlo

Me provea de comentarios, pero que no resalte mis errores

12. Estoy de acuerdo con el servicio que brindan los Decanos, Directores de Escuela, Secretarías, y Docentes de esta Universidad.

Si _____ No _____

Si mi respuesta es NO ¿Por qué?

13. Según su propia experiencia, siéntase libre de expresar su punto de vista sobre cualquier observación o sugerencia que tenga sobre la metodología utilizada para la enseñanza del inglés de su docente actual.

¡Gracias por su colaboración!

APPENDIX 4

INFORMED CONSENT FORM FOR TWO PARTICIPANTS

Thank you for agreeing to participate in this study: “Indigenous students’ perceptions towards learning English: a study in a public University”, which will take place from November 14 of the current year to January 30 of the next year. This form provides information about the purpose, procedure, benefits of the study and your rights and incentives; also, contact details in case you have questions about the research and your rights.

The purpose of this research is to determine “up to what extent Indigenous students’ L1 culture interferes the way they learn English as a foreign language”. The benefit of this research will be to draw some implications for teachers to bear in mind when teaching English to Indigenous students.

In order to collect data, class observations, interviews, and questionnaires will be used. The data collection will be done in three moments. First, habitual classes will be video recorded during two weeks. Then, three interviews will be carried out in two weeks with an interval of three days; that is to say first interview will take place on Monday, the second on Friday, and the third on Tuesday. Finally, a questionnaire will be applied to other twenty eight participants in order to triangulate this investigation objectively.

You are encouraged to make questions or raise concerns about the study or applied methods at any point of the investigation. This is a voluntary participation and you also have the right to drop out from the program at any point of it. In the event you chose to drop out, all the gathered information will be returned to you or destroyed according to your requirement, and it will not be used for the final report or any other document.

Your participation in the research will not affect your academic record and if you decided not to participate, it will not generate any punishment. However, if you continue with the research until the end of it, personal information will not be revealed. The information will be kept in private and confidential for five years, after this point you have the choice to

Indigenous students' perceptions towards learning English: A study in a public University

keep or destroy it. Moreover, the participants in this project will not be identified by their names. They will be codified using letters of the alphabet and numbers.

If you have any complaint about any aspect of the project or you require further information regarding the process of the research, you can contact Edgar Eduardo Heredia Arboleda, Director of the project, 0967529110, eeheredi@espol.edu.ec.

By signing this Informed Consent I _____ , with ID Number _____ , agree to the terms of this agreements.

Date:

Signature

INFORMED CONSENT FORM FOR 28 PARTICIPANTS

Thank you for agreeing to participate in this study: "Indigenous students' perceptions towards learning English: a study in a public University", which will take place from

November 14 of the current year to January 30 of the next year. This form provides information about the purpose, procedure, benefits of the study and your rights and incentives; also, contact details in case you have questions about the research and your rights.

The purpose of this research is to determine “up to what extent Indigenous students’ L1 culture interferes the way they learn English as a foreign language”. The benefit of this research will be to draw some implications for teachers to bear in mind when teaching English to Indigenous students.

For data collection, classroom observation and interviews was used with two participants. In addition, the present questionnaire will be used with twenty-eight participants to compare the information obtained of this instrument, with that obtained in the observation and interview. Your information will be kept in private and confidential for five years, after this point you have the choice to keep or destroy it. Moreover, the participants in this project will not be identified by their names. They will be codified using letters of the alphabet and numbers.

If you have any complaint about any aspect of the project or you require further information regarding the process of the research, you can contact Edgar Eduardo Heredia Arboleda, Director of the project, 0967529110, eeheredi@espol.edu.ec.

By signing this Informed Consent I _____ , with ID Number _____ , agree to the terms of this agreements.

Date:

Signature

APPENDIX 5