

Wayuu Weavers' Perceptions of English Language Learning: A case study

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Wayuu weavers is a community which bring face to face new challenges every day. One of them is the attendance of tourist since La Guajira is becoming more and more attractive for foreign people, but most of them do not speak Spanish but English, therefore English Language Learning is a necessity for commercializing the wayuu handicrafts. There are three groups in wayuu weavers people; the weavers who study at SENA to increase their technical knowledges about their trade, the weavers who work at the Rancherias, and the weavers who work in the streets selling the wayuu craftwork. This case study describes the Wayuu weavers' perception of English Language Learning (ELL). In order to know this, one survey and some interviews were administered to them .

*Key words: Wayuu weavers, English Language Learning, culture, perception.*

## Introduction

El SERVICIO NACIONAL DE APRENDIZAJE (SENA) is a public institution that offers technical education through several programs around the country. These programs vary according to the needs of the students, and in many cases, special courses are designed specifically to target a particular group. This is the case of the Wayuu Weavers program, which was developed and implemented to address the needs of that ethnic group.

The Wayuu people represent 20.5% (DNP-Incora 1997) of the indigenous population in the country and they are mostly located in the peninsula of La Guajira, they live in the media and Alta Guajira in the villages of Barranca, Fonseca, Uribia, Distraccion, Manaure y Riohacha in Colombia and in Zulia in Venezuela. They are 144.000 people in 18.211 families. The 48% live in Colombia and the 8% in Venezuela; they constitute the largest indigenous group in Colombia (DANE Census 2005). (Look at annex 1.)

Wayuu have very limited access to education and a staggering 61% of them are illiterate. However, they are mostly bilingual. Wayuunaiki, their native language, and Spanish are the two main languages in their territories. Their economy is based in livestock farming and fishing. These two have been their traditional models of subsistence for centuries. Waving is also an important activity, especially in recent years, with the advent of tourism.

Television has played a great role in developing the waving market. It is of public knowledge that the indigenous groups that live in La Guajira face serious problems that threaten their very

existence. Droughts and famine are decimating the indigenous population, and television served as a channel to make these situations known in and outside the country.

Programs to alleviate the Wayuu conditions were created as a result of the public outcry and the government and international NGOs turned their eyes into this part of Colombia. While all these happened, the Wayuu culture gained national recognition and a sense of belonging related everything to it. Their waving became trendy and several companies started making business with the Wayuu.

SENA has several goals as an educational institution; among them we have: professional development that contribute thus to the wellbeing of communities, both urban and to provide professional development to workers in all areas, and also, to strengthen processes of rural. , SENA implemented a program in which weavers received technical training, with the purpose of improving the weavers' designs, techniques and distribution methods.

All SENA programs include a mandatory English course of 180 hours that according to the European Framework of Reference will suffice to achieve an A 2 level. English courses share the same structure and components; however, teachers are encouraged to adapt the English classes in such a way that they best serve the students' needs. English for weavers includes, then, the basic formation and, also, vocabulary and grammar related to weaving and trading.

SENA has a small branch in Uribia, the indigenous capital of Colombia, North of La Guajira. Small in comparison to the facilities located in the capital. Nevertheless, this branch offers several training programs, including the weaving technician program, which currently is attended by a group of 21 Wayuu female weavers that are part of this case study. Their ages go from 17 to 22 years.

There is also another group of 8 women who are not studying at SENA, but that are part of this study, because they are weavers with more experience and therefore have a leadership role within the community. They do not speak Spanish and they are illiterate, they do not go out from the Rancherías, they weave the Wayuu mochila bags in this place. Their ages range from 40 to 60 years. And finally there is a group of 7 women they sell the Wayuu products in the streets and weave them in the streets too. Their ages range from 19 to 60 years old.

Given that Wayuunaiki has been stigmatized and that new and old generations have a constant struggle to keep the language alive, Spanish is not always well perceived by elder people. It is quite common to hear them express their frustration towards youngster by their not using of their native language. Constantly Wayuunaiki gets reduced to ever growing smaller contexts of usage, fueling the elders' opinions.

With this research, we aim to collect and analyze information to answer the question : *What are the perceptions about English Language Learning held by female Wayuu weavers?*

Keeping in mind this question, our main objective is to know the Wayuu Weavers' Perceptions of English Language Learning.

### **Needs Analysis**

Wayuu community is an indigenous ethnic group that lives in La Guajira, Colombia, their principal trade and way of living is the weaving but they are exploited, unscrupulous peoples buy them the Wayuu mochilas and hammocks to a very low price and then they sell the same product to an expensive price. This situation has permitted that the weavers new generation think that they must commercialize their products by themselves, but there is a problem, a communication problem, some of the weavers do not speak Spanish and worse, some people who want to buy the Wayuu mochilas only speak English, so they need to speak English to interact with the customers.

The weavers who are apprentices, study English as a competence in the weaving program but the weaver that weaves in the Rancherias only speak Wayuunaiki, they need a translator to speak into another language even into Spanish speakers; some of the street weavers speak a little Spanish and others Wayuunaiki.

The teachers-researchers in this project have devoted time with the weavers that are apprentices in the government institution that prepare them through training for working , with the weavers that live in the Rancherias and with the weavers who sell their products in the street. It was for knowing these ethnic group's perception about the English learning. for this, a survey was given to all of these three groups of weavers. All the apprentices (21), who live in the Rancherias (8) and who are working in the streets (7) . (-for a closer look at the questionnaire, Annex 9.)

**Table 1.****Annex 9.**

<b>WEAVERS WHO BELIEVE ENGLISH IS SOMETHING GOOD FOR THEM</b>			
	<b>Apprentices</b>	<b>live in the Rancherías</b>	<b>sell in the street</b>
Completely Agree	21	5	4
Partially agree	0	0	0
Partially disagree	0	0	0
Totally disagree	0	3	3

This table represents the fifth question result in questionnaire which is annex 9. the question was:

**5. Crees que el Inglés es importante en tu vida?**

- a. Si
- b. No
- c. No sabe/ No responde

and describes the perceptions of the three weavers groups have about English importance in their lives. All the Sena apprentices think that English is very important in their lives, it is the

100% of the apprentices. 4 of the weavers that work in the street selling wayúu handicraft, the 57% of the weavers who work in the streets think that English is very important for them and 3 of them 43 %, think that English is not important ( this is a Focus Group).Finally, 5 of the weavers



who live in the Rancherías, the 62% of them, think that English language is important for their lives, but 3, the 38% think that English language is something that is not important (this is a Focus Group).

### **Theoretical Framework**

Learning a second or even a third language is no longer a luxury exclusive to the wealthy. Nowadays it has become a necessity in a globalized world in which speaking just one language does not seem to be enough. Indigenous groups all over Latin America have understood that it is necessary to market their handicrafts not only in their territories with people from their countries but with people from other countries who speak other languages.

#### **Culture.**

Culture is not easy to define since there are many different aspects included in it as behavior, the cultural practices, attitudes and so on. We can say that it is a set of knowledge, traditions, ideas and customs that characterize people. "Human culture includes all the social things that people think, make, and do that are not in themselves biologically inherited." ( Bodley, 1994).

D. Coyle, P. Hood, and D. Marsh (2010 ), argue that "CULTURE is "self" and "other" awareness, identity, citizenship, and progression towards pluricultural understanding" and claim "Studying through a different language is fundamental to fostering international understanding. If learners understand the concept of "otherness" then this is likely to lead to a deeper understanding of "self"(p. 5) so culture is not understood without the roll of language in it.

Human beings must be studied in the different levels when they develop (Geertz, 1988), the social, cultural, psychological and biological aspects. The psychological aspect refers to the relationship with other people and it is related with the social level. The biological factor is individual and can vary according to each body or organism; finally, the cultural level refers to the fact that men are in permanent contact with other men and this cultural level involves the other ones. It is because of this, that culture sees men in different aspects and language is a part of culture.

### **Language and Bilingualism**

Language is the principal difference between animals and human beings. It is an unconscious and powerfully process that produces many changes in the life of people, showing a wide range of ideologies, and feelings or even causing conflict.

According to the Cambridge dictionaries, ideology is a set of beliefs or principles, especially one on which a political system, party, or organization is based. Therefore some authors recognising the social positioning, partiality, contestability, instability and mutability of the ways in which language uses and beliefs are linked to relations of power and political arrangements in societies (Gal, 1998; Woolard, 1998; Gal & Woolard, 1995; Blommaert, 1999; Blommaert & Verschueren, 1998a; Kroskrity, 1998 in Blackledge, 2000). Ideologies of language are therefore not about language alone , but are always socially situated and tied to questions of identity and power in societies (Woolard, 1998 in Blackledge, 2000). No matter the place where the language is, in each case speakers have to follow a set of pattern according their context for building up what they want to say or what they need to express.

When we talk about languages, we usually focus on some definitions: The first is the language the speaker inherits at home. According to UNESCO “*mother tongue refers to a child’s first language, the language learned in the home from older family members*” Bühmann, D., Trudell, B (2008). After the first language, the speaker can learn a second, third or even more than the L1. In the same way, the ‘national language’ refers to the official language (Bamgbose, 1991) that a country uses officially. This language represents the national identity of a country.

In Colombia, Spanish is the official language, but the Political Constitution of Colombia in the article 10 claims: “*El castellano es el idioma oficial de Colombia. Las lenguas y dialectos de los grupos étnicos son también oficiales en sus territorios. La enseñanza que se imparta en las comunidades con tradiciones lingüísticas propias será bilingüe.*”

Colombia has more than one official language that interacts with other one, specifically in the indigenous territories. In this context, bilingualism appears like a way for living a cultural knowledge with varied points of view. Speakers have the competence to communicate and interact in both languages (a mother tongue with a second or foreign language).

Speakers have more than the competence to communicate and interact in more than their L1 languages has the opportunity to increase their ideology

## **Globalization**

Inside the indigenous land in South America there are many natural resources as oil, coal, water and other that are not natural, as handicraft and the products they make, all these things are used for exploitation market. Indigenous people want to preserve their autonomy so they are immersed in the social and political movements in their countries. Globalization is an economic, technological, social and cultural process that permits an interaction between the countries and

governments. This phenomenon allows the commercialization which is easier if people have a language they know in common, as English, for example, so in this way they sell their products to foreign people and their culture is present in others countries. However there are some of them that disagree with this movement.

Houghton and Bell argue:

Throughout Latin America, indigenous movements are standing up for their rights to their territories, ethnicity, and culture. They are working to guarantee natural resources and the material conditions necessary for collective survival: land, biodiversity, water, food security and energy resources. They are also striving to resist the new attacks on their sovereignty by multinational corporations and the governing elites. Moreover, they aim to resist losing their rights to an aggressive campaign by the United States and some national governments to militarize the continent. ( Bell and Hough, 2004. p.42).

Globalization phenomenon has contributed to the English language become the most important and necessary language nowadays. Learning a second or even a third language is no longer a luxury exclusive to the wealthy. In these days it has become a necessity in a globalized world in which speaking just one language does not seem to be enough. Indigenous groups all over Latin America have understood that it is necessary to market their handicrafts not only in their territories with people from their countries but with people from other countries who speak other languages. Quezada claims,

Learning English, the universal language has become the mandatory language in the university and the labour field in all the world. It does not matter what you do and what you want to be, the importance of English is fundamental in any field of your personal or professional life: It is the language that you use in international business and

in tourism. It is the tool that permits the communication with people from other in this globalized world where we live. The entire productive universe is written, read and spoken in English. (2011. p.2).

### Methodology

This research is a qualitative one, according to Guest, Namey, Mack, Mcqueen and Woodsong (2011) “it seeks to understand a given research problem or topic from the perspectives of the local population it involves. Qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations.” ( Guest, Namey, Mack, Mcqueen and Woodsong .2011. p.1). This is a Case Study since it is a form of qualitative descriptive research that was used to look at Wayuu weavers perceptions, experiences and thoughts about English Language Learning . This group was divided in three group; the group of the Wayuu weavers that are apprentices at SENA and are studying in the Weaving Technician Program , they were twenty-one apprentices and were bilingual, they speak Wayuunaiki and Spanish. The second group was the group of weaver who live in the Rancheria, they were studied as a Focus Group of eight, they were monolingual, they only speak Wayuunaiki. And the third group was the group of the weavers who work in the street, they were 7 weavers, it was a Focus Group; the oldest women were monolingual, they only speak Wayuunaiki and the youngest ones, were bilingual they speak Spanish and Wayuunaiki.

The three qualitative method used in this research were:

- ❑ *Participant Observation* in order to collect data on naturally occurring behavior in their usual context. It means in the SENA classrooms, to observe the apprentices and the way they behaved during the English classes. In the Rancherias. We visited three

rancherías to record videos about the perception weavers who lived there had about

English Language Learning and we were to record videos in the streets to the weavers who work in it.

- ❑ *In- Depth Interviews* for collecting data on their perceptions and experiences about English Language Learning.
- ❑ *Focus Groups* because are very useful in eliciting data on the cultural norms and thoughts refer the the population they represent, in this case weavers who works in the streets and weavers who works in the Rancherías.

The types of data this three methods produce were:

- ❑ *Field Notes*, used to write on it the information about Wayuu weavers' behavior and perception.
- ❑ *A survey* was administered to the participants using a questionnaire in order to know if English Language was important for their lives.
- ❑ *The Videos and Audio* which were used to record the interviews made to Wayuu weavers .
- ❑ *Transcripts* is used to write the information that is in the videos and audio recorder.

All the participant weavers knew about this case study and they participated voluntarily.



### **Data Analysis**

In order to collect data, different techniques were implemented. The following is the report, description and analysis of data:

#### **Field notes (observations during the interviews):**

We used field notes as an instrument to report all observation about the process to collect the different evidence for this study.

The first group providing information was the SENA apprentices, whom arrived at SENA at 1:00 pm because the class started at 2:00 pm and finished at 7:00 pm.

A group of the apprentices lived in boarding school San Jose (near to the SENA installation) during the weekdays, because they were finishing high school at the same time they studied the techniques-basic program in weaving. Some of the apprentices lived in Rancherias that vary in distances, and for that reason some of them made a travel for arriving at SENA, the travel duration was from 30 minutes up to two hours.

Some of the aspects that we can mention according to our field notes are:

- ☐ The girls really collaborated and were interested in talking with us.
- ☐ They answered the questions according to their expectations.
- ☐ They were really enthusiastic with the class (One of the researchers was their English language teacher)
- ☐ They were really enthusiastic about English for their life

Example of a Field Note.

Annex 12. Field Notes

<b>RESEARCH</b>	<b>DIARIO DE CAMPO</b>	
		CARTAGENA DE INDIAS, 2015

LUGAR	SEDE SENA URIBIA	OBSERVACIÓN N°	1
OBSERVADOR	Teacher researcher	FECHA	May 07
OBJETOS DE ANÁLISIS	Apprentices experiences related with English.		
OBJETIVO DE LA OBSERVACIÓN	Knowing the experiences apprentices have had with the English Language Learning		
<b>NIVEL DESCRIPTIVO</b>		<b>NIVEL INTERPRETATIVO-REFLEXIVO</b>	
Apprentices were very exciting because they had to record a video talking about their experiences since they were children . every student have the uniform and previously had written their experiences in elementary and high school.		Student talked about their experiences in the elementary school as something not good for them. They claim that they did not know how to speak Spanish, so it is was very difficult to understand English but when they learned how to speak English they understood English.	

<p>They were interacting with their classmates and they were anxious.</p>	
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The second group for the data was the Rancherias leaders who stayed in the village. They did the village labour, take all the decisions about the group and nothing happened in the Rancheria without their permission.

They received us in a friendly way giving us breakfast. They showed us all the Rancheria places like the kitchen, the school and even the prohibit places like the Encierro room<sup>1</sup>.

Some of the aspects that we can mention according to our field notes are:

- ☐ The leaders really collaborated and were interested in talking with us.
- ☐ The answers of the questions were given according to their community expectation.
- ☐ They were really enthusiastic about our visit
- ☐ They were really enthusiastic with English for their community life

The third group was the weavers that work in street. They stayed all the day weaving and waiting for the pedestrian that walk in the Calle Primera, for selling them the products. We arrived with two translators from SENA and talked with some of them.

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<sup>1</sup> This is a room where they practice a ritual, a girl who is going to be a woman (her first menstruation), learns how "to be a woman" according to Wayuus' traditions. The girl learns some important values for the community like the respect, responsibility, sense of honor, solidarity, love among others. She learns how to make the house work and the most important activity for a Wayuu woman: how to weave.

The girl formation is charge of the mother or grandmother and could during since a month to a year.

- ❑ The weavers that work in the street showed less collaboration and interest in talking with us.
- ❑ The answers of the questions were given according to their expectations.
- ❑ They were shy with our visit and one of them never looked at us face to face.
- ❑ They were really interested with English for their daily life

### **Survey**

We use this technique in order to know the weavers perceptions about the English learning in their community. This survey was interesting to use because some ideas about the theme came from this. The results were the following:

The first question is focused on what is the main language that Wayuu community uses at home. All the weavers (apprentices, leaders and street weavers) claim, 100% they use Wayuunaiki at home.

The second question is aimed to identify the language that weavers use outside the Rancherias: All the apprentices 100% claim that they only use Spanish, all the leaders claim that use Wayuunaiki for a 100%, and in the case of the weavers of the street 42% use Wayuunaiki and 57% use Spanish.

The third question is about the language that they use for commercializing their products. Eleven SENA apprentices (53%) use Spanish and ten (47%) of them use English. Leaders of Rancherias use Wayuunaiki (100%) and three weavers of the streets (43%) use English and four (57%) use Spanish.

Question number four is about the importance that Spanish has in their life. 100% of

SENA apprentices and the street weaver answers agree with this idea, 100% of the Rancherías weavers did not know about this importance.

The fifth question is about the importance of English in their lives. All the SENA apprentices and street weavers agree that English is important. On the contrary all of the weavers interview from Rancherías do not know or do not think is important.

Question number six is about the changes that English could make in their cultural heritage. All of SENA interviewees agree with this idea, and all the street weavers did not know.

Question number seven is about the processes that English could changes in their community like commercializing their products. All of the SENA's interviewees agree with this idea, half of the weaver from Rancherías agree and the rest do not agree. All of the street weavers didn't know.

Question eight is focused on weavers' reasons to study English. Seven (33%) answered that they study for better work options and fourteen (66%) of the SENA's apprentices, Rancherías and street weavers expressed the need of using English for commercializing their products.

Finally, question number nine aimed to identify the skill of English weavers would like to learn. For this question all of the interviewees answered that they would like to learn how to speak English.

## **Interviews**

This technique was used to collect information about the perceptions the Wayuu weavers have about English learning, the three groups of Wayuus were interviewed, the Wayuu weavers apprentices, the weavers that are all the time in the Rancherías and the weavers who work in the street selling the Wayuu. The Wayuu weavers apprentices' perception has a relationship with their experiences as language learners, in the case of this group, English is seen as a purpose since they have had bad experiences and good experiences during their learning English process. During the interviews and the discussions about English most of them claimed that when they started to study English they did not know how to speak Spanish and because of that it was a bad experience to learn English, they did not communicate in Spanish, so English was very difficult for them, the process was hard, but it became less difficult when they learned how to speak Spanish. The more they speak Spanish, the more they understand English in the classes. Now they understand the necessity they have to learn English, in the same way they learned Spanish because in that moment it was imperative for them to speak it, just in this moment it is very important to internationalize their knowledge participating in the global movements and in regional changes and solutions through a language that allows the weaver community to market their products in a globalized world.

After analyzing the interviews from a focal group of seven apprentices, we got a category, English is a lifeline in the apprentice English learning process, this came from their bad experiences and good experiences that brought a new vision, the vision that English can be a builder of knowledge, can be a language with a purpose for the future.

Example of one interview made to a wayuu weaver who is SENA apprentice (video)

Annex 10.

A mí me parece que adoptar una tercera lengua es de gran crecimiento intelectual para nosotros los jóvenes de la comunidad, porque tenemos el Wayuunaiki que es la lengua nativa, adoptamos el español y otra tercera que es de gran desarrollo, porque el Inglés es una lengua fundamental, porque con ella podemos hablar con personas extranjeras, y para nosotros es de gran desarrollo porque nosotros los Wayuu nos conocen como personas comercializadores. Con una tercera lengua nosotros podemos hablar directamente con personas extranjeras y promocionar nuestros propios productos, entonces desde mi punto de vista es fundamental la lengua inglesa. "

Example of one interview made to a wayuu weaver who is SENA apprentice (audio)

Annex 11..

“Yo pienso que para las tejedoras Wayuu el inglés es muy importante ya que a través de él podemos llevar los productos a otros países y uno se los puede ofrecer a los extranjeros, y además de eso nosotras los Wayuu, este los productos es muy valiosos ya que lo que nosotras hacemos lo ven otras personas, de otros países y así de a través de si ellos les gusta lo ponen por el facebook y así tener más comunicación con otras personas, como los extranjeros y así.”

Question: ¿Que piensan las líderes de tu comunidad Wayuu sobre las tejedoras Wayuu aprendan inglés?

El inglés para ellas también es importante, osea la líder no es que sepa hablar el inglés, pero ellas le parecen importante que sus sobrinas y hijas sepan hablar el inglés, como yo le venía diciendo

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que es de vital importancia porque ya nosotras podemos llevar los productos a otros países y  
ofrecérselo a los extranjeros.

In the interviews made to the weavers (8) that are all the time in the Rancherías, five, 62% of them, said that they see English learning as something that is very useful for them because there are many tourists in their village and the majority of them speak English so they think that weavers need to learn how to speak this language to commercialize their crafts.

Example of one interview made to a wayuu weaver who are all the time in the Ranchería.

Annex 3.

*Para mí es una satisfacción que se aprenda inglés, como líder no es ningún impedimento porque aprender este idioma es de vital importancia para comercializar los productos wayuu como the mochila bags, the mantas, the hammocks, straps, etcetera.*

The same Rancherías leader, Maria del Rosario. 55 años, has an visionary idea because she thinks in an international opportunity for their culture:

*Yo como líder aconsejo a las más jóvenes a difundir nuestra cultura en otros países a través de nuestros productos artesanales. Quiero que los jóvenes hablen los tres idiomas, Inglés, español y Wayuunaiki.*



. The other three, 37 % of weavers in the Rancherías think that weavers new generations should not learn English because speaking a language different from Wayuunaiki is a danger for this indigenous culture;

Example of one interview made to a wayuu weaver who are all the time in the Ranchería.

Annex 2.

*Pienso que con el inglés vamos a tener un cambio porque nos vamos a olvidar de nuestra cultura, nos vamos a avergonzar también de nuestra vestimenta porque los jóvenes con solo ir a un pueblo, cuando regresan a la ranchería no quieren hablar wayuunaiki que es la lengua propia de nosotros. Si aprendemos una tercera lengua se nos va a olvidar todo.*

*Perderemos la lengua de nosotros, no vamos a querer hablar español y nos vamos solo a dedicar a estudiar inglés. Eso pienso de aprender a hablar una tercera lengua*

Example of one interview made to a wayuu weaver who are all the time in the Ranchería.

Annex 2.

*Me parece perfecto que las tejedoras aprendan un tercer idioma. Yo solo hablo Wayuunaiki por eso puse a mi hija a estudiar, para que aprenda español y el inglés, para que mi hija pueda abogar por mí ya que no puedo hablar ni español ni inglés entonces que mi hija tenga la oportunidad y las tejedoras jóvenes que*

*aprovechen aprender ese idioma. Nos parece que el inglés es un medio muy importante. Nosotras las más adultas también estamos interesadas en aprender esa lengua.*

Oldest weaver says that the younger weavers do not want to speak Wayuunaiki because they want to speak Spanish, they argue that these Wayuu women are embarrassed of their culture and tradition and if they learn English it is worse for these people- (Annex 1).

The third interviewed group was the Wayuu weaver who sell the handicraft in the street, in this group there are two thoughts about learning English, the young weavers , three, 42% of them, believe that English is a very important and useful language to market their products and that all of them should learn English. The other group is the group of the older women, four, 57% of the weavers, who think that only the younger women should learn English because the older do not speak Spanish, besides they do not know how to write or read either

Example of one interview made to a wayuu weaver who are all the time in the Rancheria.

Annex 4.

Bueno, aprenderlo no es tan fácil, pero aquí viene turistas y a veces no saben hablar español, seria bueno y útil aprender el Inglés , así sería más fácil vender los productos.

### Conclusions

- ❑ There are three groups of Wayuu weavers inside the Wayuu community and this has a relationship with the context they are in. these groups are: The first group is the Wayuu weavers who have had the opportunity to study, they are bilinguals, speak Wayuunaiki and Spanish; The second one, the group that are all the time in the Rancherias taking care of the children and weave the crafts but do not have a direct contact with the customer, they are monolinguals, only speak Wayunnaiki; and finally, the third one, it is the Wayuu weavers who need to go out their home to get money for living, they work in the streets where tourists are, These weavers weave on the sidewalks and sell their products to foreign people, young people are bilingual and older women are monolinguals.
  - ❑ The first group, the Wayuu weavers who are SENA apprentices, were interested in learning English. they liked and enjoyed English classes, they think that English is very useful for their trade as weavers since the majority of foreign people they contact with, speak English.
  - ❑ we got a category, *English is a lifeline in the apprentice English learning process*, this came from their bad experiences and good experiences that brought a new vision, the vision that English can be a builder of knowledge, can be a language with a purpose for the future. They changed their perspectives, some of them claimed in the interviews
- sar

- ❑ The second group perceptions are divided , The leaders of the group who work in the Rancherias Have a contemporaneous vision, they think all weavers need to learn English and they want weaver speak Wayuunaiki, Spanish and English . the second group in this context are the wayuu weavers who are not leaders, they think that young people have forgotten wayuunaiki because of the Spanish and they do not learn English because they are going to lose their language and culture.
- ❑ The third group , weavers who work in the streets showed less collaboration and interest in talking with us. As some of them do not how to write and read Spanish, they think that English is useful only for new generations.

This conclusions are very interesting to continue investigating about the way wayuu weavers can learn English thinking in develop a curriculum that keep in mind wayuu weavers needs and academic conditions.

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## Annexes

## Annex 1.

**Poblacion Wayúu, segun Censo DANE 2005**

Departamento	Municipio	Pueblo Indigen	Cabecera		Resto		Total
			Hom   Mu j		Hom   Mu j		105783
La Guajira	Uribia	Wayúu	1179	1923	50613	52068	10578
La Guajira	Manaure	Wayúu	4229	4660	18335	18867	46091
La Guajira	Maicao	Wayúu	2190	2660	17185	17891	39926
La Guajira	Riohacha	Wayúu	4175	5209	10596	10638	30618
La Guajira	Barrancas	Wayúu	291	319	3899	3871	8380
La Guajira	Hatonuevo	Wayúu	234	250	2431	2421	5336
La Guajira	Albania	Wayúu	64	62	2487	2451	5064
La Guajira	Distraccion	Wayúu	49	71	2487	2451	4800
La Guajira	Fonseca	Wayúu	183	265	2094	2089	4631
La Guajira	Urumita	Wayúu	2	0	2162	2316	4480
La Guajira	Villanueva	Wayúu	26	44	2142	2238	4450
La Guajira	San juan del Cesar	Wayúu	16	32	1754	1883	3685
La Guajira	El Molino	Wayúu	16	13	658	648	1335
Cesar	Valledupar	Wayúu	431	528	37	30	1026
Magdalena	Santa Marta	Wayúu	411	477	42	26	956
Resto del Pais		Wayúu	1439	1590	413	410	3852
Total			14935	18103	117245	120130	270413

Fuente: Dane. 2005. Censo Nacional de Población

## Annex 2.

## Interviews

## Weavers In The Rancheria .

**Rancheria # 1**

Video 1. 20150109 – 105633

Maria Rosa. 40 años (Solo habla wayuunaiky)

**Traductora: Saray Barlizar tejedora wayuu- aprendiz SENA. (min 5:54)**

**Q- ¿Qué piensas acerca de que las tejedoras wayuu aprendan a hablar inglés?**

**A-** Pienso que con el inglés vamos a tener un cambio porque nos vamos a olvidar de nuestra cultura, nos vamos a avergonzar también de nuestra vestimenta porque los jóvenes con solo ir a un pueblo, cuando regresan a la ranchería no quieren hablar wayuunaiki que es la lengua propia de nosotros. Si aprendemos una tercera lengua se nos va a olvidar todo.

Perderemos la lengua de nosotros, no vamos a querer hablar español y nos vamos solo a dedicar a estudiar ingles. Eso pienso de aprender a hablar una tercera lengua

Aunque también trae una ventaja porque nosotras a partir de eso podemos vender nuestros productos, podemos hablar con personas no hablantes del español, como con los gringos, podemos hablar directamente con ellos. Por ese lado es bien pero las jóvenes se van a olvidar de nuestra cultura.



## Annex 3.

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**Interviews**

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**Weavers In The Rancheria .****Rancheria # 1**

Video 2. 20150505 – 075855

Maria del Rosario. 55 años (Solo habla wayunaiki) Lider de la ranchería.

**Traductora: Mileidys Pushaina. tejedora wayuu- aprendiz SENA . (min 13:06)**

**Q- ¿Qué piensas acerca de que las tejedoras wayuu aprendan a hablar inglés?**

**A-** Para mí es una satisfacción que se aprenda inglés, como líder no es ningún impedimento porque aprender este idioma es de vital importancia para comercializar los productos wayuu como the mochila bags, the mantas, the hammocks, straps, etcétera. Lo único que no quiero que se diga en Inglés el nombre de los objetos artesanales, estos deben decirse en wayuu. Me he sentado con mis hijos y le he dicho que aprendan Inglés, y no solo Inglés si no español. El español lo aprenden en la calle, trabajando en los comercios y casas de familia, por lo tanto, cuanto más las tejedoras podemos aprender Inglés, pero sin cambiar los nombres de las cosas wayuu y que las podamos describir, decir los colores. Yo como líder aconsejo a las más jóvenes a difundir nuestra cultura en otros países a través de nuestros productos artesanales. Quiero que los jóvenes hablen los tres idiomas, Inglés, español y Wayuunaiki.

## Annex 4.

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**Interviews**

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**Weavers In The Rancheria .****Rancheria # 2**

Video 20150505- WA002

Sol. 45 años (solo habla wayunaiki)

**Traductora: Saray Barliza, tejedora wuayuu- aprendiz SENA**

**Q- ¿Qué piensas de que las tejedoras wayuu aprendan inglés? (min 1:26)**

**R-** me parece perfecto que las tejedoras aprendan un tercer idioma. Yo solo hablo Wayuunayki por eso puse a mi hija a estudiar, para que aprenda español y el inglés, para que mi hija pueda abogar por mí ya que no puedo hablar ni español ni inglés entonces que mi hija tenga la oportunidad y las tejedoras jóvenes que aprovechen aprender ese idioma. Nos parece que el inglés es un medio muy importante. Nosotras las más adultas también estamos interesadas en aprender esa lengua.

**Q- ¿Crees que lo importante es que aprendan algo de inglés para comercializar o que aprendan la lengua como tal? (2:43)**

**R-** Es esencial para comunicarnos porque algunas veces no hablamos solo de los productos, sino que también quieren hablar de nuestra cultura.

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### Interviews

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#### Weavers In The Rancheria .

##### **Rancheria # 2**

Video 20150505- WA0003

Sara. 40 años (solo habla wayunaiki)

**Traductora: Saray Barliza, tejedora wayuu- aprendiz SENA**

**Q- Como percibes que las tejedoras que hablan wayuu y español aprendan inglés como una tercera lengua?**

**R-** Me agrada porque nos sirve como medio importante para nosotras, estamos interesadas en aprender esa lengua.

Annex 6.

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### Interviews

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#### **Weavers In The Street**

Video 20150812\_ 172649

Video 20150812\_ 172812

Mariela. 19 años ( habla wayunaiki y español)

**Traductores: No se necesitaron traductores , ella habla español**

**Como tejedora wayuu que piensas tú de que las tejedoras aprendan Inglés? Que concepto tienes al respecto?**

Bueno, aprenderlo no es tan fácil, pero aquí viene turistas y a veces no saben hablar español, seria bueno y útil aprender el Inglés , así sería más fácil vender los productos.

## Annex 7.

## Interviews

**Weavers In The Street**

Video 20150812\_ 173751

Video 20150812\_ 173645

Selia. 40 años (solo habla wayunaiki )

**Traductores: Zoila Uriana y Gaspar Iguaran Wayuus- aprendices SENA**

**Como tejedora wayuu que piensas tú de que las tejedoras aprendan Inglés? Que concepto tienes al respecto?**

Bueno, aprenderlo no es tan fácil, pero aquí viene turistas y a veces no saben hablar español, sería bueno y útil aprender el Inglés, así sería más fácil vender los productos.

## Annex 8.

## Interviews

**Weavers In The Street**

Video 20150812\_ 180225

Video 20150812\_ 180200

Maira. 55 años (solo habla wayunaiki )

**Traductores: Zoila Uriana y Gaspar Iguaran Wayuus- aprendices SENA**

**Como tejedora wayuu que piensas tú de que las tejedoras aprendan Inglés? Que concepto tienes al respecto?**

Es muy necesario aprender inglés, me interesa porque mi comercio es vender mochilas pero creo que los que deben aprenderlo son los jóvenes, nuestras hijas, las tejedoras wayuu porque yo no sé leer ni escribir. Aprender inglés sería un gran aporte para nosotras las tejedoras pero yo ya soy una señora de edad, así que no aprendería Inglés. Pero cuando viene un gringo necesito llamar a un arijuna (cualquier persona de otra raza que no sea wayuu) para que me traduzca al español el cual casi tampoco lo entiendo así que creo que sería bueno aprender Inglés.

### **Encuesta**

**Objetivo: Obtener información sobre la percepción que tienen las tejedoras de la comunidad wayuu sobre el aprender Inglés.**

- **Lea las preguntas y escoja la opción que más le parezca la adecuada.**

**1. ¿Usas el Wayuunaiki para hablar en tu casa?**

- a. Siempre
- b. Nunca
- c. A veces

**2. Que idioma usas para socializar fuera de la Ranchería?**

- a. Wayuunaiki
- b. Inglés.
- c. Español

**3. Que idioma usas para la comercialización de tus productos?**

- a. Wayuunaiki
- b. Español
- c. Inglés

**4. Crees que una segunda lengua como el español es importante en tu vida?**

- a. Si
- b. No
- c. No sabe/ No responde

**5. Crees que el Inglés es importante en tu vida?**

- d. Si
- e. No
- f. No sabe/ No responde

**6. Cree usted que el aprender Inglés cambiaría las costumbres de la comunidad wayuu?**

- a. Si
- b. No
- c. No sabe/ No responde

**7. ¿Cree usted que el Ingles fortalecería algunos procesos de la comunidad wayuu tales como la comercialización de los productos tejidos?**

- a. Si
- b. No
- c. No sabe / No responde

**8. ¿Por qué estudiaría inglés?**

- a. Para conseguir mejores oportunidades laborales.
- b. Por placer o por entretenimiento
- c. Para graduarse en su programa de formación
- d. Para comercializar los productos artesanales.

**9. ¿Qué te gustaría aprender del idioma inglés?**

- a. Hablar
- b. Leer
- c. Escribir
- d. Escuchar

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Interviews

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¿Qué piensas como tejedora Wayuu del aprendizaje del inglés?

Saray Barliza –Aprendiz Wayuu de tejeduría SENA- 18 años

A mí me parece que adoptar una tercera lengua es de gran crecimiento intelectual para nosotros los jóvenes de la comunidad, porque tenemos el Wayuunaiky que es la lengua nativa, adoptamos el español y otra tercera que es de gran desarrollo, porque el Inglés es una lengua fundamental, porque con ella podemos hablar con personas extranjeras, y para nosotros es de gran desarrollo porque nosotros los Wayuu nos conocen como personas comercializadores. Con una tercera lengua nosotros podemos hablar directamente con personas extranjeras y promocionar nuestros propios productos, entonces desde mi punto de vista es fundamental la lengua inglesa.

También por otra parte, a mí no me gustaba el inglés, pero con la instructora que tuve del SENA me encantó como fue que ella utilizó otros métodos para que nos llamara más la atención y entendiéramos un poco más, y entonces nos hizo que se nos facilitara entender el inglés. Y el método de ella de cómo dio sus clases.

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Annex 11.SENA Apprentice

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Interviews

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¿Qué piensas como tejedora Wayuu del aprendizaje del inglés?

Saray Barliza –Aprendiz Wayuu de tejeduría SENA- 18 años

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## Annex 12.

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### Interviews

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¿Qué piensas como tejedora Wayuu del aprendizaje del inglés?

Maria Angel

Yo pienso que para las tejedoras Wayuu el inglés es muy importante ya que a través de él podemos llevar los productos a otros países y uno se los puede ofrecer a los extranjeros, y además de eso nosotras los Wayuu, este los productos es muy valiosos ya que lo que nosotras hacemos lo ven otras personas, de otros países y así de a través de si ellos les gusta lo ponen por el facebook y así tener más comunicación con otras personas, como los extranjeros y así.

Question: ¿Que piensan las líderes de tu comunidad Wayuu sobre las tejedoras Wayuu aprendan ingles?

El inglés para ellas también es importante, osea la líder no es que sepa hablar el inglés, pero a ellas le parece importante que sus sobrinas y hijas sepan hablar el inglés, como yo le venía diciendo que es de vital importancia porque ya nosotras podemos llevar los productos a otros países y ofrecérselo a los extranjeros.

<b>RESEARCH</b>	<b>DIARIO DE CAMPO</b>	
		CARTAGENA DE INDIAS, 2015

LUGAR	SEDE SENA URIBIA	OBSERVACIÓN N°	1
OBSERVADOR	Teacher researcher	FECHA	May 07
OBJETOS DE ANÁLISIS	Apprentices experiences related with English.		
OBJETIVO DE LA OBSERVACIÓN	Knowing the experiences apprentices have had with the English Language Learning		
<b>NIVEL DESCRIPTIVO</b>		<b>NIVEL INTERPRETATIVO-REFLEXIVO</b>	
<p>Apprentices were very exciting because they had to record a video talking about their experiences since they were children . every student have the uniform and previously had written their experiences in elementary and high school.</p> <p>They were interacting with their classmates and they were</p>		<p>Student talked about their experiences in the elementary school as something not good for them. They claim that they did not know how to speak Spanish, so it is was very difficult to understand English but when they learned how to speak English they understood English.</p>	

anxious.		
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## annex 14. Field Note

<b>RESEARCH</b>	DIARIO DE CAMPO	
		CARTAGENA DE INDIAS, 2015

LUGAR	Rancherías 1 y 2	OBSERVACIÓN N°	2
OBSERVADOR	Teacher researcher	FECHA	Junio 201
OBJETOS DE ANÁLISIS	weaver who live in the RAncherías thoughts		
OBJETIVO DE LA OBSERVACIÓN	Weaver who work at Rancheria perceptions about English Learning		
<b>NIVEL DESCRIPTIVO</b>  Weavers were happy because we were there. They give us breakfast and then they accepted to be interview.		<b>NIVEL INTERPRETATIVO-REFLEXIVO</b>  This group of weaver is divided into two perception, some of <b>me</b> do not agree with the English learning Language because they think new generation is going to forget their culture.	

## annex 15. Field Note

<b>RESEARCH</b>	DIARIO DE CAMPO	
		CARTAGENA DE INDIAS, 2015

LUGAR	riOHACHA AND URIBIA STREETS	OBSERVA CIÓN N°	3
OBSERVADOR	Teacher researcher	FECHA	Jul 201
OBJETOS DE ANÁLISIS	weaver who live instree t thoughts		
OBJETIVO DE LA OBSERVACIÓN	Weaver who work in the street perceptions about English Learning		
<b>NIVEL DESCRIPTIVO</b>  At the begginig weaver were shy they did not to collasborate for the interview but them they accepted		<b>NIVEL INTERPRETATIVO-REFLEXIVO</b>  This group of weoug people must learn English because the majority of the weavers do not know read and write. But they said that it is important to know this language since it is useful for market their products.	