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Maestría en Ambientes Bilingües de aprendizaje

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Abstract

One of the most essential characteristics of Colombia is its diversity in which different cultures can be found. For this reason, the government has tried to promote the preservation of cultures through Law 115. The present research paper refers to a study about bilingualism presented in an indigenous community of the southwest of Colombia: The Kamëntšá community, located in Sibundoy Valley, Putumayo, which has its own language, territory, and costumes. The objective of this research is to determine (Interpret) the language teaching and learning experiences of a group of teachers and eleventh-grade students immersed in a bilingual learning environment at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo. Initially, a theoretical review is made of the definition of the concept of bilingualism, and interculturality among others. The research is developed taking into account the qualitative approach because this is a phenomenological study based on the lived experience of individuals. The results are obtained from the interviews and narrative frames that both teachers and students did during the research.

Key words

Bilingualism, language loss, and maintenance, Kamëntšá language, mother tongue, interculturality and education, and ethnic education.

1. Introduction

Artunduaga (2013) defines education as the path where people can transmit, conserve, reproduce and build culture. Education in indigenous groups acquires great relevance because they focus on cultural processes and learning about their own culture articulating the knowledge with their environment, experiences, and their identity, generating a critical awareness capable of transforming society (Artunduaga, 2013). This is known as ethno- education, which is a topic of great relevance for indigenous communities because thanks to it, they can rescue their cultural roots that have been lost through interculturality processes.

According to the National Population and Housing Census, by 2018 there were 105 indigenous people in Colombia, 1,905,617 people who recognize themselves as indigenous. The participation of this population group in the national total is 4.4%. La Guajira (20.7%) Cauca (16.2%), Nariño (10.8%), and Córdoba (10.6%), are the territorial entities in which the largest number of indigenous people. However, Putumayo has an estimated population of 4,773 indigenous people, which corresponds to 0.25% of the indigenous population with respect to the country. According to The United Nations -UN (2019), by 2100, more than half of languages will have become extinct. Most of the threatened languages are indigenous languages. It is estimated that an indigenous language dies every two weeks that evidence of a lack of bilingualism recognition from the local context in Colombia and the lack of attention towards our linguistic diversity (UN, 2019).

The CamuëntšáyentsangCamëntšáBiyáng that its translation expresses "men from here with their own thought and language" have developed their own organization that allows them to define their culture as one of the oldest cultures in the world. Camëntšá or

Kamëntśá is an ancient language, which is taught in each community's family, generation by generation. However, the Kamëntśá language evidenced the loss of its culture and linguistic scope due to the relationship with the settlers who generated fear and denied their free expression in their own language, overshadowed by the imposed teaching of Spanish. According to The UN (2019), the languages of indigenous peoples represent their ancestral wisdom, their customs, and a particular worldview linked to the territory. For this reason, this organization declared 2019 as the year of indigenous languages.

By 1981, there were around two thousand three hundred seventy speakers of Kamëntśá (Monguí Sánchez, J, 1981). Nowadays, there are an estimated more than four hundred indigenous people in the community and the population is becoming increasingly multilingual.

To talk about culture implies combining some elements, ideas, practices, processes, policies, behaviors, language, and clothing, among others. It also refers to the ways of relating between people and between people and the environment. Among these elements, the native language is one of the principal elements of Kamëntśá culture that define their identity.

In 70 and 80 decades, indigenous groups started a battle to preserve their territory, culture, language, customs, and traditions (Patiño, 2004). Thanks to Constitución Política de Colombia of 1991, indigenous groups obtained legal foundations of educational guarantees for their communities. The Law 115 of 1994 stated the guarantees for ethnic groups in Colombia. In this way, the educational project of the Kamëntśá Artisan Bilingual School of the Kamëntśá Biyá community of Sibundoy, Putumayo, was created with the proposal of the constant construction and collective development of bilingual intercultural

education. This is the context through which the project intends to research, determining the language teaching and learning experiences of a group of teachers and eleventh-grade students immersed in a bilingual learning environment at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo.

Considering the arguments above, This study aims to inquire the following question: How are the sociocultural characteristics of the Kamëntšá community evidenced, through the experiences of IERBAK students and teachers in bilingual learning environments?

2. Literature review

To Determine (Interpret) the language teaching and learning experiences of a group of teachers and eleventh-grade students immersed in a bilingual learning environment at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo, identifying and describing their sociocultural characteristics, and interpreting the relevance (and meaning) of transferring the lived experiences, it is necessary to have in mind the key concepts related to this research project. These concepts are bilingualism, language loss, and maintenance, including Kamentsa mother tongue and global and local interculturality, and ethnic education.

2.1 Bilingualism

According to Köktürk, Ş., Odacıoğlu, M. C., & Uysal, N. M, (2016), bilingualism means that a person is able to communicate in two or more languages, applying code-switching when it is necessary. This includes speaking, understanding, reading, and writing both languages. It is also defined as the ability to articulate correctly and use the words in an adequate way building correct words and phrases.

Bilingualism is also defined as having been brought up with two languages and being more or less equally competent in using both languages (Köktürk, Ş., Odacıoğlu, M. C., & Uysal, N. M, 2016). It is usually that in bilingualism, one language is dominant and the other, usually, the minority language, is a language that tends to be forgotten.

Lasagabaster, D., & García, O. (2014), present a different definition of bilingualism where which defends the coexistence of languages in the classroom without arbitrary separations of them. For Garcia Ofelia (2014) bilingualism allows languages to interact simultaneously in the brain, in the classroom, or on the street, which represents a change in the more traditional conception of bilingualism and bilingual education.

This means that bilingualism is a dynamic and complex process and as the author mentioned, it is a social phenomenon not an individual one and it has cognitive and social benefits.

2.2 Bilingualism in Colombia

In Colombia, bilingualism is understood as the improvement of communicative skills in English as a foreign language in all educational sectors. (MEN, 2004),

The Ministry of Education (M.E.N.) promotes the National Bilingual Programme, a project which aims at ensuring that, “Colombian citizens will be able to communicate through English with internationally comparable standards. This will contribute to the insertion of the country in the processes of universal communication, the global economy, and cultural openness” (M.E.N. presentation, 2006).

Sadly, in Colombia, bilingualism is seen as proficiency only in English speaking, forgetting the indigenous languages that also demonstrate the diversity of culture in the

country and also, the natural bilingualism development in many of the indigenous communities.

Indigenous languages are systems of vast and complex knowledge developed through the past of time. They are fundamental for the indigenous identity, their culture preservation, and for the expression of self-determination. UN (2019) states that “the threat is colonialism. ... This situation is aggravated by globalization and the rise of a small number of culturally dominant languages. Parents are increasingly giving up their languages to their children” (UN, 2019, p. 1).

2.3 Mother tongue - Kamëntsá Language

The Law 115 of 1994, in chapter III, establishes in its article 57 that the teaching of ethnic groups with their own linguistic tradition will be bilingual, taking the mother tongue of the respective group as the school foundation. Article 57 emphasizes the importance of deepening the study of the mother tongue (approximately 68 languages and 292 dialects in Colombia) and requires the balanced management of the mother tongue and Spanish in the daily pedagogical task.

The KamëntsáBiya people have been in the Sibundoy region for millennia. This language is considered unique in the world. According to Manuel José Casas Manrique (Colegio Bilingüe Artesanal (2015), it is the native language of the Kamëntsá community. This term is attributed to the name of the language and the community as well which means Ka=mismo, mën= ser o estar, ts=lugar, á=persona, which contextually means a person who belongs to the ethnic group and speaks the same language, the Kamëntsá. This language has been lost with the passing of time for acculturation by settlers.

According to Ministerio de Cultura, (2012), the Kamëntšá Language is one of the nineteen native languages of Colombia that is in danger of extinction.

Law 115 article 57 of 1994 provides the following: Mother's tongue. In their respective territories, the teaching of ethnic groups with traditional linguistic, own will be bilingual, taking as a school foundation the mother tongue of the respective group. Kamëntšá community has been working on rescuing and preserving their native language. For this reason, in 1990 was created the Kamëntšá artisanal bilingual rural ethno-educational school, with the purpose to rescue, strengthen and preserve the Kamëntšá cultural identity and with the support of the Ministerio de Educacion, the ethno-educational model is being developed (Jacanamejoy, O., Juajibioy, L., & Blanco, H., 2018). To strengthen their native language, this bilingual school has in its curriculum the subject of Kamëntšá language which is taught in all grades, and in all the subjects, generating a bilingual process.

A study showed that by 2012, 51% of the community did not speak and understand the Kamëntšá language, and the other 49% practice the language: 25% understand the language but do not speak it; 16% understand and speak the language; 6% understand, speak, read and write the language and 2% only write and read the Kamëntšá language (Buen, E. L., & Camëntšá, V., 2012). Previous data informs explicit necessities in terms of language loss, the emergency of recovering the oral tradition of Camëntšá, and cultural identity strengthening.

Kamëntšá language is not only taught as a subject of the curriculum. It is also included in all the classes, such as the mandatory and fundamental subjects when students and teachers use usual requests such as greeting, asking permission to go to the bathroom,

asking to speak, etc. This and other situations presented in the scholarly environment help to strengthen language appropriation. In the same way, all the physical spaces of the school have signaling such as objects (medicinal plants, trees, among others) and common places (school restaurant, ecological trails, bathrooms, among others) in their mother tongue and in Spanish and in some cases in English too, creating an interaction between this own culture, their native language, the national language, and the foreign language, what is called interculturality.

2.4 Interculturality and education

“Interculturality, more than a tangible reality, is a horizon normative, a 'must be’” (Cruz, 2013, p. 159), in this sense, Walsh (2009) complements the conceptualization by affirming that interculturality is constituted in the construction of relationships and articulations, that is, it is constituted in a tool and a necessary project in the transformation of the state and society. Ramos (2017) opposes this position by arguing that interculturality should not only focus on the state and society, but also on the pedagogical processes that respond to the global demands of society. Little by little, the term was used in education, having its beginning basically in Europe and the United States in response to the challenges of the educational system, given the presence of foreign children whose language and culture differ from those of the country where they live (Rizza, 2003), as Muñoz (2002) points out, this term was transferred to Latin America, due to the pressure of financial organizations, international agreements, and treaties and the work of agencies.

Research carried out by Ramos, Aguirre & Tórres in 2018 concludes that interculturalism is based on dialogue and respectful interaction between different cultures. Likewise, Vigil (2008) in accordance with the previous postulate affirms that

interculturality as a concept allows critically addressing the diversity of cultural processes and the modality of their exchanges, that is, of dialogue; and as a practice, it constitutes an experience in which relationships, communication, and learning between people and between groups, with diverse knowledge, values and traditions are aimed at generating attitudes of reciprocal respect and mutually enriching interactions.

Authors such as López, (2016) and Quintanilla (2012) propose that interculturality within the educational and pedagogical field is a resource that seeks to claim cultural diversity as a way of generating a construct from its own epistemology, the socio-cultural and natural contexts constitute the starting point and relevant educational spaces for learning their cultural heritage in students (Freire, 2002; Akkari, 2009; Tubino, 2014; Quintriqueo, 2015). Likewise, Walsh (2009) promotes interculturality in educational institutional structures, where the construction of modes and structures of education, related to the diverse reality, is covered, as “The Bilingual Intercultural Education finds its reason for being in respect for the diversity of cultures and contributes to revalue personal and cultural self-esteem.” (Londoño Mangely, 2022 p. 20)

Londoño Mangely (2022) states that intercultural education must establish objectives in line within these times of globalization, from the understanding that people have to recognize that Colombia is a country with great cultural diversity, and that to build a solid cultural Identity, it is important to always have the roots of identity: ethnicity, language, traditions, customs and history, each day strengthening the forces of plural identity in that of national unity.

According to MEN, interculturalism is portrayed here as “a vision . . . which accepts and promotes all cultural manifestations, requiring a receptivity towards the contributions

of the language under study and the guarantee of the knowledge and ownership of our language and culture” (Curricular Guidelines in Foreign Languages, M.E.N.,1999: 23). Colombian’s government also defines interculturality as the ability to know one's own culture and other cultures that interact and enrich each other in a dynamic and reciprocal way, helping to translate into social reality, coexistence under equal conditions and mutual respect. (Decreto 805 de 1995)

2.5 Ethnic education

The United Nations (UN) states in article 13 of the United Nations declaration on the rights of indigenous peoples that indigenous people have the right to revitalize, use, foster, and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literature, and to name and maintain their communities, places, and people.

As a right, the Law 115 of 1994, in chapter III, states that education for ethnic groups is understood as that which is offered to groups or communities that integrate the nationality and that have their own indigenous culture, language, traditions, and jurisdictions. This education must be linked to the environment, the production process, and the social and cultural process, with due respect for their beliefs and traditions.

Likewise, according to Decreto 804 of 1995, education for ethnic groups is part of the educational public service and is based on a commitment to collective elaboration, where the different members of the community in general exchange knowledge and experiences to maintain, recreate, and develop a global project of life by its culture, its language, its traditions and its own and autochthonous jurisdictions. It is important to

mention that Institucion Educativa Bilingue Rural Artesanal Kamentsa (IERBAK) was planned and created before this decree.

Moreover, the formulation of ethnic education curricula will be based on the provisions of Law 115 of 1994 and on the conceptualizations of education elaborated by ethnic groups, taking into account their uses and customs, native languages, and the operational logic in their thinking. In IERBAK, the school integrates into its curricula, the subjects of their culture such as, crafts, spirituality, chagra and territory, and indigenous policy.

The concepts described above are relevant to this research because it is necessary to recognize the characteristics of the Kamentsa community, with the aim of recognizing the mother tongue of the community, as a means of communication to transmit their ancestral knowledge to the Spanish-speaking community, and also to English-speaking foreigners.

3. Method

This research project is developed with an indigenous community. The methodology, type of study, and sample are described in the following part, as well as the instruments used.

Research Methodology

This project is a qualitative study that according to Blasco, J. E., Pérez, J. A. (2007) states that qualitative approach research addresses reality in its natural context and how it happens, extracting and interpreting phenomena according to the people involved.

It uses a variety of instruments to collect information such as interviews, images, observations, and life stories, in which routines and problematic situations are described, as well as the meanings in the lives of the participants.

3.1 Type of research study

Phenomenological study is based on the lived experience of individuals. According to Fuster Guillen, D. E. (2019), it is based on the study of life experiences, regarding an event, from the perspective of the subject. This approach assumes aspects of human life. According to Husserl (1998), it is a paradigm that seeks to explain the nature of things, the essence, and the truth of phenomena. The objective it pursues is the understanding of the lived experience in its complexity; this understanding, in turn, seeks awareness and meanings around the phenomenon.

3.2 General objective

To interpret the language teaching and learning experiences of a group of teachers and eleventh-grade students immersed in a bilingual learning environment at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo.

3.2.1 Specific objectives

Identify the sociocultural characteristics of a group of teachers and eleventh-grade students at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo.

Describe the language teaching and learning experiences of a group of teachers and eleventh-grade students immersed in a bilingual learning environment at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo.

Interpret the relevance and resignification of lived experiences of teachers and eleventh-grade students at the Institución Educativa bilingüe rural artesanal Kamëntšá.

3.3 Context and participants

This research project pretends to be developed in the Kamëntšá Rural Artisanal Bilingual School, located in the Valley of Sibundoy, Putumayo. It is a millennial indigenous community with its own culture, language, and territory.

The participants of this project are the Kamëntšá community. The samples are eighteen eleven-grade students and Spanish, English, Kamentsa language, Arts and Spanish teachers.

3.4 Instruments

According to the type of research and the sample, the instruments to collect information used are Direct non-participant observation, Interviews, and Narrative Frames.

- **Interviews.** Corbetta (2007) believes that it is a conversation provoked by an interviewer with a considerable number of subjects chosen according to the proposed objective. It is always guided by the interviewer but will have an on-standard flexible scheme. On the other hand, Canales (2006. p. 163-165) defines it as "the interpersonal communication established between the researcher and the subject of study, in order to obtain verbal answers to the questions raised about the proposed problem". [See appendix 2.](#)

- **Narrative frames.** The narrative frameworks are defined from the perspective of the narrative, whose investigative design allows the researcher to approach the lived experiences, through the collection of information in written form. Narratives are not only about people describing their past experiences, but also about how individuals understand those experiences, and how they ascribe meanings to those experiences (Clandinin & Connelly, 1994, 2000; Clandinin, 2007). It allows the researcher to approach the lived

experiences, through the collection of information in written form. (Barkhuizen and Wette, 2008). See [appendix 1](#).

Table 1

Relationship between objectives, instruments, time and participants

Objectives	Instruments and data collection instruments	Time	Participants
Identify the sociocultural characteristics of a group of teachers and eleventh-grade students at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo.	a) Direct non-participant observation and camp diary notes.	June- August	-Docente líder de etnoeducación. -Docentes de un curso de grado 11. -Estudiantes de un curso de grado 11.
Describe the language teaching and learning experiences of a group of teachers and eleventh-grade students immersed in a bilingual learning environment at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo.	b) Interviews c) Narrative Frames	August (The schedule can be developed for objectives 2 and 3 through dates or sessions agreed with the institution).	Entrevista a docente líder de etnoeducación y a docentes de un curso de grado 11. -Marcos narrativos en forma escriba a los estudiantes de un curso de



grado 11.

Interpret the relevance (and meaning) of transferring the lived experiences of teachers and eleventh-grade students at the Institución Educativa bilingüe rural artesanal Kamëntšá.	Interpretation Matrices	August (The schedule can be developed for objectives 2 and 3 through dates or sessions agreed upon with the institution).
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4. Analysis: discussions and conclusions

This project general's objective is to interpret the language teaching and learning experiences of a group of teachers and eleventh-grade students immersed in a bilingual learning environment at the Institución Educativa bilingüe rural artesanal Kamëntšá in the region of Putumayo.

The perspective of the study is qualitative; the analysis has an inductive character that goes into the data for interpretation; Within the information collected, evidence was obtained through narrative frameworks and interviews. The experience, the voices, and, in short, the narrative of the participants is the fundamental component of the analysis. The coding of the information made it possible to start from some themes and sub-themes, from the aforementioned authors, corresponding to thematic analysis.

Likewise, the non-participant observation aims to the type of research study, a phenomenological study based on the lived experience of individuals. (See **appendix folder** [Research Methods](#))

The data analysis was carried out through an inductive analysis, taking the research guidelines of Hatch (2002), the interpretation of information followed inductive analysis according to the author, "qualitative research is characterized by an emphasis on inductive rather than deductive information processing" (p.161), where the data was reviewed as a first step, reviewing the interviews and narrative frames, and highlighting the codes that were identified. Then, the codes were grouped into themes and sub-themes having into account the objectives of the research. Themes respond to the lived experiences collected and analyzed through the project. Then, these themes were compared with the literature review that there were already done. It was necessary to complete the literature review with a theme that there was not there: ethno-education.

The participants in the research are members of the Kamëntšá community.

In order to organize the data, the table of relationships between themes and sub-themes with codes and excerpts was taken from data collection. The participants in the excerpts are abbreviated as follows: Kamëntšá teacher 1 = Kam. T1; Kamëntšá student 1 = Kam. S1. On the other hand, it also says where the data excerpts are taken: from the interview, or from the narrative frame. Also, it indicates if the reader needs to see the appendix 3: [multimodal observation table](#).

Table 2

Categorization chart for data analysis



Objectives	Themes	Sub-themes	Codes	Sample for interview excerpts and multimodal observational table
1. Identify the sociocultural characteristics of a group of teachers and eleventh grade students at the	Kamëntsä Community Traditions		Yage drinking	“Es una bebida ancestral, que tiene como finalidad la purificación del alma” (Kam. T.1-Reg. 6- from interview)
Institución Educativa bilingüe rural artesanal Kamëntsä in the region of Putumayo.	Healing and purifying spiritually, emotionally, and physically in IERBAK	Ancestral Healing rites Ceremonial language used in rites	La Chagra and other plants.	“Hay un taita Pablo del bajo Putumayo, viene cada mes a hacer un acompañamiento de armonización a los estudiantes y enseñanza para enseñar los elementos para limpieza, riegos”. (Kam. T.4-Reg. 8 from interview)
2. Describe the language teaching and learning experiences				See appendix 1, multimodal observation table.
				“En la chagra más que todo son los productos alimenticios y no tiene un



of a group of
teachers and
eleventh
grade
students

orden, se hace por
cuadrículas”.

(Kam. T.3- Reg 6)

immersed in
a bilingual
learning
environment
at the

Artisanal
traditions

Elaboration
of girdles

“Este es el sunduruch,
significa ceñidor en
castellano, este lo utilizan
los hombres para
amarrarse, es una faja que
llevan los hombres”.

(Kam. T8-Reg-T8 from
interview)

Institución
Educativa

bilingüe

rural

artesanal

Kamëntšá in

the region of

Putumayo.

Transmitting
Kamëntšá
culture
through the
knowledge of
crafts

Elaboration
of crowns

“Lleva un tocado, como
unas plumas, una corona y
él lleva puesta la
indumentaria, pues
haciendo alusión al
arcoíris”. (Kam. T6- Reg.
4 from interview)

Elaborating
of their own
traditional
clothing

See Appendix 1,
multimodal observation
table

Using the
traditional
clothing in



**students’
graduation.**

Traditional
clothing

“En los grados de los
estudiantes de grado 11,
entonces ellos, incluso
para graduarse deben
desfilar con el atuendo, los
cuales ellos los hicieron en
sus tareas de tejido”.

(Kam. T7- Reg. 5 from
interview)

Elaboration
masks in
wood

“Se hizo el proceso de una
máscara sobre un papel y
luego con la hoja calcante
se traza, y la madera toca
medirla y así es un proceso
más práctico”. (Kam. T8-
Reg. 6 from interview)

See Appendix 1,
multimodal observation
table.

**Bilingualism
in the
IERBAK
community** Kamentra
heritage and
revitalizatio
n

“Con ellos es la parte oral,
todo totalmente es oral y
explicarles que significa
ya, porque a veces
nosotros hablamos y ellos
no entienden”. (Kam.
T.9-Reg. 7 from interview)



3. Interpret the relevance (and meaning) of transferring the lived experiences of teachers and eleventh grade students at the

Institución

Educativa

bilingüe

rural

artesanal

Kamëntšá.

Ethnic education, characteristics and learning experiences.

Spanish as the country (national) language
Colonization imposition
“El español nos da el valor de dar el conocimiento de todo nuestro alrededor”
(Kam. S3- Reg 9 from framework)

English as the foreign language
English to learn other cultures
“El inglés lastimosamente en las primarias poco se trabaja porque no hay un docente que maneje el idioma”.
(Kam. T8- Reg. 6 from interview)

Indigenous policies and territory.
Kamëntšá Government
“Antes se reunían todos los exgobernadores, los exalcaldes, el taita mandado, el gobernador de ese año y ellos escogían”. (Kam. T8- Reg. 6 from interview)

Teachers’ view and experiences
Mixed abilities,
“Reconocer la importancia de las matemáticas en el proceso de combinaciones



such as, en el tejido” (Kam. T6-
Math, etc Reg 4 from interview)

Students’ higher “Graduarse e irse a
view and education estudiar a otra ciudad, me
experiences gustaría estudiar ingeniería
en ambiente, estudiar
fotografía” (Kam. Student
3- Reg. 8 from framework)

Shifting
mindsets
and
perspectives
regarding
education
and the
sociocultural
background.

See Appendix 3., [Multimodal Observation table](#)

4.1 Traditions healing and purifying spiritually, emotionally, and physically at IERBAK. The sub-themes: Ancient healing rites and ceremonial language used in rites. Kamëntšá community has ancestral traditions that involve the spiritual aspects of people from the community. These traditions are taught generation by generation, allowing people to preserve them. From the heritage knowledge, it was mentioned while doing direct

observation that physical healing is also addressed through the community's knowledge, for example, by using some plants; people from the Kamëntsa Community consult their "Taitas."

Yage drinking is among the most significant of the rites they do. This drinking purifies the soul and body of any ill acquired. The Taita guides the person to have a good process of purification. The ceremony is carried out in the mother tongue in Malocas. These kinds of rites are meaningful for the members of the community and it shows the cultural identity and heritage of the Kamëntšá people.

Figure 1

Yage drinking



This medicine is about two spirits of grandparents that become a guide for the person who drinks it. The Taita helps the person that drinks Yahe in order to avoid the person's loss in the trance because one of the Yage's effects is the visions that people see. It is a practice that characterizes the indigenous community. Researchers were told about the ritual and how teenagers may use it, but always outside the school.

Students understand the importance of this rite and they are aware of the respect it deserves. Although students cannot drink this medicine when they are teenagers, they can ask Tatias for a cleaning. This is a rite where the Taita makes prayers in the Kamëntšá language and applies to medicine elaborated with plants that only Taitas have. When a student feels that something, physically or emotionally is wrong, she or he asks for this cleaning. Students in IERBAK understand the rite and they started the purification process in school. See the [video](#) available in **Appendix 3**. The Kamentsa Language teacher shares the following thought. To see the complete transcription go to [appendix 7](#).

[Los mismos estudiantes van tomando conciencia, y la ayuda del taita quien se encarga de orientar a los estudiantes y docentes, hemos tomado el yagé, como se hace la limpieza, los estudiantes de grado diez y once se preparan para saber el uso de cada planta, a esta persona se le denomina el “sabedor” que como se quita el mal viento el mal aire. Por otro lado, el taita sabedor, puede recetar medicina tradicional que le cura el dolor y las enfermedades, es necesario que los estudiantes reconozcan que existen plantas buenas y plantas malas. enfatizando en que se deben cultivar plantas buenas.] **Kamentsa Language t4**

“According to their culture, there is a deep relationship between the Kamëntšá man and nature, which has allowed them to practice the natural principles on which their coexistence as a people is based. This bond is the fundamental source of his creativity.”
(SIART,2014)

4.2 Transmitting Kamëntšá culture through the knowledge of crafts, elaborating traditional clothing, used in graduation. Sub-theme: Artisanal weaving component of the curriculum in the IERBAK: Active participation of the students in the elaboration of backpacks To preserve the cultural identity, the Kamëntšá community

introduces the learning of crafts inside the curriculum. Through this knowledge, teachers share their experiences and transmit their culture. Like the mother tongue, the institution's ethnic-educational curriculum integrates the area of handicrafts with its 4 modalities, as follows: • Wood carving (only in secondary) • Orlon weaving • Fiber weaving • Chaquira weaving, which has been transmitted from generation to generation, being the chores and in a certain way sources of income for the support of the Kamëntšá families. With these cultural areas, each year the student acquires new skills and perfects them in the technical part, that is, in the elaboration of the artisanal product as such. In addition, research is promoted, since students, in order to make a craft product, first consult their grandparents' knowledge about the importance of the object for the culture, history, and also the symbology that is reflected in most of them. This knowledge is shared in the Kamëntšá language. (Jacanamejoy, O., Juajibioy, L., & Blanco, H. 2018).

Some of the data obtained from the interviews and narrative frameworks reflect the importance of the elaboration of crafts in order to preserve the culture and identity of the community. The English Language teacher shares the following thought. To see the complete transcription go to [appendix 7](#).

[...entonces desde que se inició la creación del colegio esa era la parte fuerte de la institución y a eso pues se sumaron compañeros que tenían esas habilidades, entonces habían compañeros docentes que eran fuertes en el área de Kamentsá, entonces ellos empezaron a hacer su trabajo en la elaboración del programa curricular y se fue implementando, de igual manera en artesanías, habían compañeros hábiles en esas áreas tanto en tejido en orlón, como tallado en madera, tejido en chaquira, entonces los profesores que tenían esas habilidades también empezaron a realizar su plan curricular, entonces ya mirando en nivel de dificultad

se impartía de grado sexto hasta el grado once donde en el grado once ellos empiezan a mostrar sus productos bien elaborados.] **Interview- T5**

Another example of this experience taken from an interview is the following.

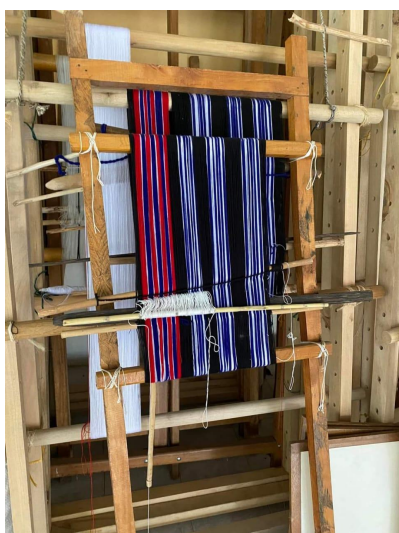
La formación en la Institución educativa rural Artesanal Kamentsa, nosotros trabajamos con las áreas fundamentales propias de la cultura que las consideramos así, por ejemplo el (palabra en Kamentsa), que es lengua Kamentsa (palabra en Kamentsa) que es artesanías, tenemos cuatro habilidades tradicionales que son el tejido en orlon, tejido de la faja tradicional, tenemos para elaborar (palabra en Kamentsa) para elaborar tejido en fibra, tenemos la habilidad del tallado en madera (palabra en Kamentsa) para elaborar el tallado en madera y (palabra en Kamentsa) para tejido en chaquira. Todas estas habilidades las desarrollamos desde preescolar a undécimo grado, bueno en primaria dan solo dos habilidades, el tejido en orlon y el tejido en chaquira, y en secundaria ya trabajamos el resto de habilidades, ósea, las cuatro habilidades desde sexto a undécimo. También, dentro de las artesanías, elaboramos durante todo el año sus artesanías y ese día tienen que lucir su collar trabajado en chaquira, su faja que ha elaborado en grado noveno, que es su faja larga que es de uso personal, debe lucirla ese día, su corona, en undécimo grado tienen que elaborar su corona, tiene q elaborar su propia corona para lucirla el día del grado. **Interview- T2.** To see the complete transcription go to [appendix 7](#).

Sub-theme: Fabrics that symbolize the identity at the student's graduation. It is interesting to see how teachers share their experiences about the different crafts and kinds of knowledge crosses in this learning. When students design the crow that they are going to use in graduation, they use their knowledge about Math, colorimetry and the specific knowledge about knitting. See the [video](#) available in **appendix 3**. The same occurs when students elaborate the Sayo. See the [video](#) available in **appendix 3**. Fiber weaving is

another craft students learn in order to preserve their knowledge. They do backpacks that are used when they harvest the chagra. See the [video](#) available in the appendix 3.

Figures 2 and 3

Weaving in orlon



Sub- theme: Craft traditions and symbols: colonization vs emancipation

(memory and redefinition of the Kamëntšá community). Among the ways to transmit culture, wood carving is one of the most important aspects. The elaboration of the mask has a significant meaning in the way that they commemorate the fight they faced in colonialism. The black mask with the tongue out represents the face that indigenous people had when they were hung because they used their mother tongue and refused to adapt to the new traditions that the white man imposed. These masks are used in the forgiveness festival. This tradition expresses the importance of keeping in mind the difficulties that this community has lived with the pass of time and, at the same time, they rescue the importance of forgiveness. With wood carving, students are also able to portray the

different symbols that the culture has, for example, “shinye”, the symbol that represents the sun. This activity allows students to practice their mother tongue expressions.

Figure 4, 5, 6 and 7

Wooden masks



One of the most beautiful aspects of the culture is the elaboration of crafts. they have a significant meaning in the way they transmit Kamentsa culture. All students in IERBAK develop the abilities mentioned above since they start school. This is a way to preserve their cultural heritage. The perception of students about learning the Kamentsa crafts is describe in the following narrative framework excerpts: “aprendemos conocimientos y costumbres a través de las artesanías (tallado en madera, chaquira, tejido en orlon) y la lengua materna. También fortalecemos y aprendemos a cuidar nuestra tsbatsanà (madre tierra)” (Student narrative Framework) To see the complete transcription go to [appendix 8](#).

4.3 Bilingualism in the IERBAK community. Sub-theme: English as a foreign language. In Colombia, bilingualism is seen as the ability to be proficient in English, as MEN establishes in Plan Nacional de Bilinguismo. However, there are indigenous groups with their own languages that become real bilingual environments. IERBAK demonstrates a plurilingualism and a local interculturalism. In this context, students speak the national language, Spanish. Still, at the same time, they are immersed in the Kamentsa language, not only because their families speak it, but also because the school was designed thinking in rescuing their mother tongue. In this way, the school promotes bilingualism when they speak Spanish as much as Kamentsa. Besides this, they also are learning English which is established in the curriculum as it is a fundamental subject according to MEN. In an interview with the English teacher, he said:

[Pues si se ha tratado de hacer una articulación, de trabajar con los en estos compañeros en estos idiomas, pero en sí no nos hemos reunido para decir unas directrices, no, sino que cada quien, desarrollando nuestro propio programa

curricular, lo que si hemos procurado es que los estudiantes tengan su espacio para que ellos desarrollen sus habilidades en los tres idiomas, yo entiendo como articular sería como acordar temas que involucren las tres lenguas, y eso no se ha hecho. Por ejemplo, se lo hace de manera inconsciente, por ejemplo, los saludos, pero como rutina, no. Por ejemplo, se ha hecho formaciones donde siempre se les ha saludado en el idioma Kamentsá, se les pregunta si están bien o mal y ellos contestan.

Interview - T5. To see the complete transcription go to [appendix 7](#).

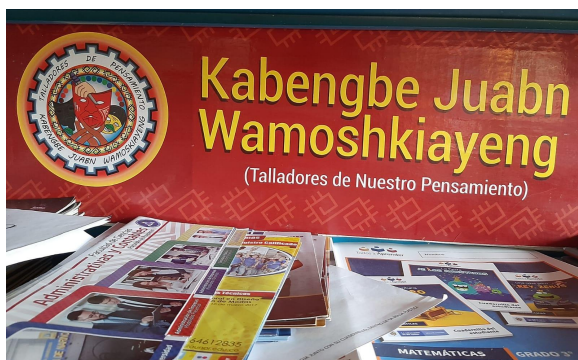
According to Köktürk, Ş., Odacıoğlu, M. C., & Uysal, N. M, (2016), bilingualism means that a person is able to communicate in two or more languages, applying code-switching when it is necessary. This includes speaking, understanding, reading, and writing both languages. It is also defined as the ability to articulate correctly and use the words adequately to build correct words and phrases. This is clearly observed in Kamentsa school. The objective of IERBAK is that the cultural identity of the community is preserved because they identified that since colonialism, their language started to disappear. Kamentsa language shared her thoughts in this way.

En este momento tenemos mucha influencia del español dominante frente a casi la mayor parte de las familias, entonces ahora, la primera lengua, o la lengua materna no es casi el Kamentsa, porque desde las familias vienen hablando el castellano, la mayor parte de las familias son jóvenes y existe una dificultad muy grande como esta nuestra lengua Kamentsa, en este momento, sin equivocarme o equivocándome, no sé si hablemos si acaso unas mil personas o hasta menos hablando nuestra lengua porque casi poco la estamos utilizando. Aquí dentro de la institución existe esa dificultad porque los niños vienen hablando. **Interview- T5.** To see the complete transcription go to [appendix 7](#).

This language is considered unique in the world. According to Manuel José Casas Manrique (Colegio Bilingüe Artesanal (2015), it is the native language of the Kamëntšá community. This term is attributed to the name of the language and the community as well which means Ka=mismo, mën= ser o estar, ts=lugar, á=persona, which contextually means a person who belongs to the ethnic group and speaks the same language, the Kamëntšá. This language has been lost with the passing of time for the acculturation by settlers. According to Ministerio de Cultura, (2012), the Kamëntšá Language is one of the nineteen native languages of Colombia that is in danger of extinction.

Sub-theme: Kamentsa revitalization: Resignifying language equity. . In

IERBAK, the mother tongue is present in all aspects of the school, from the labels of the things to the school anthem (see the [video](#) available in the appendix) and the bible (see the [video](#) available in the appendix). These are instruments that allow students to be closer to the Kamentsa language.





Students understand the importance of learning the Kamentsa language as the English language. Fortunately, the safeguard plan established in IERBAK allows students to comprehend that the language is a vehicle for learning their culture and their roots. A student affirms that “la lengua Kamentsa es mi origen, y el de mis abuelos, antepasados. En mi familia fortalecemos nuestra lengua natal y las tradiciones, ya que debemos fortalecer para que no se pierda la comunidad” (Student Narrative Framework).

Sub-theme: Spanish as a national language. On the other hand, language is seen too as a meaningful way to respect and have a healthy coexistence with others, In the words of a student: “para mi, la lengua Kamentsa tiene como significado union, respeto y convivencia con la comunidad. Nuestro idioma es el que nos identifica como Kamentsa” (Student Narrative Framework). To see the complete transcription go to [appendix 8](#).

Besides, students understand they are in a bilingual learning environment where they are exposed to their mother tongue, the Kamentsa, the national language, and English as a foreign language. A students shared this: “El Kamentsa ayuda a pronunciar mas facilmente el ingles. El Kamentsa fortalece nuestra cultura, el español nos facilita hablar

con las personas y el inglés nos da oportunidades” (Student Narrative Framework). To see the complete transcription go to [appendix 8](#).

4.4 Ethnic education, characteristics, and learning experiences. The policies for bilingualism in Colombia recognized at a minimum level the indigenous languages and the perspective of ethnic education, specifically in 1994. But, it is relevant to mention that the Kamentsá community and its leaders of bilingual education conceived and defined the definition of this bilingual learning environment at the beginning of the 90s, before the National Policy formulation.

[Como colegio hubo un proyecto que lo estaban proponiendo los líderes de la comunidad en el año 1990 con los líderes y el cabildo Kamentsá de Sibundoy empezaron a madurar esta propuesta y es así que en ese mismo año ya se elaboró el proyecto de la creación del colegio bilingüe y eso era con el fin de atender a estudiantes indígenas Kamentsá y dar la formación tanto de lo occidental que es lo que viene del ministerio de educación y también la idea de fortalecer los valores nuestros como el idioma, las costumbres y todo lo que nos caracteriza como cultura Kamentsá.] **Interview- T5.** To see the complete transcription go to [appendix 7](#).

Ethno education has allowed that the indigenous communities can survive and preserve their culture along the time in the way that they are protected and supported to do it with national policies. In IERBAK, the ethno educational curriculum has let them to share their ancestral and heritage knowledge. This also allows students to know and understand their roots and the community's way to see the world. The craft teachers explained that

Anteriormente el colegio bilingüe, como institución tenía el nombre de colegio bilingüe artesanal Kamëntšá, pero al transcurrir el tiempo se fue adquiriendo el nombre de institución bilingüe artesanal Kamëntšá. Entonces, en la parte del enfoque etnoeducativo, es entender sobre la etnoeducación, está centrada en la parte de las raíces culturales que la comunidad Kamëntšá aun mantiene dentro del tiempo y del espacio, tanto en el ámbito artesanal, usos y costumbres, y también la misma forma de enseñanza dentro de la educación propia, en ese sentido se ha retomado el enfoque etnoeducativo abarca muchas áreas, porque dentro del colegio bilingüe, se aborda lo que es territorio y política indígena, lo que es la lengua, materna, música y folclor, aparte de artesanías en las diferentes modalidades que son cuatro: tallado en madera, tejido en chaquira, la lona y tejido en fibra, también la parte de la chagra tradicional. **Interview- craft teacher.**

In the community, the teachers and students call ethno-education “own education”.

According to the lived experiences, it is observable that this education has been an important vehicle where teachers and students can share, live and preserve their culture, the knowledge that generation by generation has been taught, and the respect that students feel for their adults and their wisdom. The craft teacher also shared the following:

Anteriormente, no existía una institución que ofreciera una educación propia, o que tuviera las áreas de enseñanza desde lo cultural o del pensamiento Kamentsa, han existido hasta el momento unos colegios en la parte urbana, que en Sibundoy es el colegio Champagnat” que es el más antiguo, La Normal de Sibundoy, pero nunca hubo una situación que obedeciera a los principios de la comunidad Kamëntšá, sin embargo, el tema de educación viene desde los mayores, desde los abuelos o de los taitas el cual, ellos tenían que la educación venía desde antes, desde el nacimiento, donde una mujer conciba un hijo y de esa manera la mujer tenía en su forma de alimentarse, de pensar, de transmitirle buenas energías, desde ese momento era el primer ejercicio de educación que se transmitía desde la familia,...continua la educación mediante el ejemplo, los consejos, la práctica en la chagra, en la familia

debe existir el respeto y práctica de valores que un hogar le pueda brindar a un niño o una niña. **Interview- craft teacher**

5. Conclusions

To address through research, the heritage knowledge of a culture and a language hardly ever known by other academic settings and with this educational perspective.

Through direct non-participant observation, it was possible to carry out the development of the first objective, where it was possible to identify the sociocultural characteristics of a group of teachers and eleventh-grade students of the IERBAK, knowing that among the main characteristics of this community it is its mother tongue, the Kamentsa language. This language is used in their spiritual and physical healing rituals. Likewise, the elaboration of handicrafts is noted as an important point among the characteristics of this community. Ethnic education is one of the pillars on which the institution is based, which allows them to share and revitalize their cultural identity and, at the same time, share the knowledge established by the MEN.

Throughout the research process, it was possible to recognize the importance and value of rescuing the language of the Kamentsa community, through the culture, uses, and customs that are practiced in the four areas of knowledge that are taught in the educational community, which allow students to rescue their identity and feel proud of their roots. It can be highlighted that the relevance (and meaning) of transferring the experiences lived by teachers and students allows not only to revitalize the culture but also to highlight the importance of this bilingual learning environment and the incidence of these characteristics in it.

Another contribution is to have got access to the community with the approval of the leaders to observe how the bilingual learning environment is built through the experience of the participants in this project, students and teachers.

6. Limitations and further study

Limited access to the community due to the geographical distance; the time leaders of the community took for the approval. Weather conditions are hard regarding actual climate change phenomena that affect the region.

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8. Appendixes

- **Appendix A:** Informed consent form(s) completed by the participants.

<https://drive.google.com/drive/folders/1aza5XjHqBirF7TcrBf6AdHcOOl1Dpo3H?usp=sharing>

- **Appendix B:** Format of the instruments used for data collection.

<https://drive.google.com/drive/folders/17PBSrpqJs0kn4qT7okgcZKFousGFpyjk?usp=sharing>

- **Appendix C:** Files where the collection of information is evidenced

<https://drive.google.com/drive/folders/1ok0UKOWKCtKxEFbhLDuHUduyugtcxHBw?usp=sharing>

