Análisis de la Importancia de la Kinésica y la Paralingüística al Momento de Comunicarse en Contextos Colombianos y Estadounidenses.

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Contents

Index of matrices

Index of figures

Index of annexes

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Resumen

Todos los elementos en la comunicación son importantes; para poder expresar y entender un mensaje completamente se debe tener en cuenta tanto lo que se dice, lo que no se dice y cómo se dice, en otras palabras, la comunicación verbal y la no verbal. Al ser aprendices de una segunda lengua o tercera, nuestro destino está ligado a tener que comunicarnos interculturalmente, lo cual puede representar varios retos aparte de la barrera del lenguaje verbal; existe una posible diferencia en las interpretaciones del lenguaje no verbal al momento de interactuar con otras culturas. El presente proyecto se llevó a cabo desde un enfoque cualitativo, usando el diseño narrativo, con el objetivo principal de analizar la importancia de la comunicación no verbal intercultural (CNVI), especialmente de la paralingüística y kinésica al momento de comunicarse en el contexto estadounidense, utilizando como apoyo las experiencias interculturales de 4 profesores, 4 estudiantes y 3 egresadas del Programa de Licenciatura en Lenguas Modernas de la Universidad del Cauca que se han movilizado a los Estados Unidos. Para la recolección de datos se hicieron entrevistas semi estructuradas y la creación de 2 grupos focales. A grandes rasgos se confirmó la importancia de la CNVI no solo al momento de interactuar, sino también en el contexto académico. Se encontró una necesidad de sensibilizar al estudiantado sobre la CNVI antes de iniciar su inmersión en contextos estadounidenses debido a que varios participantes expresaron la falta de suficientes herramientas para tener una interacción exitosa en contexto interculturales; además se identificaron varias diferencias y similitudes entre CNV de ambas culturas (Colombiana y Estadounidense). Como producto del estudio se diseñó un material didáctico en una plataforma de red social, la cual otorga la posibilidad de ser actualizada periódicamente y de la misma manera, poder darle acceso a esta información no solamente a las

personas relacionadas al Programa de Licenciatura en Lenguas Modernas Inglés – Francés, sino también al público en general que encuentre interés en este tema.

Palabras clave: Comunicación no verbal, interculturalidad, kinésica, paralingüística, experiencias interculturales.

Abstract

To fully express and understand a message all elements in communication are important; one must take into account what is said, what is not said and how it is said, in other words, verbal and non-verbal communication. As learners of a second or third language our destiny is linked to having to communicate interculturally, which can represent several challenges apart from the barrier of verbal language; there is a possible difference in the interpretations of nonverbal language when interacting with other cultures. Therefore, the purpose of this project was analyzing the importance of intercultural nonverbal communication (INVC), especially paralinguistics and kinesics when communicating in the U.S. context, using as support the intercultural experiences of 4 professors, 4 students and 3 graduates of the Bachelor's Degree Program in Modern Languages English – French of the Universidad del Cauca, who have moved to the United States. It was carried out from the qualitative approach, using the narrative design, later, semi-structured interviews and 2 focus groups were used for data collection. In general terms, the importance of the INVC was confirmed, not only when interacting, but also in the academic context. The need to sensitize the students about the INVC before starting their immersion in American contexts was shown because several participants expressed the lack of sufficient tools to have a successful interaction in intercultural contexts, and several differences and similarities were identified between the NVC of both cultures (Colombian and American). As a product of the study, a didactic material was designed in a social networking platform, which gives the possibility to be updated periodically and gives access to this information not only to people related to the Bachelor's Degree Program in Modern Languages with Emphasis on English and French, but also to the public who are interested in this topic.

Key words: Nonverbal communication, interculturality, kinesics, paralinguistics, intercultural experiences.

Approval

UNIVERSITY OF CAUCA

The undersigned committee of Human and Social Sciences School approves the thesis developed by: **Ana Ruth Yandy Fernández, Joaquin Antonio Muñoz Moncayo, Karen Melissa Muñoz Mosquera, Paola Andrea Pérez Gurrute**, entitled: Analysis of the Importance of Kinesics and Paralinguistics when Communicating in Colombian and American Contexts.

Acceptance note.

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Examiner

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Examiner

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Lcda. Ruby Esperanza Ulchur Chilma
Advisor

Popayán (Cauca), September 22nd of 2022

List of acronyms

BDMLEEF: Bachelor's Degree in Modern Languages with Emphasis on English and French.

BDPMLEF: Bachelor's Degree Program in Modern Languages English – French

FL: Foreign language

INVC: Intercultural non-verbal communication

NVC: Non-verbal communication

SFL: Spanish as a foreign language

SL: Second language

VC: Verbal communication

Introduction

This project seeks to analyze the importance of intercultural nonverbal communication (INVC), focused on paralinguistics and kinesics when communicating, using the intercultural experiences of four participants from the seventh and ninth semester of the period 2021.1, and three graduates from the Bachelor's Degree Program in Modern Languages English – French of the University of Cauca[1] in Popayán, who have traveled to the United States.

As social interaction is an essential part of humans, it is in a constant exchange of messages, which may not require the use of words. These are called non-verbal messages, which are often used in an unconscious way affecting to a great extent the message given, to the point that, one could express a different idea, even the opposite, to what is intended; considering the above, it is reaffirmed that non-verbal communication comprises a wide and essential field in language and that the "desconocimiento de signos no verbales específicos suele ser una causa principal de los errores comunicativos en la interacción intercultural, que provoca, habitualmente ruptura de comunicación" [ignorance of specific non-verbal signs is often a major cause of communicative errors in intercultural interaction, usually resulting in communication breakdowns] (Cestero, 2017, p.1058).

Accordingly, this lack of knowledge especially affects students in foreign language-based careers when communicating within an intercultural context. Non-verbal knowledge is acquired subconsciously in the first language through family and social interaction; however, this type of interaction usually cannot be conceived in the same way when learning a foreign language outside

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[1] A partir de la Resolución 25122 del 17 de noviembre de 2017, emitida por el MEN, el actual programa de lenguas que oferta la Universidad del Cauca está nominado "Programa de Licenciatura en Lenguas Modernas con Énfasis en Inglés y Francés". El presente proyecto se lleva a cabo con estudiantes del antiguo programa, nominado "Programa de Licenciatura en Lenguas Modernas Inglés-Francés".

its natural context, since it sometimes differs according to its natural environment; for this reason, it was necessary to take advantage of the experiences lived in foreign contexts in order to collect and analyze information related to INVC, specifically kinesics and paralinguistics, and thus develop a social media site whose objective is not only to show that language goes beyond grammatical rules, but also to become aware of the importance of nonverbal communication in our daily lives, so that intercultural communication efficiency can be improved and possible communication breakdowns may be minimized at the moment of interacting in a foreign language.

Considering the above, this document is structured in five sections. The first chapter is made up of the problem where the research project arises and its purpose is to locate the object of study; then, the objectives of the research are presented; here, the general and specific purposes are described, in this case, to analyze the importance of intercultural non-verbal communication at the time of interaction, using the intercultural experiences in the US of people linked to and graduated from the BDPMLEF; also the justification is presented, where the reasons why the project is carried out are found.

In the second chapter, information that supports our study is found; the conceptual and theoretical framework expose the definition of basic terms, which are relevant for research, such as interculturality, interlingualism, non-verbal communication, types of communication, among others. Finally, the previous studies at the national and international level allow us to address important concepts, theories, and methodologies around this work, among them those exposed by Ferreira (2016), Belio (2018), Beltran (2015), Rodriguez and Regalado (2020).

The third chapter talks about the methodology and nature of the research, in this case, qualitative research with a narrative method; we used the information gathered from the intercultural experiences of four teachers, four participants from seventh and ninth semester of the

period 2021.1, and three graduates of the Bachelor's Program in Modern English-French Languages from the University of Cauca, who traveled to the United States. The data collection was executed with this population through interviews and the creation of two focus groups.

In the fourth chapter, we link the experiences collected from the interviewees where valuable information on kinesics and paralinguistics begins to emerge. Additionally, the fourth section includes the analysis of those differences, similarities and importance found in the development of the research topic and proposes a useful technological tool to publicize the use of the INVC.

The fifth section, gives an account of the conclusions, recommendations, limitations, and bibliographical references.

1. FIRST CHAPTER

1.1 Problem

1.1.1 Description of the problem

The Bachelor Program in Modern Languages with Emphasis on English and French, belonging to the School of Human and Social Sciences of the University of Cauca, proposes in its curricular structure: To consider "el estudio y análisis del lenguaje en todas sus dimensiones y posibilidades" [the study and analysis of language in all its dimensions and possibilities] [2]. In addition, in the core of socio-humanistic research it is affirmed

> la interculturalidad y la multiculturalidad requieren de espacios académicos, en los cuales se aporten al estudiante los elementos que contribuyen a desarrollar sus percepciones estéticas y sensibles del mundo y de los eventos (sociales, culturales, técnicos, lingüísticos, etc.) que en él ocurren [the interculturality and multiculturalism require academic spaces, in which the students are provided with the elements that contribute to developing their aesthetic and sensitive perceptions of the world and of the events (social, cultural, technical, linguistic, etc.) that in it occur] [3].

However, as students from ninth semester of the Bachelor's Degree Program in Modern Languages English – French, in which this study was carried out, it has been experienced that the study of intercultural non-verbal communication (paralinguistic and kinesic) has been omitted, or

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[2] Estructura curricular (2017). Programa de Licenciatura en Lenguas Modernas con énfasis en Inglés y Francés.

[3] Estructura curricular (2017). Programa de Licenciatura en Lenguas Modernas con énfasis en Inglés y Francés.

in some cases it has been studied superficially. It should be noted that the NVC is a fundamental part of a language because it especially reflects its culture and it influences the changes in the meaning of the words (codes) that are used according to their context, demonstrated in studies such as those of Davis (2015) and Samovar (1981), in which the non-verbal component plays a superior role in the transmission of messages.

This lack of knowledge of the INVC has been reflected when students of the career establish communication in intercultural contexts; when they are immersed in an English-speaking culture, in this case The United States, they have felt frustration or a certain type of rejection when not being able to understand the change of meaning in the language, such as the variations of certain gestures and linguistic emissions.

Based on the above, 3 angles of the problem have been established:

1.1.2 Angles of the problem

1. Dismissal of intercultural non-verbal communication regarding the fields of paralinguistics and kinesics in the training of modern language students at the University of Cauca. Even though the issues related to non-verbal communication should be taught inside the subjects that constitute the disciplinary-specific knowledge component, there is not enough thematic and linguistic content of the INVC to understand and analyze the differences in meaning and the impact it has on intercultural communication. On the other hand, "learning objects" have not been designed to develop INVC, despite the fact that there are many intercultural experiences of students and teachers.

2. Failure to take advantage of the non-verbal experiences lived by teachers, students, and graduates of BDMLEEF, in U.S. territories. In spite of the fact that in the career there are opportunities to apply to different associations, such as the YMCA and Camp Leaders, which make possible the exchange and learning of knowledge from other cultures, there is no documentation of this type of experience. As the knowledge that has been the result of the academic mobilizations done by students, professors and graduates to the USA is not being shared and used, it prevents the staff of the University of Cauca to deepen in this field not much explored in foreign languages.

3. Underutilization of technologies to promote the analysis and learning of the INVC in the Bachelor's Degree in Modern Languages with Emphasis on English and French of the University of Cauca. As technology advances, new applications, programs, platforms, websites, videos are created to facilitate the study, analysis, promotion and learning of certain phenomena. Despite the aforementioned, it has been realized that even with the growth that technology has had in recent times, it has not been fully used/exploited. The program has computer resources with internet access; however, it has been noted that there are no platforms focused on intercultural non-verbal communication.

Finally, these three angles help us to reaffirm that there is a deficiency at the moment of integrating the intercultural nonverbal field in the area of communication in a second language in the BDMLEEF of the University of Cauca; there is also a waste of the linguistic and non-linguistic communication richness resulting from an exposure to the culture of the target language. Considering the above, if the non-verbal signals that arise from the native culture are ignored, misinterpretations could be caused, both of what is said and what is understood in the second language, and for this reason strategies should be created to deal with this problem.

1.2 Research Question:

What is the relevance of the Intercultural nonverbal communication, specifically kinesics and paralinguistics in English communication comprehension as a foreign language according to the experiences of Students, graduates and professors from the Bachelor's Degree Program in Modern Languages English-French of the University of Cauca, who have traveled to the United States?

1.3 Objectives

1.3.1 General Objective:

To analyze the importance of intercultural nonverbal communication at the moment of interaction using the intercultural experiences of four students, four professors and three graduates of the Bachelor's Degree Program in Modern Languages English – French who have traveled to the United States.

1.3.2 Specific objectives:

1. To gather information on the non-verbal intercultural experiences lived in the United States by some students, professors and graduates of the Bachelor's Degree Program in Modern Languages English – French.

2. To analyze the non-verbal intercultural experiences (contrasts and similarities) of the sample population in relation to the characteristic elements of paralinguistics and kinesics, between Colombian and U.S. culture.

3. Relate participants' experiences regarding paralinguistics and kinesics that account for the importance of nonverbal communication.

4. To create a social media site as a tool of knowledge and information on the use of paralinguistics and kinesics in Colombian and American contexts, for students and professorship of the Bachelor's Degree in Modern Languages with Emphasis on English and French at the University of Cauca.

1.4 Justification

Taking into account that communication is very complex, it is not possible to rely only on words to understand an oral message correctly. Drucker (1988) in one of his interviews stated that: "lo más importante en la comunicación es escuchar lo que no se es dicho" [The most important thing in communication is to listen to what is not said], i.e., gestures, emotions, accentuation, reliability... in other words, nonverbal communication.

It is for this reason that this project will focus on the fields of paralinguistics and kinesics, since they are the ones that will allow a richer analysis of the experiences of the population, thanks to the variety of nonverbal signs that they present. Furthermore, these are two of the three systems that Poyatos (1994a) calls "the triple basic structure of communication" [the triple basic structure of communication] (chapter 4), which should not be left aside when interacting in other cultural contexts, since language can vary depending on the culture, place or context, and does nonverbal communication.

Therefore, the relevance of this project is constituted in the fact that the material resulting from this research, in this case the social media site, will be a significant contribution to the BDMLEEF, because it will allow the analysis and learning of intercultural nonverbal communication of a foreign language through the experiences of the participants, integrating the elements of kinesics and paralinguistics of the American and Colombian culture; Furthermore, this proposal reflects the philosophy of the program, which is "el estudio y análisis del lenguaje en todas sus dimensiones y posibilidades interculturales" [the study and analysis of language in all its intercultural dimensions and possibilities].

In the same way, for the University of Cauca this research is important because no previous studies have been conducted on this topic, therefore, conducting this analysis of the INVC specially the paralinguistic and kinesics field not only will benefit students and teachers from BDMLEEF, but also the members who wish to learn or travel either to exchanges, summer camps, or other types of trips to the United States.

On the other hand, the analysis and the result of this project not only will be useful to be taken as a basis of information and basis for the researchers, and the personnel of the University of Cauca, but also for the society in general, since so far there has been very little research on the analysis of the INVC codes of the Colombian and U.S. country. This research will allow people from other countries who wish to learn about the INVC or to travel to Colombian or U.S. territory to have this information present.

In conclusion, it is found that BDMLEEF has constantly generated significant changes since its date of creation, in order to achieve the expected academic quality and fulfill its mission and vision. For this reason, this project is pertinent as it will contribute to the further development and improvement of its academic purposes. In addition, it will benefit both people belonging to the University of Cauca and the society in general who wish to travel and learn about some of the paralinguistic and kinesics codes of Colombians and Americans.

2. SECOND CHAPTER

2.1 Contextual Framework

In order to allow the economic and cultural development of the department of Cauca, the University of Cauca was founded, and it became "establecimiento educativo de primer orden en los tiempos coloniales" [the first order educational establishment in colonial times] (Reseña histórica de la Universidad del Cauca, n.d.), from which

> se formó la generación que luego sería protagonista de las luchas de la Independencia del imperio español con personajes como Francisco José de Caldas, Camilo Torres, Francisco Antonio Zea, José María Cabal, Joaquín de Caycedo y Cuero y Francisco Antonio Ulloa, hombres de política, estudio y estado [the generation that would later be the protagonist of the struggles for Independence from the Spanish empire was formed with characters such as Francisco José de Caldas, Camilo Torres, Francisco Antonio Zea, José María Cabal, Joaquín de Caycedo y Cuero and Francisco Antonio Ulloa, men of politics, study and state] (Reseña histórica de la Universidad del Cauca, s.f.)

With this information, it can be affirmed that the University of Cauca had a fundamental role in the history and independence of Colombia and continues to contribute to its progress day after day. Likewise, it is worth mentioning the presence of different programs that are still part of the University of Cauca, among them, Bachelor's Degree in Modern Languages with Emphasis on English and French, in which the present project was carried out.

According to the curricular reform documents (2017) and the qualified records documents (2016), the program that today bears the name of Bachelor's Degree in Modern Languages with

Emphasis on English and French domiciled in Popayán, "inició el 28 de febrero de 1972, bajo el nombre de Filología e Idiomas, adscrito a la Facultad de Educación, hoy Facultad de Ciencias Naturales Exactas y de la Educación" [it began on February 28, 1972, under the name of Philology and Languages, attached to the School of Education, today School of Natural Exact Sciences and Education] (Reforma curricular, 2017, Pág.7). In the search to improve and meet the needs of the environment, several reforms were made since 1975 "con los componentes pedagógico, lingüísticos y socio humanísticos que atendían las recomendaciones por parte del ICFES, según los acuerdos: 75 de abril 18 de 1975, 3953 de 1977 y 276 de 1981" [with pedagogical, linguistic and socio-humanistic components that met the recommendations of the ICFES, according to the agreements: 75 of April 18th, 1975, 3953 of 1977 and 276 of 1981]. Then in 1982, thanks to the institutional self-evaluation processes and the return of graduates with postgraduate degrees in TESOL (Teaching English to Speakers of Other Languages), it was possible to broaden and deepen topics such as: "procesos de lectura, comprensión y producción oral y escrita, traducción, que a la luz de nuevos enfoques conceptuales de la educación, la pedagogía y la lingüística aportaron en la cualificación del proceso educativo" [reading processes, oral and written comprehension and production, translation, which in light of new conceptual approaches to education, pedagogy and linguistics contributed to the qualification of the educational process]; then, "en el año 2010, se le fue otorgada la renovación del Registro Calificado mediante Resolución No. 10209 de noviembre de 2010" [in 2010, it was conferred with the renewal of the Qualified Registration by Resolution No. 10209 of November 2010] (Reforma curricular, 2017, Pág.17).

Subsequently, at the beginning of 2017 the resolution 2041 of 2016 which purpose was to regulate the bachelors' quality conditions was implemented in the BDPMLEF to design a more updated curriculum. However, it is worth mentioning that later the resolution 2041 of 2016 was

abolished by the Resolution 18583 of 2017 which adjusted the characteristics of the bachelor programs when seeking accreditation.

Later, thanks to the collaborative work between managers, professors and students, on December 04, 2017, through Resolution No. 27245 of December 04, 2017, the Program receives the renewal of High Quality Accreditation for a period of 4 years, and on December 26, 2017 through Resolution No. 29142, the program was conferred with the renewal of Qualified Registration for a period of 7 years (Ministerio de Educación, 2017), which brought with it the great responsibility of fulfilling, with greater willingness, each of the requirements requested to achieve and maintain its qualification through the following years in order to allow the "formación de docentes e investigadores en Lenguas Extranjeras (Inglés-Francés) capacitados para asumir actividades educativas en preescolar, básica y media vocacional" [training of teachers and researchers in Foreign Languages (English-French) qualified to assume educational activities in preschool, basic and vocational middle school] (Universidad del Cauca, s.f)

In this sense, it should be noted that the work of the program and the mission of the University of Cauca have been committed, since its creation, "el desarrollo profesional, social y humano del estudiante, mediante la investigación y la práctica que lleven a la construcción de conocimientos específicos en pedagogía, lenguas modernas, y socio humanística" [the professional, human and social development of the student, through research and practice that lead to the construction of specific knowledge in pedagogy, modern languages, and socio-humanistic]. Responding to these ideals, four student-researchers of the Bachelor's Degree Program in Modern Languages English – French carried out this project in order to strengthen aspects related to the curricular structure of the program, specifically that of "el estudio y análisis del lenguaje en todas sus dimensiones y posibilidades" [the study and analysis of language in all its dimensions and

possibilities] (Universidad del Cauca, 2020). Consequently, this project seeks to stimulate interest in analyzing intercultural nonverbal communication through research based on intercultural and interlingual experiences of people who have moved to the USA; these experiences were contributed by four participants of the seventh and ninth semester of the period 2021.1, three graduates and four professors of the Bachelor's Degree Program in Modern Languages English-French of the University of Cauca de Popayán.

2.2 Background Studies

After completing a search for the studies that may contribute to this project, it was noticed that there have been extensive researches related to nonverbal communication, although very few focused on the INVC, in other words, only the verbal signs of the native language were mentioned but no contrast was made with the nonverbal codes of a target language, and these differences were precisely the ones that were intended to be analyzed in this project.

Now, studies that served as a basis for this research were found since they help fulfill the development of the objective and justify the importance of nonverbal communication in the learning, interaction, and teaching of a foreign language, since the lack of knowledge of NVC, as mentioned above, could generate certain breaks in communication. In addition, some of these studies mention the creation of didactic materials that was useful for the creation of our social media site.

In this search three investigations were found at the international level: De Mata (2016), Ferreira (2016), Belío (2018) Damanhouri (2018), and two at the national level: Beltrán (2015), Rodríguez and Regalado (2020).

First, De Mata (2016) with her study "La comunicación no verbal en el aula intercultural de nivel A1" [Nonverbal communication in the intercultural classroom at A1 level] provided significant information on "una propuesta didáctica centrada en la comunicación no verbal y destinada a alumnos de una clase intercultural de español como lengua extranjera de nivel A1" [a didactic proposal focused on nonverbal communication and aimed at students in an intercultural class of Spanish as a foreign language at A1 level], with the objective of "trabajar los sistemas básicos de comunicación no verbal de forma paralela al aprendizaje y uso de la lengua española" [working on the nonverbal communication basic systems in parallel to the learning and use of the Spanish language] (de Mata, 2016, p.1). This was achieved through "un análisis de la presencia de la comunicación no verbal en los manuales de enseñanza de español como lengua extranjera" [an analysis of the presence of nonverbal communication in Spanish as a foreign language teaching manual] (de Mata, 2016, p.1); that is a quantitative analysis.

According to the researcher, any evaluation carried out for its effectiveness had some "instrumentos de evaluación de soporte físico que permiten conocer la evolución del conocimiento de los alumnos y ser utilizados de manera inteligente y reflexiva" [physical support assessment that allow to know the knowledge evolution of the students and to be used in an intelligent and reflexive way] (de Mata, 2016, p.41); such as the online test, the observation, the formative evaluation, written exam, and quantitative evaluation. Thanks to the above, the design of their proposal was obtained as a result. To carry out this objective, some specific purposes were also established and worked on throughout the proposal in each of the planned activities, which dealt with some aspects of nonverbal communication, such as

Conocimiento de sus diferentes sistemas, las comparaciones entre las formas de saludo de España y otras culturas, los gestos que expresan sentimientos de agrado

y desagrado, la adquisición de los horarios de las comidas en España, saber cómo se debe actuar cuando se compra en el supermercado, aprender las normas de comportamiento en situaciones formales e informales y finalmente saber cómo hacer un regalo a una persona e identificar las formas de felicitar a alguien en función de la situación [Knowledge of its different systems, the comparisons between the forms of greeting in Spain and in other cultures, the gestures that express feelings of pleasure and displeasure, the acquisition of mealtimes in Spain, knowing how to act when shopping at the supermarket, learning the rules of behavior in formal and informal situations and finally knowing how to give a gift to a person and identifying the ways to congratulate someone depending on the situation] (de Mata, 2016, p.44).

It can be concluded that the objective of this research was "formar alumnos competentes que pudieran desenvolverse satisfactoriamente en el contexto de la lengua meta y supieran utilizar los signos no verbales desde el inicio del estudio del idioma" [to train competent learners who could perform satisfactorily in the context of the target language and know how to use non-verbal signs from the beginning of language study] (de Mata, 2016, p.44). This "permitió tener mayor fluidez comunicativa y evitar malentendidos de carácter cultural" [allowed them to have greater communicative fluency and avoid cultural misunderstandings] (de Mata, 2016, p.44). The aim, therefore, was "reivindicar la presencia de la comunicación no verbal dentro del aula y que fuera tratada desde los niveles iniciales de estudio" [to vindicate the presence of nonverbal communication in the classroom and to ensure that it was dealt with from the initial levels of study] (de Mata, 2016, p.44).

It is also worth mentioning that the previous study provided the present project with valuable information to understand the close relationship between interculturality and nonverbal communication in language teaching classrooms, and thus to analyze differences and similarities of meaning in the INVC, understanding the impact it has on communication from one context to another. However, there were some differences between the two projects, such as the creation of activities that seek to make students reflect upon the most significant contrasts between different cultures, including their own, in our case, no activities were developed, but an interactive social media site was created where not only students, but also teachers, members of the University of Cauca and people who are interested on the topic, will be able to achieve greater awareness of the importance of INVC.

On the other hand, Ferreira (2016) proposed a study on "La comunicación no verbal y el proceso de enseñanza/aprendizaje de español lengua extranjera" [Nonverbal communication and the teaching/learning process of Spanish as a foreign language], which sought to "analizar la comunicación no verbal y concienciar al aprendiz y al profesor de su relevancia en el proceso de enseñanza/aprendizaje de español lengua extranjera (ELE)" [analyze nonverbal communication and raise the learner and teacher awareness of its relevance in the teaching/learning process of Spanish as a foreign language (SFL)] (Ferreira, 2016, p.170). Through this qualitative study, existing information on the importance of INVC was analyzed and related to the teaching/learning process of SFL and it was found that "los sistemas de comunicación no verbal varían según las culturas y por lo tanto, debe incluirse en los diseños curriculares de enseñanza de lenguas extranjeras" [nonverbal communication systems vary across cultures, and therefore it should be included in foreign language teaching curriculum designs] (Ferreira, 2016, p.174). It also recognizes "la escasez de materiales específicos de la comunicación no verbal y la necesidad de

producción de materiales de comunicación no verbal para brasileños aprendices de la lengua española" [the lack of specific materials on nonverbal communication and the need for the production of nonverbal communication materials for Brazilian learners of the Spanish language] (Ferreira, 2016, p.174). On the other hand, it is deduced the importance of "proporcionar tantas herramientas de comunicación como se pueda desde el primer momento del proceso de enseñanza-aprendizaje" [providing as many communication tools as possible from the first moment of the teaching-learning process] (Ferreira, 2016, p.174) to understand and communicate competently in another language/culture; furthermore, it is concluded that "se debe ordenar los elementos no verbales , respectivamente a: funcionalidad, frecuencia de uso y la dificultad que entraña su realización para que el estudiante pueda adquirir fluidez lingüística/cultural y lograr ser un hablante/oyente competente en la LE meta" [nonverbal elements should be ordered, respectively to functionality, frequency of use and the difficulty involved in their realization so that the student can acquire linguistic/cultural fluency and become a competent speaker/listener in the target FL (foreign language)] (Ferreira, 2016, p.174).

Consequently, this research reaffirmed the importance of INVC in order to communicate competently. Also, the idea that the NVC varies according to culture and for this reason, this needs to be "incluirse en los diseños curriculares de enseñanza de lenguas extranjeras" [included in foreign language teaching curricular designs] (Ferreira, 2016, p.174). In contrast, the present project goes beyond the analysis of the existing information, seeking to collect data from the experiences of people who have moved to the United States and goes beyond the creation of a dynamic web page in order to make students and teachers aware of its use in a didactic and interactive way.

Belío (2018) in his study entitled "Aprendizaje y evaluación de la comunicación no verbal en ELE. Propuesta teórica y estudio empírico sobre los gestos emblemáticos" [Learning and evaluation of nonverbal communication in SFL (Spanish as a Foreign Language) Theoretical proposal and empirical study on emblematic gestures], proposed to carry out a description and analysis on "el proceso de aprendizaje de los gestos emblemáticos en estudiantes de ELE" [the learning process of emblematic gestures in SFL students] (Belío, 2018, p.15) based on a pretest and a posttest, carried out on 56 American university students, which managed to evidence the learning progress of nonverbal competence among the participants; this quantitative research showed that "los emblemas del español pueden aprenderse tras una instrucción" [Spanish emblems can be learned after instruction] (Belío, 2018, p.329) ; it also identified that kinesthetic intelligence plays an important role in learning emblems, since students evolve more than individuals without it, additionally, it identified that motivation and differentiated instruction facilitate FL (foreign language) learning.

Finally, it was concluded that the "CNV no se incluye de manera sistemática y coincidente a lo largo de los enfoques curriculares y, además, el trabajo con los gestos emblemáticos está especialmente ausente" [NVC is not systematically and coincidentally included across curricular approaches and, moreover, work with emblematic gestures is especially absent] (Belío, 2018, p.443) ; it also found that NVC must be taught "teniendo en cuenta los procesos que se desarrollan en la competencia intercultural" [taking into account the processes involved in intercultural competence] (Belío, 2018, p.444) , and that "para que los estudiantes adquieran una competencia comunicativa completa de la L2/LE" [for students to acquire full SL)/FL] (Belío, 2018, p. 445) communicative competence, the NVC must be taken into account when designing materials. Clearly this study served as a basis for the present research, since despite its focus on learning and

evaluating nonverbal emblems in an American classroom, some contrasts that exist in NVC can be analyzed; in addition, the influence that paralinguistics and kinesics have at the moment of communicating in American cultural context, one of the specific objectives of our research, can be studied.

Additionally, Miramar Damanhouri (2018) with her study "The advantages and disadvantages of body language in Intercultural communication" whose approach was "...the understanding of non-verbal communication, specifically body language, in communication between Saudis and those of other cultures, bore in mind the various interpretations of body movement among different cultural groups…" (Damanhouri, 2018, p.68). This research was carried out with the participation of 31 foreign instructors from King Abdulaziz University, Saudi Arabia, considering that "All of the instructors live in Saudi Arabia, and communicate with Saudi students and colleagues in the Institute as well as with Saudis outside of the institute" (Damanhouri, 2018, p.71).

This was done through a qualitative study describing and explaining different body language attitudes. The project was based on interviews carried out naturally through conversational spaces that contributed to explain the importance of NVC in intercultural spaces to obtain more information from participants. Moreover, images containing gestures and hand movements that are common in Saudi society were used, along with their exact description, which was intended to explore if the participant recognized them and thus, determine whether they were familiar with them or even if they possessed the same meaning in their culture of origin.

It was found that "the use of body language between people from the same background is subconscious, and it is used to complement the meaning of verbal messages in most cases, whereas in intercultural communication, it is used consciously, especially where language barriers exist"

(Damanhouri, 2018, p.78). Nevertheless, the lack of knowledge about the different cultural perspectives on non-verbal language could cause misunderstandings. Also, it was established as a variant to observe what involves the moment and the way to use body language which revealed that in certain cultures non-verbal language is prioritized in informal contexts, and it rescaled the "Power imbalances between speaker and listener are also influential factors, as most of the participants noted that body language is less acceptable in their cultures when younger people talk to older people, or when subordinates talk to superiors" (Damanhouri, 2018, p.79).

They also found that one of the great defenses against misunderstandings is undoubtedly to know and investigate the similarities and differences between diverse cultures, creating awareness of the obstacles that people may face in intercultural contexts around the world. Finally, it is important to mention that the aforementioned project contributed greatly to ours, as it covers our main theme of analyzing the importance of non-verbal communication in intercultural contexts using the experiences of people outside the target culture. However, one of the differences was presented in the methodology, since the researchers made a presentation of non-verbal signs that occur in the Arabic culture to identify if the participants were familiar with them, contrary to the proposed project in which we analyzed the signs that the same participants showed based on their experience in American culture.

It is also important to mention other projects that contributed greatly to our research, among them, Beltrán (2015) with his project "Cuando nos comunicamos… guía didáctica para la inclusión de la comunicación no verbal en las clases de ELE" [When we communicate... didactic guide for the inclusion of nonverbal communication in the classes of SFL], which sought to present a teacher's didactic guide for the inclusion of nonverbal communication in the classes of Spanish as

a foreign language, helping the students' cultural fluency, which was carried out through a qualitative approach that sought

> Explorar y comprender el fenómeno de la comunicación no verbal y su importancia en el ámbito de la enseñanza del español como lengua extranjera a partir de la experiencia personal y de las percepciones de algunos estudios que han indagado sobre este campo. [To explore and understand the phenomenon of non-verbal communication and its importance in the field of teaching Spanish as a foreign language from the personal experience and perceptions of some studies that have investigated these claims] (Beltrán, 2015, p.66).

All the above was possible because the authors chose certain Spanish educators as their target language "no solamente demostraran experiencia en este campo, sino que tuvieran estudios que acreditarán su conocimiento de la enseñanza y el aprendizaje de esta lengua para no hispanohablantes" [not only will they demonstrate experience in this field, but they will have studies that will prove their knowledge of teaching and learning this language for non-English speakers] (Beltrán, 2015, p.97). Therefore, some of the results obtained include "la construcción de la estructura y el contenido de la guía didáctica, es decir se definieron los conceptos esenciales y los principios para la creación del material" [the construction of the structure and content of the didactic guide, that is, the essential concepts and principles for the creation of the material] (Beltrán, 2015, p.103) were defined. In addition, it can be noted that academic strategies were designed according to the competencies of the teachers and the students in order to integrate non-verbal communication in SFL classes. As a conclusion of this investigation, it can be identified that

El tratamiento de la comunicación no verbal sugiere la identificación, aceptación y el respeto de diversos comportamientos que se presentan en la cultura propia y en otras culturas, es decir éste sería un aspecto que se recomienda trabajar en el aula ya que, a través de su inclusión en el proceso de enseñanza y aprendizaje de ELE, de alguna manera, tanto docentes como discentes hacen un reconocimiento al otro, en su ser individual y cultural. [The treatment of non-verbal communication suggests the identification, acceptance and respect of various behaviors that occur in one's culture and other cultures, that is to say this would be an aspect that is recommended to work in the classroom since both teachers and students make a recognition of the other in their individual and cultural being through their inclusion in the teaching and learning process of SFL] (Beltrán, 2015, p.106).

Also, "hacer conciencia y sensibilizar a los docentes sobre ese reconocimiento es un aporte valioso, en tanto que ellos pueden transmitir esa conciencia hacia la aceptación y el respeto al otro para poder convivir, en otras palabras, para poder alcanzar encuentros interculturales positivos" [making teachers aware of this recognition is a valuable contribution, while they can transmit this awareness towards acceptance and respect for the other in order to live together, in other words, to reach positive intercultural encounters] (Beltrán, 2015, p.106). It is noteworthy that the project appointed above brings to this research knowledge about the importance of designing didactic and interactive tools that allow the implementation of non-verbal communication in the classroom to make people more aware of nonverbal communication and, to notice its importance in educational discourse.

It also reaffirms the importance of exploring and understanding the value of non-verbal communication in intercultural contexts from personal experience. However, there were some

differences, among them, that their approach on the design of materials was aimed only at the teacher of Spanish as a second language, while in this project the material is fully accessible to all those interested in non-verbal communication, from students of the Bachelor's Degree in Modern Languages with Emphasis on English and French to its graduates and public in general.

Additionally, a qualitative research by Trujillo y Moreno (2020) entitled "Colombia y el lenguaje no verbal: construyendo una propuesta didáctica de aprendizaje de español como lengua extranjera "ELE" [Colombia and non-verbal language: building a didactic proposal for learning Spanish as a foreign language "SFL"] from La Universidad Javeriana was considered, since they used it as a proposal to create an online didactic material that promoted the common non-verbal language among Colombians, so that foreign students were able to use it autonomously. In the framework of this study, the authors specified the details of the "... LNV en el contexto colombiano. Posteriormente, se explicará el tipo de estudio elegido, que es de corte exploratorio – formulativo. También se harán menciones de los principales referentes que servirán para la recogida de información…" [... NVL in the Colombian context. Later, we explain the type of study chosen, which is exploratory - formulative. There were also mentions of the main referents that served for the collection of information…] (Trujillo y Moreno, 2020, p.36). Then, a collection of non-verbal signs common among Colombians was made; the signs were confirmed by interviewing international volunteers resident in Colombia.

As a result of this study, it was observed that the participants varied in their responses based on their personality and origin when trying to identify the nonverbal signs presented by the researchers. However, it is important to mention that most of the pre-selected signs were recognized by almost all participants who stated that non-verbal language was shared among members of the same culture. As a conclusion "... el material virtual invita a innovar en las formas

en la que se enseña y se aprende ELE actualmente" [... the virtual material is an open invitation to innovate the ways in which SFL is taught and learned today] (Trujillo y Moreno, 2020, p.85). Thus, the research mentioned above contributed greatly to our research, as it corroborates the variability of existing nonverbal signs according to culture and called for including virtual didactic tools to teaching and awareness of the importance of INVC. However, it was possible to identify that one of the differences is in the project population, since in their case the information collection was based on volunteers living in Colombia, and in our case, it was taken from participants with intercultural experiences in the United States.

Finally, the study by Rodríguez and Regalado (2020), entitled "Colombia y el lenguaje no verbal: construyendo una propuesta didáctica de aprendizaje de español como lengua extranjera "ELE"" [Colombia and non-verbal language: building a didactic proposal for learning Spanish as a foreign language "SFL"], in which it was proposed to create online didactic material of the Colombian non-verbal language "para ser utilizado por el estudiante extranjero de forma autónoma" [to be used by the foreign student autonomously]. In this qualitative research, an introspection was chosen based on an inventory of non-verbal signs that the same researcher recognizes subjectively and intents to validate objectively. Then the observation was done through interviews and surveys of Colombians of all ages (no number is specified). The author clarifies that

> Si bien algunos entrevistados mencionaron los signos no verbales esperados, estos no siempre tenían las mismas características. Los signos sufrían de algunas modificaciones dependiendo de la personalidad o la procedencia del sujeto. Con esto, se puede afirmar que no hay una sola forma de realizar un gesto dentro de una cultura, pues pueden existir muchas formas de realizarlo. [Although some

interviewees mentioned the expected non-verbal signs, they did not always have the same characteristics. The signs suffered some modifications depending on the personality or origin of the individual. With this, it can be said that there is not a single way to make a gesture within a culture, because there can be many ways to make it] (Rodriguez y Regalado, 2020, p.85).

Interestingly, most of the pre-set signs were confirmed or at least recognized by almost all participants. This turns out to be a sample of the customs that are shared within a culture, usually its own members are not conscious of them until someone, or something makes people notice them. In conclusion, the NVC is defined as "un componente fundamental dentro de la comunicación humana, ya que la mayor parte del significado que se transmite en una interacción es por medio de la comunicación no verbal" [a fundamental component within human communication, since most of the meaning that is transmitted in an interaction is through non-verbal communication] (Rodriguez y Regalado, 2020, p.22).

On the other hand, according to the author, interactivity is a resource that should be exploited using virtual platforms on the internet "por lo que es fundamental el diseño de actividades que refuercen las competencias en las que se quiere centrar el material y que al tiempo mantengan activo al usuario del material" [so it is essential to design activities that strengthen the skills on which you want to focus the material and at the same time keep the user of the material active] (Rodriguez y Regalado, 2020, p.85). Finally, it must be mentioned that this research contributed greatly to our project since it includes the proposal of an online teaching material that supports the understanding of the INVC system and the development of didactic forms that allow its learning in the field of foreign languages, which has a lot to do with the expected outcome of this investigation. However, it differs in the population to which it was addressed since the

mentioned thesis is designed so that foreign students can have a greater understanding and awareness of local nonverbal communication. But, in this project's case it is for local students and teachers to have a greater understanding and awareness of foreign nonverbal language, in this case from the United States. Furthermore, it differs in the target language since, while in this project you have Spanish as a foreign language, in our project it is English.

In conclusion, the above studies aimed to analyze, to some extent, the influence that paralinguistics and kinesics have when communicating in intercultural contexts and the importance of raising awareness among people about the changes of meaning that may exist in the INVC (Intercultural nonverbal communication). In addition, they provided information and ideas on the variability and different uses of online teaching materials which contributed greatly to the design of the mentioned social media site, which was based on experiences of international mobility of BDPMLEF members and graduates.

2.3 Conceptual framework

Among the authors who have addressed the topic of non-verbal communication, authors such as Birdwhistell, Maqueo and others, whose concepts guided us in a correct way throughout the development of our work.

2.3.1 Verbal communication

Defined as "la producción e interpretación de signos verbales y que requiere al hablante (emisor) de capacidad fonológica, sintáctica, semántica y textual" [the production and interpretation of verbal signs and requiring the speaker (issuer) of phonological, syntactic, semantic and textual ability] (Birdwhistell, s.f, p.3). It involves words, sentences, and phrases to express a message.

2.3.2 Non-verbal communication

It is defined as "la comunicación mediante expresión o lenguaje corporal desprovisto de palabras" [communication by expression or body language devoid of words] (Birdwhistell, s.f, para. 9). It is divided into four types: kinesics, paralinguistics, proxemics, and chronemics.

2.3.3 Kinesics

This field "está formado por los movimientos y las posturas corporales que comunican o matizan el significado de los enunciados verbales" [is formed by movements and bodily postures that communicate or qualify the meaning of verbal statements] (Cestero 2017, Birdwhistell 1952 and 1970; Poyatos 1994b: chapters 5-6).

2.3.4 Paralinguistics

It is determined by "el énfasis, el tono de la voz, la entonación, las exclamaciones, risas y suspiros…" [the emphasis, the tone of the voice, the intonation, the exclamations, laughter and sighs…] (Maqueo, 2005, quoted in Ibañez and Diaz, 2011), which allows the message to contain the intended intention of the issuer.

2.3.5 Proxemics and chronemics.

These two topics were not addressed in the current project because it is inferred that the amount of information provided by them at the time of interaction is not as high as that given by the kinesics and paralinguistic system.

2.3.6 Aspects of interculturality

These aspects are defined as the interaction and relationship between people and groups belonging to different scenarios with different thoughts, knowledge and ideals which allow a breakdown of differences between them because of their union, in order to share experiences and

to nourish each other for which respect and empathy develops regardless of the inequalities that exist between them (Walsh, 1998).

It is worth mentioning that although verbal communication is based on verbal means (words) and non-verbal communication is "communication by means other than words" (Matthews, 2007, p.266) such as signs and systems of non-linguistic signs, it is these two types of communication that allow the understanding of the messages and even more, the signs of the NVC (gestures, movements, etc.), since these are the ones that allow receiving messages effectively even when there are differences in aspects of interculturality.

2.4 Theoretical Framework

Because communication has been a decisive factor in the formation of society, man as a social being finds an indispensable need to communicate and exchange ideas. It should be remembered that communication is not only based on words but also on actions, gestures, movements, laughter, tones of voice, yawns, to such an extent that, according to recent studies carried out by experts in intercultural nonverbal communication, it is shown as between 60% to 93% of a given message corresponds to the NVC. In addition, we must remember that even in verbal communication we can observe the need for non-verbal language, since the first "se produce poniendo en funcionamiento, a la vez, necesariamente, elementos de tres sistemas: el lingüístico, el paralingüístico y el quinésico, es lo que se denomina la triple estructura básica de la comunicación"[is produced by operating, at the same time, necessarily, elements of three systems: the linguistic, the paralinguistic and the kinetic, it is what is called the triple basic structure of communication] (Poyatos, 1994, chapter 4). Based on the above, some theories by recognized authors in areas related to NVC, paralinguistics, kinesis, interculturality and interlingually have

been presented since they are essential elements that guided this research and were the evaluating aspects that were considered during the analysis and the selection process of content of the social media site.

2.4.1 Communication

Communication not only depends on signs and grammatical codes but transcends words.

> It is a complex process, which involves much more than knowing and using a linguistic system, because for it to be effective and appropriate, we must be communicatively competent, and this involves not only the acquisition of a particular language competence, but also the knowledge and use of pragmatic, social, situational, and geographical information, and signs and systems of non-verbal communication (Cestero, 2017, p.1052).

For this reason, students and teachers of the Modern Language Program at the University of Cauca are sought to achieve an efficiency when communicating in intercultural contexts; to do this, awareness must be raised about the importance of non-verbal communication, not only when communicating in a L2 but also in the native language for "diariamente dichas competencias son empleadas sin tener conciencia de lo que realmente son" [these skills are used daily without being aware of what they really are] (Ibáñez and Díaz, 2011, p.33).

2.4.1.1 Types of communication

There are two well-known types of communication which have been crucial for human interaction. These models that allow the transmission of verbal and non-verbal signs are the ones that we will present in this investigation.

2.4.1.1.1 Verbal communication

"Cuando hablamos de comunicación verbal estamos refiriéndonos al lenguaje humano, es decir, la producción e interpretación de signos verbales y que requiere al hablante (emisor) de capacidad fonológica, sintáctica, semántica y textual" [When we speak of verbal communication, we are referring to human language, that is, the production and interpretation of verbal signs and that requires the speaker (issuer) of phonological, syntactic, semantic, and textual capacity] (Birdwhistell, s.f, párr. 7).

Based on the foregoing, the verbal communication is a basic pillar for the communication of the human being; however, NVC should not be underestimated, especially in programs related to foreign languages where all the dimensions of the language should be worked on. Taking this perspective into account, from our experiences in the BDPMLEF, it has been noted that the program has focused on verbal communication by sidelining the INVC.

2.4.1.1.2 Nonverbal communication

It is communication through expression or body language devoid of words and in more specific terms it could be defined as the transmission of messages through expression or body language devoid of words, a set of signs (movements, smells, facial expressions...) much more complex than human language and more content in terms of what we express both voluntarily and involuntarily. That is to say, everything that refers to "how it is said": gestures, facial expressions, body movements, the space that separates us from the other,... Communication through the way we dress, in how we show ourselves -joyful or sad-, in how we sit, if we look or not at the face, if we speak slowly or quickly,...all of these are signs that

allow the person listening to us to get an idea of who and how we are (Birdwhistell, sf, par. 9-10).

It is important to mention that this type of non-verbal code or sign depends on the culture where it is developed, so there may be several variations. In view of the above and that currently the BDMLEEF follows a communicative and intercultural approach, it is necessary to understand the level of importance of NVC in language, which transcends beyond words. This main column of our project was studied and analyzed, to understand its importance in understanding communication in a foreign language. Also, a virtual material was created showing the differences and similarities between the most important non-verbal signs obtained in the results, especially in the paralinguistic and kinesics fields, of the Colombian and American context.

2.4.1.1.2.1 Types of nonverbal communication.

"Dentro de esta comunicación existen elementos kinésicos (las posturas y movimientos corporales y faciales) ..., los elementos paralingüísticos (en los que encontramos la voz y la sonrisa, entre otros)" [Within this communication there are kinesics elements (body and facial postures and movements) ..., the paralinguistic elements (in which we find the voice and the smile, among others)] (Ibañez y Diaz, 2011, p.4). Proxemics is "el estudio de cómo, el hombre estructura inconscientemente el micro-espacio" [the study of how man unconsciously structures micro-space] (Davis, 2010. p.107)

Likewise, the chronemic that "es la valoración que se hace del tiempo, la importancia que se le da. Es el valor cultural de conceptos como puntualidad / impuntualidad; prontitud / tardanza; ahora, enseguida, un momento, etc." [it is the assessment that is made of time, the importance that is given to it. It is the cultural value of concepts such as punctuality / lateness; promptness/delay; now, right away, a moment, etc.] (Sánchez, 2009, p.4).

On the other hand, it is important to underscore that all these types of nonverbal communication play an important role in interaction; however, in this project only two types of NVC were approached, which are the kinesics and paralinguistic systems, since these two are the ones that represent greater variability and complexity in intercultural contexts.
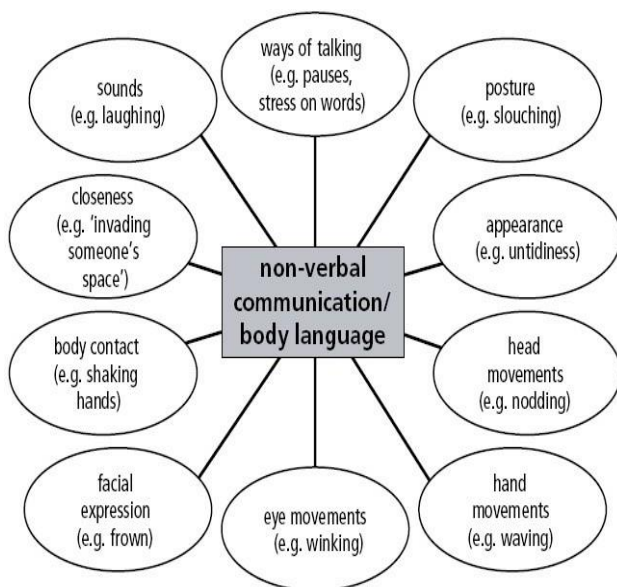
Figure 2.1: Different types of non-verbal communication

Taken from (Tsiorvas, 2015).

2.4.1.1.2.1.1 Paralinguistics and kinesics.

Two of the types of NVC called paralinguistic and kinesics are the ones that were addressed in this project. In the first instance, paralinguistics, which is determined by:

> Las cualidades y modificadores fónicos, los indicadores sonoros de reacciones fisiológicas y emocionales, los elementos cuasi-léxicos y las pausas y silencios que a partir de su significado o de alguno de sus componentes inferenciales comunican o matizan el sentido de los enunciados verbales…, se consideran cualidades físicas del sonido que constituyen signos no verbales específicos de comunicación no verbal: el tono, el timbre, la cantidad y la intensidad, entre otros…, **sonidos**

fisiológicos y emocionales la risa, el llanto, el sollozo, el suspiro, el grito, la tos, el carraspeo y el bostezo…, y **elementos cuasi-léxicos,** a gran parte de las interjecciones no léxicas (¡Oh! ¡Uy! ¡Aja!), a las onomatopeyas (Pi-piii, Zas, Chu Chu, Ki-quiriqui, Guau), a emisiones sonoras que tienen nombre (chistar, sisear, lamer, roncar, resoplar, gemir…) [The phonic qualities and modifiers, the sound indicators of physiological and emotional reactions, the quasi-lexical elements and the pauses and silences that, based on their meaning or any of their inferential components, communicate or qualify the meaning of verbal statements…, physical qualities of sound are considered: pitch, voice, quantity and intensity, among others..., physiological and emotional sounds, laughter, crying, sobbing, sighing, screaming, coughing, throat clearing and yawning..., and quasi-lexical elements, to a large part of non-lexical interjections (Oh! Oops! Aja!), to onomatopoeia (Pi-piii, Zas, Chu Chu, Ki-quiriqui, Guau), to sound emissions that have a name (giving sass, hissing, licking, snoring, snorting, moaning...)] (Cestero, 2017, p.1060-1062).

This type of NVC is closely related to verbal communication; "el énfasis, el tono de la voz, la entonación, las exclamaciones, risas y suspiros son algunos de sus componentes, mismos que añaden significado e intención a los signos verbales que emite el hablante" [the emphasis, tone of voice, intonation, exclamations, laughter and sighs are some of its components, which add meaning and intention to the verbal signs emitted by the speaker] (Maqueo, 2005, cited in Ibañez and Diaz, 2011). In addition, "dentro de esta competencia es importante la información que transmite el rostro, la cual es casi imperceptible que cada individuo note los numerosos gestos que se hacen..."

[within this competition is important the information that transmits the face, which is almost imperceptible that each individual notice the numerous gestures that are made…][4]

Second, the kinesics "hace referencia a todos los movimientos, gestos, miradas y posturas corporales entre otros que emiten señales informativas, es decir, son todos aquellos movimientos corporales que se utilizan en el evento comunicativo" [refers to all the movements, gestures, looks and body postures among others that emit informative signals, that is to say, all those body movements that are used in the communicative event][5].

Considering the statements of the mentioned authors, who highlight the importance and coupling of these two types of NVC (paralinguistic and kinesics) in communication, it has been found necessary to carry out a deeper approach to these issues in the field of modern languages, since when interacting in a second language not only must the verbal codes be changed, for example, from Spanish to English to communicate, but it must also be considered that the meanings and interpretations given to verbal communication may be mediated by non-verbal communication, which is rooted in our own culture. However, this type of communication is so subtle that it has been found necessary to have awareness material in order to be more cognizant of it, both in the mother tongue and in the target language; in the same direction, it should be noted that being exposed to an unknown context creates a decoding of their non-verbal codes, in which communication is hampered by misinterpretations and confusion.

2.4.2 Intercultural non-verbal communication

When affirming that non-verbal communication is based on a set of non-linguistic signs to communicate ideas, it should also be mentioned that culture and its relevance are among its basic

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[4] (Maqueo, 2005, citado en Ibañez y Diaz, 2011)
[5] (Maqueo, 2005, citado en Ibañez y Diaz, 2011)

pillars. "Muchas de las formas de comunicación no verbal sólo pueden ser interpretadas a través del marco de referencia cultural que las sostienen. En este sentido, las culturas difieren respecto a los comportamientos no verbales..." [Many forms of non-verbal communication can only be interpreted through the cultural framework that underpins them. In this sense, cultures differ with respect to non-verbal behaviors…] (Vilà, 2012, p.229). According to the above, intercultural communication can be defined "como la comunicación interpersonal donde intervienen personas con unos referentes culturales lo suficientemente diferentes como para que se auto perciban, teniendo que superar algunas barreras personales y / o contextuales para llegar a comunicarse de forma efectiva" [as interpersonal communication involving people with cultural references sufficiently different to be perceived, having to overcome some personal and / or contextual barriers to communicate effectively] (Vilà, 2012, p.225).

> El modelo de comunicación intercultural presentado se basa en el proceso comunicativo desde una perspectiva interpersonal entre dos personas. Ambas parten de unos aspectos personales y también unos referentes culturales que les definen y les diferencian. No obstante, es en la percepción de tales diferencias culturales entre las personas que interactúan donde yace la idiosincrasia de la comunicación intercultural. [The intercultural communication model presented is based on the communicative process from an interpersonal perspective between two people. Both are based on personal aspects and cultural references that define and differentiate them. However, it is in the perception of such cultural differences between people who interact that lies the idiosyncrasy of intercultural communication] (Vilà, 2012, p.227).

In this regard, it is valid to recognize that the BDMLEEF must consider the analysis of the traits and variabilities in which students will be involved in intercultural contexts, as mentioned by Vilà (2012) there are barriers in the INVC in a context of different culture that does not allow an effective communication. For this reason, interculturality is a primary factor in this project since it will be possible to create awareness of the differences among cultures, the importance of understanding and accepting them when one is in international contexts. Taking into consideration that context plays a fundamental role in the interpretation of messages and in the meanings that may differ according to culture, affecting not only verbal communication, but also nonverbal communication.

2.4.3 Exchange of codes from one language to another.

It is defined as the process of exchanging ideas from one language to another; however, it must be taken into account that the bilingual intercultural communication process goes even further, since its linguistic codes do not have an absolute equivalence between them and have a great variation of meanings with respect to the target language and its context, which is reflected mainly by the use of the INVC, which is a fundamental pillar for the transmission of messages, since the knowledge of it allows that the meaning of an oral message can be found at the moment of communicating.

> Piénsese en la diferencia de sentido que tendrá un enunciado como No te muevas, si se emite con voz susurrada, con voz chillona o con voz ronca, o en el cambio de sentido que le damos a un enunciado como ¡Me encanta! si lo producimos con labios redondeados, con estiramiento de boca hacia abajo, con encogimiento de boca..., cambiando, así, el tipo de voz. [Think about the difference in meaning that a statement like "don't move" will have, if it is emitted in a whispered voice, in a

shrill voice or in a hoarse voice, or in the change of meaning that we give to a statement like I love it! if we produce it with rounded lips, stretching the mouth down, shrinking the mouth... thus changing the type of voice] (Cestero, 2017, p.12).

Taking this into account in this project, creates the possibility that the program finds an even greater focus in this area, allowing to achieve the effectiveness of intercultural communication in the international experiences of people related to the degree.

2.4.4 Awareness-raising:

La sensibilización es el proceso relativo al marco o pórtico del aprendizaje. Está formado por tres grandes subprocesos de carácter afectivo-motivacional que son: la motivación, la emoción y las actitudes. Se trata de suscitar una predisposición inicial y activa en el estudiante hacia la actividad de aprendizaje que va a emprender. [Awareness-raising is the process of the learning framework. It is formed by three great subprocesses of affective-motivational character that are: motivation, emotion, and attitudes. It is about arousing an initial and active predisposition in the student towards the learning activity that will be undertaken] (Beltrán, 1993, cited in Herrera and Ramírez, sf, p.1)

Therefore, our project sought to make individuals cognizant and respond positively to new processes or to the application of certain specific aspects related to NVC, that allow them to expand their knowledge and become aware of the importance and management of these when interacting in intercultural contexts.

2.4.5 Non-verbal communication problems.

There are many non-verbal signals that vary according to the cultural context and whose ignorance may lead to difficulties and ruptures when communicating.

Hay signos no verbales que son similares en varias culturas, pero que una gran parte de los elementos no verbales son específicos de cada cultura o comunidad... Cuando dos personas de culturas diferentes interactúan y, en sus actos de comunicación, utilizan signos no verbales coincidentes, no suelen darse problemas de interpretación, pero, si los elementos no verbales utilizados difieren en forma, significado o función (mucho o poco), los problemas se multiplican. [There are non-verbal signs that are similar in various cultures, but a large part of the non-verbal elements is specific to each culture or community... When two people from different cultures interact and, in their acts of communication, use non-verbal signs coincident, there are usually no interpretation problems, but if the nonverbal elements used differ in form, meaning or function (how much or how little), the problems multiply] (Cestero, 2007, p.1059).

For what is affirmed in this study, it is important that in the BDMLEEF materials are created or designed with which the student can become aware of the use of this type of non-verbal signals, so they can become capable of communicating in an SL in a more efficient and effective way.

In conclusion, the theories of the previous authors served as the basis for the development of this research. Which sought to develop INVC, especially paralinguistics and kinesics, to be analyzed in different contexts of intercultural mobilization, establishing certain differences and similarities of non-verbal signs between Colombia and the US to contribute to the learning and enrichment of all areas of communication in the BDPMLEF. In relation to the cited theories, it can be reaffirmed that even though verbal signs are fundamental at the moment of transmitting messages, NVC should work synchronously with them, since its use is often dismissed and even

not considered; likewise, when living in a new culture, it is necessary to consider the variations of the verbal and non-verbal codes that are specific to it, so misunderstandings and ruptures during the interaction can decrease significantly.

3. THIRD CHAPTER

3.1 Methodology

3.1.1 Qualitative approach

In the search of analyzing nonverbal behavior in natural environments and since the meaning of NVC constantly differs according to culture, among other complex aspects that characterize human beings and their living experiences, the present project was carried out from a qualitative approach. In relation to Hernández Sampieri et. al, (2014)

> En la aproximación cualitativa hay una variedad de concepciones o marcos de interpretación, que guardan un común denominador: todo individuo, grupo o sistema social tiene una manera única de ver el mundo y entender situaciones y eventos, la cual se construye por el inconsciente, lo transmitido por otros y por la experiencia, y mediante la investigación, debemos tratar de comprenderla en su contexto. [In the qualitative approach there is a variety of conceptions or framework of interpretation, which have a common denominator: every individual, group or social system has a unique way of seeing the world and understanding situations and events, which are built by the unconscious, what is transmitted by others and by experience, and through research, we must try to understand it in its own context] (p.9).

As mentioned above, and since the present project is based on nonverbal language, the researchers decided to focus on the emotions, thoughts, opinions, feelings, and other abstract concepts of the participants, which made it possible to achieve a broad and experiential data collection.

In this sense, the qualitative approach was taken into account, since each of the experiences were made visible from the meaning that each of the participants offered; in addition, the researchers were expected to have an empathetic and respectful role during the research process.

3.1.1.1 Narrative design

"Tell stories is this: To find the connection that brings human beings together beyond time and space".

- *Lorenzo Silva*

It is evident that as researchers, the main interest from the beginning was to use the participants' experiences because, better than anyone, they knew the difficulties they had lived by not knowing about this subject before traveling and the importance that this represented not only for themselves, but for the BDMLEEF.

Having used narrative as a methodological design allowed the researchers to use these experiences as a key tool to analyze and encode topics of interest, thereby creating a great fabric that would realize this importance. According to Hernández Sampieri et. al, (2014) "Los diseños narrativos pretenden entender la sucesión de hechos, situaciones, fenómenos, procesos y eventos donde se involucran pensamientos, sentimientos, emociones e interacciones, a través de las vivencias contadas por quienes los experimentaron" [The narrative designs aim to understand the succession of facts, situations, phenomena, processes and events where thoughts, feelings,

emotions and interactions are involved, through the experiences told by those who experienced them] (p.487)

On the other hand, what is the best way to raise awareness? Showing reality without any bandage, with no cloak, with crudity. As stated by Gaitán (2012), "el tema es cómo comprender la vivencia, para comprenderla se tiene que poner a jugar las propias vivencias, si trata de sentir cómo el otro sintió, revivir lo vivido. Lo humano conoce lo humano" [the real question is how to understand the experience, to understand it you must play with your own experiences, if you try to feel how others felt, relive what you lived. The human knows the human] (p.8). That is why narrative was found to be the best design to represent this reality in a natural way, since through dialogue, the participants showed each experience deep and freely, providing routes of reflection that led to an analysis from different contexts.

Furthermore, Ricoeur (2006) expressed, "Si, en efecto, la acción puede ser narrada, es debido a que ésta ya está articulada en signos, reglas, normas; es decir, la acción se encuentra siempre mediatizada simbólicamente" [if, in fact, the action can be narrated is because it is already articulated in signs, rules, norms; that is to say, the action is always mediated symbolically] (p.18) Some of the participants and even researchers seemed to be right when saying that many of the memories narrated not only happened to one person but also managed to identify themselves with them. The narrative design, in fact, calls for the social perspective, not as an opinion or experience apart from others but as something universal, common, connected to human beings.

In line with this idea and considering that the focus of the research is directed to the precise moment in which the students traveled or were immersed in an American or Colombian context, enables the use of narrative as a classified reference by Hernández Sampieri et. al, (2014) "pasajes o épocas de sus vidas" [a passage or reference of their life] (p.488). Opinions were taken on the

knowledge that participants had before traveling or even what they learned after the trip, but as aggregate data because the research consists of what they experienced interculturally.

Likewise, this research was developed from the narrative method since it is based on stories that seek to represent reality from the interactions and experiences lived by the population, which foster ways of reflection that lead to an analysis from different contexts. Additionally, this method enables the participatory population to take the voice and relate their past experiences naturally, allowing the researcher to inquire about the memories reflected in the verbal and non-verbal language of the interviewees, the latter being the focus of interest of this project.

3.1.2 Methodological design

After studying nonverbal communication in the third semester, semiotics course, in the BDPMLEF and having read Flora Davis's book "La Comunicación No Verbal" [Nonverbal Communication], the importance of this in the communicative process was identified, especially as language learners. However, this knowledge was not covered in depth nor in the way it was expected since it was not specifically aimed at the cultures of the languages being learned.

At that time, as a final activity a research project was made with the aim of analyzing how nonverbal behavior influenced the comprehension-production of oral messages in intercultural and interlingual contexts with the English language, accompanied by different activities, among them a survey of students of BDPMLEF to know their opinions regarding the importance of NVC when learning a language, which led to the conclusion that students of different semesters did not have much knowledge about it, and also confirmed that many of them expressed the need to learn more about the subject.

Later, after a few semesters of the degree, it was observed that some classmates had already traveled at least once to the United States when they took the class "intercultural nonverbal

communication" for the first time in the eighth and ninth semesters. Many of them, through dialogue, commented on different nonverbal aspects that had an impact on their intercultural experiences, which caught the attention of the researchers of the present project.

In this order of ideas, they began to search for concepts that would allow them to approach the subject with more knowledge and from different perspectives and contexts; from there, they began to ask a series of questions on the subject that autonomously made sense through the semesters in the career.

> Superado este apego a la escritura, en los currículos de enseñanza de lenguas extranjeras y segundas lenguas se ha dado una mayor relevancia a los aspectos orales de la comunicación, debido también al escaso desarrollo de los estudios sobre comunicación no verbal. [Having overcome this attachment to writing, in the curricula of foreign and second language teaching, greater relevance has been given to the oral aspects of communication, also due to the scarce development of studies on non-verbal communication] (Cestero, 1999, p.11).

Based on the above, it was decided to move forward with the present project, to analyze the importance of INVC when communicating in US contexts, taking advantage of the intercultural experiences of the students themselves and other people related to the career, in order to humanize those experiences that enrich the program in a great way.

In that order, focus groups were also conducted with students and graduates, organized in three sessions of two hours each. This allowed the data collection to take the appropriate course required for the purposes of the research, and it was also a work that was carried out to know and deepen the previous knowledge and opinions that each of the participants had. As mentioned by Mella (2000) "En una discusión grupal dinámica los participantes harán el trabajo de exploración

y descubrimiento, no solamente entrando en dimensiones de contexto y profundidad sino que también generarán sus propias interpretaciones sobre los tópicos que se discuten" [In a dynamic group discussion the participants will do the work of exploration and discovery, not only entering into dimensions of context and depth but also generating their own interpretations of the topics under discussion] (p.8).

The focus group sessions were conducted at 3 different times, organized as follows:

3.1.2.1 First session:

At the beginning, the participants, both graduates and students, were asked for a conscious consent of the experiences that were going to be shared (see Annex A); further on, it was explained to them what the purpose of the research was; beforehand a presentation on nonverbal communication was made.

After the population showed clarity with most of the information presented, they were asked a series of questions (see Annex B) so that they could reflect on their experiences. Subsequently, the purpose of the research was explained to them, and a presentation of the elements of the NVC was made, specifying that the focus of our project was only on the paralinguistic and kinesthetic elements.

In this first moment it was observed that the participants were eager to share more experiences; however, the limitations came when they did not remember most of them, so they were mentioned some topics that would be discussed in the next session so that, during that time, they could bring to memory some relevant situations that could be useful for the research.

3.1.2.2 Second session:

In order to have the sessions organized, it was decided to separate the topics of kinesics and paralinguistics, so in this second moment kinesics related experiences were discussed. Also, an explanation of the topic was presented at the beginning of the session, so they could be more familiarized with it. As in the first moment, questions related to their knowledge prior to immersion, importance, experiences, misunderstandings, similarities, differences related to kinesics signs were postulated (See Annex C).

At the same time, it was fundamental for our research to know how they overcame the barriers presented to them and what changes they were able to experience in their nonverbal communication upon returning to their country of origin, thus analyzing, for example, if some nonverbal signs of the visited culture were adhered to everyday life in their native culture.

3.1.2.3 Third session:

Considering that the participants had expressed some confusion with certain paralinguistic terms, for this third session it was decided to make an explanation of the terms to be addressed. After showing a little more clarity on the topics, the dialogue began with a series of questions (see Annex D) where paralinguistics was discussed. The session revolved around their experiences, thoughts, misunderstandings, differences, and similarities related to paralinguistics.

On the other hand, a semi-structured interview was conducted with the professors, each with an initial 19 questions (see Annex E). It is important to emphasize that before conducting the interviews, they were asked for informed consent and after this, a presentation about the INVC was made, including key terms for effective data collection.

It is worth mentioning that semi-structured interviews seek to achieve the following purpose, exposed by Gutiérrez (2021), "... recolectan datos de los entrevistados a través de un

conjunto de preguntas abiertas. Para saturar los datos, es decir, para recolectar información suficiente para entender el área de interés…" [… collect data from the interviewees through a set of open-ended questions. In order to saturate the data, that is, to collect enough information to understand the area of interest…] (p.68).

For the selection of the participants some requirements were asked; it was needed that they had been immersed in the United States and had interacted for at least two weeks with people whose native language was English. It was also essential that they were related to the BDPMLEF of the University of Cauca. The total population consisted of 11 participants, four professors, four 7th and 9th semester students of the period 2021.1, and three graduates.

Subsequently, the information was collected; it should be noted that due to the distance and the health emergency of COVID 19, it was decided to collect the information virtually and recorded on video with its respective audio.

3.1.2.4 Data collection

The transcription of the videos and audios of all the information collected during the interviews and focus group sessions was done based on what Fernández (2006) proposes.

After this, the material was coded to be classified and identify key patterns in what was expressed by the participants, according to Coffey and Atkinson (2003) model. For this, the computer program MAXQDA was used, and after that, deductive coding was done; in fact, as the coding was done, new codes and categories were added.

Following the strategy found in Fernandez (2006), colors were used as categorization systems in the parts of the text together with the name of the code and the categories. The number of codes at the end was a total of 45 codes in 8 categories, which were divided as follows:

Stories:

- Events

- Solution found by the participants.

- Outcome

NVC Knowledge:

- Interpretations (Participants' interpretations of new gestures encountered).

- Recommendations of the participants

- BDPMLEF (Knowledge found in the Modern Language Program)

- Pre-immersion (Knowledge found outside the Modern Language Program)

Problems in communication:

- Misunderstandings

- communication breakdowns

- Level of awareness of NVC when interacting.

Level of Importance of NVC (according to participants):

- Important

- Not important

Cross-cultural category:

- Post-immersion

- Cross-cultural changes (Changes the person has felt after immersion).

- Acceptance of the target culture

- Culture shock

Perception of emotions:

- Expression of emotions using NVC.

- Interpretation of emotions using the NVC

- Emotions recounted by participants.

Kinesics:

- Implementation of foreign Kinesics upon return to Colombia.

- Implementation of foreign Kinesics upon return to the USA.

- Colombian Kinesics

- Kinesics from the U.S.

- Kinesics differences between the two countries

- Similarities of Kinesics between both countries

- Body movement

- Gestures

- Gaze

- Postures

- Facial expressions

Paralinguistics:

- Implementation of foreign Paralinguistics upon return to Colombia.

- Implementation of foreign Paralinguistics when returning to the USA.

- Colombian Paralinguistics

- U.S. Paralinguistics

- Differences in Paralinguistics between the two countries

- Similarities of Paralinguistics between the two countries

- Sarcasm

- Onomatopoeic Sounds

- Tone

- Silences

- Volume of voice

- Speed of speech

- Accents

However, it is important to mention that during the coding, a fundamental analysis was made for the identification of concepts, which required using "los datos para pensar con ellos, a fin de generar ideas que se relacionan de manera detallada y precisa con nuestros datos" [the data to think with them, in order to generate ideas that relate in a detailed and precise way to our data] (Coffey and Atkinson, 2003, p.32)

The following figures show the recollected codes that represent what was found among the participants' experiences, their frequency, and the relation among them.
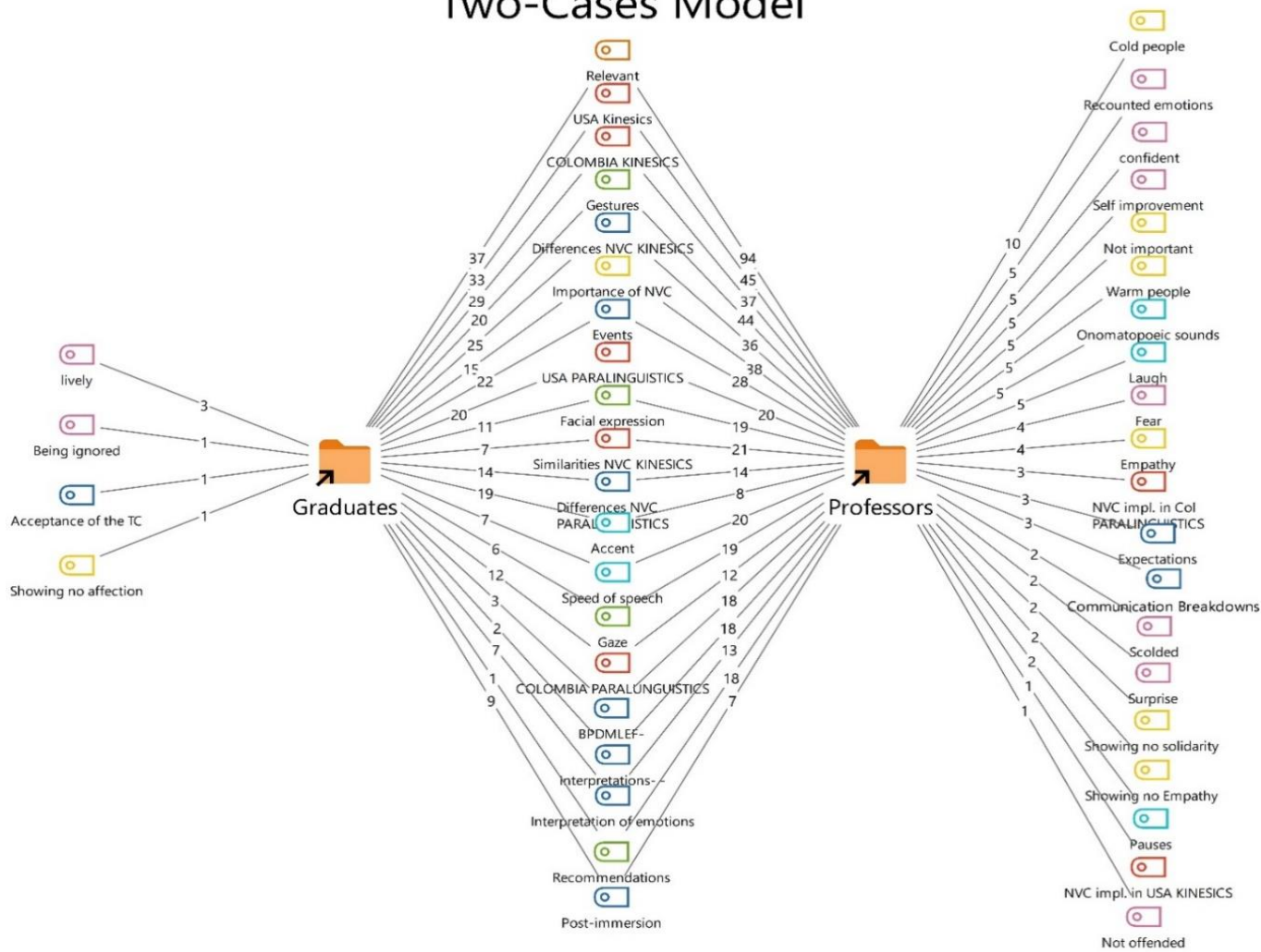
Figure 3.1 *This shows the relation of codes between graduates and professors.*
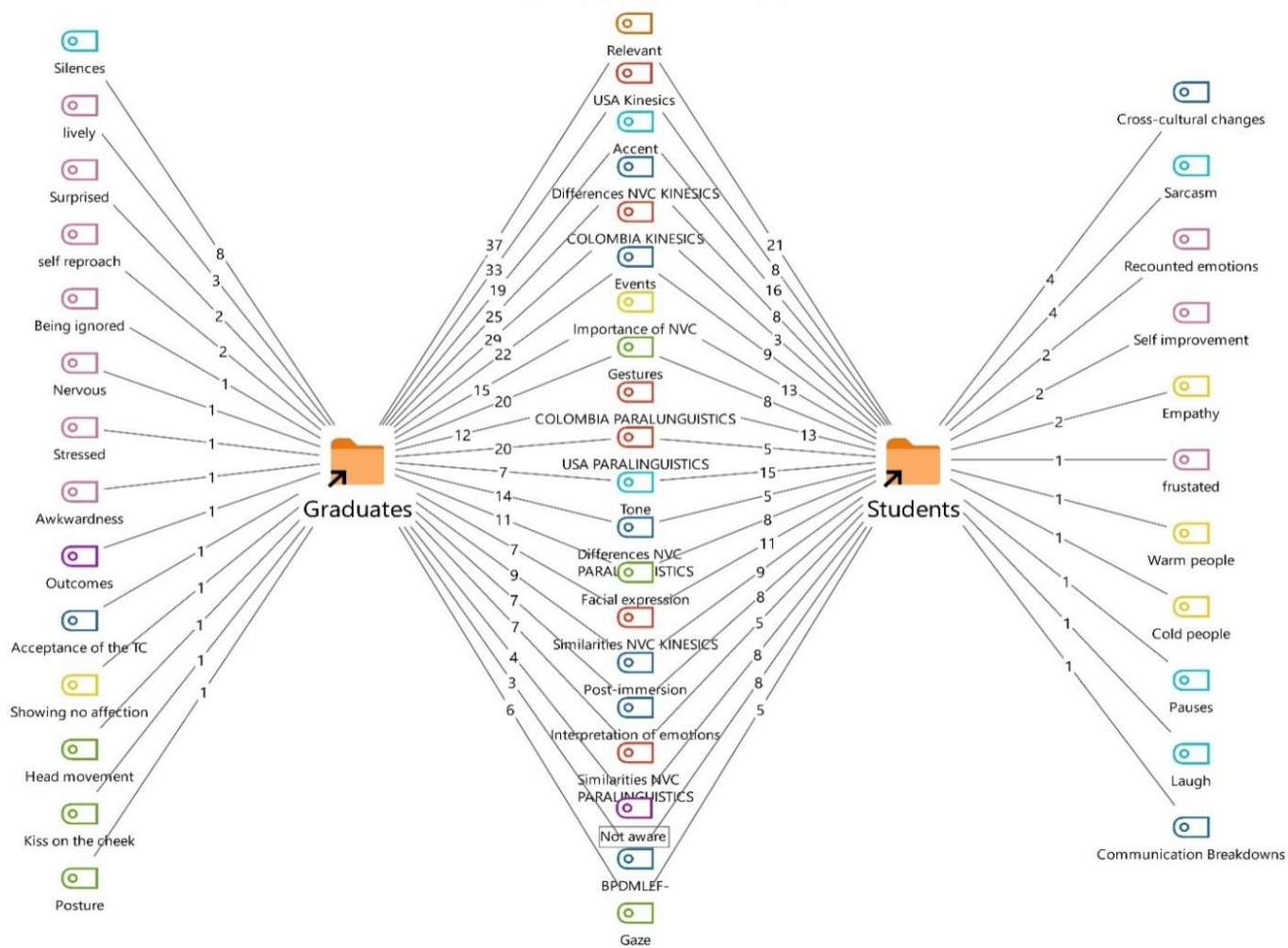
Figure 3.2 *This shows the relation of codes between graduates and students.*
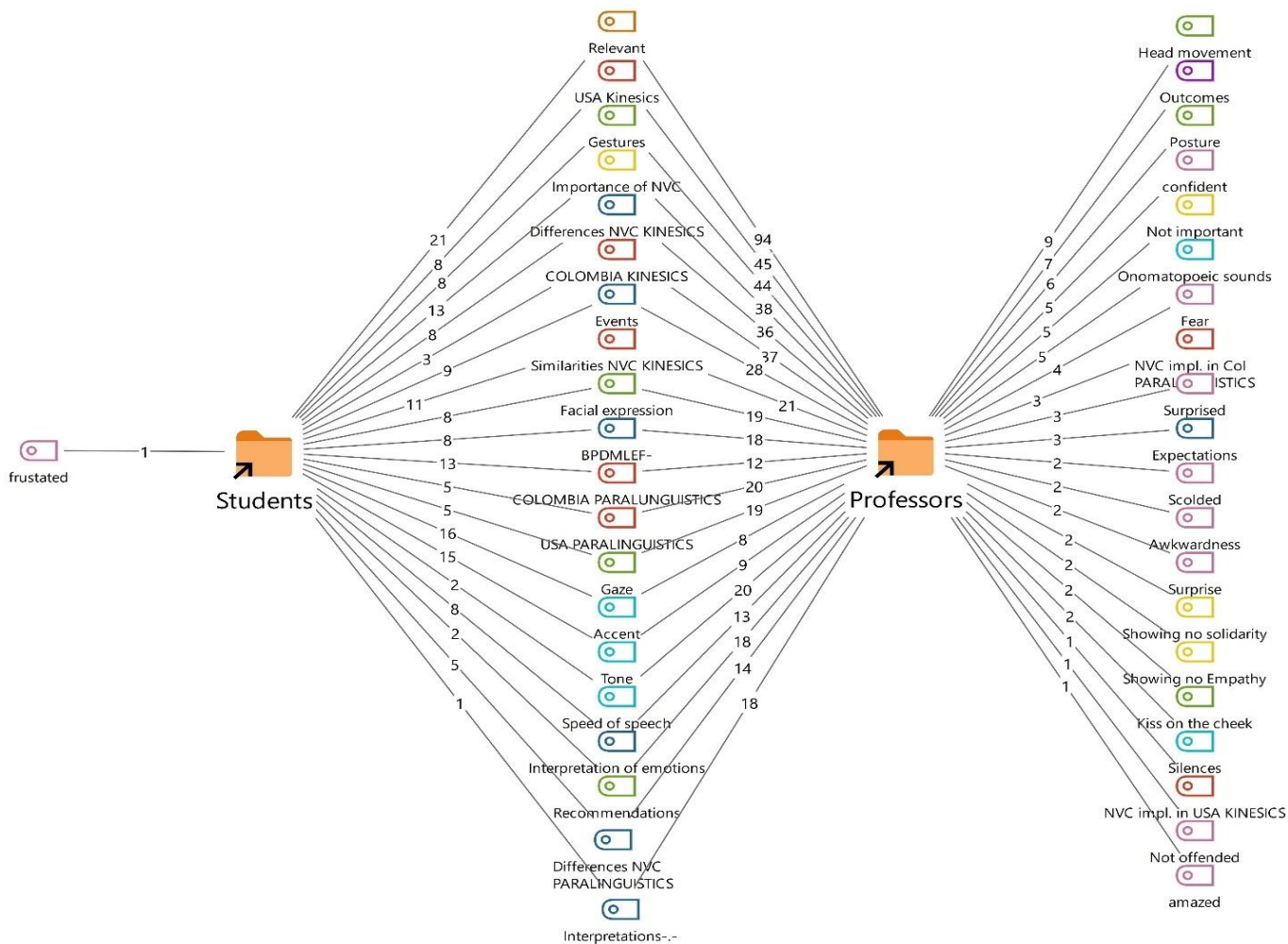
Figure 3.3 *This shows the relation of codes between students and professors.*

Note. Self-developed matrices using MAXQDA

 Subsequently, after the collection of codes and categories, a summary of the information was made, which was organized based on the angles of the problem, in order to contrast the opinions among the different groups of participants and thus more efficiently find the conclusions of the present project.

 The summary above mentioned was made in three different triangulation matrices; the first one (See matrix 1) shows the opinion of the participants about the importance of nonverbal communication, the second one (see matrix 2) shows the dismissal of intercultural nonverbal

communication with respect to the fields of paralinguistics and kinesics in the education of Modern Language students at the University of Cauca and finally, the third (see matrix 3) summarizes the differences and similarities of paralinguistics and kinesics between Colombian and US culture found in the intercultural experiences of the sample population.

	PROFESSORS	GRADUATES	STUDENTS
GENERAL	All professors agreed that the NVC is very important.	All graduates agreed that the NVC is one of the most important elements when interacting.	All students agreed that the NVC is important.
	"Some of them said that here are people who say one thing, but their NVC says otherwise"	One of them said "for me it is very important because we can express things that sometimes cannot be said with words, so the movements are a fundamental part of the communication"	Some of them affirmed that "sometimes the NVC matches with what a person is saying but there are times that it does not happen, this especially happens when words are not enough to express what we want to say"

Matrix 3.1 *Importance of non-verbal communication*

PROFESSORS	GRADUATES	STUDENTS
One of the teachers stated repeatedly that it is important to learn and be aware of certain gestures and tones that may be considered offensive when communicating in a new culture.	One of the graduates expressed that she was more focused on making herself clear and understanding others than on others kinesics, however she said she learned about some of these differences in the career.	Some of the students affirmed that the knowledge they had about nonverbal communication was because of some classes in the career, from teachers' past experiences, and it was mainly about proxemics.
One of the teachers stated with gratitude that she participated in activities when she was a student at the BDPMLEF in which cultural differences were discussed which contributed greatly to his later experiences.	One of the graduates said that she wished she had known more about nonverbal communication earlier in the career since it could have helped her a lot in her past experiences in the United States.	One of the participants expressed that he did not have enough knowledge about nonverbal communication before his immersion experiences in the United States; the little he knew was because of common sense.

Matrix 3.2 *Dismissal of the intercultural nonverbal communication referring to paralinguistics and kinesics*

		Colombia – United States
Kinesics	Similarities	A professor noticed that people in the United States also get mad or intimidated when someone stares at them for too long without any reason.
		One of the professors points out that people in the United States, just like Colombians, also lean in close to the person as a sign that he/she is not understanding what is being said.
	Differences	One of the professors claimed that one big difference that he noticed is how physical people in Latin America are since he had an experience in which he saw two Latin girls who used to hold hands very often, and he thought they were a couple because in USA culture that is normal only between a couple, but then one day he realized they were just friends and that behavior was completely normal for them.
		According to those interviewed, USA people are very serious and constantly change their mood, on the contrary, most Colombians always try to show their best expressions for people.
		It was mentioned that for Colombians, the hands up represent a way to avoid confrontation, not necessarily physical, showing disinterest, or also not having knowledge of something. In the United States it would be much more associated with physical confrontation (I do not want to hurt you).
Paralinguistics		Colombia – United States
	Similarities	Some participants said that a similarity between paralinguistics in Colombia and the USA is that people can notice certain breaks in the voice when someone is not well.
		For the interviewee, young people tend to speak quickly and without pauses in both cultures.
	Differences	According to the interviewee, it is normal for Americans to burp in front of other people, and this is not a sign of rudeness.
		Some participants agreed that people from the USA often respond coldly, especially when they are officers, and this can intimidate or scare Latin people. On the other hand, cashiers tend to be very nice to their customers, laugh with them and explain again when they do not understand something.
		According to the interviewee, Americans try to keep their conversation in a lower way where they are, not because what they are saying is particularly informal, but because it is rude to them to disturb others.

Matrix 3.3 *Comparative table that shows the differences and similarities of the paralinguistics and kinesics between Colombian and American culture*

Note. Self-developed matrices

3.1.2.5 Data analysis

Now, in order to relate the experiences expressed by the participants, the topic and the specific objectives of this degree project were taken into account, since in this way it would be possible to textualize what was expressed by the participants and in turn, relate them to the expected achievements from the beginning of the project.

In addition, triangulation was considered, which Denzin (1990) explains as "la aplicación y combinación de varias metodologías de la investigación en el estudio de un mismo fenómeno" [the application and combination of several research methodologies in the study of the same phenomenon] (p.297) for the reconfiguration of the narrative, with which it was possible to support the experiences and voices of the participants with theoretical references.

Finally, it is important to mention that this whole process was done by creating a safe space for the participants, where they could freely express their ideas and thoughts on the topic. In addition, it is worth noting that one of the greatest outcomes that the analysis of these narratives allows to have is "despertar un interés en los procesos de la memoria individual, grupal y colectiva" [to awaken an interest in the processes of individual, group, and collective memory] (Cardona et. al 2015, p.178)

It is emphasized that for the purposes of confidentiality during the narrations, the names of the participants were changed, which were registered as: Clara, Ana, and Sofia being the graduate participants; Maria, Juan, Marta, and Matias being the professors and Felipe, Rosa, Esra and Pepita, being the students.

4. FOURTH CHAPTER

4.1 Intercultural non-verbal experiences based on participants' experiences.

"Casi es lo mismo conversar con aquellos de otros siglos que viajar"

- *René Descartes*

The experiences collected in the focus group and the interviews carried out to the sample population, were joined thread by thread in order to create a great fabric that gave account of what the participant lived, felt, thought, argued, and so to reflect on the importance of the CNVI when trying to communicate in two cultures as different as the Colombian and American.

These were classified according to the following aspects: Kinesics and paralinguistics experiences.

4.1.1 Kinesics experiences

4.1.1.1 Greetings Multiplicity

It seems that one way to leave a good impression on another person when meeting them is by greeting; however, as mentioned by Vilà (2012), "Los saludos son mensajes táctiles muy ritualizados y diversos según las culturas, pudiendo dar lugar a bastantes malentendidos"[Greetings are highly ritualized and diverse tactile messages depending on the culture, and can give rise to many misunderstandings] (p.236).

It is for this same reason that a common denominator in some of the experiences lived by the participants was related to not knowing how to really greet someone when they had just met them. Ana commented EG://S1P1 "…una vez me presentaron a alguien[…] y esa vez no supe

¡cómo saludarla! porque yo me iba a acercar y como que no y después le iba a dar la mano y tampoco entonces fue como algo extraño ahí, me iban a presentar a alguien y hubo ahí ese choque como de que sí, de que no..." [...once I was introduced to someone [...] and that time I did not know how to greet her! because I was going to approach and like no! and then I was going to shake his hand and no! then it was like something strange there, they were going to introduce me to someone and there was that shock like yes or no…].

Others, on the other hand, generalized the greeting, and as stated Vilà (2012) "Cada cultura puede tener un código de expresión corporal diferente que si desconocemos nos puede afectar en la eficacia de la comunicación intercultural" [Each culture can have a different body expression code that if we do not know can affect us in the effectiveness of intercultural communication] (p.228). This can be shown in the situation experienced by Marta PR://P14 who said that once she arrived where a group of people was, she greeted them all with a kiss on the cheek and instantly noticed the discomfort that generated this greeting in the last two people; unlike the others who were Colombians, these were Americans. Of course, their reaction was not the best: they began to murmur and laugh. So, she explained that she was not trying to flirt; in Colombia this was just a way to greet her friends.

Similarly, the same happened to Clara EG: //S1P1 who met up with someone that she had been talking to through an app and greeted him with a kiss on the cheek, which was not well received. According to an article published at Point Park University (2021), "The United States is more conservative in other areas, such as not kissing on the cheek as people do in many parts of Europe". Likewise, in another study cited by Instituto Cervantes (2016) it is shown that

Cuando se les preguntó sobre las diferencias que encontraban entre los hispanohablantes y estadounidenses anglohablantes a la hora de saludarse, el comentario más repetido fue el referente a la costumbre del beso en las mejillas (uno o dos) algo que no forma parte de su cultura: "I barely see Americans greeting with cheek kisses that much".[When asked about the differences they found between Spanish-speakers and English-speaking Americans when it came to greeting each other, the most repeated comment was regarding the custom of kissing each cheek (one or two), something that is not part of their culture: "I barely see Americans greeting with cheek kisses that much"] (p.24).

This certainly shows the reason why some of these gestures were not reciprocal in the best way.

Now, in relation to hugs as greetings, there are some studies made by Edward Hall where some cultures are classified as tactile and not tactile. Vilà (2012) mentions this in the following quote "también se suele decir que la cultura norteamericana dominante es poco táctil, en relación con los países latinoamericanos y/o España" [it is also usually said that the dominant North American culture is little tactile, in relation to the Latin American countries and/or Spain] (p.235). This seems to agree with what Sofia EG:/S1P1 mentioned, when visiting United States for the first time, with her medium level of English and her burden of worry and anxiety not knowing if her trip would go as planned; she was lost for a while at the airport, but then she was able to meet her camp director; full of satisfaction and joy, she ran to embrace her, but her director remained like a statue, "¿Por qué no me abraza?" [Why doesn't she hug me?] She immediately thought; she barely felt a few slaps on the back and then Sofia became aware of the situation.

4.1.1.2 Postures games

Another very important aspect about kinesis is posture. Vilà (2012) expresses that "La postura o el modo de sentarse pueden suponer múltiples interpretaciones e incluso malentendidos, tratándose por ejemplo de tendencias culturales informales y formales" [Posture or the way of sitting can involve multiple interpretations and even misunderstandings, being for example informal and formal cultural tendencies] (p.232). Martha PR:/P11 mentioned that in her Colombian country, schools have very strict rules about posture; students must keep their back straight, right or crossed legs and hands on them when sitting, since this represents respect; therefore, you should have a good posture especially when you are participating in formal events.

Also, as a teacher, Martha mentioned that a student's position is very important because it can show their mood; however, it seems that for Americans this is not of much relevance. She also stated that she often observed her American friends lying on chairs, or the way they were more comfortable without this implying that they were disrespecting others. According to Moreno (2016)

> En este punto podemos referirnos a la postura de sentarse en el aula. Algo de lo que más me desconcertó en mis primeras clases como profesora de español en los Estados Unidos fue cómo se sentaban mis alumnos: deslizando y acomodando su cuerpo hasta el final de la silla (lo que coloquialmente podríamos llamar 'repantingados') y con las piernas abiertas. Junto con esta postura, eran continuos sus estiramientos desplegando todo su cuerpo. [At this point we can refer to the posture of sitting in the classroom. Something that puzzled me the most in my first classes as a Spanish teacher in the United States was how my students sat: sliding

and adjusting their body to the end of the chair (what we could colloquially call 'lounging') and with the open legs. Along with this posture, his stretches were continuous, unfolding his entire body] (p.18).

As mentioned above, what for some cultures can mean a lack of respect for others is only a natural way of non-verbal behavior. However, for Flora Davis (1995), some positions carried out by Americans may be related to the marking of distance limits.

Algunas veces, cuando las personas se ven forzadas a sentarse demasiado juntas, inconscientemente despliegan sus brazos y piernas como barreras. Dos hombres, sentados muy juntos en un sofá, girarán el cuerpo levemente y cruzarán las piernas de adentro hacia afuera, o pondrán una mano o un brazo para protegerse mutuamente ese lado del rostro. Un hombre y una mujer sentados frente a frente a una distancia muy próxima, cruzarán los brazos y tal vez las piernas, y se echarán hacia atrás en sus asientos. La gente también emplea el cuerpo para establecer límites. Cuando varios amigos están de pie o se sientan en fila, los de los extremos extenderán con frecuencia un brazo o una pierna para excluir a los extraños. [Sometimes, when people are forced to sit too close together, they unconsciously deploy their arms and legs as barriers. Two men, sitting close together on a sofa, will turn the body slightly and cross the legs from the inside out, or put a hand or arm to protect each other on that side of the face. A man and a woman sitting face to face at a very close distance will cross their arms and perhaps legs and lie back in their seats. People also employ the body to set boundaries. When several friends

are standing or sitting in a row, those at the ends will often extend an arm or a leg

to exclude strangers] (p.119).

According to the above, while for Colombian culture the position may be related to an

aspect of respect, for American culture it may be more related to limiting distance.

4.1.1.3 Playful hands

A very useful gesture when trying to make a connection with someone is the movement of

the hands. Some of the Colombian participants said that they move them a lot when they are talking

to someone or trying to explain a situation and even more, when it comes to teaching since these

gestures are very useful to draw the attention of an audience. According to Davis (1995)

> La mayoría de las personas son conscientes del movimiento de las manos de los
>
> demás, pero en general lo ignoran, dando por sentado que no se trata más que de
>
> gestos sin sentido. Sin embargo, los gestos comunican. A veces contribuyen a
>
> esclarecer, especialmente cuando el mensaje verbal no es claro. En otros momentos,
>
> pueden revelar emociones de manera involuntaria. [Most people are aware of the
>
> movement of other people's hands, but generally ignore it, assuming that it is
>
> nothing more than meaningless gestures. However, gestures do communicate.
>
> Sometimes they help clarify, especially when the verbal message is unclear. At
>
> other times, they may inadvertently reveal emotions] (p.97).

From this reference, we can mention the experience of Marta PR://P9 and Juan PR://P10:

the exaggerated movement of the hands can represent nervousness, confusion and even be object

of ridicule for the Americans, in other words, it reveals certain types of emotions that, although

for the sender do not have that meaning, for the receiver, because of their culture and little movement, may even be inopportune. Davis (1995) mentioned

> Efron estudió la primera generación de italianos y de judíos y descubrió que los que mantenían los lazos étnicos tradicionales con sus respectivas comunidades, retenían el estilo de sus gestos; mientras que los que se asimilaban a la vida norteamericana comenzaban a perderlos. [Efron studied the first generation of Italians and Jews and discovered that those who maintained traditional ethnic ties with their respective communities retained the style of their gestures, while those who assimilated to American life began to lose them] (p.99).

On the other hand, in Colombia it is very common to see people holding hands without this implying that they have any love relationship, but for Matías PR:/P7, an American participant, it is very rare to see this in his native country unless people are a couple. When he was teaching in a school in Colombia, he met two people who were very close; he always saw how they went together all the way holding hands. For a long time, he assumed that they were a couple; however, he was surprised to find that they were not. This can be reaffirmed by Davis (1995) who said:

> En las calles de los Estados Unidos no suelen verse hombres ni mujeres que caminen del brazo. Sin embargo ésta es una costumbre bastante común en Sudamérica. A los norteamericanos nos parece un indicio de homosexualidad. Aun los padres e hijos grandes tienen entre sí el contacto más superficial posible. [In the streets of the United States there are usually no men or women walking on their arms. Yet this is a very common custom in South America. To Americans, it seems

to us a sign of homosexuality. Even large parents and children have the most superficial contact with each other] (p.172).

Another gesture that can be mentioned is the position of the hand towards the front. Davis (1995) states that "Hay gestos que señalan ciertas cosas y otros que sugieren distancias" [there are gestures that indicate certain things and others that suggest distances] (p.97). In the United States, this gesture may mean wanting some distance between other people, meaning "don't touch me". For Americans, according to the same author mentioned above, "para la mayoría de la gente la distancia personal, está limitada por la extensión del brazo, es decir, el límite del dominio físico" [personal distance is limited by the extension of the arm, that is, the limit of the physical domain] (p.110). In Colombia, the use of the hand towards the front has a sense more related to "wait", this is the case of Juan PR://P6 who put his hand in this position wanting to ask an officer to stop because he was not understanding as the officer was speaking very quickly and what he ended up doing was telling him to walk away. The officer was angry because he thought it was very rude. Another experience where the same participant PR:/P7 observed this was while boarding the train in New York. There, he saw how a lady who was going to get out of the train put her hand towards the front since there were many people to enter. So, everyone who was there made a path for her to pass.

4.1.1.4 Confusing smiles

And now if we analyze the meaning of the smile in different scenarios, we realize that this can vary. According to the experiences that will be shown below this same gesture that expresses in some way "cordiality" in one culture, can be confused with flirting in another.

As Colombians say, "un saludo no se le niega a nadie" [a greeting is not denied to anyone], it seems that the smile is so linked to this aspect that it is often inevitable for people as gestural as Colombians, not to smile after greeting. That is how, Maria PR:/P9 on her first visit to the United States passed by a supermarket and someone greeted her; she responded politely and immediately smiled; when she told her story she said, "y al parecer la interpretación es "luz verde"" [and apparently the interpretation is "green light"]; some guys started following her and she started to panic; in the end, she could meet her group of colleagues and then one of them said to her "si tu no conoces a alguien pues tú simplemente sigue tu camino y no le digas nada, ni le sonrías" [if you don't know someone, you just go your way and don't say anything, don't even smile].

4.1.1.5 Physical contact.

There is a personal space between cultures that must be respected. If someone is especially close or even far away it can generate discomfort, but as mentioned before this depends on the culture. In Colombia, according to some of the participants, it is normal to see people being very close to each other, in the lines, buses, streets, markets and so on. According to Juan "vivimos atiborrados" [we live crowded].

However, in the United States there is a certain limit (about a meter away); getting closer to it can produce discomfort or can even become disrespectful. Según Vilá (2012),

> Estas diferencias en cuanto a la proximidad pueden explicar expresiones
> lingüísticas culturales en diversos idiomas como por ejemplo: donde caben dos,
> caben tres (española), que denotaría una cultura de contacto; o la expresión
> americana "I need my space" (necesito mi espacio) que evidenciaría una cultura
> con tendencia a ser de no contacto. [These differences in terms of proximity can
> explain cultural linguistic expressions in various languages, such as: donde caben

dos, caben tres (Spanish), "where two fit, three fit" which would denote a culture of contact; or the American expression "I need my space", which would show a no-contact culture tendency] (p.235).

Likewise, according to Moreno (2016)

El problema es que los norteamericanos viven una cultura de 'no contacto' al igual que sus antepasados británicos. En parte es el resultado de su herencia puritana. Hall señala que pasamos años enseñando a nuestros hijos a no aproximarse demasiado, a no recostarse sobre nosotros. Equiparamos la proximidad física con el sexo, de manera que al ver a dos personas muy cerca la una de la otra, presumimos que están cortejándose o conspirando. En situaciones en que nos vemos forzados a estar demasiado cerca de otras personas, como en el metro, tratamos cuidadosamente de compensar ese desequilibrio. Miramos hacia otro lado, nos damos la vuelta y si se realiza un contacto físico real, tensamos los músculos del lado en que éste se produce. La mayoría de nosotros consideramos que ésta es la única manera correcta de proceder. [The problem is that Americans live a 'no contact' culture just like their British ancestors. It is partly the result of their puritan heritage. Hall notes that we spent years teaching our children not to get too close, not to lie down on us. We equate physical proximity with sex; therefore, when we see two people very close to each other, we presume that they are courting or conspiring. In situations where we are forced to be too close to other people, like in the subway, we try very carefully to compensate for that imbalance. We look the other way, we turn around and if real physical contact is made, we tighten the

muscles on the side where it occurs. Most of us believe that this is the only correct way to proceed] (p.23)

Juan PR:/P18 for his part commented that when he was in the United States he brushed with a lady by accident in the street and she began to insult him; for her that situation represented a great problem, but this generated surprise and indignation in him.

Juan also commented that one day when the train was very full, another person came out with their arm and hand stretched out to the front to avoid being touched by others; it was at that moment that he understood that people do not touch. But the situation that shocked him was when he wanted to help a lady who had fallen. His friend grabbed his arm and told him not to. Apparently, this could have caused him a problem; people do not like to touch or be touched, even less by strangers.

According to Clara, EG:/S1-P1 as a common gesture in Colombia, she put her hand on people's shoulder when they were talking or laughing, but they did not like it, they would dodge her hand; apparently it was not an accepted gesture. Moreover, most of the participants referring to the camps, PR:/P10 pointed out the importance of avoiding any physical contact with campers, as you could get sued no matter how mild it was.

Consequently, according to Hernández (1999) quoted by Vilà (2012) "Algunos estudios se han centrado en como la manera de señalar los objetos y las personas difiere culturalmente (Hernández, 1999). Desde algunos contextos como el español o el norteamericano, se utiliza el dedo índice" [Some studies have focused on how the objects are pointed out and people differ culturally. From some contexts such as Spanish or North American, the index finger is used] (p.232). In Colombia for its part as mentioned by Clara and Ana EG:/S1P4, fingers are also used

to point something out, but another very common gesture is to direct the mouth as if to give a kiss towards what you want to show.

On the other hand, as Sofia and Clara EG:/S1P8 mentioned, in the United States when Americans realize that English is not your first language, they point their fingers at you and show you things to verify that you have understood well what they are trying to say.

4.1.1.6 Warm or cold gestures?

In relation to how contact and non-contact cultures see each other, Watson, cited by Schmidt (2013), points out that

> Las culturas de contacto describen a las de no contacto como avergonzadas, indiferentes, sospechosas, distantes, frías y reservadas. Por el contrario, las de no contacto caracterizan a las de contacto como demasiado familiares, agresivas, hostiles y con un tono de voz muy elevado. [Contact cultures describe non-contact cultures as shamed, indifferent, suspicious, distant, cold, and reserved. On the contrary, non-contact ones characterize contact ones as too familiar, aggressive, hostile and with a very high tone of voice] (p.126).

Clara, María, Juan, Ana, Martha and even Matías, an American participant, said that Colombians are more cheerful and outgoing, especially when they are with someone they trust, and they show it through hugs, tickles, touching shoulders, among others EG://S1P1, PR://P8. In the United States they are not so; pursuant to Sofia EG:/S1P1 the closest thing to a hug is a pat on the back; nevertheless, it does not mean that they do not show affection.

However, it is important to mention that because of the way Colombian people are, they tend to react in certain situations in an unwise way. This was the case of Juan PR://P13, who often

when surprised by something, such as the height of people, opened his mouth, made gestures, or even laughed; of course, people could get angry about it. As Instituto Cervantes (2016) said "… Spanish native speakers are more engaging and expressive" (p.16).

4.1.1.7 What about the looks?

For American culture can be annoying, disrespectful, and even rude when observing someone for a long time.

Montagu and Matson (1989) said "Tampoco suelen mirar tanto y tan directamente a los ojos de otros, ya que una mirada directa es interpretada como un comportamiento hostil o agresivo".[They also do not usually look so much and so directly into the eyes, since a direct look is interpreted as a hostile and aggressive behavior] (p.25).

Juan PR://P12 commented that he was surprised to stare at a very tall Afro-descendant. When he realized the other person was offended and this caught his attention. Also, Colombians are accustomed to repair a lot to people; in the United States according to the same participant no one turns to look at you, for example, in the street to see how you are dressed.

4.1.1.8 The life-saving gestures.

Undoubtedly, and as mentioned above, gestures are a great support when communicating, when words are not enough to express. Moreno (2016) says:

> Es más, para un estudiante de una lengua extranjera, comunicarse por teléfono es una tarea complicada, no solo por tratarse de lengua oral sino también porque valerse de la observación de la comunicación no verbal del emisor es una estrategia fundamental para captar el significado del mensaje. [What is more, for a foreign language student, communicating by phone is a complicated task, not only because

it is an oral language but also because using observation of the non-verbal communication of the sender is a fundamental strategy to grasp the meaning of the message] (p.10).

This can be seen in several cases such as Sofia's EG://P1, in the camp where she was: she was stung by a bee, but she did not even know the English word "sting", so she used her hand to point out and represent what had happened to her. Felipe, for his part, mentioned that when he felt sick, he used gestures to explain where it hurt or what bothered him. Also, Clara mentioned that, although sometimes she did not want to tell anyone that she was feeling sad, tired, or bored, her classmates noticed it through her facial gestures or body movements and tried to lift her spirits.

4.1.1.9 Strong Movements.

Clara EG:/S2P6 stated that when she was in Colombia with an American teacher, a friend took them to all the places they had to visit. However, after a few hours, the friend was angry because every time the teacher would get out of the car, he slammed the door. This seems to be a habit that poses no problem for them, but for Colombians it can be very rude. Ana added to this by mentioning that the doors of the houses were also not slightly closed EG:/S2P6.

On the other hand, Ana EG:/S1P1 expressed the frustration she felt when after asking someone to pass her something; they tossed it at her from a distance, which offended her, since that is not well seen in Colombian culture.

4.1.1.10 From dissimulation to the literality of gestures.

According to Clara, Sofia, Ana, Rosa and Pepita, in the United States, when people get angry, they tend to be very direct with their gestures, while in Colombia whether the person is angry or sad always tries to disguise it with a smile EG:///P7, ES://P7.

In relation to the above, Ana EG://S2P6 mentioned that once by accident she grabbed the kid's skin with the zipper; her host mother directly looked at her contemptuously and with an angry face. She thought then that if she were in Colombia maybe the person would have said "don't worry"; it happens although that internally their feelings were contrary. Clara, EG:// S2P6 in another situation mentioned how once upon arriving late to the presentation at school of a girl of whom she was taking care, she received a look with a face of hate. Apparently, they are very transparent with their feelings.

4.1.2 Paralinguistics experiences

4.1.2.1 Distorted burps

According to Cestero (2017)

> Algunas reacciones fisiológicas o emocionales, como el llanto, el sollozo, la risa, el suspiro, el grito, la tos, el carraspeo, el bostezo, el jadeo, el escupir, el eructo, el hipo, el estornudo, las flatulencias y el castañeteo de dientes, producen sonidos que contienen ciertos componentes inferenciales comunicativos que pueden variar de cultura a cultura'· Se trata de signos sonoros, emitidos consciente o inconscientemente, que tienen un gran rendimiento funcional. [Some physiological or emotional reactions, such as crying, sobbing, laughing, sighing, screaming, coughing, throat clearing, yawning, wheezing, spitting, belching, hiccups, sneezing, flatulence, and chattering teeth, produce sounds containing certain inferential communicative components that can vary from culture to culture' these are sound signs, emitted consciously or unconsciously, that have a high functional performance] (p.1061).

As for the burps, it is interesting to see how it differs among cultures; for some this sound emitted when being at the table or in places with people of little confidence may represent a lack of respect, but for others it is a natural and usual matter; this may even mean a taste for the food you have just tried.

In relation to the above, Maria PR:/P9 mentioned that one day while they were finishing lunch, her American friend burped loudly; she then with a surprise gesture and at the same time displeased, looked at him and he said: "What is it? Is it wrong? Does it bother you? In Colombia people do not burp?" This and many cases like those told by Clara, Sofia and Esra seem to be related. For most of the participants, this gesture came as a surprise since in Colombia it can become a little rough, especially as it was said earlier, when it is with people you are not very close with.

4.1.2.2 The rhythm of the voice

On the report of some experiences, if we talk about the number of words emitted in a certain time while you are speaking, Afro-descendant communities tend to speak faster than other groups of people. Marta PR:/P12 mentioned that several times it was difficult for her to understand her black supervisor from Chicago as she spoke too fast.

In addition, Juan PR:/P13 mentioned that it was extremely complicated for him to understand the cashier in a store in New York; he was of African descent. But this does not only happen in the United States; Rosa and Pepita ES://S3P2 said that in Colombia people from the Coast, particularly, the Afro-descendant community, speak faster than commonly another person would do it.

On the other hand, it is important to emphasize that most participants agreed with something: no matter how much you know English, the first contact you have with native people,

you will probably not understand them. Some say that the main reason is because they speak very fast; others say that this happens because of the nerves and anxiety, or due to the lack of habit.

Juan claimed that the first time he traveled he did not understand the officer that he was talking to, "¡Qué rayos sé yo de inglés!" [I don't know English] he thought. At first, he felt very discouraged and frustrated "no le entendí nada" [I didn't understand anything] he said, but as time passed, he realized that he could understand them more easily and follow the same speed of his voice.

4.1.2.3 Confusions with the tone of voice

Marta PR:/S3P1said that when she arrived at the Atlanta Airport, which is a place where the Afro-descendant population is dense, one of them began to speak to her with a raised tone of voice because she was not in the right row, and she was offended.

Daniela ES://S3P7 for her part, mentioned that once while trying to figure out how to get a stroller into the subway, an officer from the booth looked at her and with a raised tone told her how to open the door; however, she was unable to do so. The officer then walked over and opened it for her as she continued to speak in her high-pitched voice. Feeling scolded, she told him: "Calm down"; clearly the way the agent reacted was not the best because she started yelling at her.

In relation to to the participants' experiences, it could be said that most of them were offended when a person of African descent spoke to them because they felt scolded or something similar; therefore, many times were misunderstandings as the tone of voice of this population tends to be a little stronger and marked PR://S3P1, ES://S3P7.

4.1.2.4 Accents, the sweet sonority of each region.

There is something that many find difficult to distinguish while listening to someone speaking a different language and that is, the accents. According to Ana and Felipe ES: //S3P1, what they could distinguish from the American accent is that it was mostly spoken as in the Disney series "un acento alegre" [a cheerful accent] but nothing more. They also mentioned how curiously after arriving from the United States, they began to identify some from their own country ES://S2P2.

Taking into account the above and to offer a great deal of information, Colombia has 32 departments, and everyone speaks with a different musicality. According to most of the participants, the most known accents outside the country are paisa, rolo and caleño. It is important to mention that in the Instagram account @beyondwordsnvc a video where you can listen to the different accents among the Colombian population was attached.

Clara EG://P6 and Juan PR:/P1 mentioned that their Colombian accent was not very useful in North American when they wanted someone to understand them in formal environments. It is for this reason that, if they were going to make a formal call, for example to the bank, they tried to put a "neutral accent". Interestingly, Juan PR:/P1, while in a hotel tried to start a conversation with someone, but they did not understand him; nevertheless, when he immediately changed his accent, he noticed that it was easier for the other person to understand what he was saying.

On the other hand, for Marta PR:/P15, changing the accent of her native language was more linked to her professional career, since as a language teacher she wanted her English to have an "Americanized" accent and was more credible, that is why she changed the accent after his intercultural experience.

4.1.2.5 Noise

Something that characterizes Colombian people is to have good lungs; they like to speak loudly and sometimes everyone who is at their side ends up hearing what is being said. In the streets you can hear people offering their food or products shouting with a megaphone and you can even hear loud music in the public places all day long.

However, the above can become very harsh for Americans. Montagu and Matson (1989) state that in non-contact cultures like the United States "El volumen de voz también es más bajo. Si alguien levanta la voz la gente interpreta que la persona está enfadada o que ha perdido el dominio de sí misma". [voice volume is also lower. If someone raises their voice, people interpret that the person is angry or that she has lost control of herself] (p.25).

According to Clara EG://S3P3, privacy is very much respected in public spaces "si yo estoy en mi grupo, pues estoy en mi grupo y nadie más tiene que enterarse de lo que yo hago" [if I am in my group, because I am in my group and no one else has to know what I do]; she understood this after several times his friends caught her attention because she spoke or laughed very loudly.

Similarly, Matias PR://P12, an American participant said that in his country people usually try to have their conversations in a low voice in order not to bother other people, but in Colombia people do not worry about it, "esta cultura en general se caracteriza por hablar en voz alta" [this culture in general is characterized by speaking out].

As stated by Davis (1995) in the United States (...) "No sólo existen maneras de inmiscuirse en la vida de otra persona en público, sino que también hay formas de perturbar la propia intimidad, por exhibicionismo o por mostrar demasiado a las claras la vida íntima"[There are not only ways to interfere in the life of another person in public, but there are also ways to disturb one's privacy, by exhibitionism or by showing one's intimate life too clearly] (p.221).

In other words, for Americans speaking very harshly in public places is very rude because this means disturbing the privacy of others, but for Colombians it is a cultural pattern that does not represent rudeness and that is often done without noticing who is around us.

4.1.2.6 Silences

According to Moreno (2016)

> Como profesores de ELE, debemos conocer que el silencio no tiene el mismo valor o significado en todas las lenguas y culturas. En las culturas occidentales (incluyendo las de este trabajo: hispanoamericanas y española), el silencio prolongado en la interacción comunicativa suele resultar incómodo, especialmente si se da con contacto visual. En español tenemos alternantes paralingüísticos que emitimos ante los denominados 'silencios incómodos', como toses fingidas o forzadas, carraspeos o leves risitas. [As teachers of SFL, we must know that silence does not have the same value or meaning in all languages and cultures. In Western cultures (including those of this work: Latin American and Spanish), prolonged silence in communicative interaction is often uncomfortable, especially if it occurs with eye contact. In Spanish we have paralinguistic alternates that we emit before the so-called 'uncomfortable silences', such as faked or forced coughs, or slight giggles] (p.29-30).

Finally, it is evident that some participants were uncomfortable coping with the silence that Americans kept when they were angry, or worried. For example, Rosa ES:/S1P8 said that her host mother did not talk to her for a while; she thought maybe she was angry since at other times her behavior had been different, but then she realized she was worried about work issues, but as soon as she solved them, she spoke again normally.

4.2 Differences and similarities of nonverbal communication based on the participants' experiences.

"Evidentemente cuantos más elementos las comunidades de vida compartan más sencilla será la comunicación entre ellas" [Evidently the more elements the communities of life share, the simpler the communication between them will be] Rodrigo, M. (1999, p.5)

In this excerpt, it is identified the differences and similarities that were evidenced in the stories of the participants, which were shared from their experience in the United States.

4.2.1 Differences and similarities of kinesics based on the participants' experiences.

In this case, when it is about two cultures as different as the Colombian and US culture, one might think that there is nothing in common between them; however, the participants shared some of the similarities that they were able to identify.

Throughout the interviews with the participants, it is found that actions such as leaning or directing the ear towards the person who is talking to us to better understand the message is very common in both contexts; they also stated that people tend to put their hands in front of them or shrug their shoulders to avoid physical contact with others.

Other similarities also include touching the head with the index finger when the person is thinking or pointing with the hands to what they are referring to when the other person cannot hear.

As for differences in kinesics, it was found that Latin-American people have much more physical interaction with the people around them and this can lead to major misunderstandings between the two different cultures.

Also, a constant change of mood on the part of US people was evidenced, as some of the participants stated that US people tend to be more sincere with their emotions and let them flow, regardless of the reaction of other people.

Among the other differences there was also the way in which US people pass objects to others, as Ana said

> "Ella me iba a pasar el celular cuando llegó y lo tiró así… hacia la mesa, o sea no me lo pasó en la mano y yo llegué y lo tomé pero después sí le dije: le dije "Mira, tú hiciste esto y la verdad no me hace sentir bien, no me siento cómoda con ello porque yo no lo hago y porque para mí es una ofensa" [She was going to pass me the cell phone when she arrived and she threw it like this... towards the table, that is, she didn't pass it to me in my hand and I arrived and took it but then I told her: "Look, you did this and the truth is that it doesn't make me feel good, I don't feel comfortable with it because I don't do it and because for me it is an offense] EG://1S1P

As stated by Vilà (2012, p.229) "Incluso aunque en culturas distintas coincida el gesto, puede no coincidir su significado concreto" [Even if in different cultures the gesture coincides, its concrete meaning may not coincide]. One of the participants also stated that although raising the hands with the palms facing upwards is a very similar gesture between Colombians and US people; it differs in the two cultures since Colombians not only use it to reject physical confrontation, but also to show disinterest in something or simply to demonstrate ignorance about a topic, and US people only do it to show that there is no interest in a physical confrontation with the other person, avoiding problems.

In addition to the above, Marta mentioned another difference in relation to hands: she expressed that Latinos tend to move their hands much more than US people and this can be a reason for misinterpretation.

About physical contact in interpersonal interactions, participants stated that in the U.S. physical contact between strangers is not welcome no matter how gentle it is, even if it is the result of an unexpected event. Juan shared the following:

> Uno se estrella cuando va a un lugar como eso y por error si ustedes tienen la costumbre de tocar a sus compañeros, a sus amigos cercanos y usted entabla una amistad con alguien allá, apenas empieza a conocerse y por alguna razón tiene los mismos gestos, la persona se va a sentir de pronto acosada o, y eso es muy común allá, ¿no? [You crash when you go to a place like that and by mistake if you have the habit of touching your classmates, your close friends, and you strike up a friendship with someone there, you just start to get to know each other and for some reason you have the same gestures, the person is going to suddenly feel harassed and that's very common there, isn't it?] PR://P10

Clara added that after greeting a US person with a kiss on the cheek, she knew that this gesture was not welcome because his reaction was quite different from what she expected, since for her it was something totally normal in her Colombian culture.

Likewise, another difference is the open hand in front, which means "stop" or "wait a moment" for Colombians; nonetheless, for US citizens this gesture could mean a request to step back or walk away because they are feeling an invasion of personal space. Consequently, they may

have a bad response to this gesture in the U.S., if it is used to tell someone to wait a moment, especially if it is a person with whom you do not have much confidence.

Also, there are some gestures that can generate some confusion among US people, and although they are very similar, they have a small difference: the gesture is the hand facing the floor and moving the fingers repeatedly to express "come here" or "come on"; instead, in the US culture, the difference is that the palm of the hand is only upward.

It is worth noting that gestures and expressions that are not known to US people and are very typical of Colombians were also identified, such as moving the mouth or head to point at something; Clara expressed "[...] yes, that is very much ours [...]" EG://S2P4 referring to the above.

Taking into account that posture constitutes a very important aspect of kinesics since depending on it, there will be certain interpretations and even misunderstandings in terms of formality (Samovar et al., 1998) Marta stated that in the US culture, people do not take much care of their posture, which includes the way they sit and stand; participants express that Americans focus more on comfort than formality.

4.2.2 Differences and similarities in paralinguistics based on the participants' experiences.

En la Comunicación no Verbal, el paralenguaje es una disciplina que estudia desde el punto de vista fónico, las cualidades de la voz y sus posibles modificaciones. Además, también analiza los diferenciadores emocionales, las pausas y los silencios. En este sentido, podríamos decir que todo el peso recae en no aquello que digamos, sino la forma que utilizaremos para expresar lo que queremos decir [In

Nonverbal Communication, paralinguistics is a discipline that studies from the phonic point of view, the qualities of the voice and its possible modifications. In addition, it also analyzes emotional differentiators, pauses, and silences. In this sense, we could say that all the weight lies not in what we say, but in the way we use to express what we want to say] (Reyes, 2009, p.23).

Among the experiences of the participants, it was found that one of the greatest similarities between the two cultures in terms of paralinguistics is that regardless of their different characteristics, emotions can always be detected through the tone of voice.

The above can be related to what Blanco (2007) says "la velocidad de la elocución transmite sentimientos personales: una persona alegre suele hablar rápido; por el contrario, una triste o deprimida lo hace de forma lenta" [the speed of elocution conveys personal feelings: a cheerful person usually speaks fast; on the contrary, a sad or depressed person speaks slowly] (p.93).

Some of the participants also affirmed that young people speak faster in both cultures; they also identified that there is a great similarity in relation to the way of speaking between the Afro-descendant community of both countries; they expressed that they present a louder volume, and their speed tends to be faster and some of them even related it to rapping and other musical rhythm.

On the other hand, Matias, an US participant, stated that a great similarity between the two cultures is the marking in the intonation of sentences, as it can have an interrogative or exclamatory intention.

Having already pointed out the similarities in terms of paralinguistics between the two cultures, next will be the differences, among them is the volume of the voice of Colombians, participants say they identified that Latin-American people tend to speak with a higher volume than US people when they are in public places.

According to Matias, US people consider that talking at a high volume in public places can be annoying for other people, so they avoid doing it, unlike Colombians, who find it normal.

Next on, the so-called physiological sounds, which were identified among most participants as one of the most noticeable and uncomfortable differences among Colombians, Maria commented:

> A mí me pasó de un chico que dirigía una actividad deportiva conmigo, … después del almuerzo pues trabajábamos y bajábamos a una cancha de las actividades que cada quien escogiera dirigir y el chico con el que me tocó a mí acabo de almorzar y eructó ¡horrible!¡durísimo! [It happened to me that a guy who led a sports activity with me, … after lunch we worked and went down to a court of the activities…, and the guy with whom I had just had lunch burped, horrible, very hard!] PR://P9

Some participants also stated that as a result of the U.S. culture and their highly developed way of parenting, there is a big difference between the way U.S. children express themselves verbally and nonverbally compared to children in Colombia.

Some participants stated that U.S. children do not hesitate when interacting in social contexts as much as children from the Colombian community, and they speak more appropriately and fluently in their own language.

4.3 Importance of nonverbal communication in foreign language learning contexts.

> Ni la colonia que usas, ni el último traje, ni las sesiones de gimnasio. Cómo nos expresamos es lo que nos define ante los otros. Además, con el lenguaje detallamos y modificamos el mundo a nuestro aire. En definitiva, somos lo que hablamos. [Not the cologne you wear, not the latest suit, not the gym sessions. How we express ourselves is what defines us to others. Moreover, with language we detail and modify the world in our own way. In short, we are what we speak] (Davis, 2001, p.15).

Human beings are much more than what they say with their words; in everyday contexts it is possible to identify aspects that would not be relevant without nonverbal communication; that is why, it is not possible to deceive with words what the body wants to express.

Nonverbal communication is inevitable, so it is impossible not to communicate and not to create judgments of what is seen and heard; it is mostly unconscious since people do not really think about what they do before doing it.

So, one can come to think that nonverbal communication could become a superpower if it is taken into account in daily life, especially as language professionals, since it is part of the social interactions in communication. Maria stated

> … entonces comienza uno a entender y poco a poco uno comienza a interactuar y ya uno como que se relaja, además que la actitud de las personas influye muchísimo, porque si uno siente como que lo miran que como así con cara de ¿qué le pasa? ¿qué me habla? ¿qué qué?, pues uno como que se asusta… [… then one begins to understand, and little by little one begins to interact, and one begins to

relax…, besides the attitude of the people influences a lot because if one feels like they are looking at you with a face like - what's wrong? what are you talking about? what is it? Well, one gets scared…] PR://P1

For the participants, it was a great challenge to understand and analyze many of these gestures and nonverbal cues that people from the United States showed in some way, since they had never been so sensitive to the subject due to lack of academic tools related to nonverbal knowledge from their professional careers.

With respect to the above, Marta expressed that in the career much more importance is given to the linguistic part, so they have not come to analyze in depth all the nonverbal parts of the language, which cannot be ignored, since they also have much to do with the study of a culture.

What has been expressed above seems to be related to what was said by Poyatos (1983):

Esa triple e inseparable realidad del lenguaje vivo, hablado, que existe sólo como un continuo verbal-paralingüístico- kinésico formado por sonidos y silencios y por movimientos y posiciones estáticas, es decir, lo que desde entonces empecé a estudiar como – la triple estructura básica de la comunicación. [That triple and inseparable reality of living, spoken language, which exists only as a verbal-paralinguistic-kinesthetic continuum formed by sounds and silences and by movements and static positions, that is, what I have since I begun to study as -the triple basic structure of communication] (p.130).

 It is inevitable that questions arise as to why nonverbal communication is important in the language learning classroom, if it is often thought that language is not only related to words and their meanings, but as it was previously identified that communication goes beyond words, it can

be stated that it is just as important to learn the linguistic, as it is to learn, analyze and act according to the nonlinguistic.

Non-verbal language as an object of study began to have great relevance a short time ago. As a reference to the previous statement, we can mention Rico Troncoso (2018) who affirms that there are three schools of thought in second language teaching:

The first is the structural one which recognizes language as a category that contains several subcategories that can be studied individually, in other words, Rico (2018) pointed out Richards' definition

> For this perspective, the level of proficiency is determined according to the learners' ability to recognize and master the elements of the system, which is generally defined in terms of phonological units -phonemes-, grammatical units -clauses, phrases, sentences-, grammatical operations -adding, changing, joining or transforming elements- and lexical units -combination of words.

The second is called the functional school, which:

> focuses on the semantic and communicative dimensions above the grammatical characteristics of the language and leads to the specification and organization of the content of language teaching through the use of categories of meaning and function rather than the use of elements of structure and grammar (Richards, 1986, p.17).

This allows the learner to make use of their linguistic tools depending on different contexts.

Finally, the third school is the interactional school, which considers that language is how people come to create and maintain interpersonal relationships. Therefore, its focus is on the

interaction that occurs in conversations between individuals and all the communicative value that can be found in them.

The third perspective mentioned above allows us to point towards a more social and less formal idea of language teaching, and postulates that through it, students can interact and communicate their ideas in accordance with the target culture.

Here is what one of our participants had to say about the importance of non-verbal communication: Juan shared

> Creo que sí es muy importante que se muestre eso, que se conozca; digamos la comunicación lingüística es muy importante y, y enfatizar en, en la pronunciación y la buena gramática y todo eso está muy bien, pero eso, no es lo único que va; con la comunicación también va lo qué, esta parte digamos que complementa la comunicación verbal y, y que es necesario conocerla para evitar cualquier tipo de situación extraña [I think that linguistic communication is very important and, and emphasizes on, on pronunciation and good grammar, and all that is very well, but that is not the only thing that goes with communication; it also goes with this part, let's say that complements verbal communication and, and that is necessary to know it to avoid any kind of strange situation] PR://P10

Taking into account the above we can thus affirm that nonverbal language is indispensable in the context of foreign language teaching-learning because its variations alter the communication between two or more people. These variations can also carry with them the characteristics of the interlocutors, such as their emotions, cultural contexts, age, gender, among many other aspects, and this finally affirms what is said by Europarat (2002) "el desarrollo de la competencia

comunicativa comprende otras dimensiones que no son estrictamente lingüísticas" [the development of communicative competence includes other dimensions that are not strictly linguistic] (p.7).

4.4 Technologies that allow the recognition of non-verbal communication.

Over the years people have witnessed how technology has completely taken the course of the day in all aspects, not only personally but also academically and professionally. That is why seeking strategies for the recognition and awareness of nonverbal communication in intercultural aspects, the main option was the creation of virtual material on a social networking platform.

During the BDPMLEF, the use of technology, in what was commonly called "laboratorio de Lenguas Modernas" [modern language laboratory], to learn and practice certain aspects of verbal language was evidenced, thus, students could get a little closer to the reality of the target language. As a result, it was observed that thanks to this space there was a great effectiveness in the students' learning process since it was something striking and different compared to the traditional classroom.

The above confirmed that technology and these different spaces would be a great strategy to sensitize people more about nonverbal communication in intercultural contexts, and that is why it was proposed to create this tool accompanied by videos and images of situations narrated by the participants of our research in order to represent their experiences and also help students of the Bachelor's Degree Program in Modern Languages with Emphasis on English and French at the University of Cauca to be more informed and have more tools that allow them to have a better intercultural experience.

The above is very much related to what Moreno & Trujillo (2020, p.04) state: "el lenguaje no verbal se puede abordar más frecuentemente en clases de lenguas extranjeras. De este modo los estudiantes alcanzarán el nivel cultural necesario para poder hacer frente a las situaciones comunicativas de la vida diaria". [nonverbal language can be addressed more frequently in foreign language classes. In this way students will reach the necessary cultural level to be able to cope with communicative situations in everyday life].

So far, the material on nonverbal communication in the Bachelor's Degree in Modern Languages with Emphasis on English and French based on intercultural experiences has not been very extensive, the little that there is, unfortunately has not been taken into account in most academic settings. This led us to create a material that can be easily accessed by students, teachers and people in general who are interested in it, through electronic devices such as cell phones and computers, so that everyone has the opportunity to identify the nonverbal language they want to know in more detail and everything concerning it. Besides, with this technology, it is possible to update the information periodically, preventing this material from becoming obsolete.

4.4.1 Virtual platform outline

The design of the virtual platform was elaborated taking into account the following

> Antes de comenzar a elaborar la página web, es necesario reflexionar acerca de las intenciones educativas que se persiguen con ello, para lo cual es preciso formular algunos objetivos realistas que se deseen alcanzar con el uso de la aplicación informática [Before starting to develop the website, it is necessary to reflect on the educational intentions that are pursued with this, for which it is necessary to formulate some realistic objectives to be achieved with the use of the computer application] (Roig, 2008, p.5-6).

As mentioned above it is important to have clear the expected educational purposes of the social media site, therefore the following objectives and other aspects, such as the type of content and potential audience, were established answering the questions that are essential when creating a didactic proposal "¿Qué?, ¿A quién? y ¿Para qué?" [What?, to whom? And what for?] (Roig, 2008, p.6).

4.4.1.1 General objective:

To understand the importance of nonverbal communication, especially kinesics and paralinguistics in Colombian and American contexts, through the intercultural experiences of students, graduates and professors of the BDPMLEF of the Universidad del Cauca.

4.4.1.2 Specific objectives:

- To identify the theoretical concepts related to intercultural nonverbal communication, specifically Kinesics and paralinguistics.

- To establish the differences and similarities between the Colombian and American context through videos and images.

- To design spaces that allow interaction with the public where the importance of INVC can be analyzed based on the proposed content.

The content of the Instagram account was presented in two different languages, English and Spanish in a simple language, in order to have a greater reach to the public and also facilitate tools for the BDMLEEF students to practice a foreign language.

4.4.1.3 Structure

At the time of choosing the platform for the material, the intention from the beginning was that it would be affordable for all the public to which it would be directed and also that it would really be used and not be forgotten; that is why, according to the following data "En un estudio preliminar, se evidenció que Instagram era la red social más utilizada; además, el 54% de los estudiantes utilizaban la aplicación unas 8 horas al día, y un 46% más de 8 horas al día" [In a preliminary study, it was evident that Instagram was the most used social network; in addition, 54% of the students used the application about 8 hours a day, and 46% of them more than 8 hours a day]; therefore, it was decided to use Instagram as an educational tool, based on what Bonilla, Vizcaíno and Valle (2020) said: "Los resultados permiten corroborar la pertinencia de Instagram como plataforma para la difusión de recursos educativos" [The results allow corroborating the relevance of Instagram as a platform for the dissemination of educational resources] (p.166), in their book "Redes sociales y ciudadanía: Hacia un mundo ciber conectado y empoderado" (Social networks and citizenship: Towards a connected and empowered cyber world).

As mentioned above our virtual platform https://www.instagram.com/beyondwordsnvc/ is an Instagram account that has a variety of tools to share videos and images of different lengths, filters, and options. It has a particularity and is that you can daily post stories that have a duration of 24 hours, and if the creator wishes to highlight them, they can be seen by people when they want.

In terms of interaction, the Instagram platform has tools such as feed, reels, videos and tags or mentions with which you can interact directly with the public and even make them part of the content presented by the account. In addition, it presents a series of options that allow the user to

participate in surveys, questions, quizzes, among many other options (see figure 4.1), which makes the user feel more connected with the platform which help to meet its objectives.

The scenarios collected based on the participants' experiences of our research project were presented through reels and stories, and an analysis of each of the conceptual terms related to nonverbal communication was made through images and videos in the main feed of the platform (see figure 4.2). Also, in the highlights section we designed interactive activities that people can perform to remember and learn in a different and effective way aspects related to nonverbal communication and finally, in the same section a space was created for people to make suggestions, questions and even contributions so that the page can be a collaborative work with other students of the career and people who want to be part of it.

Access to the page will be permanent since it belongs to a unique account which will be granted to a group of people from the university who are interested in continuing to study and present new updates on nonverbal communication in intercultural contexts over the years.
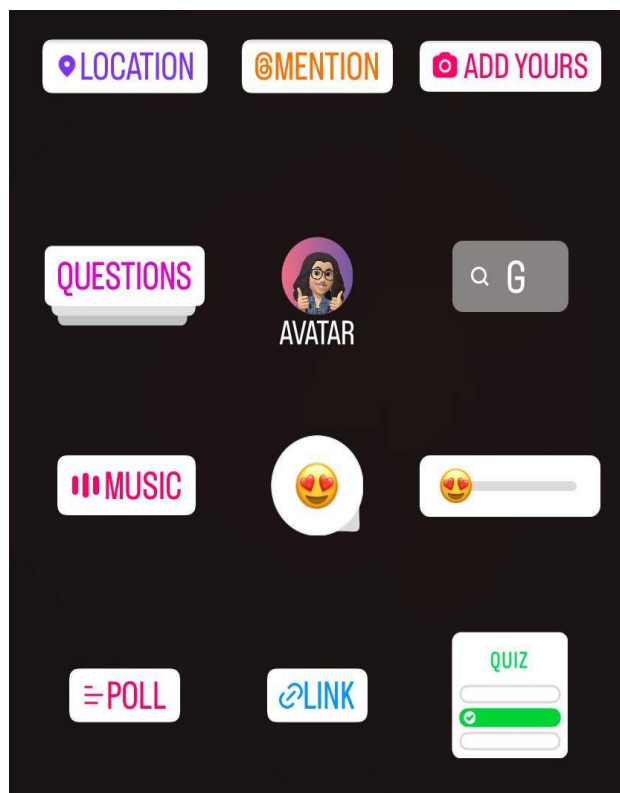
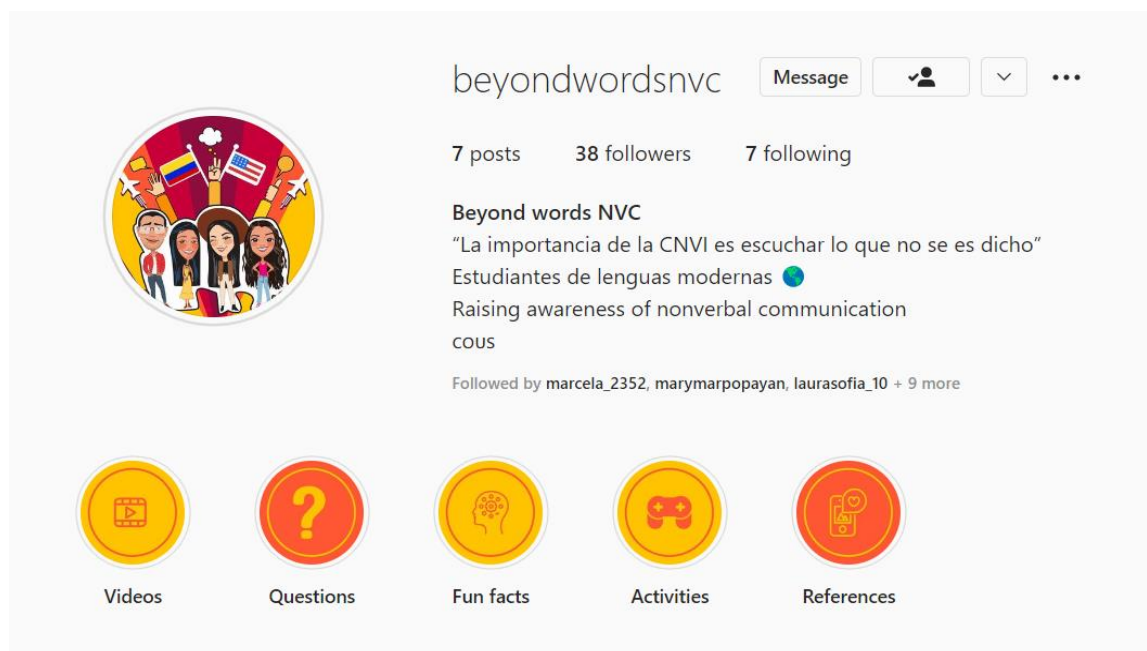*Figure 4.1* Some of the tools provided by Instagram.

Figure 4.2 Main feed of the Instagram account.

5. FIFTH CHAPTER

5.1 Conclusions

Although according to Rico (2018) the interest towards non-verbal communication in the learning of a language began to be predominant from the 90s, it should be noted that several authors have postulated it as something fundamental in the process of social interaction in a second language; among the prominent is Poyatos (1994a) calling it "the triple basic structure of communication" (chapter 4). It is also important to note that these applications have progressed and contributed significantly to the field of learning a second language.

Thus, according to these authors, nonverbal communication covers most of the communication; therefore, in order for a foreign language student to achieve some effectiveness in understanding and producing a new language, they need to know as much as possible about this differentiation of non-verbal signs among cultures, as language is not only mediated by verbal aspects. Following this and considering that the students belonging to the BDPMLEF had significant experiences in US contexts, we looked for ways to take advantage of them and use them as a basis in the construction of information.

Following the above, it was evident that the application of narrative design was a fundamental pillar of the present research, because thanks to this and its approach to social aspects, it was possible not only to listen to those experiences, but also allow participants to understand and resignify them, achieving a constructive analysis of the proposed subject.

After a respective codification and analysis, it was found that the sample population mentioned more differences than similarities, the same ones that in most cases were the root in the

failure of communication in the target culture. Thanks to them, they were able to build solutions and meaningful reflections for participants and researchers. In addition, it should be mentioned that the participants stated that these contrasts were mostly seen in the context of immersion, which concludes that there was not much information about it before traveling to the United States from the BDPMLEF.

The participants' experiences were crucial in confirming that paralinguistics and kinesics are important in social interactions; most of them expressed that they could have had less difficulties if they had known more about the subject, prior to their trip. On the other hand, they commented that thanks to some gestures with their hands, such as pointing with their fingers or simply with sounds, they managed to make themselves understood when they did not know how to express themselves in English; this evidences not only that it is important, but it is necessary for effective communication.

Likewise, it was identified that participants having been exposed to a different culture, managed to adopt in one way or another new habits and, change some aspects of their non-verbal language, which states that there was a significant learning from the intercultural experiences and its reflection.

Consequently, and seeking to solve the need to expand the learning spaces of the INVC of the Colombian and US contexts in the BDMLEEF, a social media site was created, specifically an account on Instagram as a knowledge and information tool based on the experiences of the participants. Through this most accessible social media site in the world, the interested population can learn in a didactic, real, and easy way.

Also, for both participants and researchers, the knowledge of nonverbal communication acquired was found useful and relevant to the learning-teaching process of a second language, since it provides people with sufficient tools to strengthen social interactions skills in order to achieve greater effectiveness in communication with the population corresponding to the language to be learned reducing the possibility of misunderstandings that may occur in it.

Additionally, it is important to mention that throughout this process the importance of listening, observing and being more empathetic with others was learned. Finally, it is also gratifying to know that it was possible to encourage participants of our degree project to learn more about the importance of non-verbal communication through the creation of the website.

5.2 Recommendations

The lack of awareness about nonverbal communication in the BDPMLEF was identified in the development of this research project, which generates difficulties at the time of cultural immersion; as a consequence, it is recommended that the results of this project can be considered not only in traditional academic spaces, but also in a more interactive and didactic way that can be easily accessible to those who want to be participants in that information.

In addition to the above, it is recommended to consider the development of these spaces during the first semesters of the career, since most of the participants expressed that the only course related to the subject is Intercultural Communication, which is presented in the last semesters of the career when many of the students have already traveled one or more times. This recommendation is intended to provide information that can be used as a tool to have a better experience in the culture visited for the first time, since the first trip is usually between the second and fifth semester of the course.

Taking into account that many participants expressed that much of their knowledge on the subject is thanks to the spaces with native speakers of the foreign language, it is recommended that these activities continue to be carried out, with the difference that they be better organized so that each of the students can achieve a more direct interaction with them, thus allowing the learning to be even greater. This recommendation is due to the fact that although these spaces already exist in the course, the interaction that each student has with the native speaker is short in time due to the large number of people in each classroom.

Finally, it is recommended that after the present project's didactic tool be out, there could be a deepening in the rest of the existing types of nonverbal communication, such as chronemics, proxemics, among others since each of them play a fundamental role in intercultural interaction. In addition, it is recommended that both students and teachers can continue using and constantly updating the platform created in order to continue sharing information on intercultural nonverbal communication, based on the experiences of students, graduates and professors of the PDLMIF, since it is a topic that will always be in constant change.

5.3 Limitations of the study

During the approach to the problem, it was thought of working with the 4 categories of the INVC; however, due to the amplitude of the non-verbal codes between paralinguistics and kinesics, the shortage of research on chronemics and proxemics, and the time allocated for the development of the investigation, it was decided to address only two of them.

On the other hand, it is important to mention that at the time of searching for previous studies, it was found that the BDPMLEF had not carried out degree projects related to the CNVI that could guide and support this investigation. Also, at a general level, it was noted that there is

extensive research related to non-verbal communication, although very little focus on INVC, that is, only verbal signs of the native language were mentioned, but no contrast was made with the nonverbal codes of a target language.

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Annexes