

Design of a Support Guide for the Preparation of Modern Languages Bachelor's Students at
the University of Cauca Who Intend to Participate in Summer Camps Through Camp
Leaders Company, Based on the Experiences of Students who Previously Took Part in these
Programs.

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Resumen

Los intercambios culturales con Camp Leaders son populares entre los estudiantes hoy en día, pero este programa no cuenta con una adecuada preparación o guía para introducir a los participantes al tipo de situaciones que pueden vivir.

Este proyecto de investigación describe la creación de una guía de formación para estudiantes que se postulan a los programas de campamento de verano Camp Leaders, a partir de las experiencias de 12 participantes del programa de Lenguas Modernas Inglés y Francés de la Universidad del Cauca. En la investigación se utilizó un enfoque cualitativo y un método narrativo para recoger experiencias y clasificarlas en tres competencias comunicativas: lingüística, pragmática y sociolingüística. La guía se creó utilizando la información más relevante recopilada del análisis y está diseñada para reforzar el proceso de preparación de los estudiantes que solicitan programas de intercambio similares. Se encontró que la competencia sociolingüística es la más enfatizada en las experiencias interculturales, seguida de la competencia pragmática y lingüística. El proyecto logró sus objetivos ya que la recopilación de experiencias y análisis resultó en un recurso valioso para los futuros estudiantes que buscan mejorar sus habilidades de comunicación intercultural, y también en la retroalimentación utilizada para desarrollar un sitio web interactivo. La guía y el sitio web sirven como recurso para generar confianza y preparación personal para futuras experiencias interculturales. Investigaciones similares deberían continuar beneficiando a aquellos que buscan mejorar sus habilidades de comunicación intercultural y tener experiencias más enriquecedoras en el extranjero.

- **Palabras claves**

Interculturalidad, competencia comunicativa, sociolingüística, pragmática,
lingüística.

Abstract

The cultural exchanges with Camp Leaders are popular among the students nowadays, but this program does not count on a proper preparation or guide to introduce the participants to the type of situations they may experience.

This research project describes the creation of a support guide for students applying to Camp Leaders summer camp programs, based on the experiences of 12 participants from the Modern Languages English and French program of the University of Cauca. The research used a qualitative approach and a narrative method to collect experiences and classify them into three communicative competences: linguistic, pragmatic, and sociolinguistic. The guide was created using the most relevant information gathered from the analysis and was designed to reinforce the preparation process for students applying to similar exchange programs. Sociolinguistic competence was found to be the most emphasized in intercultural experiences, followed by pragmatic and linguistic competence. The project achieved its objectives since the collection of experiences and analysis resulted in a valuable resource for future students seeking to improve their intercultural communication skills, and also in feedback used to develop an interactive website. The guide and website serve as a resource to build confidence and personal preparation for future intercultural experiences. Similar research should continue to benefit those seeking to improve their intercultural communication skills and have more enriching experiences abroad

- **Key words**

Interculturality, communicative competence, sociolinguistics, pragmatics,
linguistics.

Introduction

In recent years, cultural exchange has become a striking option for students around the world, as they need to expand their knowledge while trying to fit into an increasingly interconnected world has become more and more important (Bravo et al. 2021). In response to this trend, there are, for example, programs and agreements that offer exchanges to students with knowledge of other languages, such as Camp Leaders with its camps in the United States. Unfortunately, after an interview with an official of Camp Leaders (appendix 1), it was clearly determined that not enough prior training is provided to introduce the students to the type of work or experiences they will go through while being in another country. Based on this information, the present project was developed. It is about the design of a guide to reinforce the preparation of the students from the Modern Languages program of the University of Cauca, who are going to attend an exchange in a summer camp with Camp Leaders.

It shows how the previous experiences of the students that already went to these exchanges, can help to reinforce the process of preparation of the new candidates to attend these programs.

To develop the proposal, the document was organized into 6 chapters, which are described below.

The first chapter of the research project outlines the research question, objectives, and justification. The aim is to enhance the preparation of Modern Language students for Camp Leaders camps by creating a support guide. The project seeks to address the need for

pre-camp support and experience management through experience compilation and sharing, aligning with the program's mission of promoting professional and social development through research and intercultural experiences.

The second chapter outlines the state of the art, contextual framework, conceptual framework, and theoretical framework. This chapter discusses the importance of intercultural experiences and the increasing interest in learning a foreign language. All this highlights the positive impact of working at a camp, including teamwork, initiative, identity, and interpersonal relationship skills. This is based on theoretical support with authors such as Ríos (2008) and Cavalié (2012), among others, who provided us with fundamental concepts of culture and interculturality respectively to support the analysis of the information collected. However, it also presents negative impacts such as burnout and stress. The experiences gained from working at a camp can be used to prepare future camp leaders and prevent frustration or negative attitudes. Finally, it emphasizes the usefulness of these experiences for personal and professional development.

The third chapter of the project details the methodology used to develop a guide for students of the Bachelor's Degree program in Modern Languages who participate in exchange programs with Camp Leaders in the United States. The research was made under the qualitative approach and a narrative method. The information was collected in the form of a story, through semi-structured interviews which were applied to twelve (12) students [graduates and active] of the Bachelor's Degree in Modern Languages English - French who have attended camps. In this way, this work seeks to understand relevant aspects of the aforementioned camps in order to generate useful reference material for future participants;

all the mentioned through creating a guide with advice and recommendations for applicants, which was published on a website.

The fourth chapter of the project focuses on data analysis. A semi-structured oral interview was conducted with 12 participants, and 75 relevant experiences were separated for data classification. These experiences were characterized according to the linguistic, sociolinguistic and pragmatic communicative competences, viewed from the intercultural component since they are directly related to the performance of the participants in a specific context. The data analysis was based on the authors' documents and the participants' experiences, and observations were made about the relations found among them.

The fifth chapter presents the results of the classification of data, revealing which competence was the most affected among participants. A support guide was created to reinforce the preparation process for applicants to participate in summer camps, and a website was developed for sharing experiences. This concludes with recommendations for future research and the use of the guide and website as resources to improve intercultural communication skills.

The sixth chapter of the research project consists of a bibliography or references section, which lists all sources cited in the study. This section provides readers with valuable information about the research that supports the project and allows them to further explore the topic.

1 Chapter I

1.1 Problem Statement

Nowadays, there are several possibilities for students to practice English, such as exchanges, scholarships and camps, among others. Some of these possibilities have been achieved by establishing agreements at the University of Cauca through groups such as YMCA, Camp Leaders, AuPair, and AIESEC. According to statistical data, provided through an interview with an official agent of the institution Camp Leaders, for the year 2015, they reached the amount of 300 participants, and for the year 2021 they reached 500, demonstrating the growth in demand for these programs. The experiences provided by these programs allow not only to have a real practice space but also a cultural experience that enriches the vision of the language student to contribute to the educational development of the community, forming him/herself as an integral, suitable and solidary professional. However, this experience would be more beneficial if the students were oriented to the dynamics of the culture and the tasks they will develop in it. Now, within the Bachelor's Degree Program in Modern Languages with Emphasis in English and French in the previous semester 2021- I, a total of 17 students participated in the Camp Leaders program for the summer of the same year. Every semester, a certain number of students decide to attend these camps in the United States, which fulfilling their mission: "To create lifelong memories by networking nations" offer work opportunities to young people from around the world, developing their leadership skills, their English language skills, while interacting with people from other countries making this a great intercultural experience. In this way, this experience is important for the students of the program since, as future

language professionals, they could benefit by broadening their cultural vision, developing skills as leaders and better yet, improving their language level; however, this process becomes difficult by not having a broad and detailed orientation of the spaces or situations in which the participants can find themselves, thus limiting the skills they could learn and develop. Within Camp Leaders' policies, in order to comply with this important aspect, there is a contact with the participants that consists of only four hours of face-to-face or virtual meetings, in the cases that it is required, and in which the participant is informed of his/her work to be done in the camp that will hire him/her and is given indications to continue with the process until he/she arrives at his/her destination. Unfortunately, based on the experiences of the students who have used this service, we can conclude that such preparation is not sufficient to deal with the different scenarios in which they might venture into the new culture with which they will be in contact. The above generates a problem for the applicants of the Language Program as they do not have enough previous knowledge about what their work in the camps could be and different aspects such as culture, for example. As language students, they have particular expectations in relation to the interaction to improve their language level, broaden their knowledge of the other culture, etc., but because Camp Leaders program does not offer them this preparation, they must face their responsibilities, the social context and the culture being inexperienced; this can be counterproductive for many of them, because when they arrive at the camp with certain expectations and insecure ideas about their role to play, they may face some situations in work and personal context that could generate stress, anxiety, difficulties in fulfilling their commitments in team, among others.

In conclusion, there is a problem to solve for the students of the Modern Languages Program who aspire to participate in these camps.

1.2 Research Question

How to support the preparation of the students of the Bachelor's Degree in Modern Languages with Emphasis in English and French who intend to participate in the Camp Leaders camps, based on the experiences of those who have already participated in this process?

1.3 Objectives

1.3.1 General objective

To design a support guide for the preparation of students of the Bachelor's Degree in Modern Languages with Emphasis in English and French, who intend to participate in Camp Leaders camps, based on the experiences of former participants.

1.3.2 Specific Objectives

1. To collect the experiences of students of the Bachelor's Degree in Modern Languages with Emphasis in English and French who participated in the Camp Leaders camps, through interviews and written accounts.
2. To classify those experiences described by students mentioned above, according to the communicative competences: linguistic, sociolinguistic and pragmatic.
3. To analyze the experiences collected from the students, from the perspective of different authors, relating the concepts and reflections they offer with the situations described in the experiences.
4. To design the support guide, using the main elements found in the analyzed experiences considered important for the preparation of the students.
5. To elaborate a web site containing the support guide and a virtual log that will contribute to the preparation of new participants in summer camps.

1.4 Justification

Camp Leaders provides students with English language skills the opportunity to work in the United States while practicing the language and living cultural exchange experiences (Camp Leaders, 2023). Although this plan is very attractive and increasingly easier to realize (Portafolio - Noticias de economía, 2019), many times the young people who apply are very young and/or have little or no experience managing the required travel documents or with different situations they could expect upon arriving at the mentioned camps.

One of the reasons why this situation arises is because, unlike other institutions that offer similar services, the contracts with Camp Leaders do not include pre-camp support, but rather a 4-hour in-person or virtual preparation in which the participant is informed of their role and only given some guidelines as a guide to continue the process until they reach their destination (Camp Leaders, 2023)

The Modern Languages Program will provide support through this project and enriches the preparation of candidates who aspire to apply to a Camp Leaders camp with the personal learning acquired by students and graduates. The participants obtain useful knowledge by studying the guide produced in the results section, which orients them in advance in the various aspects to be taken into account for optimal performance in the camps.

The aforementioned proposed guide, as well as the web page that are designed in this work, allow the students of the Modern Languages Program who want to make the

exchange to overcome these unknowns, taking advantage of the experiences of people who already traveled and who shared their experiences.

Specifically in this case, the experiences of students and graduates who already went through the whole process by participating in Camp Leaders camps, are considered useful because they provide the applicants with guidelines on topics such as the target culture, which they would be in contact with, the places near the camp with good prices to go shopping, then they could save money (supermarkets, stores, hotels, etc.), tips on public transportation or how to deal with problematic situations in each place, and how to manage documentation, insurance, accounts, and others, among many other aspects that could be clarified from the lived experience.

On the other hand, the collection of experiences as a strategy to obtain the required information constituted an essential methodological procedure in pedagogical research projects, since they help show the experiences of others as integral and useful evidence (Rodríguez, 2019), in this case, to contribute to strengthening the preparation of students who are going to participate in an adventure which others had already lived.

In "Las 100 Mejores Frases de Robert Baden-Powell" (Rubin, 2021), Powel said: "A couple of well-trained eyes are as good as a dozen inexperienced eyes" (Lifeder 2021). This phrase helps understand that if you come to an unfamiliar environment without enough preparation, you do not get the same results or take full advantage of cross-cultural experiences in the same way as a person who already has previous and extensive knowledge about what they are going to face because by understanding the cultural context,

you learn more from it. Currently, Camp Leaders, as mentioned above, does not provide the necessary training for their applicants in terms of dealing with situations that may arise in the camp context. Due to this need, we seek to offer, through the compilation of experiences and the creation of a virtual space, a solution that is more empathetic for the students and that at the same time responds to future doubts or insecurities that could be generated in them.

By providing support such as this guide and the website or "virtual log" in which camp attendees can express their previous experiences (positive and negative) and where applicants can be guided, we will contribute to their confidence in coping with various scenarios, in a completely different context than the one they are familiar with, hence a much more real and accurate perspective. Additionally, the Language Program will benefit from a space for more interaction, where students, teachers, or anyone who wishes can read and share experiences lived on these trips.

Finally, this project is in line with the program's mission statement, which states that it "seeks the professional and social development of the student through the implementation of research processes that led to the consolidation of specific pedagogical and socio-humanistic knowledge, useful for the formation of suitable and creative human beings." By living intercultural experiences traveling to other countries, such as in this case the United States, the process of professional growth is strengthened because the language level improves and a broader knowledge of different cultures is acquired, which can enhance the English courses taught to future students. When teaching a foreign language, it is important to know about the countries and regions in which it is spoken since a language

is a substantial part of the culture of a specific place, and it is necessary to contextualize the students about the most relevant historical and current factors that affect that language.

To conclude, this project intends to supply this need that is always present among the students, because the guide and the website will renew itself every year with each new applicant who decides to share new experiences in the website. Each new person who participates in this project is providing motivation to all those who want to grow with this experience, generating better intercultural development in the students of the Modern Languages Program of the University of Cauca.

2 Chapter II

2. Frame of Reference

2.1 State of the Art

In the text " *Reflexiones acerca de la Interculturalidad*", written by the Instituto de Investigaciones en Educación de México, for the magazine *Investigación Educativa* (2006), it is expressed that in the last years, within the different communities of the world, the encounter between people from different cultures and countries has increased, allowing them to acquire intercultural experiences necessary for a good coexistence and a better conception of the world. This has generated that the phenomenon of interculturality is booming and that the interest in learning a foreign language is increasing all over the world, as well as the fact that they are interested in studying this phenomenon. In this sense, by entering the area of camps, we have found studies that provide us with the following information, relevant to the development of our project.

Related to the topic discussed, the project entitled "The Value of Working at Camp on the Lives of Young Camp Staff" conducted by Ferrari and Digby (2007) Developed in Ohio: "4-H (Head, Heart, Hands, Health)" camp counselor program, is of great value as it aims to examine the following areas: (a) their experiences as a 4-H camp counselor; (b) the life and workforce skills gained through their experience; (c) the impact the camp counselor experience had on their career choice; and (d) the unique aspects of being a 4-H camp counselor compared to the rest of the 4-H experience, from the perspective of the graduates.

Four focus groups were implemented in three geographic locations; the sample group consists of a total of thirty camp staff members.

The researchers used the interview to inquire into their focus groups for general patterns and emerging themes. Then, two frames were used to categorize the interview data: workforce skills and developmental experiences in organized youth activities. As a result, overall, the alumni camp staff members defined their experiences as "fun and enjoyable, yet challenging." Also, their research says, "They believed they had developed skills in leadership, decision-making, planning and organization, communication, interpersonal interactions, teamwork, time management, flexibility/adaptability and responsibility..."; the alumni not only learned these skills but the skills were transferred from one setting to another. That is to say, they transferred from camp to schools, other places of employment, or community settings. The researchers also conclude that this study found that "Camp counseling provides a challenging, meaningful role through which adolescents develop their identity and career potential. Camp counseling translates into pathways to a positive future, as skills are transferred to other contexts, such as work and community life." This research is related to our project as it highlights the importance of the experiences of those who participate as counselors. In contrast, the study by Ferrari and Digby (2007) examines how personal experiences can shape a young person's self-concept, future professional identity, and career aspirations. Our project, on the other hand, aims to utilize these experiences to provide guidance and preparation for prospective Camp Leaders candidates.

Likewise, Ferrari and McNeely (2007), as cited in Duerden et al. (2014, p. 28), in the article “ *The impact of camp employment on the workforce development of emerging adults,*” presents that data collected from almost 800 adolescent 4-H camp staff suggest that working at camp fosters personal and work skills. The above is categorized as a positive impact on the experiences of working in a camp. They also say that “In another study that collected in-depth interviews from residential camp staff, researchers found that personal transformation, such as increased confidence and skills, a sense of belonging, and an enhanced ability to problem-solve, had occurred during the time these staff members spent working at camp”.

Duerden et al. (2014, p. 29), based on Garst et al. (2009), state that “this study suggests that exposure to working in a camp setting leads to the development of identity, positive relationships, and life skills for staff, which, in turn, can lead to changes in life choices and personal growth”. From the above, it is understood that the experiences affect many useful aspects of the participants' lives, and sharing this information with job applicants can support preparation for future similar situations in the camp context.

In the same article we can find that there is also a negative impact that affects the experiences of working in a camp, for example, Erceg (2009), as cited in Duerden et al (2014, p. 30) mentions the term “burnout” and explain it saying that “burnout is produced by a variety of camp-related factors, including daily hassles such as homesick campers and physical exhaustion. Indeed, fatigue can be a contributing factor in a range of staff injury and illness events”. Paisley and Powell (2007), as cited in Duerden et al. (2014, p. 30), also discuss that “Meeting the physical and mental challenges associated with common daily

camp obligations and responsibilities creates more stress for staff than would a major crisis such as an all-camp illness or disaster”. Later, Bialeschki et al. (1998), as cited in Duerden et al. (2014, p. 30), say “It can also be assumed that burned-out staff would be less likely to experience the same degree of workforce development as less exhausted staff members.” This teaches that there are situations in which the employee may be pushed to the limit of his physical and mental capabilities while performing his duties in the camp; we consider this type of experience to be very useful for our project since it contributes to the preparation of the candidates as a prevention of frustration and negative attitudes or a solution to a problem in a similar situation in the camp. The information obtained from this article is of great interest for our project because it highlights the weight and usefulness of the experiences lived working in a camp and tells us about the impact they have on the lives of the participants, in addition to forging in them their identity and initiative, aspects that are extremely necessary for the development of their interpersonal and professional relationships. This provides the project with tools that can be used to elaborate the proposed guide with greater accuracy, aimed at its purpose, which is to offer significant help to the participants of this exchange.

There is also a project entitled “Proyecto Participación del International Camp Staff Program 2018” by Montoya (2018), which is based on the objective of “ser incluido en la convocatoria y recomendación para la posterior participación en alguno de los campamentos de verano ofertados por la BSA en Estados Unidos y así tener una experiencia internacional por medio del movimiento scout” [being included in the call and recommendation for subsequent participation in one of the summer camps offered by the

BSA in the United States and thus have an international experience through the scouting movement], having as one of his specific objectives to provide the best of his experiences and knowledge to the young people mainly from his scout group as a guideline to achieve good results both in the interviews and in the performance at the camp. Montoya's (2018) project was developed by participating in the call shared by the international commission of the ASC (Asociación Scouts de Colombia) in 2018: He carried out all the processes and waited for a response from the BSA (Boy Scouts of America); being already in the camp, the researcher had a first contact and established a good relationship within it; this participation had a significant intercultural impact. In the course of his stay on site, he sought to perform well in all his previously oriented occupations, thus acquiring all the knowledge expected by him in important aspects for his project. Montoya culminated his work satisfactorily in the summer camp, creating many new bonds of friendship through the internationalization of the scout movement. He returned to Colombia with a great experience and a lot to share and apply. Once he arrived, he is now looking for the approach of another project to achieve larger and larger participation in the program. It can be identified from the above that the same researcher of this project is also the sample population within it, since it presents a direct, participant and individual observation. His results are of great importance in intercultural aspects; as the researcher mentions, he shared knowledge about Colombia with 30 people from the staff with whom he maintained constant contact. "Solid bonds of friendship were created with each one, and satisfied their curiosity about my country." The researcher states that at camp, he acquired knowledge about the scout movement and how they differ from Colombia's model; he learned from classes and had new personal experiences. In this project, a very enriching intercultural

communication was identified, where not only the camp participant learned about a new culture, but also had the opportunity to share a little of his own. Likewise, as a result of this research something that is closely related to the project to be developed was obtained, which is the implementation of experiences for the preparation of applicants to the camps. It is also important to highlight what differs between the two projects, since the "Proyecto de participación del International Camp Staff Program 2018" is developed within a camp for Scouts and the researcher uses his own experience as the basis of the knowledge acquired for the preparation of other interested young people, while this project is developed specifically with the institution Camp Leaders, using as a tool the experiences of the students of the University of Cauca who have already participated in such camps as a guide in the preparation of future camp applicants.

Working in camps such as the ones described in these articles provide the opportunity to discover and improve skills and abilities due to the experiences that are lived within the camps, when performing the tasks assigned to each participant. These experiences generate both positive and negative impacts, and both can provide useful lessons for the work and personal life of the camp participants. Therefore, these experiences are relevant to this project, as they provide valuable elements such as the solution to frequent problems in the camps, knowing how to coexist with different cultures, generating confidence in knowledge and personal skills, which through this project is intended to support the preparation and offer guidance for applicants in this type of work in the Camp Leaders camps.

On the other hand, Cortes et al. (2021, p. 11) in their document “*La interculturalidad de los estudiantes de lenguas modernas*”, concluded that "para tener una comunicación efectiva entre culturas es necesario tener conocimientos previos sobre esa cultura, ya sea por medio de investigaciones o por experiencias vividas" [to have an effective communication between cultures, it is necessary to have previous knowledge about that culture, either through research or lived experiences], highlighting the aforementioned, the transversal purpose of this work is the ability to initiate or participate in foreign business. However, we see that their conclusions are similar to the reasons whereby the present research was initiated, but, at the end of their texts, these authors reach a conclusion that contradicts our reasoning prior to the research, as it is that, according to their findings, students feel prepared at the time of initiating their experience, since they always research on their own. This statement does not correspond to the basic problem encountered by the undersigned thesis students, since it is precisely the lack of preparation that motivated them to choose the research topic. Thus, it is in the conclusions of the work where the partial or total approach or distancing regarding this specific statement extracted from the conclusions of the aforementioned work is seen.

Finally, landing on the local level, we found an excellent thesis for the Master's degree in Education, called “Sistematización del curso de Formación Musical con Enfoque Intercultural realizado en el Seminario Mayor San José de Popayán” by Martínez (2020, p.73), in a research focused on music courses with intercultural approach for the Seminario Mayor de Popayán. It concludes that educators who participate in music courses with intercultural and priestly approach in Popayán, require recognition of the context, history

and cultural diversity of El Cauca, in this case, to be able to configure the teaching-learning binomial in a reciprocal way, with those subjects who participate in the workshops. The above confirms once again the need that, in any context of intercultural practices, prior information, and in the most complete way possible, provides an expertise that makes the experiences much better than when there is no such information.

2.2 Contextual Framework

This project begins in the first semester of 2020; it is developed by Danae Basto, Ricardo Fajardo and Zurisadai Soto, tenth-semester students, members of the Bachelor's Degree Program in Modern Languages English - French, which arises under Resolution No. 026 of february 6, 1991, issued by the Superior Council and is attached to the Faculty of Human and Social Sciences of the University of Cauca. This program consists of 10 semesters where students have been oriented in different fields of knowledge such as languages, pedagogy, research, among others. However, throughout these years, the program has undergone some changes. The most recent were those related to Agreement 2450 and Resolution 2041 (now Resolution 18583) of the MEN (Ministry of National Education), to which the program had to comply and as a result had to carry out a curricular reform, in which it was necessary to change the name of "Bachelor's Degree Program in Modern Languages English - French" to "Bachelor's Degree in Modern Languages with Emphasis in English and French", reviewed and modified the curriculum, changed the modality from annual to semester, among others. Said Curricular Reform was approved under Resolution No. 25122 of November 17, 2017, by the Ministry of National Education, thus enabling greater admission opportunities for those interested. Subsequently, through Resolution No. 27245 of December 4, 2017, the Program receives the renewal of High-Quality Accreditation for a period of 4 years. Likewise, through Resolution N° 29142 of December 26, 2017, the program is granted the renewal of Qualified Registration for a period of 7 years.

The program's mission is “to seek the professional and social development of students through the implementation of research processes that lead to the consolidation of specific pedagogical and socio-humanistic knowledge, useful for the formation of qualified and creative human beings” (Official Website of University of Cauca, 2020). Its vision is “to contribute to the educational development of the community, forming professionals with integrity, competence and solidarity” (Official Website of University of Cauca, 2020).

Wanting to contribute to the mission and vision of the program, this project is framed within the following objective:

“To contribute to the educational and social development of the Department of Cauca and the Nation in general, forming educators - researchers, with an integral formation and a level of communicative competence in Modern Languages” (Official Website of University of Cauca, 2020). As undergraduate students at the University of Cauca, by taking the “emphasis” subjects of the program and conducting this research, are forming ourselves as educators-researchers. Our project requires the participation of three researchers and 12 test subjects. It is developed in English which helps us to enhance our communicative competence in this language.

Within this project is the theme of intercultural experiences as an impulse to improve communication in a foreign language, creativity, and ability to solve situations in a context of a culture different from ours; therefore, we contribute to the educational and social growth of the participants.

As students of the Bachelor's Degree Program in Modern Languages, we seek the best way to put our knowledge into practice and improve in the professional field; for this reason, many of us opt for various exchange options and job opportunities abroad, among which is the option of participating in summer camps in the United States through Camp Leaders, a platform that provides young people from around the world the possibility of finding a job offer while living interculturalism and putting the English language into practice.

Within the same program, there are two possibilities, to work directly with the children as counselors or to work in other support areas to ensure the smooth running of the camp (See appendix 1).

In this context that offers these possibilities of experiencing new emotions and experiences, also arises the need to find an alternative solution that offers future participants a preparation in this field; for this, we worked with a sample group, which shared its experiences with which we built a guide for students who plan to participate in exchange programs, and thus achieve the main objective of this project which is the creation of such a guide using these experiences as a tool to strengthen the preparation of future applicants to these camps. As a result of our fieldwork, in addition to the guide, a virtual logbook was created in which the experiences were published in an organized and categorized manner so that everyone has access to them and can make use of this service. A section open to comments is also enabled within a virtual blog so that people can interact and continue to nurture this strengthening process with their experiences and suggestions. In this way, it contributes to carrying out research and pedagogical processes that the

curriculum of the program proposes and that the university as an institution supports through the Collaboration Agreement between Universidad del Cauca and Ultimate Summer Adventure S.A.S, signed on June 26, 2019, resulting in the benefit of the Language Program and the community.

2.3 Conceptual Framework

For the development of the subject matter, some concepts were identified that are essential to have clarity on the orientation of our work. The following are the pillars of the dissertation:

1) Experience: Amengual (2007) developing the definition of 'experience' offered by Kant, affirms that: "Experience is, without any doubt, the first product that arises from our understanding when it elaborates the raw material of sensible impressions". This is a definition that is useful to us due to the relationship it creates with our project, since by using as a basis the experiences lived by those attending the camps, we use them as a source of knowledge; that first contact with knowledge, knowing and understanding a new environment, alien to our experiences, gives the person the ability to create his own impression, which over time can be internally modified in him.

2) Immersion: The concept 'immersion' in the Freudian notion "projection-identification" Freud (2013), of which Morin (1998, p. 158) speaks when defining the processes of mimesis in which the subject exercises empathic understanding towards others is defined as follows: "we understand what others feel by projecting what we ourselves would feel in a similar occurrence". This concept is very useful within the project to be carried out, because when we find ourselves in an immersion opportunity, which is what happens when traveling to these camps in another country (culture, language and customs completely foreign to those we are used to), the individual becomes

autonomous, separating himself from himself, from that being and familiar environment to open himself to the new relationship to be established in the space he is discovering.

3) Culture: UNESCO (2005) defines culture as: "The distinctive spiritual, material, intellectual, and emotional ensemble of a society or social group, comprising art and literature, lifestyles, ways of life, value systems, traditions and beliefs". Our project goes hand in hand with this concept, since the student will be exposed to different cultures, which will allow him/her to acquire new knowledge in all the above mentioned aspects.

4) Interculturality: Françoise Cavalié Apac (2013) in his article "What is interculturality?" defines interculturality saying that it is the interaction between cultures and continues saying that "it is the process of communication between different human groups, with different customs, being the fundamental characteristic: "Horizontality", that is to say that no cultural group is above the other, promoting equality, integration and harmonious coexistence between them." This gives us the direction we need to select the best advice and recommendations focusing on a good development of future intercultural experiences of the students.

5) Communicative Competence: The concept of communicative competence that is close to the idea developed is the one defined by Embark (2013), in the document "understanding communicative competence" in which he refers to the term as the ability of the speaker to use the appropriate language in the right context for the right purpose as it allows transmitting messages to others and understanding them. A concept that is complemented by what is expressed, in the same text, by Macaro (1997), who speaks of

some popular beliefs that facilitate the realization of the level of communicative competence, such as giving more attention to production and comprehension and to the practice of language in meaningful situations than to written production and comprehension or making sentences with perfect structures. Of course without ignoring the contributions of authors such as Canale and Swain (1980) and the Common European Framework of Reference for Languages.

6) Logbook: The website Significados (2014) defines it as follows: “...the term logbook refers to weblogs or blogs. They compile information on a particular topic, written by one or several authors, and they record the dates of each of the entries...as if it were a diary...”; hence the relationship with the project being developed, which intends to teach the experiences told by the participants of the exchange programs with Camp Leaders.

7) Linguistic competence: Urbina (2016) in the study called “Linguistic competence, pragmatic competence, communicative competence”, defines linguistic competence as “the ability to use sounds, forms, syntax and vocabulary correctly and appropriately. Thus, a person is linguistically competent if he/she conforms to the phonetic, morphological, syntactic, and lexical rules of a language.” This definition is taken as a parameter to characterize the experiences gathered from the students who participate in the data collection of our project.

8) Pragmatic competence: Urbina (2016), in his article “Linguistic competence, pragmatic competence, communicative competence”, writes that to develop pragmatic competence, we need to consider the context and the interlocutors, not just what and how

we speak. We must adjust our language to the situation and the people we are speaking to. Based on this definition, we characterized (as part of pragmatic competence) the experiences in which the participant describes the use of language in a situation with a communicative context.

9) Sociolinguistic competence: The dictionary of ‘Centro Virtual Cervantes’ defines the term sociolinguistic competence as the ability of an individual to produce and comprehend language accurately in diverse usage contexts, where variable factors such as participant circumstances, their communicative intentions, the communicative event, and interaction norms and conventions regulate it. Considering this definition and the relationship it shares with the project, it is taken as one of the concepts to be implemented in the characterization of the information collected from the experiences in the different immersion scenarios.

2.4 Theoretical Framework

In this project, various theories and approaches from authors such as Embark (2013), Villegas (2016), Ríos (2008) and Yahia (2013), related to second language learning, communicative competence, interculturality, sociolinguistics, linguistics, and pragmatics, among other topics, are presented. Likewise, previous studies related to linguistic, pragmatic, and communicative competences in learning and cultural adaptation situations are mentioned in order to contextualize and enrich the present project. These allowed us to deepen our knowledge and understanding of linguistic, pragmatic, and communicative competences, their application in everyday situations, and in diverse cultural contexts.

Embark (2013 p. 2) in his research named ‘Understanding Communicative Competence’, presents the theory of communicative competence and explains that “Communicating effectively in a language requires the speaker’s good understanding of linguistic, sociolinguistic and socio-cultural aspects of that language”, the author highlights in this study that achieving this level of knowledge and understanding is a challenge for foreign language students, who often face obstacles on their path to communicative competence.

Canale and Swain (1980 p. 3), as mentioned in the same document, develop the evolution of the term “communicative competence” saying that it refers to “the relationship and interaction between grammatical competence, or knowledge of the rules of grammar, and sociolinguistic competence, or knowledge of rules of language use.” After that the author mentions the Canale and Swain’s model about ‘communicative competence’ and

explains that it is divided into three areas and skills: grammatical competence, sociolinguistic competence, and strategic competence, from which it was selected the explanation of the sociolinguistic competence as the most relevant for the development of our project. Embark (2013) explains this competence saying that it “refers to the language user’s ability to produce and understand language in different social contexts”, which was an important information for our research because it clarified the elements that were necessary to identify in the experiences of the participants in the data collection, in order to classify it correctly, such as the development of the participants during conversations or social context where they used their communication skills. The author also presents the notion of “communicative language ability” proposed by Bachman (1990) in the same document, which further expands communicative complexity by including the ability to put that competence into practice or execute it in an appropriate and contextualized communicative use of the language.

His theory presents a series of factors that can contribute to failure in communication development in foreign language students and suggests that it is necessary to adopt a model that takes into account the specific contextual, social, and linguistic factors of non-native speakers.

In terms of its applicability to the project, the research presents a critical view of traditional language teaching methods and highlights the need to adopt a more inclusive and contextualized approach in sociolinguistic aspects to language teaching. Additionally, it suggests that it is necessary to involve local experts in the process of learning a second language as this provides the appropriate context for effective and enriching

communication; aspects that are reflected in the immersion moments in L2 in the camps attended by the participants.

In this sense, the study and theories presented by Embark (2013) are of great utility for the current project, as they seek to improve language learning and experiences, especially in foreign language contexts, by providing a guide on the factors to be taken into account in the design and creation of suitable materials for the context in question.

On the other hand, Villegas (2016), in her article “Intercultural pragmatics and the relevance of non-verbal communication in the learning of Spanish as a foreign language”, describes the topics of intercultural communication, the phenomenon of culture shock, intercultural pragmatics and the importance of non-verbal communication and explains the relevance of each one in a classroom learning Spanish as a foreign language.

The theme of intercultural communication is presented by highlighting the need to understand that there is no one culture superior to another and through the knowledge of other cultures, a reflection and awareness of one's own culture (p. 75).

Regarding the phenomenon of culture shock, Villegas (2016) explains that the road to interculturality is not an easy one because in the process affective conflicts must be overcome, since emotional blocks that generate anxiety, fear, distrust and insecurity can be produced when using the target language; they can also result in cognitive conflicts due to the confrontation of two worldviews, the one from the mother tongue and the one from the target language. However, the author also mentions that culture shock is the first step to interculturality (p. 76).

Intercultural pragmatics is approached by the author, in this study, starting from the previously mentioned idea about intercultural communication, she mentions that for the good development of this, it must be taken into account that each culture has a variety of fixed formulas for greeting, saying goodbye, saying thank you, and includes the behavior required in each culture in certain situations, such as receiving a gift, responding to compliments, among others. In another part of the text Villegas (2016) comments the following: “According to these approaches, for full intercultural communication to take place, the L2 learner must adapt and adjust to pragmatic categories and interaction patterns different from his or her own.” It suggests that in order to communicate effectively with individuals from different cultures, language learners must be able to understand the pragmatic categories and use communication styles and patterns that may be different from what they are used to.

Villegas continues by saying in this investigation that “ignorance or poor knowledge of these categories can lead to interference or pragmatic errors, the consequences of which are more pronounced than grammatical or lexical errors; among other things,” because, according to Olza (2005, p.78), as mentioned in the same document, “the principle of courtesy or social image that regulates all communicative exchanges is put at risk”; after this, she proceeds to explain the importance of nonverbal communication. To describe this point, the author begins by stating that nonverbal communication not only modifies or reinforces verbal communication, but that both aspects complement each other. During the development of this point she gives us several explanations about what includes nonverbal communication, among them she mentions the variety of conscious and unconscious signs

and systems that we use to communicate. She also tells us that in language teaching classrooms, grammar and lexis are emphasized, but we are not aware that “linguistic code switching also entails the need to use different nonverbal codes. Therefore, learners transfer the nonverbal codes of their mother tongue when communicating in the L2”, hence the need to include nonverbal communication in foreign language teaching.

The information found in the above mentioned topics, are relevant factors to direct the support guide for students of the Modern Languages Program who intend to travel to summer camps and have intercultural experiences, towards preparing them to face situations related to pragmatic communicative competence and being able to have a full and fruitful intercultural communication.

To continue, Ríos (2008) in his research “Didactics of Spanish as L2”, suggests that it is not enough for immigrants to simply experience a new cultural situation, as it is important to analyze and understand these cultural differences in order to truly adapt. Immigrants who come from different cultural backgrounds need to be able to develop a sense of linguistic awareness in order to achieve a balance between understanding their own cultural beliefs and understanding the new cultural situation they are in. Doing so will help them expand their cultural knowledge and become more aware of the differences between cultures (p. 5).

This excerpt refers to the importance of analyzing and understanding cultural differences, especially for people who face a new situation in a cultural context different from their own, a situation that participants went through. Ríos (2008) emphasizes that

experiencing a new situation is one thing, but understanding it deeply is necessary to integrate and adapt properly to a new cultural environment. He mentions that people with different cultural baggage already acquired and assumed, need to develop a linguistic awareness of culture, which means they must learn to identify communication forms and cultural patterns of the new culture to achieve a balance between self-understanding and understanding what is happening around them. Moreover, the author in the mentioned study points out that as people develop a linguistic awareness of culture, they will also increase their cultural baggage and awareness. This is directly related to this project, as it is expected that participants will not only integrate better into the new culture but also contribute to enriching it with their own perspective and cultural knowledge.

We found an explanation on interculturality offered by Cavalié (2013) in her article "What is interculturality?", in which she addresses not only the definition of interculturality, but also offers us a comparison of it with pluriculturality. Cavalié (2013) speaks of the interculturality as the interaction between cultures and also says that "it is the process of communication between different human groups, with different customs, being the fundamental characteristic: "Horizontality", that is to say that no cultural group is above the other, promoting equality, integration and harmonious coexistence between them". Later, she compares this definition with pluriculturality saying that "Pluriculturality represents a "social reality", while interculturality, as its name suggests, is "interaction". This information helped us to understand that the experiences we got from the students who participated in an intercultural environment, had to be analyzed in order to offer a result that helps people respect and demand respect when participating in these environments and

promoting equity among the cultures. Also, it helped go a little further to understand the different social realities people have, and how to communicate properly.

Another theoretical basis found on interculturality is Yahia (2013), who in the research 'Problemas de interculturalidad' mentions several important aspects related to intercultural communication and the importance of understanding the sociocultural context for successful communication.

One example of a prominent theory in the field of linguistics, exposed in Yahia's investigation, is the theory of John Austin (1962) about speech acts. Austin's theory posits that language is not merely a tool for describing things, but also a means of performing actions through words. This underscores the significance of comprehending the communicative intentions behind language in various contexts, and how such communicative acts may differ across different cultural settings.

In the same document, Yahia also expresses that the pragmatic is interested in “interpretar el significado de las palabras según sus usuarios y según sus contextos, dicho de otro modo, es el estudio la lengua con referencia a las condiciones de la emisión y a las condiciones de la recepción”. (p. 2) [interpreting the meaning of words according to their users and their contexts. In other words, it is the study of language with reference to the conditions of its production and reception.] One could interpret that pragmatics focuses on inferring the meaning of sentences according to the context in which they are uttered, rather than on the grammatical structure itself.

The research also highlights the relationship between language and culture, and how language is used to express cultural practices and knowledge in different societies. This means that any communicative situation carries a cultural dimension, and that, for effective communication, it is necessary to understand the cultural context of the interlocutors.

In conclusion, the aforementioned research highlights the importance of understanding the sociocultural context for effective communication, and how the theory of speech acts and pragmatics can help to understand different forms of communication in different cultures. This understanding is fundamental for the preparation of students for summer camps, as the preparation guide based on previous experiences contains information about different cultural practices and forms of communication that can be encountered at the camp, and how to adapt to them for effective communication. Therefore, this research is highly relevant to the creation of a successful guide for future applicants to these camps.

Taking into account that our research work proposes to build a support guide based on the experience of camp participants with Camp Leaders, all the theoretical bases mentioned, and data provided by these experts in the field of interculturality, the experiences of camp participants and communicative competences support our project, guide our reflections and broaden our points of view to make a deeper analysis of the subject matter.

3 Chapter III

3.1 Methodology

The following is the methodology used for the development of the guide made up of experiences of students of the Bachelor's Degree program in Modern Languages English - French, who have experienced exchanges in camps in one or more occasions with the company Camp Leaders in the United States. The process expanded below explains the steps to follow in order to achieve the general objective of the present project, which is to use this guide to strengthen the preparation of students that are aspirants to these exchange programs.

To develop the specific objectives of the project the following parameters were taken into account:

1. The research was conducted from a qualitative approach since the process in which it was developed was inductive, making use of semi-structured information.
2. The narrative method was used, which is in accordance with our work, since it sees the experience as the phenomenon under study and analyzes it from the story. This made it the best tool for our analysis.
3. To access the experiences, which is the input of our project, we used semi-structured interviews and written narrations as instruments for the data collection process.

4. The obtained information was characterized from the linguistic, sociolinguistic and pragmatic communicative competences that allowed us to approach the different aspects of their intercultural experience, necessary for the creation of the proposed guide. This information was acquired from primary sources, which means that it was captured directly from the subject to be investigated, in this case, students of the Bachelor's Degree Program in Modern Languages. The sample group was drawn from this population; a group of students from the program who attended these camps and wanted to share their experiences.

When carrying out this project with people as study subjects, ethical considerations were kept in mind such as written consent, which the participants signed and authorizations to record at the time of the interviews. In addition the subjects were informed about the use given to the data collected from the interviews.

The development of the process was made with the following procedure:

The first step was the collection of information that gave us the data, which, in this case, were the experiences of the Modern Languages students who traveled with the exchange program to camps with Camp Leaders. The data was collected through a semi-structured oral interview consisting of 13 questions made to 12 volunteer participants from the Modern Languages Program, who were chosen because they had the intercultural experience required and the available time to attend the interviews. They responded to each question with personal and group narrations of their experience in summer camp exchanges in the United States and this provided us a total of 156 experiences belonging to the

participants. The questions were prepared based on the communicative learning competences developed in the course of their experiences. It is important to remember that all these interviews were done on a consensual basis in order to include the pertinent data in our research. Subsequently, the respective transcriptions of the audios with the interviews and the organization of the written accounts were made.

Once the data were collected , we proceeded to separate the material that was useful, according to the objectives of the project. To classify the data, 73 of the experiences that contained relevant information for our project were separated; the ones with elements that could be classified within the linguistic, pragmatic and sociolinguistic communicative competences, taking into account the concepts established in the frame of references on the aforementioned competences.

Below, we present some examples of the classification that we did within the three competences mentioned above; the rest of them can be found in the appendix.

SOCIOLINGUISTIC COMPETENCE	PRAGMATIC COMPETENCE	LINGUISTIC COMPETENCE
<p>“Me costaba comunicarme con un africano porque él era medio tartamudo, entonces su pronunciación aparte que era entera British, no se le</p>	<p>“Sí tuve algunos choques culturales, unos relacionados con la paralingüística ya que ellos eructaban mientras estaban comiendo casi todo el</p>	<p>“...Y entre esa fluidez, me pone en juego toda la pronunciación, el vocabulario, la gramática. La vez que se me hicieron</p>

SOCIOLINGUISTIC COMPETENCE	PRAGMATIC COMPETENCE	LINGUISTIC COMPETENCE
<p>entendía muy bien, pero a medida que fue pasando el tiempo ya era más fácil entenderse, aunque pues eran poco difícil porque era medio tartamudo”. Andrés Legarda</p> <p>“El hecho de que habláramos diferentes idiomas, si, en algunos momentos afectaba la convivencia porque al ser el inglés una lengua extraña, la manera de expresarnos, era diferente entonces muchas veces, parte digamos miembros del equipo sentían que estaban siendo groseros con otros, pero era por la manera de expresar, tal vez al no tener como suficiente gramática o pues sí</p>	<p>tiempo, lo que para mi era una falta de respeto. Por otro lado, relacionado a la proxémica cuando yo me acercaba mucho, las otras personas parecían sentirse incómodas así que trataba de estar al menos a un metro de distancia de ellos. En cuanto a la kinésica, a los estadounidenses no les gusta que los toquen, los abracen o se tenga algún acercamiento porque son culturas de bajo contacto”. Anna Yandi</p> <p>“todos que eran alrededor de 400 niños diarios, tocaba recogerles todo, los platos , los cubiertos, algo que me no gustaba y era que lo hacían</p>	<p>llamados de atención a mí, traté de desenvolverme lo mejor que pude en inglés. Sin embargo, me quedé corta después en ciertas palabras, en cierta parte de vocabulario, por lo cual tenía que buscar sinónimos, como en mi mente, y buscando sinónimos para que me entendiera o estuviera lo más cercano posible a la palabra”. Paola Pérez</p> <p>“En un principio no entendía muy bien todo porque los niños hablan muy rápido; me frustraba por eso y porque se les pedía que repitieran era</p>

SOCIOLINGUISTIC COMPETENCE	PRAGMATIC COMPETENCE	LINGUISTIC COMPETENCE
<p>principalmente vocabulario, se decían las cosas de manera muy sencillas y la otra persona podría interpretar que se la dijeron de manera grosera”. Xiomara Alarcón</p> <p>“ En mi campamento no estaban permitidas las relaciones afectivas, sin embargo algunos compañeros evadieron las reglas y fueron despedidos. Por otro lado, a los niños no se les podía dar abrazos, ni hacerles cosquillas, o darles palmaditas de felicitación en los hombros como generalmente lo hacemos en Colombia”. Anna Yandi</p>	<p>porque los niños eran muy desorganizados, los campers , botaban mucho los platos sin comenzar, comida totalmente sin tocar a la basura y tocaba meter las manos con guantes a la basura para sacar, cuchillos tenedores, el primer día que me tocó hacer eso no me gustó, me sentí desagradable porque yo decía yo soy un estudiante universitario, ¿por qué estoy aquí aguantando esto de tener que buscar en la basura utensilios de cocina? pero ya después uno se acostumbra y ya le da igual”. Andrés Legarda</p>	<p>como que ay never mind, no me importa y siempre estaban así, entonces era más que todo eso, la preocupación y el miedo a hablar por qué que tal no me entiendan, que tal lo diga mal, ehhs sí eso, como el estrés por el idioma ya que al principio que no entendía quería expresar algo y tal vez no, sabía cómo”. Ana María Clavijo</p> <p>“A veces vocabulario, pero lograba medio describir las cosas que quería decir aunque siempre al finalizar el día, de lo cansado que estaba yo sentía mi</p>

SOCIOLINGUISTIC COMPETENCE	PRAGMATIC COMPETENCE	LINGUISTIC COMPETENCE
	<p>“En un principio se complicaba cuando nos daban instrucciones. De hecho hubo un problema este año porque como que me soltaron a hacer mis labores sin saber realmente cuáles eran, entonces me perdía para llegar a las actividades”. Ana María Clavijo</p>	<p>pronunciación muy mal y tampoco tenía energías como para enfocarme en hacer una buena pronunciación de lo que decía”. Juan David Ángel</p>

At the end of this categorization of the information obtained, the analysis was carried out in which we took into account the different readings used as a theoretical basis in our project, and related them to the observations that arose from the different categorized experiences; followed by the elaboration of conclusions and results of the analysis. This analysis is explained deeply in the next chapter.

Then we proceeded to design the guide which includes advice for applicants and final recommendations derived from the experiences characterized and analyzed for the

target population of this project based on different points of interest; all in order to ensure that the applicants have a good experience when participating in the camps.

To conclude this procedure, we moved on to the creation of the website, which publishes the guide with the experiences and recommendations. In addition, a virtual blog was included that allows the participation of more students who wish to share their experiences or ask questions or make comments to those already published.

4 Chapter IV

4.1 Data Analysis

The data analysis was carried out on the basis of the texts of authors who wrote articles, theses or investigations on topics useful for our project that can be found in the frame of references. Sections or quotations were taken from these documents that explain, define or talk about the pragmatic, linguistic and sociolinguistic elements found in the experiences, or that offer ideas that clarify in a general way the opinions, problems or situations that the participants express in their stories. Finally, the analysis of the information was carried out by observing the relations found among the authors' investigations and the participants' experiences.

4.1.1 Experiences that Are Analyzed Under Sociolinguistic Competence: First, the situations experienced are presented and then the reflection made about them.

Case 1

Fragment of the answer to the question: Cuando llegó al campamento, ¿cómo se sintió? – cómodo, tranquilo, preocupado, perdido, inseguro?

“Uno de mis principales miedos siempre fue estar en sitios sólo al aire libre, donde hubiera montañas, donde hubiera mucha soledad y oscuridad y precisamente esa noche me tocó mucha oscuridad, mucha soledad, no había nadie, me daba miedo hasta ir al baño porque quedaba ¿qué? Como a unos 30 a 40 metros de distancia, entonces estaba retirado, fue impactante en un momento pensé ¿qué hago aquí?, pero dije no, no, no, no, puedo

devolverme a mi país Colombia, porque no hay posibilidad de cómo hacerlo y debía vivir la experiencia sí o sí”. Andrés Legarda

“me sentí inseguro y preocupado el primer día, porque en el choque cultural fue fuerte desde que llegué al aeropuerto y cuando llegué al campamento lo sentí más”. Andrés Legarda

Fragment of the answer to the question: En la interacción con las diferentes culturas que se encontraban en su campamento, ¿Tuvo algún choque cultural que le generó problemas a la hora de relacionarse con dichas culturas?

“Eran niños con mucho dinero y dejaban ver esto porque en un primer momento en que uno se presenta con ellos y los conocías eran muy extrovertidos, eran muy amables pero en el momento en que se daban cuenta que uno trabajaba en la cocina ya lo miraban a uno con otros ojos, indirectamente eran personas racistas, directamente nunca te decían nada ,pero con sus actitudes reflejaban que solamente les importaba su propia cultura”. Andrés Legarda

“Tenía compañeros de Hong Kong, de Australia, de Francia, de Brasil, de Haití, de muchos lados, y yo creo que algo que sí genera un cierto modo incomodidad es el hacer preguntas muy íntimas sobre otro tipo de culturas, por ejemplo en preguntarle a alguien de Hong Kong si era verdad que comían perro, entonces muchas veces he notado que con tipo de preguntas así, pues las personas por más que sean amigas del uno, por más de que le ofrezcan a uno un vínculo de confianza, se sienten incómodas por esas situaciones y es normal uno sentirse incómodo por haber preguntado algo inapropiado”. Juan Felipe Chito

Fragment of the answer to the question: ¿Tuvo alguna dificultad para comunicarse en el idioma extranjero? ¿De qué tipo?

“Mi principal director Mr. Jhon el que manejaba la cocina, era nativo estadounidense y manejaba un acento muy particular, era una persona ya de alrededor de 60 años y él metía mucho las palabras entre la lengua y los dientes, entonces no se le entendía muy bien. Con él si la comunicación al comienzo fue muy muy difícil, el otro director era más joven, de alrededor de 40 años, el si hablaba muy tranquilo y se le entendía totalmente”. Andrés Legarda

“Tal vez con mi jefe que era de India que a pesar que era una persona muy agradable, habían cosas culturales que eran muy diferentes, por ejemplo él siempre quería que las mujeres del grupo estuviéramos limpiando, organizando, en cambio el otro chico que era el otro hombre, no lo ponía a hacer nada y él estaba sentado en su teléfono mientras que a nosotros nos ponía a organizar, a lavar y bueno al final tuvimos que decirle a él que no era justo para nosotras , que todos teníamos que trabajar de manera igual y él dijo que la verdad no se había percatado de esto, creo que si fue una diferencia cultural bastante grande”. Xiomara Alarcón

“Realmente la única cosa que yo creo que podría decir, es el hecho de uno tener siempre que tomar la iniciativa, El hecho de no querer salir, nadie lo invita a uno o es muy raro que inviten a uno, no porque ellos no quieran, no porque uno les caiga mal o no porque tengan un problema, sino que no es como parte de la cultura de ellos el invitar a alguien a hacer algo”. Juan Felipe Chito

“En un principio no entendía muy bien todo porque los niños hablan muy rápido me frustraba por eso y por qué se les pedía que repitieran era como que ay never mind, no me importa y siempre estaban así”. Ana María Clavijo

“Esa parte también allá es diferente, se suelen bañar en la noche o no bañarse y los niños igual y siento que las niñas son muy muy desordenadas, así como cochinas. Porque todo lo dejaban tirado, todo era desorden y siempre están como esperando que uno les hiciera todo, cosa que no se ve acá. Había niños que no que pasaban la sesión entera, pasaban 4, 5 días y no se bañaban”. Ana María Clavijo

“En una ocasión de un problema con una de mis jefas en mi tiempo de descanso. Porque siempre nos dejaban libres de 10 a 12 de la noche y ese tiempo era el que teníamos para lavar la ropa, pero pues no era tiempo suficiente y las lavadoras no eran muchas para que todos pudiéramos hacerlo al tiempo, entonces a veces nos demorábamos un poco más. Y emmm, ese día yo iba 5 minutos tarde a la cabaña, yo iba con mi ropa y mi jefe me dijo como que no, tú tienes que estar en la cabaña a las 12, así, pero súper grosera y que por qué no acata las órdenes no sé qué, te voy a hacer firmar un reporte. Entonces fue como que, sólo son 5 minutos y que los americanos lo hacían todo tiempo, entonces me pareció súper injusto porque soy latina me va a hacer firmar qué por llegar 5 minutos tarde a la cabaña, que había otro counselor ahí con los niños, entonces yo al otro día hablé con otra jefe”. Ana María Clavijo

“Y que porque los americanos están haciendo esto yo lo voy a hacer, no no ,uno tiene que ser muy consciente de que ellos son ellos y ellos le van a pasar muchas cosas y a

nosotros no nos van a pasar todo lo que ellos hacen, que si yo lo vi fumando, yo también lo voy a hacer, no, no es mejor evitar todo eso porque a ellos los tratan diferente, duélale a quien le duela, porque así es, entonces es ver cómo funcionan las cosas y si puede hacerlo hazlo, a escondidas que se yo, pero si no si es mejor evitar todas esas situaciones para que no lo deporten a uno”. Ana María Clavijo

Fragment of the answer to the question: ¿En su campamento estaban permitidas las relaciones afectivas? ¿Fue su caso? ¿Observó esta situación en otros miembros y hubo algo en particular que pudiera servir como referencia para un participante que va por primera vez? ¿Cómo describe dichas experiencias en aspectos como la interacción, la comunicación verbal y no verbal?

“En algunos campamentos los jefes son muy estrictos y te dicen no, no puedes tener relaciones, en el mío si había la posibilidad pero con esto de que los niños no se enteran, que no hubiera eh pues nada de afecto, de hecho con los niños también tienes que tener cuidado no puedes estar como abrazándolos todo el tiempo, bueno en ningún momento, no puedes demostrar como tanto afecto hacia los niños. También se aconseja entre el staff que no hayan demostraciones de afecto públicas, ni abrazos, ni nada de estas cosas, simplemente como mantener su espacio, la distancia, lo mismo con los jefes y ya o sea creo que lo más importante es tener en cuenta eso, la parte de que allá es muy distinto y la de la de la mayoría de edad, que se tiene que tener en cuenta el consentimiento, en los estados cambia, entonces a veces es 16 años, a veces de 18 en otros 21”. Ana María Clavijo

- In these experiences, participants express situations and feelings related to sociolinguistic competence.

They express having felt lost, confused, insecure, and worried due to the new environment and context. Additionally, they highlight the importance of taking the "initiative quota" when engaging with various cultures they encounter, as many individuals may not be accustomed to including other cultures in their plans or proposing integration strategies. Notably, the favoritism exhibited by the dominant culture, in this case, the U.S. culture, towards the other cultures is striking. Pérez (2020, pp. 47-48) in his work "Un modelo para el análisis de la integración sociolingüística de la población migrante: fundamentos, dimensiones e instrumentos" mentions the theory of social identity, formulated by Tajfel (1974,1978,1981), and says that it is a relevant theory for the study of the migrant group relations, where the field of social psychology aims to understand why individuals often exhibit a preference for members of their own group (referred to as "ingroup"), while showing bias or disadvantage towards those who do not belong to that group (known as "outgroup"). This is consistent with the participant's accounts, where they state having experienced situations in which superiors had more work and regulation considerations with individuals belonging to the dominant culture, such as permissions to arrive after stipulated hours (use of laundry, bedtime), internal camp rules (smoking, consuming alcoholic beverages). This type of contemplation with the Americans generates feelings of inequality. Likewise, the article by Cavalié (2013) says "The interculturality is the process of

communication between different human groups, with different customs, being the fundamental characteristic: ‘the horizontality’, meaning that no cultural group is above the other, promoting equality, integration and harmonious coexistence between them.” The author, in this study, emphasizes the importance of promoting equality, integration, and harmonious coexistence between different cultural groups. It highlights the importance of horizontality in an intercultural communication.

In this sense, in an intercultural environment, such as the one the participants are exposed to, horizontality is crucial, in order to avoid the imposition of one culture over another. Horizontality allows all individuals and cultures involved to have an equal voice in the decision-making process and helps to build relationships based on trust and mutual respect.

In summary, horizontality is essential to foster healthy and constructive intercultural relationships, which in turn promotes creativity, innovation, and the generation of effective solutions adapted to different cultural realities and needs.

Case 2

¿En esas situaciones de contacto directo con la otra cultura, hubo momentos de estrés, preocupación, inseguridad o incertidumbre que marcaron su experiencia? Describa la situación.

“Si, al principio uno duda y se siente inseguro de su nivel de inglés y se te olvida todo lo que sabes. Incluso ahora, en mi segunda vez, y luego de haber trabajado en un call center

bilingüe, me enredaba al hablar cuando me sentía incómoda o intimidada por la otra persona”. Juliana Cabezas

¿Cuándo llegó al campamento, ¿cómo se sintió? – cómodo, tranquilo, preocupado, perdido, inseguro?

“Bueno una vez llegue al campamento me sentía un poco nerviosa la verdad dado que es un ambiente nuevo; siento que representa retos, no conoces a la mayoría de las personas, esta vez lo que me dio un poco de confianza era que iba con una compañera de la universidad entonces me sentía un poco más segura, sin embargo una vez empieza como a hacer las relaciones de amistad y todo te sientes muy cómodo las personas son muy amables todo el mundo te hace sentir bien entonces duró muy poco ese sentimiento de nervios”. Gabriela Araujo

“Las primeras semanas si hubo momentos de tensión e inseguridad porque pensaba que no me iban a entender o viceversa, sin embargo, después al ser ellos muy amables y mostrar su acierto a la hora de hablar, me sentí más confiada”. Anna Yandi

En la interacción con las diferentes culturas que se encontraban en su campamento, ¿Tuvo algún choque cultural que le generó problemas a la hora de relacionarse con dichas culturas? Por ejemplo, la diferencia de distancias que existe entre personas en Colombia y Estados Unidos.

“Al principio la distancia que tienen fue una especie de choque cultural. Cuando nos saludábamos se mantenía cierta distancia. No había como esa cercanía que llegamos a tener

nosotros en nuestra cultura. También cuando se hablaba de puntualidad. Todo tenía que hacerse prácticamente a la hora exacta y si se podía antes, mejor”. Juan David Ángel

Fragment of the answer to the question: ¿En qué momentos o situaciones tenía contacto con los hablantes nativos o de otras culturas?

“Entonces fue muy chévere porque nos preguntó algo a mi compañera, mi compañera no entendió y ella siguió derecho ignorándolo mientras que él se quedó esperando una respuesta y me quedó viendo, y yo le respondí porque estaba pidiendo una dirección y justo íbamos para el lugar donde él necesitaba. Fue muy interesante”. Paola Pérez

- In the previous experiences, the participants speak of insecurity, nerves, and adaptation during the situations in which they interacted with members of different cultures. This is related to sociolinguistic competence since they report communication conflicts in social settings. They also mention culture shock when interacting with other people. Schoeffel et al. (2007, p. 13) en su texto “Communication interculturelle I”, talk about the cultural shock that one faces when communicating in another language in this way: “Qu'ils soient anodins ou fondamentaux, ces changements sont omniprésents lorsque l'on vit dans un nouveau contexte culturel (styles de communication, styles vestimentaires, règles liées à la manière de prendre les repas, langue, perceptions...). [Whether trivial or fundamental, these changes are omnipresent when living in a new cultural context (communication styles, dress styles, eating rules, language, perceptions, etc.)] With

this piece, the authors give some examples of the situations in which people may experience changes or a cultural shock and the participants mention some more like Juan Angel who mentions the distance when greeting and the punctuality. Furthermore, the authors, in the mentioned investigation, say that “nos propres styles de communication, ..., langue, perceptions sont soit absentes, soit mal comprises. Chaque jour, chaque heure, la personne est poussée à apprendre, à s'adapter, à développer des manières de survivre et de fonctionner dans un nouvel univers.” [our own communication styles, ..., language, perceptions are absent or misinterpreted. Every day, every hour, the person is pushed to learn, to adapt, to develop ways to survive and function in a new universe]. It is a part that is directly related to the mentioned experiences because it expresses the adaptation that a person must go through when experiencing interculturality; social and linguistic norms must be relearned in order to find comfort when communicating with others.

Case 3

¿Experimentó o tuvo conocimiento de alguna experiencia que pudiera haber causado problemas en el campamento relacionada con el consumo de bebidas prohibidas u otras sustancias?

“... finalmente no tuve ningún inconveniente con las bebidas alcohólicas, sin embargo si presencié muchos casos donde esto está prohibido dentro del campamento, sí sacaron o echaron, bueno no les permitieron seguir en el campamento a ciertas personas, lo

hacen de forma muy discreta, pero sí; no le permiten a la persona continuar con el proceso si no que lo envían directamente a su hogar”. Gabriela Araujo

“Emm, ningún problema. De hecho, nos dejaban comprar y tomar alcohol siempre y cuando no fuera dentro del campamento. Hasta el director del campo nos guardaba lo que nos quedaba. Había una zona de tolerancia para fumadores y no se podía consumir otras cosas. Igual, en toda mi experiencia no llegué a tener problemas de ningún tipo ni escuché de algún compañero al tener problemas”. Juan David Ángel

- The previous experiences talk about the prohibition of the consumption of alcohol and other substances in the camps. They also tell us how in some circumstances some participants broke the rules, drinking inside the camp facilities and were dismissed. Duerden, et al. (2014, p. 28), in the document “The Impact of Camp Employment on the Workforce Development of Emerging Adults,” say that “Youth employment can also have negative developmental impacts. For example, adolescent employment has also been linked with a variety of negative outcomes, including underage drinking”. The consumption of alcoholic beverages in the United States is strictly prohibited for people under 21 years of age (see “Federal Trade Commission, Consumer Tips, 2013).” This information is related to the previously mentioned experiences, which are part of the social norms linked to sociolinguistic competence. It is observed that the rules on the consumption of liquor in the camps are established based on the laws of the country and that failure to comply with these rules is a crime, being this a very important cause for dismissal from the camps, since they work with minors and a person under the

influence of alcohol could harm the physical integrity of those with whom he/she lives.

Case 4

¿En su campamento estaban permitidas las relaciones afectivas? ¿Fue su caso? ¿Observó esta situación en otros miembros y hubo algo en particular que pudiera servir como referencia para un participante que va por primera vez? ¿Cómo describe dichas experiencias en aspectos como la interacción, la comunicación verbal y no verbal?

“Sí, en el campamento se permiten las relaciones afectivas no las prohíben sin embargo las muestras de afecto en público sí son un poco restringidas, no fue mi caso de tener alguna de tener una relación afectiva, pero sí vi a varios allegados que pudieron tener una, no hubo nada fuera de lo común, es todo muy tranquilo para alguien que va la primera vez siento que no es algo con lo que chocaría culturalmente”. Gabriela Araujo

“ En mi campamento no estaban permitidas las relaciones afectivas, sin embargo algunos compañeros evadieron las reglas y fueron despedidos. Por otro lado, a los niños no se les podía dar abrazos, ni hacerles cosquillas, o darles palmaditas de felicitación en los hombros como generalmente lo hacemos en Colombia”. Anna Yandi

“Si estaban permitidas siempre y cuando no fuera enfrente de los niños, incluso el director tenía conocimiento de quienes estaban con quién. En mi caso andaba con una chica, pero en horarios laborales cada uno hacía lo suyo e incluso en horarios no laborales cada uno hacía lo suyo también, sólo en las salidas fuera del campamento podíamos ser afectivos. Algunos compañeros tenían parejas y su interacción era más cercana que la de mi

relación, se hacían gestos de lejos y se hablaban un poco cariñosos. En mi relación casi no”.

Juan David Ángel

En la interacción con las diferentes culturas que se encontraban en su campamento, ¿Tuvo algún choque cultural que le generó problemas a la hora de relacionarse con dichas culturas? Por ejemplo, la diferencia de distancias que existe entre personas en Colombia y Estados Unidos.

“ahora bien en cuanto a las interacciones personales y las diferentes culturas no llegue a presenciar ningún choque, sí bien habían personas de muchas partes de todo el mundo y todo el mundo con sus culturas y tales, se llega a compartir de una forma amena, no tuve ningún problema con nadie no me sentí incomoda la verdad no, no presente ningún choque cultural en cuanto a eso”. Gabriela Araujo

- In this section of experiences we find that participants talk about the affective relationships between camp colleagues, and also indicate the rules related to them in their camps. Aliaga et al. (2020) in their text “Competencia comunicativa intercultural y rendimiento académico en lenguas extranjeras” offer the following idea about the affective relationship in this environments: "The affective dimension refers mainly to the development in the individual of affections caused by individual events, other beings and contexts", which can be noticed in the experiences from the participants of this analysis, for example, Juan David Angel talks about his relationship with a girl and the type of interaction they had, while Gabriela Araujo says that she did not have an affective relationship at camp, but she saw the ones of her friends, so this social situations are related to the sociolinguistic competence. In

the same text Chen and Starosta (1996) were quoted, and they state that “an individual with intercultural competence is able to project and receive positive emotional responses before, during and after intercultural interactions. These abilities allow us to have control over those that may damage the intercultural communicative process”. We can infer from the previous information that the participants of the camps are able to sustain affective interpersonal relationships without any problem and that this even increases the learning of the other culture. After this, the author mentions some capacities to mark as relevant in this process, such as: “the control of anxiety, the development of empathy, the interest in knowing and learning other cultural contexts, the predisposition to learn from others, the need to reconstruct one's identity, the feeling of being motivated towards intercultural communication, among others". On the other hand, the experiences speak of the regulations on maintaining these relationships in the presence of the children or simply maintaining them in the camp facilities; these types of social experiences teach that in spite of the learning that can be acquired by having an affective relationship with a person from another culture in the camps, it is necessary to respect the limits established by the directors, since it is still a work environment with minors in the process of formation.

Case 5

Fragment of the answer to the question: En la interacción con las diferentes culturas que se encontraban en su campamento, ¿Tuvo algún choque cultural que le generó problemas a la hora de relacionarse con dichas culturas?

“...el italiano fue un poco más afectivo y tenía de hecho mucho parecido a como somos los latinos; los británicos si tomaban un poco más su distancia sin embargo eran muy amables muy cordiales me parecieron como personas muy como muy centraditos muy cordiales en ese sentido en la parte de si toman las distancias si pienso que uno debería hacerlo con todos, tener como ese respeto y ya cuando hay confianza y ya vaya conociendo un poco más de la cultura ya se va haciendo un poco más de afinidad a eso”. Paola Pérez

“...sobre todo con las personas que eran de allá como te decía no sentí como que fueran tan distantes, por mantener la armonía en el campamento y porque el campamento pues una de sus cosas que los distingue es que es como un campamento tipo familiar, no se ahí tal vez, que haya sido hipocresía pero en ese sentido, digamos, sobre todo con las personas de Estados Unidos no sentí como ese tipo de “burbuja” que uno llama, que de hecho sí, iba muy como muy pensativa, o sea, sí, iba como la expectativa y esperando como ese tipo de reacciones y que las relaciones fueran distantes por lo que uno igual, de cierta manera, llega con una imagen de que allá de que las personas son cada quien en su lado, por allá y por acá, pero no fue así, pues ahí también había muchos que eran jodidos supe que habían jodidos y otros que no”. Lili Carabalí

- Analyzing the previous experiences in sociolinguistic components, it is evident the exposure they had to the other culture and the way they handled it.

Aliaga et al. (2020) in their investigation state the following: “Para hacer que la interacción intercultural sea productiva, uno debe tener la capacidad de construir un significado y una relación con personas de diferentes orígenes culturales a través del uso apropiado y efectivo verbal y no verbal”. [To make intercultural interaction

productive, one must have the ability to build meaning and relationship with people of different cultural backgrounds through appropriate and effective verbal and non-verbal use.] They express too: “La persona que ha desarrollado la competencia comunicativa intercultural es capaz de relacionarse con efectividad cuando habla en el idioma extranjero; se comunica, teniendo en cuenta su propio punto de vista y las necesidades de la otra persona...” [The person who has developed intercultural communicative competence is capable of relating effectively when speaking in the foreign language; communicates, taking into account their own point of view and the needs of the other person...] The citations highlight the importance of research that examines how individuals utilize their skills and knowledge in a different cultural context while using a second language. This research is especially relevant in today's globalized world, where people from diverse cultural backgrounds often come to work, study, or live together in new environments. The use of a second language is a common feature of such environments, and it requires individuals to adapt and adjust their communication styles, behavior, and attitudes to interact effectively with others.

Case 6

Fragment of the answer to the question: ¿En qué momentos o situaciones tenía contacto con los hablantes nativos o de otras culturas?

“...El primer año, hubo una llegada tarde, nos recogían en grupo, y hubo una llegada tarde de otros que siempre retrasaron su vuelo, por lo que nos tuvimos que quedar

cerca en un hotel, cerca del aeropuerto. En el cuarto estuve con varias personas, con jamaquinos y también con personas afro, pero que hablaban inglés. Y fue realmente una experiencia muy genial, porque siempre me preguntaba cómo iba a ser ese contacto, esa parte de inglés si escucha dentro de su acento y su personalidad, porque su ritmo de voz cambia mucho, varía mucho”. Paola Pérez

- Paola's testimony about her sociolinguistic experience in camps demonstrate the importance of interactions between different people for transformative learning. 'Growing Without Limitations: Transformation Among Young Adult Camp Staff. Journal of Youth Development', is a research conducted by Garst et al. (2009, p. 5), quoting Daloz (2000) and Cranton (1994), express the following: "Transformative learning requires shaping over time and interactions between individuals different from each other. Camp experiences are powerful because they involve prolonged exposure to persons, places, and spaces in an experience-based learning environment." Camp experiences can be an effective context for transformative learning because they involve extended exposure to different people and places in an experiential learning environment. If used appropriately, camp experiences can promote the positive development of young adults and have a transformative impact on their learning and personal growth.

4.1.2 Experiences that Are Analyzed Under the Pragmatic Competence:

Case 1

Fragment of the answer to the question: En la interacción con las diferentes culturas que se encontraban en su campamento, ¿Tuvo algún choque cultural que le generó problemas a la hora de relacionarse con dichas culturas?

“Hubo una situación particular con las dos búlgaras y era que no les gustaba hacer nada. Y pues, las labores que tocaba realizar en la cocina, pero era cosa de todos, si alguien no hacía su labor, pues a uno le tocaba esforzarse el doble para que pudiéramos sacar adelante lo que había que hacer, entonces eso nos disgustó a nosotros los hombres, más que especial los latinos. Curiosamente, los europeos les da igual y el que era africano también le daba igual. Nosotros hablamos con el director, le dijimos mire lo que está sucediendo, ellas no hacen nada. Aunque él dijo voy a hacer algo, les llamó la atención, pero todo siguió igual”. Andrés Legarda

“todos que eran alrededor de 400 niños diarios, tocaba recogerles todo, los platos , los cubiertos, algo que me no gustaba y era que lo hacían porque los niños eran muy desorganizados, los campers , botaban mucho los platos sin comenzar, comida totalmente sin tocar a la basura y tocaba meter las manos con guantes a la basura para sacar, cuchillos tenedores, el primer día que me tocó hacer eso no me gustó, me sentí desagradable porque

yo decía yo soy un estudiante universitario, ¿por qué estoy aquí aguantando esto de tener que buscar en la basura utensilios de cocina? pero ya después uno se acostumbra y ya le da igual”. Andrés Legarda

“Bueno una vez estando en el campamento me pasó algo fuerte una situación personal y verdaderamente no quería hablar con nadie y mi compañera de Brasil me dijo me preguntó algo y le dije oye no quiero hablar en inglés no quiero hablar contigo y ella por tal vez por el tono que lo dije se lo tomó súper a mal como que entendió que ella no me agradaba, que yo no quería hablarle por ser ella y estuvo llorando, luego tuve que ir a pedirle disculpas explicarle que tal vez por el cambio de idioma, porque ella decía como es posible que a mí me trates así pero cuando hablas español te veo que te estás riendo tuve que decirle que bueno, tal vez porque lo dije en inglés y pues no me sentía muy cercana con la lengua lo pudo haber hecho de una manera muy fría y pudo haberle hecho sentir mal.”

Xiomara Alarcón

Fragment of the answer to the question: Cuando llegó al campamento, ¿cómo se sintió? – cómodo, tranquilo, preocupado, perdido, inseguro?

“Sin embargo, solo fue cuando llegué la primera semana en la que estuve, estaba muy, muy perdida porque a pesar de que había leído de que se trataba mi cargo, era casi completamente diferente a lo que imaginaba”. Xiomara Alarcón

¿Durante su periodo laboral tuvo alguna experiencia en la cual, por diferentes problemas de comunicación, no comprendió indicaciones dadas por parte de sus jefes?

¿Podría relatarnos de qué manera le dio solución o, por el contrario, si no consiguió solucionarlo, podría comentar cómo fue la experiencia?

“Para todo tipo de actividad que se desarrollaba en el campamento, se requería siempre de la cuota de liderazgo, la cuota de tener la iniciativa, la cuota de saber comunicar lo que uno quiere. Básicamente mi mayor dificultad la primera vez que fui, principalmente las primeras semanas, fue siempre no entender las instrucciones que me daban”. Juan Felipe Chito

“En un principio se complicaba cuando nos daban instrucciones. De hecho hubo un problema este año porque como que me soltaron a hacer mis labores sin saber realmente cuáles eran, entonces me perdía para llegar a las actividades”. Ana María Clavijo

Fragment of the answer to the question: ¿Qué consejos les daría a las personas que aspiran a participar de estos campamentos para que su experiencia sea más amena?

“Otra cosa importante, averiguar las reglas de vestimenta del campamento, porque en hay campamentos que no te permiten tener shorts cortos, los trajes de baño tienen que ser de una pieza, tienen que ser cerrados los zapatos, hasta las chanclas, todo eso por qué llegas allá y tal vez te toque comprar, gastar más dinero”. Ana María Clavijo

- In these experiences, participants talk about not understanding the instructions given by their bosses, not being able to have fluent conversations with colleagues who had linguistic problems such as stuttering, difficulties related to the different tones of voice used by different cultures, peer attitudes towards work and

the leadership role they played in their camp, which is part of the pragmatic competence.

In the blog “Aprendamos juntos neuropsicología (2020)” pragmatic problems are defined as: "difficulties in correctly interpreting the behaviors of others and understanding their way of expressing themselves. Therefore, in PLD (Pragmatic Language Disorder), both expressive language, what we say, and receptive language, what we understand, are compromised." The statement highlights that individuals with Pragmatic Language Disorder (PLD) face challenges in both expressive language (what they say) and receptive language (what they understand). These challenges arise due to their difficulties in interpreting the behavior of others and understanding their way of expressing themselves. As a result, PLD can compromise an individual's ability to effectively communicate and interact with others in social settings. This suggests that these problems often occur in interpersonal communication and may be especially common in situations where people have different cultural or linguistic backgrounds, such as those mentioned in the above experiences. Pragmatic problems can hinder understanding and effective communication in everyday situations, such as at work and in interpersonal relationships. Examples that can be evidenced in experiences of pragmatic problems are: misunderstandings due to cultural differences (attitudes towards work, tone of voice), linguistic disorders (stuttering) and not understanding given orders.

Case 2

Fragment of the answer to the question: ¿Durante su periodo laboral tuvo alguna experiencia en la cual, por diferentes problemas de comunicación, no comprendió indicaciones dadas por parte de sus jefes?

“...si me acuerdo que ese día uno de mis compañeros de los nativos me pidió que hiciera algo, y yo hice fue otra cosa, ese era con, ah, estábamos arreglando el freno de parqueo, el freno de emergencia de un carro. Entonces él me dijo que no moviera la palanca del freno de mano y que quitara el, y que colocara en parking el, el chifter, la palanca, ésta, porque automático, endereza, colocarlo en parqueo. Y yo, ¿ok, ok, ok? Y lo que estábamos arreglando era pues el bendito freno ese, y pues este pecho que subo fue la hijuemadre palanca, y él me dijo, no, esa no, esa no, ya, porque si no he quedado pegado otra vez el freno de parqueo y pues costaba otra vez volverlo a quitar, porque para despegarlo, por decirlo así, digamos, es así como maluquita, pero afortunadamente no se quedó pegado el carro en ese momento.” David Ledezma

- In relation to participant David's previous pragmatic experience, there is a valuable research called ‘Positive Youth Development: What’s Camp Counseling Got to Do With It?’ realized by Ferrari and McNeely (2007, p. 2), that highlights the following: “...participation in structured youth activities has been associated with positive functioning...”, and continuing with Larson (2000) as cited in the same document, it says that “Contentends that such activities are conducive to the development of initiative because they are voluntary and intrinsically motivating,

yet they are challenging and demand concentration.” The experience recounted in the anecdote shows how misunderstood instruction can lead to mistakes and problems at work. In contrast, the research article highlights the importance of structured activities for the positive development of young people, as they foster initiative, motivation and concentration. The above offers valuable lessons on the importance of effective communication and participation in activities that promote personal growth.

Case 3

Fragment of the answer to the question: ¿Qué labores debía realizar en el campamento?

“En el campamento teníamos que estar pendientes de las niñas, en este caso porque era solo un campamento de mujeres. Debíamos aprender también toda su historia clínica con respecto a si eran sonámbulas, si tenían alguna alergia, también tener los números de los papás si en algún momento pasaba algo, después teníamos que llevarlos a comer, a tomar medicamentos especiales, a comer, a actividades tanto en el campamento como por fuera, contarlas todo el tiempo que estuvieran siempre la misma cantidad de niñas que ninguno se hubiese perdido, cantar todo el tiempo para que no se aburrieran, estar pendientes de que todo el tiempo estuvieran contentas, de que no tuvieran momentos en los que estuvieran homesick o extrañaran su casa”. Jessica Valencia

Fragment of the answer to the question: ¿Durante su periodo laboral tuvo alguna experiencia en la cual, por diferentes problemas de comunicación, no comprendió indicaciones dadas por parte de sus jefes?

“...con mi jefe es como que él dijo esto y ya, entonces como que si le agarró bien y si no pues hágase a sus maneras de agarrarla mijo porque vale madres, si no, o sea, mi jefe no era, no era mala leche nada, ni malgeniado, sino que, si, o sea, si no le decías pues ya, olvídate, porque el hijo de madres lo olvidaba también, es como que, ay, ¿yo qué te mandé a hacer? O sea, mi jefe mantiene en la cabeza muchas cosas, entonces, tocaba estar muy al pendiente de lo que él decía, y al principio íbamos como que, ¿qué dijo? Entonces como que, digamos, no le agarraba como toda la idea, pero empezaba, así como agarrar palabras aquí, aquí, aquí, allá, entonces ya como que, ah, o sea, quieres que hagas esto, entonces me decía, ah, sí, sí, sí, sí, sí, sí, sí, sí, sí, sí, eso es lo que te estoy pidiendo, yo, ok, listo.” David Ledezma

- Considering the above, taking into account its pragmatic components and as mentioned Duerden et al. (2014, p. 3) in their investigation, citing Garst et al. (2009), state that the research found personal transformation occurred during staff members working at camp. Exposure to camp leads to development of identity, positive relationships, and life skills, which can lead to personal growth. This research suggests that working in camps can foster the development of interpersonal and problem-solving skills in young employees, which can lead to personal growth and changes in life choices. Given this, we can say that the relationship between the experiences and the research is that there can be benefits from working in camps on the personal development and skills of young employees, aspects of great value in terms of the overall value of an individual.

Case 4

¿Qué tipo de habilidades o destrezas requería el puesto para el cual aplicó dentro del campamento? ¿Tuvo alguna dificultad en este aspecto? Dificultades comunicativas, de organización, coordinación y control de actividades, supervisión de los participantes, competencias deportivas, juegos, dinámicas, artesanías, manualidades, culinarias, de limpieza, etc.

“Si tuve dificultades de organización y comunicación, pero no precisamente por la lengua extranjera, solo que debo mejorar muchas cosas y entre ellas están el trabajo en equipo y como expreso las cosas incluso mi misma lengua”. Juliana Cabezas

¿En esas situaciones de contacto directo con la otra cultura, hubo momentos de estrés, preocupación, inseguridad o incertidumbre que marcaron su experiencia? Describa la situación.

“Ahora bien, en cuánto a esos momentos de interacción la mayoría de veces me sentía muy tranquila, sin embargo había momentos con la persona en específico que era de Reino Unido que sentía un poco de nervios cuando tenía que hablarle porque era muy difícil para mi entenderle”. Gabriela Araujo

“Sí, había momentos en los que no entendía chistes o chismes, entonces me hacía una idea general de lo que creía entender. Me sentía como en desconcierto ya que creía tener el nivel para entender esas conversaciones y me sentía un poco aislado por lo mismo”.

Juan David Ángel

- In these experiences, participants share situations of insecurity, of deficiencies in the comprehension and production of language in communicative contexts, this being part of the pragmatic communicative competence. Villegas (2016), in her text “La pragmática intercultural y la relevancia de la comunicación no verbal en el aprendizaje de ELE”, cites the “centro virtual de cervantes (2016),” and comments that interculturality is not an easy process because “it involves overcoming a series of cognitive and affective reactions and conditioning factors related to the contact impact with a culture different from their own generated in the learner, such as the phenomenon of culture shock.” After that, she says that when the learner has contact with another culture, he or she might face some difficulties such as “certain affective conflict manifested in an emotional blockage that generates anxiety, fear, distrust and insecurity in the use of the target language, for fear of making mistakes and not being understood”. Taking into account the relationship of the experiences with the previous quote, it is found that this type of situations are natural in people who are in intercultural spaces; this causes conflicts, fear, blockages, etc., and this often prevents the development of the production of skills and understanding of the language in question. The emotional affectation of the participants in the different learning processes is interesting; however, by accepting it as a natural process, it is expected that the predominant feeling is to enjoy these experiences and not to hinder the process.

Case 5

¿Qué consejos les daría a las personas que aspiran a participar de estos campamentos para que su experiencia sea más amena?

“El consejo que les daría es que aprendan mucho sobre la comunicación no verbal de la cultura donde van a ir”. Anna Yandi

En la interacción con las diferentes culturas que se encontraban en su campamento, ¿Tuvo algún choque cultural que le generó problemas a la hora de relacionarse con dichas culturas? Por ejemplo, la diferencia de distancias que existe entre personas en Colombia y Estados Unidos.

“Tal vez que eructar en público es algo super normal para ellos mientras que en nuestra cultura está mal visto y es hasta irrespetuoso”. Juliana Cabezas

“Si tuve algunos choques culturales, unos relacionados con la paralingüística ya que ellos eructaban mientras estaban comiendo casi todo el tiempo, lo que para mi era una falta de respeto. Por otro lado, relacionado a la proxémica cuando yo me acercaba mucho, las otras personas parecían sentirse incómodas así que trataba de estar al menos a un metro de distancia de ellos. En cuanto a la kinésica, a los estadounidenses no les gusta que los toquen, los abracen o se tenga algún acercamiento porque son culturas de bajo contacto”.

Anna Yandi

¿Durante su periodo laboral tuvo alguna experiencia en la cual, por diferentes problemas de comunicación, no comprendió indicaciones dadas por parte de sus jefes? ¿Podría

relatarnos de qué manera le dio solución o, por el contrario, si no consiguió solucionarlo, podría comentar cómo fue la experiencia?

“Tuve un problema en la comunicación cuando mi jefe me dio una orden y al hablar muy rápido, no entendí muy bien qué era lo que me estaba pidiendo (paralingüística).

Sinceramente me dio mucha pena pedirle que me repitiera. Luego seguí con lo que estaba haciendo y después de un rato el jefe afortunadamente me dijo que ya no tenía que hacer lo que me había pedido”. Anna Yandi

- In these experiences one of the participants gives advice about learning the nonverbal communication of the different places that the future aspirants will be at, and we consider this pragmatic element as a very important one due to the fact that communication is not only produced by words. The author Cestero (2006), as cited in Villegas (2016) in her text says, referring to non verbal communication that “we focus attention on a wide variety of signs and nonlinguistic sign systems that we consciously or unconsciously use to communicate; it involves both cultural habits in a broad sense, as well as nonverbal communication systems.” With this statement the author gives us the concept of nonverbal communication and stresses that it is an important topic in language learning. After that in another section Villegas (2016) continues with: “Therefore, we propose the need to integrate nonverbal communication in foreign language teaching, since this integration will not only help to overcome pragmatic errors and misunderstandings, but will favor the development of intercultural communicative competence”. This part helps reaffirm that nonverbal communication is a necessary pragmatic practice

for foreign language learners in order to be able to communicate in an intercultural space, such as the students that expect to be in a summer camp, in which they will have to communicate and be able to understand the verbal and non verbal language. In the other experiences the participants also mention the nonverbal aspect "burping" as something normalized in the cultures they lived with in the camps; they also show their discomfort with the situation. However, continuing with Villegas (2016), it is found the next explanation: "Paralanguage communicates by means of phonic elements (tone, timbre, intensity and type of voice) that accompany verbal language and serve to qualify, clarify or emphasize the message," and says that it also includes the pauses, silence, laughter, yawning, crying and burping, indicating that these phonic elements may contain "sociocultural meaning, and paralinguistic alternates such as interjections and onomatopoeias. Thus, for example, for the Japanese, 'gesticulation' is inappropriate verbal behavior, so they must resort to paralanguage to qualify utterances with intonation." As the experiences of the participants mention the "burping" as a part of their cultural shock, it is important to remark the comments Villegas offerst about that; in another section of her text she mentions that "In different cultures, 'burping' has a social meaning and function: for American Indians it is a sign of praise for food. In Turkey and Lebanon, if you 'spit' immediately after naming someone it is a sign of disapproval." With this she implies that cultures have different paralinguistic elements and that we must take them into account; also that it is necessary to understand and respect these discrepancies when communicating in intercultural spaces, because for them they are culturally normalized actions.

4.1.3 Experiences that are analyzed under the linguistic competence:

Case 1

Fragment of the answer to the question: ¿En qué momentos o situaciones tenía contacto con los hablantes nativos o de otras culturas?

“Bueno todo el tiempo, a pesar que en la parte support staff llega mucho latino, en especial mexicanos, mi principal director Mr. Jhon el que manejaba la cocina, era nativo estadounidense y manejaba un acento muy particular, era una persona ya de alrededor de 60 años y él metía mucho las palabras entre la lengua y los dientes, entonces no se le entendía muy bien. Con él si la comunicación al comienzo fue muy muy difícil, el otro director era más joven, de alrededor de 40 años, él si hablaba muy tranquilo y se le entendía totalmente. Después llegó un asistente de cocina que también era nativo, entonces desde el primer momento siempre tuve la oportunidad de compartir, interactuar con personas norteamericanas”. Andrés Legarda

Fragment of the answer to the question: ¿Tuvo alguna dificultad para comunicarse en el idioma extranjero? ¿De qué tipo? (Pronunciación, vocabulario, fluidez, gramatical, etc.) Describirla por favor.

“Me costaba comunicarme con un africano porque él era medio tartamudo, entonces su pronunciación aparte que era entera British, no se le entendía muy bien, pero a medida que fue pasando el tiempo ya era más fácil entenderse, aunque pues eran poco difícil porque era medio tartamudo”. Andrés Legarda

“En otro caso también, la falta de vocabulario, porque cuando viajé por primera vez era una persona literalmente nueva la carrera y me costaba mucho darme a entender y me daba a entender en base a las palabras que conocía, entonces una vez allí en el campamento había un perro y en lugar de preguntar si era pues male o female pregunté si era una bitch, literalmente, algo que no aplicaba en esos casos, pero sé que estuvo mal, afortunadamente fue una persona de confianza que no lo tomó a mal, pero si hubiera sido una persona diferente, hubiera sido diferente el caso”. Juan Felipe Chito

“En un principio no entendía muy bien todo porque los niños hablan muy rápido; me frustraba por eso y porque se les pedía que repitieran era como que ay never mind, no me importa y siempre estaban así, entonces era más que todo eso, la preocupación y el miedo a hablar por qué que tal no me entiendan, que tal lo diga mal, ehhs sí eso, como el estrés por el idioma ya que al principio que no entendía quería expresar algo y tal vez no, sabía cómo”. Ana María Clavijo

“Yo creo que más que esos aspectos eran la seguridad. Para hablar por expresar porque puede tuviera el vocabulario y la gramática o qué sé yo, pero en ocasiones uno se deja llevar por el miedo y no tiene como la confianza para para expresarse, creo que más que todo era eso y obviamente no siente que no tiene al no tenerse confianza piensa que no va a ser fluido al hablar, pero creo que es más cuestión de actitud que otra cosa. Aunque bueno en algunos en algunos ámbitos nuevos si era como el vocabulario porque en algunas acciones no sabía cómo se decía algo, pero era cuestión de preguntar y ya no era algo común muy muy difícil”. Ana María Clavijo

Fragment of the answer to the question: ¿Qué consejos les daría a las personas que aspiran a participar de estos campamentos para que su experiencia sea más amena?

“Siempre intentar salir de la zona de confort. El practicar el inglés de una manera constante, para llegar realmente con un buen ritmo que la comunicación no sea difícil a la hora de entablar relaciones de trabajo, de amistad o una relación amorosa. Además, siempre tener la disponibilidad de escuchar, de aprender, de estar abierto, de no ser imprudente, pero siempre tomar la iniciativa en todo tipo de cosas”. Juan Felipe Chito

- In the previous accounts, the participants claim to have had linguistic difficulties when coming into contact with other cultures, such as lack of vocabulary, not being able to follow directions because of not being able to understand the different accents and the speech rhythm of the different speakers, in addition to the lack of confidence that these difficulties caused to them. Ríos (2008) quotes Showman (1975) in his research *Didactics of Spanish as an L2*: "Linguistic shock: caused by problems with finding the right words for things and ideas, which leads to a feeling of inadequacy, loss of self-esteem, inability, due to the lack of efficacy in the L2." Linguistic shock refers to the feeling of inadequacy and loss of self-esteem experienced by individuals who have difficulty finding the right words to express themselves in their second language. This inability to effectively communicate in the L2 can result in a sense of incapacity and can negatively impact the individual's self-confidence. The root cause of linguistic shock is the lack of efficacy in a second language, which means that the individual has not yet developed the necessary language skills to communicate effectively in the L2. This

can lead to frustration and anxiety, which can further exacerbate the problem. It is important for language learners to understand that experiencing linguistic shock is a normal part of the language learning process and that with practice and perseverance, they can improve their language skills and overcome this feeling of inadequacy. Similarly, making mistakes when trying to express ideas can be common in a person who is learning a language, as Showman (1975) shows with this example: “An illustration is a confusion Chanin suffered when in a cafeteria he asked the waiter for a very cold Coke because he was very hot (instead of overheated).” This supports what the experiences say, understanding that the meaning of words in an unfamiliar context can be quite a challenge. This, in turn, can lead to problems in following instructions at work, generate discord with people with whom you interact daily for not expressing ideas correctly or simply being lost and not knowing what to do in an airport. This suggests that it is better to arrive at the camps with a wide and known vocabulary to handle this type of linguistic impediment.

It should be emphasized that in the Linguistic competence, we, as nonnative English speakers, unfortunately do not count on the empathy of the native speakers; they do not have that sense of understanding the real meaning of a process to learn a language to communicate; all they want is the foreigner student to communicate at a high level, otherwise, it is a waste of time. In our Latin American culture, as Spanish native speakers, the situation is totally different for foreign speakers; we make the effort to understand them even if they have a basic Spanish level.

Case 2

¿Tuvo alguna dificultad para comunicarse en un idioma extranjero? ¿De qué tipo?

(Pronunciación, vocabulario, fluidez, gramatical, etc.) Describirla por favor.

“Yo creo que al final de cuentas todas se ven reflejadas en la fluidez, ¿no? Sin embargo, uno encuentra la manera de hacerse entender. Si se te olvida una palabra, pues buscar describirla con otras o si pronuncias mal algo, pues te das a la tarea de hacerte entender”. Juliana Cabezas

¿Qué consejos les daría a las personas que aspiran a participar de estos campamentos para que su experiencia sea más amena?

“Que se sientan libres de cometer errores. Va llegar un día que ya no cometa los mismos errores. Además, hablamos más de dos idiomas o por lo menos vamos por buen camino a lograrlo. Entonces créanse eso y valorenlo”. Juliana Cabezas

¿Tuvo alguna dificultad para comunicarse en un idioma extranjero? ¿De qué tipo?

(Pronunciación, vocabulario, fluidez, gramatical, etc.) Describirla por favor.

“A veces vocabulario, pero lograba medio describir las cosas que quería decir aunque siempre al finalizar el día de lo cansado que estaba yo sentía mi pronunciación muy mal y tampoco tenía energías como para enfocarme en hacer una buena pronunciación de lo que decía”. Juan David Ángel

- When analyzing these experiences, it can be noted that the participants mention linguistic elements such as pronunciation problems and

knowledge of the language, and emphasize that it is not wrong to make mistakes since in some way the problem of not knowing how to pronounce all the words in the other language can be solved, as it is a learning process. Schoeffel et al. (2007, p. 8) in their text say about communicating that it might vary strongly from one culture to another and “voire d'une personne à l'autre dans la même culture. Le fait de parler la même langue n'est pas synonyme de parler un «même langage»” [and even from one person to another in the same culture. Speaking the same language is not a synonym of speaking the ‘same language’]. This confirms what is said in the experiences, for example, Juliana Cabezas invites people not to be afraid to make mistakes in order to learn from them and mentions that we speak more than two languages, so it is a process and participants need to be patient. Also Juan Angel shares that in his case the lack of vocabulary or pronunciation were his problems due to the fatigue after work, demonstrating that a good level of energy is needed to concentrate better and find the way to fluency. There are great linguistic differences between different cultures, so there is no need to fear making mistakes since they do not use the same grammatical structure, nor the same expressions.

Case 3

Fragment of the answer to the question: ¿Durante su periodo laboral tuvo alguna experiencia en la cual, por diferentes problemas de comunicación, no comprendió indicaciones dadas por parte de sus jefes?

“Sí, durante mi tiempo laboral tuve problemas de comunicación, sobre todo con mi jefe cuando fui a salvavidas porque hay muchos simulacros y uno está bajo demasiado estrés y es bastante físico. Y justo en ese momento ya estábamos listos para el simulacro, ya todo estaba bien y necesitábamos estar en el agua para poder buscar a un cuerpo o bueno un maniquí o lo que sea que hubiesen escondido en el agua para poderlo recuperar. Y mi jefe me dijo, ¿Can you please give us the goggles? Y yo entendí hasta Can you please give us... y ya, goggles no tenía ni idea de qué era, y al final ya entendí que eran las gafas de natación, pero ya era demasiado tarde”. Jessica Valencia

- In order to analyze the experience cited, which has a greater focus on the area of linguistic competences, a Stoner (1994) reference was cited in the research called ‘El estrés y su influencia en el trabajo’ realized by Atalaya (2001, pp. 2 - 3), where Stoner (1994) refers to the term “work stress” as: “... la tensión que se produce cuando un individuo considera que una situación o exigencia laboral podría estar por arriba de sus capacidades y recursos para enfrentarla”. [... the strain that occurs when an individual considers or demands a job could be beyond their capacities and resources to face it.] The quote suggests that the individual's struggles with the language led to a situation that generates conflict in the work area, which a person has to face. This does not provide further details about the nature of the conflict, but it is implied that at that moment the individual was required to overcome the language barrier to cope with the demands of the job. This analysis highlights the importance of linguistic competences in the workplace, and how the lack of such competences can lead to stress and conflict in the work

environment. Overall, this idea provides insight into the impact of language barriers on job performance and the potential for work-related stress in such situations. By referencing Stonner's (1994) definition of "work stress", his opinion suggests that the individual's experience is not unique and that language-related stress is a common issue in multicultural workplaces.

Case 4

Fragment of the answer to the question: ¿En esas situaciones de contacto directo con la otra cultura, hubo momentos de estrés, preocupación, inseguridad o incertidumbre que marcaron su experiencia?

“En cuanto al estrés, después sí hubo otras situaciones en cuanto al contacto directo, que por ejemplo con mi primer año estuve tratando de conversar mucho con diferentes personas de diferentes culturas, y en una de ellas me encontré con una australiana, y ella ya me había hablado antes y sí le había comprendido, nos habíamos dado a entender, pero sin embargo luego ella me dijo en su acento, el acento australiano, me hizo un comentario de que si al otro día íbamos a ir a caminar, al atardecer a la montaña, a hacer hiking, pero ella lo dijo de una manera muy diferente y no la entendí, su pronunciación me quedó difícil, entonces fue como un momento estresante, ella buscó de muchas maneras hacerme entender, las otras personas que estaban ahí alrededor de ella también, pero yo no entendía, también me gustó mucho, en el caso de mi compañero, que ya había estado varias veces en campamento, y que a mí para hacer, tiene un muy buen nivel de inglés, sin embargo él tampoco la entendió porque le pedía ayuda, porque al momento que ya me estaban

explicando, me iban explicando como realmente casi tres veces, y yo no entendía, y todos trataban de que yo entendiera, y yo no estaba entendiendo la idea, le pedía ayuda a él y él tampoco entendía, dijo no, no sé qué es esa palabra, porque la pronunció muy diferente, digamos en vez de hiking, decía hokken, su pronunciación variaba mucho, entonces yo no la entendía”. Paola Pérez

- Taking up the previous experience, in which she exposes their stressful situations in the use of linguistic elements, Atalaya (2001, p. 8) also expresses in her research that “Hablar y compartir con amigos y familiares reduce el estrés. Ampliar la red de apoyo social ayuda a disminuir la tensión al tener a alguien que escuche y ofrezca una perspectiva objetiva”. [Talking and sharing with friends and family reduce stress. Expanding the social support network helps decrease tension by having someone to listen and offer an objective perspective.] This affirmation is reflected in the experience expressed, where the accompaniment that the participant receives really helps her. The positive impact of co-worker support on an individual's experience in challenging situations cannot be overstated. This was evident in the experience mentioned, where the participant received good support from her co-workers, leading to a significant reduction in stress levels during the learning process, making the learning moment a pleasant one.

4.1.4 Experiences that Belong to the Sociolinguistic and Pragmatics Competences, with the Same Fragment Quoted from the Same Author, Which Has Elements Related to Both Competences.

Caso 1

Fragment of the answer to the question: ¿En su campamento estaban permitidas las relaciones afectivas? ¿Fue su caso? ¿Observó esta situación en otros miembros y hubo algo en particular que pudiera servir como referencia para un participante que va por primera vez? ¿Cómo describe dichas experiencias en aspectos como la interacción, la comunicación verbal y no verbal?

“... ellos salieron y pues se han dado unos besos por decirlo así pero él se quiso como sobrepasar como buscar algo más y ella a pesar de que ella tiene sus 19 años no le gustó para nada el comportamiento de él porque ... quiso como sobrepasarse, en ese sentido ella se ofuscó mucho mucho mucho de que él quisiera sobrepasarse, que fuera como tan, como le diríamos acá nosotros, tan mani largo o sea, de por sí ellos cuidan mucho el contacto físico de los estadounidenses ahora uno de latino es muy confianzudo y tiende a tener mucho más contacto físico y los gestos y esto para ellos no es tan común entonces a pesar de que sean provocativas uno tiene que tener cierto límite de contacto cierto con ella para que no vaya a haber ningún problema legal...” Paola Pérez

Fragment of the answer to the question: Cuando llegó al campamento, ¿cómo se sintió?

“...estaba en la lavandería, ¿no? Cuando veo un señor así todo mal encarado, así todo... yo dije, la que nos llevó, aquí nos trajo, pero no, fue, fue muy, muy, nada, y o sea,

primero la que nos está haciendo la inducción nos dice, dígame señor, y yo, yo bien mandado, le dije señor, ay, y encima me dijo, you can tell me fuck you, but never tell me sir, it was like, ok, ok, ok. Chica. Pero después de eso fue como que super nice, ya estaba bien relajado, acabamos de conocer el campamento y todo, yo estaba súper emocionado la verdad”. David Ledezma

- Taking the previous experiences as a reference, previously classified into sociolinguistic components, we come across Yahia’s (2013, p. 3) research, where the author gives numerous concepts of culture quoting various writers. Based on one of his quotes, Yahia expresses in this study: “...La cultura influye en la comunicación en situaciones específicas. Al crear una unidad comunicativa, el locutor establece una relación cultural y debe considerar factores socioculturales. La cultura controla la conducta humana y las diferencias culturales pueden generar conflictos...” [...Culture influences communication in specific situations. By creating a communicative unit, the speaker establishes a cultural relationship and must consider sociocultural factors. Culture controls human behavior, and cultural differences can generate conflicts....]. Ángel and Walerfield (1999) as cited in Yahia (2013, p.3) in the same investigation, state the following idea: “El hecho de no tener en cuenta la dimensión cultural en el significado de las palabras puede tener consecuencias muy graves en la traducción”. [The fact of not taking into account the cultural dimension in the meaning of the words can have very serious consequences in the translation.]. The experiences of summer camp participants in the United States show the importance of taking sociocultural factors into account

when interacting with people from different cultures. Yahia's (2013) research highlights how culture influences human behavior and how a lack of understanding of the cultural dimension can have serious consequences for communication and translation. In summary, the experiences highlight the importance of interculturality in social interactions, while the research emphasizes the need to take into account the cultural dimension in communication.

Case 2

Fragment of the answer to the question: En la interacción con las diferentes culturas que se encontraban en su campamento, ¿Tuvo algún choque cultural que le generó problemas a la hora de relacionarse con dichas culturas?

“...ya con los mexicanos no tuvimos tampoco no hubo problema como, voy a decir que fue como por la cultura o no sé si sería por la cultura pero sí de cierta manera me llevé la impresión de algunos pues que eran como perezosos la verdad y eso llevó como a problemas no voy a decir que sea parte de la cultura porque no creo que pues vaya uno a encasillar a todo a todo un país por algunos no? pero pues con las personas que yo traté mexicanas pues me llevé como esa impresión pero no quiero decirle que sea parte de su cultura claro”. Lili Carabalí

- Associated with the previous sociolinguistic experience, Yahia (2013, pp. 4-5) also states in his research that “Conocer elementos culturales y sus normas es vital en comunicaciones interculturales. Cada hablante tiene una cultura diferente y desconocer estrategias y normas culturales puede generar problemas y

estereotipos”. [“Knowing cultural elements and their norms is vital in intercultural communications. Each speaker has a different culture, and not knowing cultural strategies and norms can lead to problems and stereotypes.]. In addition to understanding cultural elements and their norms of use, having an open mind is also crucial in cross-cultural communication. By being open to learning about and accepting different cultural models, individuals can avoid making assumptions and stereotypes that can hinder effective communication. As Lili's experience highlights, cultural misunderstandings and stereotypes can arise when individuals approach communication with preconceived notions or a closed mindset. Therefore, approaching cross-cultural communication with an open mind can lead to more successful and positive interactions.

Case 3

Fragment of the answer to the question: ¿Experimentó o tuvo conocimiento de alguna experiencia que pudiera haber causado problemas en el campamento relacionada con el consumo de bebidas prohibidas u otras sustancias?

“...teníamos esos parámetros de que nosotros no podemos consumir bebidas alcohólicas durante y dentro del campamento, porque nosotros estamos con los niños está prohibido, sin embargo, esta persona la encontraron bebiendo con otros, otro latino ella y otro latino y lastimosamente los encontraron y ella estaba saliendo con un muchacho que era de Estados Unidos, sin embargo él tenía 15 años y la persona que estaba con ellos por

esto puede ser encarcelable, puede ser judicializado porque es un menor de edad y ella era mayor y aparte pues ella fue quien lo indujo a beber”. Paola Pérez

- Within the scope of the study of the experience in pragmatic components of the previous participant, Yahia (2013, p. 4) states the following: “Los actos de habla requieren la participación de implicaciones sociales, porque cada sociedad tiene su propia lengua y cultura; esta última tiene sus aplicaciones y estrategias. De lo contrario, podrá crear problemas a la hora de un encuentro intercultural.”. [Speech acts require the participation of social implications because each society has its own language and culture; the latter of which has its own applications and strategies. Otherwise, it can create problems when it comes to intercultural encounters.]. The experience reflects the importance of knowing and respecting the cultural norms of a place in order to avoid misunderstandings and stereotypes. In the case mentioned, the participant had to adapt to new customs and forms of communication, which generated uncomfortable situations that were difficult to resolve. On the other hand, Yahia's (2013) research highlights the importance of knowledge of cultural elements and their norms of use in intercultural communications. This knowledge is essential to avoid problems in communication and the appearance of cultural stereotypes.

Case 4

Fragment of the answer to the question: ¿Durante su periodo laboral tuvo alguna experiencia en la cual, por diferentes problemas de comunicación, no comprendió

indicaciones dadas por parte de sus jefes? ¿Podría relatarnos de qué manera le dio solución o, por el contrario, si no consiguió solucionarlo, podría comentar cómo fue la experiencia?

“...pues que a ver me acuerdo, si pues una vez porque pues digamos está el chef y él designa a otras personas entonces con las que teníamos nos daban las órdenes ciertas indicaciones y todo lo demás entonces entre esas me pide ella porque era una mujer de Polonia ,entonces me pide el favor de si podía continuar pues con la actividad y luego trapear, yo le entendí lo de continuar con la actividad, pero lo de trapear no, entonces yo le di la espalda para seguir haciendo lo mío y ella lo tomó a mal y fue y le dijo al chef que yo no había hecho lo que ella me había dicho, entonces yo intenté explicar que no le había entendido y eso ahí se armó bororó y pues aja, pues eso quedó así”. Lili Carabalí

- The experience previously shared shows the importance of communication and comprehension in situations where different languages are used. This situation is in line with the study of pragmatics, which focuses on interpreting the meaning of words according to the users and the contexts in which they are used. The following has been pointed out by Yahia (2013, p. 2): “La pragmática... se interesa por interpretar el significado de las palabras según sus usuarios y según sus contextos, es el estudio de la lengua con referencia a las condiciones de la emisión y a las condiciones de la recepción”. [Pragmatics... is concerned with interpreting the meaning of words according to their users and contexts. It is the study of language with reference to the conditions of production and reception. Lili's experience highlights the need for effective communication and comprehension when dealing

with individuals who speak different languages. It also exemplifies the importance of cultural awareness and sensitivity, as misunderstandings can arise due to cultural stereotypes or differences. As pointed out by Yahia, the study of pragmatics is crucial in understanding the meaning of words in different contexts and by different users, which can help to avoid such misunderstandings. In this sense, Reyes (2007), quoted in Yahia (2013, p. 2), emphasizes the importance of considering context when interpreting the meaning of words. Reyes states the following: “Cuando damos a las palabras más contextos nos da más significados” [When we give words more contexts, they give us more meanings.] Therefore, it is essential to have a deep understanding of the language and cultural norms of the individuals with whom we interact to avoid conflicts that can negatively impact personal and professional relationships. Effective communication requires openness, empathy, and a willingness to understand the other person's perspective, which can help to create a more inclusive and respectful environment.

4.1.5 Experiences that Belong to the Sociolinguistic and Linguistic Competences, With the Same Fragment Quoted from the Same Author, Which Has Elements Related to Both Competences.

Case 1

Fragment of the answer to the question: ¿Tuvo alguna dificultad para comunicarse en el idioma extranjero? ¿De qué tipo?

“...yo estaba así caminando normalito, cuando en las esquinas, pues hay muchos carritos que venden comida rápida, casi cada dos esquinas se encuentran, casi cada dos cuadras, entonces cuando vi la hamburguesa así pues me pareció bueno y como que bueno, ay no, ese día estaba, que vergüenza, pero igual había visto era la hamburguesa de queso, entonces uno diría como a cheeseburger y yo aquí en mi entontación que tenía yo dije, please, a chessburger y yo, y después como el man se quedó y uno como que a cheeseburger, oh yes yes yes a cheeseburger, yo estaba así como todo, ay mani que como fui a decir a chesseburguer, que bruto”. David Ledezma

- In order to analyze the above linguistic experience, Schuamann (1975) cited in the study carried out by Ríos (2008), expressed that the perspectives of the awareness state that individuals who live for a considerable time in a foreign culture tend to experience three types of disorientation. He expresses that finding the right words in a second language can negatively affect self-esteem and competence. Examples such as Chanin's confusion in the cafe (using the expresión "fever" instead of "hot") can generate frustration and dependence on native speakers (p. 5). All of the above mentioned contributes great value to all the expressed by the participant in the camps, where moments of confusion, nerves or lack of command of the language affect at certain levels their communication in this new culture or the language to be reinforced. In spite of this experience, the participant expresses that in the midst of the difficulty he looks for an alternative solution that allows him to overcome this obstacle.

Fragment of the answer to the question: En la interacción con las diferentes culturas que se encontraban en su campamento, ¿Tuvo algún choque cultural que le generó problemas a la hora de relacionarse con dichas culturas?

“En el choque cultural no fue tanto como un choque cultural entre Colombia y Estados Unidos porque fue al contrario. Yo no soy una persona de estar tocando a la gente, ni abrazando, ni dando besos, ni nada. Y sí me encontré con bastantes personas allá que sí lo hacían. Para mí fue como mi burbuja personal y para ellos no tenían tanto problema con eso. Otro choque cultural fue que yo pude hacer chocolate caliente y ponerle queso adentro. Para ellos eso les pareció horrible y la mayoría me miraban como con ganas de vomitar porque le ponía el queso al chocolate caliente”. Jessica Valencia

- From the same study conducted by Ríos (2008, p. 5), the above experience is analyzed from its sociolinguistic components. The researcher expresses and quotes the following: “Las habilidades básicas de comunicación interpersonal son diferentes en dos lenguas cualesquiera debido al alto grado del componente sociocultural (símbolos, creencias, modos de clasificación, actuaciones, presuposiciones, interacción comunicativa)”. [Basic interpersonal communication skills are different in two languages due to the high degree of sociocultural component (symbols, beliefs, modes of classification, actions, presuppositions, communicative interaction).]. As can be seen, in the previous case there was a clash of cultures in various areas where exposure or exposing others to a situation different from their culture can generate discomfort in any of the parties. Hence the importance of what Ríos mentioned, identifying that it is time to open up to the

unfamiliar culture and develop such basic communication skills regardless of language, culture, etc.

Case 3

Fragment of the answer to the question: ¿En qué momentos o situaciones tenía contacto con los hablantes nativos o de otras culturas?

“...El primer contacto, en el primer año fue muy genial porque en la parte de housekeeping, podíamos estar en movimiento por todo el campamento en la cual se podía entablar bastantes conversaciones con diferente gente a través del campamento. Entonces, uno pasaba por la enfermería, luego por la cocina, al desayuno, luego a las cabañas, o se le encontraba uno con ellos haciendo diferentes actividades, entonces en mi caso me gusta mucho entablar conversaciones, y aunque había cierta distancia que había que tomar entre campers y la gente staff, entonces, sin embargo, yo trataba de seguir teniendo en cuenta aquellos parámetros de que hubiera más gente alrededor, entonces, me buscaba también hacer conversa con diferentes campistas, y fue muy gratificante, y que además estar en ese movimiento por todo el campamento como housekeeper, permitió que hubiera mucho más contacto en todas las áreas por el movimiento que tocaba hacer en ese espacio”. Paola Pérez

- Sociolinguistic competence is the key to fostering interculturality.

This is evident in the participant's experience as this highlights the importance of cultural exchange and effective communication for peaceful and harmonious coexistence in a pluralistic society. Ríos (2008, p. 1) in his document also emphasizes that “La interculturalidad ... debe contribuir a la efectividad

comunicativa... al intercambio de experiencias, a la convivencia en una sociedad plural y a la inclusión de colectivos de inmigrantes en la nueva sociedad.”

[Interculturality ... must contribute to communicative effectiveness... to the exchange of experiences, to coexistence in a plural society and to the inclusion of immigrant groups in the new society.] The above paragraph shows the experience of a camp participant during her first and second year in contact with foreigners. In the first year, contact was more varied due to the nature of her work and she communicated with people from different areas of the camp and it was more interesting for her. The quote shows the importance of interculturality in the teaching of Spanish as a second language and the inclusion of immigrant groups in society. The experience of the camp participant demonstrate the importance of cultural exchange and effective communication for peaceful and harmonious coexistence in a pluralistic society.

Case 4

Fragment of the answer to the question: ¿En esas situaciones de contacto directo con la otra cultura, hubo momentos de estrés, preocupación, inseguridad o incertidumbre que marcaron su experiencia?

“...al principio uno tiene como un pequeño error que es traducir en su cabeza de todo en de una lengua a la otra y viceversa, pero yo dije un día no más, ya voy a parar de hacer eso porque me estaba, estaba teniendo como conflictos personales porque siempre era como que ay, como digo esto en inglés, ay como es esto, estaba teniendo una conversación

refluida cuando llegaba una palabra que no me acordaba cómo se decía, era como que ay, como te digo esto. Y te bloqueabas. Y yo trataba de decirlo, al principio sí me bloqueaba mucho, era como que ay espérate, pum, a veces se tiene el celular de la monedita en internet, pum, revisaba y si no era como que ya después era como que ay no, no me acuerdo cómo se dice esta cosa, pero te voy a explicar cómo es, entonces la describía, entonces ya cuando empecé a dejar de traducir en mi cabeza ya, ya literal era ya pensar en inglés”.

David Ledezma

- The above experience and some others mentioned below, in linguistic components, are very much in line with the research carried out by Embark (2013) in his document. In relation to previous linguistic experiences, this research cites Macaro (1997, p.4), who mentioned four commonly held beliefs by language instructors that assist in achieving a level of proficiency known as 'communicative competence.' These beliefs consist of: “Focusing on speaking and listening, practicing communication of new information, increasing student engagement, and using meaningful situations to practice language rather than just producing well-formed sentences or individual words.” This supports the experience expressed by the participant because in his intercultural experience he had the opportunity to demonstrate that the oral practice of a language in an environment of total immersion generates positive results in their experience. All the challenges faced by the participant were the motivators of his learning and in the same way he remained open to diverse processes that had an important value in him as mentioned in the text.

Case 5

Fragment of the answer to the question: ¿Tuvo alguna dificultad para comunicarse en el idioma extranjero? ¿De qué tipo?

“Si tuve dificultades para comunicarme en un idioma extranjero. Yo diría que más que todo el vocabulario. Si falta como para decir dónde está tal cosa entiendes toda la frase, excepto la última palabra que es la clave de toda la oración y es como si no hubieses entendido nada”. Jessica Valencia

- Embark (2013, p. 5) also expresses the following in his research:

“The good command of any language requires reaching sufficient understanding of all the language skills.” The aforementioned directly complements the oral practice experienced in linguistic aspects by the previous participant because, although significant learning is obtained, the processes of such learning are a constant complement where, in due time, will be necessary to implement the other areas of language such as grammar, among others.

1. Chapter V

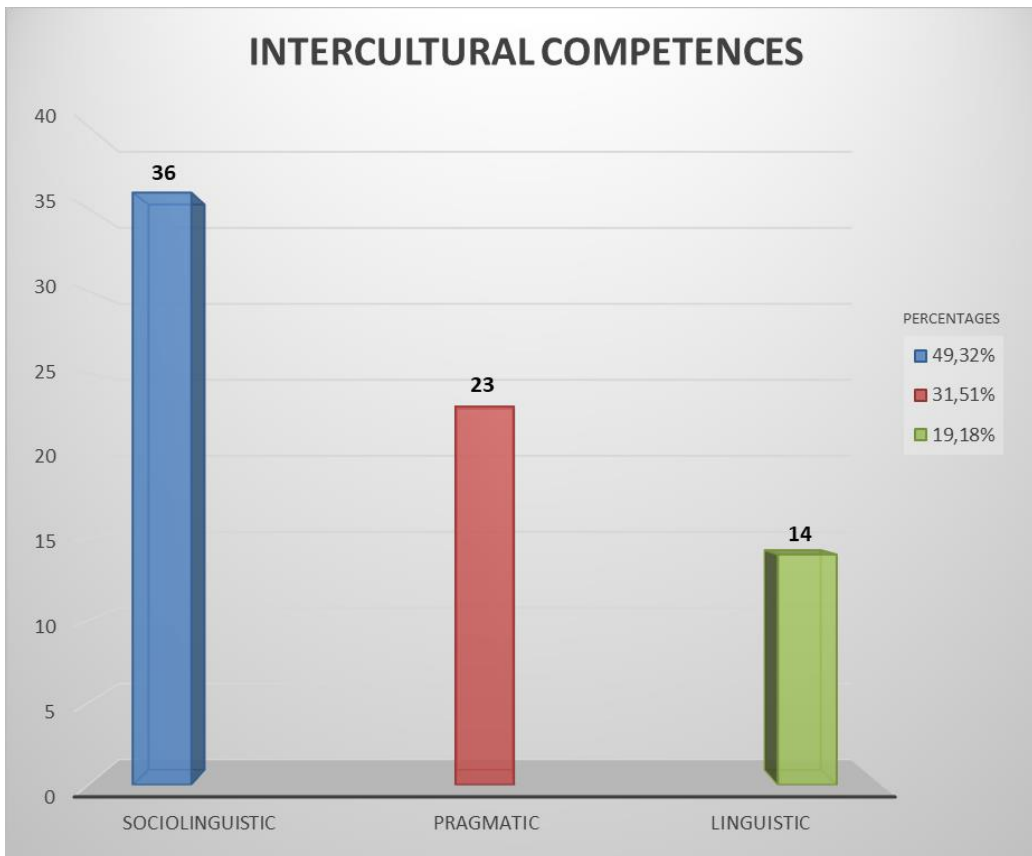
1.1 Results

After carrying out the classification of the selected data, we found that the situations or problems presented by the participants in the experiences were related in different proportions with the three communicative competences, as shown below.

Initially, it was found that 49,32% of the experiences describe situations related to sociolinguistic competence, being this the one that shows the greatest affectation among the participants. Pragmatic competence applied to 31,51% of the experiences. Finally, linguistic competence was found in 19,18%, showing that it is the one that causes the least conflict among the participants. This information is presented in the following graphic.

graphic 1

In the following bars of the graphic we express the ciphers that correspond to the amount of experiences that were classified into each category, referring with these to the communicative competences. It means that 36 experiences were classified under the sociolinguistic competence, 23 under the pragmatic one, and 14 under the linguistic, in that order. Also, next to the bars, the percentages that correspond to the amount of experiences related to each category are found. They were calculated based on the total amount of experiences separated as useful from the ones collected; being 49,32% of the total experiences sociolinguistic, 31,51% pragmatic and 19,18% linguistic.



As a result of the analysis, a support guide was made to reinforce the preparation process of the applicants to participate in summer camps. This guide can be found at the following link:

<https://view.genial.ly/6429cbbe5cc5af00120457a1/guide-sdgs-guide?fbclid=IwAR1T-9Sdv7xRrbOLy-9iZQvjEcKN9a3mlgeUvDnGCY3cXboZs540meogE08>

Another result obtained from this project was the virtual blog that includes the guide linked above, and includes an option for the students to share their own experiences at summer camps. The blog was made as a website that can be found in this link:

<https://yourguidetotravel.netlify.app/>

1.2 Conclusions and recommendations

The conclusions and the recommendations of this project are presented taking into account the proposed objectives, the learning we acquired, and the obstacles encountered.

First, it is considered that the general objective is successfully developed since the guide was created to strengthen the preparation of students who are applicants to Camp Leaders summer camp programs.

Second, it is concluded that sociolinguistic communicative competence is the most emphasized in this type of intercultural experiences, followed by pragmatic competence, and linguistic competence.

Third, the collection of experiences and their analysis resulted in feedback that allowed the development of the website, which publishes the guide and offers an interactive space for students who wish to share more experiences or comment on it.

Additionally, we strongly believe that this project will be useful for similar or related research focusing on the preparation of students aspiring to intercultural experiences.

Finally, the guide, as well as the website developed, serve future generations as a resource to build confidence and personal preparation for summer camps, as these findings can be beneficial to those seeking to improve their intercultural communication skills and have more enriching experiences abroad. For this reason, we recommend to the Modern

Languages Program of the University of Cauca to take this support guide as a reference for the future applicants for summer camp experiences.

1.3 Limitations

During the development of this research some obstacles and difficulties arose related to the search for useful documents for the support of the research; also, to collect the experiences created a dependency towards the participants' time, as it was a long process to collect enough students with availability to be interviewed. Equally important, to classify the data collected, we found a software called "Atlas.ti", which was supposed to facilitate the process; however, the program was not useful for us, due to the type of classification we had to do; then we looked for another similar program but because of the high price and also because the university does not count on these programs, we could not do it through any software. So, the limitations were overcome by doing the data classification process on our own.

1.4 Appendices

1. The following link contains the appendices of this project:

<https://drive.google.com/drive/folders/1tqO4vdVWEEenxmFILC9OZp3xU4oYzuc77?usp=s>

6 Chapter VI

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