

Perceptions of Cognitive Intercultural Skills through Exposure to Summer Learning Camp
Activities

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Abstract

This paper will discuss the usefulness of a summer learning program as a means to report on the perceptions of cognitive intercultural skills, namely, cultural self-awareness, and culture-general/culture-specific knowledge. The samples of this research include pre-service teachers from the program of Bachelor of Education in English Language and two visitors from Germany and USA. They have an average age of 22 years old; three of them are women and seven are men. Data were collected through observation, stimulated recall interviews, and reflective journal methods. Results evidenced cultural differences among participants for establishing interpersonal relationships, and strengthening regarding culture-general and culture-specific knowledge by means of situations that promote spontaneous interactions such as mealtimes. Therefore, this research concluded that cultural exchanging among participants contributed to evidence campers' perceptions in regard to the cognitive skills. Additionally, summer learning camps appear to be an effective strategy that could be implemented in other teaching programs in Colombia as means to promote intercultural competence since participants have the opportunity to interact directly with speakers from other cultures. That is to say, it is essential to have foreigners in this type of programs.

Keywords: Intercultural competence, summer learning camp, general knowledge, specific knowledge, cultural self-awareness.

Resumen

Este artículo discutirá la utilidad de un programa de aprendizaje de verano, así como un informe sobre las percepciones de las habilidades cognitivas interculturales. Las muestras de esta

investigación incluyen maestros en formación del programa de Licenciatura en Lengua Inglesa y dos visitantes de Alemania y Estados Unidos. Con una edad promedio de 22 años. La observación, las entrevistas de recuerdo estimulado, y journals reflexivos. Los resultados evidenciaron diferencias culturales entre los participantes para establecer relaciones interpersonales y reforzar el conocimiento cultural-general y específico de la cultura mediante situaciones que promueven interacciones espontáneas como las comidas. Por lo tanto, esta investigación concluyó que el intercambio cultural entre los participantes contribuyó a la evidencia de las percepciones en las habilidades cognitivas. Además, los campamentos de aprendizaje de verano parecen ser una estrategia efectiva que podría implementarse en otros programas de enseñanza en Colombia, lo que significa promover la competencia intercultural ya que los participantes tienen la oportunidad de interactuar directamente con hablantes de otras culturas. Es decir, es esencial tener extranjeros en este tipo de programas.

Palabras clave: Competencia intercultural, campamento de verano, conocimiento general, conocimiento específico, conciencia propia cultural.

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1. Statement of the Problem

The concept of communicative competence has evolved through the years, becoming one of the most important areas of study in the field of English Language Teaching (ELT). Hymes (1966) says that the intercultural competence appeared in response to the dilemma that conveying well-structured utterances is not enough to establish effective communication. This competence was proposed with the aim of recognizing cultural differences among continents and nations, being the ability of establishing successful interactions according to the cultural variety in terms of values, behaviors, norms, concepts of perceptions, thinking, feeling and acting.

With the purpose of establishing and recognizing effective cultural interactions, the communicative competence provides a new competence that aims at achieving such communicative abilities; for this reason, the author first introduced the term of intercultural competence, and since then several authors have made contributions to its articulation. Hymes (1996) stated that the intercultural competence refers to the apprehension of discourses and attitudes enabling the effective interaction with others. In addition, Pearce (1989) added that the intercultural competence is indispensable in the process of communication for reconstructing realities, cultures, and individualities.

Involving this competence in the field of ELT education as an essential element for raising awareness of cultural items, the intercultural competence has a significant role due to the fact that learning a language conveys the apprehension of culture as well. Language represents the values, beliefs and behaviors of a culture, and that is why they are inherently aligned. This area has been addressed in Colombia through the National Ministry of Education (MEN) since MEN boosts the intercultural competence development through their Foreign Languages Curriculum Framework (Lineamientos Curriculares de Idiomas Extranjeros), guideline 22.

However, this competence is not wide explored in this guideline since the three competences proposed, the sociolinguistic, linguistic, and pragmatic, are too general and do not address aspects of the intercultural competence such as general and specific cultural knowledge.

Although the intercultural competence is proposed in the Foreign Languages Curriculum Framework. Hernandez and Valdez (2010) stated that intercultural competence is not often included in the curriculum of foreign language teaching since linguistic competence, regarding grammar and language structure, is the priority in class. In addition, the investigation says that teachers of foreign languages lack training that can help learners develop this competence. Therefore, teachers do not know how to integrate interculturalism in their classes or what materials should be used according to their context (Baker, 2011).

Futhermore, Los Estándares Básicos de Competencias en Lenguas Extranjeras: Inglés Guía No 22 are designed based on a European model for the English language teaching including culture. Nevertheless, Barletta (2009) argues that the implementation of those standards entails problems in public Colombian education, inasmuch as they are not aligned with the national English level of the population based on the ranking EF EPI índice de nivel de Inglés. It evidences that Colombia occupies the place number 57 between 70 countries with an average of 46.54 (Nivel Muy Bajo).

In the standards, it is stated that the idea of ELT is to “insert the country in the processes of universal communication, the global economy and the cultural opening” (Programa Nacional de Bilingüismo, 2006), which is referred to prepare the students to deal with a world in continuing globalization. However, the guide does not provide any principle to show how Colombians can interact without losing their own culture, how to simulate or present other cultures in English

classes in order to develop awareness, and what kind of interactions students could confront interacting with other cultures. Hence, Baker (2011) argued that countries where English is not an official language, such as Colombia, they do not have to deal with problematic factors as comprehend what are the different contexts and forms that languages from Anglo-speaking countries involve Kachru (1990). For this reason, it is necessary to promote these principles which can raise awareness and enhance the intercultural competence; in this way, speakers can face interactional differences without cultural shock.

Since the purpose of this study is to report the perceptions of the participants of a summer learning camp about the intercultural cognitive skills, these camps provide opportunities to exchange real cultural encounters with foreigners and locals from different regions of Colombia. This process allows the participants to be aware of cultural differences throughout a variety of activities. This gives another gap to the present research as it tells about the necessity of summer learning camps, so that language learners develop their intercultural competence, specifically the intercultural cognitive skills that are essential for the user to be competent when interacting and negotiating meanings with speakers of other cultures. These skills, enhance the personal and professional skills since there are internal aspects involved as stated by Hart and Fegley (1997). An example of such camps is the Young Men's Christian Association (YMCA) camp that promotes the intercultural competence in an implicit way, inasmuch as this program promotes participants interaction with foreigners, involves a cultural space that integrates poetry festivals, spring picnics, and family activities (scenarios where families share time, experiences, interests, hobbies and food). However, these have not conducted or published any research regarding the intercultural field.

The results of this project may contribute to the field of ELT, especially in the intercultural competence as part of the sociolinguistic derivation since there are not enough investigations that study the cognitive-intercultural skills and development of summer camps regarding preliminary searches. Researchers can take advantage of this project in order to find information about the development of the intercultural competence in Colombia-Risaralda through a summer camp. In addition, this study provides the basis to the researches of the program of Bachelor of Education in English Language, in order to continue writing about the intercultural skills and for the creation of English immersion programs or summer language camps in Colombian settings. Moreover, public institutions can take as reference this project in order to consider the implementation of this competence in the English curriculum as there is an advantage that this competence is proposed in the Foreign Languages Curriculum Framework. Based on this consideration, this study can encourage English teachers to promote intercultural awareness in their classrooms according to the developed activities about intercultural behaviors performed in the Licenciatura English summer camp from the Universidad Tecnológica de Pereira.

2. Research Questions

2.1 General question

- ✓ How cognitive-intercultural skills are perceived by participants of an English summer camp program in Colombia?

2.2 Specific questions

- ✓ How the exchanging of values, beliefs and behaviors are perceived by participants of an English summer camp program in Colombia?
- ✓ What characteristics of specific intercultural knowledge are identified in an English summer camp program?
- ✓ How are features of cultural self-awareness and general and specific cultural knowledge were evidenced during a three day summer learning camp?

2.3 Objectives

- ✓ To describe the perceptions that participants of an English summer camp program have about cognitive-intercultural skills.
- ✓ To report participants`perceptions in regards to the exchanging of values, beliefs, and behaviors.
- ✓ To identify the characteristics of specific intercultural knowledge in a summer camp program.
- ✓ To evidence features of cultural self-awareness and general and specific cultural knowledge during a three day summer learning camp.

3. Theoretical Framework

3.1 Introduction

The intercultural competence has been explored by different authors in order to comprehend attitudes, values and manners of the cultures around the world with the purpose of knowing how to behave appropriately in different settings as stated by Wiseman and Koester (1993). The present paper looks at the intercultural competence term and provides a summarized definition. The definition of the term is explained through the negotiation with authors such as Hymes (1966), who defined the intercultural communicative competence. In the same way, Pearce (1989) introduced the term cosmopolitan communication for building the construct of the intercultural competence. Finally, Byram (1997) introduces the “saviors’ concepts” and serves as reference to define and integrate the concepts of cultural self-awareness and culture-general knowledge.

The construct of summer camp is introduced in this chapter as well, taking the Oxford English Dictionary (2015) definition as the starting point. Then, McLaughlin and Pitcock (2009) provide a description of the term closer to the education field, and provide seven characteristics that need to be fitted for labeling a summer program. Additionally, Boss and Railsback (2002) define the enrichment program type as an instrument for users to explore thoroughly areas of interest out of the academic setting. Finally, the relation between summer enrichment programs and language camps is established.

3.2 What is intercultural competence?

In order to define the concept of intercultural competence, it is necessary to review the contributions that several authors have made for building this term, starting from basic concepts until some aspects that this term involves. Firstly, it is necessary to identify that the first steps of intercultural competence were proposed by the pioneer of the communicative competence Dell Hymes in 1966. He argued that putting grammatically correct sentences together is not enough to have a successful communication, but it is a requisite to be aware of the appropriate moment and conditions when wanting to establish communication. Therefore, the intercultural communicative competence can be defined as the ability to produce eloquent discourse and attitudes that can be effectively interpreted by individuals from other contexts. Time after, Pearce (1989) estimated that the first way in which individuals and groups interact is the communication, and that is how a human being reconstructs the realities, cultures, and individualities.

Pearce (1989) states that “ways of being human” have to be with the social and cultural changing through the exposure to realities, morals and pertinences. This concept gave the author green light to use the term *cosmopolitan communication* explained as the interaction among each person, requiring an intercultural communicative ability. The author clarified that a person who has a good management of that ability is able to access to an extensive range of social eloquence allowing the synchronization between different cultural groups and contexts. Consequently, that notion influenced the intercultural competence since this competence allows the effective interaction among speakers of different cultures which UNESCO (2013) defines as the knowledge about the different cultures around the world, the distinct ways among the cultures to express and interact, and the receptive attitudes that ensure the appropriate behavior at the

adequate moment. For this reason, this Intercultural competence, refers to the “multiple abilities that allow one to interact effectively and appropriately across cultures” (Fantini, Arias-Galicia and Guay (2001) p. 8). This means that people with those skills are able to be mediators who can establish successful communication with speakers from different cultures, respect their individuality, and maintain awareness of their own identity avoiding misunderstandings.

This notion let Byram (1997) classify the intercultural competence into diverse skills. Byram introduced five different French terms: *savoir* (cultural knowledge), *savoir comprendre* (the ability to interpret), *savoir apprendre* (the ability to discover and interact), *savoir être* (curiosity), and *savoir s’engager* (the cultural awareness). These foundations have been applied in several researches among other areas conducted by Byram (1997) and Chen and Starosta (1998)

3.3 What are the “components saviors”?

| THE COMPONENT SAVOIR | | | | |
|---|--|--|---|--|
| Through the time, some professionals in education as Byram et al. (1997) have included several important elements in the concept of intercultural competence; he introduced the five necessary <i>savoirs</i> to acquire this competence. | | | | |
| <i>Savoir être</i> | <i>Savoir</i> | <i>Savoir comprendre</i> | <i>Savoir apprendre/faire</i> | <i>Savoir s’engager</i> |
| Attitudes: This term is defined by Wiest (2013) as curiosity and openness | Knowledge: Wiest (2013) stated that it is necessary to adapt the morals | Interpreting and relating: According to Wiest (2013) those are skills | Discovery and interaction: Wiest (2013) defined this term as the acquisition | Critical cultural awareness: Wiest (2013) argued that the individual should |

| | | | | |
|---|---|--|---|--|
| <p>concerning different cultures. This refers to the capacity of comparing, adapting and familiarizing the morals and principles according to the context. Once acquired this element, an individual is capable to find similarities in perspectives among cultures and avoid stereotypes and prejudices.</p> | <p>and behaviors. Although English is a widespread language, the different lexical meaning can create a real challenge. The knowledge is indispensable for aspects as religion, values and behaviors.</p> | <p>that enable an individual to observe and interpret events and papers conveyed with classic literature and various texts relating them with their own culture.</p> | <p>and application of cultural knowledge, skills and behaviors into the interactions and communication moments. It is necessary to take into account that interactions in real time are not only face to face, but via web as well. With that skill, an individual is capable to understand, to explain, to argue and to use politeness strategies.</p> | <p>be competent to recognize and to assess in a critical way several viewpoints and behaviors for relating them to their own and other nationalities. Consequently, the individual develops an intercultural sensitivity that has to be with the recognition and the respect of intercultural differences.</p> |
|---|---|--|---|--|

3.4 Cognitive Skills

Cognitive skills refer to a continuous apprehension of learning abilities such as attention, memory, and thinking. These abilities are reinforced through the learning process in order to develop more complex skills as evaluating, analyzing, and making comparisons (Gilles 1988). The author states that cultural cognitive skills refer to the development of such abilities for the user to be a competent intercultural speaker. In the same line, Suarez-Orozco and Qin-Hilliard (2004) say that the cognitive skills promote problem solving and communication abilities in distinct cultural backgrounds. In this chapter the cultural self-awareness, culture general knowledge and specific culture knowledge terms will be addressed.

3.4.1 Cultural self-awareness.

In order to define cultural self-awareness, it is necessary to state clearly the concept of self-awareness. Hart and Fegley (1997) proposed a definition for the term which is composed by the self-awareness and the self-concept. The first one is concerned with the perception of oneself and the psychological impact that this entails for the learning process and emotional life. It is shown that the perception of oneself determines the user's ability to establish interpersonal relationships. On the other hand, the second term is related to personal memories, which affect the users' behavior at long term. In this sense, both concepts are inherently aligned with intercultural awareness, which Chen and Starosa (1998) defined as an imperative ability to establish communication effectively for negotiating each other's' cultural backgrounds in multicultural settings. It means that the cultural self-awareness consists of developing conscience

about the own culture as well as the interlocutor's, acknowledging, and integrating the others' perception of life addressing aspects such as values, beliefs and behaviors.

3.4.2 Culture-general knowledge.

Gudykunst (1993) first defined culture general knowledge as the recognition of common features from diverse cultures around the globe. This refers to the users' ability to recognize dynamics in which social groups and social identities work, and being aware of the one's culture and others. Furthermore, the authors introduced the term intercultural speaker and emphasized the importance of raising culture general knowledge given the fact that it helps the user to create an idea about the way others perceive the world, which is essential if interaction is to be achieved. In the same way, Kim (2004) stated that individuals from different cultural backgrounds benefit from interactive activities of communication in order to raise cultural understanding.

3.4.3 Culture- specific knowledge.

Gudykunst (1993) states that culture general knowledge is concerned with the categorization of many cultures in a global way, recognizing functions and characteristics in order to make comparisons between cultures as well. On the other hand, Bennet (1999) argues that the culture-specific knowledge is primarily focused on the required skills to develop a competence that lets the learner interact appropriately in terms of behaviors in the target culture of the language in development of learning. In the same line, Quinn (2008) states how the culture-specific knowledge is concerned with individual formed beliefs, attitudes and values which boost the understanding of manners of the target culture and promote a successful

interaction between the foreigner and the native speaker in terms of intercultural communication. This cognitive aspect provides a framework on how a cultural analysis should be made.

3.5 What is a summer learning camp?

McLaughlin and Pitcock (2009) define a summer learning program as a set of arranged activities planned for building abilities, knowledge, attitudes, and behaviors among participants. The authors mention seven characteristics which need to be accomplished for labeling a summer program. The camp should have: 1) a leader responsible for implementation and logistics, 2) people to support the planning and implementation, 3) specific groups of youth to be the target population, 4) a needs analysis, 5) participants- centered goals, 6) a tentative schedule for beginning and finishing the activities and 7) the necessary amount of sessions to ensure the meeting of specific goals.

Boss and Railsback (2002) describe four types of summer learning programs: Academic programs, Enrichment programs, Programs to serve special populations and 21st Century learning centers. The Enrichment program type fits the best with the constructs of the present study. The authors define this type of program as a way to explore thoroughly areas of interest not available within the campus. In this sense, Callahan (1997) points the importance of such camps for boosting risk taking and autonomy. Additionally, Conner and Ludwig (1974) say that language camps are thought to offer a set of educational activities in friendly environments for enhancing exploration and enrollments in foreign languages. Thus, it can be said that language camps fit in the enrichment programs label. Finally, Garcia (2008) argues the importance of exposing learners to real-life situations as this mechanism seems to have a wider impact than merely teaching the language indoors.

It is also mandatory to introduce the principles that characterize a successful learning camp program. McLaughlin and Pitcock (2009) propose two primary categories as indicators of quality within a program: process features and structural features. The first includes the processes that are designed to develop knowledge and purposeful relationship and skill building. On the other hand, structural features track campers' active participation as well as counselors experience and training. Additionally, Borman (2000) and Funkhouser, Fiester, O'Brien, and Weimer (1995) coincide that effective summer camps partake some features such as: careful attention to program fidelity, cultural components, staff training, assessment of program success among others.

4. Literature Review

The intercultural competence refers to the ability of recognizing certain cultural patterns such as the differences in the way people perceive the world, express ideas and interact with others moving from one culture to another. The intercultural competence has been long studied in academic settings; recently, it has also expanded to more environments such as summer camps. Four studies have reported that the implementation of dynamic activities promote second language learning, understanding the relationship and the difference between the native and the target culture. These investigations have argued that summer camps are beneficial for the teachers' professional development and students' learning process enhancing the intercultural and the sociolinguistic competences, which are inherently aligned. (Feuer 2009)

The first study part of the review of the literature is the one carried out by Feuer (2009). The researcher conducted a study in the eastern United States to report the L2 development and ethnic socialization progress by appealing to linguistic and cultural activities in two Chinese and one Hebrew summer camps for learners from 4 to 12 years old average. In order to collect and study the data, the author implemented three methods: a) use of non-conventional options for observing and analyzing standard learning elements such as curriculum, classroom, tests, textbooks, teachers and students within the four language skills; b) exposure to authentic materials and native speakers through task based activities; and c) development of social meditation, linguistic and physical activities between the learners and the members of the camps' staff. According to the findings of the three summer camps, the author states that summer day camps enhance language acquisition and ethnic socialization fostering bilingualism and biculturalism.

Similar results were obtained in this second study conducted by Marx (2008) in regards to the effectiveness of summer camps to develop the intercultural competence on participants as well as pre-service teachers. The author studied pre-service teacher during an abroad program with four foreign learners from an academic setting in London to observe and analyze the intercultural competence improvement. In order to collect and describe the data, the author implemented a qualitative case-study observation (based on the complexity of a hypothetical situation) and formal interviews based on the Bennett's developmental "Model of Intercultural Sensitivity" which is focused on six different stages in order to analyze peoples' behaviors within cultural differences. Moreover, a seminar teacher guided the intercultural experiences translations and the differences with the academic context through the scaffolding technique that is viewed as the support that teachers provide to the learner in order to achieve the following stage in their learning process.

The study concluded that at the beginning of the program, learners were not aware of the intercultural competence. Nevertheless, when the program finished, participants were familiar with the cultural differences within an academic context. Additionally, pre-service teachers' intercultural development was expanded to the fullest and teacher translator seemed to have a great influence on the pre-service teacher professional skills during the abroad program.

Regarding the importance of summer learning camps for the improvement of language learners in different skills in the above studies, Wighting, Nisbet and Tindall (2005) conducted a study in Beijing, China to describe the teachers and learners dynamics. The focus was primarily based on spoken language through a descriptive study of an English summer camp with 149 Chinese learners with an average age between 8-18 and whose target language was English. In order to collect the data, the author proposed a wide range of activities to be guided by two different

groups of teachers, 10 non-professional visiting from the USA and the 10 local Chinese teachers. The study concluded that the experiment was profitable for the two groups of teachers and for the learners' development of English spoken features.

Since the learning of a second language implies the development of the communicative competence, this study is similar to the previous ones as it intends to explore the sociolinguistic competence of language learners through the exposure to summer learning camp activities. For this reason, Lister (1994) conducted a study to investigate the effect of functional-analytic teaching, addressing only the sociolinguistic competence of 8th graders whose L1 was English and L2 was French within a period of six weeks of French art classes in a summer learning program. In order to collect the data, the author implemented task-based instruction through three tests: a pretest, an intermediate post-test, and a delayed post-test to the experimental group and a comparison group for analyzing the sociolinguistic competence. The study concluded that there was improvement on students' L2 sociolinguistic competence by means of oral and written production and ability to recognize contextually appropriate French.

These studies converge in the enrollment of pre-service teachers for implementing activities during the summer programs. In addition, the intercultural competence is evidenced in these camps since participants are exposed to cultural differences interacting with speakers from the target culture. Consequently, summer camps increase in great measure the linguistic competence related to communication and written production, and the intercultural knowledge and the bilingualism strengthen sharing with other cultures. Furthermore, the findings support that experiences through environments different to the academic ones, allow the opportunity to be aware of the behaviors, attitudes and values from different cultures. In the same line, when

individuals of different cultural backgrounds are combined, linguistic and sociolinguistic behaviors that grant the ability to interact in different contexts are acquired.

5. Methodology

5.1 Introduction

The present chapter explains the design of a study about a summer learning camp in which participants' cognitive intercultural skills were perceived through a variety of planned activities. In addition, this section contains relevant information about the design of the study. Also, it contains detailed information about the type of context and setting, the participants, the researchers' roles, the methods used for the data collection and the consent form for the ethical considerations in order to collect data to answer the research question of this study which will be further presented in the chapter.

5.2 Type of Research

In accordance with Mack, Woodsong, MacQueen, Guest and Namey (2005), the aim of the qualitative research is that of understanding how people construct and negotiate meaning towards their points of view in a phenomenon. The present research attempts to answer how the participants' perceptions regarding their cognitive intercultural skills, which are cultural self-awareness, general and specific cultural knowledge are perceived through the involvement into summer learning camp activities. It intends to solve the proposed open-ended questions of this research through the implementation of data collection and analysis methods. Consequently, this qualitative research is concerned with the interpretative approach that, according to Angen (2000), consists of the understanding of humans' realities, behaviors, and interpretations to make sense of the phenomena in terms of what participants perceive towards their own and others' cultures.

5.3 Type of study

This research is focused on a case study approach. As Kurtz (2011) states, it is an empirical analysis that can observe different fields such as education, politic, culture, events, people behaviors and beliefs. For this reason, the subject of this case study is focused on the intercultural field and intends to collect, analyze and interpret data about the summer learning camp participants' perceptions in terms of intercultural cognitive skills. In this sense, this case study seeks for participants' behaviors based on their points of view and social interactions within the summer learning camp. In addition, Merriam (1998) argues that the purpose of a case study is to analyze a specific phenomenon in its real context, in this case the participants that take part of the summer learning camp activities with the purpose of exploring their real behaviors and interactions in meaningful communicative situations.

5.4 Context

This study takes its basis in a public University of Pereira in which there are 17.613 enrolled students in Bachelor programs and which provides 32 educational programs. This university offers degrees in engineering, science and technology, medicine, child pedagogy, sports science and liberal arts. In the College of Arts and Humanities, the English teaching bachelor offers several extension programs in order to empower students about their own learning process. This is to introduce the context of the present study.

5.5 Setting

The English teaching program is a bachelor degree ascribed to the College of Arts and Humanities of a public University in Pereira. It was constituted in 2004 and aims at developing the professional's humanistic, pedagogical and scientific profile, so that graduated students become regional leaders in the English language teaching and investigation areas. The staff program professors have different professional backgrounds and the student population is up to 700. The program offers different extracurricular activities that seek out to empower students on their own linguistic, professional and personal growth. The summer learning camp is an extension program of the English teaching program first launched in 2014. This summer learning program aims to develop the participants' potential to the fullest by means of living the language for real communication purposes, and it is an academic activity implemented outdoors. This is to ensure that participants feel free-pressure, so that they establish interpersonal relationships and have significant conversations. In this sense, the activities proposed by the staff members of the summer learning camp are based on a communicative language teaching approach as their main focuses are to promote interaction and communication among participants.

The summer learning camp lasts three days and has been implemented three times since 2014. It promotes the use of English 24 hours per day; this means a full use of the language. For this reasons, it is best suited for intermediate students. The camp is co directed by two professors from the English teaching program. Also, some professors from the program and international volunteers are invited to attend the summer camp for implementing some of the activities. The camp takes place in a country house with commodities such as rooms, bathrooms, kitchen, living room, pull, courtyard, garden and a pool. The camp includes the payment of a fee that covers accommodation, meals, snacks, transportation and materials.

The summer learning camp intends to enhance the development of the following six core principles seeking to develop participants' interpersonal, physical and social skills. These are Basic Intercultural Communicative Skills (BICS), intercultural awareness, teamwork and leadership, self-esteem, self-expression and physical well-being. This attempts to cover necessities of participants as future English teachers for a successful career and professional life. The previous is to be achieved through the language use to communicate daily activities.

5.6 Participants

This section presents the three types of participants of this research; those are pre service teachers, visitors and staff members of the summer learning camp who attended the third version of this program. On the other hand, in order to select the participants for this qualitative case study, intentional or purposeful samples were used. This means that people who had the characteristics that best suit to this study such as willingness, cooperation, availability, motivation and active participation within the activities were selected. This is further explained below.

A non-probability sampling method called purposeful sampling was used to choose the sample group from the population described above. According to Patton (2012) nonprobability sampling serves to discover aspects and implications related to a specific phenomenon or occurrences. Furthermore, from the non-probability sampling is derived the purposeful sampling; which is defined as the means to select particular and significant samples whose contributions are valuable for the study; however, there are several types, being the Convenience sampling method the one that best suits this research though. Patton stated that a convenience sampling

serves to select people who are available in the moment of the interviews, and whom researchers consider could provide useful information. In this case, the convenience sampling was implemented considering some criteria such as active participation, willingness, cooperation and motivation within the first scheduled activity, which was getting to know each other, in order to collect valuable information. Consequently, 10 participants who were considered to fulfill these aspects were chosen to be the focus of the research.

5.6.1 Pre-service teachers.

It is important to point out that pre service teachers represented the majority of attendees to the summer learning camp, being forty the number of participants of this type. They pursuit a bachelor's degree in English language teaching at Universidad Tecnológica de Pereira. That is to say, those six pre-service teachers were chosen to be the sample of this research study by means of active participation, willingness, cooperation and motivation within the first scheduled activity of the summer learning camp. The pre-service teachers sample was five males and one female who have an average age of 17 to 26 years old. They are between 3rd and 10th semester and have an A2 to B2 English proficiency level in accordance to the Common European Framework (CEFR) scale. The CEFR asserts that learners need to be exposed to the target language between 150-250 hours approximately in order to reach an A2 proficiency level, and pre-service teachers from the English teaching program at UTP are exposed to 176 hours since the first semester.

Researchers collected various data from the pre-service teachers sample mainly from the stimulated recall interviews, which were recorded after the implementation of the summer

learning camp, and followed a semi-structured amount of information. That is to say, researchers asked two general questions, the first one elicited information from pre-service teachers about cultural differences of both, Colombians and visitors, while the second question focused on the pre-service teachers' perception on an intercultural activity called Spider web. After that, researches showed a video clip in which pre-service teachers participated, so that they reflected about their own performance. Then, researchers asked questions from the video and explored the pre-service teachers' perceptions through more open-ended, and ipso facto questions.

5.6.2 Visitors.

The summer learning camp had visitors from other countries in order to promote the intercultural competence. They are expected to interact and share their beliefs, behaviors, attitudes and general knowledge of their cultures as events, celebrations and items by means of meaningful communication with the pre-service teachers attending the summer learning camp. That is to say, three foreigners from United States and Germany attended the summer learning program, but the USA teacher visitor solely was selected as a sample for the present research. The USA teacher visitor showed active participation and motivation within the first scheduled activity of the summer learning camp. She is an English teacher in New York City, and she has worked with people from different cultural backgrounds. Currently, she is a teacher at Instituto de Lenguas Extranjeras (ILEX) at UTP, and she supports some extension programs in the English teaching program. That is to say, researchers collected numerous data from the visitor within the reflective journals, mostly, by means of written entries on observations about conversations that she had with the pre-service teachers.

5.6.3 Staff members.

The designing and implementation of the activities was in charge of 17 staff members who developed different sessions within the summer learning camp. Nevertheless, only two staff members were chosen to be sample of this research inasmuch as they guided the intercultural activities. They are in seventh semester of the English teaching program and were characterized for being visible leaders and enthusiastic persons during the summer learning camp. That is to say, researchers collected varied data from these staff members in the field notes taking advantage of videos recorded from the two intercultural activities, Spider web and Thanksgiving session.

5.7 Researchers' role

In accordance to Mulhall (2003), the role of the participant as observer provides the possibilities of laying two roles, participant and observer at the same time in the research with the purpose of improving the quality of the results. In addition, this role offers researchers the opportunity to elicit information directly as they have the opportunity to interact and partake in the activities observed. Additionally, this researchers' role provides two advantages in the study process according to Agar (1996), the first one consists on the enhancement of the collecting data during the sessions as the observer is directly immersed with the participants 24 hours of the summer learning camp per day. DeWalt, DeWalt and Wayland (1998) sees this total interaction with the pre-service teachers, visitors and staff members as a complete observer participant, that is to say that researcher develops social skills to be integrated with the population studied.

In addition, Agar (1996) states that the observer participant method comprises with the improvement and analysis of the data since the observer participant interact with the campers, perceiving their beliefs, feelings and manners to understand and interpret according to daily life situations during the camp. In the same line, Howell (1974) proposed four phases: getting to know participants, establishing rapport with the campers, recording observation and data and analyzing data in order to improve the quality of the collected and analyzed data by the observer participant. That is to point out that researchers introduced themselves during the first activity of the summer learning program, and that they purposefully approached the chosen samples in order to establish rapport effectively, so that the samples felt comfortable when recording the activities. Finally, researchers analyzed data by means of coding and categorization.

5.8 Methods for data collection

The instruments that were used during the camp experience intend to report the participants' perceptions from different angles. The observation, stimulated recall (SR), and reflective journal methods were used for this research project.

5.8.1 Observation.

Woodson, MacQueen, Guest, Namey (2005) state that the observation method main goals are to discover the different perspectives of a studied population and to comprehend the interaction

between them. The authors state that recordings are essential for participant observation, thus video tapes were recorded continuously during the three days seeking out to capture real interaction during the summer learning camp. This is to point out that researchers made observations on the pre service teachers, visitors, and staff members' samples selected. In order to analyze the data effectively after the summer camp implementation, researchers collected data based on a specific chart (appendix 1 and 2), so that data was collected more effectively. This chart focuses on five core aspects: attitudes and beliefs, values, behaviors and events and celebrations. It embraces participants' awareness on their own culture and language as well as others'.

The observations were made about three intercultural activities, Spider web, Family Feud and Thanksgiving session. Those activities took place within the three days of the summer learning camp, and the videos recorded last about fifteen minutes each. Finally, researchers wrote the field notes based on the events observed in the videos, and on the samples selected solely.

5.8.2 Stimulated recall.

Gass and Mackey (2000) state that the stimulated recall methodology is an introspective method that allows researchers to elicit information of internal processes. And that it is possible to identify those processes at some level. In the same line, Nguyen, McFadden, Tangen, and Beutel (2013) state that this method gives the opportunity to participants to reflect on their performance. Since one of the core principles of the summer learning program is to develop self-awareness, the stimulated recall interviews will serve as an instrument of research in order to collect first-hand information about the participants' points of views and opinions about aspects related to intercultural activities. Therefore, the pre-service teachers, visitors and staff members

were asked to watch some excerpts of the videos from the summer learning camp in which they talked about an important aspect concerned with the cognitive intercultural skills. The participants were asked to give more information and reflect about what they said. In addition, there are two general questions which were made to all of the interviewees as they involve general perceptions about the camp. However, each interview has different questions (appendix 3 and 4) as the participants' contributions are unique. Since the questions of the stimulated recalls are open-ended, the interviews lasted 20 minutes approximately. Finally, the stimulated recalls were transcribed (appendix 5 and 6) in order to ease the data analysis process.

5.8.3 Reflective journal.

The reflective journals are popular among qualitative researches, which Bean (1996) defines as the means to collect first-hand information in the field by researchers. It comprises meaningful notes of situations and events perceived during the process that observer participants consider a must for further analysis. The author also emphasizes the importance of collecting information before, during, and after the implementation, so that the reflective journal contains valid information. Since this research attempts to report how participants perceived the cognitive intercultural phenomena, writing a reflective journal is essential to gather participants' ideas from the reflections of researchers. In this sense, researchers wrote a journal about three different stages of the activities from which data was collected, so researchers reported information about events observed before the implementation of the activity, during the implementation itself, and the reflection stage. The journal has several entries about aspects regarding the cognitive intercultural skills as well as extra factors that researchers considered meaningful for the reflection of the experience. That is why each pre-service teacher sample, USA visitor, and staff members had participation at some level in the reflective journal.

5.9 Data analysis

Since the purpose of this qualitative case study is to collect valid information regarding how cognitive-intercultural skills are perceived by participants of an English learning summer camp program in Pereira, different analysis methods will be implemented in order to solve the research questions in the present investigation. That is to say that grounded theory methods were used as the research principal aim is generating theory.

The first data analysis method used was the methodological triangulation that consists of approaching different research methods focused on the same research question according to Knafli, Deatrck and Gallo (1989). In this case, the triangulation process was implemented based on observations, stimulated recalls, and reflective journals. In addition, Stock (1994) states that the coding process helps researchers to label aspects of the study such as location, questions, among others, and that coders have the autonomy to decide whether a coded item is relevant or not. That is to say that researchers labeled different codes in accordance to preconceived cultural features such as attitudes and behaviors, beliefs, values, events and celebrations. And those codes were divided into sub codes in order to analyze data more effectively. Finally, categorization became fundamental in order to understand the underlying patterns between the codes. Yang and Miller (2008) define categorization as the organization of texts focusing on words and phrases. As quoted in Holsti (1969), Paisley emphasizes the importance of this method for converting the collected data into concise information for researchers to compare coded elements. In this sense, researchers created five categories for this research based on the identified codes, so that data was coded and analyzed more precisely.

6. Ethical Considerations

Following the principles of ethics in research and in order to guarantee participants' rights, this study that is focused on the perceptions of the participants in terms of cognitive intercultural skills through the exposure to summer learning camp activities, it is based on the ethical aspects proposed by Merriam (1999). These ethical aspects are: Trustworthiness, consistency, consent form, protection of subjects, avoiding deception, minimizing intrusion, reciprocity and project is carefully designed. However, the consistency aspect was not implemented in this study as this research does not have the purpose of replying or testing the results of another intercultural cognitive investigation. The previous mentioned ethical aspects have been taken into account in the process of this study and also they have been implemented in this way:

Trustworthiness: firstly, the selected 10 participants were selected through a sampling method proposed by Merriam (1982) and all the information they have provided in the interviews and videos have not been altered. Data analysis and participants' answers, opinions, comments and perceptions have been written, recorded and transcribed without any type of modification in order to keep neutrality and credibility to have valid results according to Miller (1997).

Consent form: participants were explained about the confidentiality of the data that were collected. In addition, participants were asked to sign a consent form where they voluntarily participated in this study; this consent form was implemented once they were explained in advance about the protection of the information and the purpose of the study (See Appendix 5).

Protection of subjects: Participants real names were not evidenced in this study with the purpose of protecting their identities. For this reason, a set of pseudonyms were assigned to each

participant. In addition, the participants were informed about the confidentiality of the recorded information obtained and how it will be treated, following an ethical protocol that explains the nature of the study and clarifies the nondisclosure of the information.

Avoiding deception: since the very beginning of the project, the participants were informed about the real purpose and intentions of the study. Researches clarified to the participants that they were focusing on the perceptions of the intercultural cognitive skills through the exposure to different summer learning camp activities. In addition, the three researchers' involved valid information about themselves and informed participants about their roles in this study.

Minimizing intrusion: since it is a project that is focused on cultural issues and people behaviors, researchers did not react negative or request any of participants' opinions or beliefs. Furthermore, researchers conducted the interviews in the places that participants decided or felt more comfortable and researchers established rapport with them, this was in order to make them feel more relaxed at the moment to answer researchers' interviews. In addition, the interviews were in participants' first language with the purpose of avoiding language frustrations and obtaining better results.

Reciprocity: Researchers have taken care about the collected information and they have protected participants' identities through pseudonyms. Moreover, there is just one professor of the English Teaching Program that knows about the collected information and the way researchers are analyzing it. However, it is necessary to highlight the professor professionalism in investigation process and confidentiality aspects as she is the one that is giving feedback about how to interpret data and write results.

Project is carefully designed: at the moment of conducting this study, the approval of the director of the program was given as well as the permissions to collect data in the 3rd version of the summer learning camp program. With the purpose of being objectively in terms of data collection, researchers focused this study in the activities that belong to different principles such as the Intercultural Awareness, Basic interpersonal communicative skills (BICS), and Physical well-being. Aspect that was explained to the participants and it was also specified written in the consent form.

7. Results

7.1 Participants' Perceptions about their own and other Cultures

This research defines perceptions as a means of understanding and representing the experiences in which participants were exposed to in the summer learning camp. It is related to the knowledge of experiences that occurred in the camp in terms of intercultural cognitive skills, which are self-cultural awareness, general and specific knowledge. They have to do with the ability to interact with other cultures in order to perceive aspects related to the cognitive intercultural skills mentioned above. For this reason, this finding of participants' perceptions about their own and other cultures will be divided into two sub-findings. The first one is centered on participants' perceptions about cultural differences when initiating interpersonal relationships; while the second one is related to the participant's perceptions about culture general and specific knowledge. The sub-findings previously mentioned are evidenced throughout a set of planned intercultural activities and during meaningful spontaneous interactions in the summer learning camp.

7.1.1 Participants' perceptions about the cultural differences among interpersonal relationships.

This section will present the findings about the participants' cultural differences among interpersonal relationships based on the data collected through two different methods such as the reflective journal and stimulated recall interviews during and after a summer learning camp of the English teaching program in a public university of Pereira. It is necessary to highlight that the participants selected to be the sample of this study were chosen based on their cooperation, motivation and willingness that they demonstrated in the first activity of the summer learning

camp. At the same time, it is necessary to recognize that such activities were focused on creating cultural awareness and spontaneous interaction during the three-day camp.

This finding helped to obtain responses to the research question that involves the participants' perceptions regarding the exchanging of cultural behaviors within the summer learning camp. Participants stated that the summer learning camp provided opportunities to exchange different perceptions about cultural behaviors from their own and other cultures. The following perceptions involve the exchanging of behaviors regarding interpersonal relationships for the Colombian, German, and USA cultures. The information was taken from two stimulated recall interviews (P4-v and P7-sm) and the researcher reflective journal (P10-v).

SR4-P4-V: I definitely noticed that we were all different, so Colombians have a very specific culture, very open and welcoming and very high energy. Er the German girl seemed to be more serious and a little more closed off. Maybe not as warm (laughs) ... "o.k so I don't know how I forgot to add this part, but Colombians love to dance, you know. It's all about music and dancing... Here, it's definitely more unified and I don't find as much diversity in Colombia; I think it's very Colombian culture (laughs)"

SR7-P7-I: "ehhh a little bit. You know. I saw that the German girl she was very ... know like relock with interaction with other people. You know, she did not talk to them and honesty talked to her. Lindsay was actually very open. Mmm she was very open to everybody, whoever wanted to talk to her play with her mmmm with the participants mm I think that Colombian are very open and the way you know they are very friendly always want to talk about something and they always jut they always want to have fun."

Similar results were found in an extract from the reflective journal of one of the researches.

RF3-RLG-P10-V “you laugh, give kisses for everything. You are so energetic and enthusiastic, you used to make jokes and we don’t used to be like that”.

The previous extract evidences how the participant from Germany tended to see Colombian participants as more open minded at the moment of interacting with others. This participant perceived the rest of the campers as more sociable and friendly. However, this camper makes the comparison with her behaviors and mannerisms, and she clarifies that the way in which her country behaves is different in comparison to the people who attended the camp. Participants expressed that she does not make physical contact and that she does not take advantage of a funny situation to make a comment or a joke as the Colombian campers. For this reason, it is noticeably evident how the participant from Germany reacted differently to the way of interacting in contrast to other campers from various regions of Colombia. In addition, this participant was explicitly making a contrast about the way she conceived her mannerisms as to be quieter regarding other participants’ behaviors.

Based on the analyzed data, the selected participants of the summer learning camp perceived that the Colombian campers had the ability of establishing interpersonal relationships faster than campers from other countries. P4 and P7 emphasized that Colombians can establish interpersonal relationships more effectively than people from other cultures can. This is related to what Waxer (2010) states in terms of Colombian culture as one that is interactive, sociable and cheerful compared to other cultures. Furthermore, participants recognized themselves as welcoming, confident, lovely, enjoyable and interactive people, whereas they noticed that the visitors who attended the summer learning camp seemed to be more reserved and unexpressive at the moment of interacting with others. The interviews show that the local participants perceived

the visitor from the USA as to be more open minded since she adapted better her behavior to their mannerisms when initiating interpersonal relationships. In contrast, they expressed that the participant from Germany showed herself quieter and closer at interacting with others or initiating a talk.

With the aim of gathering participants' opinions about interactional and behavioral characteristics, the following extracts involve the exchanging of behaviors regarding attitudes among the developed activities referring to the cultures from Colombia, Germany, and the USA; they were taken from two stimulated recall interviews (P3- PT- and P4-V):

SR3- P3- PT: "ujum Bueno pues partiendo de que todos somos diferentes cierto? ehh hablando de de nosotros pues los colombianos, ehh hubo muchos que eran muy, ehh siempre participan en en todas las actividades, y otros también lo hacían de igual manera pero como más reservado cierto?, otros sí se envolvían más en en la actividad y con los nativos de de otras de otros países. La alemana ella también era pues muy muy en su lugar no, no participaba como con tanta energía por decirlo así, ehh el caso suyo que si se puede mencionar (referring to RLG). Pues fue, ehh muy muy importante cierto? en en el desarrollo de todas las actividades porque ehh fue de gran ayuda para nosotros con actitud usted toma ante..." "Bueno por el lado positivo cuando la persona es tan abierta a desarrollar cualquier tipo de actividad la facilita en gran manera y se y se ehh disfruta más de la actividad, cuando la persona es más ammm discreta por decirlo así, tal, tal vez tiende uno como a limitarse hacer lo que uno de pronto en cualquier momento quiera hacer."

SR4- P4: "er I definitely think in the activities that you could tell who was more extroverted and who was more, er, introverting, and who spoke more, who was a little more reserved, and I believed I was in one of the activities with the girl from Germany and she was definitely more reserved..... and I noticed that a lot of the Colombians can take over a conversation, and started things, and definitely were more extroversive and talkative."

In this case, it was evidenced through the activities implemented in the summer learning camp how the Colombian participants showed higher levels of energy and enthusiasm when they were developing the different proposed tasks. In addition, it can be said that Colombians' attitude facilitated the effectiveness of conducting activities and engagement of people from different cultures. However, the visitors did not demonstrate such high levels of emotions during the performance of the proposed activities. This issue could be evidenced throughout the camp as participant 9 mentioned in one of the previous pieces of information that the German visitor seemed to be quieter and that her mannerisms were different to the Colombians. This case was also noticed by participant 5 when he expressed that is matter of attitude and that one should understand others' cultures and try to adapt themselves to the scenario and people's' ways of behaving, in that case how to face the participation to the planned activities. This is connected to what Haire, Ghiselli and Porters (1996) state in terms of Germans' behaviors as this is a culture characterized for having a significant authority and an inclination towards directive rather than participative relationships.

Haire, Ghiselli and Porters (1996) and Waxer (2010) point out the differences in the way Germans and Colombians interact and establish social relations. The authors state that it is common for German people to be strict while the Colombian culture is characterized for being happy. In the samples above, participants from the summer learning camp identified these patterns within the activities implemented. Therefore, participants' perceptions on how people from other cultures interact were expanded by means of meaningful communicative situations. In other words, it can be said that the cognitive intercultural skills, referring to cultural general

knowledge specifically were perceived by the participants of a summer learning camp in Pereira, and that participants also raised awareness on their own ways of interacting by making comparisons among the visitors' cultures.

Thus, it could be concluded that those perceptions enriched the intercultural competence of the participants, since the USA and German visitors were able to observe, interpret and then adapt their way of interacting with the foreign culture. In the same line, the camp experience raised awareness on Colombian participants as well as they could perceive from different views the way in which the visitors behaved, interacted and thought. In addition, they could evidence foreigners' mannerisms, ideologies, attitudes and beliefs. Taking into account the previous analysis, it can be concluded that most of the participants of the three nationalities could exchange cultural background, adapting themselves to new world perspectives and enhancing their cognitive intercultural skills. It means that participants intercultural competence enhancement was noticed by means of exposure and interaction with people from other cultures in which self-awareness, general and specific knowledge skills were evidently perceived by the participants during the camp.

7.1.2 Participant's perceptions about culture general and specific knowledge.

The section below presents insights of the participants of a summer learning camp within the context of eating habits by means of extracts collected from field notes, stimulated recall interviews, and the researcher's' reflective journal. The data addresses both culture-general and culture-specific knowledge. On the one hand, culture-general knowledge examined participants' awareness of aspects of their own cuisine as well as the cuisine of others, after being exposed to cultural activities within the summer learning camp. On the other hand, the culture-specific

knowledge was focused on the participants' individual feelings about the cultural differences between their own culture and the culture of others regarding table manners.

The following extracts show the participants' awareness about information regarding typical food from Colombia, Germany, and the USA; it was taken from the reflective journal of RLG (P1, P3, P5, P10) and the field notes of RYH (P1, P3, P5, P6, P9). In addition, the information presented focuses on culture general knowledge as it looks at the participant's' awareness about the differences regarding cuisine customs.

FN1-RYH-P1-P3-P9

Later, participant 1 says that there is usually mash potatoes and gravy for the Thanksgiving dinner...He said that they were aware that Americans have turkey for the Thanksgiving dinner.

FN1-RYH--P3-P9

To the question, name a dish for Thanksgiving Day, P3 said Turkey, and P9 said fish

From these results, it can be said that participants 1, 3 and 9 proved to have a culture general knowledge as they are familiar with the patterns and components of a culture; specifically the typical food in an important and representative festivity from the Anglophone culture as thanksgiving. Therefore, participants raised awareness about the history and elements of the Thanksgiving dinner. The same phenomenon was evidenced in the following extract, but this time referring to the Colombian culture;

FN1-RYH-P5-P6

P5 was asked to tell the ingredients of the Bandeja Paisa, and he answered Arepa. To the same question, P6 answered beans.

From this extract, participants 5 and 6 showed a general knowledge from a representative dish of the Colombian culture, specifically the paisa culture; moreover, as those participants are Colombians, it can be said that they are showing also self-cultural awareness as they have consciousness about the food that represents themselves as Colombians.

The following piece of information is referred to the Colombian campers' perceptions about the recognition of the names of their own meals in the target language using some translation techniques.

RJ3-RLG-P1-P5-P3

P5 said: Then, how to say Pandebono and one member mentioned I think is bread of bono. Or Bocadillo is for example- mouthsayme. Or what about Empanada that it is 'inbreadnothing'. However, P3 said that Empanada is a word already accepted on the Real Academia Dictionary as pie. Participant 1 said: yes, they are proper names and they do not change, also our old farmers invented those delicious meals, so those names are the same here or in the conchinchina.

In this fragment, the self-cultural awareness skill was evidenced when participants distinguished their meals as traditional dishes of their regions. In addition, the excerpt showed the development of the intercultural awareness of these participants when they expressed that the name of those meals have to be kept as their farmers created and provided those names. In this sense, it can be noticed how Colombian participants demonstrated a cultural background knowledge regarding their traditional meals; showing the self-cultural awareness and culture-

general knowledge skills proposed by Bennet (2014). This event also aligns to what Pechurina (2015) postulated in that the symbolism of food is connected with the sense of national belonging as it is considered a cultural practice that defines individuals from a specific context. That is to say, P3 and P5 seem to be aware of Colombian traditional meals as means to represent their culture which also indicates that they have a sense of belonging concerning typical meals.

The previous data showed aspects of the culture-general skills, and they examined the participants' awareness about aspects of their own cuisine as well as the cuisine of others. On the other side, the following pieces of information look at the culture-specific skills as they show the individual feelings of two foreigners about Colombian table manners and meal times. They asserted that Colombian table manners are indeed different from those of their own culture. The following extracts were taken from the reflective journal and the stimulated recall interviews; they show such phenomenon clearly.

The first excerpt presents the feelings of the participant from Germany; it addresses the differences regarding table manners between the culture from Colombia and Germany as seen by the participant. This information was taken from RJ3.

RJLG-E4:

You laugh a lot and make jokes while you are eating; it seems to me that you do not take your meals seriously. For example in my country, when we are eating, we just share about important aspects of our day and everything is like... well more polite.

The previous extract suggests that the participant found Colombian table manners different from her own. These behaviors that she observed could be seen as impolite since she perceives

table time as a space to talk about important events such as work, church, etc. Nonetheless, she showed willingness to adapt her customs by sharing and interacting with the other participants of the summer learning camp during meal times. This is related to what Napier-Fitzpatrick (2013) found as he posited that it is essential to be aware of the local customs, so that misunderstandings can be avoided. Thus, she seems to be unaware of the colombian table manners since she mistakes the meal time mannerisms of colombians as to be inappropriate, and her perception of the foreign culture might be negatively affected.

The second excerpt presents the perception of the participant from the USA referring to meal's times. She makes a comparison between the biggest meals in both cultures, and concludes that there is a difference.

SR4-P4:

Yes, so definitely something that is different culturally between Colombians and Americans. Well, North Americans, is the time in which you guys eat. So we have dinner time which is the biggest meal, so it's like six or seven o'clock, but you guys eat lunch which is the biggest meal at around twelve or one. So definitely that was different

This information suggests that the participant is aware of her cultural uniqueness as she discusses the contrast between the biggest meal time in Colombia and the USA. She explains that the main feast in the USA would be dinner time, whereas it is lunch for Colombians. Thus, this information talks about cultural identity reflected on eating habits, proving what Bober (2001) found as he posited that meals represent our identity, and that they are an inborn motto.

The final excerpt about culture specific skills, exhibits the perception of the participant from Germany about the number of dishes per meal, and the mix of certain meals that she describes as to be curious. This information was taken from a reflective journal.

RJ3-RLG-P10-V

Why do you eat two dishes? Well, I say that because in my country normally is one dish. Something that is very curious for me it is the fact that you have strange mixtures. For instance, here we have the lunch, soup with pasta and banana, this mixture is so strange and also you have another dish with rice, meat and plantain. You eat too much food.

Thus, it demonstrates that the presentation of meals also convey meaning about cultural identity as the participant identifies two characteristics that represent the Colombian gastronomy. Firstly, she expresses her curiosity about the number of dishes that Colombians have in a single meal since she argues that it is not a common habit for her. Secondly, she reflects upon the combination of certain dishes that she finds peculiar. These habits that she analyzed are also related to what Bober (2001) posited in that meals represent specific cultures.

Pechurina (2016) provides the theoretical framework to the findings presented above. The author states that being aware of the own culture depends on the sense of belonging and values that each region develops. Likewise, Garcia (2008) states that being exposed to different and real cultural interactions is more valuable than merely teaching them indoors. This result reaffirms Garcia's stance as the local participants of the summer learning camp seem to be more aware about the USA and German gastronomy by means of using language for real communicative situations. In addition, they shared general knowledge of typical Colombian gastronomy, which shows sense of belonging and cultural awareness. In the same line, Benet-Martinez, Leu, Lee, and Morris (2002) stated that the exposure to cultural elements develops intercultural skills in a

micro level, and that it is necessary to convert these skills into macro skills. This means that it is not enough to accept the other's culture, but it is necessary to fully adapt to its different system of life. Subsequently, the extracts presented seem to prove that the participants have developed those micro skills through cultural exchanges with the visitors during informal talks and meal times. Furthermore, they showed willingness to discover and learn about the culture of the American and German visitors. Finally, it could be concluded that the two visitors were able to jump into the macro skills level as they seem to have adapted to the local cultural eating habits.

7.2 The Importance of Knowing about General Aspects of the own and other Cultures

The present section aims to report the perceptions and opinions of some participants of the summer learning camp in regards to culture-general knowledge and cultural self-awareness as cognitive skills. It is important to clarify that all sub-findings below will show aspects of the cognitive skills mentioned before; however, they will look at different events and topics observed during the three day camp. At the end, the sub-findings will shed light on aspects regarding culture-general knowledge and cultural self-awareness. Having said that, the first sub-finding will look at the lack of self-cultural awareness and general knowledge about Colombian culture; the second sub-finding will show the opinions of two participants about the role of culture when teaching a language, showing that there are underlying patterns regarding culture-general knowledge and cultural self-awareness at the end. Finally, the last sub-finding

7.2.1 Lack of participants' knowledge regarding their own culture.

The objective of this section is to report the perceptions and opinions regarding the amount of culture-general knowledge and cultural self-awareness concerning the Colombian

culture; specifically talking about features that represent and allow foreigners identify a culture. Moreover, this sub-finding will explore the causes proposed by the participants that points to the lack of cultural general knowledge in the participants of the camp, and Colombians in general.

The following excerpt presents a phenomenon evidenced in an activity proposed to measure the cultural general knowledge in the participants regarding elements or items that Colombia export and represent the culture abroad; the fragment was taken from the field notes of the videos and observations:

FN1-RYH-P3-P1

The first reaction they had during this stage was that of complaining when someone said “coffee”. Also, the video shows that participants spent more time thinking about own cultural aspects than others’. They spent five minutes approximately when saying items from other cultures, but they took over ten minutes when saying items of their own culture.

The excerpt above was taken from a video of an activity called “the spider web”; at that moment, the participants of the camp were asked to say as quickly as possible an item that Colombia exports to the world. The first named item was “coffee”, and it was perceived that all the participants were thinking about the same item; then, the pre-service teachers had to think about another object since it was not allowed to repeat. In comparison with the first exercise where they were asked to say an imported item from foreign cultures, they took more time thinking about Colombian items and sometimes they showed not to have any idea of what to say. Therefore, the participants showed to be more informed about items outside and less aware about things that Colombia has to offer to the world, although most of the participants were Colombians.

As Gudykunst (2003) argued that intercultural communication is about minimizing misunderstandings and stereotypes; to achieve this, Lustig and Koester (1993) stated that it is necessary to have culture general knowledge and to identify the specific features of that culture. Thus, the participants showed to present difficulties identifying features like items that represents Colombian culture to the rest of the world; what means a gap in the intercultural ability that participants of the camp had to characterize their cultural identity through autochthonous elements from the country.

As a result of the student participants' lack of culture self-awareness, the researchers included a question in the stimulated recall interview with the purpose of finding evidence; in this way, the participants were expected to express their perceptions about it. However, some pre-service teachers were in accordance about the perception of the lack of cultural awareness of the Colombian people, and they explained their different opinions about why it may happen.

The first excerpt states the opinion of a Colombian participant; throughout its analysis, it is clear how the participant sees the great influence of the most powerful countries in the world in the culture general knowledge Colombian citizens possess:

SR3- P3:

“Bueno pues las otras las culturas que a diferentes a la de nosotros a la nuestra son muy poderosas pues por decirlo así lo que es la cultura norteamericana o hasta la europea tienen mucha influencia alrededor del mundo cierto? en cuanto a sus paisajes o sus ehh ítems que se exportan a todo el mundo pues Colombia yo digo qué que Colombia o pienso más bien en mi opinión qué ha venido mejorando cierto?” ... “como en esa infancia no no no tuvimos como esa conciencia de que Qué era lo que tenía nuestro país y qué entiende y Qué exporta a otros países, de pronto ahora ya se está creando como esa conciencia de qué debemos conocer más lo nuestro sí? dejar como esa gana de pronto conocer primero los otros países conociendo primero el nuestro...”

In the previous opinion, the participant 3 is arguing that USA and European cultures are world powers, and those are recognized as having the facility and capability to use its influence

at a global scale. However, the participant notices an improvement the later years about the consciousness of the richness of the country and the importance of the knowledge. Participant 1 stated a similar view about the influence of these powerful nations:

SR1-P1

“Porque lastimosamente, inclusive yo, hay veces estamos más interesados en saber por, de las culturas de afuera o sea la cultura inglesa la cultura americana nosotros estamos más enfocados en seguir los, los patrones que imponen la cultura americana inglesa que la cultura la la cultura latinoamericana entonces por eso uno está más, más pendiente de los de los artistas de la de las formas en que viven de cómo de cómo visten de cómo comen de cosas de cosas así que en nuestra cultura estamos más pendientes de afuera que de aquí dentro”

This fragment suggests that Colombians are not just aware about the items or cultural features outside, but people are taking hold of those powerful foreign cultures as their own, leaving aside the native folklore. This opinion was reinforced referring to the feeling of superiority at the moment of following the foreign tendencies with the following fragment of the

SR3-P3:

“... Entonces claro, al colombiano siempre le atrae las tendencias y todo lo que pasa afuera, ¿Por qué? Porque el colombiano lo he percibido yo como alguien que quiere pertenecer a un grupo, quiere identificarse, quiere tener como algo que diga: ve este man tiene como estas influencias y estas características, y eso lo hemos venido viendo también en la investigación de nosotros también, esas tendencias...”

The information suggests that the outside items, such as tennis shoes or hats, have more value and appear to be more interesting for some Colombians than do the items produced nationally; Colombians even get to the point of feigning their belonging to or the influence of a different culture. This is done with the purpose of calling the attention, or establishing themselves as different from the common Colombian context.

Those opinions seem to be reinforced by Chen and Zhang (2010) arguing that culturally, globalization has changed the impression of what a group is, giving another meaning to cultural

identity and society, and requesting another method for intercultural interaction. Moreover, according to Castells (2000) this worldwide phenomenon has started to modify the lifestyle for individuals, which thus will lead the change of economic activities, culture, interactional styles, and different aspects of humanity. Therefore, with the idea of globalization that imposes the powerful cultures, participants stated that Colombians seem to lead aside their cultural identity and support the importation of items or elements from foreign cultures rather than procuring the maintenance of the local richness.

On the other hand, another point of view different to the above information, but related with the lack of self-culture general knowledge in Colombians is stated in the following data. It relates to the learning of a foreign language as an indirect interest for the target culture:

SR2-P2:

“Pues, tal vez porque el hecho en sí de estar aprendiendo un idioma es que están interesados en otra cultura extranjera, entonces y que tal vez hay una falta de interés en la cultura propia por... no sé porque parezca muy cotidiana tal vez porque para nosotros es algo cotidiano y se interesan en la extranjera que Es más, para ellos llamativa Al igual que para las personas de otros países podría ser llamativa más llamativa la nuestra que la de ellos mismos.”

The excerpt above points to the fact that the pre-service teachers are learning a foreign language since the cultures outside seem to be more striking and less common for the Colombian culture. Furthermore, the participant guesses that cultures outside could present the same phenomena and be more interested about his culture rather than theirs.

Moreover, another participant gave his point of view related to the lack of self-culture-general knowledge with the same concept of everyday life, and why Colombians think that it is not necessary to know about the own culture:

SR7-P7-I:

“...because they think their own culture is not important because they were born so they not need to know it because they think know everything, but that's not true as you guys said they took long time to – to be able to respond about you know simple things simple, simple items of their own culture but when need talk about different cultures for example United States they respond quickly, they already know it, so that's right...”

In this case, the participant is arguing that as they were born in the Colombian culture; it seems to be insignificant and very common; however, USA culture is perceived as something more interesting and worth to talk about.

Based on those perspectives and opinions, the above data agrees with Torres-Martinez (2016) with respect to the assumptions that exist in Colombia about cultural understanding. First, the multicultural field of daily world no longer agrees with the customary thought of national or local culture; additionally, local cultural exhibitions are the main focus of a worldwide impression of culture and consequently an essential component for the development of self-awareness and culture general knowledge. As participants assert, the great powers and the abroad cultures are being overlaying to the national culture and those are having a notable impact in the notion of cultural identity. Consequently, it is notable the correlation among the culture general knowledge and the self-awareness that an individual belonging to a specific culture has. One allows the development of the other; for this reason, it is perceived that the interculturalism of a person is not complete without taking into account the own culture and national cultural identity, since it allows to exemplify and identify the members, and the background that a group carries out. Awareness of our own culture is important because it can keep us from projecting our values onto others.

7.2.2 Participants' perceptions on the role of culture for teaching purposes.

The following section will focus on the perceptions of two participants in regards to aspects related to the role of culture when teaching a language. Information will be analyzed taking into account two cognitive skills. On the one hand, this sub-finding will address specifically aspects regarding cultural self-awareness, so that researchers can examine whether participants are conscious about their own culture as well as the interlocutor's, acknowledging and integrating the others' perception of life. On the other hand, researchers will also analyze aspects of culture general knowledge, which has to do with the recognition of common features from diverse cultures around the globe in order to achieve interaction effectively.

The excerpts below will show evidence of participants' perceptions about the role of culture when teaching a language. The first shows part of the stimulated recall interview of P4. She reflects upon the importance of teaching culture when teaching English.

P4: I definitely think it is very important (culture) if not the most important thing because, for example, I teach English as a second language to students in NYC-- . So my classroom is made up of students only from other countries (...) It is important that you make all of their cultures, and all of their, er, where they come from very important, so it lowers their affective filter. They feel like they can experiment the language and they can be comfortable with each other because I think it's more important to focus on similarities about being human or being people, instead of being focusing on different cultures or religions.

The excerpt above showed P4's opinion about the role of culture from her teaching experience as a teacher of English as a second language. She believes that teachers should be mindful of the students' culture, respecting their beliefs and points of view, so that they feel

comfortable and use the language. This implies that P4 is conscious of the cultural shock that learners live when they are exposed to a context as newcomers, so she sees teaching culture as an instrument to help learners understand and better accept the others' perceptions of life. P4 considers that this facilitates the removal of prejudices and enhances communicative encounters. This aligns to what Byram (1997) stated in that language teachers need to address not only linguistic competence, but also intercultural competence in the classroom. The author argued that intercultural competence enables learners to understand other's social identity and to interact effectively within any context. Hence, P4 seems to be aware of the importance of integrating intercultural aspects into the classroom as she creates a teaching environment that promotes the discovery of links among cultures and awakens curiosity about the otherness in the classroom. In addition, this implies that P4 already bears knowledge of self-awareness, as she needs to be conscious of her own social identity to perceive that of her interlocutor. Finally, it is implicit that she has certain culture-general knowledge in regards to her students' cultural background if she is to bring culture into the classroom and to promote intercultural exchanges effectively.

The excerpt below shows that P3 coincides in that culture plays an essential role when teaching a language. This demonstrates that he has awareness, at some level, of the role of cultural aspects for teaching purposes. The information was taken from the stimulated recall interview.

P3 Claro, porque como dije antes el que esté interesado en aprender un idioma muchas veces puede estar interesado en aprender sobre la cultura y nosotros como enseñantes del idioma también podríamos facilitar el aprendizaje, el aprendizaje de la cultura, además de que también nosotros tenemos muchas posibilidades de ir o de instruir a personas que también van a ir a la cultura, entonces debemos estar preparados y preparar a nuestros estudiantes sobre (cultura).

SRI3-P3: ... *(Nosotros) nos instruimos para enseñar el español como lengua extranjera o sea que también debemos instruir a las personas que están interesadas en nuestro idioma, en nuestra cultura y debemos tener los conocimientos necesarios para esto.*

The previous excerpts presented P3's opinion about the role of culture within the teaching field. It is important to mention that P3 was a teacher in development at the moment of the interview, and had a profile and cultural background different to that of P4. P3 suggested that when someone is interested in learning a language, he/she might be interested in learning its culture as well. Then, he asserted that teachers should be trained regarding cultural aspects, so that they are able to educate people not only linguistically, but also culturally. This shows that P3 has consciousness of the relevance of teaching culture when teaching a language, and that he is acquainted of the necessity of learning about his culture first, so that he can influence others in the future. This aligns to what Hart and Fegley (1997) stated in that cultural self-awareness consists of developing conscience about the own culture regarding values, beliefs, and behaviors.

In addition, Participant 4's understanding of language and culture as elements that should be taught together aligns to what Byram (1997) stated in that language learners need to develop not only linguistic competence, but also intercultural competence, so that they are able to understand other's social identity and to interact effectively within any context. This means that language and culture strengthen one another and that both are necessary to develop learners as intercultural speakers.

Consequently, it could be concluded that p4 and p3 bear cultural self-awareness and culture-general knowledge at some level although their perceptions are not exactly the same. That is to say, P4 considers that teachers should involve students' cultural background in their teaching as a means to promote language use. Likewise, P3 has some acquaintance with the role of culture when teaching, and he suggests that teachers should receive cultural training.

Ultimately, it can be said that both convert in the idea that culture plays an important role when teaching/learning a language, and that teachers should bring it to the class.

The previous ideas align to what Hernandez and Valdez (2010) postulated, in that educators need to enhance intercultural competence during their classes. In addition, this sub-finding aligns to what Byram (1997) stated about language teaching with an intercultural dimension, meaning that learners need to be equipped with linguistic and intercultural knowledge. That is to say that P4 has developed the cultural self-awareness skills as it is essential to be conscious of one's culture first in order to learn and discover others. In addition, this idea leads to think that P4 also possesses culture-general knowledge as she needs to be acquainted with certain cultural elements in order to plan communicative encounters and to empower students of their own culture during her classes.

Additionally, Byram (1997) addressed the importance of curiosity and openness about the otherness for effective communication. Participant 3 developed such curiosity and openness as he speaks with conviction about the importance of educating himself and his future students in both linguistic and intercultural knowledge. Finally, it could be concluded that these participants implicitly shared these ideas and points of view with others through spontaneous talks during the three-day camp, which might have increased the cultural self-awareness and culture general knowledge of other participants. The next section will show clearly those intercultural aspects which were positively affected during the summer learning camp.

7.2.3 Participants' learnt knowledge about the own and the other culture through spontaneous and planned interactions.

The result presented above evidences how participants demonstrated to have a previous knowledge about certain cultural elements in which cognitive intercultural skills were embraced. Consequently, this section aims to show how the summer learning camp experience contributed to campers' enhancement of their intercultural competence regarding planned activities and incidental conversations. In this sense, the planned activities, and the activities that occurred spontaneously, were consolidated taking into account two things. The first refers to what participants already were familiar with in terms of general and specific general knowledge. The second regards their cultural backgrounds.

In this line, this sub-finding attributes this intercultural enrichment to the interaction and involvement within participants from different regions and cultures. For this reason, this section aims to evidence how regional differences were identified by the participants through the exchanging of particular cultural items in spontaneous interactions and planned activities and how those items are concerned with the specific and self-cultural awareness skills. This was evidenced throughout different data collection instruments such as reflective journal and interviews.

The following piece of information was taken from the researcher's' reflective journal; this spontaneous conversation was written in the same way in which it was expressed by the participants. It proves how interaction among communicative situations such as the breakfast time contributed to obtain response of specific knowledge in terms of the other eating habits.

RJLG9 12-11-15

P2: For example we have a big variety of guayabas, agria, dulce and arazá which is imported.

P8: Jammm, for example the German girl told me that in her country there are 37 types apples, imagine!

The previous pieces of information are related to two different aspects. The first one to the existences of knowledge about the varieties of guava that participants consume in their country; it can be said that it is also concerned with the self-cultural awareness on the subject of the types of fruits that their countries have. The second aspect is merely connected to what participants learnt about the German culture regarding the fruit variety, in this case apples. The fragment shows how Participant 8 replied a specific item that she learnt from an interaction with this Participant 10. At the same time, participant 2 could realize about a cultural aspect also in terms of fruit variety of the German culture. In this last aspect, the specific knowledge skill is recognized due to the fact that this participant could refer to one element that learnt from the German specific culture. The above piece of information confirms how spontaneous interactions among the camp allowed the learning of cultural exchanging in terms of fruits variety of the own and the other culture.

The present extract shows how a daily routine interaction in the camp within participants asserts to exchange knowledge about the own culture. The following piece of information was taken from the researchers' reflective journal; this spontaneous conversation was written in the same way in which it was expressed by the participants.

RJLG5 11-11-15

P4: I'm truly admired with Colombian landscapes, you see, every place has something beautiful to admire. I have seen many of those trees, what are they names?

P9: Yeap, That's Colombia! They are guadales; many Colombians build many things with them.

P4: yes, so the Guaducto at the U is built of guaduales right?

P9: yes, it is and the Jardín Botánico.

The above conversation among the participants proves how participant 9 is aware about the natural resources of the own country; and how participant 4 is willing to learn about the different natural elements that appreciate in the Colombian nature. In one side, participant reflects self-cultural awareness skill when he recognizes the type of plant of his natural environment and the different usages that Colombians assign to them. On the other side, Participant 4 aims to learn about specific aspect of the place in which she is living that it is part of the culture as well. In addition, Participant 9's response helped to the other participant to obtain the information she was requiring and was willing to learn; this answer also was understood by participant 4 as she could make the reference with another element built with the same material.

Based on the previous fragments, it is proved how participants were willing to learn about different cultural elements of the other culture. On the one side, the visitor campers, who felt attracted to the natural differences such as the landscapes that they noticed in comparison to their country. On the other side, Colombian participants who seemed to be engaged with the other cultural variety regarding fruits. For this reason, it is demonstrated in the above pieces of information how participants interaction served as a mean to expand knowledge about meaningful cultural aspects in regards to the own and foreign cultures.

The next fragment was taken from the artifacts that were developed by the participants during the thanksgiving session; in this activity, campers acquired knowledge about this cultural celebration. It is necessary to highlight that this section belongs to the planned activities that

were designed in the intercultural awareness principle with the purpose of reviewing campers' cultural backgrounds.

This activity is composed of a KWL chart in which participants had to write what they knew about the thanksgiving celebration, what they wanted to learn and what they learnt in the camp with the activity. In this line, researchers collected the participants' charts with the activity completed and it was shown how participants emphasized on knowing in the origin, traditional meal and reasons of the celebration. Regarding the three previous aspects, the blue arrow is focused on the origin of the celebration. At the same time, it is identified with the red arrow the reason why people use to eat turkey in this celebration and finally, the yellow arrow is concerned with the importance of the celebration.

RA-1

| KNOW | WANT TO KNOW | LEARNED |
|--|--|---|
| <ul style="list-style-type: none"> - People eat turkey - they wear special costumes - it's an important holiday - families get together - people are thankful with the inhabitants - last Thursday of november | <ul style="list-style-type: none"> - the origin of the celebration - why they eat always turkey - why is it important? - why that holiday was called thanksgiving? | <ul style="list-style-type: none"> - pilgrims are people looking for freedom - some people would discriminate other for their believes - turkey was the animal offered by native people. - it's important because it means the acceptance of the society. |

they were not aware about the reasons and origins of this celebration. Participants' focuses were on the reasons of the celebration including its origin, meal, and importance. This piece of information serves as a response of the learning that participants obtained regarding their

interests and questions. For this reason, it can be said that the thanksgiving session guided by an American guest contributed to participants' general and specific knowledge skills enhancement.

At the same time, participants learnt extra details relating to events around the celebration, giving importance to them and helping them to understand why the festivity is celebrated. The issue that participants wanted to know about the other culture celebration is related to what Lambet (1973) states as the importance of linking the target language with the target culture as well.

The previous issues are related to what Hymes in (1966) in terms of connecting language, people and culture. It means that language is what allows people to interact with others and understand or judge the other culture. In addition, the same author states that the ones that tend to compare other cultures are language learners; this aspect was confirmed when most of the campers made the contrast of each element they were talking about.

Taking into account the cultural comparisons and representative elements that campers recognized throughout conversation, it is noticed the cultural cognition that each participant provides according to his/her reality and system of life. This is proposed by Brown, Collins, and Duguid (1989) as the way in which cultures identify elements of their own culture and compare them with the other culture as well. It means that the recognition of those elements, behaviors, beliefs or values are immediately contrasted with the target culture; avoiding the fact that each culture provides a cultural identity in which society plays the role of enriching the behavioral cognition.

For this reason, it can be said that campers as language learners were enthusiastic to learn about the other culture; this evidences self-cultural awareness at recognizing own cultural elements when they compared them to the other culture. Consequently, this sub-finding proves

the evidence of how participants took advantage of the spontaneous interactions and planned activities to enrich their intercultural competence concerning the self-cultural awareness and specific knowledge skills. This demonstrates campers' learnt knowledge and integration of it with what they already knew and enhancing their cultural background.

8. Implications

8.1 Pedagogical Implications

Based on the results of this study, researchers noticed that there is a big necessity within the Colombian context to implement and explore, in a significant way, the intercultural competence for its enhancement in English as Foreign Language scenarios. For this reason, this study suggests the practice of learning camps for pre-service teachers of Colombian English languages programs. For this purpose, it is also necessary the involvement of foreigners in this camps, so that learners can be exposed to their mannerisms and observe and modify behaviors from different cultures. In this way, participants from the Colombian as well as the ones from other cultures will raise their intercultural competence.

It is also significant to implement activities that give the opportunity to non-active participants to express their feelings, behaviors, values, and thoughts. Therefore, the summer learning camp should arrange varied spaces, so that all participants, regardless their personality and mannerisms, can benefit of the intercultural variety that all participants bring. In addition, the summer learning camp should also take into account including aspects related to the cultural background of the visitors. For example, it could be meaningful to have typical dishes from the foreign culture in order to evidence the perspectives of the Colombian participants towards traditional meals that are not familiar for them. Since some foreigners expressed that they found certain Colombian mannerisms as impolite in comparison with their own, it is essential to have a preliminary activity in which foreigners can get familiar with basic Colombian customs in order to avoid misunderstandings and promote interactions that are more meaningful during the camp.

Finally, this research should be a referenced and a model for others to replicate within the Colombian context.

8.2 Research Implications

This study evidenced some issues that should be considered in further research. It is important to recall that this study focused merely on one of three intercultural skills, the cognitive intercultural skill, proposed by Bennett (2014). Therefore, it is fundamental to explore and study the behavioral and affective skills, so that the user can be interculturally competent. At the same time, other research could emerge taking into account a different sample since the samples of this study were chosen according to a criteria that fitted best research purposes. This means that new insights might appear from participants who have different ways of expressing themselves.

In addition, this research found that some participants are not aware of the Colombian cultural identity since they seem to be more interested in learning from other cultures first. This aligned to what Chen and Zhang (2010) found in that globalization might change the cultural identity of a group. Therefore, it is important to shed light whether globalization has affected or changed Colombian culture identity at some level. For this reason, it is suggested to investigate such phenomenon within scenarios like the summer learning camp as it is clear that they give opportunities for participants to have meaningful interactions. This will allow collecting data first hand and enriching the participants perceptions as it make they implicitly aware of their contexts.

9. Limitations

The following are some limitations found during the research process. Firstly, conducting some of the interviews with the participants of the camp experience was troubling since the schedule of participants had been different from the researchers; this means that some of the interviews were not carried out subsequently after the weekend of the camp, but were administered even twelve days after. This could imply that the information that they gave was not as precise as it would have been the day after the end of the immersion. In addition, one interview could not be implemented; this was for participant ten. Researchers tried to contact her via Skype and WhatsApp; however, she expressed that it was impossible to meet because she had other responsibilities back in her country, Germany. Since there were only two visitors, this interview should have given valuable information to support more the results; thus, the only interviewed visitor was the girl from United States and the data from the German girls was taken from journals and field notes from the videos.

Secondly, the samples of the study were chosen using the convenience sampling method, which means researchers chose the profiles that best fit the present study. This implies that more passive participants were not taken into account in this research, which might have limited the variety of information. For this reason, this research does not report on the impact that the summer learning camp had on those participants regarding cognitive intercultural skills.

In addition, there is not enough theory about camps as means to promote intercultural competence. Hence, it was necessary to cite authors from other fields in order to create theoretical foundations to this research in the Colombian context. This implied that theory related to the two main constructs of this study, intercultural competence and summer learning camps,

was not as connected as it should have been. Additionally, this issue slow down the process of writing.

Moreover, the camp was carried out during three days, so collected information could have been more varied within a larger period of time. Nevertheless, researchers implemented some strategies as the recollection of data before, during and after of the data, in order to cope with the issue previously mentioned. Finally, one of the cognitive skills intended to explore was the perception of the beliefs in the participants; nevertheless, the planned activities were not adapted to analyze this aspect, and the informal interactions did not evidence any data about this aspect.

10. Conclusions

The present research follows the teaching philosophy proposed by Garcia (2008) which asserts that the exposure to the language and cultural exchanges in non-academic setting is more valuable than the teaching of them. For this reason, this research focused on obtaining responses whether a summer learning camp executed with undergraduate students from a public university provided opportunities for the exchanging of cognitive intercultural skills. In this line, the following were the major results evidenced after the analysis of data. The first major result is referred to the way in which campers established interpersonal relationships. This helped to obtain responses to the first research questions that has to do with the exchanging of values, beliefs and behaviors perceived by participants of an English summer learning camp in Colombia.

Having said that, the study looked at the participants' perceptions regarding their own and other cultures' ways of establishing interpersonal relationships. It could be concluded that the intercultural competence was enriched since the USA and German visitors were able to observe, interpret, and then adapt their way of interacting with the foreign culture. In the same line, the camp experience raised intercultural awareness on Colombian participants. That is to say, they could perceive different views in which the visitors behaved, interacted, and thought. In addition, they could evidence foreigners' mannerisms, ideologies, attitudes and beliefs. Considering the past information, the greater part of the participants in general could trade cultural backgrounds, adjusting to new world points of view and upgrading their cognitive intercultural skills. This was done through exposure and interaction with the individuals from different cultures which developed self-awareness, general, and specific knowledge aptitudes.

The second major result concluded that communicative situations during table times enhanced culture-general and culture-specific knowledge regarding eating habits in terms of the own and the other cultures. This result gives answers to the first research question in regards to the exchanging of values, beliefs, and behaviors perceived by participants of an English summer learning camp in Colombia. In addition, it also serves to obtain responses to the second research question that is related to characteristics of specific intercultural knowledge identified in an English summer camp program. For this purpose, researchers examined both culture-general and culture-specific knowledge within the context of eating habits, concluding that the local participants of the summer learning camp seem to be more aware of the USA and German gastronomy by means of using the language for real communicative situations. This element evidences the usefulness of implementing learning camps for language learners' enhancement of their intercultural cognitive skills and also the promotion of the cultural awareness principle. In addition, they shared general knowledge of typical Colombian gastronomy, showing a sense of belonging and cultural awareness. This event proves what Pechurina (2015) suggests in that being aware of one's own culture depends on the sense of belonging and values that the user bears.

Finally, the last result demonstrated that planned activities and incidental interactions among participants were essential to acquire intercultural knowledge about the own and the others' culture. In this sense, features of cultural self-awareness and general and specific cultural knowledge were evidenced during a three day summer learning camp, which responds to the third research question. Firstly, planned activities proposed within the cultural awareness principle, which is one of the six core principles designed by the summer learning program to plan and conduct activities, allowed participants to raise awareness about cultural-historical

background from other cultures. This could be demonstrated since participants clearly expressed elements that they wanted to know within an intercultural activity. This aligns to what Byram (1997) states in that learners develop curiosity and openness towards the target culture. In addition, participants' reflection upon a planned activities proved that they have developed culture-general knowledge, and that they are culturally self-aware as they recognized culture as an essential element for teaching purposes. Hence, it could be concluded that these planned activities had a positive impact on participants as they could expand culture-general and specific knowledge. Besides, they were able to become more conscious about their persona as a cultural being.

Secondly, spontaneous interactions were useful as means to raise awareness about intercultural aspects since participants were able to exchange ideas and cultural backgrounds autonomously. This means that the communicative encounter was more significant as participants negotiated meanings out of situations that they found motivated to participate. This confirms Garcia's (2008) stance in that it is better to expose learners to real cultural interactions rather than teaching aspects of interculturality indoors. Therefore, these insights helped to obtain responses to the research question about whether participants observed the cognitive intercultural skills through the exposure to summer learning camp activities. The previous conclusions evidenced that the summer learning camp contributed to the enhancement of the intercultural competence, especially the cognitive intercultural skills.

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12. Appendixes

12.1 Appendix 1: Format of field notes

| | Awareness on own's culture | Awareness on other's culture |
|------------------|----------------------------|------------------------------|
| Attitudes | | |
| Beliefs | | |
| Values | | |
| Behaviors | | |

| | | |
|---|--|--|
| <p>Events & Celebrations</p> | | |
|---|--|--|

12.2 Appendix 2: Field notes sample

| | <p>Awareness on own's culture</p> | <p>Awareness on other's culture</p> |
|------------------|---|--|
| <p>Attitudes</p> | <p>Video 113029/ The immersion program features some activities intended to raise intercultural awareness (Spider web and Family Feud). When implementing the spider web activity, participants spent more time thinking about own cultural aspects than others'.</p> | <p>Video 22/ D C The immersion has Debra Burges as special guest, for implementing a Thanksgiving session. Participant writes a question asking for the origins and characteristics of the holiday on the KWL format.</p> |
| <p>Beliefs</p> | <p>Video 113029/ CG During the spider web post-session, participant CG says that Colombians are not aware of their cultural richness, and that they only think about coffee as the only ambassador from the country.</p> <p>Video 185521/ Cumbia and salsa represent music from Colombia.</p> | <p>Video 22/ LC Participant says that the Thanksgiving's origins come merely from the U.S.</p> <p>Video 113029/ ISCS participant talks about the importance of addressing English speaking countries in general, instead of focusing on the U.S and U.K cultures, and that it is important to search for the cultural background behind the aspects/ landmarks, etc. that represent a culture.</p> |

| | | |
|----------------------------------|--|---|
| <p>Values</p> | <p>Video 1414 / Guests expressed woman importance and equality of genre in their countries.</p> | <p>Video 22/ M Participants (in general) recognize the importance of tolerance and freedom. Video 18/ H Participant is aware on the importance of accepting the cultural differences, so that intercultural awareness is developed.</p> |
| <p>Behaviors</p> | <p>Video 1416/ Lisa´s conversation: You eat a lot of food, we eat a lot of vegetables and we do not eat 2 dishes per lunch.</p> | <p>Video 1415/ Thanks giving celebration in November as it has a historical background with the pilgrims population and American indigenous since they shared meals with the pilgrim population. Because of this event Thanks giving celebration in November as it has a historical background with the pilgrims population and American indigenous since they shared meals with the pilgrim population. Because of this event</p> |
| <p>Events & Celebrations</p> | <p>Video 1418/ Conception of parties: they are the same in both cultures. However, Colombian people have different rhythms of dancing that sometime is too difficult for us to dance them.</p> | <p>Video 22 /L Participant says that she has previous knowledge about the date of Thanksgiving Celebration. Video 22/ D is aware that the Thanksgiving Day is a family celebration.</p> |

12.3 Appendix 3: 1st Format of Interview

Lindsay interview video 2958 (participant 4)

You are invited to participate of this study that is called **the perceptions of intercultural cognitive skills through exposure to camp activities** that is the immersion program which you attended last semester through the following interview. Thus, we will analyze the perceptions in terms of intercultural cognitive skills through BICS and activities of the Intercultural principle we developed in the immersion program. This way of describing the nature and purpose of the study and your rights as a participant in the study will be respected as once you signed the consent form in the immersion program; which guarantees the protection of their rights in terms of privacy and nondisclosure of information.

1. Did you perceive cultural differences with some of the participants of the third version of the immersion program, taking into account foreigners and participants from other regions of Colombia? Which ones?

2. During the immersion, some activities were implemented focusing on cultural aspects, such as "the spider web". It is a fact that participants took longer responding to elements of our own culture. Why do you think this happened?

3. Why do you think it is important to teach students about other cultures?

4. You said that you celebrate the Thanksgiving Day with your immigrant students. In Colombia, we usually spend the New Year's Eve in family, something alike to the Thanksgiving Day. Since we already know that you spent Christmas time in Colombia this year, we are asking you for your experience about the differences between the events that usually happen in such holiday (thanks giving) and the New Year' eve celebration in Colombia? Is there any similarity or difference when having regular meals?

12.4 Appendix 4: 2nd Format of Interview

Entrevista para Brian Vallejo video 182954 (participante 3)

Usted está invitado a participar en este estudio: **la percepción de las habilidades cognitivas interculturales a través de la exposición a actividades de un campamento de inmersión** con la siguiente entrevista. De este modo, vamos a analizar las percepciones en términos de habilidades cognitivas interculturales a través BICS, así como las actividades del principio Intercultural. Esta forma de describir la naturaleza y el propósito del estudio y sus derechos como participante en el estudios serán respetados como una vez se acordó el formato de consentimiento que usted firmó; el cual garantiza la protección de sus derechos en términos de privacidad y no divulgación de la información.

1. percibió usted diferencias culturales con alguno de los participantes de la tercera versión de la inmersión, teniendo en cuenta extranjeros y participantes de otras regiones de Colombia?
¿Cuáles?

2. Durante la inmersión se implementaron actividades enfocadas en aspectos culturales, por ejemplo “the spider web”. Es un hecho que los participantes tomaron más tiempo respondiendo sobre elementos de nuestra propia cultura. ¿Por qué cree usted que se dio este hecho?

3. Durante la actividad “FamilyFeud” que se trata sobre un concurso de conocimiento cultural, a la pregunta ¿Nombre un plato para la cena del día de acción de gracias? Usted respondió Pavo, En esta respuesta usted muestra un conocimiento previo sobre una característica del día de acción de gracias. ¿Qué fuentes le permiten a usted tener dicho conocimiento?

12.5 Appendix 5: Transcript of 1st Interview

Luisa (L): Hello, Lindsay. How are you?

P4: Hi. I'm really good.

L: O.K Lindsay. You are invited to participate of this study that is called the perception of intercultural cognitive skills through exposure to camp activities that is the immersion program which you attended last semester through the following interview. Thus, we will analyze the perceptions in terms of intercultural cognitive skills through BICS and activities of the Intercultural principle we developed in the immersion program. This way of describing the nature and purpose of the study and your rights as a participant in the study will be respected as once you signed the consent form in the immersion program; which guarantees the protection of their rights in terms of privacy and nondisclosure of information.

Y: o.k Lindsay the first question. Did you perceive cultural differences with some of the participants of the third version of the immersion program, taking into account foreigners and participants from other regions of Colombia? Which ones?

P4: Can you repeat the question, I'm sorry

Y: of course, Lindsay the first question. Did you perceive cultural differences with some of the participants of the third version of the immersion program, taking into account foreigners and participants from other regions of Colombia?

P4: So did I notice different cultures during the immersion program?

Y: yeah, different behaviors; probably, attitudes.

P4: yes, so I was there and I am from New York, United States

L: laughs

P4: and there was also a girl from Germany, er, and another woman visitor from the United States ..ahh.. Debra

L: yes

P4: and many Colombians. And I definitely noticed that we were all different, so Colombians have a very specific culture, very open and welcoming and very high energy. Er the German girl seemed to be more serious and a little more closed off. Maybe not as warm (laughs)

Y: How you do know that? Do you remember any specific situation that told you, well ... yeah,

P4: the way I noticed like those differences.

Y: yeah

P4: er I definitely think in the activities that you could tell who was more extroversive and who was more, er, introversive, and who spoke more, who was a little more reserved, and I believed I was in one of the activities with the girl from Germany and she was definitely more reserved..... and I noticed that a lof of the Colombians can take over a conversation, and started things, and definitely were more extroversive and talkative.

L: can you tell us another cultural difference you noticed the immersion? Probably at the moment we were having meals. Did you notice something different?

P4: yes, so definitely something that is different culturally between Colombians and americans. Well, northamericans, is the time in which you guys eat. So we have dinner time which is the biggest meal, so it's like six or seven o clock, but you guys eat lunch which is the biggest meal at around twelve or one. So definitely that was different

Y: so the second question. During the immersion, some activities were implemented focusing on cultural aspects, such as "the spider web". The activity in which you had to throw a ball

P4, MMMJU I remember

Y: o.k, so It is a fact that participants took longer responding to elements of our own culture. In this case, Colombia. Why do you think this happened when they were speaking about other culture they were like this (napping fingers), but when they had to do it about

P4: about their own culture. I think maybe sometimes when you're learning about different cultures in school is like more exciting to learn about something that you're not familiar with, so for example, when I was in school I definitely focused more on other cultures and learning about

like Colombian culture or culture of China, culture of India, other countries because it was very exciting and you assume that you know everything about your culture already. So that's just what my experience was and I realized that ... I definitely before I came to Colombia one of my requirements for the scholarship that I won Fullbright that I had to know a lot of history, American history and I didn't know a lot. So it's similar I think. Sometimes you don't really think of I should really get to know my own culture or my own country before I learnt another countries', about other countries and cultures ,soo

L: according to this answer, Why do you think it is important to teach students about other cultures? I mean you're a teacher and you're in a different country, why do you think it is important?

P4: I definitely think it's very important if not the most important thing because, for example, I teach English as a second language to students in NYC, so as you know there are many immigrants from other countries in NYC. So my classroom is made up of students only from other countries, so from Dominican republic, like from Mexico, from China, from Africa, so It's really important that you make all of their cultures, and all of their, er, where they come from very important, so it lowers their affective filter, and they feel like they can experiment the language and they can be comfortable with each other because I think it's more important to focus on similarities about being human or being people, instead of being focusing on different cultures or religions. So for example, I had students who were muslims and student who were catholic, and students from different religions. I think it's important to, eer ere r, make them all feel like they have a said, all of their different perspectives are way of thinking as also valued, so I think it's probably the most important thing. (laughs)

Y: soo, we're going to show you a video. Just watch and then we're gonna make some questions
o.k

L: Don't get surprised about the video (laughs)

P4: OMG, I'm in a video (laughs)

L: In this video, you said that languages connect people, and do you think is just about the language? What about the culture? What can you said, for example, you're here and you have the experience that sometimes we have different ways words that although you know the Spanish language, you can't infer about the meaning.

P4: right

L: so do you think is just to know about the language?

P4: no, I think is really important to know the culture as well because specially in Colombia there are many words that you guys use (laughs) to represent many different things, so there can be thousands of different synonyms for one word, and so it's really important to know because maybe something, maybe a word that can be offensive to someone in another culture or maybe it's you know cariño here

L: (laughs)

P4; (Laughs) y know, so think it's really important to know the culture, to know the different connotations or how they use it. So that you're culturally aware and you can feel, so you can be more connected, so it's not only language. It's definitely culture.

Y: o.k as you said, you're a teacher. You said that you celebrate the Thanksgiving Day with your immigrant students. In Colombia, we usually spend the New Year's Eve in family, something alike to the Thanksgiving Day. Since we already know that you spent Christmas time in Colombia this year, we would like to know about your experience. What are the differences between the events that usually happen in thanks giving day and the New Year' eve celebration in Colombia? Is there any similarity

P4: between Thanksgiving and New years?

Y: in Colombia, thanksgiving and the celebration in Colombia

P4: o.k.o.k, so Thanksgiving for us is a holiday in which we use to say what we are thankful for or what we are grateful for having in our lives, right. So that's the day when we usually come together, we eat, and we usually eat turkey (laughs), and you gather with your entire family and just enjoy the time together and really say what you're thankful for in your life or for this year and I think New years here is very similar, I think in the idea of that many people get together, and they just, er, celebrate with their families and also say what they enjoyed about this year, and what they really hope for the next year. So I think in that way is very similar, something that's really different is, er, here ... during New years. Let me just think ... It's not so much of. I mean it's definitely about eating, but I don't think it's centered about like food, I think it's more centered about being with family and waiting to countdown until midnight, and then you're like happy new year (laughs) right? But for us, thanksgiving is like the tradition everyone gets together to eat, they talk while they're sitting at the dinners table whereas here is more like three, two, one , you know. So I think that's the difference.

L: what about dancing?

P4: oh, yeah! O.k so I forgot to mention that (laughs)

L: Although you're an American person, we are Colombians you said we are more energetic in terms of, er, it could be music, but we noticed that you like to dance and actually you dance very good salsa

P4: hahahahaha

L: so what about the type of celebrations you make there and here-

P4: o.k so I don't know how I forgot to add this part, but Colombians love to dance, you know ..it's all about music and dancing. So for the new years celebration that I went to there was a lot of dancing and there was a lot of music and that was a huge party. So for us, my particular family they don't really dance, I'm the only one who knows salsa and bachata and merengue. My family really doesn't, they don't dance, but I think here is more a cultural thing and the reason I love to dance is because like I said NYC is full of people from many different parts of the world and my best friends are from Dominican republicans, so they taught me bachata and salsa and I go with them when I go to their house because they have a latin American culture and they do a lot of dancing during Christmas and new years, but for us, for my family particularly, no. but I think that's a great example of the united states, that you can find many people from all over the world, and they have different traditions in their homes, so it's not like there's one tradition and that's how it is. Here, it's definitely more unified and I don't find as much diversity in Colombia I think it's very Colombian culture (laughs)

L: Thank you very much for your collaboration. Your information is really useful for us.

P4: thank youuu

12.6 Appendix 6: Transcript of 2nd Interview

Luisa: Bueno Brian, usted está invitado a participar en este estudio: la percepción de las habilidades cognitivas interculturales a través de la exposición a actividades de un campamento de inmersión con la siguiente entrevista. De este modo, vamos a analizar las percepciones en términos de habilidades cognitivas interculturales a través BICS, así como las actividades del principio Intercultural. Esta forma de describir la naturaleza y el propósito del estudio y sus derechos como participante en el estudios serán respetados como una vez se acordó el formato de consentimiento que usted firmó; el cual garantiza la protección de sus derechos en términos de privacidad y no divulgación de la información.

1. percibió usted diferencias culturales con alguno de los participantes de la tercera versión de la inmersión, teniendo en cuenta extranjeros y participantes de otras regiones de Colombia?

¿Cuáles?

B: ujum Bueno pues partiendo de que todos somos diferentes cierto?, ehh hablando de de nosotros pues los colombianos, ehh hubo muchos que eran muy, ehh siempre participan en en todas las actividades, y otros también lo hacían de igual manera pero como más reservado

cierto?, otros sí se involucran más en la actividad y con Los nativos de de otras de otros países, La alemana ella también era pues muy muy en su lugar no, no participaba como con tanta energía por decirlo así, ehh el caso suyo que si se puede mencionar, Pues fue, ehh muy muy importante cierto? en en el desarrollo de todas las actividades porque ehh fue de gran ayuda para nosotros con actitud usted toma ante...

L: gracias

B: mmm Pues no ermm más que todo eso el engagement que cada persona tuvo en las actividades fue lo que más note de, de diferencia entre todos nosotros

L sí como la como como el comportamiento que cada uno tiene la personalidad que cada uno tiene

b sí

Y: cómo cree que esos tipos de personalidades afectan la interacción durante las actividades de la inmersión

B: Bueno por el lado positivo cuando la persona es tan abierta a desarrollar cualquier tipo de actividad la facilita en gran manera y se y se ehh disfruta más de la actividad ,cuando la persona es más ammm discreta por decirlo así, tal, tal vez tiende uno como a limitarse hacer lo que uno de pronto en cualquier momento quiera hacer.

L: mmm listo bueno, durante la inmersión se implementaron actividades enfocadas en aspectos culturales, por ejemplo “the spider web”. Es un hecho que los participantes tomaron más tiempo respondiendo sobre elementos de nuestra propia cultura. ¿Por qué cree usted que se dio este hecho?

B: Bueno pues las otras las culturas que a diferentes a la de nosotros a la nuestra son muy poderosas pues por decirlo así lo que es la cultura norteamericana o hasta la europea tienen mucha influencia alrededor del mundo cierto? en cuanto a sus paisajes o sus ehh ítems que se exportan a todo el mundo pues Colombia yo digo qué que Colombia o pienso más bien en mi opinión qué ha venido mejorando cierto? Pues sí pero entonces cómo puedo pues cuando nacimos siempre hubieron muchos hubieron muchos problemas hasta el día de hoy fue pues los hemos superado de alguna manera entonces, como en esa infancia como en esa infancia no no tuvimos como esa conciencia de que Qué era lo que tenía nuestro país y qué entiende y Qué exporta a otros países, de pronto ahora ya se está creando como esa conciencia de qué debemos conocer más lo nuestro sí? dejar como esa gana de pronto conocer primero los otros países conociendo primero el nuestro, Pues de pronto es es como esa falta de conocimiento que había o que faltaba en nuestro país

L: ahh Sí bueno buenobueno , durante la actividad “FamilyFeud” que se trata sobre un concurso de conocimiento cultural le voy a mostrar un video.

En este en el vídeo Cómo podemos ver Y si sale a responder unas preguntas La pregunta es sobre un plato para la cena del Día de Acción de Gracias usted preguntó respondió turkey. En esta respuesta usted muestra un conocimiento previo sobre una característica del día de acción de gracias. ¿Qué fuentes le permiten a usted tener dicho conocimiento?

B: ehh cuando, eso fue en el año 2011 empecé a hacer un curso de inglés en un instituto y en uno de los contenidos de los libros que veíamos, ehh se refería aa al día de Acción de Gracias explicaba que era y que se comía, Y entonces fue lo que recordé en el libro especificaban que

ellos ehh siempre acompañan en ese día con, por pavo. ehh Entonces no sé eso se me quedó en la memoria, pero fue por eso ehh un un contenido de un libro que habla sobre esto

Yimmy: dentro de la inmersión hubo dentro de la inmersión O alguna actividad que ayude a expandir ese conocimiento

B: la actividad que hizo la, no sé si es profesora o algo la que estaba acá con una pasantía de Devra ella es de Estados Unidos cierto sí si ella es una actividad que del Día de Acción de Gracias Que también es muy significativa, muy interesante porque habla sobre también de las raíces o sea de porque se celebra eso cierto el origen de de esa celebración

Yimmy: cuál fue el origen que ;

Angie: qué recuerdo usted de esa actividad

B: bueno personas de Europa emigraron a los Estados Unidos por diferentes razones religión o economía sí? Entonces ehhh como Tratando de buscar ese ese mejor futuro ehh vinieron a América en el norte y después de muchas ammm conflictos que tuvieron allá sea guerras o, o impedimentos por el clima porque el clima de ellos era muy diferente al que tuvieron allá, cuando difícil invierno que tuvieron ellos los que sobrevivieron, trataron como de como de celebrar de celebrarlo cierto? entonces pues entonces fue por medio del Día de Acción de Gracias que dio origen a eso, ehh Cómo darle gracias a al dios de ellos ehh agradecimiento por haber sobrevivido y haber encontrado esas tierras donde pudieron volver a nacer.

L: ahh Brian ehh durante la inmersión pues se les brindaba a los estudiantes pues snacks, almuerzos... durante alguna de estas comidas, usted notó, ehh tuvo algún tipo de interacción diferente digamos con los extranjeros o con alguno de los participantes donde puedo notar algo

diferente con los que usted comía o lo que ellos comían, o algún tipo de interacción diferente que le haya llamado la atención durante las comidas?

B: pues amm se en cuanto a nosotros pues pude ver qué que muchos preferían comida vegetariana cierto éramos pocos la mayoría pues la comida la norma la típica de nosotros ciertas comidas carne o pollo, no tuve la oportunidad de interactuar durante el momento de la comida con, Por ejemplo o con con La alemana o Lindsay, no ,no , no tuve la oportunidad, yo hablé con, con Cómo se llama La alemana?

L: Lisa

B: yo hablé con ella pero no en el momento de comida sino hablamos de lo único que vi de diferente fue qué Entre nosotros qué algunos preferíamos la comida vegetariana

Angie: y que pudo interactuar con alemana, pues qué ,qué, qué le contaba ¿

B: pues hablamos mucho muchas cosas pues como es

Angie (laughs)Pues no sé como ella ehh contándole sobre su país o algo así que pudo percibir qué pudo haber sido diferente?

B: Bueno es lo que lo que pude percibir es que ellos son como muy rigurosos en todo lo que lo que hacen cierto?Ehhh hablamos de, de las fuerzas armadas de Colombia y las de Alemania sí?Ehh pues le conté que por ejemplo acá la justicia es como muy, muy débil, por decirlo así , pero allá son muy estrictos, si? las leyes son unas leyes muy fuertes, ellos tiene que someterse a ellas... acá en Colombia pues algunos las evaden, la corrupción y todo eso bueno en fin. Ehh hablamos de, de hacer ejercicio de qué acá las personas en Colombia ahora de pronto está llegando como a tener más conciencia sobre la importancia de hacer deporte, pero anteriormente

no. Si? entonces las personas mayores Pues tienden a tienden a no no practicarlo, ella me decía que allá sí se practican deportes desde el colegio sí cuando están en el colegio Ellos tienen que ver deportes pues diferentes tipos de deportes, muy importante porque desde ahí se puede formar tu vida cierto por medio el deporte entre otros.

12.7. Appendix 7: Consent Form

The Perceptions of Intercultural cognitive skills through the exposure to summer learning camp activities

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Introduction

You are invited to participate in this study: The perception of the intercultural cognitive skills through the exposure to summer learning camp activities. Researchers will analyze the performance in terms of intercultural cognitive skills through BICS, as well as Intercultural and Physical well-being activities. This form will describe the nature and purpose of the study and

your rights as a participant in the study. If you decide to participate please sign and date the last line of this form.

Explanation of the study

We will be looking at the perceptions that you have related to attitudes, values, beliefs, behaviors, events and celebrations of your own and others' culture. There are 60 students enrolled in the third season of the LLI Outdoors UTP. However the focus of this study will be 10 participants. You were selected in a convenience sampling method based on your cooperation, willingness and participation in the planned activities. As part of the study, some of you will meet with the researchers for a stimulated recall interview. This interview will be transcribed in order to write a research journal. A tape recorder will be used to record what you say during the activities mentioned above. These video tapes will be used to create the stimulated recall interviews.

Confidentiality

All the information collected will be confidential and will only be used for research purposes, including the video tapes. This means that your identity will be anonymous and will be used merely by the researchers. Whether data of this study are published, your name will not be used. The data will be stored in a USB and laptop, and only the researchers will have access to it.

Your participation

Participating in this study is completely voluntary. Your decision to participate will not affect the process during the camp. If you change your decision and no longer want to participate, you

can inform the researchers. You will not receive any economic remuneration for participating in the study. If you have any questions about the research you can contact Luisa Fernanda Grajales Diaz by telephone 3188432537 and by email luisa-2603@hotmail.com.

Investigator’s statement

I have fully explained this study to participants. I have discussed the activities and have answered all the questions that participants asked.

Signature of investigator _____ Date _____

_____ Date _____

_____ Date _____

Participants’ consent

I have read the information provided in this Informed Consent Form. All my questions were answered to my satisfaction. I voluntarily agree to participate in this study.

Your signature _____ Date _____

