A travel to the land of king Morvan: acquiring cultural competence

Un viaje al país del rey Morvan: cómo adquirir la competencia cultural

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Abstract

Trips have been adopted as an academic activity by many universities. However, its potential as a teaching tool has not been fully exploited. The present work focuses on the study of travel as an educational tool for the acquisition of cultural competence in Translation and Interpreting students. Our work is based on two main methodologies: experiential learning and collaborative learning. We provide the students with a guide of activities that they must complete during their stay in the foreign country, encouraging them to reflect on them and to exchange ideas with other peers who are living a similar experience abroad. Therefore, the trip becomes a valuable tool that allows us to combine the different competences that every translator must have.

Keywords

Travel, culture, cultural competence, translator training, cross-border education, experiential learning.

Resumen

El viaje se ha adoptado como una actividad académica en muchas universidades. Sin embargo, su potencial como herramienta didáctica todavía no se ha explotado al máximo. El presente trabajo se centra en el estudio del viaje como herramienta educativa para la adquisición de la competencia cultural en estudiantes universitarios de Traducción e Interpretación. Para ello nos basamos en dos metodologías: el aprendizaje experiencial y el aprendizaje colaborativo. Ofrecemos al alumnado una guía de actividades que deberán completar durante su estancia en el país extranjero incitándolos a reflexionar sobre las mismas y al intercambio de ideas con otros compañeros que estén viviendo una experiencia similar. De este modo, el viaje se erige en una valiosa herramienta que permite aunar las diferentes competencias necesarias para la labor de todo traductor.

Palabras clave

Viaje, cultura, competencia cultural, formación del traductor, estudios en el extranjero, aprendizaje a través de la experiencia.

Introduction

It is common to hear comments such as "travel opens the mind", "traveling is learning", "traveling allows you to meet new people, new languages, new cultures"..., endless phrases that evoke the multiple benefits of action and effect of "traveling", understanding "travel" as the "to move or undergo transmission from one place to another" (MWD, 2001).

Without immersing in to a lexicographical study of the word "travel", there is no doubt that the meanings that this word can adopt are diverse, and that in all its facets there is a close relationship with the human being, since travel does not ceases to be a journey in which we interact with other human beings, facilitating the knowledge of the cultural and natural heritage, both material and immaterial, of the individual in society. That is why the trip has been formed as a didactic tool of great value in all educational stages.

Specifically, in university studies, the level on which we focus our study, travel begins to be configured as a mandatory activity in many grades. In Europe, mobility programs have contributed to the expansion of travel as a didactic activity to develop and share knowledge and experiences in institutions and organizations in different countries. In some European universities, in

fact, the academic trip has become part of the curricular plan of the degree, being completely mandatory that the student makes a trip to get the necessary credits to obtain the title. However, there are few specific didactic proposals to make the most of the possibilities that travel can offer as a didactic tool.

The present work focuses on the study of travel as an educational tool for the training of translation and interpreting students who need not only to acquire communicative competence in each of their future working languages, but also their own translation competence, in which it includes —as we will explain later— cultural and intercultural competence, that is, the translator's need to understand the culture and the elements that make it up.

In the first place, we present the concept of culture, in order to then be able to focus on the translator as an intercultural mediator, and the culture vision from a translation perspective. Second, we focus on travel as a facilitator of cultural competence, which we will exemplify through a didactic sequence.

Cultivation of culture

The word "culture" comes from the Latin *cultus* which means etymologically "cultivation". It is a term that has undergone a great evolution throughout history.

In the thirteenth century Latin related this word to the cultivation of the land. Centuries later, around the sixteenth century, began to acquire a more figurative sense and began referring to cultivation of the mind, the intellectual faculties.

In the Enlightenment (eighteenth century), a more elitist concept of the term arises with the dichotomy between people "with culture" and "without culture", so that a division was established between "educated" and "uneducated" people. Thus, culture was associated mainly with the "high culture" understood as the spiritual perfection of classical music or the enshrined plastic arts.

In the nineteenth century Tylor (1871 in Kahn, 1975) coined one of the most classic and accepted definitions of the term culture:

> Culture or civilization, in a broad ethnographic sense, is that complex whole that includes knowledge, beliefs, art, morality, law, customs and any other habits and capacities acquired by man as a member of a society (p. 29).

In 1930, Franz Boas gives a twist to this definition by conceiving culture as a plural phenomenon that includes:

> All the manifestations of the social habits of a community, the reactions of the individual insofar as they are affected by the customs of the group in which they live, and the products of human activities insofar as they are determined by said customs (Boas, 1930 in Kahn, 1975, p.14).

Therefore, this definition shows that each society has its own culture.

In the field of didactics of foreign languages, changes have also been taking place around the concept of culture. González (2012) explains that in the structural approaches culture was conceived as something secondary, although it was contemplated in the curricula, its role in the manuals was limited to reflecting stereotypes of the target language society, disconnected from the objectives of the language and generally decontextualized.

The communicative approach supposed a change of perspective in the way of conceiving the culture in the didactics of languages. Adaskoy *et al.,* (1990) establish four kinds of culture that should be addressed in language teaching: aesthetics (artistic achievements), sociological (customs); semantics (meanings of the language) and pragmatics (culture of interaction and situations). In order to achieve a successful communicative exchange, it is necessary that the interlocutors know the value that is given to each one of these aspects in each of the cultures, because the ignorance of these social patterns give rise to clashes and cultural misunderstandings (González, 2012).

García (2004) defines very well all the variables that are included within the concept of culture from the point of view of learning foreign languages:

> The concept of culture is defined from various variables such as: the environmental, climatic and atmospheric characteristics, the landscape environment; the demographic conditions; the behavioral parameters associated with ceremonies, festivities, ritual practices and magical religious beliefs; social conventions (punctuality, gifts, dresses, taboos regarding behavior in conversations, etc.); the level of social and technological development of the various societies; the family; the relations between the sexes; social structures and the relationship between their members; body contacts (greetings, farewells, offers, etc.); daily habits (meals, transportation, shopping, hobbies and leisure, hours and work practice); the language or languages and their literatures; the traditions; health and body care; The education; gestures and facial expressions; the religion; housing and home; the myths, the rites, the

stories, the beliefs, the superstitions and the humor. All these parameters create and delimit specific cultural environments (p. 18).

Therefore, the learning of a foreign language necessarily implies the inclusion of the cultural component in a way that allows the student to develop intercultural strategies that allow him to carry out a successful communication. García (2004, p.4) points out that for this, the speaker needs to "start from what is known, acquired and learned through personal experience". It is precisely this last idea that leads us to recommend our didactic proposal from the perspective of experiential learning, as we will see later.

The translator as an intercultural mediator

The relationship between culture and translation is undeniable. Although we do not know the exact moment of the birth of the profession, we know that the figure was fundamental as a means of communication between different peoples. Thus, the transmission of scientific and philosophical knowledge of the Greek and Arab world was possible mainly thanks to the work of translation carried out at that time (Carrera, 2013).

There are several translators who have reflected on the concept of culture in relation to translation. One of the first was Nida (1945), who from his experience as a biblical translator, proposed the concept of "dynamic equivalence" that seeks to cause the message in the target recipient the same effect as in the original receiver, so that for this it will be necessary to adapt the cultural elements that do not have the same meaning or are unknown by the recipient of the arrival text.

For Nord (1997) when we translate, we compare cultures, that is, we act as mediators between the origin culture and the target culture, an idea that Hatim and Mason (1995) expand when they indicate the following:

> Translators mediate between cultures (which includes ideologies, moral systems and sociopolitical structures) with the aim of overcoming the difficulties that cross the path that leads to the transfer of meaning. What has value as a sign in a cultural community may be devoid of meaning in another, and the translator is best placed to identify the disparity and try to resolve it (Hatim & Mason, 1995, p.282).

Witte (1992) points out that communication between cultures began to be studied systematically in the 70s with the creation of the research area

in intercultural Communication Studies. In the field of translation didactics, several authors (Nord, 1988, Bell, 1991, Kiraly, 1995, Hurtado, 1996) have developed models of "translator competence", defined by Kelly (2002, p.9). as the "set of capabilities, skills, knowledge and even attitudes that professional translators gather and that intervene in translation as an expert activity". These models are usually presented divided into subcompetences. One of them is the "cultural competence" (also called "intercultural competence" by some authors). Wilss (1976) was one of the first to include it in his translation competence model. For him it is a "supercompetence" and defines it as "the ability to transfer messages between linguistic and textual systems". More ahead Nord (1991) and Neubert (2000) also included the cultural competence like one of the necessary parameters within the translator competence.

Kelly (2002, p.14) in her translation competence model also includes cultural competence as one of the subcompetences and indicates that "it comprises not only encyclopedic knowledge with respect to the countries where the corresponding languages are spoken, but also about the values, myths, perceptions, beliefs and behaviors and their textual representations". The PACTE group (2003) also refers to cultural competence, but as part of extra-linguistic subcompetence. Therefore, we see that there are many experts who understand the figure of the translator as a mediator not only linguistically, but also culturally capable of identifying and anticipating possible problems in communication between speakers of different cultures derived from the different ways in which they see the world. For Taft (1981) it is fundamental that every cultural mediator possesses advanced knowledge of the cultures with which he/she works and within that knowledge he highlights the following:

- Knowledge about society. This includes aspects such as history and relevant characters in it, traditions or customs.
- Communication skills, such as the correct use of linguistic conventions and body language.
- Technical skills adapted to the situation: use of technologies, knowledge of the environment, etc.
- Social skills: knowledge of the rules that govern social relationships.

Thus, the combination of all these skills means that the translator "does not stand as a mere transmitter of words, but as a true link" (Ponce, 2007),

capable of facilitating the understanding between two different cultures, since that that may have value and be considered an unequivocal cultural sign within a specific cultural community, in another may not be so and it is the translator who is responsible for identifying that disparity and finding a way to address it (Hatim & Mason, 1990).

Considering these characteristics, we agree with Gregorio (2012) that it is not possible to frame the conception of culture during the process of training translators in a specific subject, but rather it is a process that also draws from those experiences that the students can live outside the classroom. Thus, the trip is a very useful tool, since it allows future translators to know *in situ* the various factors that intervene in all communicative interaction, whether formal (courtesy, speaking, non-verbal language, etc.), or significant (social values, psychological or emotional factors, etc.) (Raga, 2007).

Travel as a tool for the acquisition of cultural competence

The signing of mobility agreements between universities has grown significantly in recent years and as a result the number of students who take academic stays in other countries has also increased (Martínez *et al.*, 2013).

According to Castillo (2017), the origins of student academic mobility date back to the late sixteenth century, when several young English aristocrats were sent to do the grand-tour once they finished their studies to complement their training. They used to be long trips, between 3 and 5 years, in which they toured different European countries and whose main objective was that these young people obtained the necessary training to be able to take charge of their country in the future. Soriano (2017) places the first example of mobility directly related to the training of translators in Baghdad in the 9th century, in the so-called House of Wisdom and in Spain in the 12th century, in the School of Translators of Toledo.

As we said, university students can now benefit from multiple international mobility academic programs. Soriano (2017) highlights the following:

First, the Erasmus program, one of the best known and in which more students participate. In fact, its name has come to be used on a daily basis. Thus, this term has transcended the academic field and we use it both to refer to the participants and to the program (Soriano, 2017). We also have

the Socrates program, Lingua (more focused on language learning), Leonardo (focused on professional training), Grundvig (for adults or other educational itineraries) and Minerva (Program on open and distance education). Similarly, universities usually have bilateral agreements with certain universities that are not in Europe or simply not part of the Erasmus program.

Regarding translation, there are still few works that relate their didactics to mobility programs. One of the pioneers addressing this issue was Pym (1992), who conducted a study on the experience of exchange students at three universities. Later, Mayoral and Kelly (1997) analyzed the consequences of the presence of exchange students in translation classes at the University of Granada. One of the most recent studies is that of Soriano (2017), which focuses on the evaluation of a mobility program in the training of future translators both from the point of view of the students and of the teachers and exchange managers.

From all these investigations we can extrapolate certain common conclusions regarding the benefits of mobility programs for the acquisition of cultural competence of the translator:

- They favor the improvement of the linguistic and cultural level of the translator, since they allow him to approach a new university system with different methodologies.
- They allow to better approach the relationship with other environments and their peculiarities (meals, schedules, etc.).
- They allow students to understand the cultural burden behind certain attitudes not shared in their own cultures.

However, it should be noted that although this subcompetence is the one that is a priori more visible and detectable by the students themselves, the other subcompetences (instrumental, professional, strategic, psychophysiological) also benefit.

As we have seen, student mobility contributes to the development of the translation competence of the students of the Translation and Interpretation degree. As has already been pointed out, it is usual for Spanish universities to offer this type of program to their students, who can opt for it on a voluntary basis. However, taking into account the multiple benefits that a future academic trip entails for a future translator, we would like to analyze how many Spanish universities establish academic mobility as mandatory within their study

plans. For this we have extracted from the Ministry of Education, Culture and Sport, the list of universities that have the degree program in Translation and Interpreting and we have reviewed the study plans. We discovered that out of a total of twenty-three universities that teach the Translation and Interpretation degree, only one establishes as a mandatory requirement that students go away for at least one semester, although all the others offer the voluntary possibility of through the aforementioned mobility programs.

When analyzing the study plans, we have also paid special attention to the subjects offered, in order to find out how the universities manage to supply the outings of some of their students abroad. Thus, we saw that a large part of the analyzed universities offer subjects in which cultural aspects are addressed. Some examples are:

- Linguistic and cultural contrasts of language B.
- Translation and culture: History, genre and ethics of translation.
- Language and Culture B/C.
- Culture applied to Translation.
- Cultural sources for translation.
- European culture and civilization.
- Translation of linguistic varieties.
- Translation and culture.
- Intercultural Pragmatics.
- International relations.
- East and West: cultures in contact.
- Anglo-Saxon, Germanic, Francophone Culture and Civilization.
- Translation, literature and culture.
- Language C and its culture.
- History and culture of the B-speaking countries.
- Contemporary thinking and interculturality.

As you can see, all of them include the term "culture" or "interculturality" in their title and in some of them (Language and culture, for example) it is intended to emphasize that not only attention is paid to the linguistic part, but also to the cultural part.

However, we agree with Soriano (2010) that mobility exchanges are an essential pillar in the training of future translators, since they contribute positively to the development of translation competence.

Experiential learning and collaborative learning

Although we focus on cultural subcompetence, we are also interested in students acquiring all the other subcompetences that make up the translation competence, which is why we consider that the methodology that best fits in our proposal is experiential learning[1], since in it the student is placed in the center of learning and it is possible to combine several factors such as experience, autonomy or cognition. It is, therefore, an active methodology in which the student experiences a development both professionally and personally.

Kolb (1984) was one of the first authors interested in this methodology, also known as learning by doing. For him it is a process in which knowledge is created from experience and points to it as fundamental for the development of the student. Dewey (1995, p.125) agrees with this vision and indicates that the benefits of this type of learning lie in that "doing becomes a rehearsal, an experiment with the world to find out how it is; and suffering becomes instruction, a discovery of the connection of things."

In traditional teaching models the teacher is the one who is at the center of the learning process and the student plays a passive role in which he gets knowledge from his instructor and then applies it. Experiential learning is based precisely on the opposite, because it maintains that in order to acquire knowledge, the efficient will be to transfer the leading role to the students. This is because when students must face real situations, they end up consolidating "a significant, contextualized, transferable and functional knowledge and their ability to apply what they have learned is fostered" (Romero, 2010, p.90). For this to happen it is necessary that the students take the initiative and interact with the medium.

Although most of the proposals based on this approach are generally based on experiences related to the exact sciences, we agree with Paleari (2017) that it is possible to benefit from it for the study of the humanities and specifically of Translation and Interpretation. It is intended, therefore, to promote the development of the ability to learn to learn, a fundamental skill, as it will be a skill that every translation professional will need throughout his life. But as pointed out Romero (2010), it is not possible to ensure that learning simply with experience, but this must be linked to a process of personal reflection. For this reason, we think it is necessary to provide the students with a series of guidelines that will help them in this reflection phase.

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1   For more information on this methodology, see Pardo *et al.*, (2015).

We also want to influence collaborative learning (Barkley *et al.*, 2007, Delgado, 2016), as Landone (2004, p.2) points out "interpersonal relationships and collective experience as sources of personal, social and cognitive growth of the students." Thus, it not only contributes to improving linguistic-communicative skills, but also encourages the development of other competences (social, cognitive, etc.). In this regard, we are interested above all in that students have access to the experiences of colleagues who are in other countries. For this, we will establish a permanent contact through a virtual platform, as we will explain in the next section.

A tour of the country of King Morvan

The present didactic proposal is directed to students of the degree of Translation and Interpretation and has been designed with the objective that they take advantage of the programs of studies abroad as an active, practical and conscious learning, so that they acquire the cultural competence that all translator needs to perform their translation work effectively. At the same time, a methodology based on experiential and collaborative learning is adopted to be able, based on the experiences experienced in the trip and their own reflection on them, and the interaction and exchange of ideas with other colleagues, to develop the transversal competences in an organic manner.

For the configuration of the didactic sequence we have been inspired by the needs of the students of the Degree in Translation and Interpretation of the European University of the Atlantic, and in the Erasmus mobility programs. On the one hand, our intention was for the student to learn individually from his own trip; on the other hand, we wanted also for him to learn from the experience of other colleagues who had to discover another destination.

Like all didactic sequences, the proposal is made up of a series of activities that can be divided into three groups: opening activities, development activities and closing activities. If we place the activities in the space-time, the opening activity would be carried out by the student before the trip, in his home university, the development activity during the trip, in the place of destination, and the closing activity, after the travel, again at the university of origin.

As students of Translation and Interpretation, we will use the Tower of Babel as a metaphor for the journey each student has to make to a region with a different language and culture, so that each student has to build their own tower according to the destination that has been assigned. Next, we will break down the different activities grouped according to the different floors that make up the tower, and which, in turn, consist of one or several tasks. Each floor of the tower refers to one of the thematic areas of the cultural and natural heritage of the visited area. Each subject is illustrated by a different color and to go through each floor, the student must perform several tasks. The achievement of all the tasks of a floor allows the student to move to the next floor and go up the tower. To motivate the student, once all the tasks of a floor have been completed, the students will obtain a miniature of the color tower of the floor. The students will have to obtain as many miniatures as the tower has to obtain his Tower of Babel.

Likewise, and in order for the students to be in contact during the whole process of the didactic sequence and to collaborate and exchange experiences and impressions, they will keep a travel journal, where they will record the results obtained in each of the tasks and will be able to see the learning process of his classmates too. For the delivery of the tasks, we will use a Weblog, since it is a 2.0 tool that allows to combine the individual work with the collaborative work -see Larrondo and Tejedor (2010) for the use of the Weblog as a tool for the elaboration of travel journal.

To exemplify the sequence, we have selected one of the destinations to which students usually travel: France, and specifically, the area of Brittany, for being a region known for its great historical, cultural and natural wealth. In the title of our proposal we refer to the country of King Morvan, because we consider that it is a very representative character of that region. In the year 818 he refused to submit Britain to the Western Empire and since then he was baptized with the nickname of Lez-Breizh (literally "support of Brittany"). However, his reign was very short, because that same year he died in a battle. Coadic (2017) points out that the consequences of his defeat were mainly religious. For example, the Irish and Scottish monks established in the forest of Broceliande were forced to change their Christian-Celtic rules and adopt the Benedictines and Brittany had to abandon Catholicism.

Next, we present the different planned activities and tasks.

Building the Tower of Babel:
Travel to the country of King Morvan

The trip that the student is going to undertake begins at the same moment in which a destination is assigned. As every traveler, he must prepare, inquire about the place he is going to visit, and make a plan. That is why we conceive a first block of opening tasks that allows the student to begin the journey with the necessary tools to live a formative experience. Next, the development activity is presented, which in itself conforms to the main core of the didactic sequence. Finally, there would be the closing activity, since it is necessary for the student to show his findings, share the stones he could find along the way, and reflect on his own learning process. Next, we present each of the activities that, in turn, are made up of different tasks.

Opening activities

These first tasks will be done in the classroom before the start of the trip.

Task 1: Explanation of the didactic sequence.
Objective: To show and explain the whole didactic sequence, and the different activities that the student has to carry out, as well as the necessary instruments for the delivery of the different tasks.

Task 2: Situation in space
Objective: Geographically locate the area under study
Description: Make a map of the region of Brittany with its different departments to be able to use it throughout the trip.

Development activities

As we have already indicated, with the different activities that make up this part, students can go deeper into the different thematic areas that make up the cultural heritage of the area to which they have traveled. Each floor corresponds to one of these areas and is represented by a color. The completion of the tasks that make up a floor will allow students to move to the next and thus build the tower. Next, we present the visual example of the areas that make up our Tower of Babel.
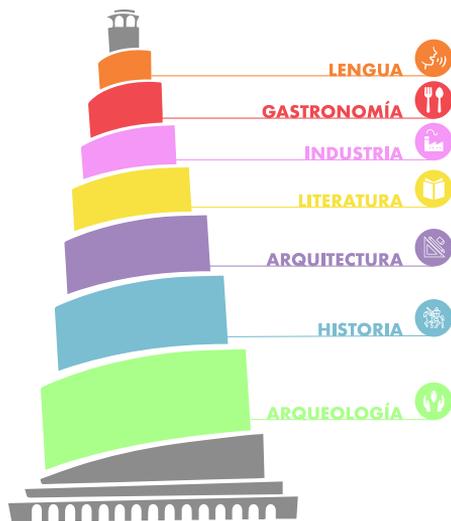
ARCHEOLOGY

Task 1: The megaliths
Objective: To know the megalithic sites that are scattered throughout the Breton territory.
Description: Brittany is one of the most important regions of prehistoric culture. In it there are a great amount of megalithic deposits. Find out in which areas they are and the types of buildings that can be seen in each location. Then prepare a travel route for tourists who want to visit the region.

Task 2: The Celtic vestiges
Objective: Know the origin.
Description: In the year 500 BC the Celts arrived with their civilization to the Breton peninsula. Find out the names of the different towns and in which areas they settled. Go to the Museum of Brittany in Rennes and discover the Celtic legacy that remains guarded there. Finally, discover in what concrete place the Romans managed to defeat the last Celtic people. It prepares an expository text about the Celtic legacy in which what was learned in the Museum of Brittany is shown. Final question of the block: What name did Brittany receive when it was inhabited by the Celts?

HISTORY

Task 1: The Duchess of Brittany
Objective: To know the role played by the Duchess Anne of Brittany in the development of Brittany as a region.
Description: The Duchess of Brittany was born in the castle of Nantes. Travel to this city and find out everything you can about the life and reign of Anne of Brittany. Visit the Thomas-Dobrée Museum and discover what belonging the Duchess hosts. How many kings did she marry?

Task 2: The pirates
Objective: To know the history of Saint Maló as a corsair city.
Description: We now propose a trip to Saint-Maló, the birthplace of Jacques Cartier (discoverer of Canada in 1534). In this city is the Hotel de Asfeld, an architectural jewel that hides a secret about its history. Could you indicate which one?

Task 3: The Company of the Indies
Objective: To know the relevance of the French Company of the East Indies in the history of French commerce.
Description: In the city Port-Louis is the Museum of the Company of the Indies, a unique museum in France where you can contemplate the different goods that were transported to the other side of the world. Make an album of photos with the most relevant objects.

Task 4: Keroman submarine base
Objective: To know one of the stages of the history of France marked by the German occupation.
Description: The occupation of the German army of Lorient in 1940 is made clear through an enormous construction built by the Nazis. Discover what it is about and prepare a report in which you refer to the key moments of that period.
Final question of the block: How did history contribute to the building of a strong Breton identity?

ARCHITECTURE

Task 1: The Breton houses.
Objective: To know the unique characteristics of the Breton houses.

Description: The city of Poul-Fetan is in the department of Morbihan. In it are the Pen-ty. Find out what they are and the material they are made of.

Task 2: The parochial precincts.
Objective: To know one of the most characteristic elements of the religious architecture of Brittany.
Description: Brittany is covered with parish enclosures, unique architectonic groups fruit of the religious fervor of the region. Discover in which villas they are and what the calvaries represent, one of its fundamental parts. Create a travel guide where you can see the place where they are, what all the areas where we can find a parish enclosure, a brief description of the style and the architectural complex itself, have at least one photograph.

Task 3: The medieval villages.
Objective: To know the architectural characteristics of medieval villages.
Description: Brittany preserves medieval villages capable of transporting us to the past. Find out what they are and photographically document all your visits to them.

Task 4: The fortresses and castles.
Objective: Understand the influence of history on the architectural constructions of the region.
Description: Brittany was the object of desire of various rivals so to defend itself they had to build walls, forts and castles. Make a route through the main ones in which you indicate the period in which they are framed and the main architectural features.
Final question of the block: What relationship does one of those castles have with the movie *The Vikings*?

LITERATURE

Task 1: The Celtic legends.
Objective: To learn about the rich tradition of popular literature of Brittany through its popular stories.
Description: The stories and legends are part of the Breton soul. Inquire about the different legends and prepare an audio as a storyteller in which you tell the story.
Task 2: The Matter of Brittany.
Objective: Understand the relevance of the Matter of Brittany in French literature.

Description: The Matter of Brittany refers to a series of texts written during the Middle Ages around the court of King Arthur and the Knights of the Round Table. Many of the episodes described in the novels take place in a forest located in Brittany. Find out in which one, visit it and locate the emblematic points it contains.

Final question of the block: What are the *Étonnants Voyageurs* and what city do they associate with?

Industry

Task 1: The textile industry.

Objective: To know the raw material of the textile industry, and the reasons for its development.

Description: Find a professional in the textile industry and interview him about the development of this industry in Brittany.

Task 2: The canning industry.

Objective: To know the development of the canning industry.

Description: Fishing is a key activity in Brittany. Visit a canning factory and find out how the canning industry has developed so fruitfully.

Final question of the block: What object was commercialized with great success from the development of the textile industry?

Gastronomy

Task 1: Breton gastronomy.

Objective: To know the local gastronomy.

Description: Choose a typical dish from the area where you live, look for the recipe and record yourself in the process of the dish.

Final question of the block: What is special about the galette of Brittany?

Language

Task 1: The Breton.

Objective: To know the linguistic diversity of the Brittany region.

Description: The Breton language is the only representative of the Celtic languages in France. It is a minority language but with a presence in the region. Find out through classmates the status of that language and interview a speaker from Breton who can tell you first hand the current situation of the Breton language.

Task 2: The Gaulish.
Objective: To know the linguistic diversity of the Brittany region.
Description: Gaulish is another of the languages of Brittany. It is a minority language with little written literature, but it is possible to find various references to this language, as for example in posters arranged by different cities. Collect the examples you find.
Final question of the block: In how many dialects is Breton divided into and what are they?

Closing activities

These last tasks will be carried out in the classroom once the trip is finished. The two tasks are designed for the student to interact with colleagues who have experienced an academic trip and share their experiences.

Task 1: Oral presentation of the Travel Journal.
Objective: Show other travelers your travel experience.
Description: Make an oral presentation where you present your travel journal, paying special attention to your own learning process of cultural and intercultural competence.

Task 2: Teaching to teach.
Objective: To teach the rest of the classmates what you have learned.
Description: Make a Trivial so that the rest of your classmates can learn from your trip.
This second task is configured as a collaborative task, as each student who has gone to a different destination will have to configure their own trivial, so that a global Trivial is created to learn the cultural and natural heritage of the different destinations.

Final considerations

In the present article we have offered a didactic proposal focused on travel as an educational tool for the acquisition of cultural competence. In this sense, returning to the original meaning of the word "travel", the student will face a pilgrimage in search of the different vestiges that will allow him to discover the cultural elements, both tangible and intangible.

In our sequence we offer a series of tasks divided into thematic blocks. It should be noted that the number of blocks may vary depending on the place of destination and the preferences of the teacher. It is also necessary to point out that in our proposal we only focus on the breakdown of the sequence and, since we frame it in the context of mobility programs, we do not address the aspect of evaluation. However, within the configuration of Spanish programs it would be possible to include this aspect if we grant the sequence the status of extracurricular activity, so that students could opt for additional credits.

Therefore, through our didactic proposal we intend to exploit to the maximum the mobility experience of the students, not only affecting the linguistic part, but also the cultural aspect so that the students realize a total immersion in the culture of the country that welcomes them and discover firsthand the elements that make up this culture.

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