

**UNIVERSIDAD INTERNACIONAL DE LAS  
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**SCHOOL OF EDUCATION AND FOREIGN LANGUAGES**

**TRANSLATION AND ANALYSIS OF THE PROCEDURES  
AND METHODS USED TO TRANSLATE SOME  
DOCUMENTS FROM SPANISH INTO ENGLISH AND  
VICEVERSA FOR UNIVERSIDAD NACIONAL DE COSTA  
RICA AND FROM ENGLISH INTO SPANISH FOR YOUTH  
WITH A MISSION ORGANIZATION.**

**Thesis Submitted to Obtain the Bachelor in English**

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## **Dedication**

To all the people who were always there throughout my life at college; especially, my mom who has helped and motivated me in times of weakness, and my sister and father for always supporting me to achieve my dreams.

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## Abstract

This thesis is aimed at analyzing the methods and procedures used to translate the documents *Autoestima: un factor relevante en la vida de la persona y Tema esencial del proceso educativo* from Spanish into English for Universidad Nacional de Costa Rica, and *Ecotourism and the Valuation of Tropical Rainforests in Costa Rica* from English into Spanish for Universidad Nacional de Costa Rica and *How to be Part of a Mission* from English into Spanish for Youth with a Mission Organization. These documents were translated using as a reference important translator that have provided significant data concerning the translation process.

All the methods and procedures used in each translation were applied in the correct way when rendering the texts to their respect target language to make sure that the translations were made in a natural way and therefore, by being faithful to the intention of the writer. In this way, the translations are natural, communicative, and accurate, as it is intended; therefore, different tables were used to show the analysis of the text, the techniques used in each one of the documents and the glossaries. Moreover, the investigator used the color-coding to highlight the different translation techniques used and where it is stated the importance and relevance of understanding of the translation process, as well as how to apply each technique and method learned with the goal of rendering exact and precise documents. Furthermore, the researcher created two glossaries with the most significant terminology that helped her to give consistency and parallelism to the documents.

## Resumen

Esta tesina tiene como propósito el analizar los métodos y técnicas utilizadas a la hora de traducir los documentos *Autoestima: un factor relevante en la vida de la persona* y *tema esencial del proceso educativo del español al inglés para la Universidad Nacional de Costa Rica*, los documentos *International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica* del inglés a español para la Universidad Nacional de Costa Rica y *How to be Part of a Mission* del inglés a español para la organización Jóvenes con una misión. Estos documentos fueron traducidos usando como referencia el conocimiento aportado por traductores importantes, quienes han aportado información significativa en relación con el proceso de la traducción.

Todos los métodos y técnicas usadas en cada traducción se aplicaron de la forma correcta a la hora de traducir los textos a su respectiva lengua término, para así asegurarse textos se pudieran interpretar en forma natural y por lo tanto siendo fiel a la intención que el autor le da al texto. De esta manera, se usaron diferentes tablas, en las cuales se muestra el análisis del texto, las técnicas identificadas en los documentos y los glosarios. Asimismo, la investigadora realizó un color-coding, donde se subrayaron los procedimientos de traducción más relevantes y en donde se enfatiza la relevancia de entender el proceso de traducción, así como de aplicar las técnicas y los métodos aprendidos con el fin de traducir de forma exacta y precisa los documentos. Finalmente, la investigadora creó dos glosarios con la terminología más sustancial para así ser capaz de darle consistencia y paralelismo a los documentos.

## **Chapter I**

### **Introductory Framework**

In the world, there are methods and procedures to communicate the message of a text from one language into another and some of them will be shared on this paper by using different texts in English and Spanish. Translating is one of the most important and oldest professions in the world and it had more value years ago, since there was just one person who spoke the language and was able to transmit the message from one language to another bringing more understanding among cultures. However, the world was getting ready to have translators and the collaboration of different people who dedicated their time to translate-had an impact this century.

#### **1.1 Problem statement**

In order to provide a top-quality translation and understand how the process works, it is necessary the analysis of the procedures and methods used to translate some documents from Spanish into English and vice versa. This job is based on translating important documents for different institutions, which will help them on knowing each other in a better way. This paper looks for evaluating the most suitable translation procedures to render several documents for Youth with a Mission and for Universidad Nacional de Costa Rica, so these institutions can be able to spread the word on such important topics.

The research question is the guide for readers to get an idea of what the thesis is about. The research question is the door to learn something new in this case specifically about translation and every single step throughout its process. This means that an explanation of each method and procedure will be understood in the document, as well as the importance of

translating in order to impact anyone. So, what are the methods and procedures analyzed and used to translate some documents from Spanish into English and vice versa for Universidad Nacional de Costa Rica and from English into Spanish for Youth with a Mission Organization?

## **1.2 Objectives of the Investigation**

### **1.2.1 General objectives**

To evaluate the procedures and methods used to translate some documents from Spanish into English and vice versa for Universidad Nacional de Costa Rica and from English into Spanish for Youth with a Mission Organization

### **2.2.2 Specific objectives**

- To translate some documents from Spanish into English and vice versa for Universidad Nacional de Costa Rica and from English into Spanish for Youth with a Mission Organization
- To apply various translation procedures when translating the documents in order to achieve communicative texts
- To evaluate the effect of the translation procedures in the documents
- To design a glossary with the most relevant terminology found in both texts.

## **1.3 Justification of the Study**

The documents translated are different but highly important for the organization and the university, as well as for the translator who learns a new world through the translation. First, people will be able to understand and receive the correct message in the target language. The organization selected is not very well known in the country, but it has a lot to share with

people. In one hand the material translated for Universidad Nacional de Costa Rica is going to be used for the foreigners who are joining this university. The university is receiving people from different parts of the world and having all the necessary documents translated is an advantage for the coming students who got the information they need, and, at the same time this gives a good image to the university.

The documents translated for Youth with a Mission is a new religious organization in the country that's had other churches in America that have had a huge impact on the nation. Now they are bringing people from the US and they are trying to communicate a message to Costa Ricans; therefore, their documents contain powerful and general information from people of this church that will help everybody to understand. So the joyful and gratefulness of translating the document is deeply an honor, the churches will definitely take advantage of every translation and more people will get the message.

#### **1.4 Antecedents**

It is important to remember that translation was not born one day; it was a process and many historical events helped translation to become a great field and an important tool for communication. Those who are studying to become translators must be proud of the information and events from the past. Books that carry important messages should be understood by everybody in the world that the population can behave and follow same principles studied, an example of this is the Bible which has been translated into different languages because of its great importance. In the 3<sup>rd</sup> century, Jews had forgotten Hebrew and needed the Bible to be translated into Greek so there were around seventy people involved on translating this document and according to Saint Mary's Press (2018), that translation was called "Septuagint." The word Septuagint is derived from the Latin word for 70 and is based

on a legend that the Greek translation was the work of 70 translators (Hoppe, 2016). After this translation, there were new translations into Latin, Coptic, Armenian, Georgian, and other languages that were done by some of the seventy people who worked on translating the Bible.

St. Jerome was a well-known translator. This man translated most of the Bible from Hebrew and Greek into Latin, and this allowed people to use the Bible and learn a lot from it for thousands of years (Hoppe, 2016); this means that he opened a door for knowledge just by translating a document. The impact generated by this person was incredibly important, since this was just the beginning of the translation era.

In addition to this, another important translation is from the playwright Terence, a Roman who translated Greek comedies into Roman in the second century, when the expansion of more translations was just starting in the world. Kumarajiva, a Buddhist known for his great works into Chinese of Buddhist texts was also very important in the history of translation. His most famous work is the translation of the “Diamond Sutra,” which according to the British Library (2014) was the earliest complete survival of a printed book. This gave him a good position in the world and makes him well known in the world of translation.

Not too long in the 9<sup>th</sup> century, Alfred the Great, King of Wessex in England, translated from Latin into English and two of his major works were “Ecclesiastical History” and Boethius’s “The Consolation of Philosophy” which was a great contribution to the development of English and were rich on information about England. But all these works influenced translation, and in the 12th and 13th centuries, the Toledo School of Translators (Escuela de Traductores de Toledo, n.d.) became a meeting point for European scholars who attracted by the high wages they were offered – traveled and settled down in Toledo, Spain, to

translate major philosophical, religious, scientific, and medical works from Arabic, Greek, and Hebrew into Latin and Castilian (Lebert, 2017). This helped a lot of people translating documents and teaching them some methods and techniques of translation. This school was a great tool to establish some basic aspects to translate documents appropriately. This school was known for translating philosophical, religious, scientific and medical works from Arabic, Greek and Hebrew into Latin and Castilian as studied above.

It is known that in order to achieve a good translation, the translator needs both languages, in this case English and Spanish. This means not only to know the grammatical rules of both languages, but also the culture of the countries in which the languages are spoken. Translation is very unpredictable, as Roger Bacon who was the first linguist to assess that a translator should have a thorough knowledge of both the source language and the target language to produce a good translation, and added that he should also be well versed in the discipline of the work being translated (Lebert, 2017). Moreover, translation started spreading around the world and Geoffrey Chaucer, a recognized poet, was the person who translated from Italian into English “Knight’s Tale” and Troilus and Criseyde”. The Canterbury Tales ranks as one of the greatest poetic works in English (R.M Lumiansky, 2017).

The great age of English translation began in the late 15<sup>th</sup> century with Thomas Malory’s. He came out with great translation of the legendary King Arthur (Le Morte d’Arthur, 1485) and his translation is still used nowadays to understand this king’s life. He also translated Guinevere, Lancelot, Merlin and the Kings of the Round Table (Lebert, 2017). If we look back in the 13 century, the Treaty of Kadesh, the first known peace treaty, is known as one of the first translations; there is a Hittite version engraved in Akkadian (the language of diplomacy at the time (Mathieu, 2015). This was used because after a long war

between The Egyptians and the Hittites, they both signed an agreement using a translated document in both languages.

According to Jeffcoat (2017), one of the most important translations in the world is the “Tyndale New Testament” (1525), which is considered the first great Tudor’s translations. William Tyndale was the Captain of the Army of Reformers and was his spiritual leader. Tyndale holds the distinction of being the first man to ever print the New Testament in the English language. Tyndale was a true scholar and a genius, and he was fluent in eight languages. This translation opened relationships among countries and extended frontiers all around the world. More known people translated the Bible and one of them was Martin Luther, a German professor of Theology who translated the Bible into German. He was the first person who translated the whole document into his own language, German, with great success. After this the Bible was translated into a lot of languages.

So, it can be seen that from very old times, our ancestors did a great job translating documents and motivating others to do it. Thanks to them in this century the world has translators in different fields, such as science, history, philology, literalism, authors, that help translation to be with their studies. Nonetheless, the Internet has had a great impact have helped to create in which applications have every answer when translating. The applications will have automatized translator that will do the job all by themselves; however, it is important to remember that none of these applications are better than human translators.

A human translator knows both cultures, and the translation will be as natural as possible helping the reader to achieve an easier understanding of the text. This can be achieved just by a good translator, who is a professional and feels passion for what he/she is

doing. People should know that the translation process is not an easy one. It may seem easy, but it is not and a good translator knows it. The love for the profession begins from the moment in which a person starts feeling interest for learning new languages. As mentioned by Kroulek (2016), translation allows ideas and information to spread across cultures. In the process, translation changes history.

Some examples are Arabic translators who kept the ideas of the ancient Greek philosophers alive throughout the Middle Ages; the Bible has been translated into at least 531 languages. No matter what one believes, the impact on history is undeniable; and translation is helping sports teams and organizations overcome language barriers and transcend international boundaries (Kroulek, 2016). Jorge Luis Borges is a famous Argentinian short story writer, essayist, and poet who is known for his great contribution in translation and one of the known stories that he translated is the famous story “The Happy Prince” by Oscar Wilde from English into Spanish. The fact is that the first book or story he published was a translation, that put him a great place in the world of translation. He was a great influence for Spanish translators and he did a great job translating literary works from Old English, and he/she Spanish readers understand them, appreciate them, and given more important, give meaning to each translated story.

In the second half of the 20<sup>th</sup> century, new discipline appeared: “Translation Studies”, and without these a lot appeared, new institutions specialized in teaching translation. This new discipline was created by James S. Holmes who was a poet and translator of poetry. He translated many works from Dutch and Belgian into English.

After having all these incredible and inspirational people, the theories came out really fast. A very well-known person in the field of translation is Peter Newmark. He inspired many translators and he is there inspiring new ones to understand the meaning of the ability and permits the process with successful translations. Newmark (1988) defines translation as a craft consisting in the attempt to replace a written message keeping the same meaning and manners into the new language. He helped in the development of the translation process that is followed by a lot of people nowadays. In the 21<sup>st</sup> century, his works are used to train future translators. The information he presents in his books is very clear. Costa Rica translation has become a great business, and these are a lot of institutions that need translation that may give opportunities to the translators in the country.

Besides, the documents chosen to be translated in this project, are very important. They are created to young adults or elderly people and they carry a great message for everybody. Translating will always have different ways and it will depend on the translator the understanding of documents in order to translate them as good as possible. The author will try to achieve when translating the texts, that is to transmit the message in the best way possible.

### **1.5 Scope**

This work has been designed to have different achievements and goals which has been set up at the beginning of the investigation, one of them is clearly the analysis and understanding of the methods and procedures used in translation which are explained in the chapters in order to explain how the translation process takes places.

Moreover, one of the main goals is to complete the translation of the documents for the organization and the university and help them to communicate the message to future people who will read them in the target language. Finally, it is also important to carry out

a complete a consistent investigation in which every point is clearly explained and will not leave doubts on the readers' mind. The author will try to achieve these goals at the end of this investigation in order to help others with future translations.

## **Chapter II**

### **Theoretical Framework**

This section is aimed to demonstrate and offer knowledge of the text analysis, text style, text function, methods, and techniques. Although, translation is a good experience to educate more about a culture and enrich the vocabulary, it is also important to know other aspects to create a successful translation. In addition to this, the elaboration of a glossary will be explained step by step, since there are always difficulties with the meaning of words or other important details that readers should know. This will help readers to enjoy the meaning of the translated text without looking up words in a dictionary and finding out what the real meaning is.

For decades, the ways of translating have been changing and nowadays, the translation process has improved tremendously with the analysis and introduction of new techniques that keep the readers achieve a better understanding of the original text expressed with much more naturalness.

#### **2.1 Text Analysis**

First, it is necessary to understand the text to be translated. The translators should start the job by reading the original for two purposes: first, to understand what it is about; second, to analyze it from a translator's point of view, which differs from the viewpoint of a linguist or a literary critic. The translation should determine its intention and the way the text is written for the purpose of selecting a suitable translation method and identifying particular and recurrent problems (Newmark, 1988). Reading the text is a crucial part of

the process. Translators should not start translating any text without knowing what it is all about then.

According to Newmark (1988), there are two steps required while reading the text, understanding the text requires both general and closed reading, General reading to get the gist; here you may have to read encyclopedias, textbooks, or specialist papers to understand the subject and concepts. Close reading is required, in any challenging text, in order to understand the words both out of and in context. “In principle, everything has to be looked up that does not make good sense in its context; common words like *serpent* (F), to ensure they are not being used musically or figuratively (sly, deceitful, unscrupulous) or technically (EEC currency) or colloquially; neologisms, acronyms, to find their TL equivalents, which may be non-existent” (p. 11).

This means that, one can compare the translating activity to an iceberg: the tip is the translation - what is visible, what is written on the page - the iceberg, the activity, is all the work you do, often ten times as much again, much of which you do not even use (Newmark, 1988). Even though translation seems to be easy for any person, it is not. In other words, just by reading the text, the translation process starts correctly. It is normal to not understand what the words mean, and this is why the translator needs to make some research on the topic to get familiar with it and understand the meaning of some words. The analysis of the text is the base of the translation process; once the original text is processed by the translator, the process of translating can begin, and it will be a lot easier if the translator has acquired the necessary background knowledge to initiate a successful translated document.

Reading the ST means not only understanding it, but also searching for the intention of the text. Translators cannot isolate this from understanding it, both things go together, and the title may be remote from the content as well as the intention. (Newmark, 1988). Moreover,

the translator's intention is highly important. It will depend on the correct use of words in the target language. Usually, the translator's intention is identical with that of the author of the SI – text (Newmark, 1988)

Translation is not as easy as many people think. First, is to read the document which is a crucial part for an efficient translation, the translation may start finding difficulties in the document that should be corrected. So, is it important to analyze the text carefully? Brown (2014) states that “translating is a mentally demanding task, so demanding, that a thorough and disciplined translation process is needed to perform it well.” Brown shows five steps that a translator must follow. They are the following: Read the text (this section is when the analysis process starts, as it has been mentioned in this document); retain the meaning; choose vocabulary; follow the grammar; express the meaning; and use natural wording.

So, there are specific steps that every translator must follow to obtain a high quality translated document. By asking to different future translators from UIA why they were studying translation and the steps that should be carried out at first, they answered that the first thing that should be done is the analysis of the text. This proved that these students are on the right path to become successful translators.

### 2.1.1 Text Styles

In addition to this, the text style is important in the text analysis of the document and Nina made a classification of four different text styles: narrative, description, discussion and dialogue which are mentioned on *The Textbook of Translation* by Newmark:

- (1) Narrative: a dynamic sequence of events, where the emphasis is on the verbs or, for English, 'dummy' or 'empty' verbs plus verb-nouns or phrasal verbs, for example 'He made a sudden appearance'

- (2) Description, which is static, with emphasis on linking verbs, adjectives, and adjectival nouns.
- (3) Discussion, a treatment of ideas, with emphasis on abstract nouns (concepts), verbs of thought, mental activity ('consider, 'argue'.), logical argument, and connectives.
- (4) Dialogue, with emphasis on colloquialisms and phaticisms. For those who are translators will recognize these types of texts easily with the time, so the more they translate, the more they learn and more their job.

Nonetheless, the readers are a great influence when it comes to translation, as stated by Newmark (1988), in the basis of the variety of language used in the original, you attempt to characterize the readership of the original and then of the translation, and to decide how much attention you have to pay to the TL readers, (In the case of a poem or any work written primarily as self-expression the amount is, I suggest, very little,) You may try to assess the level of education, the class, age and sex of the readership if these are 'marked (p.13).

Understanding this as the audience to define what type of wording the translator will use. If the audience are kids, then the wording cannot be the same as if they were adults or teenagers. Keeping in mind a good usage of words is essential for a top translation.

All this will help you to decide on the degree of formality, generality (or specificity) and emotional tone you must express when you work on the text (Newmark, 1988).

### 2.1.2 Stylistic Scales

Moreover, when the text is analyzed and read a few times until is understood by the translator, the steps mentioned before on this chapter are applied. The translator is in charge

of identifying the scale of the text. This part is as important as reading the text and it contributes to the translator's knowledge.

There may be different methods or procedures explained from different top translators. These differences can be found on the document written by Ordudari (2007) where he shows different methods or theories from various translators and how they define the strategies when translating a text. Some of them are Krings (1986:18) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task," and Seguinot (1989) who believes that there are at least three global strategies employed by the translators: (i) translating without interruption for as long as possible; (ii) correcting surface errors immediately; (iii) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.

#### 2.1.2.1 Scale of Formality

Also, the scales are being explained on the *Textbook of Translation* by Newmark, where he states that: "The scale of formality has been variously expressed, notably by Martin Joos and Strevens. I suggest: *officialese, official, formal, neutral, informal, colloquial, slang, taboo*" (Newmark, 1988).

The first one is *officialese*. This is a very technical way of speaking or writing a document. Whenever a translator has such as legal documents even medical documents, these ones can be considered "*Officialese*." For example: "The consumption of any nutriments whatsoever is categorically prohibited in this establishment" (Newmark, 1988).

The second one is *Official*. The official scale can be similar to the *officialese*, but it is not very complicated to understand, nonetheless, some difficult words can be found on the text but it is just very formal and understandable, for example: "The consumption of nutriments is prohibited" (Newmark, 1988).

Furthermore, these are not the only ones that Martin Joos explained for the stylistic scale. Another scale of formality is the formal one which is when a person is learning a language. For example, when a person is learning a new language in an academy, the person will be taught formal English or Spanish. This is because whenever the language is spoken, it should sound well to be understood. The same situation happens with documents, the translator will receive a document and this one may be formal and understandable easily, for example: “You are requested not to consume food in this establishment” (Newmark, 1988)

Furthermore, Newmark (1988) gives examples of the different scales such as *official* for example, “The consumption of nutriments is prohibited.” The *neutral scale* would sound “eating is not allowed here”

The *informal scale* of formality is more understandable for those who are not native speakers. For example, “Do not sleep here.” If compared this sentence with the sentence wrote on the neutral scale of formality, it is noticeable that in the informal one the sentence is straight.

Another scale is the *colloquial* one, for example “You can’t feed your face here” (Newmark, 1988). In this scale of formality, the words used could be original from a specific place. This means that the terminology could be unique and not understandable for a foreigner.

There is also another, in the scale of formality which is the *slang* one, it is commonly used by teenagers or even by any person depending on the situation and on the people around them. Slang is not a very nice way of saying something. A person might feel offended by the words used and by listening to people, it can be noticed that whenever people are upset they use slang.

Finally, the last one found in the scale of formality is “*taboo*,” which is a way of writing or speaking very offensive and in the sentences the writer or speaker swears. When a person is translating, and the text contains this type of words, the translator must be careful on how to convert that text and the words used in the target language, always as closed as possible to the original text.

By precious experiences, it is well known that translation is not an easy text and the translator needs to have a great knowledge not in grammar but also in the culture of the target language. This will bring a successful result and a top-quality translation. The world of translation and its processes are highly important, as was seen in the scale of formality. There are more scales to follow in the translation process that appeared below.

#### 2.1.2.2 Scale of Generality or Difficulty

Additionally, there are six scales based on generality or difficulty. These are explained as follows and were taken from the *Textbook of Translation* by Peter Newmark (1988). The first one is: *simple*. This scale uses simple wording when it comes to writing in which most of the people understand what the author means, for example, “The floor of the sea is covered with rows of big mountains and deep pits” mentioned on the *textbook for translation* by Newmark (1988, p.14). But this is not the only one in the scale; the second is, *popular*. This scale is just the wording used as every person talks and it will be well understood in a few words, easy and known words are used, for example, “The floor of the oceans is covered with great mountain chains and deep trenches” (p.14). The difference between the simple and popular scale is noticeable since the words are easier to understand. The words used are popular because they are colloquial.

The third one in the scale is: *neutral*, uses a basic vocabulary and; therefore, it is easy to understand, for example, “A graveyard of animal and plant remains lies buried in the earth’s

crust.” (Newmark, 1988) The scale goes from easy to difficult and the fourth is “*educated*” an example of this category is “The latest step in vertebrate evolution was the tool-making man.” (Newmark, 1988).

Moreover, the fifth category in the scale of generality or difficulty is *technical*. This wording may be difficult to understand by readers who must have knowledge on the topic in order to understand the translation.

Finally, the last one in the scale is *opaquely technical*. Challenging words might be used on the text and according to Peter Newmark (1988);” this category is comprehensible only to an expert” (P.14). For example, 'Neuraminic acid in the form of its alkali-stable methoxy derivative was first isolated by Klenk from gangliosides/ (Letter to Nature^ November 1955, quoted in Quirk, 1984.) (Newmark, 1988)

It is clear that translators are responsible of knowing the language they use as well as for understanding the document to be translated; otherwise, the intention of the author can be lost. There is also one more scale that should be taken into account: the emotional tone.

#### 2.1.2.3 Scale of Emotional Tone

The emotional tone is divided into three categories. Intense, which can be found in stories when the writer wants to express a lot of passion and give more excitement to the words used. When the writer expresses him or herself with so much love, tension or exaggeration that the reader feels that intention. Examples: 'Absolutely wonderful . . . ideally dark bass . . . enormously successful . . . superbly controlled.

The second emotional tone that a document may have is called “*warm*.” In this scale, the text is not very intense as the previous one and it is used. For example, gentle, soft, heart-warming melodies. The last one, is *factual tone* this one, the words used are normal, not too

complicated, and the documents are easy to understand just by reading them looking for general information; also, the text is not a dramatic one. For example, 'Significant, exceptionally well judged, personable, presentable, considerable.

Finally, the last tone is *understatement* (a cold one) 'Not ... undignified.' This scale of emotion may be understood specifically for a knowledgeable person who does know what the text is about and how words work. According to Newmark (1988), "There is some correlation between formality and emotional tone, in that an official style is likely to be factual, whilst colloquialisms and slang tend to be emotive." (p.15).

### **2.1.3 Text Function**

-Newmark (1988) suggests that "All translations are based implicitly on the theory of language (Jakobson, Firth and Wandmzaska put it the other way around - they said that the theory of language is based on a theory of translation)" (p.39). He also takes into account Bühler's theory, in which, the three main functions of language are the expressive, the informative - he called it 'representation' - and the vocative ('appeal') functions, and these are the main purposes of using language (Newmark, 1988). Every function will be found in a text, the translator is in charge of identifying it and having the right knowledge when doing so.

#### **2.1.3.1 Informative**

Peter Newmark (1988) states-that the format of an informative text is often standard: a textbook, a technical report, an article in a newspaper or a periodical, a scientific paper, a thesis, minutes or agenda of a meeting (p. 40). Therefore, the informative texts are almost always easy to translate, but even though these documents are easy, the translator must keep

the meaning of the original text. As documents vary, the function of the texts as well, and the informative function is not the only. The expressive function of the text varies as well.

#### 2.1.3.2 Expressive

The expressive text is another text function which has its own difficult. As any other text, the document needs to be translated and communicated correctly. These texts are very sensitive, and the message must be transmitted as well as the feeling of the text. Newmark (1988) states that there are also text types and those are:

- (1) *Serious imaginative literature*, explained as: “Of the four principal types - lyrical poetry, short stories, novels, plays - lyrical poetry is the most intimate expression, while plays are more evidently addressed to a large audience, which, in the translation, is entitled to some assistance with cultural expressions”
- (2) *Authoritative statements*: Defined as the text of any nature which derive their authority from high status or the reliability and linguistic competence of their authors” in this type of text the translator has to be very careful when translating, this may be legal documents that with one mistake a company, person, or any other valuable live or material can be affected.
- (3) *Autobiographies, essays, and personal correspondence.*” These are expressive when they are personal effusions, when the readers are a remote background” (Newmark, 1988).

#### 2.1.3.3 Vocative

Article, newspapers, magazines are generally vocative texts an important factor mentioned by Newmark (1988) is that in all vocative texts the relationship is between the

writer and the readership (p. 41). So, the translator should know the type of grammatical terms to be used as well as the intention of the writer; therefore, the message can be communicated clearly. Newmark uses Bühler's functional texts as a basis and he finds them important and efficient when it comes to translation.

As a translator, it is crucial to apply previous experiences in translation as well as to know the procedures and the functions of texts in order to produce a successful document in the target language.

In addition to the text functions, there are different methods used in translation and these ones are very important when going through the translation process in order to communicating a message from one language to another. A translator knows how important using a method is, to get a good result of any translation document. The second factor is that these texts must be written in a language that is immediately comprehensible to the readership (Newmark, 1988, p.42).

Newmark (1988) remarks that few texts are purely expressive, informative, or vocative: most include all three functions, with an emphasis on one of the three (p.42). to translate documents from one specific language to another.

Newmark (1988) considers Jakobson's three other functions of language: the aesthetic (called by Jakobson the 'poetic'), the phatic, and the metalingual. The aesthetic function is "language designed to please the senses, firstly through its actual or imagined sound, and secondly through its metaphors" (p.42). In this function the translator may find a variety of figurative language, the importance of translating with the emotion that the writer wants is a responsibility of the translator. The message, sound, and feeling should be communicated and received by the reader. Newmark (1988) also mentions that in nonsense poetry, the sound-effect is more important than the sense (p. 42). It is also mentioned that metaphor is the link

between the expressive and the aesthetic function (Newmark, 1988). It is very clear that poetry is more powerful when it read. The way that the wording is used is more than essential in the text and the emotion put on it will be relevant.

The second function mentioned by Newmark (1988) is the phatic function of language which is used for maintaining friendly contact with the addressee rather than for imparting foreign information (p.43). Finally, the metalingual function of language indicates a language ability to explain, name, and criticize its own features (p.43). These would be the basics on knowing the of the text to be translated.

#### **2.1.4 Translation Methods**

At the same time, methods in translation may vary and this will depend on the translation to be made. As Newmark (1988) says, the central problem of translation has always been whether to translate literally or freely” (Newmark, 2018. p.45). Translation never stops growing and new ideas are always brought to the world. It was not until the nineteenth century when writers favored some kind of tree in translation: the spirit, not the letter; the sense, not the words; the message, rather than the form: the matter not the manner (Newmark, 1988. p.45). This was a powerful slogan brought in that century in which the message should be translated in the best way as possible to communicate the real intention of the writer. However, at the turn of the nineteenth century, the study of cultural anthropology suggested that the linguistic barriers were insuperable, and that language was entirely the product of culture (Newmark, 2018. P.45). This theory has been taken into consideration when translating, examining the audience’s target language, and the words they use.

#### 2.1.4.1 Semantic translation

Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on 'meaning' where appropriate so that no assonance, word-play, or repetition jars in the finished version" (Newmark, 1988). In other words, semantic translation means that the central concern of the translation is to convey the meaning of phrase and sentence (this could be paraphrased or translated literally depending on the balance that the translator aims for. (Liu, 2014). Therefore, the translator is limited to be creative when changing words and be respectful with the author's intention and the text itself.

At the same time, more translators contributed on the types of translation, as it is Nida's formal equivalence. Formal equivalence tries to remain as close to the original text as possible. Thus, the more literal the translation is, the less danger there is of corrupting the original message. (Shakernia, 2014). In other words, this equivalence must be in conformity with grammar, vocabulary, structures, syntax and more, in order to be able to get the same result and intention of the text when translating.

#### 2.1.4.2 Communicative translation

The communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (Newmark, 1988). Comparable semantic translation is focused on the structures, grammar and more important details of the texts giving opportunities to the translator to be creative when needed. Communicative translation gives the freedom to the translator to be creative and change what is needed in text in order to communicate the message clearly and appropriately to the audience. Most likely, semantic

translation is found in expressive documents and the communicative one in informative and vocative texts.

At the same time, Nida's dynamic equivalence is an approach to translation in which the original language is translated "thought for thought" rather than "word for word" as in formal equivalence (Shakernia, 2014). In other words, both Newmark and Nida, offer the theory to carry out good communicative translation. The text should be modified according to the reader's needs must always keep the message of the original text.

## **2.2 Translation Procedures**

Translation is very important nowadays, but it is more than just reading a sentence and it in the target language. As it has been mentioned before, the translator must know the culture, methods, text functions, and other important parts of the translating process. The procedures that are being used when translating a text are highly in order to get good results in the target language. There are some important procedures that will be explained below, there are transposition, modulation, omission, amplification, explicitation, and literal translation.

### **2.2.1 Transposition**

Transposition is a translation procedure involving a change in the grammar from SL to TL (Newmark, 1988. p.55). Translators notice transpositions when a word change completely. It is important to know that it will depend on the translation and the document that is being worked. The words are being changed in order to have a natural and understandable translation.

Nonetheless, every language is different, and it is always full of different grammatical structures, so translators should be careful and know both the source and target language for

an accurate translation. Newmark (1988) mentions different types of transpositions, one type, is the change from singular to plural. A second type of shift is required when an SL grammatical structure does not exist in the TL (p.85). The third type of shift is the one where literal translation is grammatically possible but may not sound natural in the TL.

Transpositions will appear in every single translation and will be used very frequently. This is because when transferring an idea into the target language, not only procedures but also culture and meaning should be taken into account.

Some examples of sentences taken from the book *Introducción a la traductología* by Vázquez-Ayora are:

Neatly designed

Diseñado con simple elegancia

It is commonly believed that

La gente cree que

Averb / adjective

Which hid the distant valley of Las Vegas

Que ocultaba a lo lejos el valle de Las Vegas

A genuinely international body

Un genuino cuerpo internacional

Verb or past participle / noun

He saw a crime committed

Vio que se cometía un delito

In search for an agreed policy

En busca de una política en que todos estén de acuerdo

Verb/adverb

As you may have observed

Como ustedes tal vez lo han observado

There used to be an inn there.

Había hace mucho allí una posada

Noun/verb

There would be no ties now to the force

Ahora no habria nada que le atara a la fuerza

Adjective/noun

If the message is to be meaningful

Para que el mensaje tenga significado

Indefinite article/definite article

She has a pale complexion

Tiene el semblante pálido

Possesive / definite article

Your hair is too long

Tienes el cabello muy largo

### 2.2.2 Modulation

The second procedure in translation is modulation. Newmark (1988) defines modulation as “a variation through a change of viewpoint, of perspective) and very often of category of thought' Free modulations are used by translators 'when the TL rejects literal translation', which, according to Vinay and Darbemet's criteria, means virtually always” (p.88). He also refers to a variety of categories and mentions them in the book *Textbook of Translation* he classifies them as: abstract for concrete, cause for effect, one part for another, reversal of, active for passive.

Vázquez-Aroya (1977) who also mentions modulation and explains it as a stylistic compared notion which consists of a change in the conceptual framework of a proposition without altering its meaning, this means that the meaning of words is the same and the symbols are different. (p.291) Some modulation variations given by this translator are:

#### From General to Specific

I like to have a good look at the people we employ    Me gustar hacer un examen detenido de  
la gente que trabaja para nosotros.

#### Explanatory

Food for thought

Materia de reflexión

## Reversa lof terms

Allowable error

Error admisible

From positive to negative or viceverse

1. It is also true

1.No es menos cierto

2. Don't get so excited

2.Tranquilizate

Change of comparison or symbol

Personal interest

Conveniencia personal

## 2.2.3 Omission

In this procedure some words may be removed when translating the text. If there is a sentence that might sound better without a specific word that appears in the original text and when translating it that word is not very important then, an omission of this word can happen. Some examples given by Vázquez-Ayora again in this book *Introducción a la traductología* are:

His face was as innocent as a child's

Su cara era tan inocente como la de un niño.

### Omisión del agente

That Wall paints very easily (the wall is painted very easily)      Esa pared se pinta con toda facilidad

#### 2.2.4 Amplification

The amplification means adding more words to the text. This can happen when a word needs to be explained or more words are needed so that the text make sense on the text, some examples provided by Vazquez-Ayora are:

We are dancing to the accordion	Bailábamos al son del acordeón
We are working toward a new policy	Nos esforzamos por encontrar una nueva política

Vazquez-Ayora also mentions different cases of amplification these cases are:

Amplification of the adverb.

To speak aloud	Hablar en voz alta (levantar la voz)
Here, we are not so far along.	En este respecto no hemos adelantado tanto.
Whether that solution has been appropriate is a matter of controversy.	En cuanto a saber si la resolución ha sido apropiada, es cuestión discutible.

### Amplification of the Verb

I don't know what you mean

No sé lo que quieres decir

### Amplification of the adjective

Of the great outward movement from the  
inner city

del gran movimiento desde el Corazón de la  
ciudad hacia el exterior

#### 2.2.5 Explicitation

It can be concluded that Vinay and Darbelnet's (1958) original model of explicitation is based on a limited combination of meaning-level and textual types of explicitness.

Explicitness will appear depending on the text that is being translated because sometimes it is necessary to explain or write things more clearly and, in a way, which is understood by the reader. Vázquez-Ayora states that it is important to mention that explicitation will be used when the words or the information in the documents can be understood correctly may simply lose its original meaning.

Some examples are:

We've seen the great art.

Hemos visto las grandes obras de arte.

It was beautiful control.

Fue una hermosa muestra de control.

Living for the moment

Viviendo solo el momento presente.

### 2.2.6 Literal translation

Newmark (1988) states that Literal translation is the first step in translation, and a good translator abandons a literal version only when it is plainly inexact or, in the case of a vocative or informative text, badly written (p.76). The literal translation is possible, but the translator has to be faithful to the original text and respect the authors intention and the text.

Some examples of literal translation are:

Term use in English	Term use in Spanish
e-mail	Correo electrónico
Football	Balompie

### 2.2.7 False cognates

Finally, there are the false cognates that can be found in English and Spanish. This means that a translator may find that seen identically and may have the same meaning, or not. When it comes to translation is important to make researches when an unknown word is found.

Some examples, taken from the The University of the State of New York, 2015 are shown in a helpful table.

SPANISH WORD/ PALABRA EN ESPAÑOL	MEANING IN ENGLISH/ SIGNIFICADO EN INGLÉS	FALSE COGNATE or FALSE FRIEND IN ENGLISH / FALSO COGNADO EN INGLÉS	TRANSLATION IN SPANISH OF THE FALSE COGNATE or FALSE FRIEND / TRADUCCIÓN AL ESPAÑOL DEL FALSO COGNADO
colegio	private school	college	universidad
compromiso	commitment	compromise	mutuo acuerdo
común	common	commune	comunal, municipio
concurso	contest	concourse	vestíbulo
consejo	an advice	council	consejo
construir	to build	construe	interpretar
contento	happy	content	satisfecho
contestar	to answer	contest	competencia

### 2.3 Glossaries

The importance of a glossary is relevant for the reader, as well as for the. If the reader finds a difficult word within the text, he/she will like to know its meaning right away without missing concentration. Creating a glossary will help readers with terms that are not very clear, or that they do not understand very well. Glossaries will ensure the accurate reading of the original text and will give a level of translation quality.

Glossaries are important, and they should be used correctly. As mentioned by Detleft (2014), a translation glossary is a document/database that contains much of the terminology in the language a specific company, it also stores all of the approved translation variants of the terminology in the target language(s). This means anyone reading the text will understand the differences in terminology. Glossaries may be long or short, this will always depend on the number of words the translator considers important to include. Translation glossaries are absolutely necessary in technical and marketing translations, but they should be used for any localization project. Translators should know that a glossary is not simply a directory; it is a valuable resource that will reflect upon a company's business approach and overall success. (Detlef, 2014)

When a person can communicate using another language that will bring the best feeling ever to the writer and readers translation has helped a lot of people to understand and to be engaged with every culture and tradition and translating a document will be learning something new having a new adventure improving all the vocabulary and reading skills.

Glossaries are very simple to create, the best way to prepare them is to take down notes of the difficult words in order to explain them. Once the translator has concluded the elaboration of the glossary he/she should review all the information of the document, just to make sure that he or she has selected the right words and has included them in the glossary.

In this document, the glossary will be very useful, because the translator has provided the most relevant information to the reader.

The glossary will be divided into different parts:

- (1) Read the source language text carefully and highlight all the unknown or confusing words you find in it.
- (2) Prepare a chart with different columns depending on the information you want to include or according to what you consider are the needs of the readers.
- (3) Write the words on the chart and explain each one of them according to the reader's needs. For example, grammatical category, definition and more.
- (4) Make sure that the glossary is clear and understandable.

## **Chapter III**

### **Methodological Framework**

This section intent to give full understanding of the research method used in this paper. As well as, a complete, review of the research approach used. In addition, the process and data related to the documents and the instruments and categories applied. Once the information is read these terms will be fully understood and every single part of this section will be clear.

#### **3.1 Research Approach**

The research approach to the documents is crucial for the translation process since this one is going to help the translator to do a top-quality translation. But, what is the research approach? Research approaches are plans and the procedures for researching that span the steps from broad assumptions to detailed methods of data collection, analysis and interpretation (Creswell, 2008). As this part is fundamental when it comes to the project studied, the information collected will make clear the details given. In addition to this, there are three research methods: qualitative, quantitative, and mixed method, which is a combination of both. (Creswell, 2008).

It is important to know which method to work with according to the project that is being carried out. According to Creswell (2008), the distinction between a qualitative research and a quantitative one is formed in terms of using words (qualitative) rather than numbers (quantitative) or using closed-ended questions (quantitative hypotheses) rather than open-ended questions (qualitative interview questions).

The qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particular to general themes, and the researcher's interpretations of the meaning of the data (Creswell, 2008). On the other hand, the Quantitative research is an approach for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically with instruments, so that numbered data can be analyzed using statistical procedures (Creswell, 2008). Finally, the mixed method research is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks (Creswell, 2008).

The historic origin of the qualitative method comes from anthropology, sociology, the humanities, and evaluation (Creswell, 2008). To have a clearer understanding on the difference between each method and a better idea of how to use it correctly, the following table will help to understand the differences between them.

BASIS FOR COMPARISON	QUALITATIVE DATA	QUANTITATIVE DATA
Meaning	Qualitative data is the data in which the classification of objects is based on attributes and properties.	Quantitative data is the type of data which can be measured and expressed numerically.
Research Methodology	Exploratory	Conclusive
Approach	Subjective	Objective
Analysis	Non-Statistical	Statistical

Collection of data	Unstructured	Structured
Determines	Depth of understanding	Level of occurrence
Asks	Why	How many or How much
Sample	Small number of non-representative samples	Large number of representative samples
Outcome	Develops initial understanding	Recommends final course of action

*Table of comparison of qualitative and quantitative method.*

*Source: Surbhi (2016)*

Because of the reasons explained before, the method that is going to be used in this investigation is the qualitative method, since this investigation is about translation and analysis of some documents in order to help readers to understand the texts.

### **3.2 Research Method**

Since this investigation does not include any statistics, the method used is the qualitative method. The qualitative research is a holistic approach that involves discovery. Qualitative research is also described as an unfolding model that occurs in a natural setting that enables the researcher to develop a level of detail from high involvement in the actual experiences (Creswell, 1994). When it comes to think of the qualitative method, one might think that there is just one category, but it is not like that. There are different categories divided into five groups: ethnography, narrative, phenomenological, grounded theory, and case study. John Creswell outlines these five methods in *Qualitative Inquiry and Research Design*. Creswell also explains each of them:

- Narrative research studies the lives of individuals and asks them to provide stories.
- Phenomenological research describes the lived experiences of individuals about a phenomenon as described by participants.
- Grounded theory derives a general, abstract theory of a process, action, or interaction grounded in the views of participants.
- Ethnography studies the patterns of behaviors, language, and actions of an intact cultural group in a natural setting over a prolonged period of time. The researcher develops an in-depth analysis of a case, program, event, activity, process, or one or more individuals.
- Case Study. It was made famous by the Harvard Business School, even mainly quantitative researchers can relate to the value of the case study in explaining an organization, entity, company, or event. A case study involves a deep understanding through multiple types of data sources. Case studies can be explanatory, exploratory, or describing an event. The conference has a peer-reviewed track dedicated to case studies.

It is important to mention that this method is the one used for the analysis of translations, since they cannot be mixed, it will always depend on the project and on how the person will use it. When using this method, time will be reduced, and it will also provide a clear idea of what the translation process is about. When a translator has to translate a document, it is necessary to determine the specific method that will be used specially because this is part of the process, the time it might take could vary depending on the length and complexity of the text to be translated.

Phenomenology Method is the one used in this investigation, but what is this method about? As cited on Stanford Encyclopedia of Philosophy (2013). Phenomenology is the study of structure of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality, its being directed towards something, as it is an experience of or about something. An experience directed toward an object by virtue of its content or meaning (which represents the object) together with appropriate enabling conditions. In other words, this is the method selected as the process of translation requires the analysis of the text and the intention of the author as well as to communicate the message of the source text.

### **3.3 Information Sources**

There are different types of sources which will be used depending on the length of documents or investigation is. In this project, primary and secondary sources were used but what are they exactly? According to the Saint Mary's University of Minnesota the primary sources are uninterpreted, they are first hand and not interpreted by anyone else, they offer a personal point of view and are created by witnesses or participants, researchers also create primary sources. Some examples are newspaper/ magazine articles written soon after the event/fact, translation/excerpt of an original document, autobiographies, manuscripts, interviews, and correspondence and letters, among others.

So, in this project, the basic sources are the text translated, from Spanish into English and vice versa. The translation process explained in this paper are based on the translated texts, unlike the information followed to carry out the analysis of the texts has been taken from books on translation as well as on information from the internet. In other words, the

books from important translators and information taken from internet are the secondary sources used in the investigation.

One of these translators mentioned in this investigation is Peter Newmark who was one of the main figures in the founding of Translation Studies in the English-speaking world from the 1980s. Professor Newmark cared passionately about language, civilization and great texts. His views were generally conservative, but always offered in the spirit of lively public debate (Pym, 2011). This professor is one of the biggest inspirations for translation and how he developed his interest towards translation and all the helpful information that he has inspired all those who want to become translators.

Another important author well known in the world of translation is Gerardo Vázquez-Ayora, who wrote the booklet *Introducción a la Traductología*. As Newmark, Vázquez-Ayora is an important and recognized translator, he must of the information regarding text analysis as well as the steps to follow when carrying it out. These two authors have given great advice to translators to keep them preform top quality translations.

### **3.4 Analysis Categories**

This investigation is based on translations, at first some documents in English and Spanish were given from different organizations. These organizations need the documents to teach students or provide general information of a specific topic. For this investigation, the texts will be divided as they are 3:

1. International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica
2. How to be Part of a Mission

3. Autoestima: un factor relevante en la vida de la persona y tema esencial del proceso educativo.

In this translation process, first, the researcher analyzed the texts by reading them and identifying its emotion, stylistic scale, formality, function, and type in order to evaluate the text and be able to transmit the intention of the author. Moreover, the researcher also gave examples of the techniques mentioned in Chapter II, which are highlighted on different texts, or that the reader may understand them better than in the chapter in which they were firstly mentioned.

Every text has its own difficulty when it comes to understanding meanings the relevant words have been explained. Readers need to know key words in order to understand the text, otherwise, they will be lost in the middle of the reading. For this reason, the data collection instruments are offered, and they will help the readers to understand how the translation process works.

### **3.5 Data collection Instruments**

In this project, the researcher has used three instruments to gather the correct data and show every step in the translation process. These data instruments are: text analysis, color coding, and the glossary.

#### **3.5.1 Text Analysis Chart**

Newmark mentions “begin the job by reading the original for two purposes: first, to understand what it is about; second, to analyze it from a translator's point of view, which is not the same as a linguist's or a literary critic's,” this with the intention of “selecting a suitable translation method and identifying particular and recurrent problems” (1988, p11). Therefore,

it has to be stated that understanding the text to be translated relevant in the translation, especially because the translator needs understand all the ideas as well as the necessary terminology in order to help the reader with the final result.

Therefore, a chart has been created in order to show all the necessary information for the analysis of the texts. The chart is divided into different rows which are classified on the first column such as text style, which is divided into narrative, descriptive, discussion, or dialogue. The second division is formality (officialese, official, formal, neutral, informal, colloquial, slang, and taboo). Moreover, the third row is the difficulty of the text (simple, popular, neutral, educated, technical, and opaquely technical). The fourth row is the emotional tone of the text (intense, warm, factual one, understatement).

The fifth row is the text function which can be either informative, expressive, or vocative and finally the sixth row which is the translation type that can be semantic or communicative. In addition, it is important to mention that this chart gives an organized and summarized way of how to classify each category in translation following this chart. The information studied in Newmark's textbooks will be filled in the following chapter.

<b>Text Analysis</b>	<b>How to be part of a mission</b>	<b>International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica</b>	<b>Autoestima: un factor relevante en la vida de la persona y tema esencial para el proceso educativo</b>
<b>Text style</b>			
<b>Formality</b>			
<b>Difficulty</b>			
<b>Emotional tone</b>			

<b>Text function</b>			
<b>Translation type</b>			

*Table 1 illustrates the text analysis categories that will be taken into consideration when analyzing the texts. Source: Researcher's creation*

### 3.5.2 Color Coding

In addition to the data collection method, the color-coding consists on highlighting words or sentences showing each translation technique found. Each technique will be assigned a different color, as it can be observed in the table below. The reason of doing this is to show that the techniques explained in previous chapters need to be applied to the texts in order to have a top-quality translation, as translation techniques are tools that help translations to render communicative, accurate, and natural documents.

<b>Modulation</b>
<b>Transposition</b>
<b>Explicitation</b>
<b>Amplification</b>
<b>Omission</b>
<b>Literal Translation</b>

*Table 2 shows the colors that will be assigned to each one of the translation procedures in the color coding.*

*Source: Researcher's creation*

### 3.5.3 Glossary

Finally, the third collection data is the glossary. In this section, the researcher creates a glossary, which will help the readers to understand specific words. The idea of the glossary is

to take out the most difficult or unknown words that readers will not be able to understand.

The glossary will include the terms in the source and target language with their definition and grammatical categories. There will be two glossaries, one from English into Spanish and the other one from Spanish into English. Examples of the glossary formats are provided below.

### Spanish- English Glossary

Autoestima: un factor relevante en la vida de la persona y tema esencial del proceso educativo

Source Language	Grammatical Category	Target Language	Definition

### English- Spanish

How to be Part of a Mission – International Ecotourism and the Valuation of Tropical

Rainforests in Costa Rica

Source Language	Grammatical Category	Target Language	Definition

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### 3.6 Collection Data Process and Data Analysis

Translators are not meant to know absolutely everything regarding each text they translate. The translator is a researcher who has to investigate the copies to be translated in order to carry out a good translation process. Newmark's advice is to analyze the text. Analyzing the text is important since this will give a clearer understanding of what the text is about, as well as help to become familiar with the unknown words or relevant terminology that the text contains.

Text analysis is always the first step in the translation process, identifying all the necessary information is a must for the translator who should be able to transmit the author's intention.

For this research fifteen paragraphs in Spanish and fifteen in English with their corresponding translations were chosen. The paragraphs are highlighted according to the following technique: transposition, modulation, amplification, omission, explicitation, and literal translation. The objective of the color-coding is to show the examples techniques through different colors.

Finally, a glossary with relevant terminology prepared. As Kevin Hendzel (2012) states: "Translation is not about words, no matter how many fields we master as translators, awaiting us at that same cocktail party will be the eternal question that has been asked of translators since the Tower of Babel: "How many languages do you speak?"

Kevin mentions this, since translators are not supposed to know every single word about every single field. Every document is a new learning adventure for translators and a translator

never stops learning throughout life. So, when the documents were given to the researcher, each document was read carefully in order to understand them and be able to achieve the goal, that is, a great translation of each document.

Remember that translation is a profession and that translators face difficulties when doing the job, but these difficulties may be overcome in the translation process if carried out appropriately.

## Chapter IV

### Translations

#### 4.1 Translation from Spanish into English

SELF-ESTEEM: RELEVANT ASPECT IN A PERSON'S LIFE AND ESSENTIAL TOPIC  
IN THE EDUCATIONAL PROCESS

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SELF-ESTEEM, A RELEVANT ASPECT IN PEOPLE'S LIFE AND AN ESSENTIAL  
TOPIC IN THE EDUCATIONAL PROCESS.

MARIA LUISA NARANJO PEREIRA

Abstract: This paper deals with self-esteem as an aspect of great relevance in the life of each person, as it contributes to a satisfying existence. Self-esteem is a human need, it is comprised of internal and external factors, resulting in a dynamic and multidimensional

process that is built and rebuilt along the life cycle. In the field of Education, providing the means for students to achieve a positive self-esteem should be a major goal. The relationship between self-esteem and self-concept is analyzed, as well as the ways in which both interact with students' attitudes towards academic activities and school success. In addition, the following components of self-esteem and personal development goals for each of them are studied: self-image, self-worth, self-confidence, self-control, self-assertion, and self-actualization. Characteristics and attitudes of persons with high or low self-esteem and the factors associated with those, are mentioned. The influence of cognitive distortions and significant others in the construction of a person's self-esteem are also included. The relationship between self-esteem and achievement is emphasized.

Keywords: SELF-ESTEEM/ EDUCATION/ COMPONENTS/ CHARACTERISTICS/  
COGNITIVE DISTORTIONS

1. Self-esteem. Self-esteem is an important factor to be considered in people's life, generally and particularly in the topic of the student's performance and attitudes towards academic activities. According to Rice (2000), the self-esteem of a person is the way a person feels about him or herself. This author remarks that it has been denominated as the vestige of the soul and it is the ingredient that gives dignity to human existence.

Self-esteem is developed from human interaction, through which people are considered important for each other. The I evolve through small achievements, recognitions, and success.

In Maslow's opinion as cited by Santrock (2002), the majority of people that have not developed a high level of self-esteem and will never self-realized. De Merzerville (2004) mentioned that Abraham Maslow has been one of the representatives of humanistic

psychology, who has spread the role the self-esteem plays in a person's life, when included in his/her hierarchy of needs. For Maslow, there are two types of self-esteem needs, one self and other people. Both of these necessities are placed hierarchy above the physiological needs, personal safety, and love belonging.

Branden, in De Merzerville (2004, p. 25) explains that:

Self-esteem is set by external and internal factors. The internal factors are those created by the individual's ideas, beliefs, practices, or behaviors. The external factors as the environmental factors: messages transmitted verbally or non-verbally, experiences fostered by parents, educators, significant people for us, organizations, and culture.

According to Güell and Muñoz (2000, p. 118), the person has the ability to establish his/her own identity and claim a value; and that valuation is called self-esteem. It is noticed that, "If we are able to keep a good level of self-esteem, we will face criticism, we will open ourselves to others in a better way, we will learn to ask for help, and in general, it will be much more gratifying to live, so this will contribute to prevent depression."

In relation to self-esteem, Santrick (2002, p.114) states that it is "The global evaluation of the dimension of the self. Self-esteem is the self-worth or self-image, and it reflects the overall dimension of the individual and own's satisfaction."

For White, in Courrau (1998), self-esteem is the value of own self; it is the value of a person to the eyes of others. These authors define it as the dynamic and multidimensional process that is constituted throughout life, and where the social, physical, emotional, and cognitive context of the person is involved.

Also, Molina in Olivares (1997, p.20) considers that self-esteem has a complex meaning, and its definition has four components in its definition:

- It is an attitude, since it considers every usual way of thinking, acting loving, and feeling of the people towards themselves.
- It has a cognitive component, as it is referred to ideas, opinions, perceptions, believes, and data processing that a person possesses of themselves.
- It has an active component, which includes the value of positive and negative, involves favorable and unfavorable feelings, and pleasant or unpleasant feeling that people perceive of themselves.
- It has a behavioral component because it involves the intention and decision of acting, of to put into practice a consequent and coherent behavior.

On the other hand, Gastón de Mézerville (204, p. 61) mentioned that, “Self-esteem is the value and confidence of one self If that motivates people to behave with property, autonomy and project their life satisfactorily.”

Alcántara en Molina, Baldares and Maya (1996, p. 24) states that,

Self-esteem is the highest goal in the educational process and core of our way of thinking, feeling and acting, this is the maximum key of motivation and the hidden and truly face of each man carved out throughout life.

Also, this author considers that self-esteem is not innate as it is acquired and generated as the result of each person’s background. Generally, this learning is not intentional, since, it molds each person from different informal and educational contexts. However, sometimes this is the result of intentional actions to achieve its attainment.

The above ideas can be related to neuroscience. Specifically, with some of the learning principles of the brain. Some of these principles are pointed by Caine and Caine, en Salas (2003).

The following can be named among

- The brain is a complex adaptative system. Thoughts, emotions, imagination, predispositions, and physiology work concurrently and interactively as the whole system interacts and interchanges information with its surroundings.
- The brain is a social brain. People begin to be configured as their receptive brains interact with the environment and establish interpersonal relationships. It is clear that during life, brains change in response to the commitments with other people. Therefore, these could be seen as integral parts in brooder social systems. In fact, part of one's own identity depends on the establishment of a community and the possibility of belonging to it. As a consequence, the learning and development of self-esteem are influenced by the nature of social relationships people belonged to.
- The search for meaning is innate. In fact, the search for meaning is guided by goals and personal values. The search for meaning is set from the need of food and, finding security confidence through the development of interpersonal relationships and a sense of identity, to the exploration of our own potential and the search for the transcendent.
- Learning also implies not only a focalized attention, but also peripheral perception. In other words, the brain absorbs the information of what it is directly aware of and also of what is beyond the immediate center of attention. Even, inconsistently signs that disclose attitudes and inner beliefs have a powerful effect on people.

- Learning is a development process. In many factors there is not an existing limit for development nor for the abilities of humans learn more neurons are still able to carry out and reinforce new connections throughout life. Similarly, even though self-esteem is a consistent and stable structure and sometimes difficult to change, its nature is dynamic, so it can grow, it can be reduced or even disintegrate. The important thing is that it is more or less perfectible.

## **2. Relationship between self-concept and self esteem**

According to Rice (2000), self-concept is the conscious cognitive perception and evaluation that people have about themselves, that is the thoughts about themselves.

According to Wayment and Zetlin, self-concept is the self-auto hypothesized identity of people and Erikson refers to it as the personal or the self-perceived identity. The conscious individuality. It should be described as the system of attitude that a person has about him or herself, it is considered the total of his/her auto-definitions and self-image.

In regard to teenagers, this author explains that teenagers collect data that allowed them to evaluate themselves. From the evidence, they set a hypothesis about themselves and examine their feelings and opinions through experiences and relationships. In addition, comparisons are established about themselves with their own ideals and with the one's of other people.

It is said that all people have has six aspects of "I": what they really are, what they think they are, what others think they are, what they think other people think of them, what they want to be, and the expectative that they think other people have on them. Self- concepts can or cannot have a closed approach to reality and are permanently.

Strang, as cited by Rice (2000), proposed four basic dimensions, which are explained in the following way:

First, there is the basic concept of self-concept, which is teen's vision about their personality and the perceptions on their abilities, their status, and functions in the external world.

Then, there are the temporary or transitory self-concepts of a person. These ideas oneself are influenced by the motivational status at the moment or by recent experiences.

For example, getting a low score in a recent test, can make a person to feel temporarily unable; in this case, a hard critic from another person can cause a feeling of devaluated self-esteem.

In the third place, it is the social self; that is, the opinion that we think others have about ourselves, this, at the same time, influences on ourselves. If they have the impression that other people think they are incapable or are socially incapable unacceptable, they would think negatively about themselves. Harter, Stocker, and Robinson mention that identity comes, in part, from the implication of one self with other people, intimacy, the group participation, cooperation, and competence. In this way, perceptions on the thoughts of other people impregnate the vision on themselves.

The fourth dimension of the ideal self; what type of person would you like to be. Aspirations can be realistic, too low or too high. The ideal self that is too low stop own's realization, while, those that are too low, high can lead to frustration and self-rejection. The concepts of me that are realistic drive you to the self-acceptance, good mental health, and the attainment of realistic goals.

Rice (2000) mentions that by creating concepts about oneself, teenagers have to face the esteem that on themselves. When their self-knowledge leads them to self-acceptance and self-approval, they get a feeling of worth; therefore, they have enough self-esteem as to accept themselves. So, people have self-esteem, there must be a correspondence between the concepts of themselves and the ideal self.

In the beginning of puberty, the majority of young people start to evaluate themselves, comparing physical aspects, motor skills, intellectual capacity, and social skills with their peers and with their heroes. This self-evaluation is followed by a feeling of shame that make young people feel vulnerable to critics and ridicule. As a result of they try to reconcile the “perceived self with the ideal one”. During late teens, they may have organized their “self”, by perceiving what they can be with higher effectiveness taking into consideration the goals of their “Ideal self”.

Roger, as mentioned by this author, says that there exists an internal conflict absence and anxiety, when people discover who they are, and what they perceive they are and they want to be, start to converge; so, they can accept themselves without conflicts. Their self-perceptions and relationships with other people lead to self-acceptance and the self-esteem. On the other hand, the psychological imbalance occurs when there is disagreement between the real self and the self in relation to other people and related to the “self” that I want to be.

Beane (1986) states that studies have shown a persistent relationship between self-concept and self-esteem, and different variables related to academic activities. For example, the students with a clear self-concept and a positive self-esteem tend to participate more, have

higher grades, show a prosocial behavior, and have a higher academic achievement their peers with self-perceptions that not clear or negative.

In other words, those students who believe can succeed in school, really succeed. Continue success drives these people to greater stability in educational self-confident; inversely, those who fail, experience a loss of self-esteem, which at the same time contributes to a progressive lack of success. Self-confidence is a key in the learning process to be successful in education.

At the same time, Borden and Stone (1987, p. 251) mention that one of the main variables in the creation of the concept of oneself is the development of a high self-esteem. In order to achieve it, it is necessary to convince one-self and have faith in our own skills. Your decisions have to proceed from your thoughts and you have to be willing to take responsibility in your actions.

In the self-actualization process of Maslow and Rogers, cited by the mentioned authors, a healthy person is in a continuous process of trying to understand feelings, perceptions, and motivations of his/her personal behavior. However, this process is self-questioning occurs in a context of a basic sense of adequation. Your position towards life seems to be, basically I like myself even when I am not perfect.

Another truth that seems to be that some people do not really know they have about themselves. Some people have a high self-image and self-esteem well-developed while others are using or misleading self-image and self-esteem. There is a structured activity known as: who am I? which illustrates such observation, according Eisenberg and Patterson (1981). In order to carry out this activity, it is required two participants, one questions and the other answer.

The person who questions simply repeats the questioning, who are you? With each question, the person who responds should give a new description of themselves. It was found that the majority of people describe themselves according to the family, educational or vocational roles that they carry out.

Relatively few respond more than ten questions, and many cannot give a self-description of themselves beyond the roles.

Even though, some aspects of the beliefs and perceptions of one person about himself are not easily available in his consciousness, as it is mentioned by these authors, beliefs about one selves always seem to be a powerful determiner of behavior. People who do not like their self, frequently have low self-esteem and are motivated to avoid failure; while the people who like their self, usually have good self-esteem and are motivated towards a successful future.

Theories such as the ones of Eisenberg and Patterson (1981) emphasized that the increase of the consciousness of a person about the self, is key to simulate growth, effective decision-making, self-perception, and a change of behavior.

In regard to students, Lee (1986) says that there exists a considerable quantity of empirical evidence that shows that self-concept predicts and influences the achievements in educational institutions, from primary school till the University.

Some important contributions for self-concept are provided by the success achieved previously, the professor's perception on ability and the value of each student, and acceptance of peers and in the group. Due to the educational and psychological developments seem to be independent, it is important to determine and promote the productive variables of changes

related to affective experiences that enhance the self-conception of the students, and therefore, their self-esteem.

Stafford and Hill (1989) emphasized the idea that the way in which people perceived themselves could have a future influence in the success that can be achieved in the educational institution, but, more importantly yet, as complete people.

Alcantara, in Molina, Baldares, and Maya (1996, p. 25), states that self- concept, defined as one's own opinion our own personality and behavior, and which has an important place in the development and consolidation of self-esteem. This author says that,

The affective and behavioral remaining dimensions walk under the light projected by self-concept, which at the same time works and accompanies by the self-image or mental representation that an individual has about him or herself in the present, and in the aspirations and future expectative.

### **3 Self-esteem components**

According to Gastón de Mezerville (2004), there is a series of interrelated aspects that compose the self-esteem. From this perception, it is presented a self-model that has been defined as the self-esteem process. Here, self-esteem is considered depending on two complementary dimensions, an integrated inferred attitude formed by three components: self-image, self-worth, and self-confidence; and one observable behavioral dimension formed by another three components: self-control, self-affirmation, and self-realization.

Below, it is presented a synthesis of this self-esteem process and its respective components, following the explanations of this author.

Reading the first component, self-image is the capacity of seeing oneself as the person who she/he really is, with virtues and flaws. The person who has a healthy self-esteem is aware of his/her mistakes; therefore, self-esteem is not liked to be perfect.

This is about achieving a basic perception of the most relevant characteristic of one own personality, its relationship with other people, and the environment. The self-image is not a static aspect, it includes one's knowledge based on previous experiences, as well as the ideas that a person creates about his/her possible and future evolution. Generally, self-esteem issues are associated with low self-image; nonetheless, it is also possible that a self-perception of superiority points out difficulties in this aspect, and as a result, what it's called pseudo self-esteem. Branden, as cited by Merzerville (2004, p. 31) points out, " Arrogance, boasting, and overestimate our abilities reflects a wrong self-esteem and, not as some people think an over excess of self-esteem."

The goals to achieve, regarding self-image, consist of the research for self-knowledge that allows the person to increase his or her capacity of perceiving, in a equilibrated way, the positive and the negative aspects of his/her personality. Regarding the second component, self-worth, consists on that the person feels important for him or herself and for other people. Self-worth is related to other aspects, such as self-acceptance, and self-respect. This means that the self-image is perceived with appreciation. Branden, in de Merzerville (2004, p. 34) designed self-worth as the respect towards ourselves and it is defined as:

Confidence in our right to succeed and be happy; the feeling of being respected, worthy, and have the right to assert our necessities and beliefs, to achieve our moral principles and enjoy future efforts.

The goal of self-worth in identifying those adequate means that satisfy the necessity of the person of seeing him/herself in a positive way, as to give him/her a higher worth and attention to the really important dimensions of his/her personality.

About the third component, the self-esteem, it is pointed out that it is characterized given the fact that the person thinks he or she can make different things and feel sure when doing them. This internal perception favors a good self-esteem, feeling comfortable in a relationship with other people, and be spontaneous. Self-confidence is translated on a person who believes in him/herself and in his/her own skills to face different challenges, which at the same time, can motivate him/her to look for opportunities that may help him/her to put into practice and show his/her competences.

The goal of personal achievement, in self-confidence, deals with developing a realistic attitude to believe in one self and one's own skills, in the will to practice them correctly, and enjoy.

The fourth component, self-control, consists on correctly handling in the personal dimension, by taking care, dominating and organizing life. It means, the capacity of putting oneself together and take a stand to encourage one's wellbeing, and also the well-being of the group we belong to. Thus, the term "self-control" includes other aspects, such as self-care, self-discipline, self-organization, and self-control of ourselves.

The self-control capacity is frequently limited in those people with low self-esteem. This lack of capacity is shown in situations of lawlessness in different areas, such as self-care, emotion management, interpersonal relationships, work, study, life habits, and the lack of skills to organize actions to achieve the wished goal. The goal of improvement in this aspect

of self-control, consists in adopting skills related to personal care and behavioral patterns characterized by good discipline and existential organization.

The fifth component, self-affirmation, is defined as the liberty of being oneself and be able of making decisions to have autonomy and maturity. It is characterized by the capacity that a person has to manifest him/herself openly when feelings wishes, or skills are expressed. In addition, it includes other skills such as: self-direction and personal assertively.

People that do not appreciate themselves enough and value little their skills and qualities, frequently prevent themselves of participating or deciding, due to the fear of making a mistake in front of others. This type of behavior leads to prevent oneself from opportunities to express opinions and talents.

The same situation occurs with people who look approval of others. When they do not feel able to say what they really think and feel, they let themselves be influenced by social pression, and they even engage in self-devaluating behaviors. Unlike this, there are people who try to feel satisfied with themselves, even if their ideas or actions can be disapproved, they speak up and accomplish a healthy self-esteem.

The goal of self-improvement as a component of self-assertion consists on finding healthy ways to express feelings and skills in front of other people and be autonomous, without crossing the line in self-dependency or self-sufficiency.

In regard to the last component of self-esteem, self-realization, de Mezerville explains that it consists ion the development and correct expression of capacities, in the way that a person can live a satisfying life for themselves and others. It implies the fulfilment of goals that conform the vital project of their existence.

People that have a healthy self-esteem tend to show two characteristics of true self-realization; on one hand their goals are significant, and on the other they allow them to project themselves personally generating a positive benefit for themselves and other people, getting satisfaction from it. Unlike the previous situation, people with low self-esteem, generally regrets their lack of self-realization and associate this complain with a feeling of existential stagnation.

The goals to be achieved are the aspects of self-realization that demand the person to project him/herself through different areas of interest, aptitude, or commitment that are significant to him/her. In order to achieve such purpose, is necessary discover the real sense of life, to develop his/her capacities, and set goals that lead to the personal realization of his/her existence.

#### 4.High and low self-esteem, related factors and characteristics

Eisenberg and Patterson (1981) mention a series of behaviors correlated not only to high self-esteem but also with low self-esteem. Among them, there are mentioned the following: personal assertively, ways to face stress, control locus, risk taking, fear to failure, and levels of aspirations. Based on what was mentioned by those authors, it is made reference to the mentioned behaviors.

In the first place, it is stated that there are two reasons why this topic is important. One is that people's self-esteem is not tangible; on the other hand, assumptions are made from the observed behavior. Such behavior patterns provide data from which it is possible to make reasonable diagnostic inferences. The second reason is that some behavior patterns can often

seem to be weird at first sight. Nonetheless, if related to the subjacent self-esteem its meaning can be understood.

Coopersmith, as cited by Eisenberg and Patterson (1981), considers that people with low, average, and high self-esteem, have different expectative for the future, differ on the personal assertiveness, and have different basic styles to face stress.

It is pointed out that people with a high self-esteem focus tasks and other people on the expectative that they will be successful and welcomed. They trust on their own perceptions and judgements and believe that they can lead their efforts to a favorable solution. Their positive self-attitudes allow them to accept their own opinions and give credit and trust to their reactions and conclusions; which at the same time, helps them to follow their own judgments when there is a difference of opinion and consider new ideas. This self-confidence comes with feelings of justice, which is likely to provide them with conviction that is correct and motivate them to express those convictions.

On the other hand, attitudes and expectative leads a person towards a high self-esteem, a greater independency, and social creativity; also they drive to them more assertive and vigorous social action. It's probable that it becomes more participative than passive in discussion groups, yield less difficulty when establishing friendships and express opinions even when these ones can take it to a hostile reception.

Molina, Baldares and Maya (1996, p. 30) describe people with high self-esteem as follow:

A person with high self-esteem does not consider him/herself as the center of attention or better than other people. This person simply knows many aspects of him/herself and has self-respect and is aware of his/her own value, as a unique and unreplaceable person. He/she

recognize their good qualities, but he/she does not feel perfect. On the contrary, she/he may be aware of his/her defects and the fact that he/she makes mistakes. But, he/she does not see he/her mistakes as representative of someone with no value he/she understands they are representative of humans beings.

The healthy personality, to which Jourard and Landsman(1987) referred to, belongs to a person with high self-esteem. These authors referred to it by pointing out what such is the way of acting guided by intelligence and respect for life, therefore, in this way it can be satisfied the personal necessities and the person grows in awareness and sufficiency and in the ability to love him/herself, other people, and the environment. Furthermore, one of his/her own distinctive characteristics is a good disposition to accept and face new experiences, he/her ability to respond to ideas, thoughts, or innovative, perceptions which is assign of the person's awareness.

For the part, Eisenberg and Patterson (1981) manifest that the majority of authors agree on the fact that healthy people love and respect themselves. They are as optimistic as realistic about their potential. They have a realistic image of their attributes and personal skills and can be proud of their achievements and accept their limitations without feeling guilty, a shame, or embarrassed.

Rubin in Boder and Stone (1982), mentions that people with high self-esteem are winners, as they relate with themselves and others in a successful way. This means that they achieve a better, more gratifying, and happy life in all areas of existence and human endeacour.

Other characteristics point out are that these people enjoy to be by themselves and with other people, the majority of time they are happy, they listen to others but decide by

themselves, are firm and do not feel the necessity of undergo, show off or escape, and enjoy the day and wait the tomorrow with happiness. In addition, they can give and receive love, can tolerate with anger and be angry; they find it easy to forgive and forget are able to enjoy individuality, can invest emotions, and enthusiasm in people, causes, and things, and they care for this world and appreciate their role and responsibility.

The result of being a person with high self-esteem and responsible of his/her own life, is to be an updated and self-transcendent person. Garcia (2005) provides the following as characteristics of people with high self-esteem:

- Believe in certain values and principles; they are willing to defend them even when they find strong oppositions and feel confident enough to modify those values and principles if new experiences indicate that he/she was wrong.
- They are capable of acting assertively, by trusting their own judgment, without feeling guilty when others think that what they did was wrong.
- They do not invest much time worrying about what happened nor what can happen in the future.
- They have confidence in their abilities to solve their own problems without letting themselves down due to difficulties.
- They considered and feel as any other person but recognized their differences and talents specifically, professional prestige and economic position.
- They are interesting and valuable people to at least to those who relate to him.
- They do not let other people manipulate them, even when they are willing to collaborate if they think it is appropriate and convenient.

- They recognize and accept in themselves a variety of feelings and negative and positive dispositions, and they are willing to show them to other people if they think it is worthy.
- They are able to enjoy different activities, such as studying, playing, resting, and having friends.
- They are sensitive to other people's needs, respect the rules of coexistence general accepted, and recognize honestly that they do not have the right to be better or have fun at the expense of other people.

According to Rice (2000) a positive self-perception or a high self-esteem, is the result of a wanted human process. It is related to long term mental health and emotional balance. On the other hand, according to Koenig, as mentioned by the above author, people whose identities are weak or whose self-esteem has not developed properly, manifest different symptoms of lack of emotional health, such as the psychosomatic symptoms of and anxiety.

Occasionally, teenagers with a poor identity and low self-esteem try to present a fake image, a cover to face the world. This is a compensation of a mechanism to overcome the lack of worth, by trying to convince other people that they are valuable. Nonetheless, to put into practice this behavior, generally leads to stress. Act in way in which confidence is faked in a friendly way, when the person is experiencing something different, is constant struggle. Anxiety for not going off the rails or lower their guard produces considerable tension.

According to Rosenthal and Simonsen, in Rice (2000), people with low self-esteem show a changing, unstable and open vulnerable identity to critics and rejection; this confirms their inadequacy, incompetence, and lack of worth. They can feel deeply affected when they think

people make fun of them, when they feel accused, or when they feel that other people have a negative opinion of themselves. The more vulnerability they experience, the higher their levels of anxiety will be. As a result, they feel clumsy and uneasy, and avoid ridiculous.

Santrock (2002) comments that for many students, low self-esteem can be temporary.

However, for some students' self-esteem can mean more serious issues. A poor and persistent self-esteem can be related to a low academic performance, depression, and other type of situations, such as delinquency. This problem not only depends on the nature of the student is low self-esteem, but on other conditions. For example, when low self-esteem is mixed with school problems, or family problems, these can be intensified.

People with low self-esteem have a great sense of insecurity about (Stair, 1980). This people can based on their own self-esteem, is in part, in what they think other people think of them, which hurts self-autonomy and individualism. In presence of other people, they disguise a low self-esteem, especially when want to impress them. These people have lots of hopes in what other people can give them, but at the same, time they are scared, which make them vulnerable to suffer disappointments and not trusting other people.

The low self-esteem of such people comes from their life experiences, which probably prevent them from trusting themselves and function independently. Coopersmith, as cited by Eisenberg and Patterson (1981, p. 70), says that,

Those people lack confidence in themselves and are apprehensive to express non-popular and unusual ideas. They do not expose themselves, make other people angry, or try to do something to call people's attention. They probably live in the shadows of

a social group, listen instead of participating, and prefer loneliness over exchanging equity.

This author considers that among the possible factors that contributes to the retreat of people with self-esteem, is their strong self-conciseness and concern about their internal problems. That conciseness of themselves distract them from other people and things, and it is probable that they result in excessive concern about difficulties. The result is that they limit their social relationships and decrease the possibilities of friends and support.

People with low self-esteem, as stated by Moline (1996), show emotional characteristics such as aggressiveness, shyness, boast, impatience, arrogance, critic, rebelliousness before to figures of authority, and perfectionism, etc. these propitiate conflicts in interpersonal relationships.

Brande, as cited by De Merzerville (2004), considers that:

...A low self-esteem is correlated with arrogance and not seeing reality; with carefulness, fear to new and unknow things; the adequate conformity or in appropriate rebelliousness; not to be defensive, the submission or repressed behavior excessively way and fear to hostility towards others.

De Merzerville (2004), adds that pathological experiences of a low self-esteem is manifested through a self-rejection attitude, related to conscious and unconscious actions of self-destruction. In this way, people who self-reject themselves, even when they achieve success that can make them happy, will quit happiness through self-destructive behaviors because they feel unworthy of happiness.

Some attitudes that indicate a low self-esteem according to Garcia (2005) are:

- Severe and excessive self-criticism that keeps people in a stage of dissatisfaction with themselves.
- Hypersensitivity towards critics, so they feel incredibly attack or hurt; they unleash their feelings of failure on other people or situations and grow persistent recements towards their critics.
- Chronic hesitation not due to the lack of information, but due to an exaggerated fear to make a mistake.
- Unnecessary desire to please others, so they do not say no, as not to lose the good opinion of other people.
- Perfectionism, self-demand to do everything perfectly, and this leads to an inner break down when things do not go as expected with the perfectionism required.
- Hostility or irritability, always about to explode even due to things that are not important, on behalf of the self-critic person who dislikes everything, is disappointment, and nothing make them happy.
- Defective tendencies, negativity and incompetence towards the joy of living and life itself.

##### **5. The influence of other people relevant in self-esteem**

Jourard and Landsman (1987) say that what is considered as a true, which at the same time is influenced by other significative people consider is real and important. So, other people can influence in such a way of thinking, perceiving things, and giving meaning and value to things, that lose their self-perspective. Such people are considered as important and

could not give meaning to judgements towards reality, and part of that reality is our own-self reality.

In this way, beliefs that people have on themselves are not based on conclusions got from independent study of the self, but they infer in what it is heard to other people about their self-nature.

The idea that self-concept and therefore self-esteem is determined, by in part, by the ideas of other people, or way ones believe other people perceive us, it is generally accepted (Juharz Rice, 2000). Nonetheless, not all people have the same strong influence. The most significant people are those who have a high level of importance, they are influential, and their opinions are relevant. Their influence depends on the degree of implication and intimacy, of social support that of the power and authority that other people provide.

Agencies and agents of the socialization process play an important role in the negative or positive self-esteem developing. Socialized agencies include family, educational institutions, and media. Socialization agents are those who mold the behavior of a person in process of development, so it will adjust to the social requirements. For example: parents, mothers, siblings, professors are socialization agents. At the same time, they are also agents of social control, as they control de behavior of a person though threatens, disapproval, or critics, or through approval compliments, or compensations. In this way, it is defined the personal identity and self-concept and valuation of themselves.

Several investigators have observed that affective quality in family relationships is associated to high levels of self-esteem. According to Robinson and Rice (2000), people with a higher self-esteem show more intimacy with their parents; in other words, they are closed to

each other and get a long with them. Favorable self-esteem has been associated with the parent's willingness to compensate individuality, self-acceptance, flexibility, communication, and shared satisfaction, support and self-control.

Regarding the influence of peer in self-esteem, Golden (2005), says that relationships between peers in the educational context is presented, as a main factor in the sense of value that students have of themselves. When they do not have the support or approval of their peer, the person is isolated, so this situation becomes relevant for a low self-esteem and the sense of personal value.

It is true that support of peers is important for self-esteem, the impact of the support of teachers is not less relevant. A greater support of peers will increase the self-esteem levels. Thus, according to some investigations, it was found that a positive relationship among students and teachers influences aspects such as: social competence, general attitudes towards the academies institute, attitudes towards educational activities, the behavior in the classroom, and concentration.

## 6. Cognitive Distortions

This is a topic that focuses on cognitive approaches, and as Naranjo (2004), a the most important factor that unifies such approaches is the emphasis that is given to cognitions not only in the genesis of disorders, but also in the process of change. The term cognition includes ideas, images, beliefs, and expectations; that is, it does not refer only to a intellectual process, but also to complex processes of meaning in which emotions, thoughts, and behaviors are involved.

Guell and Munoz (2000) mentioned three principles of the cognitive approach. The first principle is that the cognitive or thoughts are the ones that create moods; in other words, the person feels in a determined way, because they have concrete feelings. The second principle has great importance: the negative thoughts that cause a low level of self-esteem are due to great distortions. Even though those thoughts are valid, in reality they are irrational or fake. The third principle comes from the previous two; if the wrong systems of thoughts are corrected, moods and self-esteem can be control.

Emotions interpret the way in which things are perceived. It is a neurological fact that before experiencing something it has to be mentally processed and give it a meaning. If perception is distorted by the mind, the emotional response will be distorted, as well. People can feel sad and unhappy with themselves, due to such distortion; in other words, self-esteem decreases due to bad-structured mental process Salas (2003, p. 7) points out that,

Emotions are critics, for the creation of meaning guidelines: what we learn is influenced and organized by emotions and mental sets that imply expectative, inclinations, and personal prejudices, self-esteem, and the need for social interaction. Emotions and thoughts mold each other and cannot be separated.

On the other hand, Beck and Ellis Naranjo (2004) say that situations do not determine feelings, but the way how people interpret them; that is, the emotional response is driven by the perception of circumstances.

According to what it was mentioned, it can be said that the real origin of self-esteem is inside the person. It depends on their own ideas, but many of them can be cognitive distortions. These are elements with which the pathological criticism attacks self-esteem. If we had to

define them in a more formal as stated by Guell and Munoz (2000, p. 120), it can be said the following: “Cognitive distortions are thoughts habits that we usually lose to negatively distort reality.”

Beck, as cited by Feixas and Miro (1993) and Garcia in Garrido and Garcia (1994), have identified a series of cognitive distortions, which are referred below:

- Absolute thoughts of the “all or nothing” sort, or dichotomic thought. It is manifested in the tendency of seeing all experiences according to two opposite possibilities, by taking one of the. For example: I am a perfect person, or I am a complete disaster.
- Overgeneralization. Process to establish a rule or general conclusion from details that do not justified them, as they are isolated facts that cannot be applied to other situations. In other words, it is created a rule created from one or two isolated facts and are discriminately applied in other situations. For example: “I will always be alone, as in this afternoon.” In extreme cases, would be “I’m undesirable”.
- Selective abstraction or mental filter. It consists on about dealing with the negative aspects, of a situation without considering other aspects even if they are more relevant ones. For example: from an elaborated job, the person only sees a small mistake instead of considering it generally, in all its aspects. The person may think that his life is a disaster, because he has an affective problem, but with a great job situation.
- Personalization. It is the tendency to attribute to one self the without a base for it, the responsibility of the mistakes and external facts, or supposing that everything that occurs, it is related to themselves. For example: someone in the family is in a bad mood or sad, and the person feels guilty as he considers that he caused it.

- Jumping to rush conclusions or arbitrary influence. It is about jumping to conclusions without taking into consideration enough data that supports such idea. It presents two variables:
- Reading of thoughts. It is assumed that one has the capacity to know what the other person is thinking without asking or be sure. For example: it is believed that a friend is disappointed for something without talking to him or her.
- Wheel of fortune or tendency of waiting for the worst. It is considered that something will go wrong before there are signs of it.

Related to the environment, there is the magic thoughts which can be based on negative superstitions, and destiny, among others. It acts as if the thoughts or own actions were the ones that create the reality. For example, “if knock on wood, I won’t have bad luck.”

- Maximize or minimize. Exaggerating the importance of some situations in detriment of others. Generally, it does not subtract importance to positive facts, and the negative ones are exaggerated. For example: maximize the importance of the success of one friend and minimize one’s own. Sometimes it takes the shape of a catastrophic thought: “this is a disaster.”
- Rights and imperatives. It is about self-impositions that a person does. Generally, they are not realistic, the person demands more than he can give: “I have to approve eight subjects,” “I have to be kind to everyone,” “all people have to love me or I won’t be accepted.” When duties are not achieved, the feelings of guilt and failure appear.

- Disqualification of the positive. Positive experiences are rejected, by insisting on the fact they are not taken into account for any reason. In this way, it can be kept the negative beliefs, no matter the positive experiences.
- Circular reasoning, a determined fact is a caused and consequence at the same time in the same situation. For example: “I cannot overcome my anxiety because just because that is what I am.”
- Incorrect evaluations on what is safe or dangerous; therefore, the person attributes to specific situations, the category of dangerous, even though they are not. For example: “Cold people hurt you,” “there is no danger in opened places.”
- Dysfunctional rules about well-being and discomfort. These are beliefs in a type of accurately function and implications. For example: “I cannot live without love, if my partner leaves me I will be lost.” “Being admired is a need and being ignored is bad luck.”

The negative evaluations made by the cognitive system create in the behavioral system and effective behavior, and negative feelings, according to the interpretation made. It is presented as a behavior as escape, avidness or stop carrying out activities, emotions as apathy, sadness, and fear which impact self-esteem, so this one decreases.

#### 7. Self-esteem and educational outcomes

According to Haeussler and Milicic (1995), the studies carry out on the different variables with the academic performance, show that students with a positive self-esteem, high expectations, and intrinsic motivation to learn, get better academic performance achievements that those with low self-esteem, expectations and extrinsic motivation for the studies.

Likewise, the academic self-concept defined by Arancibia, Maltes and Alvarez in Jadue (2007, p. 5) as “The part of ourselves that is related directly to the academic performance,” plays a fundamental role in the students’ academic performance.

It is also mentioned that excessive external pressure seems to weaken the self-esteem, this is related to a lower number of ways to overcome difficult and, obviously a lower number of possibilities of success.

These ideas are supported by Rice (2000), who explains that each time there are more data to support the theory that there is a correlation between self-concept and academic performance. Successful students have greater sense of self-worth and feel better about themselves. Those who have high self-esteem, have better academic performance and those who have an academic potential have higher self-esteem. In general, the better the grades, there are more possibilities of having a high level of self-acceptance. One reason for that is that people who are confident have the courage to achieve things and are motivated to make them real. On the contrary, people who have negative attitudes towards themselves set limits on their own achievements.

It is mentioned that the participation in extracurricular activities is also related to a boost in self-esteem. Both are correlated; however, it has not been possible to conclude if participation is due to a high self-esteem or if such participation contributes a high self-esteem.

Participation in extracurricular activities is also related to good grades and less absenteeism.

## Conclusions

Self-esteem is the perception that a person has towards him/herself.

It is a dynamic and multidimensional process built throughout life. It is developed from human interactions.

It has attitudinal, cognitive, affective, and behavioral aspects.

Through self-knowledge, the person can achieve self-approval and, therefore, enough self-esteem to accept him/herself. For people to get a high self-esteem, there must exist a correspondence between self-concept and the ideal self.

There are a series of interrelated strands that compose self-esteem: self-image, self-worth, self-confidence, self-control, self-assertion and self-actualization.

There is a list of behaviors that are correlated not only with high self-esteem, but also with low self-esteem, among them: future expectancies, personal assertion ability to face stress, locus of control, risk taking, fear of failure, and level of aspirations.

Self-concept and, therefore, self-esteem are determined, in part, by what the person believes that others, especially those who are considered important to him/her, think of him/her.

Cognitions create moods. Negative thoughts cause low self-esteem and are the cause of cognitive disorders. If the hamper system is meant, thought self-esteem can be enhanced.

A poor and persistence self-esteem seem to be related with a poor academic performance, depression, and other situations, such as delinquency.

Students with negative attitudes towards themselves set limitations to achieve their goals.

Self-concept and self-esteem predict and influence the achievements in academic institutes, from primary school till University level.

Students with clear self-concepts and a positive self-esteem tend to have good grades and a high educational competence.

It enhances the achievement of a positive self-esteem in the school population must be a goal of the educational process.

## **4.2 Translation from English into Spanish**

### 4.2.1 ¿Cómo ser parte de una misión?

Primer paso:

Escuelas de entrenamiento de discipulado

¡Sé parte de las misiones de nuestra Juventud (YWAM, por sus siglas en inglés)! Juventud con una Misión es un movimiento con más de 19000 seguidores de Cristo en más de 1100 lugares en más de 180 países. Como miembros de YWAM, nos enfocamos en tres ministerios, los cuales son: misericordia, entrenamiento y evangelismo.

Nuestra escuela de discipulado y entrenamiento misionero ubicada en San José tiene una duración de cinco meses y son cursos de discipulado diseñados para que seas capaz de conocer a Dios y Él te conozca. Estos son los primeros pasos para que seas parte de nuestra familia YWAM por tiempo indefinido.

¡Te invitamos a que seas parte de Juventud con una misión, San José!

Artes creativas (Escuela de Discipulado)

En la escuela de discipulado de Artes Creativa queremos que explores más el corazón creativo de Dios utilizando varias expresiones artísticas y entender cómo el arte es parte del reino de Dios. Esta escuela de discipulado y entrenamiento te ayudará a crear una profunda

relación con Dios, construir una fe sólida y descubrir tus dones y pasiones. La escuela de discipulado y entrenamiento misionero da un curso intensivo de cinco meses dividido en dos partes: a primera una fases teórica y una fase de divulgación para prepararte para que respondas el llamado; “ Por tanto, id, y haced discípulos a todas las naciones, bautizándolos en el nombre del Padre, y del Hijo, y del Espíritu Santo” Mateo 28:19

#### Fase teórica

La fase teórica tiene una duración de 12 semanas de clases y vida comunitaria. Estas semanas van a incluir clases, talleres, intersección por las naciones, alcance local, servir en la base y vivir con nuestra increíble familia en nuestra iglesia comunidad Juventud en San José. En el entrenamiento se exploran diferentes expresiones creativas; Por ejemplo: escritura creativa y bellas artes. Los estudiantes tienen la oportunidad de descubrir y expresar la belleza que Dios les ha dado. Se aprende a usar la creatividad como ayuda ministerial durante la fase teórica y práctico y extensión; el fin de conocer a Dios y Él te conozca por medio del arte. Esta escuela de es para todas aquellas personas que quieren conocer más sobre Dios y desean explorar el reino de la creatividad. No necesitas experiencia creativa; ya que esta escuela no está enfocada en el rendimiento, sino que es preferiblemente un lugar seguro para descubrir la creatividad que tienes y Dios te ha regalado.

#### Temas típicos semanales

La naturaleza de Dios, cosmovisión bíblica, guerra espiritual, relaciones, misiones mundiales y la identidad en Cristo.

#### Asignación de campo

Después de la fase teórica siguen ocho semanas de asignación de campo. Los equipos se envían a la comunidad para que apliquen lo que han aprendido en las clases una experiencia intercultural y para servir de diferentes maneras a otras personas que lo necesitan. Nosotros te queremos dar la oportunidad de llevar el reino de Dios a la tierra en un entorno práctico. Anteriormente, enviamos equipos por toda Centro América, Europa, Asia y América del Sur sabemos que Dios nos ha llamado para que vayamos a las naciones por lo que Él nos guía.

#### Escuela de discipulado y entrenamiento misionero

La escuela de discipulado y entrenamiento misionero te ayuda a tener en una relación más profunda con Dios. Te va ayudar a construir una fe más sólida y descubrir tus dones únicos y pasiones. Este es un entrenamiento intensivo de cinco meses, el curso se divide en dos partes: la primera es la teórica y la segunda, la fase de divulgación, las cuales te preparan para que respondas el llamado; “ Por tanto, id, y haced discípulos a todas las naciones, bautizándolos en el nombre del Padre, y del Hijo, y del Espíritu Santo.” Mateo 28:19

#### Fase teórica

La fase teórica consiste en 12 semanas de clases y vida comunitaria. Estas semanas incluyen clases, talleres, intersección por las naciones, alcance local, servir en la base y vivir con nuestra increíble familia en nuestra comunidad en San José.

#### Temas típicos semanales

La naturaleza de Dios, cosmovisión bíblica, guerra espiritual, relaciones, misiones mundiales e identidad de Cristo.

#### Divulgación (fase práctica)

Después de nuestra fase teórica le sigue nuestra fase de divulgación, la cual dura ocho semanas. Los equipos se envían a la comunidad para que apliquen lo que han aprendido en las clases en una experiencia intercultural y para servir en diferentes maneras a los que lo necesitan. Nosotros te queremos dar la oportunidad de llevar el reino de Dios a la tierra en un entorno práctico.

#### Revolucionarios

Escuela de discipulado y entrenamiento misionero

El entrenamiento de revolucionarios se orienta específicamente a aquellas personas que están dispuestas a ir a los lugares más remotos en el planeta y compartir la verdad y el amor de Dios.

#### Fase teórica

La fase teórica consiste en 12 semanas de clases y vida comunitaria. Estas semanas incluyen clases, talleres, intersección por las naciones, divulgación sirviendo en nuestra base y vivir la vida en nuestra increíble comunidad Juventud en San José.

¿Tienes lo que se necesita para ser REVOLUCIONARIO? Aprendemos a desarrollar varias estrategias buscando grupos de personas y al mismo tiempo aprendiendo cómo conocer a Dios y que Él te conozca, y así extender el reino de Dios a todo lugar del planeta.

#### Temas

La naturaleza de Dios, cosmovisión bíblica, guerra espiritual, relaciones, misiones mundiales e identidad en Cristo.

#### Divulgación

Después de la fase teórica, siguen 12 semanas de divulgación (incluye campamentos NIKO y reuniones). Los equipos se enviarán a las calles a aplicar los principios aprendidos en la clase para tener una experiencia de cambios culturales y servir de diferentes maneras a las personas que lo necesitan. Nosotros queremos darte la oportunidad de llevar el reino de Dios a la tierra en un entorno práctico de divulgación.

Divulgación se llevará acabo en un lugar entre grupos de personas no alcanzadas. Sabemos que Dios nos ha llamado para salir a las naciones y así como Él nos guía, nosotros lo seguimos. La fase de divulgación tiene un costo entre \$2800 a \$3500 dólares esto es porque vamos a viajar lugares no alcanzados.

Categoría A

\$2450 dólares

Este es el precio que estudiantes de Estados Unidos, Canadá, Europa Oriental, Nueva Zelanda y Australia deben pagar en caso de aplicar.

Categoría B

\$1850

Este es el precio que estudiantes de México, América Central, partes del Sudeste de Asia y África deben pagar en caso de aplicar.

Categoría C

\$1650

Este es el precio que estudiantes de ciertas partes del sudeste de Asia y África, Medio Oriente y partes de América Central deben pagar en caso de aplicar.

## **Entrenamiento**

### **Escuela de Desarrollo Comunitario**

La escuela de desarrollo comunitario está diseñada para aquellas personas que quieren ver cambios duraderos en la vida de otras personas, comunidades y naciones por medio del discipulado. El corazón de la Escuela de Desarrollo Comunitario es para como Dios trae renovación y curación a un nivel fundamental a las personas y comunidades por medio de cosmovisión bíblica. ¡Si quieres hacer un impacto duradero en una comunidad o cultura en particular, esta escuela para ti!

#### Fase teórica

La escuela de Desarrollo Comunitario consiste en tres meses de fase teórica, donde los profesores asignan tareas y dan clases a los estudiantes. La Escuela de Desarrollo Comunitario provee una visión general de los problemas que se entrenan en la comunidad y transformarla según la intensión de Dios. Los estudiantes tendrán las herramientas y principios con el desarrollo de las comunidades urbanas y rurales. La escuela mantiene una perspectiva holística para los cambios que se enfocan en promover el reino de Dios en las personas y las comunidades por medio del evangelio, entrenamientos, ministerios de misericordia y herramientas de desarrollo.

#### Divulgación

No se requiere divulgación para esta escuela, pero a veces se ofrece. Los estudiantes y el personal rezan juntos y obedecen las reglas.

## Curso intensivo de la Biblia

El curso intensivo de la Biblia tiene una duración de tres meses y está diseñado para ayudarte a entender la palabra de Dios en un nuevo nivel. Esta escuela te va a permitir a entender completamente las escrituras, cómo aplicarlas directamente en tu vida y cómo comunicarte mejor con la verdad del mundo que te rodea.

### Fase teórica

En tan solo tres meses vas a tener el desafío y la oportunidad de leer la biblia con tus compañeros de clase usando el método inductivo para realizar un estudio profundo de 14 libros desde el Antiguo Testamento hasta el Nuevo Testamento, los cuales representan cada uno de los géneros literarios de la palabra de Dios. Este curso te enseñará a estudiar efectivamente los diferentes tipos de literatura en el Antiguo o Nuevo Testamento: un evangelio, las cartas paulinas, profetas menores, profetas mayores, revelaciones y más. Cada semana vas a estudiar un libro nuevo y aprender sobre la historia de los autores, la audiencia y cómo se puede aplicar en nosotros hoy.

Asimismo, el curso intensivo de la Biblia nos da los medios para aprender cómo incorporar, las escrituras en el área del evangelismo, las oraciones, la adoración y la intercesión. A los estudiantes también se les da la oportunidad de ganar experiencias en la enseñanza inductiva por medio del aprendizaje de cómo enseñar, predicar y guiar grupos pequeños para aplicar lo que se ha aprendido.

### Divulgación

Este curso no requiere de divulgación. Una divulgación opcional depende del número y la opinión de los estudiantes. Divulgaciones anteriores han tenido lugar en América Central y el Sureste de Asia. La divulgación normalmente se conecta con las iglesias y estudio de los

grupos de jóvenes adultos, se tiene la oportunidad de enseñar el método inductivo de estudio de la Biblia, hay dos semanas de preparación antes de ser enviado a una divulgación de 6 a 10 semanas.

#### Seminario de estudios islámicos

El seminario de estudios Islámico es un programa que tiene una duración de seis semanas y está diseñado para aquellas personas interesadas en aprender sobre el islam o servir en grupos de personas musulmanas. Durante este seminario, los estudiantes tendrán un conocimiento más profundo sobre la cultura el islam, así como descubrir el corazón de Dios en las personas musulmanas.

#### Temas

- La historia y expansión del islam
- creencias fundamentales islámicas
- La cultura y la práctica islámicas
- Conceptualización del mensaje
- Desarrollo de estrategias para vivir y ministrar en el contexto islámico
- Métodos de exploración de comunicación creativa.

#### Asignación de campo

No se necesita tener previa experiencia para hacer el seminario. Aplica ahora. Envía tus referencias.

#### Principios en el Ministerio de niños y jóvenes

La Escuela de Principios en el Ministerio de Niños y Jóvenes está enfocada en el entrenamiento de las personas con el llamado de servir y trabajar con niños, jóvenes y sus familias. Nosotros nos enfocamos en proveer perspectivas bíblicas a los estudiantes de las nuevas generaciones y así equiparlos con los principios fundacionales y habilidades relacionadas con el trabajo con niños, jóvenes y sus familias.

#### Fase de teóricas

La Escuela de Principios en el Ministerio de Niños y Jóvenes tiene una duración de doce semanas, donde los estudiantes tendrán una visión bíblica de los niños, adolescentes y familias y combinar la práctica del ministerio con charlas de calidad por parte de conferencistas locales e internacionales. Este curso les brindará a los estudiantes, la oportunidad de desarrollarse personalmente, el cual es esencial para trabajar con niños, adolescentes y familias.

#### Divulgación

La divulgación tiene una duración de doce semanas. En nuestra escuela en particular cada estudiante realiza la divulgación en su propio hogar en un periodo de dos años después de finalizar la fase teórica.

Nota: Es necesario tener crédito para la fase teórica es un requerimiento.

#### Requisitos

Haber completado la Escuela de Discipulado y misionera.

Aplica y envía tus referencias

Escuela de Adoración

La Escuela de Adoración te prepara para ser un adorador que se basa en la palabra de Dios y es guiado por el Espíritu Santo. Explorar lo que significa ser un adorador y buscar en lo más profundo de tu ser e inspirarte a despertar un nuevo amor para la acción de gracias y la alabanza. Queremos darte un lugar para aprender cómo llevar la adoración y desarrollar la sensibilidad para cambiar la atmósfera espiritual. Aprenderás cómo trabaja el Ministerio de la Adoración y a usar tus habilidades y pasiones para efectivamente tocar el corazón de Dios y llegar a otras naciones.

#### Fase teórica

La fase de teórica tiene una duración de doce semanas donde serás capaz de descubrir cómo adorar a Dios individual y socialmente. Una variedad de conferencistas les va a enseñar a los estudiantes cada semana diferentes temas como: el corazón de un adorador, escrituras de canciones, la profecía de los adoradores, musicalidad y más. Los estudiantes van a recibir lecciones de música con instrumentos de su elección y también lecciones de canto. La Escuela de Adoración es un tiempo para aprender más sobre lo que significa adorar a nuestro Dios en formas nuevas y únicas. Nos enfocamos en entrenar a los adoradores para que se enamoren de Jesús a través de la palabra de Dios, así como también en personas habilidosas en el arte de la música, la composición de canciones y liderazgo de culto.

#### Divulgación

Esta Escuela no se requiere divulgación, pero a veces se le ofrece a los estudiantes. Los estudiantes y el personal oran juntos y siguen a Dios como Él lo quiere.

Escuela de discipulado y misionero / Aplica / Envía tus referencias

Curso de verano de servicio

EL curso de verano de servicio es un programa de 20 días para jóvenes de entre 14 y 18 años. Este campamento intensivo espiritual está diseñado para poner las bases que les ayudarán a los jóvenes a hacer una dinámica diferente en el mundo. Durante estos 20 días los estudiantes aprenderán a conocer a Dios de una manera más profunda, lo cual cambiará sus vidas para siempre. El curso de verano de servicio enfatiza la transformación de los corazones y a desarrollar el carácter, al mismo tiempo que el estudiante descubre el corazón de Dios y aprender más sobre ÉL. El corazón de este curso es conocer a Dios personal e íntimamente y después dar a conocer a Dios. Este curso encenderá la llama de Dios que ya tienes dentro de ti y te enviará a esparcir esa llama al mundo.

#### Fase de teórica

La fase teórica tiene una duración de 10 días de clases y convivencia en la comunidad, donde nosotros recibiremos varios oradores cada día. El personal de la escuela puede caminar contigo, estar contigo y guiarte. Además de las clases, tu y tus compañeros tendrán muchas actividades, lo cual te ayudara a demostrar y experimentar el amor de Dios, al mismo tiempo que descubres tu lugar en el reino de Dios.

#### Temas

- La naturaleza de Dios
- Relaciones
- Misiones en el mundo
- Identidad en Cristo
- Intercesión
- Adoración

- Padre Corazón de Dios
- Idolatría

#### Asignación de campo

A nuestra fase teórica le sigue una asignación de campo que tiene una duración de 10 días. Los estudiantes y el personal saldrán a aplicar los principios aprendidos durante la clase durante una en una experiencia intercultural.

Queremos darte la oportunidad de traer el reino de Dios a la tierra en una forma práctica.

#### Requisitos

No se necesitan tener ninguna experiencia previa. Aplica/envía tus referencias

#### Seminario de danza

El seminario de estudio de danza tiene una duración de ocho semanas de entrenamiento con fundamentos bíblicos. El propósito del seminario es entrenar a bailarines creyentes para que sean líderes relevantes en las tres formas de la danza: enseñanza de danza, ministerio de la iglesia y la industrial profesional y así llevar el evangelio de Jesucristo a las naciones por medio de la danza.

#### Elementos del curso

Adoración, oraciones, estudio bíblico, clases técnicas de danza contemporánea, ballet clásico, técnicas modernas, temas espirituales, clases de historia, anatomía, movimiento somático, composición, coreografía, ensayos y actuación.

El seminario se divide en dos partes:

La fase teórica (seis semanas) – Seis semanas compuestas de clases teóricas, espirituales y temáticas.

Divulgación (dos semanas) – Dos semanas fuera de San José, Costa Rica en un servicio de divulgación y arte.

### Requisitos

No necesitas experiencia previa para llevar este seminario

### Ministerios

Una Biblia para Costa Rica

El movimiento de una Biblia para Costa Rica trabaja para ver la palabra de Dios en cada uno de los 1,3 millones de hogares de nuestra nación. El proyecto es supervisado por los misioneros que sirven en Jóvenes con una Misión en Costa Rica y se lleva a cabo por iglesias locales y creyentes de todo el mundo. En pocas palabras, nuestro papel es obtener Biblias y movilizar el cuerpo de Cristo hasta que la Biblia entre en cada hogar en la Nación.

### Hogares de esperanza

Los hogares de esperanza proveen hogares a las familias que no tienen los recursos necesarios para construir su propio hogar. Nosotros les ayudamos a estas personas satisfacer necesidades básicas, lo que les permite llevar una vida más productiva. Un lugar seguro y sano impacta la economía, la educación de los niños, la salud, la vida social, la emocional, y el bienestar espiritual de la familia. Familias enteras y la comunidad son discipulados al mismo tiempo que trabajamos con las iglesias y líderes para transformar vidas al darles un nuevo hogar.

### Deportes de esperanza

Un grupo de voluntarios entrenados y licenciados profesionalmente de Jóvenes con una Misión ayudan a los jóvenes en Costa Rica por medio de los deportes. Actualmente, nos enfocamos en la comunidad de Pavas, donde la juventud vive en medio de un ambiente de violencia desenfrenada y abuso de drogas. Por medio de Deportes de Esperanza le ayudamos a la juventud a soñar, al mismo tiempo que les inculcamos los valores y los principios del reino de Dios.

#### Los niños del rey

Los niños del rey movilizan, equipan, buscan y velan por los niños, la juventud y sus familias. Nuestro propósito es guiarlos para que conozcan a Dios trayéndole alegría a Dios y hacer que Él y su reino sea conocido. Nosotros colaboramos con familias e iglesias locales, para que las futuras generaciones aprendan a conocer, amar, confiar y obedecer a Dios.

#### Camiones de misericordia

Los camiones de misericordia son un ministerio médico y dental utilizado para proclamar las buenas nuevas en las palabras y hechos a los que servimos. También trabajamos en las áreas de ayuda en caso de catástrofes. La mayoría de nuestros ministerios se realizan por medio de una ambulancia, la cual acondicionamos en una unidad médico y dental. De esta manera, somos capaces de ir a zonas rurales en Costa Rica y proveer servicios médicos y dentales gratuitos a aquellas personas que no pueden acceder a este servicio.

#### Alas rotas

El objetivo de este proyecto es usar cuentos, videos y fotografías para crear conciencia de la injusticia en la sociedad y al mismo tiempo inspirar a otras personas a actuar en contra de esto. predicaremos logrando acceder a lugares y países no cristianos donde no teníamos permiso del Evangelio. Alas rotas realizó un documental que cuenta historias vividas en cada

país de América Central y crea conciencia sobre la verdad de la trata de personas y la esclavitud infantil. Nuestra última producción trató de dar voz a los sin voz por medio de historias de los refugiados que se vieron afectados por la crisis en el Medio Oriente.

Trae a tu equipo

Viaje de misión a corto plazo

Una de las maneras en la en las que buscamos divulgar el reino de Dios y transformar la nación de Costa Rica es recibiendo equipos de escuelas, iglesias, grupos de jóvenes, empresas y organizaciones que quieran servir una de misión a corto plazo, es decir de 7 a 14 días. Aceptamos equipos de todas las edades de todo el mundo, con el deseo de ayudarlos a practicar la fé de diferentes maneras y experimentar una aventura única en otra cultura. Cuando te nos unes a una misión a corto plazo, todo lo que tienes que hacer es llegar y nuestro personal se hará cargo del resto.

Envíanos un correo hoy y descubre cómo puedes ser parte de una misión a corto plazo, así como también los precios y las fechas disponibles.

Equipo de Hogares de Esperanza

Ministerio de los Hogares de Esperanza busca darles casas a las familias que no tienen recursos para construir su propio hogar. Les ayudamos a las personas a satisfacer sus necesidades básicas para que lo puedan llevar una vida más productiva. El tener un lugar seguro y sano es más que tener un techo, ya que esto impacta la economía, la educación de los niños, la salud, así como el bienestar social, emocional y espiritual.

Familias y comunidades enteras pueden ser discipulados, ya que trabajamos en conjunto con iglesias locales y líderes.

¡Únete!

Únete a nuestro personal

Visita nuestra familia en Juventud con una Misión en San José y sirve medio o tiempo completo en cualquiera de nuestros ministerios. Hay muchas oportunidades para ser parte de Juventud con una Misión en San José. Si tú completaste un curso de las escuelas de discipulado misionero, puedes servir en la base por un tiempo indefinido. Si por el contrario, no has completado el curso, puedes venir como voluntario a Constructores con una misión por 3 meses.

Ser voluntario en Juventud con una Misión significa solo brindar unas horas de servicio a la semana para servir y apoyar a nuestra área en San José. Cualquier habilidad que tengas puede ser utilizada dentro y fuera de nuestra base misionera.

Requisitos

Aplica / Envía tus referencias /

Corto plazo (Constructor con una misión)

Si tienes un corazón misionero, especialmente en Juventud con una Misión, visítanos y únete a un programa de voluntariado a corto plazo llamado: “Constructores con una misión.”

Constructores con una Misión nos ayudan en varias áreas de nuestra misión para brindar apoyo en las misiones que lo necesitan por un periodo de tres meses. Dormirás, comerás y trabajarás en nuestra comunidad, así te involucrarás en reuniones quincenales (adoración y congregación). La edad mínima requerida es de 18 años, a menos que los padres acompañen a personas menores de edad.

Así que si tú estás físicamente bien y quieres ser voluntario por tres meses te damos la bienvenida A CONSTRUCTORES CON UNA MISIÓN en nuestra iglesia ubicada en San José.

Otro objetivo del programa es inspirar la participación en misiones y motivar que se siga la dirección de Dios. Con esto en mente, les permitimos a los participantes que se expongan a otras áreas del ministerio, Juventud con una Misión en San José. ¡¡Estamos esperándote!!!

Únete mientras entrenamos líderes que propicien la transformación de las naciones.

Nombre:

Correo:

Número de teléfono:

Asunto:

¡Dinos cómo te podemos ayudar!

Dirección

Dirección: 600 metros al este de la Universidad Fidélitas, portón rojo a mano izquierda, contiguo al Colegio San Lorenzo

Dirección de envío (Esta no es la dirección física, sino el apartado postal): YWAM San José nombre (del estudiante, personal o ministerio) Apartado 252-2070 Sabanilla Montes de Oca San José, Costa Rica, C.A.

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- +506 2524-1901

#### 4.2.2 Ecoturismo internacional y la valoración de las selvas tropicales en Costa Rica

Las selvas tropicales tienen muchos valores más allá de la madera que poseen y su potencial como zonas para la agricultura y el pastoreo de ganado. Este estudio examinó uno de estos valores adicionales, las selvas tropicales como lugares para el ecoturismo. El estudio determinó el valor que tiene el turismo estadounidense en las selvas tropicales de Costa Rica como el destino ecológico la reserva forestal Monteverde como un área para el turismo en zonas protegidas de Costa Rica. El método de evaluación usado fue el modelo de costo de viaje el cual es una valoración no comercial que usa los gastos de viaje como un representante para el valor del parque. La información fue colectada por medio de una encuesta a 240 turistas estadounidenses. Este estudio mostró que el valor otorgado por los ecoturistas estadounidense que visitan las selvas tropicales de Costa Rica era de \$1150 por visita. Este valor puede ser usado en la política de mercado para mejorarla evaluación de las tierras alternativas disponibles (1996-Academic Press Limited )

Palabra claves: Selvas tropicales, Áreas protegidas, evaluación no de mercadeo, ecoturismo, costo de viajes

#### 1. Introducción

Junto con la deforestación con sus efectos relacionados al cambio de clima, la pérdida de la biodiversidad y la eliminación de los valores y funciones de los ecosistemas ha emergido un problema de significado global. Los formuladores de políticas e investigadores han desarrollado mecanismos y herramientas para disminuir o detener la pérdida de las selvas tropicales, incluyendo el establecimiento de áreas protegidas y reduciendo o eliminando los subsidios o algún otro incentivo que promueva a la deforestación. Como parte de este proceso

existe la necesidad de expandir el entendimiento del rango de valores, el cual puede atribuirse a los bosques lluviosos. Estos valores incluyen los medicinales, productos no maderables, biodiversidad y del ecoturismo (Peters et al., 1989; Balick and Mendelsohn, 1992 Mercer et al., 1995). Estos últimos valores a menudo son excluidos o medidos en forma inexacta en muchas de las transacciones del mercado.

Un método para estimar los beneficios no comerciales es el método de costo de viaje. Esta herramienta estima los beneficios del ecoturismo con base en los gastos de viaje por cada visitante en el área. El total de beneficios estimados puede ser usado por los formuladores de políticas para acciones como comparar los usos de terrenos, priorizar fondos públicos limitados o alterar la estructura de la tarifa de entrada actual. El objetivo principal de este estudio era usar el modo de costo de viaje para estimar empíricamente los valores del beneficio del ecoturismo de las zonas tropicales protegidas en Costa Rica para los turistas norteamericanos. Este estimado ayudará a expandir los limitados estudios empíricos que evalúan el ecoturismo internacional en países en vías de desarrollo, el cual existe en la literatura. El objetivo secundario era determinar la importancia del ecoturismo internacional en relación con el ecoturismo domestico en la Reserva biológica Bosque Nuboso Monteverde.

El método de costo de viaje

A diferencia de los precios de bienes privados por mercados eficientes los precios de algunos bienes como el ecoturismo, si se mide solo el costo directo por cada entrada a los parques, podría no reflejar el grado en el que estos bienes son valorados. El precio puede ser el resultado de pérdidas en los ingresos o en la subestimación de la importancia de bienes. Una solución al problema puede ser estimar el deseo de turistas de pagar por los bienes por medio del modelo de costo de viaje. Este modelo provee un estimado de los beneficios que

reciben los individuos de visitar un área al estimar los gastos del viaje (Clawson and Knetsch, 1966; Krutilla and Fisher, 1975; Dixon and Sherman, 1991; Freeman, 1993.) El modelo de costo de viaje requiere establecer una curva de demanda de visitas al área protegida. La curva de demanda establece una función entre el precio de un bien o visita y la cantidad de bienes consumidos. Usualmente es descendiente cuando los precios incrementan, pues solo algunas personas van a visitar; si por el contrario, los precios son bajos, el número de turistas será mayor. El excedente del consumidor o el área bajo la curva de demanda, pero por encima del precio, es la medida del ecoturismo en países desarrollados (Smith, 1990; Freeman, 1993). Algunos costos por viaje estudiados se enfocan en el turismo doméstico en países en vías de desarrollo, (Grandstaff y Dixon, 1986; Tobias y Mendelsohn, 1991). Sin embargo, pocos estudios han examinado el valor del ecoturismo internacional en los países en vías de desarrollo (Brown y Henry, 1989; Maille y Mendelsohn, 1993; Mercer et al. 1996). Esta brecha de información en cuanto al valor del ecoturismo internacional es significativa, dado el potencial económico y el rol político de la comunidad internacional en ayudar a los países en vías de desarrollo de cumplir las metas de conservadas. El método de costo por viaje ofrece una opción para proveer estimados del valor económico en el ecoturismo internacional.

## 2. Costa Rica y la Reserva biológica Bosque Nuboso Monteverde

Costa Rica es un país con un poco más de tres millones de habitantes y posee gran riqueza en cuanto a su diversidad biológica. Holdridge et al. (1971) enumeran un rango extraordinario de ecosistemas que existen en el país, donde se incluyen 12 zonas de vida diferentes que van desde tropical seco al tropical húmedo y al tropical subalpino.

Efectivamente, casi una cuarta parte del país se ubica en 29 parques y áreas protegidas, una de las tasas de protección más altas en el mundo (Fundación Neotropica, 1988). A pesar de los

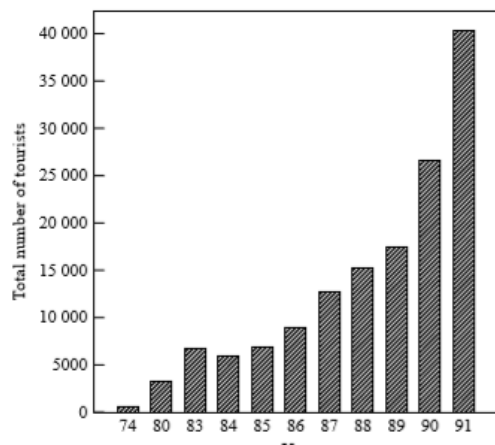
altos rangos de protección, Costa Rica posee rangos extremadamente altos de deforestación, debido a la presión demográfica y a otros factores.

Figura 1. Ubicación de Reserva Biológica Bosque Nuboso Monteverde en Costa Rica



La Reserva Privada Biológica Bosque Nuboso Monteverde fue seleccionada como el área de muestreo para analizar el ecoturismo en Costa Rica ya que es uno de los cuatro destinos turístico más visitados en Costa Rica (Fennell, 1990). Muchos ecoturistas van a Monteverde por su flora y su fauna, la cual es única e impresionante, así como por su accesibilidad y las comodidades que tiene para los turistas. La reserva es de los pocos segmentos que quedan de la selva nubosa tropical, un raro tipo de ecosistemas que se encuentra en pocos lugares del mundo. El sistema se caracteriza por su constante neblina, lluvias “horizontales” y vegetación asociada con dichas condiciones. Es el hogar del quetzal (*Pharomachrus Mocinno*), el cual es un pájaro espectacular de color rojo, verde y azul que tiene un rol cultural muy importante en América Central. La reserva ubicada en las montañas de Tilarán en el valle central se encuentra a tan solo cuatro horas en carro de la capital (Figura 1) Así mismo, tiene una alta calidad para los turistas, es decir, hoteles, un centro de visitantes y disponibilidad de guías (Lober, 1992). La visita de los turistas a la reserva ha incrementado rápidamente de 471 en 1974 a 26660 turistas en 1990 (Figura 2; Monteverde Cloud Florest

Reserve Visitor Book, 1990). Aproximadamente el 12% de los visitantes en 1990 era turistas nacionales y 88% extranjeros. Las visitas se distribuyeron durante todo el año de manera tal que concuerda con las condiciones climáticas y con la probabilidad de observar pájaros. De acuerdo con los guarda parques de la Reserva, el mes de julio es relativamente representativo por la combinación de turistas que llegan, en julio de 1990, ( el 73% de los extranjeros provenían era de los Estados Unidos (Monteverde Cloud Forest Reserve Visitor Book, 1990)



Año

Figura 2. Incremento de turistas en la Reserva Forestal Nubosa Monteverde Por lo tanto, aproximadamente 17100 los 23500 turistas internacionales que visitan Monteverde durante 1990, provenían de los Estados Unidos

Método de muestreo

Para poder evaluar el costo por viaje que los individuos pagan al visitar la reserva, una muestra de 320 turistas internacionales en la Reserva Nubosa Monteverde fue encuestados. Las encuestas se llevarán a cabo en un periodo de tres meses, desde junio hasta agosto de 1990.

La Reserva contaba con una entrada principal, por lo que fue posible estudiar a todos los turistas internacionales que visitaron el parque durante este proceso. Las entrevistas fueron realizadas por un entrevistador estadounidense, quien realizó entrevistas personales a los visitantes. El muestreo fue al azar y se llevó a cabo en diferentes tiempos del día todos los días la semana para asegurar una muestra representativa. A los entrevistados se les pidió información sobre el costo del pasaje aéreo y los gastos de viajes por país, así como variables socioeconómicas como la edad, ingresos y educación. Así mismo, se les pidió indicar los lugares que habían visitado o que pensaban visitar durante su estadía en Costa Rica. La tasa de respuesta fue increíblemente alta, dado que solo el 5% de esas personas no quisieron completarla. De los 240 turistas estadounidenses entrevistados, 176 pudieron dar toda la información referente a los gastos del viaje. Un resumen del estudio socioeconómico de la población evaluada, se incluyen la tabla 1. Esta información indica que un grupo relativamente adinerado y estudiado visitaron Monteverde, un hecho consistente con la literatura de ecoturismo. (Fennell, 1990).

#### 5. Problemas metodológicos de los costos de viaje internacional

Debido a la gran cantidad de literatura disponible sobre los problemas metodológicos en los estudios sobre los costos de viaje, este documento discute únicamente los problemas clave.

Tabla 1. Resumen de las características socioeconómicas de los turistas que visitaron la Reserva Forestal Nubosa Monteverde en 1990.

Variable	Response category	Percentage of sample (%)
Number of other parks visited in Costa Rica	0	6
	1-2	38
	3-5	43
	6+	11
	No response	2
Number of days spent in Costa Rica	0-10	21
	11-20	33
	21-40	27
	41+	19
Percentage of time spent at Monteverde while in Costa Rica (%)	0-10	26
	11-20	35
	21-50	28
	50+	9
	No response	1
Education level	High school	15
	College or university	36
	Graduate school +	49
Income level (per capita)	0-\$15 000	34
	\$15 000-\$30 000	22
	\$30 000-\$45 000	15
	\$45 000-\$60 000	9
	\$60 000+	19
	No response	1

Estos poseen una relevancia particular para los estudios del costo de viaje internacional (Freeman, 1993). Esto incluye la cantidad de valores usados para definir la curva de demanda y las visitas multipropósito.

El uso del método de costo de viaje para visitas internacionales es complicado debido a la dificultad de determinar la cantidad de los bienes ambientales utilizados. Estudios anteriores han definido con frecuencia la cantidad de visitas por zonas establecidas por los investigadores con base en un promedio del costo de viaje de la zona (Tobías y Mendelsohn, 1991; Maille y Mendelsohn, 1993). Sin embargo, dada la naturaleza de la tarifa internacional de viaje, los gastos por viaje a un lugar ubicado en ciertas regiones geográficas, incluso las más lejanas, pueden no correlacionarse con la distancia. Por ejemplo, el precio de los boletos de Nueva York a Costa Rica y de California a Costa Rica puede que no difieran significativamente, aunque la distancia sea bastante diferente. El análisis de regresión examina los gastos de viaje en los Estados Unidos contra la tasa de visitas desde estos estados y otras variables regionales socioeconómicas tal como la densidad de la población y el promedio de ingreso per cápita, indicó que no existe una fuerte correlación entre el promedio

del costo de viaje y la cantidad de visitas a algún estado de los Estados Unidos. Este hallazgo fue substanciando a examinar la tasa de tarifa de gastos por viaje a varios estados. La variación según el promedio de gastos por viaje, fue mínima, sin embargo, sí existe una variación considerable en cada estado.

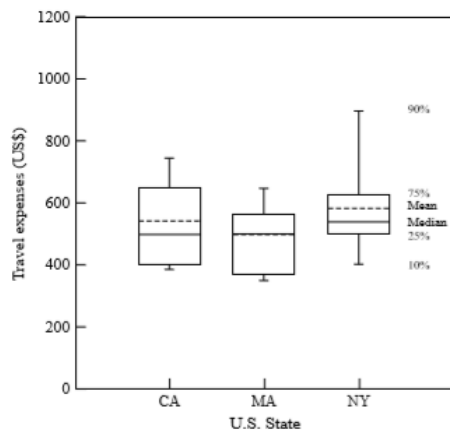


Figura3.

Diagrama de datos del promedio y rango de tarifas aéreas de tres estados estadounidenses a Costa Rica en 1990.

La figura 3 ilustra cuadros que muestran el rango de gastos por viaje y valores de tres estados representativos. El diagrama de datos respalda la afirmación de designar un promedio de gasto por viaje desde cada uno de estos estados para utilizarse en el análisis de la tasa de visitas, sería engañoso. Un enfoque metodológico alternativo sustentado por el análisis es considerar a todos los turistas estadounidenses sin importar el estado del que proviene, como si viniera del mismo punto de origen. Por lo tanto la curva de demanda se realizó al evaluar el número agregado de turistas (convertido en un porcentaje), que demostraban a través de sus gastos de viaje que ellos estaban dispuestos a pagar un mínimo de gastos de viaje para así

visitar el parque. Este enfoque usa un punto básico para formular la curva de demanda, la cual asume que todos los individuos se supone que tiene el mismo rango de precios.

La muestra de personas que visitaron La Reserva Nubosa Monteverde fue utilizado como un indicador para aquellos turistas estadounidenses que visitaron todos los parques y reservas de Costa Rica para producir una curva de demanda para las visitas por ecoturismo en regiones de Costa Rica. Esto previene el problema metodológico de asignar correctamente los costos a diferentes lugares (Clough y Meister, 1991)

Una segunda cuestión metodológica del costo por viaje internacional, relevante para este estudio, es el problema de visitas con múltiples fines. Las visitas con múltiples fines ocurren cuando un individuo viaja a una región por muchas razones como: visitar un parque, ver a familiares o recorrer sitios arqueológicos. Cuando se visita una región es por diferentes motivos; por lo que no es buena idea gastar todo el dinero en una sola actividad. Los gastos por viaje en boletos aéreos y en otros gastos no pueden destinarse en su totalidad para determinar el valor del ecoturismo si las personas visitan Costa Rica por otras razones. La información sobre el ecoturismo, tal como se mencionó proporciona un estimado del número de visitantes provenientes de Estados Unidos que llegan al país por él. (Instituto Costarricense de Turismo, 1993.)

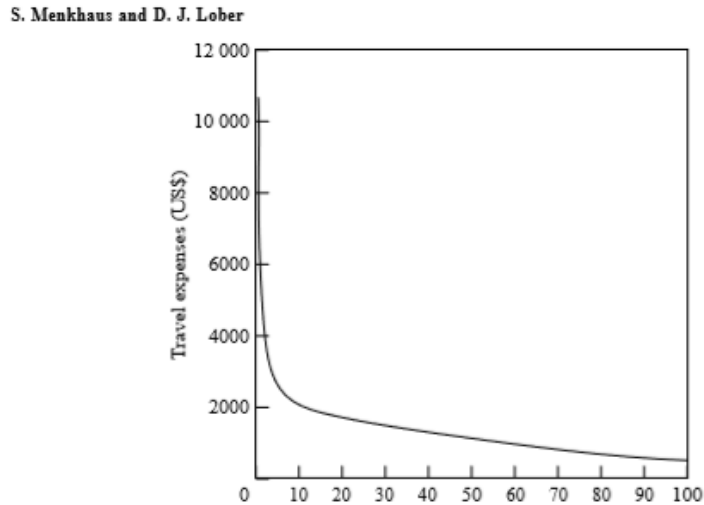


Figura 4 demanda del ecoturismo estadounidense en Costa Rica

Además, las encuestas en Monteverde realizadas a los visitantes confirman que el ecoturismo parece ser su única motivación para viajar a Costa Rica. Así mismo, se les pidió indicar qué otros lugares había visitado en el país y 95% dijeron haber visitado parques nacionales y otras áreas escénicas naturales, como sus únicos destinos turísticos adicionales.

## 6.Resultados

Los datos se utilizaron para producir una curva de demanda que refleja el valor del ecoturismo de Costa Rica según los turistas estadounidenses. (Figura 4) La curva de demanda fue definida por 117 valores por gasto de viaje diferentes, identificados por los entrevistadores. Los gastos de viaje, tales como los boletos aéreos a Costa Rica además de los gastos del país de destino, donde se pusieron en relación con el porcentaje de la muestra, lo cual por medio de gastos de viaje indicó que ellos están dispuestos a pagar como mínimo una cantidad específica. Para determinar el valor del ecoturismo, el área bajo la curva pero sobre el precio fue estimado. La información en la Figura 4 se ajustó a una ecuación polinómica, la cual sigue un parámetro estimado (errores estándares en paréntesis).

$$V = -1.78 \times 10^{-9} P^3 + 3.05 \times 10^{-5} P^2 - 0.12 P + 134.07$$

$$(1.11 \times 10^{-10}) \quad (1.70 \times 10^{-6}) \quad (0.0) \quad (3.67)$$

Error estándar de estimación: 9.74

Ajustada R= 0.90

Donde: P es el total de gastos por viaje en los viajes a Costa Rica desde los Estados Unidos en 1990; Dólares: V es el porcentaje de la muestra, que establece por medio de los gastos por viaje, que los turistas estaban dispuestos un montón específico como mínimo. La R<sup>2</sup> y los estándares error estándar bajo por el V indica que la curva está muy bien definida.

Esta especificación refleja precisamente la forma parabólica de la relación entre V-P en los precios más altos, mientras que, en los precios más bajos, la curva indica una línea truncada al 100%. En parte, esta relación se debe a la definición de la variable V como el porcentaje; sin embargo, el modelo también corre con la variable P-1, la T estadística indica que esta variable no era significativa.

El excedente del consumidor fue en aproximadamente \$1150, lo cual representa el promedio anual por persona del ecoturismo por áreas protegidas de Costa Rica para la muestra. El valor del excedente del consumidor puede utilizarse para determinar el valor anual de la selva tropical de Costa Rica para todos los turistas provenientes de Estados Unidos que la visitan por razones ecoturísticas. Al multiplicarse el número de turistas de los Estados Unidos por el excedente del consumidor, se obtiene un valor aproximado de \$68 millones. Estos valores pueden compararse con otros en la literatura. Maille y Mendelsohn (1991), por ejemplo, encontrarán que el excedente del consumidor por la demanda de ecoturismo en Madagascar es entre \$276 y \$360 por persona. Dado que hubo 8000 turistas ecológicos en

1987 se sugiere un valor entre 2 y 3 millones de dólares. Mercer et al.(1995) encontraron que el establecimiento de un nuevo parque nacional en Madagascar podría incrementar el excedente del consumidor por hasta \$23 por turista o un incremento total anual de \$89 400 en el excedente de consumidor.

Brown y Henry (1989) señalaron que los 265 000 a 300 000 turistas que fueron a un Safari en Kenya en 1989 y recibieron un excedente del consumidor de \$182 - \$210 millones o alrededor de \$700 dólares por turista. Los mayores excedentes del consumidor per capita encontrados en el estudio sobre Monteverde pueden explicarse por medio de varios factores, incluyendo la cercanía relativa de Costa Rica con los Estados Unidos.

Aunque un valor total para el ecoturismo en Costa Rica fue estimado; también puede ser beneficioso valorar las reservas individuales. Se usa un método simple para proveer un estimado del valor ecoturista en el La Reserva Bosque Nuboso de Monteverde. El número de turistas estadounidenses que visitaron Monteverde fue de 17 100 y este fue multiplicado por el promedio del excedente del consumidor y ajustado por el porcentaje de tiempo en Costa Rica que pasaron en Monteverde con base en la respuesta de la encuesta. Esto resultó en un valor total anual de turistas estadounidenses de 4.5 millones para la Reserva Bosque Nuboso Monteverde. Los resultados son mayores a los encontrados por Echeverria et al. (1995), quienes usaron la valoración contingente para estimar un valor anual de ecoturismo de \$2 millones para Monteverde.

Una de las metas del estudio fue estimar el valor internacional de ecoturismo relacionado con el ecoturismo local o nacional. Un estudio anterior realizado en Monteverde que utilizó el modelo de costo de viaje encontró que la Reserva tenía un ecoturismo doméstico valorado en

aproximadamente \$35 por visita o un total anual de \$97 500 – 116 200 en el año 1988 (Tobías y Mendelsohn, 1993). El estudio realizado por Tobías y Mendelsohn sobre el turismo doméstico estimó que el valor de los turistas extranjeros fue entre \$400 000- 500 000, con base solo en el mayor número de visitas extranjeras por lugar. Sin embargo, se sugirió que era probable que el valor verdadero fuera mayor debido a la falta de turistas sustitutos en los Estados Unidos, así como un gran incremento en las ganancias de los turistas estadounidenses. Aunque otros destinos como Las Galápagos, Belice, Guatemala y Brasil pueden ser considerados sustitutos para Costa Rica, unos cuantos de estos lugares tienen la calidad de turistas y facilidad de transportarse, un rango natural de lugares, un país seguro y la facilidad de visitar los parques en Costa Rica. Los estudios no solo confirman que el valor del turismo internacional que es mayor que el turismo doméstico, pero provee estimados más exactos.

## 7. Discusión

Costa Rica está experimentando un rápido incremento en el turismo en general y el ecoturismo. El número de turistas internacionales que visitan Costa Rica ha incrementado de 435 000 en 1990 a 610 000 en 1992, y la tasa de crecimiento de cinco años anual fue el 17%.

Monteverde también ha experimentado un incremento rápido de turistas, ya que 40 000 turistas visitaron la Reserva en 1991, y 26 000 en 1990. El valor de crecimiento del ecoturismo representado por los turistas debe determinarse y utilizarse en la elaboración de políticas por varias razones. Primero, estos resultados pueden emplearse en el análisis costo beneficio del sistema de áreas protegidas en Costa Rica. El costo por preservación es típicamente en forma de desarrollo perdido u opciones de extracción de recursos. Los estimados del método de costo de viaje pueden usarse para asegurar que los beneficios del

ecoturismo están incluidos en cualquier análisis de gestión de tierras. Segundo, el costo por viaje internacional provee información en particular en relación con el rol de los turistas extranjeros al utilizar y valorar los escasos recursos tropicales. Este conocimiento puede facilitar la transferencia de recursos adicionales de países más a los menos adinerados por recursos de conservación. Los resultados pueden utilizarse, por ejemplo, para calcular nuevas y altas tarifas de entradas, que se reflejan adecuadamente en el beneficio del ecoturismo en el área. En este estudio, esto se puede calcular al dividir el excedente del consumidor de \$1150 por los 29 parques y áreas protegidas para sugerir un promedio de tarifas de \$40 por parque; lo cual es considerablemente más alto que los \$5-10 que se cobra usualmente.

Este estudio no cubre el problema que ha surgido con el crecimiento de esta actividad. El ecoturismo también tiene un impacto negativo y positivo en la Región. El número de turistas puede exceder la capacidad de la reserva, lo cual puede destruir hábitats frágiles (Martin y Uysal, 1990). Los problemas de distribución pueden también jugar un rol importante al evaluar proyectos de ecoturismo, dado que la población local puede que no recibiera ningún beneficio del turismo (Murty y menkhaus, 1994). Finalmente, un grupo privilegiado puede ser el beneficiario primario de las ventajas del ecoturismo (Thrupp, 1990). Sin embargo, el determinar el valor del área protegida a quienes pueden pagar es un paso importante para promover la conservación.

## 8 conclusión

Las selvas tropicales, que tradicionalmente han sido vistas como reservas de madera o lugares potenciales para el pastisaje de ganado o para practicar la agricultura, poseen muchos otros valores como lo es el ecoturismo, la medicina y los productos no maderables. El ecoturismo es difícil de evaluar en el mercado privado, pero su valor puede estimar el modelo

de costo de viaje. Dado que el turismo extranjero puede ser una parte significativa del total de ecoturismo, es crucial incluir este componente en cualquier estimado del ecoturismo. Este estudio explica la importancia que tienen los turistas estadounidenses en las reservas biológicas en Costa Rica. Este valor ecoturista puede utilizarse para obtener una distribución más eficiente de los fondos domésticos o internacionales para la preservación de la diversidad biológica.

Deseamos agradecer la ayuda de la Liga de Conservación de Monteverde y el Centro Tropical de Ciencia. Así mismo, nos gustaría agradecer a Bruce Faust, Gabriel Katul, Randy Kramer, Evan Mercer, Ram Oren y Subhrendu Pattanayak, por los comentarios y ayuda.

## **Chapter V**

### **Data Analysis**

This chapter deals with a deep analysis of all the instruments created to the information necessary to reach the objectives set at the beginning of the investigation. As mentioned in the previous chapter, some translated documents are being used to show these instruments and all the analysis process. As cited by Kalpesh (2013), the “Data analysis is a process used to inspect, clean, transform, and remodel data with a view to reach to a certain conclusion for a given situation.” This chapter will take into account the text analysis that we as translators have to carry out before translating a document, the translation techniques that were used for a better understanding and rendering of the texts, and two glossaries, where all the difficult terminology was highlighted, as these words were important in the communicability of the texts.

#### **5.1 Analysis and Interpretation of the Results**

The instruments used to collect the information in this investigation are highly important, since they show how the translation techniques, the text analysis, and the glossaries work at the time of translating any text, so ~~and~~ the reader will understand better the texts. The instruments that were used are: text analysis, color coding, and two glossaries.

##### **5.1.1 Text Analysis**

As explained in a previous chapter, the text analysis starts by reading the text; in this case the documents to be translated. The text analysis provides the translator with the necessary information to be familiarized with the documents and the intention of the text, and, therefore, the intention of the translator.

<b>Text Analysis</b>	<b>How to be part of a mission</b>	<b>International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica</b>	<b>Autoestima: un factor relevante en la vida de la persona y tema esencial para el proceso educativo</b>
<b>Text style</b>	Narrative	Narrative	Narrative
<b>Formality</b>	Formal	Formal	Neutral
<b>Difficulty</b>	Neutral	Technical	Neutral
<b>Emotional tone</b>	Factual	Factual	Factual
<b>Text function</b>	Informative	Informative	Informative
<b>Translation type</b>	Communicative Semantic	Communicative Semantic	Communicative Semantic

*Table 5 shows the text analysis of the three documents that were translated.*

*Source: researcher's own creation*

### 5.1.2 Color Coding

The color coding is an essential instrument, as it allows to know the importance of the translation techniques at the time of translating the documents, as these ones provide the texts with the required naturalness and accuracy necessary to make the translation able to express the intention of the text and the author. The table below ~~above~~ shows all the colors that the researcher used to highlight each translation technique.

**Modulation**

<b>Transposition</b>
<b>Explicitation</b>
<b>Amplification</b>
<b>Omission</b>
<b>Literal Translation</b>

*Table 5 illustrates the colors used to highlight the different translation techniques used. Source: Researcher's own creation*

### **Spanish – English Translation**

#### **Autoestima: un factor relevante en la vida de la persona y tema esencial del proceso educativo**

##### **Paragraph 1**

**Autoestima.** La autoestima es un factor importante a considerar en la vida de las personas en general y en particular, en el tema del desempeño y de las actitudes hacia las actividades académicas de los estudiantes y las estudiantes. De acuerdo con Rice (2000), la autoestima de una persona es la consideración que tiene hacia sí misma. Señala este autor que ha sido denominada como el vestigio del alma y que es el ingrediente que proporciona dignidad a la existencia humana. La autoestima se desarrolla a partir de la interacción humana, mediante la

cual las personas se consideran importantes una para las otras. El yo evoluciona por medio de pequeños logros, los reconocimientos y el éxito.

Self-esteem is an important factor to be considered in people's life, generally and particularly in the topic of the student's performance and attitudes towards academic activities. According to Rice (2000), the self-esteem of a person is the way a person feels about him or herself. This author remarks that it has been denominated as the vestige of the soul and it is the ingredient that gives dignity to human existence.

Self-esteem is developed from the human interaction in which people are considered important for each other, the self evolves through small achievements, recognitions and success.

## Paragraph 2

En opinión de Maslow, citado por Santrock (2002), la mayoría de las personas que no han desarrollado un alto nivel de estima, nunca llegan a autorrealizarse. De Mezerville (2004), menciona que Abraham Maslow ha sido uno de los representantes de la psicología humanista quien más ha difundido el papel que la autoestima desempeña en la vida de la persona, al incluirla dentro de su conocida jerarquía de necesidades. Para Maslow existen dos tipos de necesidades de estima, la propia y aquella que proviene de las otras personas. Ambas necesidades las ubica jerárquicamente por encima de las necesidades fisiológicas, las de seguridad personal y las de amor y pertenencia. Branden, en de Mézerville (2004, p. 25) manifiesta que:

La autoestima está configurada por factores tanto internos como externos. Entiendo por factores internos, los factores que radican o son creados por el individuo-ideas, creencias,

prácticas o conductas. Entiendo por factores externos los factores del entorno: los mensajes transmitidos verbal o no verbalmente, o las experiencias suscitadas por los padres, los educadores, las personas significativas para nosotros, las organizaciones y la cultura.

In Maslow's opinion, as cited by Santrock (2002), the majority of people that have not developed a high level of self-esteem, will never self-realized. De Merzerville (2004) mentioned that Abraham Maslow has been one of the representatives of humanistic psychology, who has spread the role that the self-esteem plays in a person's life, when included in his/her hierarchy of needs. For Maslow, there are two types of self-esteem needs, the own and the one that comes from other people. Both of these necessities are placed hierarchically above the physiological needs, personal safety, and love and belonging.

Brande, in De Merzerville (2004, p. 25) manifests that:

Self-esteem is set by external and internal factors. It is understood as internal factors: the ones that lie or are created by the individual's ideas, believes, practices, or behaviors. It is understood by external factors, the environmental ones: the verbal messages transmitted verbally or non-verbally, experiences fostered by parents, educators, significant people for us, organizations, and culture.

### **Paragraph 3**

Según Güell y Muñoz (2000, p. 118), la persona tiene la capacidad de establecer su propia identidad y atribuirse un valor y, a esa valoración se le llama autoestima. Señala que "Si conseguimos mantener un buen nivel de autoestima resistiremos las críticas, nos abriremos mejor a los demás, aprenderemos a pedir ayuda y, en general, nos resultará mucho más gratificante vivir, lo que contribuirá también a prevenir cualquier proceso depresivo". Para

White en Courrau (1998), la autoestima es el valor del yo, el valor de la persona ante los ojos de las otras. Esta autora la define como un proceso dinámico y multidimensional que se va construyendo a lo largo de la vida y en el cual se involucra el contexto social, físico, emocional y cognitivo de la persona.

According to Güell and Muñoz (2000, p. 118), the person has the ability to establish his/her own identity and claim a value; and that valuation is called self-esteem. It is noticed that, “If we are able to keep a good level of self-esteem, we will face criticism, we will open ourselves to others in a better way, we will learn to ask for help, and in general, it will be much more gratifying to live, so this will contribute to prevent depression.” For White, en Courrau (1998), self-esteem is the worth of the self, it is the worth of a person in front of others’ eyes. This is defined as the dynamic and multidimensional process that constitutes throughout life and in which it is involved the social, physical, emotional, and cognitive context of a person.

#### **Paragraph 4**

Alcántara en Molina, Baldares y Maya (1996, p. 24) expresa:

La autoestima es la meta más alta del proceso educativo y quicio y centro de nuestra forma de pensar, sentir y actuar, es el máximo resorte motivador y el oculto y verdadero rostro de cada hombre esculpido a lo largo del proceso vital.

Este autor considera también que la autoestima no es innata, que se adquiere y se genera como resultado de la historia de cada persona. Este aprendizaje generalmente no es intencional, por cuanto se moldea a la persona desde diversos contextos informales educativos. No obstante, a veces es el resultado de una acción intencional para lograr su consecución.

Alcántara, in Molina, Baldares and Maya (1996, p. 24) expressed that, self-esteem is the highest goal in the educational process and center of our way of thinking, feeling, and acting; it is the supreme key of motivation and the hidden and true face of each man sculpted throughout the life process.

Also, this author considers that self-esteem is not innate, as it is acquired and generated as the result of the story of each person. Generally, this learning is not intentional. Therefore, it molds to each person from different informal educational contexts. However, sometimes this is the result of intentional actions to achieve its consecution.

### Paragraph 5

El cerebro es un cerebro social. Las personas empiezan a ser configuradas a medida que sus cerebros receptivos interactúan con el entorno y se establecen relaciones interpersonales. Está claro que a lo largo de la vida los cerebros cambian en respuesta a los compromisos con las demás personas, de tal modo que estas pueden ser vistas siempre como partes integrales de sistemas sociales más amplios. En realidad, parte de la propia identidad depende del establecimiento de una comunidad y de la posibilidad de pertenecer a esta. En consecuencia, el aprendizaje y el desarrollo de la autoestima están influidos por la naturaleza de las relaciones sociales dentro de las cuales se encuentran las personas.

The brain is a social brain. People begin to be configured as their receptive brains interact with the environment and establish interpersonal relationships. It is clear that during life, brains change in response to the commitments with other people. Therefore, these could be seen as integral parts in broader social systems. In fact, part of one's own identity depends on

the establishment of a community and the possibility of belonging to it. As a consequence, the learning and development of self-esteem are influenced by the nature of social relationships that people belonged to.

### Paragraph 6

La búsqueda de significado es innata. En lo esencial, la búsqueda de significado está dirigida por metas y valores personales. La búsqueda de significado se ordena desde la necesidad de alimentarse y encontrar seguridad, mediante el desarrollo de las relaciones interpersonales y de un sentido de identidad, hasta una exploración del propio potencial y búsqueda de lo trascendente. El aprendizaje implica tanto una atención focalizada como una percepción periférica. Es decir, el cerebro absorbe información de lo que está directamente consciente, y también de lo que se encuentra más allá del centro inmediato de atención. Incluso las señales inconscientes que revelan actitudes y creencias interiores tienen un efecto poderoso en las personas.

The search for meaning is innate. In fact, the search for meaning is guided by goals and personal values. The search for meaning is set from the need of food and, finding security through the development of interpersonal relationships and a sense of identity, to the exploration of our own potential and the search for the transcendent. Learning also implies not only a focalized attention, but also a peripheral perception. In other words, the brain absorbs the information of what it is directly aware of and also of what is beyond the immediate center of attention. Even, the inconsistent signs that disclose attitudes and inner beliefs, have a powerful effect on people.

## Paragraph 7

De acuerdo con Rice (2000), el autoconcepto es la percepción cognitiva consciente y la evaluación que las personas realizan sobre sí mismas, son sus pensamientos acerca de sí mismas. Señala que según Wayment y Zetlin, el autoconcepto es la identidad autohipotetizada de la persona y que Erikson se refiere a él como la identidad del yo o el yo autopercibido, la individualidad consistente. Debería describirse como un sistema de actitudes que la persona tiene hacia sí misma, supone la suma total de sus autodefiniciones o autoimágenes.

Refiriéndose a los adolescentes y a las adolescentes, explica este autor que ellos y ellas recogen datos que les permiten evaluarse. Desde la evidencia se plantean hipótesis sobre sí mismos y sobre sí mismas y examinan sus sentimientos y opiniones mediante sus experiencias y relaciones. Además, establecen comparaciones de su persona con sus propios ideales y los de otras personas.

According to Rice (2000), self-concept is the **conscious cognitive perception and evaluation** that **people** have about themselves, **that is** the thoughts about themselves. According to Wayment and Zetlin, self-concept is the self-hypothesized identity of people and Erikson refers to it, as **the personal** or the self-perceived identity, **the conscious individuality**. It should **be described** as the system of attitudes that a person has about **him or herself**, it is considered the total of **his/her** auto-definitions and self-image. In regards to teenagers, this author explains that they collect the data that allow them to evaluate **themselves**. From the evidence, they set a hypothesis about themselves and examine their feelings and opinions through experiences and relationships. **In addition**, comparisons **are established** about themselves with their own ideals and with the one's of other people.

### Paragraph 8

Posteriormente, están los autoconceptos temporales o transitorios de la persona. Estas ideas sobre el sí misma, están influidas por el estado de ánimo del momento o por una experiencia reciente. Por ejemplo, la obtención de una puntuación baja en una prueba reciente, puede hacer que la persona se sienta temporalmente poco capaz; en este caso, una crítica aguda por parte de otra persona puede producir un sentimiento transitorio de una autoestima devaluada. En tercer lugar, está el yo social; esto es, la opinión que creen que otras personas tienen sobre ellas, que a su vez influye sobre ellas mismas. Si tienen la impresión de que otras personas piensan que son incapaces o socialmente inaceptables, pensarán sobre sí mismas de forma negativa.

Then, there are the temporary or transitory self-concepts of a person. These ideas about one-self are influenced by the motivational status at the moment or by recent experiences. For example, getting a low score in a recent test, can make a person feel temporarily unable; in this case, a hard critic from another person can cause a feeling of devaluated self-esteem. Third, the social self; this is, the opinion that we believe that other people have about themselves, that at the same time influences on them. If there is the impression of other people that think that are not able to do something or are socially incapable of doing something, they would think of themselves in a negative way.

### Paragraph 9

La cuarta dimensión es el yo ideal; es decir, qué tipo de personas les gustaría ser. Las aspiraciones pueden ser realistas, demasiado bajas o demasiado altas. Los yo ideales que

demasiado bajos impiden la realización, mientras que lo que son muy altos pueden llevar a la frustración y autodesprecio. Los conceptos del yo que son realistas conducen a la autoaceptación, la salud mental y la consecución de metas realistas. Explica Rice (2000) que habiendo construido conceptos sobre sí mismos y sobre sí mismas, las personas adolescentes deben enfrentarse a la estima que tienen de sí. Cuando su autoconocimiento las lleva a la autoaceptación y a la aprobación, a un sentimiento de valía, entonces tienen autoestima suficiente como para aceptarse a sí mismos y a sí mismas. Para que las personas se autoestimen, debe existir una correspondencia entre los conceptos de sí mismas y los yo ideales.

The fourth dimension of the **ideal self**; what type of person would you like to be. Aspirations can be realistic, too low or too high. The **ideal self** that is too low can stop **own's** realization; while, those that are too high can lead to frustration and self-rejection. The concepts of the self that are realistic **drive** you to self-acceptance, **good mental health**, and the **attainment of realistic goals**. Rice (2000) mentions that having built concepts about themselves, teenagers have to **face** the **appreciation** that they have of themselves. When their self-knowledge takes them to self-acceptance and approval, a feeling of self-worth; so, self-esteem is enough for accepting themselves. There should exist a correspondence between the concepts of ourselves and the ideal self, for people to appreciate **themselves**.

### **Paragraph 10**

Rogers citado por este autor, señala que existe una ausencia de conflicto interno y de ansiedad cuando las personas descubren quienes son, y lo que perciben que son y lo quieren ser comienza a converger, entonces pueden aceptarse a sí mismas sin conflictos. Sus

autopercepciones y las relaciones con otras personas llevan a la autoaceptación y a la autoestima. Por otra parte, el desajuste psicológico ocurre cuando hay una divergencia entre el yo real y el yo en relación con otras personas, con respecto al yo que le gustaría ser. Beane (1986) indica que los estudios han demostrado una relación persistente entre el autoconcepto y la autoestima y diversas variables relacionadas con las actividades académicas.

Roger, as mentioned by this author, says that there exists an absence of the internal conflict and anxiety, when people discover who they are, and what they perceive they are and what they want to be, start to converge; so, they can accept themselves without conflicts. Their self-perceptions and relationships with other people lead to self-acceptance and self-esteem. On the other hand, the psychological imbalance occurs when there is disagreement between the real self and the self in relation to other people and related to the “self” that I want to be.

Beane (1986) states that studies have shown a relationship between the self-concept and the self-esteem and different variables related with academic activities.

### **Paragraph 11**

De acuerdo con Gastón de Mézerville (2004) existen una serie de aspectos interrelacionados que componen la autoestima. A partir de esta concepción, presenta un modelo propio al que ha denominado proceso de la autoestima. En este, se considera a la autoestima según dos dimensiones complementarias, una actitudinal inferida integrada por tres componentes: la autoimagen, la autovaloración y la autoconfianza; y una dimensión conductual observable conformada por otros tres componentes: el autocontrol, la autoafirmación y la autorrealización. A continuación, se presenta una síntesis de este proceso de la autoestima y sus respectivos componentes, siguiendo las explicaciones de este autor.

Se trata de lograr una percepción básica de las características más relevantes de la propia personalidad, su relación con otras personas y con el ambiente. La autoimagen no es un aspecto estático, incluye el conocimiento propio basado en experiencias pasadas, al igual que las concepciones que la persona va elaborando sobre su posible evolución futura.

According to Gastón de Mezerville (2004), there is a series of **interrelated aspects** that compose the self-esteem. From this perception, **it is** presented a self-model that has been defined as the **self-esteem process**. **Here**, self-esteem **is considered** depending on two **complementary dimensions**, an **integrated inferred attitude** formed by three components: self-image, self-worth, and self-confidence; and one **observable behavioral dimension** formed by another three components: self-control, self-affirmation, and self-realization. Below is presented the synthesis of this process in the self-esteem and its respective components.

Following the explanations of this author.

It is about to make a **basic perception** of the **most relevant characteristics** of their own **personality**, its relationship with other people and the environment. Self-image is not a **static aspect**, it includes the **own knowledge** based on previous **experiences**, as well as the conceptions that a person **starts to develop** about their **possible and future evolution**.

## **Paragraph 12**

Generalmente los problemas de autoestima se asocian con una baja autoimagen; no obstante, también es posible que una autopercepción de superioridad señale dificultades en este aspecto, dando como resultado lo que se denomina pseudoautoestima. Al respecto, Branden citado por de Mézerville (2004, p. 31) señala “La arrogancia, la jactancia y la sobreestimación de nuestras capacidades refleja más bien una autoestima equivocada y no, como imaginan algunos, un

exceso de autoestima”. Las metas por lograr, respecto de la autoimagen, consisten en la búsqueda de un autoconocimiento que le permita a la persona aumentar su capacidad de percibir, de manera equilibrada, tanto los aspectos positivos como negativos de su personalidad. Respecto del segundo componente, la autovaloración, consiste en que la persona se considere importante para sí misma y para las demás.

Generally, self-esteem issues are associated with a low self-image; nonetheless, it is also possible that one self-perception of superiority points out difficulties in this aspect, and as a result, it is obtained what is called pseudo self-esteem. Branden, mentioned by Merzerville (2004, p. 31) points out “Arrogancy, boasting, and over-appreciation of our abilities reflex more a wrong self-esteem and not as some people imagine, an over excess of self-esteem.” The goals to achieve, dealing with self-image, consist of the research for self-knowledge that allows the person to increase his or her capacity of perceiving in an equilibrated way. Related to the second component, self-worth consists on that the person feels important to him or herself and to the other people.

### **Paragraph 13**

En primera instancia, se señala que existen dos razones por las cuales este tema es importante. Una es que la autoestima de una persona no se ve, sino que se elaboran conjeturas sobre ésta a partir de la conducta evidente. Estos patrones de conducta suministran datos a partir de los cuales se puede hacer inferencias diagnósticas razonables. La segunda razón es que a menudo algunos patrones de conducta pueden parecer extraños a primera vista; no obstante, si se les vincula con la autoestima subyacente, se puede comprender su significado. Coopersmith citado por Eisenberg y Patterson (1981), considera que las personas con alta, media y baja

autoestima tienen diferentes expectativas para el futuro, difieren respecto de la asertividad personal y tienen diferentes estilos básicos para enfrentar el estrés.

In the first place, it is stated that there are two reasons why this topic is important. One is that people's self-esteem is not tangible; as, assumptions are made from the observed behavior. Such behavior patterns provide data from which it is possible to make reasonable diagnostic inferences. The second reason is that some behavior patterns can often seem to be weird at first sight. Nonetheless, if related to the subjacent self-esteem, its meaning can be understood. Coopersmith, mentioned by Eisenberg and Patterson (1981), considers that people with low, average, or high self-esteem have a different expectation for the future, as they differ about personal assertiveness and have different basic styles to face stress.

#### **Paragraph 14**

Se señala que las personas con una autoestima alta enfocan las tareas y a las otras personas con la expectativa de que serán exitosas y bien recibidas. Confían en sus percepciones y juicios y creen que pueden dirigir sus esfuerzos a soluciones favorables. Sus autoactitudes positivas les permiten aceptar sus propias opiniones y otorgar crédito y confianza a sus reacciones y conclusiones, lo cual a su vez le facilita seguir sus propios juicios cuando existe una diferencia de opinión y considerar ideas nuevas. Esa confianza en sí mismas, acompañada por sentimientos de justicia, es probable que les provean la convicción de que es correcta y las animen a expresar esas convicciones.

It is pointed out that people with a high self-esteem focus their tasks and on other people with the expectation of being successful and welcomed. They trust in their own perceptions and judgements and believe that they can lead their efforts to favorable solutions. Their positive

self-attitudes would let them accept their own opinions and give credit and trust to their reactions and conclusions. At the same time, it helps them to follow their own judgments when there is a difference of opinion and when they consider new ideas. This self-confidence comes with feelings of justice and it is probable that a conviction of rightness is given, and they are motivated to express those convictions.

### Paragraph 15

La personalidad saludable a la que se refieren Jourard y Landsman (1987), podría decirse que corresponde a una persona con alta autoestima. Estos autores se refieren a ésta señalando que es la forma de actuar guiada por la inteligencia y el respeto por la vida, de tal modo que se satisfacen las necesidades personales y la persona crece en conciencia y suficiencia y en la capacidad para amarse a sí misma, a otras y al ambiente. Asimismo, una de sus características distintivas es una buena disposición para aceptar o enfrentar experiencias nuevas, su habilidad para responder a ideas, pensamientos o percepciones novedosas, lo cual es un indicio de conciencia de la persona.

A healthy personality, according to Jourard and Landsman (1987), could be said belongs to a person with a high self-esteem. These authors referred to this by pointing out what is the way of acting guided by intelligence and respect for life. In this way, they are satisfied the personal necessities and the person grows in conscience and sufficiency and the ability to love themselves and the environment. In addition, one of their own distinctive characteristics is a good disposition to accept and face new experiences, their ability to respond to ideas, thoughts, and new perceptions, which is a suggestion of the person's conscience.

## English – Spanish Translation

### International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica / How to be part of a mission

#### Paragraph 1

Deforestation in the tropics, with its related effects of climate change, loss of biodiversity, and removal of valuable ecosystem functions, has emerged as a problem of global significance. Policy-makers and researchers have developed mechanisms and tools to slow or stop the loss of tropical forests, including establishing protected areas and reducing or eliminating subsidies and other incentives which encourage deforestation. As part of this process, there is a need to expand the understanding of the range of values which can be attributed to rainforests. These values include medicinal, nontimber products, biodiversity and ecotourism values (Peters et al., 1989; Balick and Mendelsohn, 1992; Mercer et al., 1995). These latter values are often excluded or inaccurately measured in most market transactions.

Junto con la deforestación y sus efectos relacionados al cambio climático, la pérdida de la biodiversidad y la eliminación de los valores y funciones de los ecosistemas ha emergido un problema de significado global. Los formuladores de políticas e investigadores han desarrollado mecanismos y herramientas para disminuir o detener la pérdida de las selvas tropicales, incluyendo el establecimiento de áreas protegidas y reduciendo o eliminando los subsidios o algún otro incentivo que promueva la deforestación. Como parte de este proceso, existe la necesidad de difundir el entendimiento del rango de valores, el cual puede atribuirse a los bosques lluviosos. Estos valores incluyen los medicinales, productos no maderables, biodiversidad y ecoturismo (Peters et al., 1989; Balick and Mendelsohn, 1992 Mercer et al.,

1995). Estos últimos valores a menudo son excluidos o medidos en forma inexacta **en muchas de las transacciones del mercado.**

### **Paragraph 2**

Unlike the prices for private goods in efficient markets, the price of some goods, such as ecotourism, if measured only by direct costs such as entrance fees to parks, may not reflect the degree to which these goods are valued. This inaccurate pricing can result in lost revenue or underestimation of the importance of the good. One solution to this problem is to estimate visitors' willingness to pay for the good by using the travel cost model. This model provides an estimate of the benefits individuals receive from visiting a site by observing their travel-related expenses (Clawson and Knetsch, 1966; Krutilla and Fisher, 1975; Dixon and Sherman, 1991; Freeman, 1993).

**A diferencia de los precios de bienes privados en mercados eficientes, los precios de algunos bienes como el ecoturismo, si se miden solo por el costo directo de cada entrada a los parques, podría no reflejar el grado en el que estos bienes son valorados. El precio inexacto puede ser el resultado de pérdidas en los ingresos o en la subestimación de la importancia de los bienes. Una solución al problema puede ser evaluar el deseo de los turistas por pagar por los bienes por medio del modelo de costo de viaje. Este modelo provee un estimado de los beneficios que reciben los individuos al visitar un área al estimar los gastos del viaje (Clawson and Knetsch, 1966; Krutilla and Fisher, 1975; Dixon and Sherman, 1991; Freeman, 1993.)**

### **Paragraph 3**

Costa Rica, a country of little over 3 million inhabitants, has a wealth of biological diversity. Holdridge et al. (1971) list an extraordinary range of ecosystems which exist in the country,

including 12 different life zones ranging from tropical dry to tropical wet to tropical sub-alpine. In fact, over one quarter of the country is located within 29 parks and protected areas, one of the highest protection rates in the world (Fundacion Neotropica, 1988). Yet, despite this high level of protection, Costa Rica has extremely high rates of deforestation due to population pressures and other factors.

Costa Rica es un país con un poco más de tres millones de habitantes y posee gran riqueza en cuanto a su diversidad biológica. Holdridge et al. (1971) enumeran un rango extraordinario de ecosistemas que existen en el país, donde se incluyen 12 zonas de vida diferentes que van desde el tropical seco al tropical húmedo y al tropical subalpino. Efectivamente, casi una cuarta parte del país se ubica dentro de 29 parques y áreas protegidas, una de las tazas de protección más altas en el mundo (Fundación Neotrópica, 1988). A pesar de los altos rangos de protección, Costa Rica posee rangos extremadamente altos de deforestación, debido a la presión demográfica y a otros factores.

#### **Paragraph 4**

Tourists, particularly from the United States, have increasingly come to visit Costa Rica's protected areas. In 1990, Costa Rica had 435 000 international tourists, of which 35%, or 152 200, were from the United States. Of these U.S. tourists, 39%, or 59 400, identified nature or seeing the country as their primary reason for visiting Costa Rica (Instituto Costarricense de Turismo, 1993). The private Monteverde Cloud Forest Biological Reserve was selected as the sample site for assessing the value of ecotourism in Costa Rica as it is one of the four major ecotourism destinations in Costa Rica (Fennell, 1990). Many ecotourists pass through

Monteverde due to its unique flora and fauna, its impressiveness, its accessibility, and its tourist accommodations.

Los turistas, particularmente los estadounidenses, visitan con mucha frecuencia las áreas protegidas de Costa Rica. En 1990, 435000 turistas internacionales visitaron Costa Rica y el 35% o 152 200 provenían de los Estados Unidos; y de dichos turistas, el 39% o 59 400 indicaron que la naturaleza o conocer el país era la razón principal de su visita a Costa Rica (Instituto Costarricense de Turismo, 1993). La reserva privada biológica bosque nuboso de Monteverde fue seleccionada como el área para evaluar el ecoturismo en Costa Rica, ya que es uno de los cuatro destinos turísticos más visitados en Costa Rica (Fennell, 1990). Muchos ecoturistas pasan por Monteverde por su flora y fauna única, su belleza y accesibilidad y las comodidades para los turistas.

### **Paragraph 5**

In order to assess the travel costs that individuals incurred in visiting the reserve, a sample of 320 international visitors to Monteverde Cloud Forest Reserve were surveyed. These surveys were conducted over a 3-month period from June to August 1990. The Reserve had one main entrance at the time of the study, so it was possible at this location to sample virtually all international tourists who visited during the sampling period. Visitors were given in-person interviews conducted by one U.S. interviewer. The sampling was random and took place at different times of day and during all days of the week to ensure a representative sample.

Individuals were asked to indicate information about the cost of their airfare and in-country travel expenses as well as socio-economic variables such as age, income and education. In addition, they were asked to indicate other destinations they had visited or would visit in Costa Rica.

Para poder evaluar el costo por viaje que los individuos pagan al visitar la reserva, una muestra de 320 turistas internacionales que se encontraban de visita en la Reserva Nubosa Monteverde fueron encuestados. Las encuestas se llevaron a cabo en un periodo de tres meses, desde junio hasta agosto de 1990. La Reserva contaba con una sola entrada principal, por lo que fue posible estudiar a todos los turistas internacionales que visitaron el parque durante este proceso. Las entrevistas fueron realizadas por un entrevistador estadounidense, quien realizó entrevistas personales a los visitantes. El muestreo fue al azar y se llevó a cabo en diferentes tiempos del día todos los días de la semana para asegurar una muestra representativa. A los entrevistados se les pidió información sobre el costo del pasaje aéreo y los gastos de viajes por país, así como variables socioeconómicas como la edad, ingresos y educación. Así mismo, se les pidió indicar los lugares que habían visitado o que pensaban visitar durante su estadía en Costa Rica.

### **Paragraph 6**

Use of the travel cost method for international visitation is complicated by the difficulty in determining the quantity of environmental good demanded. Previous studies have frequently defined the quantity of visits demanded by rates of visitation from zones established by the researcher based upon average travel costs from the zone (Tobias and Mendelsohn, 1991; Maille and Mendelsohn, 1993). However, given the nature of international travel fares, travel expenses to a site from locations within certain geographic regions, even large ones, may not correlate with distance. For example, the airfares from New York to Costa Rica and from California to Costa Rica may not differ significantly, although the distances are significantly different.

El uso del método de costo de viaje para visitas internacionales se complicó debido a la dificultad en determinar la cantidad de los bienes ambientales requeridos. Estudios anteriores establecieron, con frecuencia, la cantidad de visitas realizadas a zonas establecidas por los investigadores basados en un promedio del costo de viaje a la zona (Tobias y Mendelsohn, 1991; Maille y Mendelsohn, 1993). Sin embargo, debido a la naturaleza de la tarifa internacional de viaje, los gastos por viaje a un lugar ubicado en ciertas regiones geográficas inclusive las más largas, puede no correlacionarse con la distancia. Por ejemplo, los precios de los boletos de Nueva York a Costa Rica y de California a Costa Rica no difieren significativamente, aunque la distancia sea bastante diferente.

### **Paragraph 7**

In the Creative Arts DTS, we want to allow you to explore God’s creative heart through various artistic expressions and understand how art fits into the Kingdom of God. This YWAM-DTS (Discipleship Training School) will bring you deep into a relationship with God, help you to build a firm foundation of faith, and allow you to discover your unique gifts and passions. DTS is an intensive 5-month training course split into two parts, lecture phase and outreach, preparing you to answer the call... “Go into all the world and make disciples of all nations...” Matthew 28:19

En la escuela de discipulado de Artes Creativas queremos que explores más el corazón creativo de Dios utilizando varias expresiones artísticas y entender cómo el arte es parte del reino de Dios. Esta escuela de discipulado y entrenamiento te ayudará a crear una profunda relación con Dios, construir una fe sólida y descubrir tus dones y pasiones. La escuela de discipulado y entrenamiento misionero ofrece un curso intensivo de cinco meses dividido en

dos partes: a primera una **fase teórica** y una **fase de divulgación** para prepararte para que respondas el llamado... “Por tanto, id, y haced discípulos en todas las naciones, bautizándolos en el nombre del Padre, y del Hijo, y del Espíritu Santo” Mateo 28:19.

### **Paragraph 8**

An alternative methodological approach supported by this analysis is to treat all of the tourists from the United States, regardless of their home state, as from a single point of origin. A demand curve was then produced by evaluating the aggregate number of tourists (converted into a percentage) who demonstrated through their travel expenditures that they were willing to pay travel expenses of at least a given amount in order to visit the park. This approach uses the basic approach for formulating demand curves which assumes that all individuals are exposed to the same range of prices.

Una alternativa de **enfoque metodológico** sustentado por el análisis es tratar a todos los turistas **estadounidenses**, **sin importar** de que **estado provienen**, **como si provinieran de un mismo** punto de origen. **La curva de demanda** era entonces producida **por medio de** la evaluación **de un número agregado de turistas** (convertido en un porcentaje) que demostraban a través de sus **gastos de viaje** que **ellos** estaban dispuestos a pagar un mínimo de **gastos de viaje dado** en un número de visitas al parque. Este enfoque usa un **enfoque básico** para formular la **demanda de curvas** que asume que todos los individuos están expuestos al mismo rango de precios.

### Paragraph 9

Following our lecture phase is our 12-week outreach (includes NIKO camp and debrief). Teams will be sent out to apply the principles learned in the classroom to a cross-cultural experience and to serve others in need in various ways. We want to give you the opportunity to bring the Kingdom to earth in a hands-on environment. Outreach will be in a location among unreached people. We know that God has called us to go out into the nations, so as He leads we will follow. The outreach cost will be between \$2800-\$3500, since we will be traveling far to an unreached location.

Después de la fase teórica, siguen 12 semanas de divulgación (donde se incluye campamentos NIKO y reuniones). Los equipos se enviarán a las calles a aplicar los principios aprendidos en la clase para así tener una experiencia intercultural y servir de diferentes maneras a las personas que lo necesitan. Nosotros queremos darte la oportunidad de llevar el reino de Dios a la tierra en un entorno práctico de divulgación. La divulgación se llevará a cabo en un lugar en específico entre grupos de personas no alcanzadas. Sabemos que Dios nos ha llamado para salir a las naciones y así como Él nos guía, nosotros lo seguimos. La fase de divulgación tiene un costo entre \$2800 a \$3500 dólares, esto es porque vamos a viajar lugares lejanos.

### Paragraph 10

The Community Development School (CDS) is designed for those who want to see lasting change in the lives of individuals, communities and nations through discipleship. The heart of the CDS is to see God bring renewal and healing at a foundational level to individuals and communities through the understanding of a Biblical worldview. If you want to make a lasting impact in a particular community or

culture, this is the school for you! The CDS consists of a three-month lecture phase where students will receive from various teachers and complete homework assignments.

La escuela de desarrollo comunitario está diseñada para aquellas personas que quieren ver cambios duraderos en la vida de otras personas, comunidades y naciones por medio del discipulado. El corazón de la Escuela de Desarrollo Comunitario es ver como Dios trae renovación y curación a un nivel fundamental a las personas y comunidades por medio de la cosmovisión bíblica. ¡Si quieres hacer un impacto duradero en una comunidad o cultura en particular, esta escuela para ti! La escuela de Desarrollo Comunitario consiste en tres meses de fase teórica, donde los profesores asignan tareas y dan clases a los estudiantes.

### **Paragraph 11**

In just three months, you will have the challenge and opportunity to read through the entire Bible along with your classmates, while using the inductive method to do an in-depth study of 14 books from the Old and New Testament that represent each literary genre of God's Word. This course will teach you how to effectively study each different type of literature in the Old and New Testament: a gospel, Pauline letter, minor prophet, major prophet, revelation, and more! Each week you will study a new book and learn about the history of the authors, the audience, and how it's applicable to us today.

En tan solo tres meses vas a tener el desafío y la oportunidad de leer la biblia junto con tus compañeros de clase usando el método inductivo para realizar un estudio profundo de los 14 libros, desde el Antiguo Testamento hasta el Nuevo Testamento, los cuales representan cada uno de los géneros literarios de la palabra de Dios. Este curso te enseñará a estudiar efectivamente los diferentes tipos de literatura en el Antiguo y Nuevo Testamento: un

evangelio, las cartas paulinas, profetas menores, profetas mayores, revelaciones y más. Cada semana vas a estudiar un libro nuevo y aprenderás sobre la historia de los autores, la audiencia y cómo se puede aplicar en nuestra vida hoy en día.

### **Paragraph 12**

The Islamic Studies Seminar is a six-week program designed for those interested in learning about the religion of Islam or serving among Muslim people groups. During this seminar, students will gain a deeper understanding of the culture and religion of Islam as well as discover God's heart for the Muslim people. The School of Principles in Child and Youth Ministry is focused on training any person called to serve and work with children, youth, and their families. We aim to provide students with a Biblical perspective of the younger generation and to equip them with the foundational principles and skills relating to and working with children, youth and their families.

El seminario de estudios Islámicos es un programa que tiene una duración de seis semanas y está diseñado para aquellas personas interesadas en aprender sobre el islam o servir en grupos de personas musulmanas. Durante este seminario, los estudiantes tendrán un conocimiento más profundo sobre la cultura y la religión del islam, así como descubrir el corazón de Dios en las personas musulmanas. La Escuela de Principios en el Ministerio de Niños y Jóvenes está enfocada en el entrenamiento de las personas que fueron llamadas a servir y trabajar con niños, jóvenes y sus familias. Nosotros nos enfocamos en proveer perspectivas bíblicas a los estudiantes de las nuevas generaciones y así equiparlos con los principios fundacionales y habilidades relacionadas con el trabajo con niños, jóvenes y sus familias.

### Paragraph 13

The Summer Service Training (SST) is a twenty-day program for youth ages 14 to 18. This intensive spiritual “boot camp” is designed to lay a foundation which will equip young people to make a dynamic difference in their world. In these twenty days, students will learn to know God in a deep way that will change their lives forever. The SST program emphasizes heart transformation and character development as students take a journey to discover the heart of God and learn His ways. The heart of this course is to know God personally and intimately and then to make Him known. The SST will kindle the flame for God you already have and send you off to spread the fire!

EL curso de servicio de entrenamiento de verano es un programa de 20 días diseñado para jóvenes de entre 14 y 18 años. Este campamento intensivo espiritual tiene como propósito poner las bases que les ayudarán a los jóvenes a llevar a cabo una dinámica diferente en el mundo. Durante estos 20 días, los estudiantes aprenderán a conocer a Dios de una manera más profunda, lo cual cambiará sus vidas para siempre. El curso de verano de servicio enfatiza la transformación de sus corazones y a desarrollar el carácter, al mismo tiempo que el estudiante descubre el corazón de Dios y aprende más sobre ÉL. El corazón de este curso es conocer a Dios personal e íntimamente y después dar a conocer a Dios. Este curso encenderá la llama de Dios que ya tienes dentro de ti y te enviará a esparcir esa llama al mundo.

### Paragraph 14

The Dance Studies Seminar is an eight-week dance training intensive with biblical foundations. The heart of the DSS is to train up believing dancers to be relevant leaders in 3 spheres of dance — dance education, church ministry, and the professional industry — and

carry the Gospel of Jesus Christ to the nations through dance. Worship, prayer, and Bible study Technical classes in contemporary dance, classical ballet, and modern techniques, spiritual topics classes, dance history, anatomy and somatic movement, dance composition, choreography, rehearsals, and performance.

El seminario de estudio de danza tiene una duración de ocho semanas de entrenamiento intensivo sobre los fundamentos bíblicos. El propósito del seminario es entrenar a bailarines creyentes para que sean líderes relevantes en las tres formas de la danza: enseñanza de la danza, ministerio de la iglesia y la industria profesional y así llevar el evangelio de Jesucristo a las naciones por medio de la danza. La adoración, las oraciones, el estudio bíblico, las clases técnicas de danza contemporánea, el ballet clásico, y las técnicas modernas, temas espirituales, clases de historia, anatomía, movimiento somático, composición, coreografía, ensayos y actuación, son parte del programa de estudio.

### **Paragraph 15**

The School of Worship equips you to be a worshipper who is rooted in the Word and led by the Spirit. Explore what it means to be a worshiper in the truest form. Dig deep and be inspired to awaken a new love for thanksgiving and praise. We want to provide you with a place to learn how to lead worship and develop a sensitivity to change the spiritual atmosphere. You will learn how to work in worship ministry and effectively use your skills and passions to touch the heart of God and reach the nations. There is not a required outreach for this school but is sometimes offered. The students and staff will pray together and follow as they are led.

La Escuela de Adoración te **prepara** para ser un adorador que se basa en la palabra de Dios y es guiado por el Espíritu Santo. Asimismo, se les da las herramientas para explorar lo que significa ser un adorador y a buscar en lo más profundo **de su ser** e inspirarlos a **despertar** un nuevo amor para la acción de gracias y la alabanza. Queremos darte un lugar **donde puedas** aprender cómo llevar **a cabo** la adoración y a desarrollar la sensibilidad para cambiar la **atmósfera espiritual**. Asimismo, aprenderás cómo trabajar **en el** ministerio de la Adoración y a usar tus habilidades y pasiones para efectivamente **tocar el corazón de Dios** y llegar a otras naciones. Esta escuela no se requiere de la fase de divulgación, pero a veces se les ofrece **a los estudiantes**. Los estudiantes y el personal oran juntos y siguen a Dios como Él lo quiere.

### 5.1.3 Glossaries

After the analysis of the text, there are some relevant words found on the texts which it's meaning, grammatical category and definition.

#### Spanish- English Glossary

**Autoestima: un factor relevante en la vida de la persona y tema esencial del proceso educativo**

Source Language	Grammatical Category	Target Language	Definition
Autoestima	noun	Self-esteem	the regard in which one is held
Aspecto	noun	Aspect	A way a thing or person shows in one sight
Vital	Adjective	Life	Life

Ámbito	noun	Scope	Space where an activity is made
Vinculan	verb	Link	Make a relationship between things or people
Autoafirmación	Noun	Self-affirmation	Get self-affirmation on something
Autorrealización	Noun	Self-realisation	Be aware of everything around
Distorsiones	Noun	Distortion	Make a change on something
Cognitivas		Cognitive	Related to knowlegde
Vestigio	Noun	Vestige	A mark leaves on something or a person.
Autovalía	Noun	Self-appreciattion	Self love for ourselves
Percepciones	Noun	Perceptions	What its thought about something or a person.
Autonomía	Noun	Autonomy	A person that is not depending of someone or something.
Consecución	Noun	Achievement	Action of achieving something
Innata	Adjective	Innate	Learning that is acquired by doing something.
Periférica	Adjective	Peripheral	The outline of something
Transitorio	Adjective	Transient	Something that is temporary
Devaluar	Verb	Devalue	Lower the value of a money or a thing
Vergüenza	noun	Shame	A feeling of failing dignity

Divergencia	Noun	Divergence	The movement of thing getting together or apart
Desajuste	Noun	Disarrangement	A change on something
Autocuestionamiento	Noun	Self-questioning	A person making a lot of questions about themselves
Adecuación	Noun	Adequacy	The action or effect of getting used to something
Inarticulado	Adjective	Inarticulate	That cannot be said or described
Vocacional	Adjective	Vocational	The love of a profession studied and practiced.
Concreto	Noun	concrete	It is something specific
Interdependiente	Adjective	Interdependent	Someone who can do anything by themselves
Complementaria	Adjective	Complementary	That complements or perfecting something
Autopercepción	Adjective	Self-perception	The way a person sees him/herself
Superioridad	Noun	Superiority	Feeling better than others
Arrogancia	Noun	Arrogance	The attitude of feeling superior to others
Manifestarse	Verb	Manifest	Show off in a certain way
Espontaneidad	Noun	Spontaneity	Doing or saying something right away without planning

Fomente	Verb	Encourage	Something that increases or is more intense
Suministra	Verb	Supplies	Gives something that is needed on a person
Acompaña	Verb	Accompany	Be next to a person in different situations
Distintiva		Distinctive	It can be noticed something different
Concuerdan	Noun	tally	People or something related to each other
Neurótica	Adjective	Neurotic	Someone who is very nervous of anything
Desproporcionada	Adjective	Discouraged	Its parts does not match to each other
Dicotómico	Adjective	Dichotomic	A system of classification that chooses between two opposite things.
Arbitraria	Adjective	Arbitrary	A person who does something without following the law or reasons
Malestar	Noun	Discomfort	Feeling uncomfortable with a person or a place.

## English- Spanish

### How to be Part of a Mission – International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica

Source Language	Grammatical Category	Target Language	Definition
Discipleship	Noun	Discipulado	People following the Bible
Worship	Noun	adorar	Reverent Honor to God
Outreach	Verb	Divulgar	To spread the Word of something
Groundbreaker	Noun	Rompepiedras	An innovator who is in an specific activity or place
Gear	Verb	Engranado	To connect something
Debrief	Verb	Interrogar	To interrogate someone
Wrestle	Verb	Luchar	To engage on getting something by “wrestling”
Worshiper	Noun	Adorador	The person who gives honor to God
Praise	Noun	Alabanza	The act of expressing admiration or gratefulness to God
Anatomy	Noun	Anatomía	The structure of something
Graze	Verb	Gracia	To thank God for anything
Empirical	Adjective	Empírico	Being guided by experiences or a person.
Surplus	Noun	El excedente	Amount grater than normal

Gap	Noun	Brecha	Opening something such as a wall, fence, etc.
Quetzal	Noun	Quetzal	A paper money from Guatemala
Likelihood	Noun	Probabilidad	Something that might or might not happen
Reserve	Verb	Reserva	A place where people can go and see different things (A park)
Forest	Adjective	Forestal	A big land of trees
Correlate	Verb	Correlación	Stablishing a connection between things or people.
Expenditures	Noun	Gastos	Money that is being spent
Proxy	Noun	Apoderado	someone with the power of doing something
Plot	Verb	Trazado	Small area of ground
Polynomial	Noun	Polinomio	Something with two or more names
Truncated	Adjective	Truncado	Having something cut off / cut short
Preservation	Noun	Preservación	To keep alive or in existence

## Chapter VI

### Conclusions and Recommendations

To conclude this investigation, valued information was obtained throughout the data used such as text analysis, color-coding, and glossaries. The researcher is able to provide the final conclusions and the recommendations for the readers. Conclusions and recommendations contain significant information that the researcher collected the translation of the texts and the theoretical information presented.

#### **Purpose of the Conclusion**

As in every dissertation, essay or other important assignments, the conclusion is always one of the most significant parts of the investigation. The conclusion will show or remind the reader what the investigation was about but in a summarized way. However, what is the importance of a conclusion? Hamilton College (2005) states: “The content of a conclusion depends on many factors, including the specific of the assignment, your audience, and the style of the discipline. Therefore, this College also mentions the strategies below:

- Raising qualifications to your argument (limiting or opposing viewpoints)
- Including a detail or example from the introduction to bring the argument full circle
- Including a provocative insight or quotation from the reading

For this reason, this chapter is aimed to remark the important aspects learned throughout the investigation and that will help the reader to remember what the translation process is about.

## 6.2 Conclusions

6.2.1 To translate some documents from Spanish into English and viceversa for Universidad Nacional de Costa Rica and from English into Spanish for Youth with a Mission Organization

This dissertation is focused on the translation process, the first document translated was “Autoestima: un factor relevante en la vida de la persona y tema esencial en el proceso educativo” from Spanish into English for Universidad Nacional de Costa Rica; and “How to be Part of a Mission” for Youth with a Mission Organization, and “International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica” for Universidad Nacional de Costa Rica. Consequently, to start with, the first thing in the translation process is to read the text. The text from Spanish into English was around 30 pages, and the other two texts: “How to be Part of a Mission”, and “International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica”, had about the same number of pages.

As explained in Chapter II, the first step to carry out when the translator starts the translation process is analyzing the whole text. In this case, the analysis of the text gave the researcher the intention of the text and relevant words were found while reading. These texts are highly important for each organization; as for example, the text translated from Spanish into English contains a powerful message and explains how a disease affects teenagers and at some point, it makes us see how important self-esteem is. While How to be Part of a Mission makes the reader feel positive and wanting to do something for the country or community or just for ourselves; the International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica, gives great information regarding Costa Rica.

All these texts represent something important for those interested on the topics either studying or just reading them for recreation.

The analysis was done as Newmark explained; the intention of each author was understood in order to communicate the correct message to the audience. Taking into consideration the experience gained when translating these texts, the complexity of the texts was of different levels. The intention of each text is different and sometimes it was difficult to understand parts of the texts and put them into words. In addition, when making the analysis, the first step was identifying the text styles which has been explained in Chapter II, the scale of formality or as it is also known, the stylistic scales, the generality, emotional tone, and the text functions. This idea was to carry out all the corresponding analysis to obtain the best translation possible.

6.2.2 To apply various translation procedures to the documents in order to achieve communicative texts

As studied previously, the translation techniques are really important to apply in every single texts. In fact, knowing the grammatical structures in each language and understanding how the word functions may change in the target language is always the translators' responsibility.

All these techniques helped achieving a top-quality translation. The translation techniques allowed the translator to render communicative, natural, and accurate texts; therefore, their use is mandatory when translating a text in order to render a target text faithful to the intention of the original and to the author. In particular, the techniques used when translating the texts were transposition, modulation, and literal translation, which are

procedures that allow the translator to convert the grammatical structures from one language into another and obtain a faithful target text.

On the other hand, explicitation was rather difficult to find, and omission and amplification were used depending on the necessity of the target text. For example, when translating from English into Spanish the text increases the number of words, and from Spanish into English the number of words diminishes. However, each technique has its own function in order to give a natural sound to the texts. Finally, every translator needs to make the text sound natural and use the correct structures, words, idioms, depending on the type of text to be translated. Despite how tough the text is translators should always be able to achieve the goal using all the theoretical information learned. As mentioned in previous chapters, it is crucial to know and have a connection with the texts to end the process with a top-quality translation.

### 6.2.3 To evaluate the effect of the translation procedures that were applied to the documents

While the translation process was taking place, and the techniques were identified, the researcher found out that transposition and modulation were two techniques that appeared frequently in both translations. It is known that transposition is commonly used, for example, in Spanish the noun goes first, and the adjective goes second, but in English, it is the other way around, and in some occasions, words can change their grammatical category depending on the target language and the way the translator renders them to make the text sound more natural.

Moreover, another technique that was applied in the texts was literal translation, since the type of texts allowed the researcher to translate word by word. The text regarding Tropical

Rainforests had a lot of statistics and they were very straight when explaining each of them; therefore, this technique was used; nonetheless, the text from Spanish into English also used literal translation. In all the cases, the translator wanted the texts to sound as natural as possible for the readers as well as to be understandable. The translated information needed to be as clear as possible, as it was addressed to people who seek God in their hearts and have to spread His word to the unreached ones.

Another technique that was not used that often was amplification, which was used in both texts, but more on the one from English into Spanish, since in Spanish language is extended, and more words are added in order to give naturalness to the text. The same happened in English where some words had to be added to make the text have a good sense. Finally, explicitation was used in all of the texts but more in the one translated into Spanish. This technique gives the opportunity to extend a sentence and be creative with it without losing the original meaning but written with different words. In English it was also used, but not as often as in Spanish.

#### 6.2.4 To create a glossary with unknown or relevant terminology

Afterwards, difficult words were found in the text, especially in the text *International Ecotourism and the Valuation of Tropical Forests in Costa Rica*, as this text used a lot of formal words or terminology that is not commonly used in every day language. In the other hand, the author also found words that were included in the glossary.

The glossaries created by the researcher are very useful, as she was able to place all the difficult or unknown words, get familiar with their meanings and grammatical categories and give consistency and parallelism to all the target texts. These glossaries were grouped

according to the texts. They can be useful for the readers because they provide information in order to offer clarity in all terms included.

### **6.3 Restatement of the Research Question**

The research question stated at the beginning of the investigation was the following: the analysis of procedures and methods used to translate some documents from Spanish into English and vice versa for Universidad Nacional de Costa Rica and from English into Spanish for Youth with a Mission organization? Now the investigator can state that this question was accomplished, since every single method and procedure from the very beginning to its end was covered, explained and understood.

### **6.4 Recommendations**

Finally, it can be assured that positive results were gathered from this investigation. There are some recommendation for translators that may help them to reach a top-quality translation; these are:

1. First, translators must always bear in mind, the text analysis, as it is necessary to be familiar with the text as a whole and with the words that are known to the translator.
2. Translators must know the translation techniques, how to apply and identify them, and in order to render a natural target translation. This helps readers to understand better target text and appropriate coherence.
3. Translators should identify the relevant, difficult, or unknown terminology and prepare a glossary that should be added to the investigation. In case that the words that are unknown are not found in a dictionary or in the internet, it is necessary to seek for

the help of experts on the subject or read texts related to the topic and in that way, get more familiarized with the information in the source text.

4. A translator should know the type of audience to which the translation is directed. As this will help him/her at the time of rendering the text in a naturally and accurately way.

5. Lastly, translators should always have good dictionaries, must know both cultures, and have time to carry out the translation process. The author of this thesis suggests translators to follow these recommendations in order to write good translations regardless how much work it takes to achieve the goal,

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# ANNEXES

# ORIGINAL DOCUMENTS

**AUTOESTIMA: UN FACTOR RELEVANTE EN LA VIDA DE LA PERSONA Y  
TEMA ESENCIAL DEL PROCESO EDUCATIVO**

**SELF-ESTEEM: RELEVANT ASPECT IN A PERSON'S LIFE AND ESSENTIAL TOPIC  
IN THE EDUCATIONAL PROCESS**

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**AUTOESTIMA: UN FACTOR RELEVANTE EN LA VIDA DE LA PERSONA Y TEMA  
ESENCIAL DEL PROCESO EDUCATIVO. SELF-ESTEEM: RELEVANT ASPECT IN A  
PERSON'S LIFE AND ESSENTIAL TOPIC IN THE EDUCATIONAL PROCESS**

María Luisa Naranjo Pereira

**Resumen:** Este artículo trata sobre la autoestima como un aspecto de enorme relevancia en la vida de la persona, por cuanto contribuye a que su existencia sea más satisfactoria. La estima propia es una necesidad humana, configurada por factores tanto internos como externos, un proceso dinámico y multidimensional que se construye y reconstruye a lo largo del ciclo vital. En el ámbito concreto de la educación, se considera que facilitar el logro de una estima

positiva debe ser el propósito más alto del proceso educativo. Se analiza la relación entre la autoestima y el autoconcepto y como ambos se vinculan con variables relacionadas con las actitudes de la población estudiantil hacia las actividades académicas y el éxito escolar. Se estudia asimismo los diversos componentes de la autoestima: autoimagen, autovaloración, autoconfianza, autocontrol, autoafirmación, autorrealización y las metas de superación personal en cada componente. Se hace referencia al tema de las características y actitudes de las personas con un alta o una baja autoestima y los factores vinculados con éstas. Se incluye también los temas de la influencia de las distorsiones cognitivas y de personas significativas en la construcción de la autoestima y finalmente se enfatiza en la relación entre autoestima y resultados educativos. Palabras claves: AUTOESTIMA/ EDUCACIÓN/ COMPONENTES/ CARACTERÍSTICAS/ DISTORSIONES COGNITIVAS.

Abstract: This paper deals with self-esteem as an aspect of great relevance in the life of each person, as it contributes to a satisfying existence. Self-esteem is a human need, it is comprised of internal and external factors, resulting in a dynamic and multidimensional process that is built and rebuilt along the life cycle. In the field of Education, providing the means for students to achieve a positive self-esteem should be a major goal. The relationship between self-esteem and self-concept is analyzed, as well as the ways in which both interact with students' attitudes towards academic activities and school success. In addition, the following components of self-esteem and personal development goals for each of them are studied: self-image, self-worth, self-confidence, self-control, self-assertion, and self-actualization.

Characteristics and attitudes of persons with high or low self-esteem and the factors associated with those, are mentioned. The influence of cognitive distortions and significant

others in the construction of a person's self-esteem are also included. The relationship between self-esteem and achievement is emphasized.

Keywords: SELF-ESTEEM/ EDUCATION/ COMPONENTS/ CHARACTERISTICS/  
COGNITIVE DISTORTIONS

**1. Autoestima.** La autoestima es un factor importante a considerar en la vida de las personas en general y en particular, en el tema del desempeño y de las actitudes hacia las actividades académicas de los estudiantes y las estudiantes. De acuerdo con Rice (2000), la autoestima de una persona es la consideración que tiene hacia sí misma. Señala este autor que ha sido denominada como el vestigio del alma y que es el ingrediente que proporciona dignidad a la existencia humana.

La autoestima se desarrolla a partir de la interacción humana, mediante la cual las personas se consideran importantes una para las otras. El yo evoluciona por medio de pequeños logros, los reconocimientos y el éxito.

En opinión de Maslow, citado por Santrock (2002), la mayoría de las personas que no han desarrollado un alto nivel de estima, nunca llegan a autorrealizarse. De Mezerville (2004), menciona que Abraham Maslow ha sido uno de los representantes de la psicología humanista quien más ha difundido el papel que la autoestima desempeña en la vida de la persona, al incluirla dentro de su conocida jerarquía de necesidades. Para Maslow existen dos tipos de necesidades de estima, la propia y aquella que proviene de las otras personas. Ambas necesidades las ubica jerárquicamente por encima de las necesidades fisiológicas, las de seguridad personal y las de amor y pertenencia.

Branden, en de Mézerville (2004, p. 25) manifiesta que:

La autoestima está configurada por factores tanto internos como externos. Entiendo por factores internos, los factores que radican o son creados por el individuo-ideas, creencias, prácticas o conductas. Entiendo por factores externos los factores del entorno: los mensajes transmitidos verbal o no verbalmente, o las experiencias suscitadas por los padres, los educadores, las personas significativas para nosotros, las organizaciones y la cultura.

Según Güell y Muñoz (2000, p. 118), la persona tiene la capacidad de establecer su propia identidad y atribuirse un valor y, a esa valoración se le llama autoestima. Señala que “Si conseguimos mantener un buen nivel de autoestima resistiremos las críticas, nos abriremos mejor a los demás, aprenderemos a pedir ayuda y, en general, nos resultará mucho más gratificante vivir, lo que contribuirá también a prevenir cualquier proceso depresivo”.

Refiriéndose a este tema de la autoestima, Santrock (2002, p. 114) expresa que ésta es: “La evaluación global de la dimensión de Yo o self. La autoestima también se refiere a la autovalía o a la autoimagen, y refleja la confianza global del individuo y la satisfacción de sí mismo”.

Para White en Courrau (1998), la autoestima es el valor del yo, el valor de la persona ante los ojos de las otras. Esta autora la define como un proceso dinámico y multidimensional que se va construyendo a lo largo de la vida y en el cual se involucra el contexto social, físico, emocional y cognitivo de la persona.

Al respecto también Molina en Olivares (1997, p. 20) considera que la autoestima tiene un significado complejo, y que precisa de cuatro componentes en su definición:

- Es una actitud, ya que contempla las formas habituales de pensar, actuar, amar y sentir de las personas para consigo mismas.

- Tiene un componente cognitivo, pues se refiere a las ideas, opiniones, creencias percepciones y procesamiento de la información que posee la persona respecto de sí misma.
- Tiene un componente afectivo, que incluye la valoración de los positivo y negativo, involucra sentimientos favorables y desfavorables, agradables o desagradables que las personas perciben de sí mismas.
- Tiene un componente conductual, porque implica la intención y decisión de actuar, de llevar a la práctica un comportamiento consecuente y coherente.

Por otra parte, Gastón de Mézerville (204, p. 61) menciona que “La autoestima es la percepción valorativa y confiada de sí misma, que motiva a la persona a manejarse con propiedad, manifestarse con autonomía y proyectarse satisfactoriamente en la vida”.

Alcántara en Molina, Baldares y Maya (1996, p. 24) expresa:

La autoestima es la meta más alta del proceso educativo y quicio y centro de nuestra forma de pensar, sentir y actuar, es el máximo resorte motivador y el oculto y verdadero rostro de cada hombre esculpido a lo largo del proceso vital.

Este autor considera también que la autoestima no es innata, que se adquiere y se genera como resultado de la historia de cada persona. Este aprendizaje generalmente no es intencional, por cuanto se moldea a la persona desde diversos contextos informales educativos. No obstante, a veces es el resultado de una acción intencional para lograr su consecución.

Las ideas anteriores pueden relacionarse con la neurociencia, específicamente con algunos de los principios de aprendizaje del cerebro. Algunos de estos principios son señalados por Caine y Caine, en Salas (2003). Entre estos pueden mencionarse:

- El cerebro es un complejo sistema adaptativo. Pensamientos, emociones, imaginación, predisposiciones y fisiología operan concurrente e interactivamente en la medida en que todo el sistema interactúa e intercambia información con su entorno.
- El cerebro es un cerebro social. Las personas empiezan a ser configuradas a medida que sus cerebros receptivos interactúan con el entorno y se establecen relaciones interpersonales. Está claro que a lo largo de la vida los cerebros cambian en respuesta a los compromisos con las demás personas, de tal modo que estas pueden ser vistas siempre como partes integrales de sistemas sociales más amplios. En realidad, parte de la propia identidad depende del establecimiento de una comunidad y de la posibilidad de pertenecer a esta. En consecuencia, el aprendizaje y el desarrollo de la autoestima están influidos por la naturaleza de las relaciones sociales dentro de las cuales se encuentran las personas.
- La búsqueda de significado es innata. En lo esencial, la búsqueda de significado está dirigida por metas y valores personales. La búsqueda de significado se ordena desde la necesidad de alimentarse y encontrar seguridad, mediante el desarrollo de las relaciones interpersonales y de un sentido de identidad, hasta una exploración del propio potencial y búsqueda de lo trascendente.
- El aprendizaje implica tanto una atención focalizada como una percepción periférica. Es decir, el cerebro absorbe información de lo que está directamente consciente, y también de lo que se encuentra más allá del centro inmediato de atención. Incluso las

señales inconscientes que revelan actitudes y creencias interiores tienen un efecto poderoso en las personas.

- El aprendizaje es un proceso de desarrollo. En muchos aspectos, no existe el límite para el crecimiento ni para las capacidades de los seres humanos para aprender más las neuronas siguen siendo capaces de realizar y reforzar nuevas conexiones a lo largo de toda la vida. De igual manera, a pesar de que la autoestima es una estructura consistente y estable y a veces difícil de cambiar, su naturaleza es dinámica, por lo que puede crecer, empobrecerse o incluso desintegrarse. Lo importante es que, en mayor o menor grado es perfectible.

## **2. Relación entre autoconcepto y autoestima.**

De acuerdo con Rice (2000), el autoconcepto es la percepción cognitiva consciente y la evaluación que las personas realizan sobre sí mismas, son sus pensamientos acerca de sí mismas. Señala que según Wayment y Zetlin, el autoconcepto es la identidad autohipotetizada de la persona y que Erikson se refiere a él como la identidad del yo o el yo autopercebido, la individualidad consistente. Debería describirse como un sistema de actitudes que la persona tiene hacia sí misma, supone la suma total de sus autodefiniciones o autoimágenes.

Refiriéndose a los adolescentes y a las adolescentes, explica este autor que ellos y ellas recogen datos que les permiten evaluarse. Desde la evidencia se plantean hipótesis sobre sí mismos y sobre sí mismas y examinan sus sentimientos y opiniones mediante sus experiencias y relaciones. Además, establecen comparaciones de su persona con sus propios ideales y los de otras personas.

Se menciona que todas las personas tienen seis aspectos del yo: lo que realmente son, lo que piensan que son, lo que piensan otras que son, lo que creen que piensan las demás de ellas, lo que quieren llegar a ser y las expectativas que creen que otras personas tienen sobre ellas. Los autoconceptos pueden o no tener enfoques cercanos a la realidad, y están permanentemente en proceso de cambio.

Strang, citado por Rice (2000), propone que existen cuatro dimensiones básicas del yo, las cuales explica de la siguiente manera. En primer lugar, está el autoconcepto básico, que es la visión del adolescente y la adolescente sobre su personalidad y las percepciones sobre sus habilidades, su estatus y sus funciones en el mundo exterior.

Posteriormente, están los autoconceptos temporales o transitorios de la persona. Estas ideas sobre el sí misma, están influidas por el estado de ánimo del momento o por una experiencia reciente. Por ejemplo, la obtención de una puntuación baja en una prueba reciente, puede hacer que la persona se sienta temporalmente poco capaz; en este caso, una crítica aguda por parte de otra persona puede producir un sentimiento transitorio de una autoestima devaluada.

En tercer lugar, está el yo social; esto es, la opinión que creen que otras personas tienen sobre ellas, que a su vez influye sobre ellas mismas. Si tienen la impresión de que otras personas piensan que son incapaces o socialmente inaceptables, pensarán sobre sí mismas de forma negativa. Harter, Stocker y Robinson en este autor, mencionan que la identidad proviene, en parte, de la implicación del yo con las otras personas, la intimidad, la participación en grupo, la cooperación y la competencia. De esta forma, las percepciones sobre los pensamientos de las demás personas impregnan las visiones sobre sí mismas.

La cuarta dimensión es el yo ideal; es decir, qué tipo de personas les gustaría ser. Las aspiraciones pueden ser realistas, demasiado bajas o demasiado altas. Los yo ideales que demasiado bajos impiden la realización, mientras que los que son muy altos pueden llevar a la frustración y autodesprecio. Los conceptos del yo que son realistas conducen a la autoaceptación, la salud mental y la consecución de metas realistas.

Explica Rice (2000) que habiendo construido conceptos sobre sí mismos y sobre sí mismas, las personas adolescentes deben enfrentarse a la estima que tienen de sí. Cuando su autoconocimiento las lleva a la autoaceptación y a la aprobación, a un sentimiento de valía, entonces tienen autoestima suficiente como para aceptarse a sí mismos y a sí mismas. Para que las personas se autoestimen, debe existir una correspondencia entre los conceptos de sí mismas y los yo ideales.

Al inicio de la pubertad, la mayoría de los jóvenes y de las jóvenes empiezan a realizar evaluaciones de sí, comparando aspectos tales como los físicos, las habilidades motoras, las capacidades intelectuales y las habilidades sociales con los de sus iguales y con los de sus ideales o héroes. Esta autoevaluación crítica podría acompañarse de un sentimiento de vergüenza que hace a las personas adolescentes vulnerables a la crítica y al ridículo. Como resultado, se preocupan por intentar reconciliar el yo percibido con su yo ideal. Durante la adolescencia tardía, puede que hayan logrado organizar su yo, percibiendo lo que pueden ser con mayor efectividad e integrando sus metas en sus yo ideales.

Rogers citado por este autor, señala que existe una ausencia de conflicto interno y de ansiedad cuando las personas descubren quienes son, y lo que perciben que son y lo quieren ser comienza a converger, entonces pueden aceptarse a sí mismas sin conflictos. Sus

auto percepciones y las relaciones con otras personas llevan a la autoaceptación y a la autoestima. Por otra parte, el desajuste psicológico ocurre cuando hay una divergencia entre el yo real y el yo en relación con otras personas, con respecto al yo que le gustaría ser.

Beane (1986) indica que los estudios han demostrado una relación persistente entre el autoconcepto y la autoestima y diversas variables relacionadas con las actividades académicas. Por ejemplo, los estudiantes y las estudiantes con autoconceptos claros y una autoestima positiva tienden a participar más, a tener puntajes de competencia educativa más altos, a exhibir una conducta prosocial y a demostrar un logro académico mayor que el que tienen sus iguales con auto percepciones no claras o negativas.

En otras palabras, aquellos estudiantes y aquellas estudiantes que creen que pueden tener éxito en la institución educativa, realmente tienen éxito. Los éxitos continuos conducen a estas personas a una mayor estabilidad en la autoconfianza educativa; inversamente, aquellas personas que fracasan experimentan una pérdida de autoestima, lo cual, a su vez, contribuye a una continua carencia de éxito. La autoconfianza en el aprendizaje es la clave para ser exitoso o exitosa en la educación.

Por su parte, también Borden y Stone (1982, p. 251), manifiestan que: Una de las principales variables en la formación del concepto de uno mismo es el desarrollo de una elevada autoestima. Para lograrlo es necesario convencerse y tener fe en las propias habilidades. Sus decisiones deben proceder de sus ideas y usted debe estar dispuesto a asumir la responsabilidad de sus actos.

En los modelos de autoactualización de Maslow y Rogers, citados por los autores mencionados, la persona saludable está en proceso continuo de intentar comprender los

sentimientos, las percepciones y las motivaciones de su conducta personal. No obstante, este proceso de autocuestionamiento ocurre dentro del contexto de un sentido básico de adecuación. Su posición ante la vida parece ser: básicamente me gusta a mí mismo o a mí misma aún cuando no soy perfecto o perfecta.

Otra verdad que parece ser que muchas personas no están totalmente enteradas de todas las creencias que tienen sobre sí mismas. Algunas tienen autoimágenes y autoestimas altamente desarrolladas, mientras que otras solo tienen una autoimagen y estima mal acabada e inarticulada en sí misma. Existe una actividad estructurada conocida como: ¿quién soy yo?, que ilustra esta observación, señalan Eisenberg y Patterson (1981). Para realizar esta actividad se requiere dos personas participantes, una que pregunta y una que responde. La persona que pregunta simplemente repite el cuestionamiento: ¿quién es usted? Con cada cuestión, la persona que responde debe dar una nueva descripción de sí misma. Se ha encontrado que la mayoría de las personas se describen a sí mismas por los roles familiares, educativos o vocacionales que desempeñan. Relativamente pocas responden a más de diez preguntas y muchas no pueden dar autodescripciones más allá de sus roles.

Aunque algunos aspectos de las creencias y percepciones de una persona acerca de sí misma no están fácilmente disponibles en la consciencia, señalan estos autores, las creencias sobre sí siempre parecen actuar como poderosos determinantes de la conducta. Las personas a las que no les gusta su yo, con frecuencia tienen una baja autoestima y están motivadas para evitar el fracaso, mientras que las personas que gustan de sí mismas a menudo tienen una buena autoestima y están motivadas hacia las experiencias de éxito.

Teorías como las de Eisenberg y Patterson (1981) enfatizan que el aumento de la consciencia de una persona acerca de y el conocimiento del yo es una clave central para estimular el crecimiento, la toma de decisiones efectiva, su autopercepción y el cambio de conducta.

Refiriéndose concretamente a los estudiantes y las estudiantes, Lee (1986) indica que existe una cantidad considerable de evidencia empírica que demuestra que el autoconcepto predice e influencia los logros en los centros educativos, desde los grados de primaria hasta la educación universitaria. Algunas contribuciones importantes para el autoconcepto lo aportan el éxito alcanzado previamente, la percepción que el profesor o la profesora tenga de la habilidad y el valor del estudiante o la estudiante, la aceptación de sus iguales y dentro del grupo. Debido entonces a que los desarrollos educativos y psicológicos parecen ser interdependientes, es importante determinar y promover las variables productoras de cambios relacionados con las experiencias afectivas que mejoran la autoconcepción de los estudiantes y las estudiantes y por ende su autoestima.

Stafford y Hill (1989) enfatizan también la idea de que la forma en que se perciben las personas a sí mismas podría tener una futura influencia en el éxito que puedan lograr en la institución educativa, pero también y quizá más importante como personas totales.

Alcántara en Molina, Baldares y Maya (1996, p. 25) se refiere al autoconcepto, definido como la opinión que se tiene de la propia personalidad y su conducta y el cual ocupa un lugar importante en el desarrollo y la consolidación de la autoestima. Señala este autor que:

Las restantes dimensiones, afectiva y conductual, caminan bajo la luz que les proyecta el autoconcepto, que a su vez se hace servir y acompañar por la autoimagen o

representación mental que un sujeto tiene de sí mismo en el presente y en las aspiraciones y expectativas futuras.

### **3. Componentes de la autoestima.**

De acuerdo con Gastón de Mézerville (2004) existen una serie de aspectos interrelacionados que componen la autoestima. A partir de esta concepción, presenta un modelo propio al que ha denominado proceso de la autoestima. En este, se considera a la autoestima según dos dimensiones complementarias, una actitudinal inferida integrada por tres componentes: la autoimagen, la autovaloración y la autoconfianza; y una dimensión conductual observable conformada por otros tres componentes: el autocontrol, la autoafirmación y la autorrealización.

A continuación, se presenta una síntesis de este proceso de la autoestima y sus respectivos componentes, siguiendo las explicaciones de este autor.

Sobre el primer componente, la autoimagen, consiste en la capacidad de verse a sí mismo o a sí misma como la persona que realmente es, con sus virtudes y defectos. La persona que tiene una autoestima saludable trata de estar consiente incluso de sus errores, por cuanto la autoestima no se vincula con ser perfecto o ser perfecta.

Se trata de lograr una percepción básica de las características más relevantes de la propia personalidad, su relación con otras personas y con el ambiente. La autoimagen no es un aspecto estático, incluye el conocimiento propio basado en experiencias pasadas, al igual que las concepciones que la persona va elaborando sobre su posible evolución futura.

Generalmente los problemas de autoestima se asocian con una baja autoimagen; no obstante, también es posible que una autopercepción de superioridad señale dificultades en este aspecto, dando como resultado lo que se denomina pseudoautoestima. Al respecto, Branden citado por de Mézerville (2004, p. 31) señala “La arrogancia, la jactancia y la sobreestimación de nuestras capacidades refleja más bien una autoestima equivocada y no, como imaginan algunos, un exceso de autoestima”.

Las metas por lograr, respecto de la autoimagen, consisten en la búsqueda de un autoconocimiento que le permita a la persona aumentar su capacidad de percibir, de manera equilibrada, tanto los aspectos positivos como negativos de su personalidad.

Respecto del segundo componente, la autovaloración, consiste en que la persona se considere importante para sí misma y para las demás. La autovaloración se relaciona con otros aspectos como la autoaceptación y el autorespeto y significa que se percibe con agrado la imagen que la persona tiene de sí.

Branden en de Mézerville (2004, p. 34) designa la autovaloración como el respeto a uno mismo o a una misma y la define como:

La confianza en nuestro derecho a triunfar y a ser felices, el sentimiento de ser respetables, de ser dignos y de tener derecho a afirmar nuestras necesidades y carencias, a alcanzar nuestros principios morales y a gozar del fruto de nuestros esfuerzos.

La meta en el aspecto de la autovaloración consiste entonces en identificar aquellos medios adecuados que satisfagan la necesidad que tiene la persona de verse a sí misma en forma

positiva, de tal manera que le otorgue mayor valor y atención a las dimensiones realmente importantes de su personalidad.

Sobre el tercer componente, la autoconfianza, se señala que ésta se caracteriza porque la persona cree que puede realizar bien distintas cosas y sentirse segura al hacerlas. Esta percepción interna favorece una buena autoestima, sentirse cómodo o cómoda en la relación con otras personas y manifestarse con espontaneidad. La autoconfianza se traduce en que la persona crea en sí misma y en sus propias capacidades para enfrentar distintos retos, lo que a su vez la motiva a buscar oportunidades que le permitan poner en práctica y demostrar sus competencias.

La meta de superación personal en el aspecto de la autoconfianza consiste en desarrollar una actitud realista de creencia en sí mismo o en sí misma y en sus propias capacidades, en la voluntad de ejercitarlas adecuadamente y disfrutar al hacerlo.

En cuanto al cuarto componente, el autocontrol, se menciona que consiste en manejarse adecuadamente en la dimensión personal, cuidándose, dominándose y organizándose bien en la vida. Significa la capacidad de ordenarse apropiadamente y ejercer un dominio propio que fomente tanto el bienestar personal como el del grupo al que se pertenece. Por lo tanto, el término autocontrol incluye otros aspectos, tales como el autocuidado, la autodisciplina, la organización propia o el manejo de sí mismo o de sí misma.

La capacidad de autocontrol con frecuencia se ve limitada en aquellas personas con una baja autoestima. Esta falta de capacidad se manifiesta en una situación de descontrol en diversas áreas, tales como el autocuidado, el manejo de las emociones, las relaciones

interpersonales, los hábitos de trabajo, de estudio o de la vida en general y la falta de habilidad para organizar acciones en pro del logro de metas deseadas.

La meta de superación en este aspecto del autocontrol consiste en adoptar destrezas adecuadas de cuidado personal y patrones de comportamiento caracterizados por una buena disciplina y organización existencial.

Sobre el quinto componente, la autoafirmación, se define como la libertad de ser uno mismo o una misma y poder tomar decisiones para conducirse con autonomía y madurez. Se caracteriza por la capacidad que tiene la persona de manifestarse abiertamente cuando expresa sus pensamientos, deseos o habilidades. Además, incluye otras capacidades tales como la autodirección y el asertividad personal.

Las personas que no se aprecian lo suficiente y valoran poco sus capacidades y cualidades, con frecuencia se abstienen de participar o de decidir, debido al temor que les provoca el poder equivocarse frente a otras personas. Este tipo de comportamiento las conduce a anularse ante las oportunidades de expresar sus opiniones y talentos.

La misma situación ocurre con las personas que buscan en exceso la aprobación de otras. Al no sentirse capaces de manifestar lo que realmente piensan y sienten, se dejan conducir por la presión social, llegando incluso a incurrir en conductas autoevaluativas. Distinto es el caso de quienes procuran sentirse satisfechas consigo mismas, pues aún a riesgo de que sus ideas o acciones puedan ser desaprobadas, las manifiestan, logrando con ello una autoestima saludable.

La meta de superación en el componente de la autoafirmación consiste en encontrar formas saludables de expresar el pensamiento y las habilidades ante las demás personas y en

conducirse de manera autónoma, sin llegar a los extremos de sobre dependencia o autosuficiencia exagerada.

Respecto del último componente de la autoestima, la autorrealización, de Mézerville explica que consiste en el desarrollo y la expresión adecuada de las capacidades, de modo que la persona pueda vivir una vida satisfactoria y de provecho para sí misma y para otras personas. Implica la búsqueda del cumplimiento de las metas que conforman el proyecto vital de su existencia.

Las personas que gozan de una buena autoestima, tienden a manifestar dos características de la verdadera autorrealización; por una parte, que sus metas sean significativas y por otra, que le permitan proyectarse personalmente, generando beneficio para sí y para otras personas y obteniendo satisfacción de ello. Contrario a la situación anterior, las personas con baja autoestima generalmente se lamentan de su falta de realización personal y asocian esta queja con una sensación de estancamiento existencial.

Las metas por alcanzar en el aspecto de la autorrealización exigen que la persona se proyecte mediante distintas áreas de interés, aptitud o compromiso que le resulten significativas. Para lograr este propósito es necesario que descubra lo que le otorga verdadero sentido a su vida, que desarrolle sus capacidades y se plantee metas que promuevan la realización personal de su existencia.

#### **4. Alta y baja autoestima, factores vinculados y características.**

Eisenberg y Patterson (1981) se refieren a una serie de conductas correlacionadas tanto con la alta como con la baja autoestima. Entre ellas se mencionan: expectativas hacia el futuro, asertividad personal, estilos para enfrentar el estrés, locus de control, toma de riesgos, temor

al fracaso y nivel de aspiraciones. Con base en lo planteado por estos autores, a continuación se hace referencia a las conductas mencionadas.

En primera instancia, se señala que existen dos razones por las cuales este tema es importante. Una es que la autoestima de una persona no se ve, sino que se elaboran conjeturas sobre ésta a partir de la conducta evidente. Estos patrones de conducta suministran datos a partir de los cuales se puede hacer inferencias diagnósticas razonables. La segunda razón es que a menudo algunos patrones de conducta pueden parecer extraños a primera vista; no obstante, si se les vincula con la autoestima subyacente, se puede comprender su significado.

Coopersmith citado por Eisenberg y Patterson (1981), considera que las personas con alta, media y baja autoestima, tienen diferentes expectativas para el futuro, difieren respecto de la asertividad personal y tienen diferentes estilos básicos para enfrentar el estrés.

Se señala que las personas con una autoestima alta enfocan las tareas y a las otras personas con la expectativa de que serán exitosas y bien recibidas. Confían en sus percepciones y juicios y creen que pueden dirigir sus esfuerzos a soluciones favorables. Sus autoactitudes positivas les permiten aceptar sus propias opiniones y otorgar crédito y confianza a sus reacciones y conclusiones, lo cual a su vez le facilita seguir sus propios juicios cuando existe una diferencia de opinión y considerar ideas nuevas. Esa confianza en sí mismas, acompañada por sentimientos de justicia, es probable que les provean la convicción de que es correcta y las animen a expresar esas convicciones.

Por otra parte, las actitudes y expectativas que dirigen a la persona hacia una alta autoestima, a una mayor independencia y creatividad social, también la conducen a una

acción social más asertiva y vigorosa. Es probable que sea más participativa que pasiva en los grupos de discusión, reporte menos dificultad estableciendo amistades y exprese opiniones aún cuando sepa que éstas pueden llevarla a una recepción hostil.

Molina, Baldares y Maya (1996, p. 30) describen a las personas con alta autoestima de la siguiente manera:

Una persona con alta autoestima no se considera a sí misma como el centro del universo y mejor que los demás y las demás. Simplemente conoce muchos aspectos de sí misma, tiene auto-respeto y tiene consciencia de su propio valor como persona única e irrepetible. Reconoce sus cualidades buenas, pero no se cree perfecta. Al contrario, puede ser que tenga mucha consciencia sobre sus defectos y del hecho de que ella comete errores. Pero no ve sus defectos y errores como representativos de alguien sin valor, ella los entiendo como representativos del ser humano.

La personalidad saludable a la que se refieren Jourard y Landsman (1987), podría decirse que corresponde a una persona con alta autoestima. Estos autores se refieren a ésta señalando que es la forma de actuar guiada por la inteligencia y el respeto por la vida, de tal modo que se satisfacen las necesidades personales y la persona crece en conciencia y suficiencia y en la capacidad para amarse a sí misma, a otras y al ambiente. Asimismo, una de sus características distintivas es una buena disposición para aceptar o enfrentar experiencias nuevas, su habilidad para responder a ideas, pensamientos o percepciones novedosas, lo cual es un indicio de conciencia de la persona.

Por su parte, Eisenberg y Patterson (1981) manifiestan que la mayoría de los autores concuerdan en que las personas saludables gustan de sí y se respetan, son tanto optimistas

como realistas acerca de la estimación personal de su potencial, tienen una imagen realista de los atributos y habilidades personales, pueden experimentar orgullo honesto de sus logros y puede aceptar limitaciones sin culpa, vergüenza o desconcierto.

Rubin en Borden y Stone (1982), se refiere a las personas con alta estima como ganadoras, indicando que éstas se relacionan exitosamente consigo mismas y con las demás, lo que significa lograr una vida más plena, más gratificante y feliz en todas las áreas de la existencia y empresas humanas.

Otras características señaladas para estas personas son: les gusta estar solas y les gusta estar con otras personas; son felices con lo que son la mayoría del tiempo; escuchan a las demás, pero deciden por sí mismas, son capaces de ser firmes y no sienten la necesidad de someterse, revelarse o escapar; gozan el día de hoy y esperan con alegría el mañana; pueden dar y recibir amor; pueden tolerar la ira de las demás y mostrarse airadas ellas mismas; tienen más facilidad para perdonar y olvidar; son capaces de gozar su individualidad; pueden invertir emociones y entusiasmo en personas, causas y cosas; les importa este mundo y aprecian su papel y responsabilidad como parte de él.

El resultado de ser una persona con una alta autoestima y responsable de su propia vida, es ser una persona actualizadora de sí misma y autotrascendente. Al respecto García (2005), señala las siguientes características de una persona con una alta autoestima:

- Cree firmemente en ciertos valores y principios, está dispuesta a defenderlos aún cuando encuentre fuertes oposiciones y se siente lo suficientemente segura como para modificar esos valores y principios si nuevas experiencias indican que estaba equivocada.

- Es capaz de obrar según crea más acertado, confiando en su propio juicio, y sin sentirse culpable cuando a otras personas les parece mal lo que ha hecho.
- No emplea demasiado tiempo preocupándose por lo que halla ocurrido en el pasado, ni por lo que pueda ocurrir en el futuro.
- Tiene confianza en su capacidad para resolver sus propios problemas, sin dejarse acobardar por los fracasos y dificultades que experimente.
- Se considera y realmente se siente igual, como persona, a cualquier otra, aunque reconoce diferencias en talentos específicos, prestigio profesional o posición económica.
- Da por supuesto que es una persona interesante y valiosa para otras, por lo menos para aquellas con quienes se relaciona.
- No se deja manipular por las demás personas, aunque está dispuesta a colaborar si le parece apropiado y conveniente.
- Reconoce y acepta en sí misma una variedad de sentimientos e inclinaciones tanto positivas como negativas y está dispuesta a revelarlas a otra persona si le parece que vale la pena.
- Es capaz de disfrutar diversas actividades como estudiar, jugar, trabajar, descansar, estar con amistades.
- Es sensible a las necesidades de otras personas, respeta las normas de convivencia generalmente aceptadas y reconoce sinceramente que no tiene derecho a mejorar o divertirse a costa de las demás personas.

De acuerdo con Rice (2000) una autopercepción positiva o una alta autoestima es un resultado deseado del proceso de desarrollo humano. Se le vincula con la salud mental a largo

plazo y con el equilibrio emocional. Por otra parte, de acuerdo con Koenig, citado por este autor, las personas cuyas identidades son débiles o cuya autoestima no se ha desarrollado lo suficiente, manifiestan diversos síntomas de falta de salud emocional, tales como síntomas psicossomáticos de ansiedad.

En ocasiones, el adolescente o la adolescente con una identidad pobre y una baja autoestima intentan presentar una imagen falsa, una fachada con la cual enfrentarse al mundo. Se trata de un mecanismo de compensación empleado para superar el sentimiento de poca valía, tratando de esta manera de convencer a otras personas de que se es un ser valioso. No obstante, poner esta conducta en práctica genera tensión. Actuar fingiendo confianza, de forma amigable, cuando la persona está experimentando lo contrario, es una lucha constante. La ansiedad por no dar un paso en falso o bajar la guardia produce una tensión considerable.

Según lo señalan Rosenthal y Simeonsson en Rice (2000), las personas con baja autoestima muestran una identidad cambiante, inestable y abiertamente vulnerable a la crítica o al rechazo, lo que verifica su inadecuación, incompetencia y falta de valía. Puede que se perturben profundamente cuando piensan que se ríen de ellas, cuando sienten que las acusan o cuando perciben que otras personas tienen una opinión negativa de sí mismas. Cuanta más vulnerabilidad experimentan, mayores son sus niveles de ansiedad. Como resultado, se sienten torpes e intranquilas y evitan a toda costa exponerse al ridículo.

Santrock (2002) comenta que para muchos estudiantes y para muchas estudiantes, la autoestima baja puede ser una situación temporal. Sin embargo, para algunas y para algunos de ellos la autoestima se puede traducir en otros problemas más serios. Una pobre y persistente autoestima puede estar relacionada con el bajo rendimiento académico, la

depresión y otras situaciones como la delincuencia. La seriedad de este problema depende no solo de la naturaleza de la baja autoestima del estudiante o la estudiante, sino también de otras condiciones. Por ejemplo, cuando la baja autoestima se combina con transiciones escolares difíciles o con problemas familiares, los problemas se pueden intensificar.

Una persona con baja autoestima tiene una gran sensación de inseguridad acerca de ella misma, menciona Satir (1980). Basa su autoestima, en gran parte, en lo que cree que las demás personas piensan acerca de ella, lo cual lesiona su autonomía e individualidad. En presencia de otras personas disfraza su baja autoestima, en especial cuando se propone impresionarlas. Estas personas tienen muchas esperanzas en lo que las demás pueden darles, pero a la vez tienen grandes temores, por lo que están muy expuestas a sufrir desilusiones y a desconfiar de las otras.

La baja autoestima de estas personas proviene de sus experiencias de vida, que probablemente le impidieron sentir confianza en sí misma y funcionar de manera autónoma. Al respecto, Coopersmith citado por Eisenberg y Patterson (1981, p. 70), manifiesta que:

Esas personas carecen confianza en sí mismas y son aprehensivas acerca de expresar ideas no populares e inusuales. No desean exponerse a sí mismas, enojar a otros, o realizar acciones que podrían atraer la atención. Probablemente ellas vivan en las sombras de un grupo social, escuchan en lugar de participar y prefieren la soledad de la retirada sobre el intercambio de participación.

Considera este autor que entre los posibles factores que contribuyen a la retirada de aquellas personas con baja autoestima, está su marcada auto-conciencia y preocupación por sus problemas internos. Esa gran conciencia de sí mismas las distrae de atender a otras

personas y asuntos y es probable que resulten en una excesiva preocupación por sus dificultades. El resultado es que limitan sus relaciones sociales, disminuyendo las posibilidades de vínculos de amistad y de apoyo.

Las personas con baja autoestima, indica Molina (1996), presentan características emocionales tales como agresividad, timidez, alarde, impaciencia, competitividad, arrogancia, crítica, rebeldía ante figuras de autoridad y perfeccionismo, entre otras, las cuales propician conflictos en las relaciones interpersonales.

Branden citado por de Mézerville (2004), considera que:

...una autoestima baja se correlaciona con la irracionalidad y la ceguera ante la realidad; con la rigidez, el miedo a lo nuevo y a lo desconocido; con la conformidad inadecuada o con una rebeldía poco apropiada; con estar a la defensiva, con la sumisión o el comportamiento reprimido en forma excesiva y el miedo a la hostilidad a los demás.

Agrega de Mézerville (2004) que la vivencia patológica de una autoestima pobre se manifiesta mediante una actitud de autodesprecio, vinculada con reacciones conscientes o inconscientes de autodestrucción. De esta manera, la persona que se autodesprecia, aún cuando alcance diversos logros que podrían hacerla feliz en cualquier área de su vida, renunciará a esa felicidad mediante conductas autodestructivas, pues se siente indigna de ser feliz.

Algunas actitudes habituales que indican una baja autoestima, de acuerdo con García (2005) son:

- Autocrítica severa y excesiva que mantiene a la persona en un estado de insatisfacción consigo misma.
- Hipersensibilidad ante la crítica, por lo que se siente exageradamente atacada o herida; descarga la culpa de sus fracasos a las demás personas o a las situaciones y cultiva resentimientos persistentes contra sus críticos.
- Indecisión crónica, no por falta de información, sino por temor exagerado a equivocarse.
- Deseo innecesario por complacer, por lo que no se atreve a decir que no, por miedo a desagradar y a perder la buena opinión de otras personas.
- Perfeccionismo, autoexigencia esclavizadora de hacer perfectamente todo lo que intenta, que conduce a un desmoronamiento interior cuando las cosas no salen con la perfección exigida.
- Culpabilidad neurótica, por la que se acusa y se condena por conductas que siempre son objetivamente incorrectas. Exagera la magnitud de sus errores o los lamenta indefinidamente, sin llegar nunca a perdonarse por completo.
- Hostilidad o irritabilidad, siempre a punto de explotar aún por asuntos de poca importancia, propia de la persona supercrítica a quien todo la disgusta, la decepciona y nada le satisface.
- Tendencias defensivas, un negativismo generalizado y una incompetencia hacia el gozo de vivir y de la vida misma.

##### **5. La influencia de otras personas significativas en la autoestima.**

La realidad, opinan Jourard y Landsman (1987), es aquello que se considera como verdad, lo cual a su vez es influido poderosamente por lo que otras personas significativas consideran

que es real e importante. Así, las otras personas pueden influir de tal forma en la manera de pensar, percibir y asignar significado y valor que tal vez se pierda la propia perspectiva. Esas personas consideradas como importantes, podrían invalidar los juicios propios de la realidad y parte de esa realidad es la persona misma.

De este modo, las creencias que sobre sí tiene la persona no se basan en conclusiones obtenidas del estudio independiente del yo, sino que se van infiriendo de lo que se escucha decir a otras personas acerca de la naturaleza propia.

La idea de que el autoconcepto y por ende la autoestima está determinada en parte por las ideas de otras personas, o la forma en que se cree que otras personas nos perciben, es generalmente aceptada, señala Juharz en Rice (2000). No obstante, no todas las personas ejercen una influencia igualmente fuerte. Las otras personas significativas son aquellas que ocupan un alto nivel de importancia, son influyentes y sus opiniones son relevantes. Su influencia también depende de su grado de implicación y de intimidad, del apoyo social que proporcionan y del poder y autoridad que otras personas les proporcionan.

Las agencias y los agentes del proceso de socialización desempeñan un importante papel en el desarrollo de la autoestima, ya sea positiva o negativamente. Las agencias de socialización incluyen a la familia, las instituciones educativas y los medios de comunicación. Los agentes socializantes son aquellas personas que moldean la conducta de la persona en proceso de desarrollo, de modo que se ajuste a los requerimientos sociales. Así por ejemplo, los padres, madres, hermanos y hermanas, docentes e iguales son agentes de socialización. Pero a la vez, son también agentes de control social, pues controlan la conducta de la persona mediante amenazas, desaprobación o crítica; o bien, mediante la aprobación, el elogio o la

recompensa. De esta manera se va definiendo en la persona su identidad, su auto concepto y la valoración que hace de sí misma.

Diversos investigadores han observado que la calidad afectiva de las relaciones familiares está asociada con altos niveles de autoestima. De acuerdo con Robinson en Rice (2000), las personas con mayor autoestima muestran una mayor intimidad con sus madres y sus padres, en otras palabras, se sienten unidos y se llevan bien con ellos y con ellas. La autoestima favorable se ha asociado con la voluntad de los padres y de las madres de premiar la autonomía, su aceptación, su flexibilidad, la comunicación, la satisfacción compartida, el apoyo y el tipo de control.

En cuanto a la influencia de los iguales en la autoestima, Golden (2005) señala que las relaciones entre los compañeros y las compañeras dentro del contexto de las instituciones educativas se presenta en gran medida como un determinante crítico del sentido de valía que el estudiante o la estudiante tiene de sí como persona. Cuando no se cuenta con el apoyo y la aprobación de los compañeros y de las compañeras y la persona es apartada o descalificada, la situación se convierte en relevante para una baja autoestima y para el sentido de valor personal.

Si bien es cierto, el apoyo de los iguales en la clase es crítico para la autoestima, el impacto del apoyo de los profesores y las profesoras no es menos significativo. Un mayor apoyo por parte de éstos y de éstas redundaría en mayores niveles de autoestima. Además, según investigaciones realizadas, se ha encontrado que una relación positiva entre los estudiantes y las estudiantes y el personal docente influencia aspectos tales como la competencia social, las

actitudes generales hacia la institución educativa, las actitudes hacia las actividades educativas, el comportamiento en la sala de clase y el nivel de concentración académica.

## **6. Distorsiones cognitivas**

Este es un tema propio de los enfoques cognitivos y ciertamente, señala Naranjo (2004), el rasgo común más importante que unifica esos enfoques es el énfasis que se otorga a las cogniciones, tanto en la génesis de los trastornos como en el proceso de cambio. El término cognición incluye, entre otras, ideas, imágenes, creencias y expectativas; es decir, no se refiere únicamente a un proceso intelectual, sino a procesos complejos de significado en el que participan emociones, pensamientos y conductas.

Güell y Muñoz (2000) mencionan tres principios del enfoque cognitivo. El primer principio es que son las cogniciones o pensamientos los que crean todos los estados de ánimo; es decir, la persona se siente de una manera determinada porque tiene unos pensamientos concretos. El segundo principio tiene una gran importancia: los pensamientos negativos que provocan un bajo nivel de autoestima son consecuencia de grandes distorsiones. Aunque esos pensamientos parecen válidos, en el fondo son irracionales o falsos. El tercer principio se deduce de los dos anteriores: si se corrigen los sistemas equivocados de pensamiento, se puede controlar, en buena medida, los estados de ánimo y, entre otros, la autoestima.

Las emociones traducen la manera en que se perciben las cosas. Es un hecho neurológico que antes de experimentar algo se debe procesar mentalmente y darle un significado. Si la percepción queda deformada por la mente, la respuesta emocional será desproporcionada. La persona se puede sentir mal, descontenta de sí misma, a causa de esa distorsión; esto es, la

autoestima disminuye producto de un proceso mental mal estructurado. Salas (2003, p. 7) señala que:

Las emociones son críticas para la elaboración de pautas de significado: lo que aprendemos es influido y organizado por las emociones y los conjuntos mentales que implican expectativas, inclinaciones y prejuicios personales, autoestima, y la necesidad de interacción social. Las emociones y los pensamientos se moldean unos a otros y no pueden separarse.

Por otra parte, Beck y Ellis en Naranjo (2004), señalan que las situaciones no determinan los sentimientos, sino el modo como las personas las interpretan; es decir, la respuesta emocional está condicionada por la percepción de la circunstancia.

De acuerdo con lo mencionado, se puede decir que el verdadero origen de la autoestima está en el interior de la persona. Depende de sus propias ideas, pero muchas de ellas pueden ser distorsiones cognitivas. Estos son los elementos con los que la crítica patológica ataca la autoestima. Si tuviéramos que definir las de un modo más formal, indican Güell y Muñoz (2000, p. 120), se podría decir lo siguiente: “las distorsiones cognitivas son hábitos de pensamiento que habitualmente utilizamos para deformar negativamente la realidad”.

Beck citado por Feixas y Miró (1993) y García, en Garrido y García (1994) han identificado una serie de distorsiones cognitivas, sobre las cuales se hace referencia a continuación:

- Pensamiento absolutista de tipo “todo o nada”, o pensamiento dicotómico. Se manifiesta en la tendencia a ver todas las experiencias según dos posibilidades opuestas, tomando una de ellas. Por ejemplo, o soy una persona perfecta o soy un desastre.

- **Sobregeneralización.** Proceso de establecer una regla o conclusión general a partir de detalles que no la justifican, por tratarse de hechos aislados que no se pueden aplicar a otras situaciones. Es decir, se elabora una regla a partir de uno o dos hechos aislados y se aplican indiscriminadamente en otras situaciones. Por ejemplo, “siempre estaré solo o sola, como esta tarde”. En casos extremos, se llega a la etiquetación: “soy indeseable”.
- **Filtro mental o abstracción selectiva.** Consiste en atender solo a los aspectos negativos de una situación, sin considerar otros aspectos aunque sean más relevantes. Por ejemplo, de un trabajo elaborado, la persona solo se fija en un pequeño error cometido, en lugar de valorarlo, más globalmente, en todos sus aspectos. O la persona que piensa que su vida es una calamidad porque tiene un problema afectivo, pero con una situación laboral magnífica.
- **Personalización.** Es la tendencia a atribuirse, sin base para ello, la responsabilidad de errores o hechos externos, o suponer que todo lo que ocurre está relacionado con uno mismo o con una misma. Por ejemplo, alguien en la familia se muestra de mal humor o triste y la persona se siente culpable pues considera que ella lo provocó.
- **Sacar conclusiones precipitadas o influencia arbitraria.** Se trata de llegar a conclusiones precipitadas sin disponer de datos suficientes que las apoyen. Presenta dos variantes:
  - Lectura de pensamiento. Se presume tener la capacidad de saber lo que otra persona está pensando sin molestarse en comprobarlo o preguntarlo. Por ejemplo, se cree que un amigo o una amiga está decepcionado o decepcionada por algo sin haberlo hablado con él o con ella

Rueda de la fortuna o tendencia a esperar lo peor. Se considera que algo va a salir mal antes de que haya indicios para pensarla.

Relacionado con el anterior, se encuentra el pensamiento mágico, el cual puede basarse en supersticiones negativas, el destino, entre otras. Se actúa como si los pensamientos o acciones propias fueran las que crean la realidad. Por ejemplo: “si toco madera ahuyentaré la mala suerte”.

- Engrandecer o minimizar. Exagerar la importancia de unos acontecimientos en detrimento de otros. Generalmente se resta importancia a hechos positivos y se exagera la de un hecho negativo. Por ejemplo, engrandecer la importancia del éxito de un compañero o compañera y minusvalorar el propio. A veces toma la forma de pensamiento catastrófico: “esto es un desastre”.
- Deberes e imperativos. Se trata de autoimposiciones que la persona se hace. Generalmente no son realistas, se autoexige más de lo que se puede dar: “debo aprobar ocho asignaturas”, “debo ser amable con todas las personas”, “todas las personas deben quererme sino seré desgraciado o desgraciada”. Cuando los deberes no se cumplen aparecen sentimientos de culpa y fracaso.
- Descalificación de lo positivo. Se rechazan las experiencias positivas, insistiendo en que no cuentan por algún motivo. De esta forma se pueden mantener las creencias negativas a pesar de las experiencias positivas.

- El razonamiento circular, por el que un determinado hecho es causa y consecuencia a la vez de la misma situación. Por ejemplo: “no puedo vencer mi ansiedad porque soy ansioso o ansiosa”.
- Las evaluaciones incorrectas acerca de lo que es seguro o peligroso, por las cuales la persona atribuye a determinadas circunstancias la categoría de peligrosas, aunque objetivamente no lo sean. Por ejemplo: “las personas frías te hacen daño”; “en los lugares abiertos no hay peligro”.
- Las reglas disfuncionales sobre el bienestar y el malestar. Son creencias centradas en el tipo de condiciones para funcionar adecuadamente y sus implicaciones. Por ejemplo: “no puedo vivir sin amor, si mi pareja me deja estaré perdido o perdida”. “Ser admirado o admirada es una necesidad, ser ignorado o ignorada es una maldición”.

Las evaluaciones negativas hechas por el sistema cognitivo provoca en los sistemas conductual y afectivo conductas y sentimientos negativos, acordes con la interpretación realizada. Se presentan entonces conductas como la huida, la evitación o el dejar de realizar actividades, emociones como apatía, tristeza y temor, lo cual repercute en la autoestima provocando que ésta disminuya.

### **7. Autoestima y resultados educativos.**

De acuerdo con Haeussler y Milicic (1995), estudios realizados sobre la relación de distintas variables con el rendimiento académico, muestran que los estudiantes y las estudiantes con autoestima positiva, altas expectativas y con motivación intrínseca para

aprender, obtienen mejores logros académicos que aquellos y aquellas con autoestima baja, expectativas escasas y una motivación extrínseca para el estudio.

Asimismo, el autoconcepto académico, definido por Arancibia, Maltes y Álvarez en Jadue (2007, p. 5) como “la parte de sí mismo que se relaciona más directamente con el rendimiento académico”, desempeña un papel fundamental en el rendimiento académico del estudiante y de la estudiante.

Se menciona que la presión externa excesiva parece debilitar la autoestima y una baja se correlaciona con un menor número de intentos de superación de las dificultades y, obviamente, a menor número de intentos menos posibilidades de éxito.

Estas ideas son apoyadas por Rice (2000), quien explica que cada vez existen más datos que apoyan la teoría de que hay una correlación entre el autoconcepto y el rendimiento educativo. Los estudiantes y las estudiantes con éxito tienen un mayor sentido de valía personal y se sienten mejor consigo mismos y consigo mismas. Quienes tienen una autoestima alta tienden a tener mayor rendimiento académico y quienes realizan un potencial académico tienen una más alta autoestima. En general, a mejores notas, más posibilidad de tener una autoaceptación de alto nivel. Una razón para ello es que las personas que tienen confianza en sí mismas tienen el coraje de intentar conseguir y están motivadas para hacer realidad lo que ellas creen sobre sí mismas. Por el contrario, las personas que tienen actitudes negativas hacia sí mismas imponen limitaciones sobre su propio logro.

Se menciona asimismo, que la participación en actividades extraescolares también está relacionada con un aumento en la autoestima. Ambas están correlacionadas, si bien no se ha podido concluir si la participación se debe a una mayor autoestima o si esa participación

contribuye a una mayor autoestima. La participación en actividades extraescolares también está relacionada con mayores calificaciones y menos ausentismo a las instituciones educativas.

## **Conclusiones**

- La autoestima es la percepción valorativa que una persona tiene hacia sí misma.
- Es un proceso dinámico y multidimensional que se construye a lo largo de la vida. Se desarrolla a partir de la interacción humana
- Contiene aspectos actitudinales, cognitivos, afectivos y conductuales.
- Mediante el autoconocimiento la persona puede lograr la autoaprobación y por consiguiente la suficiente autoestima para aceptarse a sí misma.
- Para que la persona obtenga una autoestima alta debe existir una correspondencia entre el concepto de sí misma y su yo ideal.
- Existen una serie de aspectos interrelacionados que componen la autoestima: la autoimagen, la autovaloración, la autoconfianza, el autocontrol, la autoafirmación y la autorrealización.
- Existe una gama de conductas que se correlacionan tanto con la alta como con la baja autoestima, entre ellas: las expectativas hacia el futuro, la asertividad personal, los estilos para enfrentar el estrés, el locus de control, la toma de riesgos, el temor al fracaso y el nivel de aspiraciones.
- El autoconcepto y por ende la autoestima está determinada en parte por lo que la persona cree que otras, en especial aquellas que considera significativas, piensan de ella.

- Las cogniciones crean los estados de ánimo. Los pensamientos negativos provocan una baja autoestima y son consecuencia de distorsiones cognitivas. Si se corrige el sistema equivocado de pensamiento se puede mejorar la autoestima.
- Una autoestima pobre y persistente parece estar relacionada con el bajo rendimiento académico, la depresión y otras situaciones como la delincuencia.
- Los estudiantes y las estudiantes con actitudes negativas hacia sí imponen limitaciones para sus logros.
- El autoconcepto y por consiguiente la autoestima predice e influencia los logros en los centros educativos, desde la primaria hasta la educación universitaria.
- Los estudiantes y las estudiantes con autoconceptos claros y una autoestima positiva tienden a lograr puntajes de competencia educativa más altos.
- Facilitar el logro de autoestimas positivas en la población estudiantil debe ser una meta del proceso educativo.

## **How to be Part of a Mission**

### **First step: DTS**

#### **Discipleship Training Schools YWAM San Jose DTS**

Come join us in missions with YWAM! Youth with a Mission (YWAM) is a movement with more than 19,000 followers of Christ in more than 1,100 locations in over 180 nations. As YWAMers, we are focused in three-fold ministries: mercy, training and evangelism.

Our missionary training schools at YWAM San Jose last five months and are in-depth discipleship courses designed for you to be able to Know God and Make Him Known. They are the first step to join our YWAM family long-term. We invite you to come join us here at YWAM San Jose!

#### **Creative Arts DTS**

#### **YWAM San Jose DTS**

In the Creative Arts DTS, we want to allow you to explore God's creative heart through various artistic expressions, and understand how art fits into the Kingdom of God. This YWAM-DTS (Discipleship Training School) will bring you deep into relationship with God, help you to build a firm foundation of faith, and allow you to discover your unique gifts and passions. DTS is an intensive 5 month training course split into two parts, lecture phase and outreach, preparing you to answer the call... "Go into all the world and make disciples of all nations..." Matthew 28:19

## Lecture Phase

The lecture phase consists of 12 weeks of classroom teaching and community living. Your weeks will include class, worship, intercession for the nations, local outreach, serving on base and living life with our awesome YWAM San Jose community! Throughout the school we will explore different creative expressions, such as creative writing and fine arts. Students will have the chance to discover and express the beauty God has placed in them. We will learn to use creativity as a ministry tool, during lecture phase and outreach; to know God and make Him known through the arts!

This DTS is for anyone who is hungry for more of God and wants to explore the realm of creativity! No creative experience or background is needed. This is not a performance-focused school, but rather a safe place to discover the creativity in you that comes directly from God's heart!

## Typical Weekly Topics

Character & Nature of God – Biblical Worldview – Spiritual Warfare – Relationships – World Missions – Identity in Christ

## Field Assignment

Following our lecture phase is our 8 week field assignment. Teams will be sent out to apply the principles learned in the classroom to a cross-cultural experience and to serve others in need in various ways. We want to give you the opportunity to bring the Kingdom to earth in a hands-on environment. In previous outreaches, we have sent teams

throughout Central America, Europe, Asia & South America. We know that God has called us to go out into the nations, so as He leads we will follow.

### Classic DTS

### YWAM San Jose DTS

The YWAM-DTS (Discipleship Training School) will bring you deep into relationship with God, help you to build a firm foundation of faith, and allow you to discover your unique gifts and passions. DTS is an intensive 5 month training course split into two parts, lecture phase and outreach, preparing you to answer the call... “Go into all the world and make disciples of all nations...” Matthew 28:19

### Lecture Phase

The lecture phase consists of 12 weeks of classroom teaching and community living. Your weeks will include class, worship, intercession for the nations, local outreach, serving on base and living life with our awesome YWAM San Jose community!

### Typical DTS Topics

Character & Nature of God – Biblical Worldview – Spiritual Warfare – Relationships –  
World Missions – Identity in Christ

### Outreach

Following our lecture phase is our 8 week outreach. Teams will be sent out to apply the principles learned in the classroom to a cross-cultural experience and to serve others in need

in various ways. We want to give you the opportunity to bring the Kingdom to earth in a hands-on environment.

Groundbreakers DTS

YWAM San Jose DTS

The Groundbreakers DTS is specifically geared toward those who are willing to go to the remotest corners of the earth to spread the truth and love of God.

Lecture Phase

The lecture phase consists of 12 weeks of classroom teaching and community living. Your weeks will include class, worship, intercession for the nations, local outreach, serving on base and living life with our awesome YWAM San Jose community!

Do you have what it takes to be a GROUNDBREAKER? We will discover various strategies for reaching unreached people groups as we learn how to know God and make Him known, expanding the Kingdom to every corner of the earth. The lecture phase consists of 12 weeks of classroom teaching and community living. Your weeks will include class, worship, intercession for the nations, local outreach, serving on base and living life with our awesome YWAM San Jose community!

Typical Topics

Character & Nature of God – Biblical Worldview – Spiritual Warfare – Relationships  
– World Missions – Identity in Christ

## Outreach

Following our lecture phase is our 12 week outreach (includes NIKO camp and debrief). Teams will be sent out to apply the principles learned in the classroom to a cross-cultural experience and to serve others in need in various ways. We want to give you the opportunity to bring the Kingdom to earth in a hands-on environment. Outreach will be in a location among unreached people. We know that God has called us to go out into the nations, so as He leads we will follow. The outreach cost will be between \$2800-\$3500, since we will be traveling far to an unreached location.

### Category A

\$2,450

- This is the price for students applying from the USA, Canada, Western Europe, New Zealand and Australia.

### Category B

\$1,850

- This is the price for students applying from Mexico, Central America, parts of Southeast Asia and Africa.

### Category C

\$1,650

- This is the price for students from certain parts of Southeast Asia and Africa, the Middle East, and parts of Central America.

## Training

### Community Development School

The Community Development School (CDS) is designed for those who want to see lasting change in the lives of individuals, communities and nations through discipleship. The heart of the CDS is to see God bring renewal and healing at a foundational level to individuals and communities through the understanding of a Biblical worldview. If you want to make a lasting impact in a particular community or culture, this is the school for you!

### Lecture Phase

The CDS consists of a three-month lecture phase where students will receive from various teachers and complete homework assignments. The Community Development School provides an overview of the issues involved in helping communities be transformed towards God's intentions. Students will be equipped with tools and principles for both urban and rural community development. The school maintains a wholistic perspective for change that focuses on furthering the Kingdom of God in individuals and communities through evangelism, training, mercy ministries and development tools.

## Outreach

There is not a required outreach for this school, but is sometimes offered. The students and staff will pray together and follow as they are led.

## Bible Core Course

The three month Bible Core Course is designed to help you understand God's Word at a new level. This school will allow you to wrestle with the Scriptures, how you can apply it directly to your life, and how to best communicate its truths to the world around you.

## Lecture Phase

In just three months, you will have the challenge and opportunity to read through the entire Bible along with your classmates, while using the inductive method to do an in-depth study of 14 books from the Old and New Testament that represent each literary genre of God's Word. This course will teach you how to effectively study each different type of literature in the Old and New Testament: a gospel, Pauline letter, minor prophet, major prophet, revelation, and more! Each week you will study a new book and learn about the history of the authors, the audience, and how you it's applicable to us today.

The BCC also provides a means for learning how to incorporate Scriptures into areas of evangelism, prayer, worship and intercession. Students are also given opportunities to gain experience in inductive teaching through learning how to teach, preach, and lead small groups to really apply what they are learning.

## Outreach

There is no required outreach for this course. An optional outreach would be dependent upon the number and decision of the students. Previous outreaches have gone to Central America and the South West Asia. The outreach normally connects with the churches and young adult groups where there are opportunities to teach the inductive Bible Study method. There are 2 weeks of preparation for teachings prior to being sent out for a 6-10 week outreach.

## Islamic Studies Seminar

The Islamic Studies Seminar is a six week program designed for those interested in learning about the religion of Islam or serving among Muslim people groups. During this seminar, students will gain a deeper understanding of the culture and religion of Islam as well as discover God's heart for the Muslim people.

## Typical Topics

- The history and expansion of Islam
- Fundamental Islamic beliefs
- The culture and practices of Islam
- Exploring creative communication methods
- Contextualizing the Message
- Developing a strategy to live and minister in an Islamic context

## Field Assignment

There is no required field assignment for this course.

## REQUIREMENTS

You don't need any experience before doing this Seminar

Apply

Send References

Principles in Child and Youth Ministry

The School of Principles in Child and Youth Ministry is focused on training any person called to serve and work with children, youth, and their families. We aim to provide students with a Biblical perspective of the younger generation and to equip them with the foundational principles and skills relating to and working with children, youth and their families.

Lecture Phase

The School of Principles in Child and Youth Ministry is a 12 weeks training school that will provide students with a biblical view of children, adolescents and families, combining practical ministry involvement with quality lectures from local and international speakers. This course will also provide students with opportunities for personal and character development, which are essential in working with children, adolescents and families.

Outreach

The outreach is 12 weeks. For our particular school, each student will perform his outreach in their own home base within two years after their completion of the lecture phase.

Note: To receive credit for the lecture phase outreach is required

## *REQUIREMENTS*

DTS Completed

Apply

Send References

School of worship

The School of Worship equips you to be a worshipper who is rooted in the Word and led by the Spirit. Explore what it means to be a worshiper in the truest form. Dig deep and be inspired to awaken a new love for thanksgiving and praise. We want to provide you with a place to learn how to lead worship and develop a sensitivity to change the spiritual atmosphere. You will learn how to work in worship ministry and effectively use your skills and passions to touch the heart of God and reach the nations.

Lecture Phase

The lecture phase is twelve weeks of discovering how to worship God individually and corporately. A variety of speakers will teach and invest in the students each week cover topics like: the heart of a worshiper, song writing, prophecy in worship, musicianship, and more. Students will receive music lessons for instruments of their choice and voice lessons also. The School of Worship is a time to learn more about what it means to worship our God in unique and new ways. We aim to train and release gifted worshipers to be lovers of Jesus grounded in the Word of God, and also skilled in the craft of music, songwriting and worship leading.

## Outreach

There is not a required outreach for this school, but is sometimes offered. The students and staff will pray together and follow as they are led.

## *REQUIREMENTS*

DTS Completed

Apply

Send References

Summer Service Training

The Summer Service Training (SST) is a twenty-day program for youth ages 14 to 18. This intensive spiritual “boot camp” is designed to lay a foundation which will equip young people to make a dynamic difference in their world. In these twenty days, students will learn to know God in a deep way that will change their lives forever. The SST program emphasizes heart transformation and character development as students take a journey to discover the heart of God and learn His ways. The heart of this course is to know God personally and intimately and then to make Him known.

The SST will kindle the flame for God you already have, and send you off to spread the fire!

Lecture Phase

The lecture phase consists of 10 days of classroom teaching and community living where we welcome a different speaker each day. There are school staff who walk with you, invest in you, and help guide you. In addition to classroom learning, you and your classmates will

be provided with a wide range of activities. This will allow you to demonstrate and experience the love of God as you discover your place in His Kingdom.

#### Typical Topics

- Character & Nature of God
- Relationships
- World Missions
- Identity in Christ
- Intercession
- Worship
- Father Heart of God
- Idolatry

#### Field Assignment

Following our lecture phase is a 10-day field assignment. Students and staff will be sent out to apply the principles learned in the classroom during a cross-cultural service experience. We want to give you the opportunity to bring the Kingdom of God to earth in a practical way.

#### REQUIREMENTS

You don't need any experience before doing this Course

Apply

Send References

## Dance Seminar

The Dance Studies Seminar is an eight weeks dance training intensive with biblical foundations. The heart of the DSS is to train up believing dancers to be relevant leaders in 3 spheres of dance — dance education, church ministry, and the professional industry — and carry the Gospel of Jesus Christ to the nations through dance. The Dance Studies Seminar is an eight week dance training intensive with biblical foundations. The heart of the DSS is to train up believing dancers to be relevant leaders in 3 spheres of dance — dance education, church ministry, and the professional industry — and carry the Gospel of Jesus Christ to the nations through dance.

## Course Elements

Worship, prayer, and Bible study  
 Technical classes in contemporary dance, classical ballet, and modern techniques  
 Spiritual Topics Classes  
 Dance History  
 Anatomy and Somatic Movement  
 Dance Composition  
 Choreography, Rehearsals, and Performance.

The Seminar is divided into two parts

Lecture Phase (6 weeks) — Six weeks composed of theoretical, spiritual, and topics classes.

Outreach (2 weeks) — Two weeks of travel outside San José, Costa Rica on a service outreach and artistic.

## REQUIREMENTS

You don't need any experience before doing this Seminar

Apply

Send References

Ministries

Bibles for Costa Rica

The Bibles for Costa Rica movement works to see the Word of God placed in every one of the 1.3 million homes in our Nation. The project is overseen by missionaries serving with Youth with a Mission in Costa Rica and carried out by the local church and believers from all over the world. Simply stated, our role is to procure Bibles and to mobilize the Body of Christ until the Bible enters every home in the nation.

Homes of Hope

Homes of Hope (HoH) provides homes to families who do not have the resources necessary to build their own. We help meet people's basic needs, thus enabling them to lead productive lives. A safe and healthy home greatly impacts the family's economy, education for the children, health, social and emotional wellness, and spiritual being. Entire families and communities are discipled as we work alongside local churches and leaders to transform lives through providing homes.

Hope Sports

A group of professionally trained and licensed YWAM volunteers disciple the youth in Costa Rica through sports. We are currently focused on reaching out to the community

of Pavas, where the youth live in the midst of an environment with rampant violence and drug abuse. Through Hope Sports we help the youth dream while we instill in them values and principles from the Kingdom of God.

#### King's Kids

King's Kids mobilizes, equips, reaches out and cares for children, youth, and their families. We desire to lead them into their destiny of knowing God in a proven way, bringing Him joy, and making Him and His Kingdom known. We partner with local families and churches so that successive generations will learn to know, love, trust, and obey God.

#### Mercy Trucks

#### Medical subtitle

Mercy Trucks is a medical and dental ministries used to declare the Good News in word and deed to those we serve. We also work in the area of disaster relief. Most of our ministry is done through an ambulance which we adapted into a medical and dental unit. In this way we are able to reach rural villages in Costa Rica and provide free dental and medical services to those who have limited access to medical resources.

#### Of Broken Wings

The goal of this project is to use storytelling, video, and photography to create awareness of social injustice while inspiring others to act against it. We have gained entry to non-Christian venues and countries, where we otherwise would not be allowed to share the gospel. Of Broken Wings released a documentary that reveals stories in each country in Central America that produced awareness to the region about the truth of

human trafficking and child slavery. Our latest production sought to give a voice to the voiceless through sharing stories from refugees affected by the crisis in the Middle East.

### Short Term Mission Trip

One of the ways we seek to expand God's Kingdom and transform the nation of Costa Rica is by receiving teams from schools, churches, youth groups, businesses, organizations, and YWAM outreaches who want to serve in short-term missions from 7 to 14 days long. We accept teams of all ages from all over the world, with the desire to help them live out their faith practical ways and experience a unique adventure in another culture.

When you join us for your mission's trip, all you have to do is get here and our staff will take care of the rest! We handle all the details of food, housing, ground transportation and ministry setup.

Send us an email today to find out how you can be a part of a short-term missions trip, and for prices and available dates.

### Homes of Hope Team

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## International Ecotourism and the Valuation of Tropical Rainforests in Costa Rica

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Tropical rainforests have many values beyond the timber they hold and their potential as sites for agriculture and cattle grazing. This study examined one of these additional values, rainforests as places for ecotourism. The study determined the value that tourists from the U.S. place on Costa Rican rainforests as ecotourism destinations, using the Monteverde Cloud Forest Reserve as a sampling site for tourism to Costa Rica's protected areas. The valuation method used was the travel cost model, a non-market valuation approach which uses travel expenses as a proxy for the value of the park. Data were collected by a survey of 240 U.S. tourists. This study found that the value placed by U.S. ecotourists on visiting Costa Rican rainforests was \$1150 per visit. This value can be used in policy making to better assess all the alternative land uses available.

Keywords: tropical rainforest, protected areas, non-market valuation, ecotourism, travel cost.

### 1. Introduction

Deforestation in the tropics, with its related effects of climate change, loss of biodiversity, and removal of valuable ecosystem functions, has emerged as a problem of global significance.

Policy-makers and researchers have developed mechanisms and tools to slow or stop the loss of tropical forests, including establishing protected areas and reducing or eliminating subsidies and other incentives which encourage deforestation. As part of this process, there is a need to expand the understanding of the range of values which can be attributed to

rainforests. These values include medicinal, nontimber products, biodiversity and ecotourism values (Peters et al., 1989; Balick and Mendelsohn, 1992; Mercer et al., 1995). These latter values are often excluded or inaccurately measured in most market transactions.

One method for estimating some of these non-market benefits is the travel cost method. This tool estimates ecotourism benefits of a protected area based upon observed travel expenses by visitors to the area. Estimates of the total benefits can then be used by policy-makers for such actions as comparing alternative land uses, prioritizing limited public funding, or altering current entrance fee structures.

The main objective of this study was to use the travel cost model to empirically estimate the value of ecotourism benefits of tropical protected areas in Costa Rica to tourists from the United States. This estimate will help to expand the limited empirical studies evaluating international ecotourism in developing countries which exist in the literature. A secondary objective was to determine the importance of international ecotourism relative to domestic ecotourism at the Monteverde Cloud Forest Biological Reserve.

## 2. The travel cost method

Unlike the prices for private goods in efficient markets, the price of some goods, such as ecotourism, if measured only by direct costs such as entrance fees to parks, may not reflect the degree to which these goods are valued. This inaccurate pricing can result in lost revenue or underestimation of the importance of the good. One solution to this problem is to estimate visitors' willingness to pay for the good by using the travel cost model. This model provides an estimate of the benefits individuals receive from visiting a site by observing their travel-

related expenses (Clawson and Knetsch, 1966; Krutilla and Fisher, 1975; Dixon and Sherman, 1991; Freeman, 1993).

The travel cost model requires the determination of a demand curve for visits to the protected area. The demand curve establishes a function between the price of a good (or visit) and the quantity of the good consumed. It is usually downward sloping as at higher prices, fewer people will visit, while at lower prices, the number of visitors is greater. The consumer surplus, or area under the demand curve but above the price, is a measure of the ecotourism value of this reserve.

Most published travel cost studies have focused on domestic tourism in developed countries (Smith, 1990; Freeman, 1993). A few travel cost studies have evaluated domestic tourism within developing countries (Grandstaff and Dixon, 1986; Tobias and Mendelsohn, 1991). Very few studies, however, have examined the value of international ecotourism in developing countries (Brown and Henry, 1989; Maille and Mendelsohn, 1993; Mercer et al., 1995). This gap in information regarding the value of international ecotourism is significant because of the potential economic and political role of the international community in helping developing countries achieve conservation goals. The travel cost method offers one option for providing estimates of the economic value of international ecotourism.

### 3. Costa Rica and the Monteverde Cloud Forest Biological Reserve

Costa Rica, a country of little over 3 million inhabitants, has a wealth of biological diversity. Holdridge et al. (1971) list an extraordinary range of ecosystems which exist in the country, including 12 different life zones ranging from tropical dry to tropical wet to tropical sub-alpine. In fact, over one quarter of the country is located within 29 parks and protected

areas, one of the highest protection rates in the world (Fundacion Neotropica, 1988). Yet, despite this high level of protection, Costa Rica has extremely high rates of deforestation due to population pressures and other factors.

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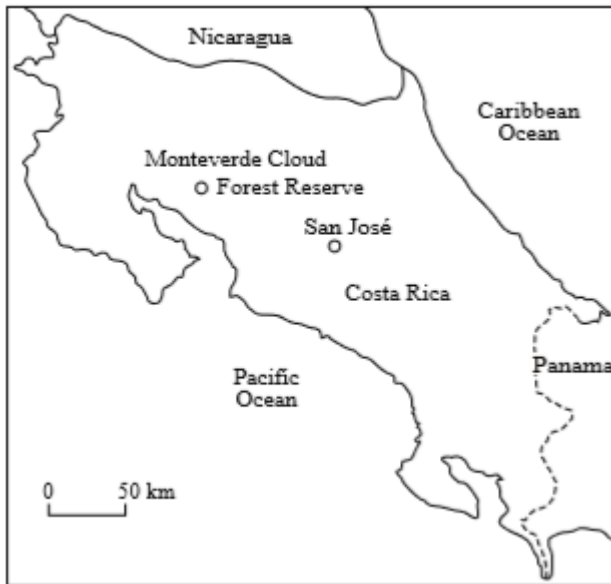


Figure 1. Location of Monteverde Biological Cloud Forest Reserve in Costa Rica.

Tourists, particularly from the United States, have increasingly come to visit Costa Rica's protected areas. In 1990, Costa Rica had 435 000 international tourists, of which 35%, or 152 200, were from the United States. Of these U.S. tourists, 39%, or 59 400, identified nature or seeing the country as their primary reason for visiting Costa Rica (Instituto Costarricense de Turismo, 1993).

The private Monteverde Cloud Forest Biological Reserve was selected as the sample site for assessing the value of ecotourism in Costa Rica as it is one of the four major ecotourism destinations in Costa Rica (Fennell, 1990). Many ecotourists pass through Monteverde due to

its unique flora and fauna, its impressiveness, its accessibility, and its tourist accommodations. The Reserve is one of the few remaining fragments of the tropical cloud forest, a rare type of ecosystem found in few places of the world. This system is characterized by nearly constant clouds, “horizontal” rainfall, and vegetation associated with these conditions. It is home to the resplendent quetzal (*Pharomachrus mocinno*), a spectacular large bird of red, green and white that has played a major cultural role in central America. The Reserve, located in the Tilaran Mountains of central Costa Rica, is only a 4 hour drive from the capital city of San Jose (Figure 1). It also has high quality visitor services in the form of numerous hotels, a visitor center and the availability of guides (Lober, 1992).

Tourist visitation at the Reserve has grown rapidly from 471 visitors in 1974 to 26 660 tourists in 1990 (Figure 2; Monteverde Cloud Forest Reserve Visitor Book, 1990).

Approximately 12% of these visitors in 1990 were from Costa Rica and 88% were from abroad. The visits to Monteverde are distributed throughout the year in a manner that corresponds with climatic conditions as well as the likelihood of observing birdlife.

According to Reserve officials, the month of July is relatively representative of the overall mix of tourists. In July 1990, 73% of the total foreign visitors were from the United States (Monteverde Cloud Forest Reserve Visitor Book, 1990). Therefore,

Figure 2. Tourist growth at Monteverde Biological Cloud Forest Reserve.

approximately 17 100 of Monteverde’s 23 500 international tourists who visited during

1990 were estimated to be from the U.S.

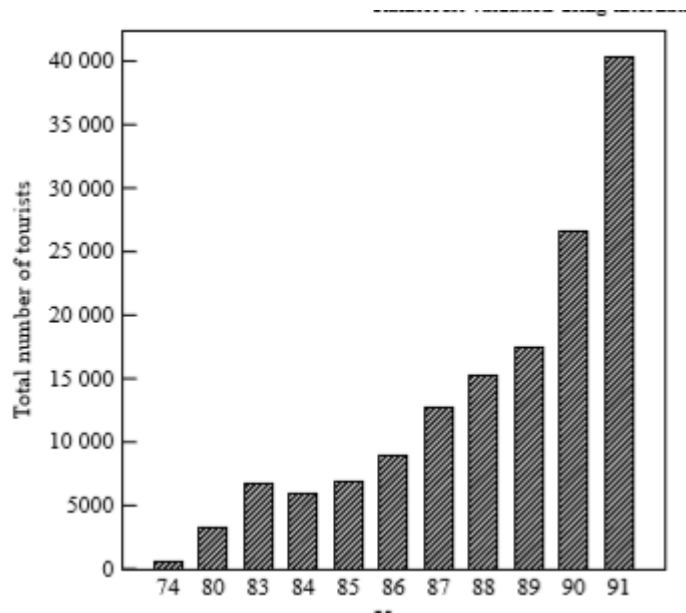


Figure 2. Tourist growth at Monteverde Biological Cloud Forest Reserve.

#### 4 Sampling Methodology

In order to assess the travel costs that individuals incurred in visiting the reserve, a sample of 320 international visitors to Monteverde Cloud Forest Reserve were surveyed. These surveys were conducted over a 3-month period from June to August 1990. The Reserve had one main entrance at the time of the study, so it was possible at this location to sample virtually all international tourists who visited during the sampling period.

Visitors were given in-person interviews conducted by one U.S. interviewer. The sampling was random and took place at different times of day and during all days of the week to ensure a representative sample. Individuals were asked to indicate information about the cost of their airfare and in-country travel expenses as well as socio-economic variables such as age, income and education. In addition, they were asked to indicate other destinations they had visited or would visit in Costa Rica. The response rate was extremely high with less than 5%

of those asked to complete the survey refusing to respond. Of the 240 U.S. tourists interviewed, 176 were able to provide complete travel expense information. A summary of the socio-economic background of the sampled population is provided in Table 1. This information indicates a relatively educated and wealthy group of individuals visiting Monteverde, a finding consistent with that of the ecotourism literature (Fennell, 1990).

### 3. International travel cost methodological issues

Due to the extensive amount of literature available regarding methodological issues in travel cost studies, this paper only discusses some of the key methodological issues

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Table 1. Summary of socio-economic characteristics of ecotourists visiting Monteverde Cloud Forest Reserve in 1990 (N=176)

Variable	Response category	Percentage of sample (%)
Number of other parks visited in Costa Rica	0	6
	1-2	38
	3-5	43
	6+	11
	No response	2
Number of days spent in Costa Rica	0-10	21
	11-20	33
	21-40	27
	41+	19
Percentage of time spent at Monteverde while in Costa Rica (%)	0-10	26
	11-20	35
	21-50	28
	50+	9
	No response	1
Education level	High school	15
	College or university	36
	Graduate school +	49
Income level (per capita)	0-\$15 000	34
	\$15 000-\$30 000	22
	\$30 000-\$45 000	15
	\$45 000-\$60 000	9
	\$60 000+	19
	No response	1

which have particular relevance for international travel cost studies (Freeman, 1993). These include the quantity value used for defining the demand curve and multi-purpose visits. Use of the travel cost method for international visitation is complicated by the difficulty in determining the quantity of environmental good demanded. Previous studies have frequently defined the quantity of visits demanded by rates of visitation from zones established by the researcher based upon average travel costs from the zone (Tobias and Mendelsohn, 1991; Maille and Mendelsohn, 1993). However, given the nature of international travel fares, travel expenses to a site from locations within certain geographic regions, even large ones, may not correlate with distance. For example, the airfares from New York to Costa Rica and from California to Costa Rica may not differ significantly, although the distances are significantly different.

Regression analyses examining travel expenses from states in the U.S. against visitation rates from these states and other regional socio-economic variables, such as population density and average per capita income, indicated that no strong correlation existed between average cost of travel and visitation rates from a U.S. state. This finding was further substantiated by examining the range of travel expenses from several states. The variation among average state travel expenses was minimal, although

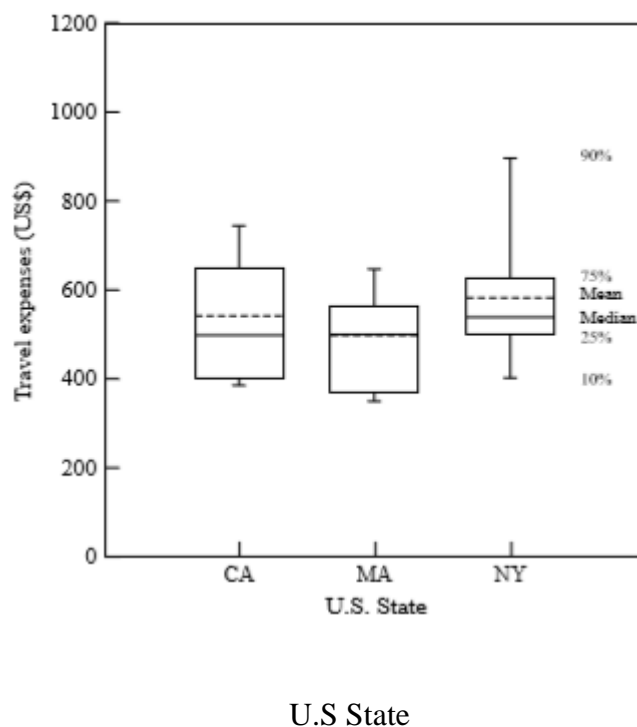


Figure 3. Box-whisker plot of average and range of airfares from three U.S. States to Costa Rica in 1990.

considerable variation existed within each state. Figure 3 provides a box-whisker plot showing the range of travel expense values for three representative states. The diagram supports the contention that designating an average travel expense from each of these states to be used for visitation rate analysis would be misleading.

An alternative methodological approach supported by this analysis is to treat all of the tourists from the United States, regardless of their home state, as from a single point of origin. A demand curve was then produced by evaluating the aggregate number of tourists (converted into a percentage) who demonstrated through their travel expenditures that they were willing to pay travel expenses of at least a given amount in order to visit the park. This approach uses the basic approach for formulating demand curves which assumes that all individuals are exposed to the same range of prices.

The sample of people visiting the Monteverde Cloud Forest Biological Reserve was then used as a proxy for those U.S. tourists visiting all Costa Rican parks and reserves to produce a demand curve for visits to ecotourism regions in Costa Rica. This avoids the methodological issue of correctly allocating costs to several different sites (Clough and Meister, 1991).

A second international travel cost methodological issue which is relevant for this study is the issue of multi-purpose visits. Multi-purpose visits occur when an individual travels to a region for several reasons, such as visiting a park, seeing family members or touring archeological sites. When a visit to a region has many different purposes, it is not appropriate to attribute all of the travel expenses to one activity. Travel expenses in the form of airfare and in-country spending cannot be used entirely to determine the value of the ecotourism if people visit Costa Rica for other reasons in addition to eco-tourism. Data on ecotourist visits, as mentioned above, provide an estimate of the total number of U.S. visitors who come to Costa Rica primarily for ecotourism reasons (Instituto Costarricense de Turismo, 1993). Further, on-site surveying of the visitors to

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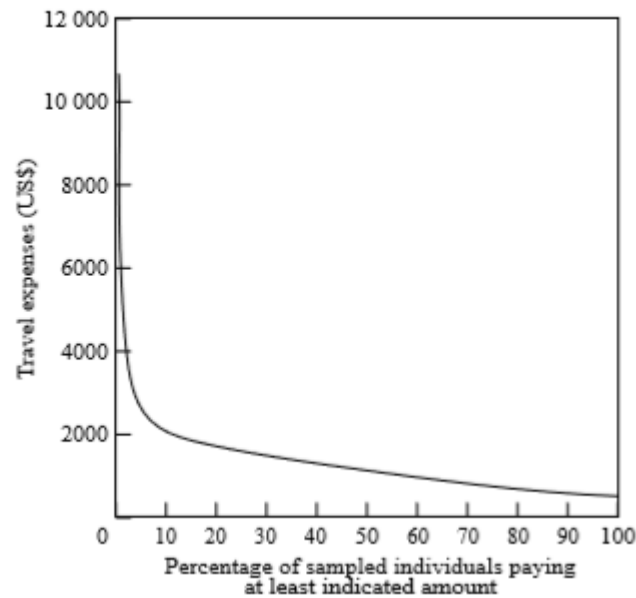


Figure 4. U.S. demand for ecotourism in Costa Rica

Monteverde confirms that ecotourism seems to be their sole motivation for travel to Costa Rica. The tourists at Monteverde were asked to indicate which other sites they visited in the country and 95% listed national parks and other natural scenic areas as their only additional tourist destinations.

#### 4. Results

The data were used to produce a demand curve reflecting the ecotourism value of Costa Rica by U.S. tourists (Figure 4). The demand curve was defined by 117 different points representing the 117 different travel expense values identified by the respondents. The travel expenses, as defined by the airfare to Costa Rica plus in-country expenses, were plotted against the percentage of the sampled population, demonstrating through travel expenditures

that they were willing to pay at least that designated amount. In order to determine the value of ecotourism, the area under the curve but above the price was estimated. The data in Figure 4 was fitted to a polynomial equation with the following parameter estimates (standard errors in parentheses).

$$V = - 1.78 \times 10^{-9} P^3 + 3.05 \times 10^{-5} P^2 - 0.12 P + 134.07$$

$$(1.11 \times 10^{-10}) \quad (1.70 \times 10^{-6}) \quad (0.0) \quad (3.67)$$

Standard error of estimation=9.74

Adjusted  $R^2 = 0.90$

Where: P is the total travel expenses for trips to Costa Rica from the U.S. in 1990 dollars; V is the percentage of sampled population demonstrating through travel expenses that they are willing to pay at least the designated amount. The  $R^2$  and the low standard error for the V estimate indicate a well-defined curve.

This specification accurately reflects the parabolic shape of the V–P relationship at higher prices while, at lower prices, the curve indicates a line truncated at 100%. In part, this relationship is due to the definition of the V variable as a percentage. Although the model was also run with the P–1 variable, the t-statistic indicated that this variable was not significant.

Consumer surplus was estimated to be approximately \$1150, representing the average annual per person valuation of the ecotourism value of protected areas in Costa Rica for the sample. This consumer surplus value can be used to determine an annual ecotourism value of Costa Rica's rainforests for the entire U.S. tourist population who would visit Costa Rica for

ecotourist reasons. Multiplying the number of ecotourist visitors from the U.S. by the per person consumer surplus gives a value of approximately \$68 million.

These values can be compared to the others appearing in the literature. Maille and Mendelsohn (1991), for example, found a consumer surplus for ecotourism demand in Madagascar of between \$276 and \$360 per person. Given 8000 nature tourists in 1987, this would suggest a total value of between 2 and 3 million dollars. Mercer et al. (1995) found that the establishment of a new national park in Madagascar would increase consumer surplus by up to \$23 per tourist or a total annual increase in consumer surplus of \$89 400. Brown and Henry (1989) found that the 265 000 to 300 000 tourists on safari in Kenya in 1989 received a consumer surplus of \$182–\$210 million or around \$700 per tourist. The higher per capita consumer surplus findings of our Monteverde study might be explained by many factors including the relative nearness of Costa Rica to the U.S.

Although a total value for ecotourism in Costa Rica has been estimated, it may also be beneficial to value individual reserves. We used a simple method to provide an estimate of the ecotourist value of Monteverde Cloud Forest Reserve. The number of U.S. visitors to Monteverde, 17 100, was multiplied by the average consumer surplus and adjusted for the percentage of time in Costa Rica that was spent at Monteverde based on survey responses. This resulted in a total yearly U.S. ecotourism value of \$4.5 million for the Monteverde Cloud Forest Reserve. This result is greater than that found by Echeverria et al. (1995), who used contingent valuation to estimate an annual ecotourism value of \$2 million for Monteverde.

One of this study's goals was to estimate the value of international ecotourism relative to local tourism. A previous study at Monteverde using the travel cost model found that the Reserve had a domestic ecotourism value of about \$35 per visit or an annual total value of \$97 500–116 200 for the year 1988 (Tobias and Mendelsohn, 1993). The Tobias and Mendelsohn study of domestic tourism estimated that the value of foreign visitation would be between \$400 000–500 000, based only on the greater number of foreign visitors to the site. However, it suggested that the true value was likely to be higher due to the lack of substitutes for U.S. tourists as well as U.S. visitors' higher levels of income. Though other locations such as the Galapagos, Belize, Guatemala and Brazil might be considered substitutes for Costa Rica, few of these places have the quality of tourist and transportation facilities, range of natural sites, safe host country and ease of visitation that are associated with Costa Rica parks. Our findings not only confirm that the value of international tourism is greater than domestic tourism but provide a more accurate estimate.

## 5. Discussion

Costa Rica is experiencing rapid growth in both general tourism and in ecotourism. The numbers of international tourists visiting Costa Rica have increased from 435 000 S. Menkhaus and D. J. Lober 9 in 1990 to 610 000 in 1992 and the five-year annual growth rate has been 17%. Monteverde has also experienced this rapid increase in tourists with 40 000 visitors visiting the Reserve in 1991, up from 26 000 in 1990. The resulting large and growing ecotourism values represented by these visitors need to be determined and utilized in policymaking for several reasons.

First, these results can be used in an overall cost–benefit analysis of the protected area system in Costa Rica. The costs of preservation are typically in the form of foregone development or resource extraction options. Estimates from the travel cost method can be used to ensure that ecotourism benefits are included in any potential land management analysis. Second, an international travel cost study provides particular information regarding the role that foreign tourists play in utilizing and valuing scarce tropical resources. This knowledge might facilitate the transfer of additional resources from the wealthier to less wealthy countries for resource conservation.

The results can be used, for example, to calculate new, higher entrance fees which more adequately reflect the ecotourism benefit of the area. In our study, this can be calculated by dividing the consumer surplus of \$1150 by the 29 parks and protected areas to suggest an average entrance fee of \$40 per park, considerably higher than the \$5–10 usually charged. This study does not address many of the ecotourism issues which have arisen with the growth in this activity. Ecotourism can have a negative as well as a positive impact on a region.

The number of tourists can exceed the carrying capacity of the reserve, destroying fragile habitats (Martin and Uysal, 1990). Distributional issues can also play an important role in evaluating ecotourism projects as the local population may not receive any of the benefits of tourism (Murty and Menkhaus, 1994).

Finally, a privileged group of the wealthy may be the primary beneficiaries of ecotourism benefits (Thrupp, 1990). Nonetheless, determining the value of a protected area to those who are able to pay for it seems an important step in promoting conservation.

## 8. Conclusion

Tropical rainforests, which have traditionally been viewed as sources of wood or potential

sites to graze cattle or practice agriculture, have many other values, such as for ecotourism, medicines and non-timber products. Ecotourism is difficult to value in private markets but its value can be estimated by the travel cost model. Given that foreign ecotourism can often be a significant part of total tourism, it is crucial to include this component in any ecotourism estimate. This study has indicated the importance U.S. tourists place on visits to a biological reserve in Costa Rica.

This ecotourism value can then be used to achieve a more efficient allocation of domestic or international funding for the preservation of biological diversity. We wish to acknowledge the assistance of the Monteverde Conservation League and the Tropical Science Center. We would also like to thank Bruce Faust, Gabriel Katul, Randy Kramer, Evan Mercer, Ram Oren and Subhrendu Pattanayak for their comments and assistance.