

FOSTERING ICC IN A GROUP OF PRE-SERVICE TEACHERS

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AFFIDAVIT

We, Yamil Hanna Soto and Jorge Negrete Berrio , hereby declare that this master's thesis has not been previously presented as a degree requirement, either in the same style or with variations, in this or any other university.

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Table of Content

ABSTRACT 1

Introduction..... 2

General Objective 4

Specific Objectives 4

State of the Art 5

Theoretical Framework..... 10

 Levels of Intercultural Competence 10

 Level 1 10

 Level 2 10

 Level 3 11

 Level 4 11

 Level 5 12

 Level 6 12

 Level 7 13

Culture: The Modern and Postmodern View 13

Intercultural Competence: Byram’s Model..... 14

Intercultural Competence: Mason’s Model 16

Bennet’s Stages in Culture Learning 18

Approaches to fostering Intercultural Communicative Competence..... 20

 Borghetti’s model 20

 Kramersch’s Proposal..... 22

Liddicoat’s Interactive Process of Intercultural Pedagogy (Noticing, Comparing, Reflecting and Interacting)..... 23

Ethnography 24

Methodology 27

 Research Paradigm: Qualitative 27

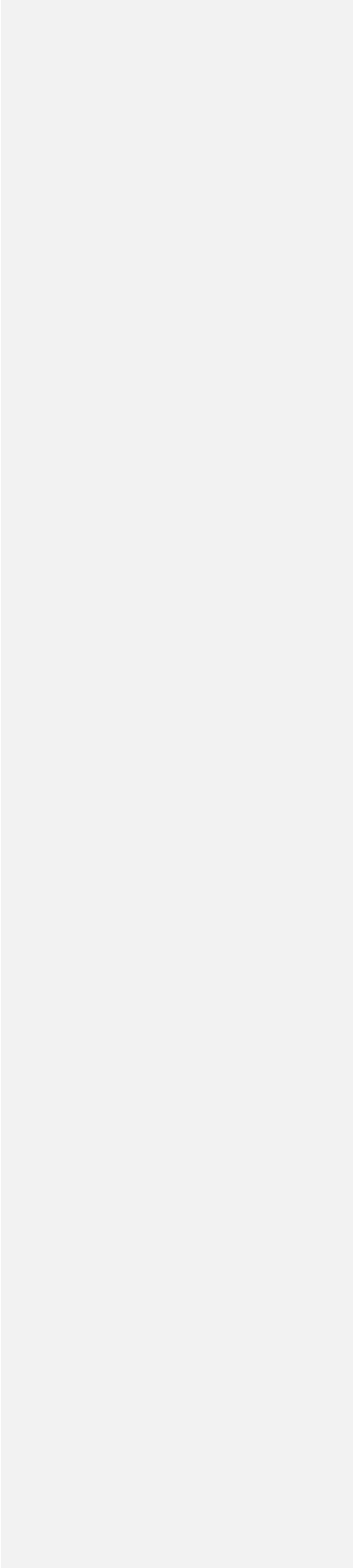
 Research Design: Case Study 28

 Participants and Context 28

Data Collection Techniques and Instruments	29
Interview	29
Observation	30
Description of the Activities implemented to promote ICC	32
Results	37
Analysis of the Syllabus of North American Culture Course	37
Prior Knowledge Oral Workshop.....	42
Oral Examination on the Colombian and American Independence.	49
Knowledge	50
Basic Level.....	50
Elaboration.....	53
Critical Level.....	56
Interpreting and Relating	59
Surface Level.....	59
Elaboration.....	61
Critical Level.....	63
Written Assignment	65
Final Interview	70
Knowledge	70
Basic Level.....	70
Elaboration.....	70
Critical Level.....	72
Knowledge /Avoiding Generalization.....	75
Critical Cultural Awareness	76
Intercultural Attitudes	79
CONCLUSIONS AND PEDAGOGICAL IMPLICATIONS	81
REFERENCES.....	85
APPENDIXES.....	89

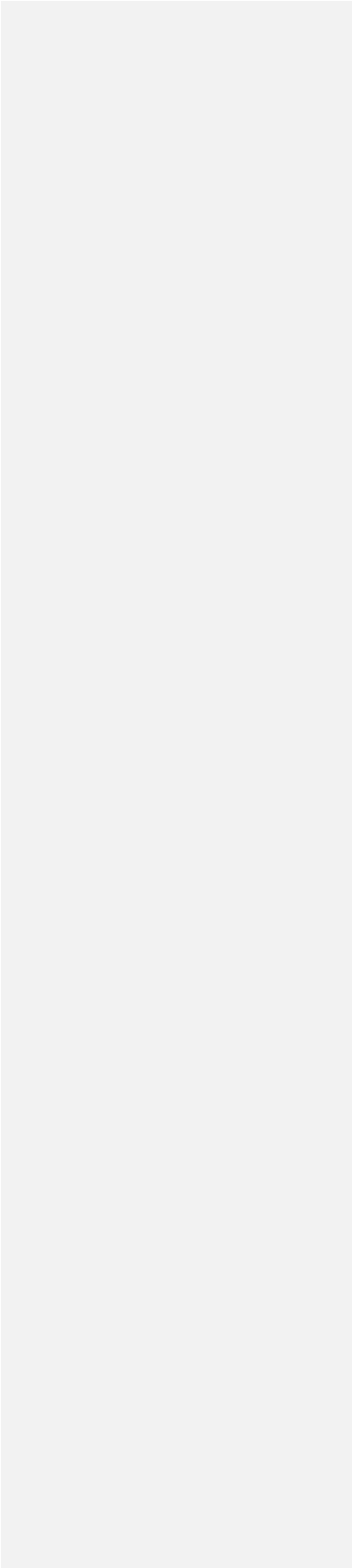
List of Tables

Comparison between Byram’s ICC model and Mason’s Model 17
North American Culture Syllabus 40



List of Figures

Development of Intercultural Sensitivity by Bennet, Bennet and Allen (1999)..... 19



List of Appendices

Appendix A 89

Appendix B 89

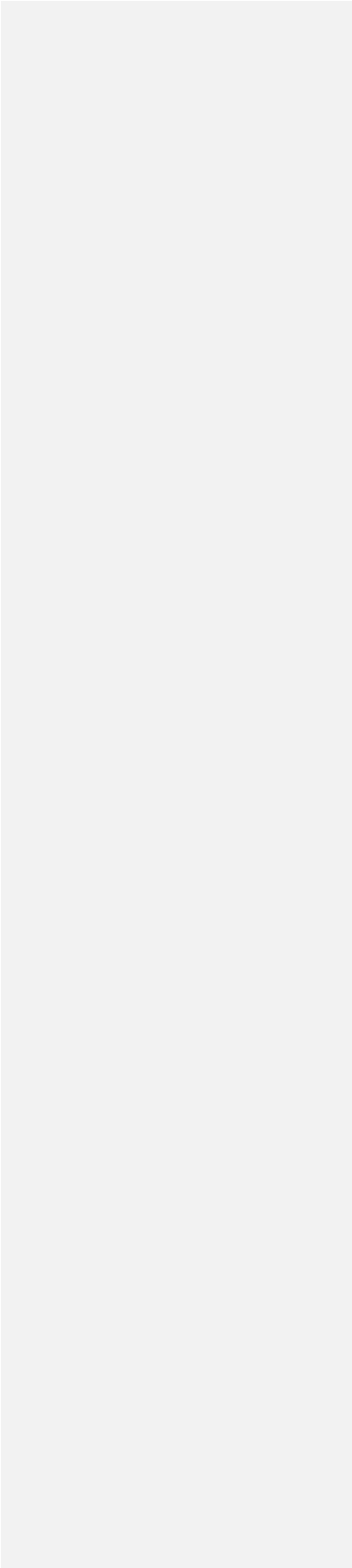
Appendix C.....120

Appendix D.....123

Appendix E.....125

Appendix F.....135

Appendix G.....157



ABSTRACT

The project studied the promotion of Intercultural Communicative Competence (ICC) in a group of pre-service teachers in the North American Culture course. It was conducted through a qualitative case study research design, involving six pre-service teachers at a University in the Caribbean coast of Colombia. The data collection instruments used for this study included observations, interviews, an analysis of the North American Culture Course Syllabus and an analysis of the excerpts taken from the different activities implemented to promote ICC. The analysis of the North American Culture syllabus revealed that it adhered to a monolithic view of culture and reinforced the idea of American triumphalism. The analysis of the excerpts not only demonstrated that the pre-service teachers had developed traces of ICC at different levels, but also that, in some instances, they had changed how they perceived the U.S. Americans, gaining a better understanding of certain historical events that had an impact on the U.S. as a nation. The conclusions drawn from this study, the implications for teaching and learning and the limitations of the study are detailed as well.

Keywords: Culture, foreign language, intercultural communicative competence, pre-service teachers.

Introduction

The rapid growth of communication needs among different cultures has led EFL scholars, education administrators and teachers to consider the need to develop interculturality. The participants in the language teaching and learning process not only need to be aware of the linguistic component, but also of the skills to communicate both socially and culturally in an adequate manner (Byram, Gribkova & Starkey, 2002). In the same way, Kramsch (1993, p.8) argues that “if [...] language is seen as social practice, culture becomes the very core of language teaching”. That is to say, culture cannot be taught in isolation; somehow it must be incorporated into our teaching practice. Furthermore, Paricio (2014) explains that the evolution of communicative language teaching towards an intercultural orientation should go in accordance with the new social context of which we are part as there are two major reasons for this. Firstly, we have internationalization of markets and cultural globalization. Secondly, and most importantly, most countries have a great cultural diversity, with different peoples with whom we interact daily. These interactions should be filled up with a great content of peace and tolerance since all people involved in the education field have the responsibility in the development of world citizens who are capable of respecting differences and living harmoniously with one another, regardless of race, culture and beliefs. (Moss, 2016, p. 14)

Even though intercultural communicative competence has been considered of utmost importance in EFL teaching, there is still so much to be done. Some institutions are aware of it and are taking measures to promote it in their population; others, however, know about it, but still do not attach it the importance it entails. They still teach culture separately from language. Barletta (2009) argues that this is a reality in our Colombian context that is often overlooked in

second language pedagogical practices. Sometimes, teachers unintentionally end up teaching culture in a shallow manner. As a result, as Gomez (2014) puts it, students, as the main protagonists in this process, might end up stereotyping and portraying certain communities in the wrong way thus failing to use language as a means to establish relations with others that are culturally different in order to promote solidarity and understanding among the people in the world.

The Licenciatura in Foreign Languages at Universidad de Sucre aims at educating students who “critically investigate and analyze physical, social and cultural interactions that take place in context” (Arrieta, 2012, our translation). Although the term Interculturality is not explicitly stated as one of the aims of the program, the research team firmly believes that if it is developed, it will surely promote changes for the better in the ways students interact with and see other cultures. In fact, the development of ICC is important for future language teachers because it helps them develop intercultural skills which can help understand the differences between their culture and that of others (Ramos, 2013.). This may ultimately lead them to become intercultural citizens and to understand differences among cultures instead of demonizing them. Bearing in mind the aforementioned, it has been noticed that in the foreign languages program of the institution where this project was carried out there has not been much concern about developing intercultural communicative competence (ICC). This cannot guarantee that pre-service teachers are going to be ready for this new challenge in the EFL field. After taking five English levels, it is not clear if they have developed ICC and if the US Culture and Civilization course which they take in sixth semester makes any contribution in this direction. If not, this can lead to EFL teachers who will probably repeat the same mistakes and will continue ignoring or undervaluing

the cultural aspect in the teaching and learning of EFL. That is why we feel it is important to make a close examination of the North American Culture and Civilization course as it was designed from the inception of the program and to know if it is possible to introduce changes that may intentionally lead to the development of ICC. This leads us to the following research question:

To what extent does the North American Culture course promote Intercultural Communicative Competence in pre-service teachers at a State university in Sincelejo?

General Objective

To analyze the influence of the North American Culture and Civilization course in the development of intercultural communicative competences of the students of the Licenciatura in Foreign Languages at Unisucre.

Specific Objectives

- ❖ To analyze the characteristics of the syllabus of the North American Culture course designed in the Licenciatura in Foreign Languages program at Universidad de Sucre
- ❖ Describe the strategies and activities implemented in the North American Culture course to develop ICC
- ❖ To identify the intercultural competences of a group of pre-service teachers in the North American Culture and Civilization class

State of the Art

This section of the paper will discuss six studies in Colombia which have dealt with the problem that is being tackled in this project.

Ramos, Aguirre and Hernandez (2012) carried out a research project in a school located in a rural area called Guavata in the department of Santander. The main purpose of this study was to design curricular units to promote cultural belonging in students to move them towards intercultural understanding. This curricular units aimed to make students become aware of their own reality, and those of English-speaking countries, so they could acknowledge the diversity of cultures out there and therefore, be accepting and respectful to them. It was a case study which used surveys, semi-structured interviews and journals to collect information. The analysis of the data showed that the use of curricular units was relevant when fortifying students' sense of cultural belonging. Aside from this, the students began to have a major intercultural understanding; they also noticed that their own reality was somehow related to other cultures. Finally, the curricular units granted them with the interpretation of intercultural manners, meaning recognizing aspects of their own culture and others, from an analytical point of view.

Agudelo (2007) conducted a study whose purpose was to develop an intercultural approach for pre-service language teachers. It explored the relationship between language and culture and its role in language teaching. Interviews, observation and journals were the procedures used to collect the data that was later analyzed. In the end, it was observed that pre-

service teachers came to the realization that Critical Cultural Awareness questions those teaching situations that neglect the exploration of the culture of the target language which promotes a better understanding of it. Furthermore, the confrontation of the local with the target language culture in terms of interculturality is a powerful factor to foster the aforementioned approach. The research concluded that there has been an attempt to tackle the relationship between language and culture in the English Language field, but it is sometimes neglected, overlooked, and that by applying an intercultural approach language teachers will have a way to establish a connection between different languages, cultures and ways of thinking. He also states that a critical intercultural approach provides language teachers with a lot of chances for interactions aiming at achieving understanding between societies and ways of coping with conflicts. Besides, promoting critical cultural awareness among educators empowers them to transform the realities inside their classroom.

Another research that was conducted with preservice teachers as target population was the one by Gomez (2015) at a public university in Bogota through a critical multiculturalism approach. The author aimed to make an exploration of how the participants tackled complicated topics of deep culture, taking into account their own culture so as to create critical intercultural communicative competence. The goal was to answer the following question: How could EFL pre-service teachers develop intercultural communicative competence (ICC) when being exposed to studying non-congratulatory- complicated topics of deep culture in the EFL classroom? To reach his purpose three data collection instruments were used: field-notes, in-depth interview and response papers. By applying these procedures, the author found that using and discussing controversial topics reflected in short stories associated with their own culture and familiar

situations creates critical thinking and intercultural awareness. In a nutshell, the study showed that deep culture is a very important aspect that should be borne in mind when preparing future language teachers.

In the same vein, Ramos (2013) carried out a study in a public university in Colombia. The author decided to carry out such a study because she felt it was necessary to equip pre-service teachers with the necessary intercultural skills, so that they were aware of how to make informed and important decisions. Furthermore, through topics on education from different countries, Ramos intended to develop intercultural skill among learners to enable them to understand different cultures and avoid wrong judgement. The main objective of this study was twofold: to explore interculturality in educational topics such as the evaluation process in other countries and to analyze the intercultural skills the pre-service teachers acquired. The teaching methodology of this study consisted of the steps put forward by Denis and Matas (2002) and Wesling (1999), which are as follows: raising awareness of learners' ethnocentric views, helping learners contextualize situations, organize knowledge and draw conclusions from the contexts explored. The participants were carefully observed and interviewed. From those observations, the author wrote reflections on how the participants interacted. In the end, the author found out that, after reading, analyzing and comparing the information that she had gathered, the participants showed that they had acquired the intercultural competence. They showed they could understand the complexity of contexts and interpret cultural practices.

Another study on the subject of Interculturality, is the one by Barletta (2009), "Intercultural Competence: Another Challenge". The author's purpose was to invite foreign language teachers and educational authorities to rethink their practices and proposals in order to

attach more importance to the teaching of culture. The author analyzed the current situation of intercultural competence in Colombia by delving into a number of monographs written by in-service teachers in Colombia. It was found that, although culture is mentioned in most of the monographs studied, it was still not considered an important objective of language courses. According to what teachers wrote in those monographs, respect for the culture should only be given to countries in which English is the official language. In a nutshell, it was shown that language teachers in Colombia did not fully grasp the concept and importance of intercultural competence. Finally, the author concluded by stating that the standards of foreign languages, proposed by the Ministry of Education, did not have a place for intercultural competence. The author then added that something had to be done to face this obstacle. It was, again, an invitation to think of ways of incorporating the teaching of culture in our practices.

Additionally, Gómez (2012) carried out another important study about fostering intercultural communicative competence through reading authentic literary texts. This time the author selected a foreign language classroom of the language program at a university in Bogotá, Colombia. The objective of this study was to propose the inclusion of authentic literary texts in the English as a foreign language classroom through the implementation of four constructivist approaches as a means to develop intercultural communicative competence. After analyzing the data collected, the author showed how those approaches engaged learners in reading authentic literary short stories, in negotiating meaning, and in developing intercultural competence. It was also demonstrated that integrating language and literature in English as a foreign language not only constitutes a communicative reading practice, but the opportunity to construct cultural awareness.

Last but not least, there is another important action research paper worth reviewing. Alvarez and Bonilla (2009) conducted a study in the Languages Program of Universidad de La Salle in Bogotá. This study aimed to describe and reflect upon a collaborative and dialogical experience carried out by two teachers of the institution. The authors followed some stages in order to achieve their stated goals: first they aimed to recognize the students' understanding of culture and the elements that underlie those conceptualizations. After that, students concentrated on certain features of the culture that could be observed in communicative interaction in different cultures, the way in which these features could be compared, the importance people attach to them and how the elements could be tackled from the perspective of a competent intercultural subject. In the last stage, students developed a project where they had to select a controversial cultural issue so it could be discussed and analyzed. The findings of this research claimed that the collaborative and dialogical experience helped the teachers to improve their language teaching contexts and prompted the construction of a theoretical proposal to enhance intercultural awareness. It also opened the way for the development of critical intercultural competence in the teaching context.

Theoretical Framework

In this chapter, the key theoretical concepts of this research will be defined and explained. The levels of interculturality, definitions of culture, models to promote ICC and stages to develop ICC will be discussed.

Levels of Intercultural Competence

Gogolin (2011) proposes seven different levels of intercultural competence which can be used in educational research in a variety of contexts. In the next section, the levels will be presented from the lowest to the highest.

Level 1

Knowledge of phenomena through which cultural, linguistic and social variety is shown. (For example, clothing, food, daily routines, names, names, ways of speaking, rituals or other religious expressions, festivals, holidays, etc.)

Level 2

Knowledge of reasons and motives of phenomena in which the cultural, linguistic and social diversity is shown (eg clothing to cover ourselves as protection from heat or cold, the emergence of "regional cuisines" as reflection of the products of a region and its poverty or wealth, division of daily activities in response to the climatic conditions of a region, giving

names as a way of perpetuating the names of previous generations or names with different meaning, etc.)

Level 3

Ability to observe and reflect on changing phenomena, which show or seem to show cultural, linguistic and social diversity (eg "pizza" as an original regional product of southern Italy, which was the food of the poor and was made with simple ingredients. The "export" of "pizza" to other regions of the world as a specialty of "Italian cuisine", linked to the refining and the rise in prices of its ingredients; "internationalization" of "pizza" and spread like cheap "fast food" to its transformation into a square-shaped food as a reason for simplification for manufacturing and mass distribution. Or a handkerchief or a silk scarf as rural or peasant women head covering around the world. Or a headscarf as a religious symbol of different religions; a headscarf as a symbol of assertiveness and acceptance and protest of young women in migration contexts in European metropolis).

Level 4

Ability to consider and reflect from different perspectives on phenomena that indicate or appear to show cultural, linguistic or social diversity (eg valuing a party from the perspective of those who celebrate it, from the point of view of a neighbor who is disturbed by the noise or from the point of view of a neighbor who delights in the demonstrations of joy of the people at the party. The reflection on and the memory of Christopher Columbus from the point of view of the conquerors or from the point of view of the conquered; from the perspective of a filmmaker

or from the point of view of a historian. The perception of a song from the point of view of the singer's mother, from the point of view of an aficionado or from the point of view of a follower of another musical style)

Level 5

The ability to analyze and relate historical, political and social contexts which indicate that, because of diversity, were decisive for the life of a person or group (for example, self-classification of a group to a "cultural community "can be carried out to express a union or aesthetic preference. However, it is possible that under certain historical and political circumstances this serves to defend privileges or eradicate prejudice or discrimination). Also, to recognize and understand potential contradictions or apparent skills that belong to this group (for example, a politician of a far-right German party gave xenophobic speeches, but also claims to have a close friendship with Turkey, a young woman who has dyed her hair in garish colors and has "piercings", is at the same time a friendly and courteous neighbor and the loving mother of a child)

Level 6

The ability to recognize and understand own perceptions, feelings and behaviors common in the encounter with strangers or unknown people and their attribution (eg, what are the traits or characteristics of a voice or a way of speaking that I think are nice or unpleasant? or, under what circumstances do I feel comfortable or uncomfortable in a group? or, what features of a person's

physical appearance can I use to conclude his or her origin? or, Why do I think that a person is " part of us "or" is not part of us "and what changing meaning does the word" we " have for me?

Level 7

The ability to guide or rectify own actions, behavior, (behaviors and assessments, to be directed towards the moral and ethical standards of a modern, pluralistic, open and democratic society.

Culture: The Modern and Postmodern View

Culture is a complex concept that has been defined in many ways, but still remains difficult to explain since depending on the perspective it is seen, it can take a different definition. Kramsch (2009) identifies two perspectives from which culture has been seen: the modernist and the late modernist, also called postmodernist perspectives. In the modernist view, culture has been described as something related to the literature and the arts, associated with the notion of the good and proper way of living. The late modernist view describes culture as something more general and interactional. In this perspective, culture is more dynamic and each individual can construct their own interpretation of culture depending on the context this person lives in.

However, the main concern here is to try to tie the concept of culture to foreign language education (EFL), since it is important to highlight which aspects of the two perspectives explained above, can be meaningful in the development of Intercultural communicative competence (ICC).

The modernist perspective favors the use of content-based lesson plans and textbooks which teach culture as something structured and imperative focusing on knowledge about the target culture, especially events or important facts. The second perspective makes emphasis on analyzing, interpreting and making connections between the target culture and the own one. This second perspective aims at empowering people to raise their voices and take active roles in the different ongoing changes that societies go through. It also aims at filling the gaps between cultures, and promoting the interaction between individuals from different countries and cultures, always bearing in mind the mutual benefits that can be achieved by the understanding and reflection upon the importance of diversity.

Thus, it is within this perspective that the concept of intercultural communicative competence (ICC) needs to be introduced and understood. It is for that reason that in the next segment, Byram's model of intercultural communicative competence, as well as its components, will be described.

Intercultural Competence: Byram's Model

Byram, Gribkova & Starkey (2002) observe that it is necessary to draw attention to the fact that a perfect mastery of intercultural competence (IC) is not required to be intercultural competent. They explain that there are two reasons why this is important to bear in mind: the obvious reason and the less obvious reason. The obvious reason is the idea that it is impossible to gain all the knowledge about cultures as every culture is invariably changing. Besides, it is difficult to know with whom one will be using a certain language because sometimes there are

several cultures and languages spoken in one country. It is then safe to assume that no matter how much knowledge one possesses of a culture, it will never be enough.

The less obvious reason is the idea that throughout our lives, we gain cultural identities as we become members of social groups. Having these cultural identities means that whenever we face other attitudes, other beliefs, other behaviors and other experiences which are different from ours, we might feel disturbed or shocked regardless of how tolerant and open minded we are. Therefore, we are always in an incomplete process of adjusting, accepting and understanding others.

Due to the reasons explained above, Byram et al. (2002, p. 11) observe that “there is no perfect 'model' to imitate, no equivalent of the notion of a perfect 'native speaker'. There is no question, either, of expecting learners to imitate or attempt to acquire the social identity of a native speaker, such as a new national identity.” Instead, a group of components are put forward to promote Intercultural Competence.

Byram et al. (2002) explain that intercultural competence is divided into the following components:

Knowledge (savoirs): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction

Skills of interpreting and relating (savoir comprendre): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own

Skills of discovery and interaction (savoir apprendre/faire): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge.

Critical cultural awareness (*savoir s'engager*): ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (p. 12- 13)

Intercultural attitudes (*savoir être*): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

Byram's model of intercultural competence is composed of knowledge, skills, attitudes, and cultural awareness. Students need a positive attitude to interact with others as well as knowledge about their culture and the target culture. They also need skills to relate to others, to interpret other ideas and curiosity to discover new things. Once these components have been acquired, students can develop cultural awareness; that is to say, to be able to stand back and analyze their culture and the target culture and be aware of their values, attitudes, behaviors and perceptions and those of the target culture as well.

In the next section of the paper, Jonathan Mason's model of intercultural competence will be explained. It is an interesting model because it is a simplified version of Byram's which can prove to be more understandable to some teachers aiming at promoting ICC.

Intercultural Competence: Mason's Model

This model of intercultural competence was put forward by Jonathan Mason and can be understood as a response to clarify the complicated terms of Byram's model.

Mason (2010) explains that being intercultural involves having three characteristics: Inquisitiveness, open-mindedness and diplomatic skills. Inquisitiveness means to value another culture by having a desire to know about it. Open-mindedness deals with the idea we should not judge others and assume an ethnorelative view rather than an ethno-centric one; that is, to show

acceptance, adaptation and integration. Finally, diplomatic skills are skills we can use to understand and relate with other cultures by having a critical understanding of both cultures.

We, therefore, can draw a parallel between Byram’s five *savoirs* and Mason’s model of IC. Mason points out that inquisitiveness, or curiosity is the equivalent of knowledge and skills of discovery and interaction (*savoir apprendre/faire*) in Byram’s model, but the author also explains that inquisitiveness ends up being a more appropriate measure as the discovery of new facts may be more pertinent than finding out how much the students already know. Open-mindedness is very similar to intercultural attitudes (*savoir être*). Both components deal with the idea of “decentralizing” in order to show acceptance. To put ourselves in the shoes of others to understand their point of view. Finally, diplomatic skills is equivalent to skills of interpreting and relating (*savoir comprendre*), and skills of discovery and interaction (*savoir apprendre/faire*). Through this, Mason managed to equate two sets of skills to one component of his model as these skills aim at changing the student into an intercultural mediator who is capable of establishing comparisons between his and the target culture, and who is also adept at interacting with different cultures successfully. The following table illustrates the similarities between the two models:

Byram's model	Mason's model
<p>Knowledge (<i>savoirs</i>) : of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction</p> <p>Skills of discovery and interaction (<i>savoir apprendre/faire</i>): ability to acquire new</p>	<p>Inquisitiveness: the desire to know about a culture.</p>

knowledge of a culture and cultural practices and the ability to operate knowledge.	
Intercultural attitudes (<i>savoir être</i>): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.	Open-mindedness: the ability to understand the point of view of others.
Skills for interpreting and relating (<i>savoir comprendre</i>): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own	Diplomatic skills: skills to communicate and understand others.

Table 1 Comparison between Byram's ICC model and Mason's model

Mason then observes that although his model is similar to Byram's, his is easier for the average language teacher to understand and evaluate since his model appears to be less complex than Byram's five *savoirs*.

Bennet's Stages in Culture Learning

Interculturality in the present situation has compelled educators to integrate strategies into their teaching in order to foster Intercultural communicative competences. By taking this action into the language classroom, this process will result in the formation of citizens who will be able to interact accurately and effectively with the target population. However, the development of these competences is often overlooked by most researchers and educators as Liddicoat (2011) points out when he points out that Intercultural learning is usually neglected. Nonetheless, several scholars have been conducting research in this field, which have mostly made emphasis on the nature of learning in intercultural engagement rather than just focusing on learning processes.

Bennet, Bennet and Allen (as cited in Liddicoat, 2011, p. 847) propose a model called Developmental Model of Intercultural Sensitivity (DMIS) which has shed some light on the advancement of intercultural competence. The main goal of this model is to clarify how the participants put into practice their skills to interact in an intercultural ambience with the aim of recognizing and understanding cultural differences. Aside from this, this model also aims to foster the development of strategies to cope with cultural disparity in communication. Ethnocentrism and ethnorelativism are part of the development continuum in which one is at one end and the other one is at the other. Ethnocentrism is defined by Bennett et al. (as cited in Liddicoat, 2011, p. 847) “as a disposition to view one’s own cultural viewpoint as central to reality” and ethnorelativism is described as the awareness of all behavior present within a culture, without putting aside our own culture. In addition to this, Bennett et al. (As cited in Liddicoat, 2011, p. 847) manifest that ethnocentrism is the point of departure to promote intercultural competence. Consequently, learners advance to reach levels of ethnorelativism as the outcome of being immersed with cultural discrepancy. There are a number of stages in between that account for the development of competences.

However, the researchers stated that only few learners will get to the integration stage with the majority of them will only go as far as adaptation.

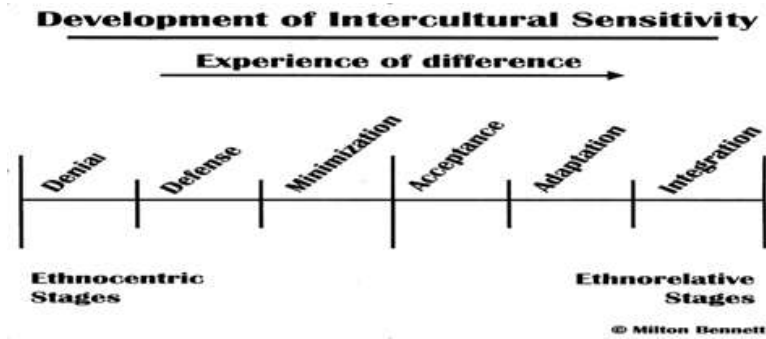


Figure 1 Development of intercultural sensitivity by Bennet, Bennet and Allen (1999)

Approaches to fostering Intercultural Communicative Competence

Different proposals have been made in order to include intercultural competence within second or foreign language teaching. However, these methods have not completely succeeded in integrating the intercultural competence in the language teaching-learning process since there are some aspects about intercultural competence that have not been addressed. Some teaching methods still focus only on the linguistic features of the language, leaving aside the social and interactional purpose of communication. Martin and Feng (2006 as cited in Borghetti, 2013), state that the main objective in educating an individual is that they are able to participate actively in the development of citizenship so they can transform their reality and favor positive changes to improve the social and cultural development.

Borghetti's model

Borghetti (2013) proposes the integration of two models to aim at developing intercultural communicative objectives in the foreign class: The Methodological Model of Intercultural Competence (MetMIC) and the Teaching Unit model (TUM). They complement each other since each of them addresses different requirements when developing intercultural communicative competence in the foreign language classroom. According to Borghetti (2013), MetMIC “mainly considers the foreign language at metacultural and metalinguistic levels rather than in terms of its communicative nature and function” (p. 257). It means that learners use the language to know that other cultures exist; however, MetMIC does not enhance the use of the foreign language beyond the classrooms.

The second model (TUM), which has been implemented since the 1970s, according to Freddi (as cited in Borghetti, 2013) is seen as a series of separate thematic units tied to the personal and social lives of the learners. Though this model has some problems in the integration of intercultural competence, it has been widely adopted to be used by many English courses. TUM consists of five stages which are known as: orientation/warming up, input presentation, focusing, practice, and reflection. This model has some weaknesses in that it leaves the cultural issues to teach in certain isolated moments. Freddi (as cited in Borghetti, 2013) argues that “the experience of civilization referring to cultural aspects should not be collocated or concluded in isolated moments rather than being experienced through the entire teaching unit” (p. 263).

Borghetti (2013) proposes to integrate these two models in order to achieve the development of intercultural communicative objectives in the Intercultural Foreign Language Education context. She suggests curriculum planning and methodological issues for teachers based on the two models discussed above (MetMIC and TUM). Borghetti (2013) proposes to

design an education module or course that aims at developing both intercultural and communicative competence in a given foreign language. This module might have a duration of 60 or 80 credit hours divided into seven or ten units. Borghetti (2013) also states that the first three units of the module should be focused on developing Intercultural Communicative (IC) cognitive processes beyond the communicative objectives as such; the other three ones, should be concentrated on developing IC affective processes and the last units should be aimed to develop intercultural citizenship. It is also important to highlight that this proposal does not intend to take out the linguistic part from the teaching practice, but to develop intercultural communicative competence at the same time that language learning is taught.

Kramersch's Proposal

Another important contribution to intercultural teaching is Kramersch's proposal for cultural teaching, namely textual analysis. Kramersch (1993) explains that intercultural learning can be gained through exploring the relationship between texts produced by people in other contexts and how those contexts are shaping and are shaped by those people. That is to say, teachers should help learners identify the dormant meanings within the texts and contexts which are being explored. It is important then to help learners find hints within the texts which point to these dormant meanings because their learning becomes more significant, or as Kramersch (1993, p.67) puts it, "The more potential meanings they are encouraged to discover, the richer the opportunities for learning".

Kramersch summarizes the term context in five different elements: linguistic, situational, interactional, cultural and intertextual. The linguistic element is explained in terms of textual items such as pronouns, substitution and deixis. The situational element constitutes body

language such as gestures, facial expressions, body movements, place, participants, environment and time. The interactional element is explained as the beliefs and presuppositions of the interlocutors. The cultural element encompasses the knowledge of a society, how the members of a society combine their knowledge to create a unified knowledge. Finally, the intertextual element is defined as the relationship between a text and other texts, assumptions and expectations.

Kramersch associates successful intercultural learning with the concept of “third space”. The place that “grows in the interstices between the cultures the learners grew up with and the new cultures he or she is being introduced to” (Kramersch, 1993, p.236). Kramersch (1993) states that when learners explore a different culture, they should not be expected to reach a native-speaker level of competence since a native speaker is influenced by many subcultures of the target culture. Instead, it is a third culture that ripens, from which the learner has access to language, knowledge, behavior and attitudes which come from the cultures that make up his or her cultural identity.

Liddicoat’s Interactive Process of Intercultural Pedagogy (Noticing, Comparing, Reflecting and Interacting)

Liddicoat (2008, p.278) states that the main goal of the language teaching and learning process is to make students communicate in the target language but it is also important to bear in mind that communication is not just a matter of putting some words into the correct grammar structure, it is also a matter of cultural knowledge. It is necessary to understand how and when to use the language according to the different context and cultural situations in which the

conversation takes place. This author also says that “cultural knowledge is not something that learners pick up” (p. 278).

This cultural aspect is something that sometimes is unnoticed by the learners; however, it does not mean that teachers have to let students learn this issue in the way it comes. Therefore, it is necessary to establish some methodological procedures in order to develop this cultural knowledge in a way that students can recognize how important it is.

Liddicoat (2008) proposes a model of pedagogy of intercultural language learning. This model aims to recognise the classroom as a cultural context in which the teacher and the learners construct their knowledge about culture based on their experiences, expectations and prior knowledge through the use of linguistic aspects. This author states some principles such as noticing, comparing, reflecting and interacting, which can lead to the development of intercultural language learning.

In the first stage (noticing) learners are to notice cultural similarities and differences as they are made evident through language. The second stage lets students make comparisons between their cultural background and the target culture and this process leads them to reflect about their feelings or thoughts about what they have already discovered in the previous stage. Finally, in the last stage, learners are engaged to interact and experience the diversity in order to create personal meanings and be able to communicate those meanings.

Ethnography

Ethnography has been put forward as a way to develop intercultural competence lately. Parsons and Junge (2001) define it as “a method which bridges the gap between the classroom

and the world outside while supporting acquisition and awareness of both languages and culture” (p.205). In the same vein, Liddicoat (2011, p.844) asserts that “the fundamental prerequisite for an ethnographic approach to intercultural language teaching is an experience, typically an out-of-class experience, of another culture”. The ethnographic approach, therefore, seeks to change the “typical” analysis of text and audio-visual material to a direct experience of the target culture.

The ethnographic interview has been suggested as a technique to developing intercultural competence. Robinson-Stuart and Nocon (1996) explain the difference between an ethnographic and a typical interview as follows:

Unlike a typical news reporter interview, which often has preplanned questions and an agenda, the questions in an ethnographic interview are deliberately open. After beginning with a general question, called the “bull’s eye question” (e.g., “how does it feel to such and such...?”), each subsequent question builds directly upon the interviewee’s response. These questions, built upon the utterances of the interviewee, require active listening on the part of the interviewer. (p. 436)

Robinson-Stuart and Nocon explain that it is the interviewer’s obligation to listen carefully, interact with the interviewee and to constantly probe the interviewee with questions such as “what do you mean?” to discover “the natural categories of meaning within the interviewee rather than answers to preconceived questions” (p.436)

Some of the advantages of this approach have been described by Mason (2010), who believes that ethnography “can play an effective role in the acquisition of intercultural skills, and provide good language practice” (p.217). Mason further adds that it provides an opportunity to develop a “thick” description of the culture as well as chance to be in direct contact with

members of the target culture. Even in places where contact is more limited than a face-to-face interview, it is still preferable to what learners are exposed to in textbooks. Finally, Mason explains that, apart from helping learners developing their intercultural skills, it is an enjoyable activity.

An aspect worth bearing in mind is the fact that even the impossibility to visit the target culture and cultural setting should not be perceived as a disadvantage of this approach since due to technology, a way to bypass this inconvenient has been successfully explored. The use of the internet is highly recommended if one cannot have direct access to other cultural contexts. Mason (2010) suggests using social networks such as Facebook or chat rooms, tools with which students are normally familiar. These tools can be used as a medium to carry out the ethnographic interview as they are more economically viable and accessible than visiting the context of the target culture.

We will now describe the methodology used in this study.

Methodology

In this section, we deal with the methodological design of the project and with the process that was carried out during this study. First of all, the type of research paradigm will be discussed and explained; therefore, the research design adopted will be defined. Then the participants and context will be presented. Finally, the description of the data collection techniques will be taken into account.

Research Paradigm: Qualitative

This study will follow a qualitative research design since this sort of investigation deals with human behavior. Macky and Gass (2005, p.162) define qualitative research as “research that is based on descriptive data that does not make (regular) use of statistical procedures”. They add that qualitative research is often said to include the following characteristics:

Rich descriptions: Detailed descriptions are favored rather than scores and data quantification.

Natural and Holistic representation: It aims to study people and events in their natural environment. Instead of attempting to manipulate environmental factors; researchers aim to present a holistic picture of what is being studied.

Few participants: Qualitative researchers tend to work with a small number of participants unlike quantitative researchers.

Emic perspectives: Qualitative researchers seek to understand phenomena based on how certain customs are viewed by the population.

Cyclical and open-ended process: Qualitative research is open-ended in which new categories keep emerging. It is a path that is little by little narrowed down until the right focus is found.

Possible ideological orientation: Researchers may take an ideological position. That is, the research may have some social or political objective.

Research questions in qualitative research are open-ended and may generate new hypotheses as an outcome.

Research Design: Case Study

This study can be described as a case study since it “is an in-depth exploration of a bounded system (e.g., activity, event, process, or individuals) based on extensive data collection (Creswell as cited in Creswell, 2007).” In the same Fashion, Yin (1984) defines a case study as a factual examination that investigates a current phenomenon in its real-life context considering that the limits between phenomenon and context cannot be easily distinguished and in which multiple sources of evidence are used (p. 23).

Cohen, Manion & Morrison (2007, p.254) remark that “It is important in case studies for events and situations to be allowed to speak for themselves, rather than to be largely interpreted, evaluated or judged by the researcher. In this respect, the case study is akin to the television documentary.”

Participants and Context

This study was conducted at a public university located in a small city on the Caribbean coast of Colombia. It is relevant to mention that this institution is one of the most well-known

public institution of higher education in the region. The majority of its students come from families who belong to the lower and medium socio economic status, whereas some others are supported by scholarships. With regards to the population, this study was focused on six pre-service teachers of intermediate level who belong to a foreign language program (3 female and 3 males) whose ages range from 18 to 21 years. They have been learning English for almost 3 years, which means that they are currently in 6th semester. On the other hand, all of the participants were selected randomly in order to make the investigation more unbiased.

Data Collection Techniques and Instruments

Now, a description of the collection techniques that we utilized will be briefly explained.

Interview

Macky and Gass (2005, p.173) explain that interviews allow the researcher to obtain information that cannot be observed such as learners' attitudes. Interviews are also important because they let us obtain more information concerning the veracity and clarity of the information previously provided. Furthermore, some learners prefer to talk to someone instead of putting their ideas on paper. Finally, interviews can be conducted in L1, so that low language proficiency cannot affect the reliability of the data. Since we are trying to promote intercultural competence, we believe that interviews can help us achieve our objective by identifying the students' cultural awareness and attitudes. We also believe that interviews can help us determine the students' current and potential intercultural competence level.

The research group carried out group interviewing in order to collect the data that was necessary. This was done for various reasons. Watts and Ebbutt point out, 'such interviews are useful . . . where a group of people have been working together for some time or common purpose, or where it is seen as important that everyone concerned is aware of what others in the group are saying' (as cited in Cohen, Manion & Morrison, 2007, p. 373). In addition, Bodhan and Biklen (as cited in Cohen et al., 2007, p.373) provide more advantages in using group interviewing. Firstly, this kind of interview are useful because they are less likely to be interrupted. Secondly, they are more effective when it comes to time management than individual interviews. Finally, this sort of technique create some bonding among the participants.

Observation

Macky and Gass (2005) state that observation is a useful tool because it allows researchers to gather large amounts of data on the students' behavior and actions. Repeated observation can throw even better and more detailed information on the students' behavior and actions in a context. Since the ethnographic research design seeks to understand the members of a community by being involved in it, observation proves to be an invaluable tool to understand the members of the group we are working with.

For the purpose of this study, observations were conducted, namely participant observation. This type of observations are useful to study small groups, for short and frequent events, and for those that are easily observable, for ethnographic studies and to describe what is going on (Cohen et al., 200. P. 404)

The number of classes that were recorded and transcribed were three in total in order to collect the data that was required.

Document Analysis

Bowen (2009, p. 27) defines document analysis “as a systematic procedure for reviewing or evaluating documents- both printed and electronic (computer-based and internet transmitted) material.”

Bowen (2009, p. 31) also adds that using document analysis might turn out being advantageous. Some of the reasons are as follows:

It does not require much as time as opposed to other research methods. Aside from this, documents can be easily obtainable since the researcher is only limited by his imagination and diligence. If a public event took place. There should be records of it available somewhere. Finally, It is cost-effective; that is, because the data has already been collected, researchers should focus on evaluating the quality of the content.

The research group decided to make use document analysis with the purpose of verifying how much intercultural richness there was in the syllabus designed for North-American Culture subject. As it was mentioned, one of the documents that was analyzed was the syllabus of the target subject of this study as well as the written- assignments turned in by the participants of this research.

Description of the Activities implemented to promote ICC

In the present section, a complete description of all the activities implemented will be explained in details so as to provide a clearer view of the strategies used to promote Interculturality.

For the promotion of ICC in pre-service teachers in the North American Culture course, a number of activities were designed. These activities aimed at developing different components of ICC; that is, most of the activities were thought of with the purpose of developing at least one component of ICC. There was, however, one activity whose purpose was to ascertain what traits of Gogolin's levels of ICC were detected throughout its implementation. The following is a detailed elaboration of the activities the research group implemented to promote ICC.

To start this process off, an interview was applied. Although this interview was not part of the intervention itself, it is worth discussing because it allowed us to know how competent the participants were in terms of interculturality. The objective of this first interview was to identify traces of intercultural communicative competence among the participants of this project before the intervention. This procedure consisted of having the participants answer some questions concerning prior knowledge regarding North American Culture. For the purpose of this activity, the students were required to provide a response to several questions concerning the origins of the United States, and their personal perception of U.S Americans. The whole class was asked

five questions, and their answers are considered relevant for the analysis since they provided important information regarding the intercultural competences of the group as a whole.

These were the questions asked:

1. What is your opinion on Americans?
2. What do you know about the origins of the United States?
3. What is the role of immigrants in the United States of America?
4. What similarities and differences can you find between the origins of Colombia and the origins of the United States?
5. Why do you think the course mainly focuses on North American Culture?

After that, during the development of the course, the teacher carried out a series of awareness raising activities. The first of these activities was aimed at helping the class understand the difference between patriotism, nationalism, ethnocentrism and ethnorelativism. The students were asked to consult the definitions on the internet, determine whether each word had a positive or negative connotation and understand how dangerous some of these concepts can be when put into practice. After that, they were given a copy with different situations, and they had to identify them; with that being done, they had to explain the reasons why they can be categorized as one of the four definitions aforementioned. (Appendix C)

A second activity was conducted, which involved the students reading an article related to the American Civil War and Slavery. They were asked to analyze the title of the article, and to contrast the information of the article with what they watch and listen about slavery. This aimed

at teaching that we should not generalize, and that conflicts are not simple polarizations of the parties involved. (Appendix D)

An oral activity that was conducted during the course of this research was an oral exam. After the students read about the causes and consequences of the American war of independence, they were asked to read two influential documents published during the time these countries were struggling to gain their independence from their colonial masters. The documents are an excerpt of *Common Sense* by Thomas Paine and *The Rights of Man*, translated into Spanish by Antonio Nariño and distributed in Latin America. Then, after reading both documents, the students had to take an oral exam in which they were asked to establish similarities between Colombia and the Thirteen Colonies through the following questions:

1. What articles from *The Rights of Man* do you think were violated by the British rulers during the time of the thirteen colonies? Explain your reasoning.
2. Compare both documents, *Common Sense* and *The Rights of Man*, and find similarities.

It does go without saying that these questions were given a week before the exam. They were all assigned the same questions.

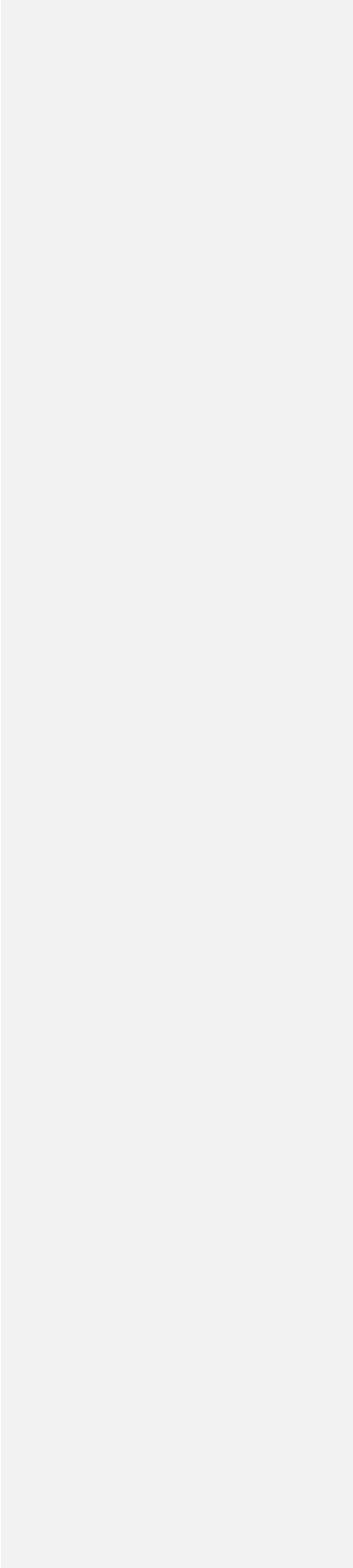
Carrying on with the implementation of this project, the students were asked to write a composition that reflected their opinion with regards to the American Civil War. Here the participants were supposed to put themselves in the position of the parties involved in this conflict while remaining unbiased, and to justify the reasons each side had to defend their ideals. They were asked to write this composition to determine whether they could understand the points

of view of the Union, The Confederacy and the Slaves. The participants were expected to understand that wars cannot be reduced to just “the goodies and the baddies”, but to understand the underlying complexity of such issue.

Finally, an interview with an American teaching assistant was the final activity we proposed to collect information on the participants’ development of ICC. For this activity, the participants were asked to engage in a conversation on stereotypes of Colombians, especially Costeños (people from the Caribbean coast of Colombia), and Americans with an American teaching assistant. The purpose of this activity was then to examine and determine if students could avoid stereotyping or expressing ethnocentric views, and whether some participants had changed their perception about Americans. For this reason, both parties were asked to think of questions in which they could confront each other's perceptions based on cultural, social and political issues in both “nations”.

It is also worth bearing in mind that these activities took place after the students had previously gone through or explored some contents with the assistance of the teacher in charge of this subject. Those contents were filled up with great input that was meant to promote ICC. As for the first activity, the participants had read about the causes of the war of Independence in the U.S. and its consequences before they were asked to compare the contents of both documents mentioned in description of the first activity. The second activity took place after the whole class had been given a presentation on the American Civil War, watched the movie “Twelve years a slave”, and read documents which presented different points of view of this historical event. Finally, the interview with the American assistant was carried out after the participants had been asked to reflect on their own culture, and think about cultural traits other cultures might not like

as well as the most common ways in which Colombians are stereotyped. The American assistant was given the same instructions as the participants, but with regards to his culture.



Results

In this section, the analysis of the North American Culture syllabus will be described. Next, a detailed description of the activities implemented to promote ICC will be provided. Finally, the analysis of the data collected will be detailed.

Analysis of the Syllabus of North American Culture Course

After going through the syllabus of North American Culture, there were some aspects in the grounds of interculturality that are worth mentioning. First of all, it should be noted that the syllabus, more precisely in the justification section, acknowledges the importance of “teaching culture” to have a better understanding of the language, as it can be observed in the excerpt below:

Al estudio de un idioma le es inherente el estudio de la cultura y la civilización que le dieron su origen y/o que le han moldeado con el paso de la historia.

However, this should not be the only justification for learning about other cultures. There is more to culture than knowing how language has been molded by it. Such reasoning may come off as something that stays at the surface level of the matter, putting aside some other aspects that can add richness to this subject such as the fact we live in global community, where understanding cultural differences has become a necessity in order to live peacefully. Furthermore, the excerpt also portrays culture as unchanging or monolithic, which, in essence, differs from Kramsch’s postmodern definition of culture in that it aims at promoting a focus on knowledge and transmitting a received view of culture instead of promoting analysis, interpretation and creating connections between both cultures.

On the other hand, the justification of the syllabus also highlights the importance of learning about history of the U.S. in order to comprehend their idiosyncrasy and influence on western countries, which brings the students closer to some notion of interculturality. Nevertheless, it also appears to continue reinforcing the “superiority” of the American culture over the cultures of other nations. This is evidenced in the following segment:

Una aproximación al inicio y evolución de la sociedad norteamericana, permitirá entender los contextos socioeconómicos que influyeron en la formación de la cultura y la idiosincrasia que ejerce una influencia en todo el orbe y, de manera mucho más directa, en los países del hemisferio occidental, entre los que se encuentra Colombia.

Moving on to the main objective of the syllabus, it was encountered that there is certain inaccuracy when it comes down to the general objective since it aims again at emphasizing and drawing attention to how influential the U.S. has been to the rest of the world rather than promoting inquisitiveness, contrasting and understanding of cultural differences between Colombia and the U.S. The main objective can be read below.

Señalar el papel que han desempeñado Los Estados Unidos de América en el desarrollo de la cultura y la civilización en general y del hemisferio occidental, en particular, a lo largo de su historia como nación.

In terms of specific objectives, it can be said that there is a strong focus on knowledge. While knowledge is one of the components of ICC, it continues reinforcing the idea that culture can be transmitted instead of being discovered, as it can be seen below.

Identificar las causas socioeconómicas, políticas y religiosas que dieron origen a Los Estados Unidos de América como nación.

In the following specific objective, again, it can be detected that prioritizing the position of power of the power of the U. S. and knowledge are its main focus, which leaves the students at the surface level of interculturality.

Indicar las diferentes influencias culturales y los aportes hechos por cada una de ellas a la identidad nacional norteamericana.

In the same vein, the following specific objectives also intend to promote knowledge and recognition of the U.S. achievements.

Reconocer los momentos más relevantes de su historia y las repercusiones que tuvieron, tanto en el ámbito nacional como en el internacional.

The following objective focuses on the positive aspect, but fails to show a negative side, buttressing the idea of taking this North American nation as something utopic.

Examinar las contribuciones científicas, económicas, políticas, artísticas, sociales que Los Estados Unidos le han aportado al resto de la humanidad.

There is no explicit mention of the notion of interculturality in either the Justification of the course or the Objectives. Besides, the contents of the syllabus reflect an overwhelming focus on Knowledge and facts and nothing on fostering discovery and contrasting cultures, as the table below shows:

	DESCRIPCIÓN DEL CONTENIDO	INTENSIDAD HORARIA	ESTRATEGIAS METODOLOGICAS
5.1.1	La América indígena, los asentamientos coloniales, la presencia europea, los asentamientos de Nueva Inglaterra, el desarrollo de la nueva nación, las guerras franco-británicas, la resistencia colonial y la Guerra de Independencia.	4	Clase magistral. Desarrollo de taller.
5.1.2	La Confederación, La Constitución, los conflictos partidistas, el Presidente Jefferson, la Guerra anglo-americana (1812 – 1814), la consolidación de la nación.	4	Clase magistral. Relatoría de trabajo grupal.
5.1.3	La conquista del Oeste, las plantaciones del Sur, la industrialización del Norte, el proteccionismo, la esclavitud, la guerra con México, la Guerra Civil, la postguerra. Los gobiernos de los presidentes Cleveland, McKinley, Roosevelt y Wilson, el progresismo y la nueva libertad.	4	Clase magistral. Guía de trabajo con preguntas para debate. Exposición grupal sobre distintos tópicos, asignados con anterioridad y respaldados con soportes tecnológicos.

<p>5.1.4</p>	<p>La expansión por el Pacífico, la guerra con España, el conflicto con México, La Primera Guerra Mundial, el desarrollo económico de los años 20 y la crisis del año 29, La Segunda Guerra Mundial, la postguerra, La Guerra Fría, el gobierno del Presidente Kennedy, La Guerra de Vietnam, el Caso Watergate, la revolución conservadora, los gobiernos de los Presidentes Carter y Reagan, la economía en los años 80. Los gobiernos de los Presidentes George Bush y Bill Clinton. George W. Bush y La Primera y La Segunda Guerra del Golfo. El 11- y La Guerra contra el Terrorismo. La administración Obama. La crisis económica del año 2008.</p>	<p>4</p>	<p>Clase magistral. Desarrollo de guía de trabajo. Taller con preguntas para debate, previa consulta bibliográfica.</p>
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Table 2 North American culture syllabus

This is just a section of the syllabus which can be found as appendix G. It shows the contents, hours of study per week and methodological strategies for teaching the contents. From this overwhelming amount of content, most of it was not selected because of time constraints, and not everything that was included in this syllabus was considered of utmost importance to foster Interculturality.

All in all, the syllabus does not conform with a postmodernist view of culture as proposed by Kramersch. It conceives culture as a non-evolving construct that can be transmitted. It makes emphasis on triumphalism of the United States and its influence on western culture. Finally, It neglects to promote exploration, analysis, and contrast of cultures for knowledge and facts.

We will now analyze the data obtained during these activities.

Prior Knowledge Oral Workshop

The objective of this first interview was to identify traces of intercultural communicative competence among the participants of this project before the intervention. On this occasion, the students were asked to answer several questions concerning historical aspects, and their personal perception of U.S Americans. The teacher asked five questions to the whole class, and the answers provided by the whole class are considered relevant for the analysis since they provided important information regarding the intercultural competences of the group as a whole.

These were the questions asked:

1. What is your opinion on Americans?
2. What do you know about the origins of the United States?
3. What is the role of immigrants in the United States of America?
4. What similarities and differences can you find between the origins of Colombia and the origins of the United States?
5. Why do you think the course mainly focuses on North American Culture?

The answers given by the students showed that most of them had few intercultural competences. One of the aspects that was most evident in their answers was their lack of knowledge about the people in the United States and that there is a variety of opinions, points of view, positions that they can adopt. It generally coincided with a positive view of the Americans.

- | | | |
|----|---|-------------------|
| F: | The way I see Americans... as open-minded xxxx they accept other cultures and person. | Lack of knowledge |
| Y: | So, you would describe them as tolerant? | |
| F | Yes. xxxxxxxxxxxxxxxxxxxx They are not as conservative as other countries. | Lack of knowledge |
| Y | so, they are not as conservative as other countries. | |
| F | Right. But when I say conservative mmmmm. | |
| Y | In what sense? | |
| F | In the way they act, not in the culture or their customs. | lack of knowledge |

When the students were asked about their take on U.S Americans, one of the students argued that the way they came across to him was as an accepting culture that shows inclusiveness and acceptance of others. However, he seems to be making an uninformed generalization of Americans. He failed to acknowledge that people in different parts of the U.S. have different views on certain social issues. Therefore, the student stated that U.S Americans are all open-minded, which is not exactly accurate since some states tend to be more open-minded than others. This lack of knowledge and the tendency to make generalizations which led to express stereotyped views.

- | | | |
|---|--|--------------|
| Y | That's it. One more intervention for this question. One more answer. Someone like Maria. | |
| M | In my opinion they are relaxed people, active, open-minded. They are always like in a routine. | Stereotyping |
| Y | They're always timing everything, or always doing something. Something like that? | |
| M | When they're working... they're always doing the same every day. Like a routine. | stereotyping |

Again, the word open-minded shows up as a way to describe Americans. The student also mentioned the fact they (Americans) somehow follow the same routine when they work. While generally speaking, there are some cultural traits which are common among the members of a community, it is not accurate to say that all members of given community possess the same traits. This leads, once again, to more stereotyping as it can be observed. All in all, the student failed to modalize in order to show how open-mindedness and strict routines might only be true for a certain segment of population of the United States. However, there was one student who showed that skill. The example is provided below:

J: I think North American are seen as bad people in some cases. We can't just describe one North American. Are we speaking about USA people, Canadian people?	Ability to modalize assertions.
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Y: We are talking about people from the United States.

J: The United States. OK, that people are very open-minded... All... the majority of people over there, and I think it's a really good people. If you think about all they show as other the people around the world.	Ability to modalize assertions
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From this participant's opinion, some interesting remarks can be made. When he says, “We can't describe just one” he points out that we cannot simply lump every member of a community together”. By making this comment, the participant has mostly managed to put aside generalizations, which has been a common pattern in the previous analyzed excerpts. On the other hand, the participant states that the majority of Americans are open-minded. While the participant is modalizing by saying “the majority”, it is still a little risky and bold to make statements like that because it would take broad knowledge of the U.S. to reach conclusions on open-mindedness. However, when compared to other students, this participant has demonstrated to be better informed.

Some of the students were able to compare cultures and establish similarities between two cultures. The fact that comparisons can be made shows a certain level of knowledge. Comparisons, however, were made in very general and surprisingly, differences were difficult to describe.

- | | | |
|----|---|---|
| JP | Well, I think something very similar is that more people came to find a new life in the new world that they had discovered
xxxxxxxxxxx so, a lot of people came looking for an answer, things to do, and that´s what happens. Another similarity
xxxxx you know they bring slaves they used people who were here as slaves, and a lot of things happened and they steal everything from them, they steal their gold, you know, they did things that shouldn't have been done. Another similarity is the revolution because... | Knowledge

(Comparing things from another culture)

Interpreting and relating |
| Y | Oh, you mean like independence. | |

JP	Independence. Yes, because you know that the states, you know what the United states is now, you know they were dependent from England.	
Y	They were like being controlled by them.	
JP	Uhu, and we were being controlled by the Spanish. They gained their independence first, and then we. That's some sort of similarity.	Knowledge Comparing things from another culture (Interpreting and relating)
Y	xxxxxxxxxxxxxxxxxxxx difference.	
JP	Difference. If we were so similar, and we had the same conditions, why...	
Y	Uhu	
JP	They're like that... and we are...	
Y	Poor and rich. And they're rich.	

Here, the participants were asked about what they knew about the origins of the United States as a Nation and what similarities they could establish, but only one participant was able to answer the question. The participant demonstrated that he was somewhat knowledgeable about the origins of the United States. The participant showed that he had read about the U.S. or seemed aware of some aspects or phenomena in American history. He mentions relevant

elements such as a new life, slavery, gold and how they were dependent from England. It is also very relevant to highlight that the participant here shows a glimpse of some traits of Intercultural Communicative Competence, in particular, interpreting and relating by establishing similarities when he explains the colonizers and their intentions when they came to the different territories of the new world, the institution of slavery and how both countries gained independence from their European colonizers.

In the following question, the students were asked about the relevance of covering different cultural aspects of Great Britain and the United States during the course and neglecting the cultures of other English - speaking countries.

- | | | |
|----|---|--|
| Y | What's your opinion on the fact that the curriculum only focuses on North American and British culture? How does that make you feel? You feel like maybe that's enough? Maybe we're just covering what's important here or there's something else that we should cover in terms of culture. What do you think? | |
| JP | I know I think that xxxxxxxxxxxx I know that North America and the British (The student bows as if he were in front of a king) the flags, the government that represents them. Well, I mean I think there are a lot of xxxxxxxx that are really important, for example what if I want to know about xxxxxx that's a culture where they speak English, what if I want to know about Australia. I don't know anything because the curriculum does not speak about it, and I think that's important. | Curiosity
(Intercultural attitudes) |
| Y | And you think is equally important as the united states and England? | |
| JP | Yes, they're speaking English country, so that would be something important. | Curiosity
(intercultural attitudes) |

As observed in the excerpt above, this participant again shows traces of Byram's ICC; but in this case, it is a different component, Intercultural Attitudes. The participant starts by acknowledging that the reason why the curriculum focuses on both The U.S and Great Britain is because of their positions of power in the world. However, what is worth discussing is the fact that the exhibited curiosity and willingness to learn about other countries in which English is spoken as well. He calls knowing about these other cultures “important” and equally important as the cultures of the US and Great Britain.

Likewise, the following participant shows curiosity in getting to know other cultures aside from the ones included in the Curriculum.

- | | | |
|---|--|--|
| Y | Let me ask you something else. So, you agree that we should be focusing on British and North American or let say “culture”
XXXXXXXXXXXXXXXXXXXXXX. | |
| S | I think its ok that... I think, too, that we have to know about other contexts that makes the essence of the English, and I think that we really have to know the customs and their way to think of the other countries. | Curiosity
(intercultural attitudes) |

What can be inferred from this participant's comment is that she is also interested in knowing more about other English-speaking countries. She believes that learning about their customs and their mindset is mandatory in order to fully comprehend English (“that makes the essence of the English”)

All things considered, as it was presented at the beginning of this analysis, this was the first interview and it was surprising to notice that some of the participants showed some indicators of ICC, while others lacked basic components of Byram's ICC. While the answers of

the participants we analyzed at the beginning of this section contained traces of stereotyping and lack knowledge, there were some participants who demonstrated not only knowledge, but also curiosity, openness and the ability to modalize. However, when the students were asked to answer the questions, only a few of them volunteered to answer them, whereas the rest of the group remained silent. It appears as though they were not willing to participate due to the fact they lacked any ICC.

In the next section, the results of an oral test on the Colombian and American independence will be discussed. This exam was assigned after the whole group had learned about the war of Independence of the thirteen colonies. They learned about the main causes and consequences of this war and read two important documents which were distributed to achieve independence in Colombia and the thirteen colonies.

Oral Examination on the Colombian and American Independence.

The objective of this exam was twofold. Firstly, the students were asked to read two influential documents published during the time these countries were struggling to gain their independence from their colonial masters. The documents are an excerpt of *Common Sense* by Thomas Paine and *The Rights of Man*, translated into Spanish by Antonio Nariño and distributed in Latin America. Then, after reading both documents, the students were asked to compare the contents and find similarities through the following questions:

1. What articles from *The Rights of Man* do you think were violated by the British rulers during the time of the thirteen colonies? Explain your reasoning.

2. Compare both documents, *Common Sense* and *The Rights of Man*, and find similarities.

Focus on the purpose of both documents.

It does not go without saying that these questions were given a week before the exam. Aside from this, they were all assigned the same questions.

The answers of the students were recorded, transcribed and analyzed. Some of the components that make up Byram's intercultural competence were found, namely Knowledge and Interpreting and Relating. Students exhibited these components at different levels, though.

Knowledge

In terms of the Knowledge component, we identified three different levels: Basic, Elaboration and Critical. The first level, which we have named Basic, consists of being able to paraphrase what the students had previously read. The second level, elaboration, shows development and understanding of the ideas the students had read or been exposed to. Finally, the critical level, demonstrates that the students went beyond what they had read or been exposed to, drawing conclusions and adding their points of view.

Basic Level

Some of the participants only exhibited a Basic Knowledge Level; furthermore, they struggled to convey their ideas clearly because of their low proficiency level in English. At some point, we detected some cases of lack of knowledge with respect to the matter at hand.

Y *Remember the declaration of human rights that was written by French people, and it was brought here and it was translated by Antonio Nariño. So, this is what you got here, and then back then it was like the pamphlet that they used here... Commonsense was the pamphlet written by Thomas Paine there in the thirteen colonies, ok. What I'm trying to say is that people from the thirteen colonies they did not read that that did not serve as motivation for independence, they just used common sense, but those two documents were very similar. There are many similarities in there, things... that you can find. Any other similarities?*

Yu *Equal, for me equal.*

Lack of communicative competence

Y *Y: Equality.*

Yu *Yur: They wanted to be equality (equal) when Europeans arrived there in North America... in North America. They showed North Americans (Aboriginal groups) that they were most more*

Lack of knowledge

Y *Y: That they were above them?*

Yu *Yur: that they were better than North Americans... I think that what the people wanted was the equality.*

N.N: And they wanted the freedom, and here, too.

It is evident that this group of students struggled to demonstrate Knowledge beyond a basic level. Not only did they make mistakes related to content, but also exhibited confusion mixing facts from two different periods of time. It is as if they confused the Independence of the thirteen colonies with the first settlers of the new world by including information unrelated to the

question asked. The previous result was probably due to a lack of well-developed reading skills or some confusion on their behalf.

On the other hand, although the following group of participants showed Basic Knowledge of one the Purposes of *Common Sense*, they attempted to elaborate on their answer.

- TA *Ok ... eh according to Paine... said this we can see some things that that he wanted to apply in the human right... this declaration of human and civic rights*
- Y *yeah , like what? Some similarities? So...*
- TA *For example , the equality*
- Y *Equality, what else?*
- TA *Equality because... liberty (doubting) mmm freedom... freedom of the native in take... in take eh in make your own decisions for example, they didn't have the opportunity to select, for example , someone like, someone as... XXXX* *Identifying similarity. Primitive elaboration*
- Y *Or to elect someone as governor*
- TA *no no no Mayor. Something like that because they was... they were em regi... regidos (in Spanish)?*
- Y *ummm they were being dominated*
- TA *Yes. Dominate by England so I think Paine want to... want that... Paine wanted that that that people had freedom to..*
- Y *Elect?*
- TA *um?*
- Y *elect?*
- TA *elect to our.. XXXX*
- Y *Their own people to govern them? Something like that.*

TA Yes.

The participant attempted to explain the importance of equality and liberty. One of the students roughly explained that the people of the thirteen colonies did not have the opportunity to elect their own rulers. It was a right that they did not have. However, this idea could have been worded better and the participant struggled with the language. The teacher had then to mediate a couple of times to help the participant to complete her ideas.

Elaboration

There is another level that comes into play when dealing with Knowledge, which is Elaboration. MA and J mostly showed Knowledge at elaboration level, as it can be observed in the transcript below:

Y: *Which articles do you think were violated by the British people back then?*

M: *The first one, number three, number six, number eleven...*

Y: *ok, ok. So you chose many. So you mentioned number three, six and eleven. So, what about number three?*

J: *it talks about sovereignty.*

Y *Uhu*

J: *it's something that is... I think it's something that is... for the people that is ... that belong to a country. For example Colombia has the sovereignty of Colombia, and ... eh... that time America... had no that... they didn't have that. Those were ruled by ,as I said*

Knowledge: comprehension and inference

Con formato: Título 3, Sangría:
Primera línea: 1,25 cm, Espacio
Después: 0 pto, Interlineado: sencillo

before, England and they had no rights to participate or make the country wherever they want to build the country, so they got no sovereignty in its all lands.

Elaboration

When the students were asked about the articles from *the Rights of Man* which they thought had been violated by the British government back in the time of the thirteen colonies, they chose several articles. Among these articles, they chose article three. Article three talks about sovereignty. Here we can observe that the students demonstrated they had understood the concept of sovereignty and one student explained what sovereignty was about to justify how the people of the thirteen colonies were not allowed by the British to have their own government thus, violating article number three. Furthermore, it can be noticed that the students used the information provided to reach and develop a complete idea.

Another student goes on to expand the idea that her partner previously stated as it can be seen below:

M	<i>We chose this because... you know... because Britain did not let the thirteen colonies to participate in the decisions that they were making in that moment... taking at the moment, so ...</i>	Knowledge Ability to see the perspective of others
---	--	---

Elaboration

Y	<i>Making, making, making.</i>
---	--------------------------------

M	<i>Making, so they wanted to participate in those decisions because they were part of Great Britain, but they didn't let them do it.</i>
---	--

Similarly, this student widens the information explained by her classmate by further clarifying how the British government restricted the participation of the people of the thirteen colonies. Clearly, she shows knowledge on the matter, and managed to deliver a meaningful and complete idea.

The following group of participants also demonstrated Knowledge at an elaboration level. When asked about the rights that were violated by the British government, they replied the following:

- S: *so, for that reason oohh ... oohh he (Thomas Paine) thought that for the king, and for England, they were like, they wasn't part... eeehh..... they weren't part... part of England. They were like a base as I said in the economy, and just people who is going to generate money, so they were like minions (Pixar Movie).* Knowledge: comprehension
Elaboration

Here we can observe students' understanding of the document. One of the students explained how sovereignty was never given to the people of the thirteen colonies, their right to rule their own lands. She takes the information that was given to them, and expands the idea that was in it.

- S *Uhuuu... yeah... to England, and another thing is that... the documents helped people to revelate (rebel)* Knowledge: comprehension
Elaboration

The student then continues to explain the importance these documents were given back then. She is capable of understanding their purpose to promote a sense of independence.

Critical Level

The following level is the one that we have considered as the highest level, which deals with analysis, reflection and interpretation of the information they have been provided.

It appears that only one of the participants managed to reach this level of knowledge. The following participant demonstrated a level of knowledge not present in the other participants as shown below:

Y *And finally, I want you, JP to answer this question. Ok? Similarities between both documents or rights that you think were being violated back then. Ok? Rights... Maybe some of those rights were being violated by British people back then.*

JP *All of them...*

Knowledge:
comprehension and
inference.

Critical level

Y *you think all of them?*

When asked the question about the articles in *the Rights of Man* that had been violated by the British Government, the participant responded by stating that every article had been violated. He noticed something that had gone unnoticed by the rest of the participants since they just mentioned a couple of them.

When asked about the way how the articles at hand were violated, the participant answered correctly and added information that was implicit in the documents he read. What seems interesting about his intervention is the fact that he went beyond the documents he was provided with. He analyzed, reflected and inferred upon the articles.

- Y *is there... is there... I mean... could you.... Could you... I don't know.... Maybe Read one of them and mention how that article was being violated?*
- JP *Eeeeeeeeh*
- Y *For example,... let me help you, how about number three?*
- JP *The principal (the student starts reading the article to himself) Yeah, just by having a king you're violating.*
- Y *of course*
- JP *that... that article That right.... Basically because... one man ruling and an entire continent and entire bunch of people I think that's something that shouldn't happen and what it's saying here is that the people should have the power to ... to elect what they want to rule* Knowledge: comprehension, nd critical level.
- Y *Ok, now focus on article number two. The aim of every political ...*
- JP *Reservation of the natural... (Student reads the article) yeah... I don't think they were fighting for those rights at all. They were fighting because they need something from us From the American people aaaaaand... they were fighting for their liberty... for their property ... the property especially because after a time they convi??? Houses whatever they want permission from the king Safety I don't think so because there were a lot of normal people... civilians killed by either native people that was mad with the britains or with the same settlers* Knowledge: Elaboration

or with people another kind of mmm colonizers?

Y *Yamil: Uhu*

JP *eeeh the resistance to oppression if you say anything bad about the king you are dead immediately.* Knowledge:
Elaboration

Y *hahahaha oook, let's try another one eeehmmmm (prolonged silence while going through the articles) aaaammmmm cha cha cha cha*

JP *Which one?*

Y *How about article 12? Or maintenance of the public eeehh mmmm no... sorry thirteen.... No, sorry. Twelve. Yeah, I'm confused. To guarantee the rights of men of citizens a public force, this force is necessary, therefore, established for the benefit of all, and not for the particular use of those... That one is obvious, so? What do you think?*

JP *The redcoats weren't protecting the people*

The participant managed to justify most of his answers convincingly. He first explained how article number three, the right of sovereignty, had been violated by being ruled by a king from overseas. Then, he proceeds to criticize the fact they were governed by a King and why they did not have the power to elect their own people to rule them. Furthermore, when asked about about article number two, the preservation of Liberty, Property, Safety and Resistance to Oppression, the participant elaborated on how the British government were protecting the thirteen colonies out convenience; they needed their resources. He then explained how the British government did not guarantee the safety of the people of the colonies. Finally, the teacher

asked him to justify how article twelve had been violated and he quickly answered that the British soldiers were not protecting the people of the colonies.

Interpreting and Relating

In terms of interpreting and relating, a similar description was utilized. Firstly, we named the first level surface level because of the superficiality of the details provided and the fact the students are only able to compare and establish similarities among the most obvious elements. Then, again, the second level is elaboration since the students are able to compare and establish similarities in a great number of traits from the texts. In the last level, critical level, the students are able to establish comparisons and establish similarities even in traits which are not apparently included or clearly seen in the documents provided.

Surface Level

In this level, we have placed those students who managed to find similarities between both documents, but did not explain their reasoning or deepen enough into details.

The following group of students identified a similarity at surface level.

Y *Similarities, remember, or articles that you think were violated when the British had control over the thirteen colonies.*

Yu *The similarities, ok, I am going to explain the similarities.... aah some similarities... I think that both documents speak about the freedom.*

Interpreting and relating:
surface level

Y *Freedom.*

Yu *Freedom, yeah. In this one if you see... we realize*

that common sense was written firstly than the declaration of Human rights

D *And here are the wishes that they had.*

As it can be seen here, the student does not dig enough into the content of the material provided for this test. She only limits herself to mention one of the common characteristics detected in both documents, but she does not make an effort to develop the idea thoroughly. She only limited herself to mention Freedom, the most obvious similarity, without providing elaboration or proper justification.

The same participants managed to find another similarity, but once again at surface level, as shown below:

Yu *In common sense, they show how the Europeans hahaha.. wanted to impone...*

Y *Yamil: Impose on.*

Yu *Impose hahaha... and hahaha and in this article says that they didn't wanted any sovereignty.* Interpreting and relating: : surface level

Y *So what?*

Yu *So, they wanted to eliminate all kinds of thinking Ohh... oooh oooh my god!!!*

The right of Sovereignty was another similarity they detected; unfortunately, they failed to provide details on what sovereignty consists of. When asked about sovereignty, the participant started by attempting to explain her thoughts, but then she struggled to find the words to do so. It

can be tough for students to demonstrate mastery of ICC when their language skills are not honed enough.

Elaboration

Some students reached the level of elaboration; that is, they were able to interpret and relate the two contexts establishing meaningful relations and elaborating the explanation

To begin with, the following students bring up the topic of how both peoples were subjugated by their colonizers. This can be evidenced in the following transcript:

J	<i>Both countries were subjugated.</i>	Interpreting and relating: : Elaboration
Y	<i>Yes, definitely.</i>	
J	<i>... were subjugated by, I don't know, oppressive kingdoms. They had no right to decide what a country should decide by themselves.</i>	Interpreting and relating: : Elaboration
Y	<i>Uhu. What about that? What about that?</i>	
J	<i>These document?</i>	
Ma	<i>Similarities?</i>	
Y	<i>Yeah. I mean they're also similar in the sense that they... what?</i>	
J	<i>They were encouraging freedom.</i>	Interpreting and relating: : Elaboration
Y	<i>Yes.</i>	
Ma	<i>they talk about freedom and equal rights.</i>	

Y	<i>Equal rights. Exactly.</i>	
J	<i>I think the main similarity is that we found... is that both worked as a propaganda to encourage people to feel brave about and proud about being , I don't know, about Colombian or American.</i>	Interpreting and relating: Elaboration
Y	<i>Uhummm</i>	

Table 3

The students here have managed to find similarities such as the fact both documents, *The Rights of Man* and *Common Sense*, encourage freedom. However, they have also managed to spot one of the major purposes for which both documents were used: they served as propaganda against the oppressive governments which ruled both peoples.

Moreover, we noticed that one of the students established an unexpected comparison between the independences of the two nations:

F	<i>I think that this declaration of human and civic rights are like a response for common sense, because in common sense there were some arguments, and ideas that... of philosophers express the wishes they wanted to achieve and it was listened to ... mmm... for ...mmmmm Antonio Nariño, and because I found a relationship between those ... is like human rights were involved in the common sense, but implicit. Not as clear as like you can find it like this,like this and you have to analyze it.</i>	Interpreting and relating: Elaboration
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This participant managed to find a similarity which was not be easily perceived by the previous participants. It is evident that this participant somehow implies that *Common Sense*

served as a basis for the creation of *The Rights of Man*, a document published thirteen years later. It is as though the Rights of Man was a response to what Thomas Paine began when he published Common Sense. He considered that The Rights of Man was a response to the work Paine put forward. Evidently, the way he approached this idea was by means of interpretation and connection which leads to a critical analysis.

Critical Level

Students who reached a critical level demonstrated higher thinking skills such as analyzing, evaluating and creating. At this level, the students are supposed to take a stance with regards to the contents they come across with.

Once more, only one participant achieved a critical level .The participant JP managed to put himself in the shoes of a person of the thirteen colonies. He was capable of understanding the context of the other culture and somehow shared the feelings of the settlers; this can viewed in the following excerpt:

JP	<i>Here as it says when I end... when I finished reading this stuff I wanted to kill red coats... I mean... it was amazing because it was calling the people to do that.</i>	Interpreting and relating: Critical level
----	--	--

The participant, in his own words, explained how Common Sense made him feel. He felt the urge to do something to stop their oversea oppressors, and he labeled the document as “amazing” for awakening such feelings within him. Thus, he somehow felt as part of the oppressed people.

The participant then finds similarity which was not overtly explained such as how both countries were being exploited; they were being used as pillars to support the economies of their rulers. This idea is evidenced in the following extract from the transcript:

- Y *it's because it's so well –written. It's definitely beautifully written. Yeah, that's the purpose of a pamphlet, and what about ... what about the... erm... what about the powers that were aaaah... controlling us What about them? Any similarities?*
- JP *Basically the use ... what... Spain used ... eeehhh... you know ... Latin American colonies to found the things they wanted to do... there in your ... if they have some kind of secret war in that country if they had some kind of ... you know Ideaof Conquist a country or something like that. They use us as a way to get the money.*
- Y *To get the money, right? How do you think the Americans... the British... sorry ... the British people...*
- JP *They did the exact same thing....when the king needs money for some kind of war, because wars are expensive obviously, and more back then. I think eeehhh ... They started to put more taxes. They start to do.*
- Y *Taxes, right?*
- JP *To do things to recollect more money aaaahh without giving a war.... He just do it. I think that's very similar. We were just money for them.*

Interpreting and relating

Critical level

The participant explains that the Spaniards were using their colonies to extract resources to strengthen their economy. The British rulers were doing something somewhat different, but with a similar purpose: they were taxing the colonies to support their wars, as wars tend to be

very expensive. Surprisingly, the participant noticed that similarity even though it is not explicitly explained in both documents. As it can be noticed, the student made an interpretation and stated his own viewpoint based on the articles he was exposed to. In the end, he concluded by stating the colonies had just been money for them.

Written Assignment

The next activity the participants were asked to do was to write a composition in which they had to discuss the parties involved in the American civil war. The students were supposed to place themselves in the shoes of the three parties involved in the war, showing understanding of what the war meant for the parties. They were also asked not to take sides, and to justify the reasons each side had to defend their ideals.

This written assignment will be analyzed using the levels of interculturality put forward by Gogolin (2011) since this author offers a more accessible approach for the research team than Byram's ICC for the purpose of this activity.

Bearing in mind that the goal of this exercise was to promote the ability to understand the points of view of the parties involved in the American civil war, this activity attempts to reflect what Gogolin describes in the fourth and fifth level of interculturality, namely the ability to consider and reflect from different perspective on phenomena that indicate or appear to show cultural, linguistic or social diversity, and the ability to analyze and relate historical, political and social context, which shows that, because of diversity were decisive for life of a person or group. Therefore, the following analysis was conducted by attempting to determine how the ideas

expressed in the written assignments reflect the ideas of the fourth and fifth levels of Interculturality.

T and MA

Robert E. Lee shared the goals and views of the north but choose to succeed from the union because of his home state Virginia. In that time people believed in their home states more than rather being united as one and do what was best for everyone. He succeeded with Virginia and became the leader of the Confederate army knowing that this conflict will be devastating for both sides.

The above excerpt appears to show that the two participants understood why a person in times of war might decide to support his hometown or state rather than his ideals, even if these ideals align with the opposing party. It is as though the participants attempt to convey that family and friends can sometimes be more valuable than someone's ideals. These ideas are reflected in the fifth level of interculturality, which deals with suspending your disbeliefs towards certain contradictions. This can be observed in the following excerpt:

S

Apart from all these bad things (believe it or not) some slaves were not in agreement with abolition of slavery. they felt comfortable and happy living with their masters because they had a place where staying and sleeping, they had all the meals, and were able to marry and live with their family. Besides that, they were taught holy scriptures from the bible

This segment is remarkable because it aims to show another perspective of slavery. The participant attempts to show understanding as to why some slaves preferred slavery rather than liberty. It sheds some light on slavery during the civil war and why some slaves might have supported the south to keep maintaining the institution of slavery. Furthermore, another

participant complements or reinforces this perspective that some slaves shared towards their masters.

- J *For many slaves, their masters were more than that, they had a bond beyond slavery. Some of them shared a relationship based on love and trust, they felt like they were family and for that reason they didn't want liberty. Some slaves had opportunities that any other could have had at that time, benefits like education and good care because they had good masters who were sensitive and they saw this people like they really were, human beings who didn't deserve being mistreated. Liberty for them represented the fact that they had to leave behind the only people who took care of them.*

This participant shows that aside from receiving benefits from their owners, the slaves had bonded with them. They even felt that they were part of their households. Slavery had been good for them because they had benefits that they could not possibly have had they been free. These two aforementioned excerpts demonstrate that the participants tried to understand a contradiction in the fact that a certain group preferred to support slavery even though it was an immoral institution, which reflects what Gogolin proposes in her fifth level of interculturality to a certain extent.

- JP *Yes, it might have been a very different thing if slavers, people from the south and of course as well people from the north would have seen things from other perspective, the history would have been very different.*

Out of all the participants involved in this intervention, JP manages to somehow display some characteristics of level 4 and 5 of Gogolin's interculturality levels.

The thesis statement of this participant-, which is showed above, seems to show traces of ICC. He points out how some aspects related to the civil war would have been different if both sides' perspectives had been taken into considerations. He then tries to understand why the south were involved in the war in the following excerpt:

JP *They had good reasons to be on the war, their way of leaving was being eliminated, their resources or the way they were obtaining most of them trough commerce was being manipulated so they couldn't get things easily and for less money as usual instead they had to buy at high prices to the good guys in the north. There are lots of thing that made the south angry but when Lincoln got the presidency that seemed to feed the contempt the southerners had with the north. Lincoln had too many radical and "open-minded" ideas in the time that in the eyes of the southerners were things that affected the way they lived and how happy and great they were.*

This student tried to explain why the South justified going to war. He understands that the South had a strong justification to defend their way of life and economy. This is a significant contribution because the South are often considered to be the "bad guys" of the civil war and rightfully so, but it is also important to make an attempt to fathom the reasons why they decided to preserve their ideals. And that is what this participant tried to accomplish with this argument: to show that conflicts are not always about good and evil, and that there is an explanation for people's actions and choices.

JP *Talking about the slaves that wanted their lives to remain the same, we have to be able to understand them, it wasn't because they were brainwashed even though some of them were. It was because they were scared, life seemed hard and if they were free they had to worry about things like, a place where they could stay, food, jobs, money etc. all those things that even if they had knowledge of them, they never had to use them or to acquire them.*

Similarly to his other classmates, JP manages to put himself into the slave's position, but he goes further into providing details of the slave's perspective of the situation. He brings up the word "fear" as a way to justify why some slaves preferred the lifestyle slavery provided. Some slaves could have been scared of facing the challenges of freedom.

JP *There are many things we have to take into account when talking about the whole situation of the civil war many things could have been avoided but mainly a war that happened for an "obvious reason" but had such a convoluted backstory and real reason behind it*

Finally, the participant once again explains the complexity of war. He uses the words "convoluted backstory" to point out that all these events related to the civil war were not easily solvable. As it happens with most social issues in the fact that they are really hard to reach a consensus on and cannot be tackled in a simple manner.

Final Interview

This was the final activity we used to collect information on the participants' development of ICC. For this activity, the participants were asked to engage in a conversation on stereotypes of Colombians, especially Costeños (people from the Caribbean coast of Colombia), and Americans with an American teaching assistant. The purpose of this activity was then to examine and determine if students could avoid stereotyping or expressing ethnocentric views, and whether some participants had changed their perception about Americans. For this reason, both parties were asked to think of questions in which they could confront each other's perceptions based on cultural, social and political issues in both nations.

Some of the components of Byram's ICC were detected in the analysis of this activity:

Knowledge, Critical cultural awareness and Intercultural Attitudes.

Knowledge

Stepping on the grounds of Knowledge, we encountered that some of the participants demonstrated knowledge about Americans. This component has been divided again into three different levels: Basic, Elaboration and Critical.

Basic Level

No cases of basic knowledge were found.

Elaboration

In the excerpt below, the student demonstrated knowledge of existing stereotypes of people in the US. It is presumed that the student does not endorse it, but the student does not explicitly reject it.

JP *Oh yeah. The stereotype we have about people from New York, especially from New York.*

A *Oh yeah. There are stereotypes about people from New York*

JP *Like they are rude or they are annoying. Especially when they watch (some tv show) that's the feeling I get.*

A *absolutely.*

JP *yeah, like the people from New York I remember I watch an episo... chapter of the Simpsons (a T.V show) they were just talking bad... about New York. Talking bad talking bad about New York 'cause I remember ... here come the ones from New York, everyone goes. They are the brawls and that. That's what I felt.*

In the above fragment, the participant mentioned a stereotype of New Yorkers. He explains that New Yorkers are considered rude. Then, the American assistant confirms that, indeed, New Yorkers are generally considered rude, even by other Americans, as it can be read from the following passage:

Andrew: I've been in some other parts of the country in the US, and then they say- where are you from? And then I say – New York.

Jean Paul: Oh!

Andrew: you probably are not so friendly. That's what they are thinking.

Although the display of knowledge is not exactly impressive, what makes it somewhat remarkable is the fact that the participant was aware of that stereotype, considering that it is not exactly common knowledge. That is, it actually showed that the participant “did his research” to be better informed of stereotypes of Americans.

Critical Level

Once again, the following level is the highest level, which deals with analysis, reflection and interpretation of the information about the stereotypes he has read about or been exposed to.

- JP *talking about what you're saying I watched a TV show from there, a real time with big XXXX and it's about politics and stuff. He usually says that there's still a lot of racism. It's like ... it's hiding. That there is still there in the U.S. and it's something people are denying that. Racism still exist so that's a way of racism. People are denying no no no racism doesn't exist. That's a way of racism because there is still racism. So that's what I'm saying, but do you think racism still exist in the United States?*
- A *I think that it's well said the way you that you said all right. I think it's well said. If people are not willing or people who don't want to talk about it ,that's a problem , right? They need to be talking about. And I think in the US we're not talking about it now. AND it's staying a problem. Especially the*

problems with the police and African Americans. It's been a problem for a long time. You have heard of Martin Luther King, right? Martin Luther King? Yeah? Yeah? Yeah? Do you know what or have you studied or heard about his famous speech?

JP *I have dream?*

This participant's contribution points out social issues going on in the current North American society in terms of racism and discrimination against African-Americans. The participant demonstrates that racism is still a problem in the North American society today. He explains that the problem is not as overt or direct as it was in the past, but as he puts it in his own words, "*It's like ... it's hiding. That there is still there in the U.S. and it's something... people are denying that.*" Based on this remark, it can be observed that this student looks at this from a critical perspective targeting and condemning this problematic situation. He is aware that this problem is far from disappearing considering the current problems African Americans face every day, as evidenced in the following excerpt where the American teaching assistant mentions Martin Luther King's famous speech:

- A *I have a dream yeah. And that speech talks about police brutality. Yeah, he talks about it because it was such a big problem then. Then if we're having so many problems and the US, we are having so many problems with it today and the what does it say about civil rights in the US?*
- JP *So, the stereotype of every African American is a criminal.*
- A *Yes that's a stereotype.*
- JP *Especially with police forces. For example I watched a new that a guy who was taking care of a person that had autism was with his hands up and he was like this (He puts his hands up) and the person with autism was screaming and yelling because he has problems obviously and the police didn't understand and they shot XXXX. And the black man was in the floor yelling " I'm not doing anything , I'm just, I'm doing what you told me and you still shot me. And they asked the police the same. They shot him and they had no reasons. So that's a stereotype that every African American man is a criminal.*

Here the participant, using as basis the words by the American teaching assistant, starts by mentioning the stereotype “every African Americans is a criminal.” He then proceeds to retell a news report as a way to back up his own statements. What can be seen here is that the participant is attempting to denounce a common issue that is still present in the society of American people. It is , therefore, of great relevance to notice that students are manifesting some

kind of interest towards matters that, while are not directly related to their own country, are still social issues worth being informed about.

Knowledge /Avoiding Generalization

Although not an explicit component in Byram's ICC, it is one aspect that can be easily detected. We, as a research team, consider that it is of utmost importance to highlight it since this can be utilized to fend stereotyping off. This aspect has been included in this category since scarcity of knowledge may give rise to generalizations in many scenarios.

- G *No, we explained something about open- mindedness in the United States, so what is your perception?*
- J *I don't know. We can't say now that people in the U.S are open minded because we are watching all that news about what is happening there like what happened in that bar... I don't know... in Orlando... who?*
- G *In Orlando.*
- S *In Orlando.*
- Everybody: yeah.*
- J *or what happened to the black people, so if they were open minded, that kind of thing that happened, and ... so... not problem because it's happening with... some kind of .*

This fragment has great significance due to the fact that the participant explicitly states Americans cannot all be open minded. He offers as an example social issues such as intolerance towards the LGBTQ community and the struggles of black people in the U.S. All in all, he offers solid reasoning as to why not every American can be open-minded, considering how intolerant some people might be at times.

A *She's not American, though. Ummm I mean that's a stereotype about the U.S is that all they care about is money. Alright, that they are selfish I think it's, in general, pretty true. It's not true for everyone. I don't think I'm so selfish myself Alright, I don't think so, but you don't know. You are just meeting me for the first time, but what's the other stereotype ooh arrogant. I think many americans*

TA *I think it depends on each person.*

A *yeah, it depends on... just like... just like you two ... I might have some other stereotypes about Colombians, but maybe George is always up to class 5 minutes early. Alright, because it's different than everyone else*

This above excerpt is another instance in which a participant avoided generalizing. As it is known, there exist certain stereotypes where US Americans are considered selfish, arrogant and at times greedy. However, even when the American assistant acknowledges this fact, the student states that it depends on each person. In other words, she means that every person is different.

Critical Cultural Awareness

In this category, the opinions of the students who showed some traces of CCA will be discussed. It is valuable to mention that Critical Cultural Awareness deals with critical evaluation among the others' culture and one's culture; balancing aspects of each one out.

A *yeah. I have a couple questions, and they are related. The first one, what are some bad things about Colombians. What are some bad things about Colombians?*

JP Some Colombians. Simple. There are some Colombians that...It's like the people from the South. There are some people from the south that you just can't deal with them. They are just too narrow minded... too narrow minded .They won't get.... for example ...right now we have a problem... it's my opinion... you know the thing with the peace yes or not ... it's simple you just want people be killed or you don't want to... especially a good thing here and not ... they are arrogant about the Not thing. They're just people who are narrow- minded here in Colombia especially and especially with topics that are controversial ... religion, about gay marriage, about that kind of stuff there are people that are too narrow-minded and they don't seem to change that.

During the course of the interview, the American assistant posed the participants an interesting question: What are some bad things about Colombians? What was most impressive about their responses, was their sincerity and their ability to show traces of critical awareness. As evidenced by the above excerpt, the participant acknowledges that because SOME Colombians are very religious, that prevents them from being more open-minded. He then mentions social issues such as gay marriage, which is heatedly debated topic in Colombia. In the same vein, the following participant with the excerpt below also concurs with the fact that religion is refraining people from being a bit more tolerant. This is shown when he says the following:

J That's a bad thing. Almost every Colombian's too much conservative...they keep their rules so that's a bad thing because as he said, you know gay marriage is somehow bad because religion, God doesn't want that because the bible say that and that some... that people are struggling now. That's a really bad thing, that people don't... stay with the xxxx put the things away... the ideas that are not good for the society... just live and let people live the way they want.

This participant then expands on the idea members of the LGBTQ community are condemned, and therefore, are struggling. He finally says that these ideas, “*are not good for the society*” and that we should, “*just live and let people live the way they want.*” It is then important to note that these students are totally mindful of the fact that minorities in Colombia are fairly disempowered. They pointed that out and suggested that the root of the problem is Religion and its extreme conservatism.

YU *I think that ... eeeh... yeah the problem is that the people are accustombrate*

Y, G and A *Accustomed.*

YU *Accustomed that the government gives them eeeh.. everything for example: the food, eeeh education and another... another...problems ... the people has is that they don't want to be responsible of their acts*

Y *Some of them, right?*

G *Some of them. Is... is...*

YU *For example, if a woman get pregnant, they don't want to get a responsibility to... to... grow up*

Students *To rise*

YU *To rise the baby*

Y and G *To raise*

Students *To raise the baby.*

Although this participant shows that she is able to demonstrate traces of Critical Cultural awareness to acknowledge practices she does not like about Colombians, she goes on to negatively judge some aspects of the population of her own country by generalizing. While it is true that some people in Colombia overdepend on their government, a great deal of the population have accomplished so much with little or without the government's help. Let us remember that fostering ICC requires of modalization at the moment of expressing opinions.

Intercultural Attitudes

Eagerness to get to know what is associated with someone else's culture, and at the same time decentralizing oneself of our own culture giving a chance to submerge in the other's cultural aspects. By doing so, people may develop open mindedness. In this category, only one of the participants overtly demonstrated curiosity about one specific social problem of the U.S. which is shown in the following excerpt:

M *I really like movies, like orange is the new black and I have read about it and I found something about the United States ...has more prisoners than in another country and what do you think about that? Is that true?*

A *I think that it's true and it's a big problem for the US. Uff (talks a deep breath) I'm thinking. I have many thoughts in my head right now. That's a good question to begin with. There is a lot of debate about eh ... the legalization of drugs in the US. The legalization... because there are a lot of... many people, many black people, many African Americans in jail because they were arrested for having small amounts of drugs, right? And a lot of people think this is being pretty unfair because maybe a different kind of drugs, people go to jail for the same amount of time, so a lot of people are being arrested for having small amounts of drugs. They go to jail for a long time. The real problem*

is that so many African Americans are in jail. I think there's a high percentage of male African American in jail. And the next question is kind of... about race in the US and racism. We're still having big problems with racism in the US or maybe not people saying things to each other, but kind of... maybe some of the policies that we have in the US for... you hear in the news a lot the way police interact with African Americans. It kind of shows that there's still a lot of problems stereotyping that we need to talk about it and resolve. Yes.

One of the subcomponents of ICC is curiosity, and it is apparently evidenced in this excerpt. The participant demonstrates interest and willingness to learn about the American prison system. She has learned that there are more people in prison in the U.S. than in any other country, and asks the American assistant to confirm whether that was true or not. The fact she wanted to confront what she had learned with the Assistant's views on the matter also shows traces of critical thinking, which plays an important role when developing ICC.

CONCLUSIONS AND PEDAGOGICAL IMPLICATIONS

The main objective of this pedagogical experience was to analyze the influence of the North American Culture and Civilization course in the development of intercultural communicative competences of the students of the Licenciatura in Foreign Languages at Unisucre. From this main objective, three specific objectives arose.

The first specific objective to tackle was to analyze the characteristics of the syllabus of the North American Culture course designed in the Licenciatura in Foreign Languages program at Universidad de Sucre. After analyzing the syllabus that comprises the content of the North American Culture course, it was found that it reflects a shallow definition of culture, meaning that it focuses on knowledge and facts rather than on instilling and fostering skills that make the students able to explore, analyze, relate and compare their own culture with those of others'. Aside from this, it highlighted the importance of the US as a world power and the contribution they have done to other nations around the globe giving rise to some sense of triumphalism or American exceptionalism. That is, it continues to strengthen the idea that the United States should be looked up to by other governments and peoples.

The second specific objective refers to the description of the strategies and activities implemented in the North American Culture course to develop ICC. Six activities were implemented in total. However, four of them were selected to be analyzed since they had richness in terms of ICC. These four activities were Prior Knowledge Oral Workshop, An Oral

Examination on the Colombian and American Independence, a Written Assignment on the different parties in the American Civil War, and finally, an interview with an American assistant. The purpose of these activities was to develop different components of ICC in the participants. Though these activities were used for evaluation purposes, they also were thought of as learning opportunities, in which students received scaffolding to think about intercultural issues. The research group aimed at fostering at least one component of Byram's ICC per activity, and in one of the activities, the levels of interculturality put forward by Gogolin (2011).

The last objective we set out to complete was to identify the intercultural competences of a group of pre-service teachers in the North American Culture and Civilization class. After implementing and analyzing all the activities that were proposed for this project, many interesting aspects were detected. Some of these were positive while some others were unexpected. It was found that most participants exhibited some of the components which make up Byram's model of ICC, namely Knowledge, Interpreting and Relating, Intercultural Attitudes and Critical Cultural Awareness. For some of these components, the participants exhibited them at different levels, so a subcategorization was made to better analyze them. There was also a group of participants who demonstrated having reached or showed traces of the fourth and fifth level of Gogolin's levels of interculturality (fourth and fifth level). However, a small number of students succeeded only at demonstrating a basic or surface level of the components of ICC (Knowledge and Interpreting and Relating), and most students demonstrated not having developed all the components, but some of them, as evidenced in the analysis of activities we applied. Lastly, in the interview with the American teaching assistant, most participants and the assistant showed that they were able to acknowledge the positive and negative cultural traits of

both Colombians and Americans as well as challenging some of the most common stereotypes corresponding to both nations.

With respect to pedagogical implications, it is not justifiable for the program of Foreign Languages to have a subject named North American Culture if there is no promotion of Intercultural Communicative Competence. The main objective of this course should be reconsidered in order for it to go in accordance with today's demands of our evolving society.

The activities proposed in this study not only helped the students to gain knowledge of the target culture, but also enabled them to reflect on their own culture. Apart from this, it contributes in the fight against generalization that gives room to stereotyping. At the same time, this type of activities enhances the way people approach people from other cultures making communication more effective and accurate, and less likely to lead to misunderstandings.

Another important pedagogical implication is that Interculturality should be taken into account in the development of the syllabi of other subjects in the foreign language program. This is not only a matter to be considered in the North American Culture Class, but something that should be considered as a fundamental factor for other subjects in the program, especially the ones that deal with language teaching which are normally confined to teaching shallow aspects of the target culture such as celebrations and parties.

Finally, we encountered a number of constraints while working on this project. First of all, although the activities the research group implemented were mostly successful at promoting ICC, these could have worked better had the research group had more time to teach, foster and scaffold ICC. Secondly, A few students' language proficiency levels were not high enough to

complete satisfactorily the objectives of the activities to promote ICC. These students struggled with modalizing and reaching the critical level of some of the components of ICC the research team intended to promote. Lastly, another limitation we had as a research group is that Byram's ICC components are still under construction (M. Byram, personal communication, March 24, 2017). Therefore, only traces of ICC can be identified, and the research group strongly suggests using other models such as Gogolin's proposed levels of interculturality or Mason's model to complement Byram's in order to carry out future research on Interculturality.

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APPENDIXES

APPENDIX A

FIRST CLASS OBSERVATION

Y	(The teacher wrote a list of questions on the board)Ok guys, remember there is no right or wrong.	
JP	Teacher, just pick one.	
Y	Say it again! XXXXX	
JP	Teacher, just pick one.	
Y	pick someone. Do you want me to pick someone?	
JP	Yeah	
Y	How about you, Jaime?	
J	Why me?	
Y	Why not you?	
J	I think North American are seen as bad people in some cases. We can't just describe one North American. Are we speaking about USA people? Canadian people?	Ability to modalize assertions. Heteroglossia
Y	We are talking about people from the United States.	
J	The United States. OK, that people are very open-minded... All... the majority of people over there, and I think it's a really good people. If you think about all they show as other the people around the world. All the things that we are able to know and able to do and able to see, and yes, they are open-minded and great.	Ability to modalize

Students	Burst into laughter.	
Y	ok, Jaime. Pick someone else.	
J	Fernando.	
Y	Who?	
J	Fernando (Pointing out at him)	
F	The way I see Americans... as open-minded xxxx they accept other cultures and person.	Lack of knowledge (inquisitiveness)
Y	So, you would describe them as tolerant/	
F	Yes. And also there is ... the power	Knowledge (inquisitiveness)
Y	They're in power.	
F	Yes. xxxxxxxxxxxxxxxxxxxxxx They are not as conservative as other countries.	Lack of knowledge (inquisitiveness)
Y	so, they are not as conservative as other countries.	
F	Right. But when I say conservative mmmmmm.	
Y	In what sense?	
F	In the way they act, not in the culture or their costumes.	Stereotyping due to lack of knowledge (inquisitiveness)
F	Someone else. Another volunteer, or I'll call a volunteer. Not you, Jean Paul. Pick someone. Choose someone. (The student start looking around	

	the classroom to find someone)	
Y	Perfect! Angelica. Come on, Angelica, Remember there's no right or wrong.	
A	I think it's the same my partner said (Pointing out at Jaime) they... they have an open mind, they are patriotic, too.	Stereotyping due to lack of knowledge (inquisitiveness)
Y	They're patriotic.	
A	No more.	
Y	That's it. One more intervention for this question. One more answer. Someone like Maria.	
M	In my opinion they are relaxed people, active, open-minded. They are always like in a routine.	Stereotyping due to lack of knowledge (inquisitiveness)
Y	They're always timing everything, or always doing something. Something like that?	
M	When they're working... they're always doing the same every day. Like a routine.	<u>These are stereotypes</u>
Y	They always have like an established routine.	<u>idem</u>
M	Yes.	
Y	It changes very little. Now let's move on to the next question. What do you know about the origins of the United States?	
J	As far as I know, there were some bad things going on over there, and they were really really religious, so they wanted to ... I don't know... like... Find a	Knowledge (inquisitiveness)

	place where they could... safe for them, so they traveled to the new America that the Spanish have found early. They came here, and they make an arrangement with the native Americans helped them, then they betrayed this arrangement, then they killed this... native Americans. They took their land, but I know that they didn't just come here for gold.	ss)
Y	They came here for ...	
J	For Gold.	
Y	Uhum.	
J	Because they thought that here there was a lot of gold because the Spanish have found a lot of gold here in south America, so they thought that North America was the same thing, but they were wrong. XXXXXXXX over there.	Knowledge (inquisitivene ss)
Y	Ok, any more opinions on the origin of the United States/ Something you've heard, something you've read, something you've seen on tv. Ok, third question!!! What has been the role of the immigrants in the United States? I think you can answer this one. Because I think you've read about this. If you guys have been keeping up with the news. Ok, you again, Jaime... I mean that's ok. That's perfect.	
J	The role is... Principally... the immigrants have built the country. The country is what it is because of the immigrants who live there.	Knowledge (inquisitivene ss)
Y	so, it wouldn't be the United States if it weren't for the immigrants?	
J	Yeah. They have all... they bring all the culture. XXXX they mix it when the American culture. USA is a multicultural country because of the immigrants. They accept those Americans and	Stereotyping due to lack of knowledge

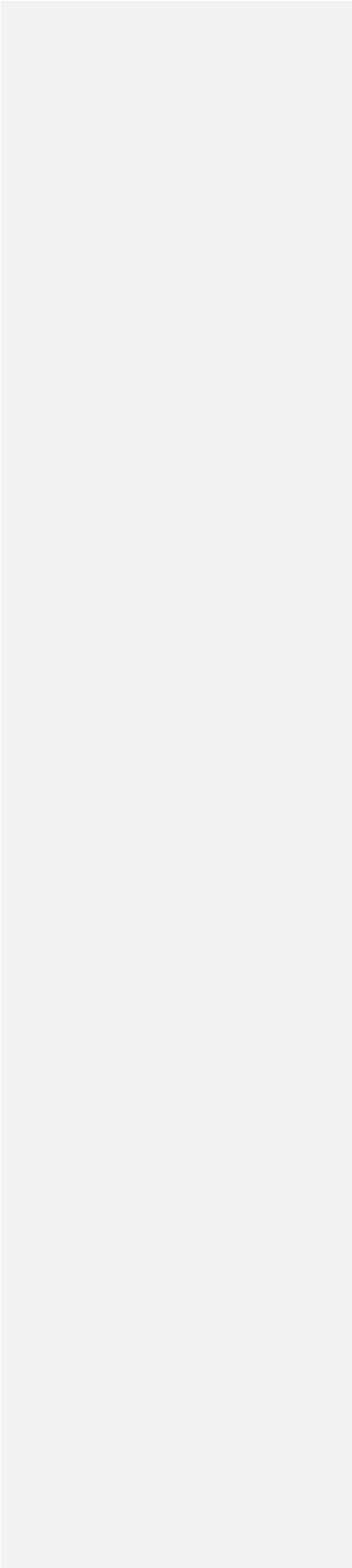
	native Americans. XXXXXXXXXXXXXXXXXXXXXXXXXXXX	(inquisitiveness) <u>idealization?</u>
Y	Any other opinion on the role of immigrants on the United States? Something you've seen on tv, something you've heard, something you know. All right, an extra opinion on this one? Mmmmmmm How about you Maru?	
Ma:	Honestly, I don't know anything about that.	Lack of knowledge (inquisitiveness)
Y	You don't know anything about that, ok? Tatiana?	
T	I don't know.	Lack of knowledge (inquisitiveness)
Y	Who knows?	
	Students burst into laughter.	
Y	Never heard of immigrants in the United States? Never watched a movie in which there were immigrants in the states? Ok, what similarities and differences can you find between the origins of the United States? Let's assume for now that what Jaime said... that's exactly as it happened, so you have an idea of how the united states originated. Can you find any similarities between Colombia and the united states? I mean you should be familiar with the origins of Colombia, right?	
	Students burst into laughter.	
Y	Come on!!!	
	Students burst into laughter again.	

Y	what you guys remember from high school. Remember. History. Lina.	
	Lina shakes her head.	Lack of knowledge (inquisitiveness)
Y	No idea. You sure?, so you don't know how you are here, how you got to this place. Ok, so you don't remember anything about Colombian history, how this country became what it is now. How about you, Jean Paul?	
JP	Well, I think something very similar is that more people came to find a new life in the new world that they had discovered xxxxxxxxxxxx so, a lot of people came looking for an answer, things to do, and that's what happens. Another similarity xxxxx you know they bring slaves they used people who were here as slaves, and a lot of things happened and they steal everything from them, they steal their gold, you know, they did things that shouldn't have been done. Another similarity is the revolution because...	Knowledge (inquisitiveness)
Y	Oh, you mean like independence.	
JP	Independence. Yes, because you know that the states, you know what is now the united states, you know they were dependent from England.	
Y	They were like being controlled by them.	
JP	Uhu, and we were being controlled by the Spanish. They gained their independence first, and then we. That's some sort of similarity.	Knowledge (inquisitiveness)
Y	xxxxxxxxxxxxxxxxxxxxxxxx difference.	
JP	Difference. If we were so similar, and we had the	

	same conditions, why...	
Y	Uhu	
JP	They're like that... and we are...	
Y	Poor and rich. And they're rich.	
JP	XXXXXXXXXXXXXXXXXXXXXXXXXXXX	
Y	The answers might not be XXXXXX Finally, what's your opinion on the fact that the curriculum only focuses on North American and British culture? How does that make you feel? You feel like maybe that's enough? Maybe we're just covering what's important here or there's something else that we should cover in terms of culture. What do you think?	
JP	I know I think that xxxxxxxxxx I know that North America and the british (The student bows as if he were in front of a king) the flags, the government that represents them. Well, I mean I think there are a lot of xxxxxxxx that are really important, for example what if I want to know about xxxxxx that's a culture where they speak English, what if I want to know about Australia. I don't know anything because the curriculum doesn't speak about it, and I think that's important.	Inquisitiveness
Y	And you think is equally important as the united states and England?	
JP	Yes, they're speaking English country, so that would be something important.	Inquisitiveness
Y	What about the rest of the class? Do you agree with Jean Paul or not? Or you think that just by offering north American and british culture... that's enough? Or emmmm.	
	Jaime makes a sound as if he wanted to take part in	

	the discussion.	
Y	What do you think of that.	
J	I don't know. America and the british XXXXXXXXXXXXXXXXXXXXXXXXX English is a language that goes across countries ... I don't know... maybe the rest of the world.	Inquisitivene ss
Y	Maybe influential.	
J	yeah. So we need to just focus on that culture xxxxxxxxxxxxx something like that,	
Y	ok, ok How about one of the girls? I want to listen to one of the girls. How about you, Claudia? What do you think?	
	Students burst into laughter.	
CL	I agree with Jean Paul about that... Ammmmm ... aaaaahhh... concentrate not only in North American culture or British Culture, but in Australia, and yeah because ... yes...	Inquisitivene ss
Y	About some countries in Africa where English is spoken.	
CL	Yes!!!	
JP	About the exclusion of Jamaica. You know we have some assistants here from there, and I think the culture is really amazing, really fun, a culture that is in explore. I cannot think it has been explored here in the curriculum, and I notice that we are missing a lot because when I met the culture. The culture of the assistants , I was very amazed because it's very similar to our culture, all the things they have, fun culture, and they are from the Caribbean. We are kind of ... the same thing. So, this is an speaking English country xxxxxxxxxxxxxxxx It's very important to know about them. Very important	Inquisitivene ss

	English.	
Y	Ok, thank you very much.	



APPENDIX B

Oral Examination on the Colombian and American Independence

August 16th, 2016

5:15 pm.

Maria Eugenia and Jaime

Students were requested to compare two papers: “Commonsense” written by Thomas Paine and the translation of the Declaration of Human and Civil rights published by Antonio Nariño and find similarities and differences between the two texts. They were also asked to Provide a list of the reasons why Thomas Paine believed the 13 colonies should separate from England and choose the strongest arguments for the independence.

Y(Teacher)	Which articles do you think were violated by the British people back then?	
M	The first one, number three, number six, number eleven...	
Y(Teacher)	ok, ok. So you chose many. So you mentioned number three, six and eleven. So, what about number three?	
J	it talks about sovereignty.	
Y(Teacher)	Uhu	
J	it's something that is... I think it's something that is... for the people that is ... that belong to a country. For example Colombia has the sovereignty of Colombia, and ... eh... that time America... had no that... they didn't have that. Those were ruled by ,as I said before, England and they had no rights to participate or make the country wherever they want to build the country, so they got no sovereignty in its all	<p>Knowledge: comprehension and inference</p> <p>Elaboration</p>

	lands.	
Y(Teacher)	very good. The other article was on... xxxx the free of communication of ideas and opinions. That one..	
M	We chose this because... you know... because Britain did not let the thirteen colonies to participate in the decisions that they were making in that moment... taking at the moment, so ...	Ability to see the perspective of others Elaboration
Y(Teacher)	: Making, making, making.	
M	Making, so they wanted to participate in those decisions because they were part of Great Britain, but they didn't let them do it.	
Y(Teacher)	Ok, and finally article sixteen. Any society in which no provision is...	
M and J	No, seventeen.	
Y(Teacher)	Oh! Seventeen. Since the right to Property is inviolable and sacred. Ok, what about that article.	
J	eeeeehh it's like... you know... wife at that time with her husband. You know, he take advantage of her. He had kids and all that, but she can't decide by herself. Here's like you know a wife. Americans had all their natural wealth. I don't know... at that time xxxx	Knowledge: comprehension Elaboration
Y(Teacher)	Yamil: Yes, I mean... yes.	
J	Jaime: All their rich and all that was sended back to England. Well, you know..	Knowledge: comprehension and elaboration
Y(Teacher)	Part of it.	

J	Part of it.xxxx so they had no right to, I don't know, to take advantage of ... (Silent)	Knowledge: comprehension
Y (Teacher)	Uhu. Ok, I have one final question then. So did you notice any similarities, I mean, based on what you read there. Remember that this document was distributed by Antonio Nariño, right? So, and based on the information you guys read last class. Did you guys find any similarities between ... I mean... I mean... Independences ... I mean... independences in both countries?	
J	In Colombia?	
Y(Teacher)	Yes, in Colombia. For example , this is one of them (Pointing out at a document he is holding in his hands)	
J	Both countries were subjugated.	Ability of establish comparisons Elaboration
Y(Teacher)	Yes, definitely.	
J	... were subjugated by, I don't know, oppressive kingdoms. They had no right to decide what a country should decide by themselves.	Ability to establish comparisons Elaboration
Y(Teacher)	Uhu.	
Y(Teacher)	What about that? What about that?	
J	These document?	
M	Similarities?	
Y(Teacher)	Yeah. I mean they're also similar in the sense that they... what?	
J	they were encouraging freedom.	Ability to establish

		comparisons Elaboration
Y(Teacher)	Yes.	
M	they talk about freedom and equal rights.	
Y(Teacher)	Equal rights. Exactly.	
J	I think the main similarity is that we found... is that both worked as a propaganda to encourage people to feel brave about and proud about being , I don't know, about Colombian or American.	Ability to establish comparisons Elaboration
Y(Teacher)	uhumm	
J	Be free, be free. Free about... from... someone that is not providing what you need and just making you work for nothing.	Ability to establish comparisons
Y(Teacher)	Taken from you.	
J	Yeah.	
Y(Teacher)	Thank you very much, guys. That was very interesting.	

Susana and Fernando

Y (Teacher)	What about similarities? What about? Mmmmm relationship between these articles and what Thomas Paine wrote about? Do you think some of these articles were violated back then? Or these rights were violated by the British people back then?	
S	I think that...	

Y(Teacher)	You can read the articles that you chose, or you remember them?	
S	I remember them. I think that as Fernando said: one of the causes was that their opinion... it wasn't taken into account.	Ability to establish comparisons Elaboration
Y(Teacher)	Consideration was ... was ...	
S	so, for that reason oohh ... oohh he (Thomas Paine) thought that for the king, and for England, they were like, they wasn't part... eeehh..... they weren't part... part of England. They were like a base as I said in the economy, and just people who is going to generate money, so they were like minions (Pixar Movie).	Knowledge: comprehension Elaboration +
Y(Teacher)	Something like that.	
S	Uhuuu... yeah... to England, and another thing is that... the documents helped people to revelate (rebel)	Knowledge: comprehension Elaboration
Y(Teacher)	ooooooh maybe to go against.	
S	To go against... eeehh... the king because they ... the arguments he (Thomas Paine) wrote were really hard because ...	Elaboration
Y(Teacher)	oohh you would say, convincing.	
S	Yeah. Because, I mean, in the common sense there were things that here in the humans...	

Y(Teacher)	Declaration of human and civic rights.	
S	Yeah, there is... there are.... There, here (Pointing at the document) It´s like for example, talking about their opinion, their religion aaaahhhh... a human means to be free, and to considerate (Consider) all the points for the elections of a person has in your life. I consider that all the articles are important, and for that reason I think they're really... ummmm....	
Y (Teacher)	Related?	
S	Yeahh!!! Related. Hahahaha...	
Y(Teacher)	hahahahaa	
S	mmmmmm what else?	
Y (Teacher)	How about this? Now that you know about... maybe you know a little about Colombian independence. Maybe a little... some, and you know about independence of the thirteen colonies, so you can establish some similarities, for example that is one similarity (Pointing out at the document). Which one? I mean remember that that document was published and distributed by Antonio Nariño, and that document was written and distributed by Thomas Paine, and they had one thing in common. What did they have in common? What? I mean, what these documents have in common?	
F	I think that this declaration of human and civic rights are like a response for common sense, because in common sense there were	Ability to identify commonalities and relations between two phenomena

	some arguments, and ideas that... of philosophers express the wishes they wanted to achieve and it was listened to ... mmmm for ... mmmmm Antonio Nariño, and because I found a relationship between those ... is like human rights were involved in the common sense, but implicit. Not as clear as like you can find it like this, like this and you have to analyze it.	that happened in two contexts Interpreting and relating
Y(Teacher)	Yamil: Implicitly. Like they're not like telling you right there like this is it.	
F	Uhu.	
Y(Teacher)	Thank you very much, guys.	

Yurleidis and Daniela

Y(Teacher)	How about the final question?	
Yu	The similarities?	
Y(Teacher)	Similarities, remember, or articles that you think were violated when the British had control over the thirteen colonies.	
Yu	Yurleidis: The similarities, ok, I am going to explain the similarities.... aah some similarities... I think that both documents speak about the freedom.	Identification of similarity (maybe at the surface level)
Y(Teacher)	Freedom.	
Yu	Freedom, yeah. In this one if you see... we realize that common sense was written firstly	

	than the declaration of Human rights	
D	And here are the wishes that they had.	
Yu	I think that the declaration of human right it's like... it's like they wanted a law. A law that they wanted it's a letter, I think that is...	
Y(Teacher)	Remember the declaration of human rights that was written by French people, and it was brought here and it was translated by Antonio Nariño. So, this is what you got here, and then back then it was like the pamphlet that they used here... Common sense was the pamphlet written by Thomas Paine there in the thirteen colonies, ok. What I'm trying to say is that people from the thirteen colonies they did not read that that did not serve as motivation for independence, they just used common sense, but those two documents were very similar. There are many similarities in there, things... that you can find. Any other similarities?	
Yu	Equal, for me equal.	Lack of communicative competence
Y(Teacher)	Equality.	
Yu	They wanted to be equality (equal) when Europeans arrived there in North America... in North America. They showed North Americans (Aboriginal groups) that they were most more	
Y(Teacher)	That they were above them?	
Yu	that they were better than North Americans... I think that what the people	

	wanted was the equality.	
D	And they wanted the freedom, and here, too.	
Y(Teacher)	they wanted freedom in both cases. What about article number three? Can you girls read article number three?	
	Awkward silence	
Y(Teacher)	what about that article? Do you think that what this article says was reflected on what Thomas Paine wrote? The pamphlet he wrote.	
	Prolonged Awkward Silence	
	(The teacher reads some keywords of the article)	
Y(Teacher)	I think that ... (awkward silence) (whispering) ...	
D	This is soberanía?	
Y(Teacher)	Yes. So, what do you think?	
	(Awkward silence)	
Yu	I think that.	
Y(Teacher)	Uhu	
Yu	In common sense, they show how the Europeans hahaha.. wanted to impone...	
Y(Teacher)	Impose on.	
Yu	Impose hahaha... and hahaha and in this article says that they didn't wanted any sovereignty.	Ability to compare at the surface level

Y(Teacher)	so what?	
Yu	so, they wanted to eliminate all kinds of thinking Ohh... oooh oooh my god!!!	
	(Laughter accompanied by awkward silence)	
Y(Teacher)	Ok, girls. I have to stop here because I don't have much time.	
	Students: Ok	
Y (Teacher)	Thank you very much.	

Tatiana and Lorena

Y(Teacher)	What about ... ok, you can't remember. Remember this... what I mean... my question is if any of those articles were being violated back then by the British people? I mean... you read all of these articles ,right?	
T	Yes.	
Y(Teacher)	So was there any article or articles that you think were violated back then?	
T	After the declaration of human and civic rights or...	
Y(Teacher)	no, no ,no before independence	
T	Before independence	
Y(Teacher)	Before independence	
T	But I'm confused because before declaration of human rights this...	
Y(Teacher)	Did not exist. I know, I know.But What I'm talking about is what Thomas Paine is saying right there that	

	was going on back then.	
T	Ok ... eh according to Paine... said this we can see some things that that he wanted to apply in the human right... this declaration of human and civic rights	
Y(Teacher)	yeah , like what? Some similarities? So...	
T	For example , the equality	
Y(Teacher)	Equality, what else?	
T	Equality because... liberty (doubting) mmm freedom... freedom of the native in take... in take eh in make your own decisions for example, they didn't have the opportunity to select, for example , someone like, someone as... XXXX	Identifying similarity. Primitive elaboration
Y(Teacher)	Or to elect someone as governor	
T	no no no Mayor. Something like that because they was... they were em regi... regidos (in Spanish)?	
Y(Teacher)	Yamil: ummm they were being dominated	
T	Yes. Dominate by England so I think Paine want to... want that... Paine wanted that that that people had freedom to..	
Y(Teacher)	Elect?	
T	um?	
Y(Teacher)	elect?	
T	elect to our.. XXXX	
Y(Teacher)	Their own people to govern them? Something like that.	
T	Yes.	
Y(Teacher)	What about article number 2? The aim of every political association is the preservation of the natural	

	and imprescriptible rights of Man. These rights are Liberty, Property, Safety and Resistance to Oppression. How about that?	
L	I think that ... that they were in this moment actually true. The fundamental rights of a human being...liberty	
Y(Teacher)	Yamil: Yes.	
T	It's the most important	
L	Liberty	
Y(Teacher)	What about the last one? What about resistance to oppression?	
	Students: (Laugh)	
Y(Teacher)	that's right .you have there right to....	
L	think that this has relation with article 11.... because... when when we say resistance to oppression is like don't say our opinion or don't do something	Primitive elaboration
Y(Teacher)	something like that... could be something like that	
L	Resistance is when... ummm the king say us... tell us... em you must to do	
T	tell us	
L	... tell us... em you must to do	
Y(Teacher)	You must do... what I say.	
L	you must do whatever he wants...	
Y(Teacher)	Uhu	
L	and you... resistance or you...	

Y(Teacher)	and you resist that because that would be oppression somehow	
T and L	Yes	
Y(Teacher)	ok, girls. Final question and it's not there. Can you girls find, I mean, very quickly any similarities in what? ... in Colombian independence ... and ... American independence. That's one of them (Point out at the documents they were holding)	
L	I... (Silence) ... both...both eh... the perseet... the pursweet?	
Y(Teacher)	Pursuit	
L	Pursuit!!!	
Y(Teacher)	the pursuit of what? Of...	
L	Liberty	
Y(Teacher)	of Independence. Definitely	
L and T	Quality... independence.	
Y(Teacher)	Why did they want independence? Why did both countries want independence	
T	Once ... because they wanted being free...	
Y(Teacher)	Free from what?	
T	Because they... they wanted ... they want to have a their own government	Primitive elaboration
Y(Teacher)	yes, definitely.	
T	they wanted to be autonomies	
Y(Teacher)	Autonomnous... autonomous	
T	Autonomous, and they want to have the opportunity and possibility to express eehh.. eeeh their ideas and point of view, and!!! to have voice and vote in the	Ability to compare

	moment to select eeeh A government or aahhh...	Elaboration
L	politicians.	
T	or mayor.	
Y(Teacher)	Politician	
T and L	eeeeh something like that	
Y(Teacher)	what about? What you girls say about taking ... taking from them... there were... I mean that the... in this case was Paine, in their case was Britain. What were they doing to these colonies. There were what? I mean, what was the effect that those rulers have on our... on the colonies established here. Remember that you said there were ...	
T	aaah Spain/ going to carry out all their riches? Resource	
Y(Teacher)	Yamil: and what about England and the thirteen colonies?	
T	Same thing.	
Y(Teacher)	Yamil: Same thing, right?	
T	Because mmmmm	
Y(Teacher)	How did ... how did they try to get money from them	
T	Repeat, please?	
Y(Teacher)	How did they try to get resources and money from them? How?	
T	Yes.	
Y(Teacher)	Yamil: yes, But how? How? How?	
T	aahhh... oooh... emmmmm	

Y(Teacher)	Remember last class ?	
T	yes, they ... they ... because when Spain	
L	aaah yes... when he ... the Britain	
T	when spain eeeh ha!! When the Spanish people eeeeh... arrived here ...they found eehhh like.. emmm	
Y(Teacher)	Yamil: Gold and silver.	
T	Gold and silver.	
Y(Teacher)	Yes, I know.	
T	England thought that in North America... North America they, they were they were ... going to... find...	
Y(Teacher)	They were going to find ... ok, but Tatiana, I'm talking about. I am not talking about the beginning of everything. I'm talking about ... when the colonies were already established How did they ... How did Britain... the british Empire... How did they get the resources from them? Remember... remember.	
L	eeeh heeee the they put the taxes	
Y(Teacher)	Taxes, right.	
L	the taxes.. yes... eeeh and ..	
Y(Teacher)	and you mentioned that. Remember that you mentioned that	
L	and Tatiana: Yes	
Y(Teacher)	Uhu	
	Lorena: he was the way to get... to get richer	
T	The money for...	

Y(Teacher)	Yamil: Yeah. Revenue from them... yes.. ok girls Thank you very much.. now you have your assignment, right.	
T	Ahhh Maru.	
Y(Teacher)	Stop this.	
L	Thank you	

Jean Paul and Angelica

Y(Teacher)	And finally, I want you, Jean Paul, to answer this question. Ok? Similarities between both documents or rights that you think were being violated back then. Ok? Rights... Maybe some of those rights were being violated by British people back then.	
JP	All of them...	Knowledge: comprehension and inference. Critical level
Y(Teacher)	you think all of them?	
JP	All of them there isn't even a single one that wasn't violated by them.	
Y	Is there... is there... I mean... could you... Could you... I don't know.... Maybe Read one of them and mention how that article was being violated?	

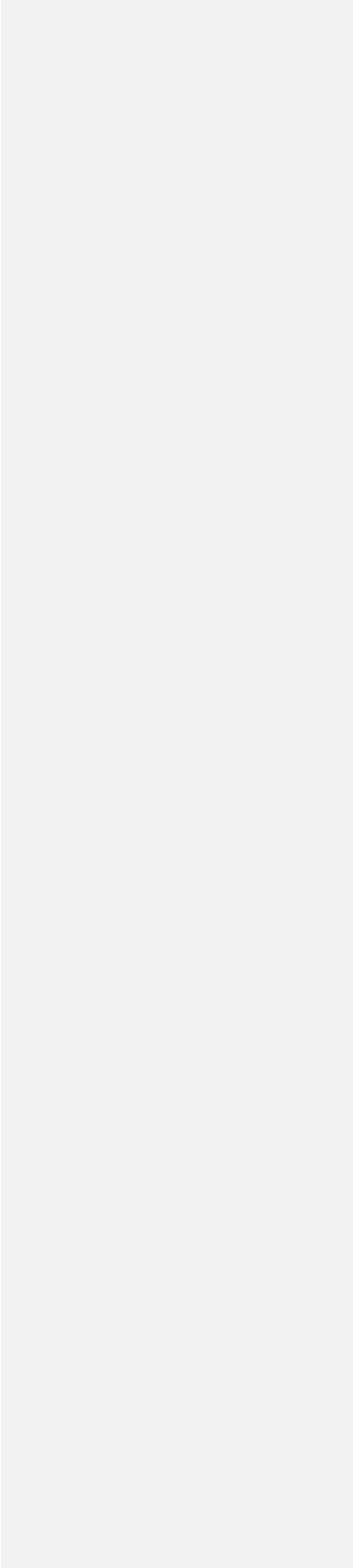
JP	Eeeeeeeeh	
Y	For example... let me help you, how about number three?	
JP	The principal (the student starts reading the article to himself) Yeah, just by having a king you're violating .	
Y	of course	
JP	that... that article That right.... Basically because... one man ruling and an entire continent and entire bunch of people , I think that´s something that shouldn't happen and what it´s saying here is that the people should have the power to ... to elect what they want to rule	Knowledge: comprehension, referencia and critical level.
Y(Teacher)	Ok, now focus on article number two. The aim of every political ...	
JP	Reservation of the natural... (Student reads the article) yeah... I don't think they were fighting for those rights at all. They were fighting because they need something from us From the American people aaaaaand... they were fighting for their liberty... for their property ... the property especially because after a time they convi ??? houses whatever they want permission from the king Safety I don't think so because there were a lot of normal people... civilians killed by either native people that was mad with the britains or with the same settlers or with people another kind of mmm colonizers?	Knowledge: Elaboration
Y(Teacher)	Uhu	
JP	eeeh the resistance to oppression if you say anything bad about the king you are dead immediately.	Knowledge: Elaboration

Y(Teacher)	hahahaha ook, let's try another one eeehhmmmm (prolonged silence while going through the articles) aaaammmmmmm cha cha cha cha	
JP	Which one?	
Y(Teacher)	How about article 12? Or maintenance of the public eeehh mmmm no... sorry thirteen.... No, sorry. Twelve. Yeah, I'm confused. To guarantee the rights of men of citizens a public force, this force is necessary , therefore, established for the benefit of all, and not for the particular use of those... That one is obvious, so? What do you think?	
JP	The redcoats weren't protecting the people	
Y(Teacher)	No, they were not. Not definitely not.	
JP	Something like that then. They were just being wars ... I mean... they were killing innocent people ... I read about something all man they kill People ... they use... I don't know if they were raping and slaughtering like demons I don't know but... they definitely weren't protecting the people as they should.	Knowledge: comprehension, inference and critical level. Elaboration
Y(Teacher)	Now that you guys have read this ... mmmm you have read parts of civil rights mmmm some part of common sense Can you guys establish similarities between Colombian independence and North American independence of the united states... it wasn't called the united states by then ,but you know what I mean.... Many similarities... any similarities you guys can mention	
JP	The one that I told you know back then in that class eeeeh The Boston tea party and the Jarron de Llorente?	Ability to establish comparisons and elaborate.

Y(Teacher)	Yes, that might be one similarity. How do you think those are similar?	
JP	Similar, because those actions, those things that happened.... Start to... start a movement... people start to realize that they were being ruled by bad people. For example, when that happened in Boston... immediately I think... then... happen the Boston massacre because the red cause was kind of surprising ... the people started to revolutionate ... start to grow this constant, it was the same thing here in ... in... Colombia when the Jarron of Llorente, the people start to realize... hey!!!! This Spanish bastards are ruling bad or I don't know. They are very similar I think when I think of an event that starts the revolution or starts the independence of both of the countries I think of them	Ability to establish comparisons and elaborate
Y(Teacher)	Ok, any other similarities? How about those documents?	
JP	They were meant to make people rebellious	Ability to establish comparisons. Elaboraton
Y(Teacher)	Yes, definitely... definitely.	
JP	I mean when I read the common sense at the end that... that... that phrase that we select. That's speaking to the people. Speaking of ...	
Y(Teacher)	Remember that this was published by Antonio Nariño here. And you have basically what? Same purpose?	
JP	Yeah, same purpose	
Y(Teacher)	The same objective.	

JP	I think that you just translate that ... eeeh that's what he did.	
Y(Teacher)	Hahahahaha	
JP	Here as it says when I end... when I finished reading this stuff I wanted to kill red coats... I mean... it was amazing because it was calling the people to do that.	Ability to interpret a document from another culture, and explain it and relate it to events in one's own. Ability to understand the context of the other culture and share their feelings.
Y(Teacher)	it's because it's so well –written. It's definitely beautifully written. Yeah, that's the purpose of a pamphlet, and what about ... what about the... ermmm... what about the powers that were aaaah... controlling us What about them? Any similarities?	
JP	Basically the use ... what... Spain used ... eeehhh... you know ... Latin American colonist to found the things they wanted to do... there in your ... if they have some kind of secret war in that country if they had some kind of ... you know Idea...of Conquist a country or something like that. They use us as a way to get the money.	
Y(Teacher)	To get the money, right? How do you think the Americans... the british... sorry ... the British people...	
JP	They did the exact same thing...when the king needs money for some kind of war, because wars are expensive obviously, and more back then. I	Ability to interpret a document from another culture, and

	think eeehhh ... They started to put more taxes. They start to do.	explain it Criticality
Y(Teacher)	Taxes, right?	
JP	To do things to recollect more money aaaahh without giving a war.... He just do it. I think that's very similar. We were just money for them.	
Y(Teacher)	yeah, basically. Too bad.	
JP	Yeah.	
Y(Teacher)	Ok, guys. Thank you very much.	



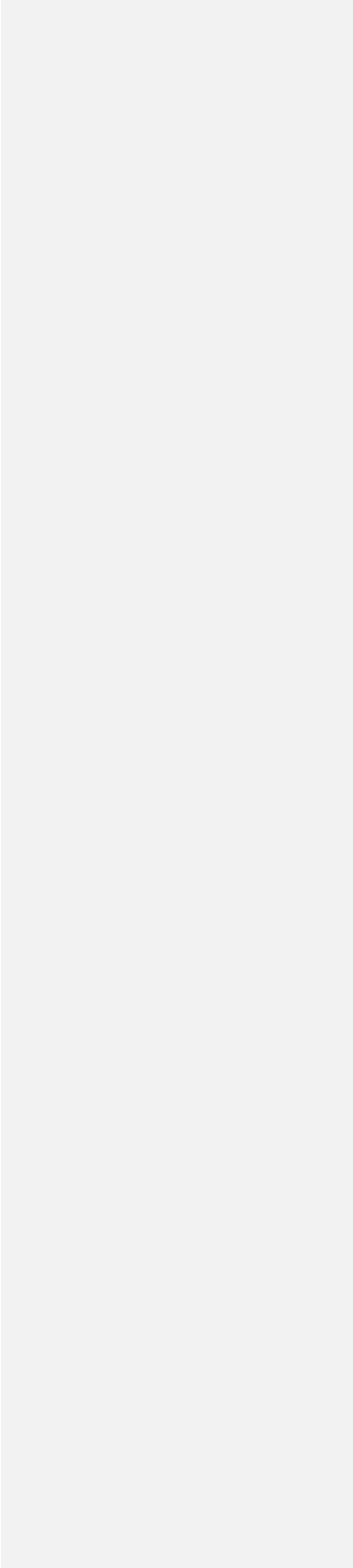
APPENDIX C

Patriotism, Nationalism, Ethnocentrism and Ethnorelativism Workshop

Identify whether the following situations can be described as Nationalism, Patriotism, Ethnocentrism or Ethnorelativism. Justify your answer.

1. Teachers who behave or teach in discriminatory ways which make students who belong to minorities feel ignored or targeted.
2. A prisoner of war refuses to be rescued until all his fellow friends are released.
3. Even though Andrew Ugolino comes from a culture where punctuality is highly appreciated, he allows his Colombian students to be 10 minutes late.
4. You see a woman riding a motorcycle model that is normally associated with men and you say "That looks bad. She should be riding a Biwis".
5. A tourist from Germany who just arrived in Sincelejo said "Look at the streets in this city. They are dirty and narrow as hell".
6. After being hit by a strong earthquake, a city was almost destroyed. However, people from the neighboring city rushed to make donations and sent help.
7. You see your country's flag waving and say "I'd do anything for this country"
8. Kazakhstan greatest country in the world. All other countries are run by little girls. Kazakhstan number one exporter of potassium. Other countries have inferior potassium
9. I hate it that all our assistant teachers come from Jamaica. Their accent is just awful.
10. A group of missionaries in a war-ravaged village in Africa refuse to provide food and supplies unless its people convert to their religion.
11. Australian aboriginal children were taken away from their families to be educated by white people.
12. Colombian women are the hottest ones in the world. Girls in the states are just not good looking. They are as flat as a plateau.
13. A country was at war and most of its men were sent to battle. Women then took the role of men and did their jobs.
14. A president of a country said "Although we have accomplished so much as a nation, there are many aspects to improve upon".

- 15. I believe in our king, and our king is never wrong.
- 16. I don't understand Colombians. They always say "now" when they obviously mean "later". Why not call the damn thing by its name?
- 17. When John went Japan last year, he was happy to learn to eat with chopsticks.



APPENDIX D

Slavery Class Activity**Blacks Loved Slavery and Regretted Its End by Andrew Anglin**

Black slavery: The worst that that ever happened ever (besides the Jew Holocaust), or a fun and happy time for everyone?

Sometimes you don't ever think of a thing, but when you hear it, it is obvious. This is the way it was for me, coming across the real narratives of slaves, which prove that black people in fact loved slavery, and regretted that it ever ended.

While never believing the idiotic Hollywood gibberish about how all the masters abused their black staff for no reason, I suppose I just took it for granted that blacks would have preferred freedom over slavery, and the whole thing was a bit unfair to them. Now that I have come across this information, it makes perfect sense that they would have felt comfortable and satisfied living as slaves.

Clearly, as slaves, they had things that they never would have had otherwise. For one, they had a stable family structure. They were treated like children – but children that were loved, a part of the family – and the masters made sure that they married and stayed together. They were also given order, and knowledge of the joys of a hard day's work. The comfort that they had living in houses built by Whites was something they never would have had if they hadn't been slaves.

We the Muslims enslaved us Whites, the women and little boys were used exclusively as sex toys, while the men were promptly worked to death. Conversely, we treated blacks so well, they were universally sad when slavery ended.

During the depression, some folks got the idea to go down to the South and record the narrative of the last living slaves, and George P. Rawick compiled these narratives into a 19-volume collection called *The American Slave: A Composite Autobiography*.

These are excerpted from that work.

Patsy Mitchner, age 84 when interviewed on July 2, 1937:

Before two years had passed after the surrender, there was two out of every three slaves who wished they was back with their marsters. The marsters' kindness to the nigger after the war is the cause of the nigger having things today. There was a lot of love between marster and slave, and there is few of us that don't love the white folks today.

Slavery was better for us than things is now, in some cases. Niggers then didn't have no responsibility; just work, obey, and eat.

LBetty Cofer, age 81:

The rest of the family was all fine folks and good to me, but I loved Miss Ella better 'n anyone or anything else in the world. She was the best friend I ever had. If I ever wanted for anything, I just asked her and she give it to me or got it for me somehow.

I done lived to see three generations of my white folks come and go and they're the finest folks on earth.

Adeline Johnson, age 93:

That was a happy time, with happy days.

I'll be satisfied to see my Savior that my old marster worshiped and my husband preach about. I wants to be in heaven with all my white folks, just to wait on them and love them, and serve them, sorta like I did in slavery time. That will be enough heaven for Adeline.

Mary Anderson, age 86:

I think slavery was a mighty good thing for Mother, Father, me and the other members of the family, and I cannot say anything but good for my old marster and missus, but I can only speak for those whose conditions I have known during slavery and since. For myself and them, I will say again, slavery was a mighty good thing.

Simuel Riddick, age 95:

My white folks were fine people.

I haven't anything to say against slavery. My old folks put my clothes on me when I was a boy. They gave me shoes and stockings and put them on me when I was a little boy. I loved them, and I can't go against them in anything. There were things I did not like about slavery on some plantations, whupping and selling parents and children from each other, but I haven't much to say. I was treated good.

Sylvia Cannon, age 85:

Things sure better long time ago then they be now. I know it. Colored people never had no debt to pay in slavery time. Never hear tell about no colored people been put in jail before freedom. Had more to eat and more to wear then, and had good clothes all the time 'cause white folks furnish everything, everything. Had plenty peas, rice, hog meat, rabbit, fish, and such as that.

Note that the word "nigger" is used simply to denote the race of the blacks, they use it themselves – it was just what they were, as they are now "black." It was never necessarily mean or disrespectful. It was social engineering that transformed it into a hate word.

Retrieved and adapted from: <http://www.dailystormer.com/blacks-loved-slavery-and-regretted-its-end-2/>

Answer the following.

1. Explain what is wrong with the title of the article.
2. How is this information different from what you usually watch/read /listen about slavery?

APPENDIX E

Written Assignments**Written assignment 1****By JP****Civil War in Hindsight**

As a great man once said “Of all the words of mice and men, the saddest are, "It might have been.” — Kurt Vonnegut. Yes, it might have been a very different thing if slavers, people from the south and of course as well people from the north would have seen things from other perspective, the history would have been very different.

If we think for a moment about the south they had and still have a lot to offer to the united states and more in that time the great trading a huge communication between cities because of the Mississippi if they used this river and the knowledge of the zone they had even more it would have been even more easier to find a way to defeat the north. They could have used a militia styled war like they did in the independence days and it would have work perfectly because the people from the north didn't knew the zone as much as they did. Another thing they could have done, it is to stand in a defensive position in settlements the north would have thought twice before attacking “innocent” white settlements and also this places would have helped a lot with the resources and helping to heal, take care and feed the soldiers from the confederacy because the lack of resources and they bad hygiene were one of the main reasons that the south had lots of losses. Of course all of this talking in the sense of the war but thinking even more the war was unnecessary lots of brothers of the same nation fighting each other for reasons that should have been avoided for example the main reason was slavery, if the south had known that freeing the slaves and putting a wage or a salary in the work they did in the plantations was less expensive than maintaining, feeding, and putting clothes in them, they probably would have released the slaves without problems, but looking at the past they did not have problems with this, the main reason they had slaves for me, it was because they liked it, they social system they had in those days was something they loved about the free land of the new America and that was something they couldn't afford to lose no matter what. They had the back up from 7 regions, the help from “god” himself and supported with the bible.

It is unknown why the south took so many bad decisions such as attacking first even though today we know it was something that was more forced than anything else but still they had poor decision making and that cost them the war. They had good reasons to be on the war, their way of leaving was being eliminated, their resources or the way they were obtaining most of them through commerce was being manipulated so they couldn't get things easily and for less money as usual instead they had to buy at high prices to the good guys in the north. There are lots of things that made the south angry but when Lincoln got the presidency that seemed to feed the contempt the southerners had with the north. Lincoln had too many radical and "open-minded" ideas in the time that in the eyes of the southerners were things that affected the way they lived and how happy and great they were.

But what disturbed the most the people of the south about the actions Lincoln made; it was the fact that he actually took a decision that affected a whole region greatly without consulting them. Eliminating the slavery from one day to another was a nightmare for the people of the south used to it. Their way of life was decimated the moment Lincoln made that decision and in retrospective there was almost nothing they could have done to avoid that Lincoln took that decision.

About the north there is nothing much to say they did a good job getting what they wanted, but it is sad that they didn't realize that they were hurting their brothers and sisters with this war. The war it could have been very much avoided but for some reason the north insisted on going with it, it might have been for political, economic and social reasons that they need to or simply because there was some kind of interest behind the war as usual.

There is a lot to say about the slaves even if it is true that most of the slaves didn't want to be slaves there was a lot of them that did not want their freedom but now today we know it was because they simply didn't know what to do next. Most of the slaves passed their whole life in the plantations, were not educated and definitely didn't know how to stand by themselves in life but most of them definitely wanted to know what being free was like. Most of the slaves joined the "rebel" army that means that they helped the north, those that were able to escape their doom in the plantations, went immediately to join the opposite army so they could help their brothers that were still in chains. But more than the idea of helping their brother in chains or to extinguish slavery from America was the idea of being able to do something in their own because they wanted to most of the slaves that joined the north army were extremely motivated and felt like they were free.

Talking about the slaves that wanted their lives to remain the same, we have to be able to understand them, it wasn't because they were brainwashed even though some of them were. It was because they were scared, life seemed hard and if they were free they had to worry about things like, a place where they could stay, food, jobs, money etc. all those things that even if they had knowledge of them, they never had to use them or to acquire them. The idea of taking care of themselves and their sons, daughters and family was something that gave them fear and made them think about slavery. Because remaining slave meant to not worry about most of these things. Also we have to take into account the fact that some of these slaves were actually in love with their masters. Some of them felt part of the family or were part of the family. The fact that they had to be separated from their family was horrible, not all slaveholders were bad, not all slaveholders were white etc.

There are many things we have to take into account when talking about the whole situation of the civil war many things could have been avoided but mainly a war that happened for an "obvious reason" but had such a convoluted backstory and real reason behind it. This war should have been avoided but it wasn't things happen for a reason and in retrospect the impact of this war was enormous until today. We can say the world secession or civil war and we think immediately about the situation that happened in America and how the ideal of a whole nation changed. How a horrendous practice was eliminated and how an entire race was freed from the oppressive hands of the white man. Even though many years would pass before black people were treated in a good way or in the right way in the south at least the civil war changed the life of a lot of people and the history of humanity itself entirely.

Written assignment 2

By S

LIFESTYLE DURING THE CIVIL WAR

The states of the north had a wonderful economy because they were industrialized.

The North had such an intense industrialization that had created an unparalleled growth in cities as in its economy. There were built many big companies with a wide variety of products to commercialize. Most people there were merchants and lived practicing business. Their way of government was focused on the states' rights and their own necessities. The number of population was bigger in comparison with the states of the south. They were better organized and had better and bigger urbanization. They also lived of slavery, but less notorious; it was because some of northern states practiced agriculture, so they need some slaves to help them with the farming. Cereal cultivation dominated by a small direct exploitation, but despite this fact, it was not the dominant economic activity. Northern states totally opposed to slavery and sought to abolish it, giving the slaves their rights as any other human being and independence in the full sense of the word. But this objective was kind of masquerading, because their real intention was to make slaves be free so as to involve them into their industrialized economy as large consumers of their big products. The fact that caused this was the great competition that existed among each of northern states because of their level of industrialization. Abraham Lincoln wanted to become the president of The United States to abolish slavery in order to fulfill those intentions of consumerism toward slaves.

Instead, many of the characteristics of the states of the south were related to agriculture.

Life in the South of the United States was based on subsistence of an agricultural economy, which was characterized by plantations in which slaves were predominant, because they had to work on them. People in the south also survived from manufacturing imports because its economic structure was not as strong as the north. The base of their economy was the production of cotton, but to do that, they needed very labor intense. So, this was when the slaves played an important role in their way of living. Southern states thought of increasing the number of plantations in order to extend their economy ignoring the progress of their cities. Because of that, they stayed living in a similar way to the country life. It means they kept on in a rural community,

rather than an urbanization. Then, their way of transportation became kind of difficult. Talking about their way of government, it was federalism because they wanted to maintain a union among all the states to get a common good solving all the needs from all the different states (that common good for them was slavery). They wanted to be independent from the states of the north. Now it is possible to talk of secession. They totally denied the abolition of slavery and did not want to have Abraham Lincoln as their president. They obviously did not allow slavery to be finished, then when Abraham Lincoln was finally elected as president, the things became worse because he was thorough in agreement with slaves' freedom. The states of the south felt their lifestyle was going to be negatively affected. So, this event was a strong motive to start The Civil War.

There are many reasons that make people think slaves were completely unlucky people.

Many are the factors that point slaves took the worst part regarding The Civil War. It is well known they were considered property. That is to say, they were sold and bought in order to satisfy their masters' necessities (one of them was the hard labor) they were forced to work many hours until feeling the sweat of exhaustion, but if their performance were not good, they were strongly punished. So, it was evident that they were not equal for their masters' eyes. Slaves did not have rights in that period, but they wanted to get them. The ones from the north lived much better and had more opportunities in regard to the ones from the south. But in a same way both groups were used by americans. It could be said that slaves were the core of American States because the North wanted to use them as consumers and the South needed them to work their lands. Apart from all these bad things (believe it or not) some slaves were not in agreement with abolition of slavery. they felt comfortable and happy living with their masters because they had a place where staying and sleeping, they had all the meals, and were able to marry and live with their family. Besides that, they were taught holy scriptures from the bible. They saw their masters as generous people who wanted to help them because they got to know the grace of God.

Written assignment 3

By M and T

One Country Two Sides

The North and The South shared different views about an important matter, mainly Slavery. Slavery was used to build and expand what we call now The United States. The Southerners were dependent upon slavery because of their very large farms that required very difficult labor in intense heat. The northerners, although it was still used in the north but not to the extent of the south, began to think that slavery is not essential to the growth of the nation and that it was morally and constitutionally wrong and they wanted it gone. On the other hand the southerners were prepared to fight for what they believed in.

With the newly appointed president, Abraham Lincoln voiced his opinion about slavery and wanted that there should not be any effort into expanding slavery and that eventually it would die out on its own but the southerners did not approve of this. The south took matters into their own hand and proceeded to break away from the United States to form their own country and rules. A country where slavery will be allowed and where African Americans would not have any rights. The decision that the south took put both the north and themselves in danger because with them separated the British could then have the power to retake control of what was once theirs. One can argue that the two economies were different which they were but they also depended upon each other. The North had a very modern economy one that revolved around industry which most of the world was getting into at the time while the south still focused on agriculture. After the south broke away from the Union they formed their own government called the Confederate which was led by Robert E. Lee.

Robert E. Lee shared the goals and views of the north but choose to succeed from the union because of his home state Virginia. In that time people believed in their home states more than rather being united as one and do what was best for everyone. He succeeded with Virginia and became the leader of the Confederate army knowing that this conflict will be devastating for both sides. The southern states had very good well-known general but the north had more people, better weapons, better transportation, and better soldiers who were trained most of the southerners who fault were not prepared to for this type of battle. Despite all of that the first battle, the battle of Bull Run, was won by the confederate army. With the battle grounds being mostly in the south many cities located there were destroyed because of all the fighting and a lot of trade routes were ruined (railways) Most of the fighting was located in the south and the knowledge of the land gave the south a little advantage over the north both the overwhelming force of the north with their weapons and large amounts of trained soldiers proved to be too much.

Both the north and south looked toward other people to help support their cause to win the war. Many slaves were included into the southern army some were forced into fighting but some choose to fight for the south because that is all that they have ever know and they could not think about what to do if they were free because they had always relied on the home and food of their masters and could not do things for themselves. Many slaves used this opportunity to flee from the south and move to the north. With the war going on many believed that once you went out to fight you did not come back and they did not go to search for them. It is ironic how the south did not consider slaves as people but relied on them to help fight for their cause. Other groups of people also joined the northern army like Germans and Irish immigrants. Woman in the Civil War also played an important role by attending to injured, sick and dying soldiers and providing care for those that needed it. We can also take from this that woman started to look for more things to do outside of the home and take on more responsibilities. Woman grew together as a group by showing that women are as strong as men in situations such as war.

The American Civil War caused a lot of deaths and most not because of the fact people were shot but because of disease and poor hygiene. People who were shot and lived or people who had lost a body part were later infected. The lack of clean tools used to cut off something or to inject medicine were used right after someone had multiple times on multiple people making it even more dangerous and killing more people in the process. As mentioned before many cities where destroyed in the south and many routes that were taken by the southerners to get supplies to their troops had been destroyed too making it harder for them to continue fighting. The north became smarter and started to cut off all the railroads that led to major parts in the south especially the railroads within Atlanta which was a major port in the south. The north suffocated the south and they were left with no food, water medicine clothes, and ammunition to keep fighting. After this the war did not last too long and the north won. The south returned and became the United States again and slavery was abolished in the south by a document signed by Abraham Lincoln. Though it was rarely seen in the north slavery still existed because the document only abolished slavery in the states that took part on the side of the Confederate. With slavery abolished many former slaves still worked for their owners because it was the only thing they knew how to do and they would have somewhere their family could stay and have food. Some slaves not knowing that they were free were still slaves because they were not told that they were free nor could that find out for themselves because many if not all of the slaves did not know how to read the newspaper at the time. Also after slavery the south those that still had the belief that there should still be slaves started to target African American and formed dangerous hateful groups and came up with laws that were specifically aimed toward African Americans and other people who they thought to be considered in a lower class other than themselves.

The American Civil War was a brutal war that determined the future of the United States one where many people lost their lives for what they had believed in. Many wars have started the same way where one groups believes to have the better idea over the other. With slavery gone many other issues had surfaced like civil rights for everyone but mainly for slaves and women and this was another challenge that the United States had to deal with in the years to come. These two sides of the same country had separate ideas and the effect of the differences is still talked about today.

Written assignment 4

By J

Slaves and the civil war

Since human beings have inhabited the earth, slavery has been a common situation. In America with the arrival of the European cultures, slavery became, unfortunately, normal in the whole continent. But in the USA, slavery lasted much longer than any other part of the continent and this is due to the fact that the race mixing in this country were not that common like in the rest of the continent. Therefore, white people at that moment believed they were superior than black people, and this superiority gave them the right to treat African Americans like a beast of burden or less. This notion is the one that a person has If ask him about slavery. But, what did slaves think about slavery? How was life for them? And the most important, did they really want liberty?

When people think about slavery, they tend to believe that every slave was waiting to be free, but the truth is that many slaves were comfortable with being someone else's property and this is because they were not responsible about anything, they just had to work, and in exchange for their work they received a roof over their heads, three square meals a day, and the fulfillment of their basic needs, which meant a live without the worry of taxes, or the need of an income to maintain a family.

Economically speaking, a slave didn't have the perception of money, because they never had the need to use it and if they became free this would mean they had to contribute actively as a member of society. life was easy as a slave because masters were the only ones in charge of any economic and monetary affair that a slave might have, their main obligation as slaves was to do what their owners demanded; for a slave the main purpose of his life was just surviving the day without any other possible complication, and liberty meant the end of this wellness.

Another Important factor that we need to take into account is the relationship that some of these slave had with slavery, most of them didn't know any other way of life, and the idea of liberty could have been shocking for them. People who since they were children were working in cotton plantations or in domestic chores. For them slavery was good, and they had nothing to be ashamed about their lifestyle as people from the north might have said. They had deeply rooted their convictions about being a slave and they were grateful to their masters for furnish them with everything they needed.

For many slaves, their masters were more than that, they had a bond beyond slavery. Some of them shared a relationship based on love and trust, they felt like they were family and for that reason they didn't want liberty. some slaves had opportunities that any other could have had at that time, benefits like education and good care because they had good masters who were sensitive and they saw this people like they really were, human beings who didn't deserve being mistreated. Liberty for them represented the fact that they had to leave behind the only people who took care of them.

Even though there were some merciful masters, not all the slaves were lucky to have one. For a slave forced to work to death, live in inhumane conditions, and be whipped sometimes just for their masters' amusement, slavery was not an option. They wanted more than just survive, they wanted to live without the worry of a reckless, heartless and bloodthirsty owner who didn't have any kind of appreciation for them. The felt with the right to decide the course of their existence and to lead a life of dignity once and for all.

In most cases, slaves were treated like less than animals. Their masters saw in them just an object that could be used to their will anytime they pleased. They were a tool that if it got damaged, it could be easily replaced by a new model more energetic and capable of doing the tasks which they were targeted. The had to live with the fear that any single flaw they committed meant a punishment or even worst, a death penalty.

Slaves were obligated to work in plantations without any economic reward. They worked in the hot sun for more hours than a person can bear, and the only profit they got was the certainty that they weren't going to be whipped for failing to comply their obligations; they were feed sometimes with their masters' leftovers if they got lucky. They had no right to say anything or complain about anything, and this situation increased their desire for liberty, because if they were free they would be masters of themselves, they could do whatever they wanted to do without someone else's permission.

In the case of women, the situation was even worst, white men treated every "negroes" as they liked to call them, as the most disgusting thing in the whole world, but when they wanted

something from them they didn't doubt for a second in take it away, and unfortunately, many black women were the object of desire of their masters and overseers too. These women had an inferior status than a prostitute, because a prostitute at list received a monetary compensation for her services. Instead of that, these slave girls were raped repeatedly. Many of them even had kids that weren't recognized and were treated sometimes wort than other because they didn't belong to any of the two races or because he was the son or daughter of a melt that had no mercy with any of his slaves, and who covered and justified his ruthless act in the scriptures like many men have kept doing it throughout history.

Taking everything into account, it is wrong to have a generalized idea of what slavery was about, because everyone lived the experience in their own way, some slaves decided just to be submissive and be a possession of men who might have or not treated well, either for fear or just because they actually liked that way life, that was the life they chose. But also they were slaves who knew their worth and had the courage to fight for that long- awaited freedom. Regardless the case any man not matter his color should suffer the sorrow of being a slave.

APPENDIX F

Final Interview with the American Assistant

JO(teacher)	All right today is August the 30th, right? It's...	
Y(teacher)	It's six twelve.	
JO(teacher)	So, we're going to start this.	
Y(teacher)	Ok There it is. So, questions, huh?	
MA	About stereotypes?	
Y(teacher)	About stereotypes, yes	
MA	I really like movies, like orange is the new black and I have read about it and I found something about the United States ...has more prisoners than in another country and what do you think about that? Is that true?	
A	I think that it's true and it's a big problem for the U.S. Ufff (takes a deep breath) I'm thinking. I have many thoughts in my head right now. That's a good question to begin with. There is a lot of debate about eh ... the legalization of drugs in the U.S. The legalization... because there are a lot of... many people, many black people, many African Americans in jail because they were arrested for having small amounts of drugs, right? And a lot of peoples think this is being pretty unfair because maybe a different kind of drugs, people go to jail for the same amount of time, so a lot of people are being arrested	

	<p>for having small amounts of drugs. They go to jail for a long time. The real problem is that so many African Americans are in jail. I think there's a high percentage of male African American in jail. And the next question is kind of... about race in the U.S. and racism. We're still having big problems with racism in the U.S. or maybe not people saying things to each other, but kind of...maybe some of the policies that we have in the U.S. for... you hear in the news a lot the way police interact with African Americans, it kind of shows that there's still a lot of problems stereotyping that we need to talk about it and resolve. Yes.</p>	
<p>JP</p>	<p>Talking about what you're saying I watched a TV show from there, a real time with big XXXX and it's about politics and stuff. He usually says that there's still a lot of racism. It's like ... it's hiding. That there is still there in the Us and it's something people are denying that. Racism still exist so that's a way of racism. People are denying no no no racism doesn't exist. That's a way of racism because there is still racism. So that's what I'm saying, but do you think racism still exist in the United States?</p>	
<p>A</p>	<p>I think that it's well said the way you that you said all right. I think it's well said. If people are not willing or people who don't want to talk about it, that's a problem, right? They need to be talking about. And I think in the US we're not talking about it now. AND it's staying a problem. Especially the problems with the police</p>	

	and African Americans. It's been a problem for a long time. You have heard of Martin Luther King, right? Martin Luther King? Yeah? Yeah? Yeah? Do you know what or have you studied or heard about his famous speech?	
JP	I have dream?	
A	I have a dream yeah. And that speech talks about police brutality. Yeah, he talks about it because it was such a big problem then. Then if we're having so many problems and the US, we are having so many problems with it today and the what does it say about civil rights in the US?	
JP	So, the stereotype of every African American is a criminal.	
A	Yes that's a stereotype.	
JP	Especially with police forces. For example, I watched a new that a guy who was taking care of a person that had autism was with his hands up and he was like this (He puts his hands up) and the person with autism was screaming and yelling because he has problems obviously and the police didn't understand and they shot XXXX. And the black man was in the floor yelling "I'm not doing anything, I'm just, I'm doing what you told me and you still shot me. And They asked the police the same. They shot him and they had no reasons. So that's a stereotype that every African American man is a criminal.	
A	I mean that's stereotyping. I think 2 weeks later, I'm not sure how long after, there	

	was white person a in similar situation and the police instead of shooting him they just used the Taser, which is electricity and in the same kind of situation I XXXX but they're doing different things. I think the recent past year or two have become, I think it's always been an issue, but people are starting to talk about it a little bit more and being outraged about it and you know what I mean by outrage? They are very angry about it.	
JP	Yeah	
Y(teacher)	Ok guys please remember the first class when we asked your opinion about... people from the States. You agreed on saying something. Most of you agreed on... what? Remember that? Most of you.	
MA	I think that we said that there is no a specific way to describe people from the United states.	
Y(teacher)	But most of you agreed on something	
S	They are open minded.	
Y(teacher)	Open minded. Right. Open minded.	
A	Which is true.	
Students	(Laughter)	
Y(teacher)	So aaaaaammm what do you have to say about that?	
A	So, what can I say? Mmm Probably in general Americans are more open minded than other countries with certain issues. It depends on the issues, right. For example, with gay marriage, more open minded	

	<p>than other places. With abortion, more open minded. With some social issues like that, more open minded. But there are many many people in the US who are not so open minded with gay marriage and abortion, with some of the social issues. It really depends on the region I think. It Depends on the region. I'm from the north, right? Your essay about the north, the south (students laugh). I'm from the north. I think in general people are more open minded but I know I know people who live ten minutes from me who 're not open minded. People are not like... with social issues are not open minded. In the big cities, the northeast, California, and some other big cities people are usually, the most open minded, in the big cities. My stereotype about people from the south, and it's a stereotype is that people are closer minded. But I have some stereotypes about people in my country, maybe more than other Americans because I thought about this a lot, because now people are asking me, right? So, I thought about it a lot, so for me it's very important that I'm from the north, the northeast. It's part of my identity as an American. I'm an American but I'm from the north. I think many other Americans they are ok with just being American. They don't say, I from the south. I'm from ... For me it's very important.</p>	
J	XXXXXX	
Students	(Laughter)	
A	So, you know a lot.	

J	I think it's really strong the relation with our regions. You are paisa, you are paisa, you're cachaco, you know cachacos?	
A	Desafio? when I watched it. The guys from the coast, I'm like c'mon.	
J	I can ask you a question aaaaaaaaa About I read about environmental issues and I read that USA or Americans want to destroy the world because they take their enterprises to other countries to destroy all their natural resources like in Colombia with the seven-color river. The enterprise want to take, you know like, to take oil from there, and they... to destroy the river so what do you think about that? You guys want to destroy the world? Americans want to destroy the world? Because it's a beautiful place.	
A	You are asking me... I'm from a really beautiful part of New York. Some Nice mountains, I like to go fishing, I like to go hiking in the mountains, so for me no, I don't want to but there are greedy businesses with a lot of power in the US and they don't care about the environment. Right? But always, for the most part they don't care about the environment. So, it's sad because in the US we have some great national parks, like you guys have some great national parks here in Colombia. Some great state parks, like every state has its own parks, so we have that and we can enjoy the environment, we can enjoy nature, but yeah at the same time we have problems, maybe just, probably just like Colombia, right? Somebody was telling me about an	

	oil spill, I don't know if it was close to here, do you know what I mean by oil spill? Into like the river, into the sea. Things like that. So, used to have problems like that. I used to live very close to a river. The Hudson river, I don't know if you guys XXXX and they had to clean it because of pollution from companies... so.... it's sad that we have those, we those problems.	
S	I have a question. Do you think... do you think that costeños are corronchos or vulgars.	
JO (teacher)	Hillbilly	
A	Aw no	
Students	(Laughter)	
A	No	
S	Yeah because there is a stereotype not just in another country because here in Colombia we have the stereotype that cachacos, and even paisas think that we are corronchos and lazy people.	
A	Andrew: ummmmmmm	
S	And so, I want you to tell me about your experience here, what do you think about that?	
J	Be honest.	
A	Honest. Honestly. So, we talked about if Colombians in general are lazy in another class, that was the question, so we can start talking about that. I haven't seen anything that would make me believe that	

	<p>costeños are lazy. The one thing, that I see and I know is a difference in culture, it's in all parts of Colombia and I think many parts of Latin America too and is time. Right? Cause ok you have a watch, I always wear my watch, always looking at my watch. I knock on the door at six o'clock. Exactly six o'clock because that's what I'm used to as part of my culture. There is that expectation in the US to be on time. The expectation here is different, right? It can be different, right? Normally, it's relaxed with the time, right?</p>	
J	I'm not late or XXXXXX	
A	<p>Great. Great! HAHAHAHAAAA So with that maybe, some Americans might come here and say, oh Colombians are always late, they're so lazy, why can't they be anywhere on time right? But It's just a cultural difference. I mean, that's what I realized. And then I don't know, are there any other stereotypes about being lazy? Lazy In what way?</p>	
J	We don't like to work.	
S	We don't like to study. To work	
J	But it's because of the weather, you know? It's hot.	
Students	HAHAHAHAHAHAHAHAHAHA	
A	I don't wanna work at noon. At one minute after noon or two. Not here.	
Y(teacher)	What about working at 6 am?	

A	That’s difficult. That’s really difficult. They earliest we have class in US is... eight	
JO(teacher)	Eight.	
A	Six is very early, but the weather is a lot better at six am. For me, cause I’m always hot. For me it’s very hot here. So, at 6 am I’m ok, I’m not sweating at 6 m.	
JO(teacher)	But what about the summer in the United Sates? Do you think it’s as hot as it is in here?	
A	It is...It is. And New York it’s... it’s... It’s don’t know in Celsius.	
JO(teacher)	It’s very hot. And also because of the humidity too.	
A	Humidity too. And in the south, it gets very hot.	
YU	I have heard that you Americans are selfish and arrogants? Is that true?	

A	I think it can be pretty true. Not always, not always, but yeah. There are a lot of people who wanna work and work and work and have money which is good make more money more money like a crazy amount of money and just work and work and work	
Students	(Laughter)	
A	Yeah, just like the Rihanna song.	
Students	(Laughter)	

A	She's not American, though. Ummm I mean that's a stereotype about the U.S. is that all they care about is money. Alright, that they are selfish I think it's, in general, pretty true. It's not true for everyone. I don't think I'm so selfish myself Alright, I don't think so, but you don't know. You are just meeting me for the first time, but what's the other stereotype ooh arrogant. I think many Americans	
T	I think it depends on each person.	
A	Yeah, it depends on... just like... just like you two ... I might have some other stereotypes about Colombians, but maybe George is always up to class 5 minutes early. Alright, because it's different than everyone else	
Students	(Laughter)	
A	No?	
JO(teacher)	Sometimes	
A	Yes, Sometimes?	
JO(teacher)	Yeah. But when I come on time they eventually they don't show up on time	
A	They don't come on time.	
JO(teacher)	So why bother?	
A	Yeah but being arrogant. Like thinking that the U.S is the only country in the world.	
JP	That is the best.	

A	And now that you guys are talking about I think you were talking about patriotism today/	
Some students	Yes.	
A	There are many people in the U.S who are very patriotic without thinking... without thinking about it. Always supporting the U.S without thinking about it. So there´s a difference between loving your country and loving your government. right, yeah. Loving your politicians. right, maybe I don´t know, maybe you feel the same way. Maybe you love your country. The government, the politicians and so on, but there are many Americans who support USA, USA and they support their politicians and it seems to me without thinking too much about it, and there´s an example of a recent politician.it seems to me that many people are thinking too much about what his presidency would mean. That´s my opinion, maybe some other Americans might have a very different opinion from me, but I really don´t like Trump. So That´s my opinion.	
Students	(Laughter).	
A	That's my bias.	
Y(teacher)	Do you have any other question, guys?	
YU	Eeeehh what about the xxxx that you are unfriendly. That you are not close.	
A	Yeah. It can be true it can be true. I think more true in the cities. In the bigger cities. I am making another	

	<p>generalization. Another generalization. Where people seem not to be more close and less friendly in the cities. I don't know how you felt people in Boston.</p>	
JO(teacher)	<p>I think that was pretty much accurate. That's what I felt when I was living in Boston</p>	
A	<p>They have their jobs. They go through life without looking around. Alright.</p>	
JO(teacher)	<p>Like for example. Something that I missed from Colombia is that here in Colombia, we interact with our neighbors like all the time like – Hey Hello!!! We sit in the porch and then we talk, hang out everything, but I didn't see that in the states. Mostly when I was living in Boston inside the city, which was to say hello to the neighbors, and that was it. Hey how you doing? The weather is nice, and that was it.</p>	
A	<p>Yeah. That is something ... that is something different from me. Being here on the coast. To be here Colombia. Sitting outside with some neighbors and just talking. Like this happened. We talked for three or two hours until it was really late. It usually doesn't happen in the US. It happens with my family. Because that's ... maybe it's for... because I am Italian-American. Maybe that's part of it. Alright? But in general, yeah... Our neighbors don't really ... they only say hello, how you doing? Ok, alright, bye.</p>	
J	<p>Xxxxxxxxxx</p>	

A	Yeah?	
Students	(Laughter)	
A	Dancing here, right? Watching the fandangueros. Everyone's dancing, and then people who are watching are dancing and trying to make me dance. That doesn't really happen in the US.	
J	Americans can't dance. Seriously?	
A	I don't know.	
J	You need to know Like Shakira. Hips don't lie. Xxxx	
A	Normally, they don't lie.	
Students	(Laughter)	
JP	Oh yeah. The stereotype we have about people from New York, especially from New York.	
A	Oh yeah. There are stereotypes about people from New York	
JP	Like they are rude or they are annoying. Especially when they watch (some TV show) that's the feeling I get.	
A	Absolutely.	
JP	Yeah, like the people from New York I remember I watch an episo... chapter of the Simpsons they were just talking bad... about New York talking bad talking bad about New York 'cause I remember ... here come the ones from New York everyone goes. They are the brawls and that. That's what I felt	

A	I've been in some other parts of the country in the US, and then they say- where are you from? And then I say – New York.	
JP	Oh!	
A	You probably are not so friendly. That's what they are thinking.	
JO(teacher)	What baseball team do you root for?	
A	Andrew: The Yankees	
JO(teacher)	I knew it.	
A	he New York Yankees. Oooh	
JO(teacher)	I root for the Red Sox	
A	Oh yes. Don't talk to me.	
Students	(Laughter).	
A	Yeah. They have a big rivalry. This boys' team. The Red Sox	
Y(teacher)	Do you have any questions for them?	
A	Yeah. I have a couple questions, and they are related. The first one, what are some bad things about Colombians? What are some bad things about Colombians?	
JP	Some Colombians. Simple. There are some Colombians that...It's like the people from the South. There are some people from the south that you just can't deal with them. They are just too narrow minded/ ... too narrow minded they won't get.... For example ...right now we have a problem... it's my opinion... you know the thing with the peace yes or	

	<p>not ... it's simple you just want people be killed or you don't want to... especially a good thing here and not ... they are arrogant about the Not thing there just people who are narrow minded here in Colombia especially and especially with topics that are controversial religion, about gay marriage, about that kind of stuff there are people that are too narrow minded and they don't seem to change that.</p>	
J	<p>Jaime: That's a bad thing. Almost every Colombian's too much conservative...they keep their rules so that's a bad thing because as he said you know gay marriage is somehow bad because religion, God doesn't want that because the bible say that and that's some... that people are struggling now. That's a really bad thing, that people don't... stay with the xxxx put the things away the ideas that are not good for the society... just live and let people live the way they want</p>	
YU	<p>I think that ... eeeh... yeah the problem is that the people are accustumbrate</p>	
Y(teacher), JO(teacher), A	<p>Accostumed.</p>	
YU	<p>Accustomed that the government gives them eeeh.. everything for example: the food, eeeh education and another... another...problems ... the people has is that they don't want to be responsible of their acts</p>	
Y(teacher)	<p>Some of them, right?</p>	

JO(teacher)	Some of them. Is... is...	
YU	For example, if a woman get pregnant, they don't want to get a responsibility to... to... grow up	
One Student	To rise	
YU	To rise the baby	
Y(teacher), JO(teacher)	To raise	
Students and teachers	To raise the baby.	
J	They want to work, you know. You are pregnant. But then, you have your arms, your legs, you can work. You can't have your husband. Come on!!! Nooo... I mean... You know. That's a bad thing, but in Latinos. Latino women all ... not all women tend to be...	
JO(teacher)	Some of them.	
J	Yeah, they want to just rely on their husbands. They won't ...ooh!!! I am pregnant now. You have to take care of me. You have to buy my things. You have to give me my food. All my clothes, and that's not good you can work, it's your child, too. You can work. I am not ok with that idea. You know. Gender equality?	
Everyone	(Laughter)	
JO(teacher)	Any other question, guys? A, Any other question?	
A	Oh yeah. What's some really positive	

	things about Colombians?	
J	Good question!!! we have the spice, you know. We can dance. That's for sure.	
Y(teacher)	You guys can dance.	
J	Yeah. Everything. Raggaeton, champeta.	
JO(teacher)	'cause Y can't.	
J	You can't dance?	
JP	You can't dance?	
Y(teacher)	No	
S	Why not?	
J	Maybe... you are... you know... have some background... you know that all is xxxx maybe you can dance, too. But latinos... we latinos ...	
JO(teacher)	You've got some moves.	
Y(teacher)	Sometimes, yes...	
Everyone	(Laughter)	
J	Give him some drinks, and he is... you know... Michael Jackson.	
Everyone	(Laughter)	
Y(teacher)	Ok. Any other positive things about Colombians?	
JP	We really know how to talk... we really know how to talk. I mean... yeah... we can convince you about everything... we are good... that's why we are good lawyers... there are good politicians here ... that literally we can convince you	

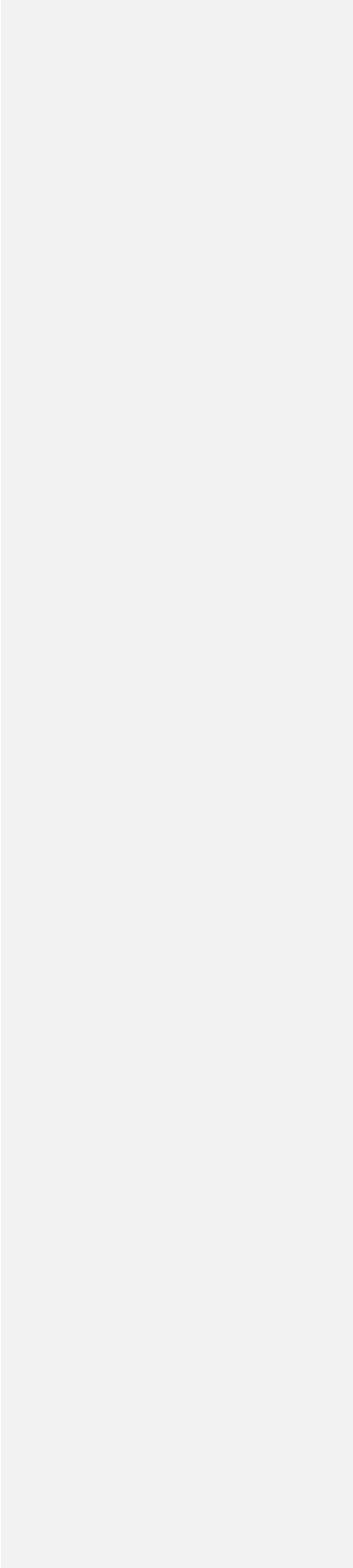
	about anything. I think that´s something good about Colombians. They really know how to talk.	
J	And we want... we are friendly people... we like to make people ... like they are home...	
A	I know.	
Y(teacher)	Yamil: Oh, you mean hospitable?	
J	Uhu , you know because when I see another foreigner like you... maybe they don't want to talk with them... maybe they want to participate in their class. I don't like to feel that way like they look at me like... oh my god... Am I doing something wrong? So, we like to make them feel that they are ok that they are in a beautiful place....	
JO(teacher)	So basically, we like to welcome foreigners.	
J	Yes.	
A	Andrew: I've seen that a lot, and so you asked me how I am enjoying it. I think you asked me that before.	
JP	Yeah.	
A	And that´s a big reason why people are so hospitable as you said, right?	
JO(teacher)	Any other question, Andrew?	
A	Oooh... vamos... wait.	
Y(teacher)	Now that you are talking to Andrew, some of you mentioned being arrogant, being ... I mean you guys mentioned	

	something negative	
A	Selfish, greedy	
Y(teacher)	What's your impression of him? I mean, do you think that really applies to him? I mean, right now. Your first impression	
MA	No.	
YU	No.	
Y(teacher)	So, what do you think of him?	
J	I think he reminds like a, no offense, like... you know a hippie, but in a good way	
Everyone	(Laughter)	
J	Not because you travel ... I don't know the way that you are like Ok, calm xxxx that's the impression that I got.	
A	Ok, I think that's a compliment, so?	
JO(teacher)	So, after you know. After having this conversation with him, and you had a concept of Americans. Has it changed or is still the same? Do you still have the same idea about Americans?	
J	I don't judge nationalities of people like just people they way that people are because I can say because we are in a perfect xxxxx we can't say that all Colombians are like... because Colombians is different in in every region and every city, in every part, so we cannot judge because you are from that country. We have to wait to meet the people, and know how the...	

JP	I think, at least I think we think that way because we are foreign language students. We are accustomed to don't judge people by their clothes, by the way they are, but in my opinion if you go and ask any student of here, or any other career you are gonna find people that have a bad feeling about Americans that think different Americans. it's because we are used to not judge people just us and the people that xxxxx foreign languages, but we have a different opinion about Americans. A very different opinion.	
JO(teacher)	What about you, girls?	
S	I think that he is friendly, and also... eeeh... they are like relax people, so for that reason maybe as P said, people from the other careers can judge them by ... I changed a little... Ok... you changed a little my point of view, yeah? About the life in the United States because I thought that maybe prisoners was ... were like here for example, that we have a lot that ... of course you have ufffff... But also, the way of living because I didn't know that neighborhood... neighbors don't have a relation like that we have here in Colombia, so that's really interesting because I thought that it was like here	
Y(teacher)	What about what you said about open-mindedness?	
S	I think he is open-minded	
JO(teacher)	No, we explained something about open	

	mindedness in the united states, so what is your perception?	
J	I don't know we can't say now that people in the U.S are open minded because we are watching all that news about what is happening there like what happened in that bar... I don't know... in Orlando... who?	
JO(teacher)	In Orlando.	
S	In Orlando.	
Students	Yeah.	
J	Or what happened to the black people, so if they were open minded, that kind of thing that happened, and ... so... not problem because it's happening with... some kind of ...	
MA	I think that because of the mixture of cultures, so maybe they have a shock, so for that reason they... everybody doesn't have an open mind.	
Y(teacher)	Ok, they are not open minded. Not everyone can be open minded, or not everybody can be open minded. Something like that.	
J	Black people are racist, too.	
A	What's that?	
J	Black people are racist, too. Because when I have watched some TV series where black people are... talk about white people in a way that ... is like...	

	we are the worst	
JO(teacher)	White trash?	
J	Yeah. You know... whitie? I don't know how they talk but they talk really bad about white people, so the racist is from the both side... not just white people for black people.	
A	Great.	
JP	About the thing you said about open minded people. Something that I don't think, at least, is not change, never for me, it's because the society tell me at least that the United States from the south are racist, that people from the south are very narrow-minded for that's really hard to change, because I have seen that everywhere in news, in the movies, the series, everywhere, and you tell me that ...	



APPENDIX G

North American Culture Syllabus

FACULTAD	EDUCACION Y CIENCIAS
PROGRAMA	LICENCIATURA EN IDIOMAS
ASIGNATURA	AMERICAN CULTURE AND CIVILIZATION (CULTURA Y CIVILIZACION NORTEAMERICANA)
IDIOMA	INGLES
CÓDIGO	
PRERREQUISITOS	
CREDITOS	2 CREDITOS
INTENSIDAD HORARIA / SEMANAL	4 HORAS
SEMESTRE	
INTENSIDAD HORARIA SEMESTRAL	64 HORAS
FECHA ULTIMA ACTUALIZACIÓN	15 DE OCTUBRE DE 2011

1-JUSTIFICACIÓN:

Al estudio de un idioma le es inherente el estudio de la cultura y la civilización que le dieron su origen y/o que le han moldeado con el paso de la historia. Una aproximación al inicio y evolución de la sociedad norteamericana, permitirá entender los contextos socioeconómicos que influyeron en la formación de la cultura y la idiosincrasia que ejerce una influencia en todo el orbe y, de manera mucho más directa, en los países del Hemisferio occidental, entre los que se encuentra Colombia. Las motivaciones primigenias, que, aún desde las lejanas tierras europeas motivaron la huída de ese continente, en busca de un territorio libre de conflictos religiosos y que propiciara el desarrollo de un destino manifiesto, en medio de principios como la libertad y la igualdad, forjaron la construcción de una sociedad democrática cuyas instituciones políticas, judiciales, económicas, educativas, deportivas, artísticas eclesiásticas y de otros órdenes, han sido el espejo en el que se han mirado multitud de pueblos y, aún actualmente, siguen siendo tomados como ejemplo de avance y progreso. Se orienta en inglés con el fin de perfeccionar las habilidades comunicativas en el idioma extranjero y como un mecanismo de perfeccionar su aprendizaje.

2-OBJETIVOS**2.1-OBJETIVO GENERAL:**

Señalar el papel que han desempeñado Los Estados Unidos de América en el desarrollo de la cultura y la civilización en general y del hemisferio occidental, en particular, a lo largo de su historia como nación.

2.2. OBJETIVOS ESPECIFICOS:**2.2-1**

Identificar las causas socioeconómicas, políticas y religiosas que dieron origen a Los Estados Unidos de América como nación.

2.2-2

Indicar las diferentes influencias culturales y los aportes hechos por cada una de ellas a la identidad nacional norteamericana.

2.2-3

Reconocer los momentos más relevantes de su historia y las repercusiones que tuvieron, tanto en el ámbito nacional como en el internacional.

2.2-4

Examinar las contribuciones científicas, económicas, políticas, artísticas, sociales que Los Estados Unidos le han aportado al resto de la humanidad.

3. COMPETENCIAS

3.1 COMPETENCIAS BASICAS: Competencia matemática, comunicativa (en la lengua materna y en idioma extranjero, particularmente, del inglés), artística y cultural, manejo de la información y de las TIC, ciudadana, iniciativa y emprendimiento.

3.2 COMPETENCIAS PROFESIONALES: Comunicación, trabajo en equipo, liderazgo, manejo de conflictos, gestión de la información, orientación al servicio, gestión y manejo de recursos, gestión de la tecnología y de las herramientas informáticas, entre otras. En esta asignatura, el empresarismo se orienta hacia la gestión y conformación de relaciones estratégicas para la gestión y administración de la información y de otros recursos, incluyendo los tecnológicos. Así mismo, dado el manejo que se le debe dar a la información, el uso de la misma debe enfocarse hacia un público determinado, al que podría considerarse como consumidor de dicho proceso. Y el producto de ese esfuerzo, debe tener un sello de calidad, diferencial, que le haga sobresalir del que ofrecen los demás.

4.SISTEMA DE CREDITOS-DISTRIBUCION SEMESTRAL

No DE CREDITOS	No DE HORAS PRESENCIALES	No DE HORAS TRABAJO INDEPENDIENTE	No DE HORAS MEDIACIONES VIRTUALES	No DE HORAS PARA EVALUACIÓN
2	64	128	43	10

5. CONTENIDOS**5.- Unidad 1**

	DESCRIPCIÓN DEL CONTENIDO	INTENSIDAD HORARIA	ESTRATEGIAS METODOLOGICAS
5.1.1	La América indígena, los asentamientos coloniales, la presencia europea, los asentamientos de Nueva Inglaterra, el desarrollo de la nueva nación, las guerras franco-británicas, la resistencia colonial y la Guerra de Independencia.	4	Clase magistral. Desarrollo de taller.
5.1.2	La Confederación, La Constitución, los conflictos partidistas, el Presidente	4	Clase magistral. Relatoría de trabajo grupal.

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	Jefferson, la Guerra anglo-americana (1812 – 1814), la consolidación de la nación.				
5.1.3	La conquista del Oeste, las plantaciones del Sur, la industrialización del Norte, el proteccionismo, la esclavitud, la guerra con México, la Guerra Civil, la postguerra. Los gobiernos de los presidentes Cleveland, McKinley, Roosevelt y Wilson, el progresismo y la nueva libertad.	4		Clase magistral. Guía de trabajo con preguntas para debate. Exposición grupal sobre distintos tópicos, asignados con anterioridad y respaldados con soportes tecnológicos.	
5.1.4	La expansión por el Pacífico, la guerra con España, el conflicto con México, La Primera Guerra Mundial, el desarrollo económico de los años 20 y la crisis del año 29, La Segunda Guerra Mundial, la postguerra, La Guerra Fría, el gobierno del Presidente Kennedy, La Guerra de Vietnam, el Caso Watergate, la revolución conservadora, los gobiernos de los Presidentes Carter y Reagan, la economía en los años 80. Los gobiernos de los Presidentes George Bush y Bill Clinton. George W. Bush y La Primera y La Segunda Guerra del Golfo. El 11- y La Guerra contra el Terrorismo. La administración Obama. La crisis económica del año 2008.	4		Clase magistral. Desarrollo de guía de trabajo. Taller con preguntas para debate, previa consulta bibliográfica.	
5.2-Unidad 2					
	DESCRIPCIÓN DEL CONTENIDO	INTENSIDAD HORARIA		ESTRATEGIAS METODOLOGICAS	
5.2.1	Los poderes ejecutivo, legislativo y judicial. El gobierno estatal y el gobierno local. Los partidos políticos. La seguridad nacional y la defensa. Las organizaciones internacionales.	6		Clase magistral. Guía de trabajo con preguntas para debate y discusión, en la última parte de la sesión de clases.	
5.2.2	La salud, el bienestar y la seguridad social.	2		Clase magistral y desarrollo de guía de trabajo previa consulta bibliográfica.	

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5.2.3	La economía, la moneda y la banca, la Reserva Federal, la producción nacional, el comercio exterior, las telecomunicaciones, el mundo laboral, el mundo corporativo y los sindicatos.	6		Clase magistral y desarrollo de guía de trabajo previa consulta bibliográfica. Sesión de debate sobre la economía y sus implicaciones globales.	
5.2.4	Algunos sectores productivos como la agricultura, la ganadería, la pesca, la minería, la silvicultura, la industria, el turismo, el transporte y el entretenimiento.	2		Clase magistral y desarrollo de guía de trabajo previa consulta bibliográfica. Asignación de ensayo sobre los aciertos y desaciertos de las políticas de estas gigantescas industrias.	
5.3-Unidad 3					
	DESCRIPCIÓN DEL CONTENIDO	INTENSIDAD HORARIA		ESTRATEGIAS METODOLOGICAS	
5.3.1	Las regiones geográficas, el clima y los suelos.	2		Clase magistral, relatoría de un trabajo grupal, previamente asignado.	
5.3.2	Mares, ríos, lagos, flora, fauna, recursos naturales y protección medioambiental.	2		Clase magistral, relatoría de un trabajo grupal, previamente asignado, apoyada en recursos tecnológicos.	
5.3.3	Composición étnica. Distribución poblacional por regiones.	6		Clase magistral, desarrollo de guía de trabajo.	
5.3.4	Características de la población. Las migraciones. Las minorías étnicas, religiosas y culturales. Discriminación, segregación e integración racial.	6		Clase magistral, consulta bibliográfica y de estadísticas oficiales. Debate sobre la integración y las tensiones raciales.	
5.4 –Unidad 4					
	DESCRIPCIÓN DEL CONTENIDO	INTENSIDAD HORARIA		ESTRATEGIAS METODOLOGICAS	
5.4.1	Religión. La influencia de los valores espirituales en el desarrollo del país. El destino manifiesto.	4		Clase magistral, desarrollo de guía de trabajo.	
5.4.2	Idioma. Origen y evolución. Los dialectos regionales. Expresiones idiomáticas. El lenguaje coloquial.	4		Clase magistral. Desarrollo de cuadro comparativo y análisis estadístico en contraste con otros idiomas.	

5.4.3	Educación preescolar, primaria, secundaria, universitaria. Segregación escolar. Educación pública y privada.	4		Clase magistral. Desarrollo de taller. Relatoría de trabajo grupal. Contraste con la realidad latinoamericana y colombiana.	
5.4.4	Arquitectura, literatura, cine, artes plásticas, bibliotecas y museos.	4		Clase magistral. Recorrido audiovisual por las artes y otras muestras culturales. Aportes de los estudiantes basados en consultas bibliográficas y mediaciones virtuales.	

6. METODOLOGÍA

La metodología empleada en la Licenciatura en Idiomas, distribuye el trabajo académico de los estudiantes en actividades de docencia directa y trabajo independiente por parte del estudiante, el cual se refleja en créditos académicos. Se parte del hecho de que la experiencia formativa puede enfocarse de diversas maneras con el propósito de aproximarse y elaborar conocimiento.

Para este programa, se han establecido estrategias metodológicas, entre las que se cuentan la clase magistral, el desarrollo de talleres tipo A, talleres tipo B, la asesoría personalizada, la asistencia y participación en seminarios y las prácticas de campo, entre otros. Desde su concepción, particularmente debido al hecho de que se está capacitando a los educadores del futuro, se espera que para cada sesión de clases se empleen, por lo menos, dos de las múltiples estrategias existentes y se combinen y/o alternen, con el fin de favorecer los diferentes ritmos y estilos de aprendizaje de los estudiantes, al igual que el desarrollo de las inteligencias múltiples.

En lo relativo a las sesiones de clase magistral, se utilizará una dinámica activa y participativa, en donde se espera que el estudiante interactúe con el docente, haciendo gala no sólo de su conocimiento previo, sino también, del adquirido gracias a las consultas bibliográficas realizadas con antelación y al uso de múltiples recursos tecnológicos y mediáticos.

CRITERIOS DE EVALUACION

Entre los criterios que orientarán la valoración de los estudiantes y su desempeño en esta asignatura, se destacan la asistencia a las sesiones de clase, su participación activa en las mismas, al igual que el resultado de las pruebas orales y escritas. Así mismo, se tendrá en cuenta el progreso demostrado a lo largo del semestre en lo relativo a valoración de la cultura y civilización extranjera, sin dejarse absorber por ella, pero tampoco sin desconocer la influencia que ejerce globalmente, tanto en el uso del idioma inglés como en las telecomunicaciones transnacionales y el resto de los ámbitos de la sociedad.

EVALUACION	En la concepción operativa del plan de estudios, el trabajo independiente del estudiante será orientado por el docente, a través de guías de trabajo, consultas bibliográficas, talleres, relatorías, ensayos y será evaluado a través de seminarios, sustentaciones de las relatorías y ensayos, informes de las prácticas de campo, seminarios, entre otras estrategias de evaluación por competencias.
INDICACIONES PARA LAS ACTIVIDADES A DESARROLLAR	Desarrollo de las guías de trabajo y talleres, la exposición en plenarias de las consultas bibliográficas, teniendo en cuenta la contextualización de la información y su contraste con las realidades locales, regionales y nacionales, las sustentaciones de las relatorías y ensayos, los informes de las prácticas de campo y de los seminarios a los que asistan, entre otras estrategias de evaluación por competencias.
BIBIOGRAFIA BASICA	
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Docente:	

