COUNTRIES PROTECT THE OWN LANGUAGE BEFORE AN INTERCULTURAL WORLD

A literature review submitted as a requirement to obtain the degree of professional in Modern Languages

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ABSTRACT

The globalization is one the greatest topics nowadays when speaking about coexistence, but although this evolutionary process just look for generate progress around the world, some societies prefer to keep their knowledge and legacy zealously because of stereotypes against other cultures. The result of this attitude in face on the world-evolution is a delay in the inter-communal recognition process, sometimes the exclusion of important data that is lost. A prior ambition for societies should be to get great intercultural competences; in other words, skills to ease the communication with people from other places, but this are not taken into account. This literature review made a structured discussion of authors with their different concepts about: culture, interculturality, intercultural competences and stereotypes; with these definitions the text produced its own interpretation of the same topics.

Keywords: Globalization, Culture, Interculturality, Intercultural Competence, Stereotype, Languages.

RESUMEN

La globalización es uno de los más importantes temas hoy en día cuando se habla de convivencia, pero aunque este proceso evolutivo solo busca generar progreso alrededor del mundo, algunas comunidades prefieren mantener su conocimiento y su celoso legado debido a los estereotipos hacia otras culturas. El resultado de estas actitudes cara a la evolución del mundo es un retraso en el proceso de reconocimiento entre comunidades, algunas veces por la exclusión de importante información que se pierde y la continuación de estereotipos. Una ambición previa para las sociedades debe ser conseguir grandes competencias interculturales; en otras palabras, las habilidades para facilitar la comunicación con personas de otros lugares, pero esto no se tiene en cuenta. Esta revisión literaria hace una discusión estructurada de autores con sus diferentes conceptos acerca de: la cultura, la interculturalidad, las competencias interculturales y estereotipos; con estas definiciones el texto produce su propia interpretación de los mismos temas.

Palabras Clave: Globalización, Cultura, Interculturalidad, Actitudes Interculturales, Estereotipo, Lenguaje.

Table of Contents

Introduction

In this document, the reader will find a literature review about a social topic that is important when discussing about interculturalism and globalization, and this is how the appearance of different stereotypes in the community awareness diminish the flow of data among cultures and diminish the possibility to improve the world evolution, all the before explanation based on the use of languages as a vital tool in order to avoid this negative situation or other possible misunderstandings. Hence, the development of the next text will give a resolution on how negative is not allowed the use of languages as a global heritage and the primordial tool in the intercultural communication; with a discussion between different authors with its concepts about: culture, interculturality, intercultural competences and stereotypes.

These in order to understand why some communities wanted to deny the use of their mother tongues to other social groups, especially those with an underdevelopment. One main result was that those groups of people have fear of see their culture threatened by other ones; the next forms of stereotyped the language are: the direct and the indirect rejection to the shared languages; and finally, if the language is delimited to some privileged nations the communicative act will cease to exist. It is necessary to understand the language as the keystone in every process of learning and thus in all the notions of the human evolution, because without the inter-lingual abilities the society does not exist.

Problem Statement

The coexistence of individuals from different origins in the same place increases the interaction between communities and the exchanges of customs (beliefs, habits, languages, among others). There exist important information flow of cultural knowledge within different social groups, it is fundamental to understand the way of thinking and acting of

other groups for maintaining respect among themselves and learning a heterogeneous information that could be strange for foreigners, but has a significant background for its holders. It is evident how the coexistence of people from different countries sometimes affects a culture, or social group in a city due to new cultures that arrive with their own habits, beliefs and often new languages.

The variety of cultures are affected owing the multitude of languages that there is in the world, it is noticeable how interculturality affects countries and their own language; actually many cities have idioms that are a mixture of several languages, for this reason some nations are struggling to maintain their original language. Taking into account the above, the purpose of this literature review is to conduct an exhaustive search on the problems of intercultulaty and how this situation is affecting the language of a city - country. Such research will be carried out with specific information referenced authors to obtain a wide accurate and specific search, at the same time inquiry will be compared with each other in order to get its own definition for this work.

Bearing this in mind, it is important to talk about this topic because a community cannot defend a heritage as an individual good against a global wellness, in a world where the interculturalism grows up day after day. A cause of the cultural exchange is the shock between mother tongues, its long-term consequence is the combination of this languages, altering the original ones. The result of this tracking will be the answer to this research question: What is the importance for some countries to protect the own language before an intercultural world?

Literature Review

Coming up next, a theory discussion takes place in the developing of this literature review in order to establish as references the definitions of concepts of different authors with an important knowledge in therein.

Culture

Firstly, let us understand the term "culture" as from definition found in the book "Notes towards the Definition of Culture", where T.S. Eliot (2010) as a knowledge and pattern of behavior transmitted from an individual or a social group to a community. In which the reaction of the population is to create customs (beliefs, habits and languages), and it generates a new lifestyle. Browne (2008) has a similar idea, which reads: culture refers to language, roles and skills that people learn about the 'way of life' of any society. It is logic to mark that this knowledge is passed on from one generation to the next one; in this process the value of diversity is adopted from different cultural relationships (p. 31, 32). It is fundamental to say that this habit continues day after day, currently it becomes an essential part for the history of a country, because this habit transmits many aspects of everyday life that are recognized all around the world.

Other authors have a different idea of how "culture" is developed in a community, for example Dryburgh (2016) established that:

> Over time we move from an idea of "this is what worked in that particular situation and so might work again in this new one which seems rather similar" to a habit of behaving in a particular way. If you asked someone to justify why they did things this way rather than another, you would not get an explanation in terms of what worked. You would get "that's the way we do things round here." Or often you would just get a blank look – the habit is so deeply ingrained that it becomes impossible to conceive of doing things differently. Notice that "how we do things around here" is one definition of "organizational culture." But that is all that culture really is – a collection of habits and beliefs. So in a nutshell, this is the story. Success creates habits, which become culture, which fixes those habits even when the world changes and they no longer work. (para. 8)

It is universally acknowledged that the globalization process is a mean topic for the complete globe, taking into account that all the countries are in a continuous change process. Following this, the habits, and thus culture have to be in an incessant adapting into the globalized world. This means that a society has to innovate its commercial attributes so that does not be surpassed by other ones in developing terms. The current situation of the

global society demands a more direct interaction among cultures; as a result of this appear the intercultural idea.

Alternatively, this is another form to describe "culture", closely to the subject of "development", and related to the specific definition for this document too. An idea similar to the above is the interpretation of Maraña (2010), which is endorsed by UNESCO; who developed the concern of "culture" within the "development" of a society, because it is an important aspect for a territory in the same way that: politic, education and economy. Therefore, it is imperative to take into account the impact of the regional "culture" into the social planning of every country (p. 4).

Considering the previous idea of Maraña, the word "culture" is not considered just as an abstract liniment that takes effect over thinking or acting of societies, but rather as a commercial heritage that impacts their social and economic growth. In this process, people from different parts of the globe meet each other and mix their backgrounds, as a result the interculturality appears. For this literature review it is possible to say that; "Culture" is a combination of habits and customs ingrained to the history of a community, they affect its economic and social development, facing a globalized environment. Because of this, different cultures look for meeting and mixing around the world, causing social advances and economic progress.

Following this idea, it is necessary to define what "interculturality" is, since it refers to an immediate frame in the coexistence between cultures. In order to get this definition, in first place, it is of main importance locate this term between the limits of a set of habits and beliefs when is living together to another one. The results of this touch among cultures are what this text will analyze as the facade of this term, which could be positives or negatives.

Interculturality

The term 'interculturality', as is found in the book "Towards Interculturality through Language", where Trujillo (2002) determined this topic as a positive social phenomenon, in which the value of diversity is recognized because of the variety of cultures. Due to the coexistence of individuals with different origins increase the interaction between communities and the exchanges of customs. As a result, nowadays, there exists an important data flow of cultural knowledge within different social groups (p. 106). With this

in mind, it is possible to say that interculturalism is a situation where an individual constantly gives information about his/her culture and receives information of another one.

Following the idea of Trujillo, other researchers said that activity of interculturalizing society is not just a particular situation where different cultures meet, it has to be seen also as a convergence of different people in order to mix their traditions and get others respectfully (Breninger & Kaltenbacher, 2012). It is to say, the availability of a group of people for be known and acceptable for other one beginning with a critical participation of their members, starting from the dialogue. Referring to this, Scollon, Wong and Jones (2012) explained the relevance of language and differently cultural consequences in the moment that members of different social groups communicate among them (p.206). With dialogue cultures interact and recognize aspects of others. It is essential to emphasize that a person how wants to learn about customs of other cultures would be a good listener and the social group that wants give its information would be clear.

All these previous definitions of the term "interculturality" give the perception of a communicative activity of groups of people with different origins, and thereby with distinct habits, customs and languages. But, it is vital to know that not always this process has a beneficial outcome -as the text explained shortly before, the result of this interaction depends on the speakers and listener attitude-.In a recent edition of the Journal of Intercultural Communication Research this situation was stated; "during intercultural communication, the message sent is usually not the message received" and that "intercultural communication necessarily involves a clash of communicator style" (as cited in Brandt, 2008, p. 206).

Finally, it is reasonable for this review to say that "interculturality" is the activity of communicate knowledge of one culture to another one, in order to give as much information as possible, about: habits, customs, languages and other aspects that could be remarkable. Despite the fact that this is a valuable and productive dynamic, it is also a careful treatment of how the information is given; because it can provoke problems owing to the inequality in languages. For this reason, who wants get the best ending interculturalizing his/her culture, would be interested in have great intercultural competences, being that, with this skills it is possible to avoid any misunderstanding.

Intercultural Competences

The subsequent matter that attracts the attention of this development is the "intercultural competence" definition; so as to infer how people can exchange meaning relative to stranger cultures; when they are from different places of the world. It is necessary to talk about the communication skills within communities from many countries, thanks to with the awareness of this subject a person can give and get background around the history of societies and their cultures, also inform how people perceive the world and how they express their ideas thereof.

It is a relevant fact; remember that the social communication skills take place just when this transmission of information is amid people with diverse cultures. But, why? One accurate interpretation of this term is given by Kovbasyuk who explained that "International communication is communication between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event" (as cited in Nishchev and Shokhina, 2009, para. 3). Then, so as to have a good reaction in the activity of interact with a foreign, it is necessary do not forget the variation in the context of the people, mainly the discrepancy on the languages. Considering that for somebody a word could be something good while for the other one is an affront. (For example the slang "parchar" in Colombia means: "Go out with friends", but in Mexico it means: "having sex with somebody").

For the great majority of people all those cultural distinctions are unknown. The members of many societies everywhere do not have the intention or the economic capability of travel abroad: for this reason the fact of knowing cultural characteristics or languages of other countries is needless. At that point, tolerance is a requisite for the sake of a positive relationship with nonnative people. Kim (2004) has a similar idea linked to the tolerance and sensitivity as the first step to coexist, she said: "Intercultural sensitivity refers to the ability to send and receive positive emotional responses in one's interactions with individuals of another culture. The resulting affinity leads to acknowledgement and respect for cultural differences" (p. 26).

It is expected, that "acknowledge and respect" would be the usual product of interacting with other societies; conversely, prejudice is the consequence of interacting with other cultures nowadays. It is feasible avert this discrimination having intelligence to

communicate with another social groups. Deardorff (2009) proposed the intercultural competence as a fundamental process for shaping culture in a country, for this reason it is indispensable to maintain the underlying cultural values, for instant (p. 457, 458). Hence, communication is a fundamental step to know better others' behavior, in order to interact appropriately with them.

On the other hand is the role of education in this topic, Deardorff, Wit, Heyl and Adams (2012), said that: "The central responsibility of today´s institution of higher education is to educate students to function more effectively in an integrated world system, this brings intercultural competence that is the key reason for engaging in internationalization" (p. 283,286). Therefore, is denoted the importance of education in a multicultural society and how intercultural competence development is emerging as a central focus and outcome of many efforts. With the before exposition, it is clear to deduce that an educated society can get more out from the intercultural practice than one that is not.

Whenever, to be willing to interact with foreign will give as a result a satisfactory intercultural experience. For this text "intercultural competence" is a capability that people decide to learn first, and then put it into practice interacting with other cultures; in order to understand and respect their differences. Therefore a person with great intercultural competences will value another one for his/her ethnic characteristics, no for the place where s/he comes from. In contrast with this, when a community is not willing to know and coexist with the custom of other group of people is leaving free spaces to prejudice and eventually the appearance of stereotypes.

Stereotype

This eventual transformation of the prejudice is a harmful derivation of social ignorance. As far as the term "stereotype" is not concerned to modern concepts, as opposed to this current option, this thought pattern is originated by fossilized mistakes on the way of a society thinks about others with cultural differences. It is easy to assume that the creation of a stereotype take a long period of time, and this is the reason whereby try to take out this ideas from the people's mind is almost an impossible task. Thence, leaves us understand the definition of this term and also comprehend the way of how it grows in the community awareness because of the intolerance and a wrong conception of the word "different".

At first place, consider the meaning of word "stereotype", as is cited in "Prejudice, Stereotyping and Discrimination", Lippmann (1922), "Introduced the term 'stereotype' to refer to the typical picture that comes to mind when thinking about a particular social group" (p.7). Then, this is when someone has a general idea about a social group and no a respective one for its individuals. One striking aspect of this stereotyping problem begins with a wrong perception of a society; because it is good to talk about a general lifestyle of a community; however, it is bad to generalize the idea of a general behavior of its people.

On the one hand it is necessary to take into account that this "pictures" are transmitted into a culture from one generation to the next one, Williams and Spencer (2010) described this impression as the transmission of ideas' conclusion:

> Most recent definitions of culture characterize it as a set of shared meanings and practices that are transmitted, communicated, and reinforced among members of a cultural group, and that, in turn, influence the values, beliefs, emotions, and behaviors of their members. This transmission of a cultural group's shared knowledge is key to its sustenance. The use of stereotypes, which are a means by which knowledge about social groups is shared among members of a culture, is an important component of a definition of culture as shared knowledge (p. 591).

With this in mind, it is fundamental to understand that these transmitted ideas are negative to the stereotyped groups, who finally would be victimized or rejected by others. Blum (2004) concluded that the stereotypes that a society has of another one are misleading generalizations held in manners that the rest of the world defined as a normal behavior of them, and this cultural wrong image would be larger and more difficult to remove over time (p.251). In order to look for the elimination of the bad "cultural pictures", it is imperative to provoke a mental change from the social core making the tolerance grow up between the members of the full society through education.

Now according to Crowley and Cunningham (2008), stereotype is a belief that all members of a group share with similar traits, always based on an oversimplified generalization of a social group. This can be attached to any sense of belonging of group membership, such as: ethnicity, nationality, language and skin color (p. 3, 4). With the background a civilization defines the individual behavior of its members to the belonging of a smaller group. Subsequently, stereotype "is an overgeneralized belief about a particular group or class of people that believing that people of a certain group, race or religion all have the same characteristics" (Evropsky Sociální Fond, 2009, para. 2). Considering these

stereotypes between nations and the results of good intercultural competences, it is illogic that a country prefers defend its own language and believes against an intercultural world.

Humans are the only living being with the capability of communicates their conceptions of the world and life. It is acceptable to think that language have to be at the people's disposal. With this in mind, next description is the own interpretation of this text about how native people wants to protect mother tongue of foreign and rejecting all kind of threat that social groups bring with themselves.

Rejecting the purpose of sharing the language

One of the striking aspects of the stereotyped languages is the propensity to the misunderstandings because of the intolerance and the stereotype against the foreign. Added to this propensity, the first aspect that is notoriously different is the language, it is the first-one in being rejected by the community that stereotypes. Then, as this is the first reaction of a stereotyped attitude, all the possibilities of exchanging information and generating progress are ruled out completely.

It is probable that a person can speak a foreign language to perfection or have the same parlance that an advanced country; but, also the accent is target of stereotypes. Let us explain this concept with the next example: In 2008 year, the Colombian television host Manuel Teodoro interviewed the Spanish political leader Rafael Ripoll about xenophobia in Spain. With the purpose of achieve the meeting, the interviewer had to impersonating an American journalist and speak all along in English, in order to mask his Latin American accent and origin. All this set-up, because the diplomat has a radical thought about the Latin American residence in Spain, and if he knew the real nationality of the journalist would not concede the meeting (España 2000, n.d, para, 1-4).

The previous exposition will be denominated as "direct rejection of shared language": where the native is not according with a foreign speaking his same mother tongue. And it is a clear example of how the accent generates the first stereotyped perception in a society with a radical discriminative thought. Besides, in this interview Ripoll answered a question with his well-known phrase: "In Spain, Spanish first" (España 2000, 20015). Of this sentence is easy to infer that all the wealth of his country would be just for its population and no for estrangers, and language is no exception.

The "indirect rejection of shared language" can be summarized as the one in which a native speaker is disagreeing with people from other countries speaking their mother tongue indoors his/her nation. To clarify this, the You-tube page "Embajadores del Éxito" (2014) upload a video in which a social experiment is made by actors. In the video a Latin American woman and her daughter are speaking Spanish in a restaurant; in this moment, a racist man begins to disparage verbally them for their language and attacks them psychologically telling xenophobic comments about their nationality. The actor adopts a common racist attitude in America against foreign, the stereotype – there- stablish that all the Spanish speaker are Mexican and that are lazy and uncomfortable people.

Afterwards that both kinds of "rejection of shared languages" are definite, it shows that the stereotype direction (direct or indirect) does not matter, the result is always the breach of the interpersonal information exchange, even before than ethnicities begin the recognition of their custom. In this point, the document stablishes communication as the bascule bridge between cultures built over stereotypes and prejudice; but, it just works if the social groups want to make the connection with the other one. As Solan (2010) declared that: "People are fairly open-minded about recognizing that others might not be in consensus about the meaning of the language" (p. 204).

On the one hand is the tolerance and the willingness to interact with a new culture, on the other hand is the fear to left the own custom change because of this contact, and with this also the loss of the proper legacy. A society always is going to want be stronger than another one and will stablish first its values and after other cultures' values. Kyle and Woll (1985) said that: "Minority groups under pressure change, and do so in a few generations: They become bilingual and accept the culture of the larger society. But it is here that the difference re-emerges" (p. 259).

One example of the above could be; the case of restrictions on the use of the English language in Quebec, this is a non-aggressive right that tries to restrict the freedom of foreign in order to protect the culture of the minority group (Song, 2010, para. 6). Taking this into account, it would be possible to think that the result of interculturalism is always referring to a "vs." between cultures, but it is necessary do not forget that one of the globalization's conclusion will be a complete social thought, that is to say that the border lines of cultures would be clearer.

13

Due to, without words people cannot communicate the perception of their cultures, it is not possible to spin a network of knowledge between societies. Then, it is fundamental to demand a tolerant attitude and intercultural competences from members of the all societies, with the purpose of achieve the coexistence before than a conflict.

Coexistence Rather than Conflict

In this order of ideas, it is reasonable to say that the coexistence is an indispensable requisite in the interculturalization of different countries, because there the variations in the languages and all the possible accents of a same language are located. Obviously, the speak-act is the first step in the interaction with an estranger; for that reason, the fact of starting a speech with a person with other culture is the initial touch between differences and the possibility of conflict. The importance to avoid conflict in a premature relationship is the meanly reason of a world with the skill of the coexistence.

The complete world is demanding equality rights for all the ethnic groups, regardless the country where people could be. The lack of coexistence is described in a video of the TV network "Tele Sur" (2012), in which the worrying situation of racism in Spain is inquired by International Amnesty, because it is increasing and affecting everyday aspects as: work, the housing, stayed in public places and police pressure because of racial stereotypes. This leaves as result to the African, Gypsies, Romanian and Latin American people as the most discriminated social groups in this country. This situation could change if Spain comprehend that intercultural practice will generate advances for its own land and no for another.

For the great majority of people traveling is a pleasure, but usually they do not leave their countries (Latin American people) owing to problems with the VISA, lack of money and problems with learning foreign languages mainly. In contrast to this idea of taking small trips inside limits of the same nation, the international governments are signing important deals in order to avoid all those invisible borders and barriers that make the world impossible for these communities. One instance could be the annulment of the Schengen VISA the last 3 of December for Colombians, now they can travel to 26 countries without problems of frontiers (El Tiempo, 2015). Even so, the dilemma with ability to speak continues for some of them; not just because learn a foreign language could be difficult.

The magazine "Business Insider" (2012), with a survey classified the 20 most xenophobic cities in the old continent. It left in the first three places to: Italy -Rome, Bologna, Turin, and Naples; Germany- Essen, Leipzig, and Dortmund; and Spain- Oviedo, Barcelona, and Madrid; as the most xenophobic European countries. Jimenez and Malgesini stated (as cited in Giménez, 2005, p.7), "Cohabitation is not opposed to the conflict not even mean the absence of conflict, but it does require regulation and peaceful resolution of conflicts". If a community wants to cohabit with another one and get a progress as a result, on first place have to accept the estrange language and second learn something about it, in order to can understand the message send by the foreign speakers.

It is highly probable that all the European nations and their communities understand that the fact of living with people from other countries would not be an idea but a reality soon. An example is the President Anastasiades (2015), from Cyprus, how in a press conference said, "We can be more effective and the dialogue with the society is more creative in addressing serious problems faced by youth" (para. 5). Then, it is possible to live in harmony if the tolerance is cultivated in the beliefs of the community and in the education of the younger habitants.

As a result, it is clear that the situation of rejection to the shared languages could be remedied throughout by the proposition the ides of progress based on the globalization, and this ones begin in the education of the adolescent and children. Because, if they have an idea of progress in the current globalization and an early knowledge of a foreign language and the culture in it. A youth educated with the acknowledgment of foreign cultures will not reject the option of share the language with people from all around the world, on the contrary this new group of people will be interested on do it.

Conclusions

In first place, culture is a common background (a set of: believes, habits, religions, history and accent) that a group a people share, because of all they have the same birthplace. And this is transmitted as a part of the self-knowledge of the habitants. In the same way, stereotype is stablished in the communities' awareness and is part of their global thought; then is part of the culture. Therefore, both are transmitted by the language jointly.

Secondly, the necessity of globalize the world carry the urgency to link communications between social groups with different cultures. In this point arises the

activity of interculturalize the societies in order to give and get as much information as possible about the different cultures of the parties. Interculturality is the careful action of send data about the own custom at the same time that knowledge about another one is receiving, careful because of the language disparity. This is the capability of interact with somebody from other culture recognizing and respecting his/her cultural differences.

Communities that stereotype do not perceive that an intercultural world carries the breakup of some invisible borders and differences between cultures, among others the language. As is provided by the Online College (2010) the list of reasons a person should learn a new language is of fifty, and some of them are: a person with this knowledge will appreciate how foreign express their ideas and will have a better understanding of the world and how we're all connected and starting from this and they will encourage their respect to other cultures eliminating stereotypes and misunderstandings in the intercultural process.

Taking all these definitions into account, it is correct stablish that a person or group of people that are not agree with the intercultural principle of share the mother tongue with other social groups (especially those with an underdevelopment) is a society that does not think of itself as a being with the necessity of progress. The opposition could be; direct and indirect rejection to shared languages, this predisposition to stop the interculturalism – denying the use of language- is based on the fear of feel their own culture threaten by another one and get as a result the change of its history and custom.

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