

**Programa de Estudio por Competencias
Formato Base**

1. IDENTIFICACION DEL CURSO

Centro Universitario

CUCSH

Departamento:

DELEM

Academia:

DIDACTICA

Nombre de la unidad de aprendizaje:

Interacción en el aula

Clave de la materia:	Horas de teoría:	Horas de práctica	Total de Horas:	Valor en crédito
P3313	50	40	90	10

Tipo de curso:	Nivel en que se ubica	Carrera	Prerrequisitos
X C = curso	o Técnico	o LIDILE	
o CL= curso laboratorio	o Técnico Superior	o LIDIFLE	
o L = laboratorio	o Licenciatura	o LIMSEDILE	
o P = práctica	o Especialidad	o MEILE	
o = taller	o Maestría	o MELCI	
o CT = curso – taller	o Doctorado		
o N = Clínica			
o M = módulo			
o S = Seminario			

Area de Formación:

ESPECIALIZANTE ELECTIVA

Elaborado por:

Mtra. Patricia Velázquez (en línea moodle 2013)

fecha de elaboración:

1998

Fecha de última actualización

Oct 2013

2. PRESENTACION

Este módulo explora varios aspectos en el desarrollo de un ambiente estimulante, creativo y exitoso dentro de la clase de inglés. Esta guía lleva al estudiante a los aspectos mas interesantes y relevantes de educación. Desde el tiempo de Plato, los filosofos han estado interesados en la educación; así que la han estudiado en un contexto amplio relacionado con el conocimiento y el mejoramiento de la vida humana.

Se analiza lo que se ha dicho por los que la practican y forman teorías sobre la educación. La teoría de la educación dentro de los últimos treinta años se a enfocado en conceptualizar claridad como una justificación de teoría y prácticas educativas.

Hay varias teorías de educación. Cada una de estas teorías incluye recomendaciones que han sido apoyadas por la razón que puedan o no ser apropiadas en un contexto dado.

Así que en este módulo veremos los diferentes enfoques y teorías de la educación .

3.UNIDAD DE COMPETENCIA

El egresado podrá formar un criterio propio de las diferentes teorías de la educación. Así mismo conocerá el desarrollo del aprendizaje, y la comprensión de las habilidades humanas y sus potencialidades. También reconocerá la relación entre la enseñanza, aprendizaje y comprensión en situaciones multiculturales.

4. Saberes

Saberes prácticos	<ul style="list-style-type: none">▪ Profundizar y ampliar el conocimiento sobre las diferentes teorías de la educación.▪ Desarrollar conciencia del desarrollo y evaluación de enseñanza aprendizaje en cada uno de los enfoques presentados.▪ Reconocer las relaciones entre enseñanza, aprendizaje y comprensión en las diversas situaciones multiculturales.▪
Saberes Teóricos	<ul style="list-style-type: none">▪ Conocimiento de los conceptos empleados en la educación en general.▪ Reconocimiento de las relaciones entre la enseñanza, aprendizaje y comprensión en los diversos contextos multiculturales.
Saberes formativos	<ul style="list-style-type: none">▪ RESALTAR LA IMPORTANCIA DEL RESPETO POR LO INDIVIDUAL▪ PROMOVER EL TRABAJO EN EQUIPO▪ DESARROLLAR EL SENTIDO DE COMPAÑERISMO▪ FOMENTAR LA IMPORTANCIA DE LOS DIFERENTES ROLES DENTRO DEL SALÓN DE CLASE: MAESTRO, ALUMNO, MATERIALES.▪ ACEPTAR LOS DIFERENTES CONTEXTOS EDUCATIVOS Y CULTURALES.▪ FOMENTAR LA RESPONSABILIDAD, PUNTUALIDAD▪ VALORAR AL DOCENTE COMO AGENTE SOCIAL, COMO MENTOR, FACILITADOR▪ PROMOVER LA ÉTICA PROFESIONAL Y VALORES SOCIALES.

5. CONTENIDO TEÓRICO PRÁCTICO (temas y subtemas)

- El proceso de aprendizaje
- Teoría General de Educación
- Educación intercultural
- Interacción en el Aula
- Cuatro perspectivas de la educación

6.. ACCIONES

- Cada fase es importante y se le pedirá al alumno realizar tareas de auto-evaluación.
- Realizar reportes sobre estudios de caso sencillos.

ELEMENTOS PARA LA EVALUACION

7. Evidencias de aprendizaje	8. Criterios de desempeño	9. Campo de aplicación
a.	▪	▪ DIFERENTES CONTEXTOS – SECTOR PÚBLICO Y PRIVADO, EDUCACIÓN SUPERIOR, HOTELERIA ▪ OCUPACIONAL ▪ POS GRADOS ▪

10. CALIFICACIÓN

Cada unidad un reporte con valor de 15 puntos y el último (unidad 5) tiene 40 puntos
TOTAL 100

11. ACREDITACION

- CUMPLIR CON TODOS LOS PROYECTOS DEL MODULO.
- OBTENER 60 DE CALIFICACION

12. BIBLIOGRAFÍA

Bennet, Jean M. & Bennet, Milton (1994). Multiculturalism and International Education: Domestic and International Differences. In Althen, Gary. Learning Across Cultures. U.S.A., NAFSA.

Escobar, Miguel, (1988). La Concepción Bancaria de la Educación, SEP Cultura. En "Paulo Freire y la Educación Liberadora. México. Pp 17-23.

Escobar, Miguel, (1988). La Concepción Bancaria de la Educación, SEP Cultura. En "Paulo Freire y la Educación Liberadora. México. Pp 25-43

Moore, T.W. (1987) Teoria General de la Educación. En: Introducción a la Filosofía de la Educación". México. Trillas. Pp 27-39.

Stones, Edgard. (1979) Thought, Talk, and Action. In Psychopedagogy: Psychological Theory and Practice of Teaching. U.S.A. Methuen & Co., LTD. Pp 68-103.

Stones, Edgard. (1979) Thought, Talk, and Action. In Psychopedagogy: Psychological Theory and Practice of Teaching. U.S.A. Methuen & Co., LTD. Pp 331-353.

GENERAL EDUCATIONAL THEORY-13B

[Página Principal \(home\)](#) [LM-GET-13B](#)

[Activar edición](#)

Configuraciones

- Administración del curso
- Activar edición
- Editar ajustes
- Usuarios
- Filtros
- Calificaciones
- Copla de respaldo
- Importar
- Banco de preguntas
- Cambiar rol a...
- Ajustes de mi perfil

Calendario

← febrero 2014 →

Dom	Lun	Mar	Mié	Jue	Vie	Sáb
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	

Clave de eventos

- Hide global events
- Hide course events
- Hide group events
- Hide user events

Course completion date March 16, 2014

[Novedades](#)

Tópico 1

Classroom Interaction and
General Educational Theory

Content of this Module

Foreword

1. Introduction
2. Aims
3. Organization of this Module
4. Evaluation
5. Reading Assignments List
6. Preliminary Activity
7. Phase A: The Learning Process
8. Phase B: General Theory of Education
9. Phase C: Intercultural Education
10. Phase D: Classroom Interaction
11. Conclusion

Tópico 2

Foreword

Welcome to the Classroom Interaction - General Theories of Education Module of the LIMSEDILE. It is a pleasure for me to guide you through the most interesting and relevant aspects of education, teaching and learning. I hope you find the content I present here useful and helpful for your teaching profession.

Navegación

- [Página Principal \(home\)](#)
- [Mi hogar \(área personal\)](#)
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- [Mi perfil](#)
- [Current course](#)
- [LM-GET-13B](#)
- [Participantes](#)
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- [Tópico 1](#)
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- [Mis cursos](#)

Buscar foros

Ir
 Búsqueda avanzada

Últimas noticias

Añadir un nuevo tópico (tema)...

20 nov, 20:27
María Patricia Velázquez
Martínez
Assignment # 1

14 nov, 12:19
María Patricia Velázquez
Martínez
Adriana Self-assessment 1

1 nov, 18:14
María Patricia Velázquez
Martínez
DEADLINES

1 nov, 17:24
María Patricia Velázquez
Martínez
Welcome to the General Educational Theory Module

[Temas antiguos ...](#)

Eventos próximos

No hay eventos próximos

My aim in this module, in addition to the formal ones presented below, is not so much to teach you facts that you will remember forever, but rather to present you with new ideas, hoping that your minds will stretch to accommodate these ideas.

Other aims are that you will think critically and that you will improve your ability to write academic papers and to read theoretical articles.

1. Introduction

From Plato's times, philosophers have been interested in Education, thus they have approached it within a wider context related to the knowledge and improvement of human life. They analyze what has been said by those who practice and theorize about education. The result of such effort has brought up what we know as the theory of education. The theory of education within the last thirty years, has aimed for conceptual clarity as the rationale for the justification of theory and educational practices.

There exist several theories of education, though they seem to have formed a dichotomy: some are prescriptive and some are descriptive. The former attempt to provide an accurate explanation of education, whereas the latter sustain that education should promote the development of students' innate potentialities. However, each of these theories includes recommendations that have been supported by a rationale that might or might not be appropriate for a given context.

Sociocultural factors and Cultural variations have had great influence over education and its processes and they also have contributed to a less rigid educational theorization.

It is very important to be aware of the most relevant aspects of learning and education before concentrating on the main aspects of Classroom Interaction practices within the second language and the foreign language teaching. As we will see, the moments of interaction in the classroom are many and varied.

The diversity of these models of interaction and their integration to the classroom practice in a single lesson would allow the target group enjoy from a broad variety of dynamic tasks departing from the appropriate input which will enhance to establish rapport among students. This will also provide the teacher an opportunity to be aware of the different learning styles and of the affective factors that are part of the acquisition of a language such as: motivation; anxiety; individual differences; cognitive ambiguity tolerance; cultural shock; group cohesion; etc.

2. Aims

- To form a critical perspective for understanding the ends and means of education through analyses of concepts that are central in the theory and practice of teaching.
- To raise awareness of the development and appraisal of learning, and the comprehension of human abilities and potentialities.

[Ir al calendario...](#)
[Nuevo evento...](#)

Actividad reciente

Actividad desde domingo, 23 de febrero de 2014, 13:40

[Informe completo de la actividad reciente...](#)

Sin novedades desde el último acceso

- To recognize the relationships between teaching, learning, and understanding in multicultural settings.

Tópico 3

3. Organization of this Module

This module is organized in four phases:

Phase A: The Learning Process

- a) Behaviorism (Skinnerian Perspective)
- b) Constructivism (Piagetian Perspective)
- c) Social Aspects of Cognition (Vygotskian Perspective)

Phase B: General Theory of Education

- a) Mechanistic
- b) Organistic
- c) Banking
- d) Empowering

Phase C: Intercultural Education

- a) Cognitive Styles
- b) Rhetorical Style
- c) Educational Shock

Phase D: Classroom Interaction

- a) Classroom interaction patterns
- b) Interacting and learning
- c) Classroom interaction and group dynamics

For each phase you will be asked to write reflection summaries, explain some controversial terms, and carry out research that will directly apply to your own educational environment.

4. Evaluation

Each phase has one or more self-assessment tasks, this means that you should work through them on your own. However, these will not be weighted within your final grade.

For your final grade, there are five (5) assessments which are marked in the manual as following:

* Your tutor will provide further information for specific aspects of the assignments.

Bennet, Janet M. & Bennet, Milton. Multiculturalism and International Education: Domestic and International Differences. NAFSA, 1994. In Althen, Gary. "Learning Across Cultures. Pp 145-165. USA.

Martin, Judith. Intercultural Communication: A Unifying Concept for International Education. NAFSA 1994. In: Althen, Gary. "Learning Across Cultures". Pp 9-25. USA.

Phase D

Orta, Antonio. 2005. El aula como espacio de interacción social. PDF.

Stevick, E.1980. Teaching Languages: A way and ways. Rowley, MA: Newbury House.

Kalu, Iroha. Classroom Interaction Patterns and Students' Learning Outcomes In Physics. PDF.

N.B. Some of the articles are given in Spanish. The reason for this is mainly because it was assumed that this way it would be easier for you to understand complex concepts.

Most of the content that you must be able to 'understand' is clearly - hopefully- explained within this document, so that the readings are thought to be used just as expanding support.

DEADLINES

Tópico 4

6. Preliminary Activity.

Before you start working with the reading assignments, it is important to clarify some concepts you will be dealing with throughout this module.

Think : According to your own experience, how would you define:

a) Education, b) Learning, and c) Teaching.

Write: Write down the definitions you came up with regarding the concepts above.

Look up: Referring to at least two sources (dictionary, encyclopedia, etc.) look up the definition of these terms.

Self-assessment task: When you have achieved the previous activity, compare what you think to what you found regarding the involved terms.

Now, answer these questions:

- Were your definitions similar to those you found?
- Did they differ widely?
- Were those in the sources similar to each other?
- Were they opposite ?

- Why do you think people and/or scholars differ in their assumptions of these terms?

* Keep the output of this assignment for further reference.

Tópico 5

Self-assessment task 2.

6. Phase A

“The Learning Process”

According to the behaviorists, learning can be defined as “the relatively permanent change in behavior brought about as a result of experience or practice”. Behaviorists recognize that learning is an internal event. However, it is not recognized as learning until it is displayed by overt behavior.

An opposite view, cognitivism, establishes that people develop learning processes at different rates. However, the way we, as literate persons, and even more as teachers, conceive how people learn depends greatly on the way we have learned.

Self-assessment Task # 1:

Without referring to any source, answer these questions:

- Recall a learning situation you lived, when you were studying primary school.
- Was it pleasant and/or unpleasant?
- Why did you especially recall this experience?
- When you teach, how do you know your students have learned, or at least, that they are in their way to learn?

In any form of teaching, assumptions are made about the kind of learning that the teachers’ hopes will take place, and about the process of learning. In other words the teacher has a model of learning, although it may not be explicit: indeed the teacher may not be aware of it herself. All people interested in Education, should also find relevant how learning occurs and what the assumptions of teaching and learning which lie behind educational programs are. In order to do this we need to look at some of the theories which are relevant: Behaviorism, Constructivism, and Socio-Cultural.

Articles:

Stones, Edgard. 1983. Programming Teaching. Methuen & Co. LTD. In: “Psychopedagogy; Psychological Theory and the Practice of Teaching”. Pp 331-353. USA.









Stones, Edgard. 1983. Thought, Talk, and Action. Methuen & Co. LTD. In: “Psychopedagogy; Psychological Theory and the Practice of Teaching”. Pp 68-103. USA.

Velazquez, Patricia. What learning is. Power point presentation.

Velazquez, Patricia. Theories of learning. Power point presentation.

Ellis, Jeanne. Cognitive and Linguistic Development. Power point presentation.

Karplus, Robert. The Learning Cycle. Word.

-  Cognitive and Linguistic Development
-  Theories of learning
-  What Learning is
-  The Learning Cycle
-  Programming Teaching
-  Thought, Talk, and Action
-  Thought, Talk, and Action - Part B
-  Self-assessment task # 1

Tópico 6

Four Main Perspectives of Education

I. Article: Moore, T.W. *Teoría General de la Educación*, Ed. Trillas, 1987. En "Filosofía de la Educación". Pp 27-39. México.

Self-assessment task # 2:

This article starts by introducing the structures that make a General Theory of Education different from limited ones. Then, it makes some distinctions with regard to educational purposes, which have to be in concordance to the human nature assumptions held by practitioners involved within the educational field. It concludes by highlighting the two basic approaches to the General Theory of Education.

a) Mechanistic Theory of Education

The mechanistic, also known as positive-mechanistic, approach to 'education' focuses on the system and its functioning. The 'how' is the point of interest by which predictions, in form of deductive inferences, can be made. However, some authors claim that there is no sufficient development of this kind of theories because they resist to consider as a subject of study, what cannot be measured, quantified, or reproducible in similar situations.

Persons are viewed as machines composed of several parts that, forming a whole, allow proper functioning.

- As you read the article reflect on the above mentioned considering Mexican Educational system -

b) Organistic Theory of Education

Unlike, Mechanistic Theory of Education, this Theory acknowledges the living organisms as complete learning entities. The assumptions involved within this theory are those based on the human nature of learning, that is to say, human beings are viewed as having inner drives that lead them to accomplish specific tasks. In a way the 'knowledge' humans acquire cannot be internalized in 'chunks', isolated parts, from the outside.

The best way to understand this theory is by contrasting it to the Mechanistic theory of education.

Assessment Task # 1:

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II. Article: Escobar, Miguel. *La Concepción Bancaria de la Educación*. SEP Cultura, 1988. En "Freire y La Educación Liberadora". Pp 17- 23. México.

C) Banking Education

This is the most 'radical' traditional perspective of education. Within this conception of education, people do not need to think, even worse they are forbidden to do so. Stop here and think why and how this is accomplished.

Ready? Within this article Paulo Freire makes harsh criticism to this view. But let me tell you that we, Mexicans, are too acquainted with this conception of education, why? Just think of the way you have received formal 'education' so far. Could you picture yourself in a classroom:

- * taking your own decisions?
- * in front of plenty of alternatives you could have chosen from ?
- * negotiating with a professor about the content of the class ?
- * negotiating a grading system?
- * being encouraged to find your own learning style?

If your answer is *NO!*. Well, let me tell you that you won't find any difficulty in understanding the article for this section.

As you read the article, reflect on the questions presented above.

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III. Article: Escobar, Miguel. *La Educación Liberadora*. SEP Cultura, 1988. En "Paulo Freire y la Educación Liberadora". Pp 24-43. México.

d) Empowering Education (Educación Liberadora)

Brazilian Paulo Freire in his work 'Pedagogía del Oprimido' (1973), introduces the notion of 'Empowering Education' in order to make reference to

particular teaching practice in which students are 'empowered'. To empower literally means to give the ability to, to permit or to enable. When we hear the word empowerment used in education, it is usually being employed in the spirit of critic. Its referent is the identification of oppressive and unjust relations with which there is an unwarranted limitation placed on human actions, feeling and thought. According to Simon (1987), such limitation is seen as constraining person from the opportunity to participate on equal terms with other members of a group or community to whom have accrued the socially defined status of 'the privileged' and 'the competent'. To empower means to enable those who have been silenced to speak.

Freire mentions that to be empowered is not only to speak one's own voice and to tell one's own story, but also to apply the understanding arrived at to an action in accord with one's own interests. The intention is to critique and uncover the tensions that exist between particular teaching practices and the larger cultural and social contexts in which they are embedded.

Willis (1977) expressed it (empowerment) in terms of the social actions that allow us to reflect upon, challenge and refute, rather than to accept the structural conditions that envelop, most of the time, our lives.

Similarly, within education, empowerment of students means providing them with a curriculum and an instructional agenda that enable them to draw on their own histories, voices, and cultural resources in developing new skills and knowledge. It also means teaching students to take risks, to struggle with power relationships, and to critically appropriate knowledge that exists both within and outside their immediate experiences.

This position is at odds with forms of schooling that treat knowledge as a received truth, that view student learning as a matter of adapting to existing social forms, and that regard student achievement as a way

social problems of the larger society. Clearly, this position is at odds with traditional forms of schooling in which students are asked to slug down great gulps of information that has little to do with their lives or their world.

We have to encourage our students to realize that: to study is not an act of consuming someone else's ideas but to create them and re-create them.

Self-assessment Task # 3:

Summary

A challenging call for educators to change some traditional educational behaviors, so that the needs of tomorrow's adults can be met today is becoming more demanding. As you probably have reflected, there is an urgent need for 'humanizing' education, this would mean to reveal the interdependence of knowledge and its significance to the life of the learner and the life of a free society.

Self-Assessment Task # 4:

Assessment Task # 2:

Readings:

- Article: Moore, T.W. Teoría General de la Educación. Ed. Trillas, 1987. En "Filosofía de la Educación". Pp 27-39. México.
- Article: Escobar, Miguel. La Concepción Bancaria de la Educación. SEP Cultura, 1988. En "Freire y La Educación Liberadora". Pp 17- 23. México.
- Article: Escobar, Miguel. La Educación Liberadora. SEP Cultura, 1988. En "Paulo Freire y la Educación Liberadora". Pp 24-43. México.


 Teoría General de la Educación

 Assessment task # 1

 La Educación Liberadora

 La Concepción Bancaria de la Educación

 Self-assessment Task # 3

 Self-assessment task # 2

 Self-Assessment Task # 4

 Assessment Task # 2

Tópico 7

7. Phase C: Intercultural Education

Articles: 1) Martin, Judith. Intercultural Communication: A Unifying Concept International Communication. NAFSA, 1994. In Althen, Gary. "Learning Across Cultures". USA.

2) Bennet, Jean M. & Bennet, Milton. Multiculturalism and International Education: Domestic and International Differences. NAFSA, 1994. In Althen, Gary. " Learning Across Cultures". USA.

Presently, multicultural education is the major schooling innovation that challenges teachers to explore their own attitudes and behaviors toward culturally diverse students. Cultural diversity in schools will continue to increase, resulting in significant changes in the way schools operate. These changes need not cause major anxiety for teachers. Instead, diversity can be viewed as an opportunity for teachers to engage in analyzing their professional selves. These changes can also be perceived as opportunities for professional - and perhaps personal-growth.

Learning: Cross-Cultural Variations

Learning, including cognition, thinking, perception, and information processing, has been defined as 'the way a person abstract information from the environment, remembers it, classifies it into concepts and categories, design goals by using it in problem-solving, and creates new knowledge' (Mestenhauser 1981:116). Gagné (1965) lists eight types of learning: signal, stimulus-response, chaining, verbal association, multiple discrimination, concept learning, and problem solving. As Brown points out (1980), the first five types of learning are behaviorist in nature and cognitive perspectives may best approach the last three. In all types, the content 'learned', as well as the strategies used to affect this learning, may show cross-cultural variation.

What are some of these differences? Isn't learning synonymous with living? Strategies related to cognitive processes, such as generalization, transfer, and simplification, are considered to be universal processes. However, recent research in the fields of cross-cultural psychology and symbolic anthropology is bringing into question the nature, if not the reality, of such cognitive universals.

Let us consider, then, some cross-cultural findings concerning learning, including cognitive styles and methods of argumentation.

a) Cognitive Styles

Just as learning strategies may show cross-cultural variation, so do cognitive styles. Cognitive style has been defined as 'self-consistent and enduring individual differences in cognitive organization and functioning' (Ausbel 1968:170). The cognitive map of a learner includes 'just about every imaginable sensory, communicative, cultural, affective, cognitive, and intellectual factor' (Brown, 1980). Several of these factors, as Brown suggests, are especially important because they carry particular force in intercultural contexts.

In the following section we will examine three types of cognitive styles:

- i) Field-dependence vs. Field-independence.
- ii) Reflectivity vs. Impulsivity.
- iii) Tolerance vs. Intolerance of Ambiguity.

i) Field-dependence vs Field-independence. A field-

dependence cognitive style is one in which the entire context or field is taken into consideration, field being defined as the 'background' against which cognitive operations take place. On the contrary, a field-independent style is marked by strategies to isolate given details or elements of the 'field'. Both strategies are used by given individuals, although apparently one style or the other will tend to be dominant.

There is a cultural connection between the type of style likely to occur under given circumstances. For example, field-independence appears to be more prevalent in highly industrialized, competitive societies, while field-dependence appears more frequently in societies characterized as traditional, authoritarian, and agrarian (Brown, 1980).

Field-dependent styles tend to be associated with feelings of empathy and group identification. On the contrary, field-independent style places a premium on analytic skills and individualism. In his excellent discussion of the cognitive variations in language learning (90,98), Brown suggests that a field-independent style is better suited to the classroom contexts, and the field-dependent, to 'natural' language learning in the 'field'. (This may be true, but it is often the classroom teacher's fate to be faced with those whose cultural and social patterns have fostered the development of field-dependent styles). Happily, it has been established that a learner may switch styles, and probably do so, to fit the learning contexts.

* Can you identify in which of these two fields, Mexican - In general - cognitive style fits in ?

ii) Reflectivity vs. Impulsivity. This learning style is a personality factor affecting the manner in which cognitive operations are carried out. It has to do with searching slowly for the answer or making a quick guess. Those who have tried to instruct students in the fine art of 'guessing' at meaning and of skimming/scanning as desirable reading skills understand this factor. We know that there are cultural patterns that emphasize reflexivity and exact a heavy price for making mistakes.

A case in point can be found among students from the Far East, especially Japan. To make a mistake is painful; to guess is to admit not having spent enough time in finding the correct answer. Being only partially 'right', which may be acceptable to the impulsive learners and in other cultures, is often seen as totally 'wrong' by those whose reflective styles are culturally sanctioned. Such styles are often accompanied by a relativistic approach to 'truth' in which several choices or answers on True/False tests may represent 'correct' answers.

In addition, silent periods of reflection before responding are observed in many cultures, particularly in the Far East. Such pauses are often interpreted incorrectly by teachers as an inability, or even a refusal, to respond. Lowered eyes and bowed heads, rather than silence, are more likely to be the nonverbal signals indicating no response is forthcoming. Moreover, in some societies 'impulsivity' is considered as 'creativity'.

iii) Tolerance vs. Intolerance of Ambiguity. Tolerance of ambiguity has to do with a kind of open mindedness about differences and contradictions. This might be, as Brown (1989) suggests, related to accepting the differences found in a different (target) culture. It also has to do with an approach to knowledge that does not mandate correct/incorrect, right/wrong/, yes/no choices.

At first sight, these differences may seem very simple to understand and even to accept. However, when it comes to deal with them in real life situations, they are responsible for miscommunication. For example, in the Mexican cultural value schema, much premium is placed upon the entertainment of contradictions. How many times, maybe in one single day, we listen to people saying things like: 'Si, pero no', 'Siempre' meaning sometimes, 'Nunca' meaning often, 'Estoy medio enojada' etc

We, as Mexicans, are so used to being exposed to such remarks that we don't even notice them, aren't we? But then, could it be possible to say - and believe - 'I'm half pregnant'? The answer is yours.

b) Rhetorical Styles

According to Condon and Yousef (1975), there are culturally favored patterns of rhetorical style. For example, 'three' seems to be a magic number in Western descriptive rhetoric. Thus, we, Mexicans, like to measure our reality in sets of three: 'Hugo, Paco, and Luis'; 'verde, blanco y rojo'; 'salud, dinero y amor', 'en sus marcas, listos, fuera!'. Similarly, number 13 is related to bad luck. In some hotels there is no floor number 13.

Another example is given by Damen (1987): "In Japan it is difficult to find sets of four as the number four is considered as unlucky, possibly because the word for four, shi, in the Romanized form, also means 'death'. Written rhetorical conventions also reflect cultural variations. Robert Kaplan's article on cross-cultural variations in patterns of formal written discourse (1966) is well-known. He suggested that English patterns were linear while, among others including Spanish, Semitic were marked by parallel constructions and Oriental by circular arrangements. He mentions that most composition teachers are all too familiar with the interminable 'ands' of the Semitic pattern user and the seeming pointlessness of the Oriental writer.

But do these patterns have even more subtle effects than we imagine? Are they connected with the preference of students from Japan not to present a 'clearly stated' main idea, but rather to coast to it obliquely. Are they related to the Japanese penchant to soften a strong assertion or conclusion with 'This is my opinion'? Are they the source of the strongly worded, often repetitive and extravagant statements of Arabic speakers?

Now, do you understand what rhetorical patterns are? Can you find more examples from your own culture and from a foreign culture?

Self-assessment Task # 5:

c) Educational Shock

Article: 1) Martin, Judith. Intercultural Communication: A Unifying Concept International Communication. NAFSA, 1994. In Althen, Gary. "Learning Across Cultures". USA.

2) Bennet, Jean M. & Bennet, Milton. Multiculturalism and International Education: Domestic and International Differences. NAFSA, 1994. In Althen, Gary. " Learning Across Cultures". USA.

The term "Educational Shock" is used to describe a special form of cultural shock afflicting foreign students studying in target educational establishments. Educational shock is identified in a variety of aspects. For example; long class hours, tardiness ignored or not punished, moving during lectures, students indicating they wished to speak out by speaking out, eating, drinking, or smoking during lectures, no grades on papers, field research assignments, etc.

I am sure you have experienced some kind of educational shock and/or even you have taken notice of someone, perhaps one of your students, going through this. Try to reflect on such situations as you read the following information.

1) Educational Barriers

Often teachers carry their culturally biased beliefs and assumptions about learning and education into their own classrooms. Thus in an intercultural setting, value attributions and evaluations of the behaviors of

the 'strangers' (students) are based on the value and belief systems of the 'observers' (teachers) - or viceversa - by which conduct is judged and sanctions applied (Albert, 1968). In principle, this situation may create the main barrier for educational purposes in a context where students from different cultures interact. Think of a class you ever had in your country, in which you were interacting with a teacher or a student from a different culture:

- * Did you happen to notice a peculiar behavior -according to yourself - such as; improper behavior (touching, very casual clothing, eating in the classroom, etc.).
- * How was this situation mediated (solved, neutralized) either by the teacher (if the student was a foreigner) or by a student (also a foreigner) ?
- * What do you think they felt like during the mediation?
- * Did this prevent them in some way to get along with the rest of the group?
- * Did this have some implications for the educational act that was carried out then ?.

ii) Teachers' Expectations and Students' Expectations

There is not doubt that all teachers and students bring a set of expectations to the classroom. These expectations are rooted in personal experience and have been forged in the native culture of both students and teachers.

In a multicultural classroom these expectations take on a crucial significance. They are usually tacitly assumed and taken as so fundamental as to need no explanation. That this is not justified in intercultural interaction is clear; that we should pay more attention to these unconscious assumptions is equally clear. Thus, the characteristics of the classroom, teacher behavior, and student behavior are major variables to be considered in enhancing the teaching context. Characteristics to be considered include class participation, uses of time, the teacher's role and status, and even discipline - in short, almost anything that goes on in a classroom.

For example, it can be expected that classroom behavior in Arab cultures will be strongly influenced by religious beliefs and tenets. Latin American patterns call for personal attention and warmth on the part of the teacher. Japanese patterns frequently reflect Japanese cultural styles that emphasize silent receipt of information, strong non-verbal communication patterns, and reluctance to enter into general discussions or to offer personal opinions.

How might these patterns be translated into classroom expectations? For instance, in dealing with students of India we must recognize the pervasiveness of their belief that "as all knowledge is probable and relative, the other person's

point of view is as true as one's own" (Jain 1982).

Among Puerto Ricans we must remember that there are such phenomena as 'tertulias' (Mexican 'reuniones sociales') and that to Latins silence, far from being golden, is often depressing. Nine Curt writes:

"Apparently Latins need the presence of human noises to feel at ease, they need spaces filled with talk and human bodies".

In the case of students from the Middle East, especially Saudi Arabia, the close association between organized education and Islamic principles is a given. Levine (1982) comments: "One outcome of this -Saudi- educational system is that the original thought is discouraged.... The Saudi's absolute belief in fate and in the wisdom of God's direction is diametrically opposed to the Western concepts of free will and self-determination". She points out that these characteristics pose difficulty when teachers (foreigners) try to engage these students in class discussion and she concludes: Asked by teachers "What do you think?" or "What's your opinion?" (As I

have been doing throughout this document) a Saudi student may simply offer a rote response. However, this reaction is not indicative of an inability to articulate an original or creative thought, but rather reflects educational training that discourages independent thinking. Some Saudi students have reported that a teacher who elicits opinions in class or allows a student to challenge ideas is incompetent and therefore unqualified to teach.

- * Prior to the acquaintance of the content of this module, had you ever thought of such cultural variations with regard to educational systems?
- * Can you think of some educational expectations of your own culture that you took for granted to be true in all educational settings?

Summary

The diversity of a multicultural setting provides a perfect environment for exploring and examining differences and similarities and what they mean. Interacting in a multicultural classroom is an important part of the long process of achieving a strong and healthy sense of identity. How we feel about others is often a reflection of how we feel about ourselves. For us, as language teachers, is relevant to recognize that inclusiveness, empathy and fairness not only reflect self-esteem but also strengthen a democratic education. Education as a human right and for human rights loom on the international horizon.



Assessment Task # 3:



Self-assessment Task # 5



Intercultural Communication: A Unifying Concept



Multiculturalism and International Education: Domestic and International Differences.

Tópico 8

Tópico 9

Tópico 10

Usted se ha identificado como Enriqueta Margarita
Villa Olvera (Salir)

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