

Orient and Occident: Differences in the Physical versus Confluences in the Spiritual

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Abstract: *This contribution is based on the study of the differences that exist in the treatment of people from the East versus those of the West, especially in European civilizations. In this work we propose as a long-term remedy of these situations, to impart an intercultural education in our educational system. In addition, we advocate using literature as a first-order tool to carry out this task.*

To do this, we have performed the analysis of the story "La sangre nunca dice la verdad" by Benjamín Prado in which is shown that the learning we have pending is the development of our personality in relation to others. It is trivial to try to develop ourselves, without regarding everything else. The one who wishes to develop alone, away from the interconnection with the rest, isolates himself and damages the whole, and with it, himself.

In this text is appreciated that the change of treatment just occurs in a European society when the other person have Eastern blood. Through reading this story we conclude that the image we have of ourselves is a kind of mask behind which conceals the true, the real.

In this story, the image of Íñigo Salvatierra determines his relationships with others, the personal and social behavior they have with him. It is also appreciated how the blood exchange between him and Abdul conditions his daily life, making his development more difficult.

Keywords: *Interculturality, racism, intercultural communication, orient and occident*

1. INTRODUCTION

Although the phenomenon of migration has always existed, during the last twenty years of last century and during the present century this movement has been intensified, due, among other causes, to differences in the standard of living of the different countries, proximity of the industrialized world as a consequence of the development of the media and means of transport and the fact that the immigrant worker is much less expensive than the native. This phenomenon has transformed our society into a multicultural reality formed by a great melting pot of cultures.

In many cases, this multicultural reality is not peaceful since many conflicts are unleashed with only one reason: the ethnic difference between its inhabitants. It is becoming more and more common to observe that in Western societies, xenophobic sentiments are being developed with a strong vigor, reflected in certain political parties that encourage them, that reject everything that is different and that does not come from our own culture.

When people from different cultures coexist in the same society, we must distinguish between the concepts of multiculturalism and interculturalism (Bartolomé coord., 1997: 41-54). We talk about multiculturalism to refer to the presence of several cultures in the same society, while the term interculturalism is used when the existence of several cultures is added to the existence of a relationship between them and mutual recognition of their existence and differences. Therefore, in interculturalism, apart from recognizing the existence of different cultures as is done when talking about the concept of multiculturalism, the relationships between cultures are considered in a position of equality between them, recognizing and accepting the existing differences.

If we want to overcome this ethnic conflict and the feelings of xenophobia that are being developed in Western societies, it will be necessary to promote intercultural attitudes that foster communication and peaceful coexistence between different cultures. Apart from concrete measures that can be adopted in the short term, we believe that only through the educational system we can overcome this situation. As Soriano Ayala (2005) affirms, we can only speak of quality education when we refer to an intercultural education, since the school must prepare for life and, to this end, must contemplate the new environment, incorporate diversity exclusion and build active, critical and intercultural citizenship.

Moreover, in this context we defend literature as an ideal instrument to encourage the rapprochement and acceptance of other people living next to us and who we consider different. The literary text is a meeting point with the other in which opens the possibility of recognizing oneself and others.

The objective we set out in this work is to use a story by Benjamín Prado called "La sangre nunca dice la verdad" as an instrument to be used in classrooms to promote an intercultural education. To do this, we will first analyze the concept and possible obstacles that can arise when we want to maintain an intercultural communication.

Subsequently, we will study the different skills and personal characteristics that may favor an intercultural communicative competence, and then defend the idea that literature is an ideal instrument for its development. We end this work by proposing the story "La sangre nunca dice la verdad" as a feasible literary alternative to promote intercultural values in the classroom. Finally, by way of conclusions, we make a brief synthesis of the analyzed.

2. INTERCULTURAL COMMUNICATION: CONCEPT AND OBSTACLES

In the literature we have made multiple definitions of the concept of intercultural communication that highlight different aspects. In this sense, definitions such as those made by Rodrigo (2000), Samovar et al. (1998) emphasize the idea that the fundamental aspect that characterizes intercultural communication is the perception by the communicants of a cultural difference and the consequences that this implies for the communicative process. Other approaches such as those maintained by Lustig and Koester (2009) emphasize that this is a process of construction of shared meanings and the different interpretations and expectations that each communicator experiences when analyzing them from their own culture. In this way people interpret the messages in relation to their own referents since, following Rodrigo (2000), the interpretations are not universal or timeless, but differ in time and culture.

Of all the available definitions, we chose, for its clarity and because it fits the purposes that we have set out in this work, the one made by Vilá Baños (2008: 29), when he states: "Intercultural communication can be defined as communication Interpersonal where people with cultural references are different enough to self-perceive, having to overcome some personal and / or contextual barriers to get to communicate effectively. "

Taking into account that intercultural communication is related to people with different cultural contexts, it is relatively frequent to occur misunderstandings motivated by the different way of each culture to interpret and evaluate the different situations that communication entails.

Morgan (1998), when analyzing the obstacles or misunderstandings that can be presented in intercultural communication, groups them into two large blocks:

A) *Personal obstacles*. Are those that are produced by the peculiarities of the person who interacts in communication.

A first possible obstacle may be the perception with which the individual lives in the communicative process, understanding perception as the process by which individuals select, organize and evaluate the stimuli that come from their environment. This perception, which is the result of what is learned in each culture, can cause serious misunderstandings in communication. Several studies (Samonar et al., 1998) confirm the fact that people feel more comfortable with those perceived as similar, while avoiding those perceived as different.

Another possible obstacle arises from the tendency of people to organize large numbers of stimuli into conceptual categories, through the selection and reduction of information received in less complex categories. Subsequently this simplification is generalized to other similar situations. The use of stereotypes and prejudices negatively affects intercultural communication.

Prejudice is a negative image about a group of people because of their belonging to a specific cultural, racial, ethnic or religious community. Prejudice usually involves negative feelings about these groups that are not based on direct experience and on the tendency to act unfairly to the members of those groups. When prejudice becomes a behavioral attitude we are talking about discrimination. What distinguishes prejudice and discrimination is the attitudinal and belief character of the former and the behavioral and action of the latter (Cordeiro et al., 1994).

On the other hand, xenophobia is a rejection or hatred to the foreigner who is adjudged the role of usurper of the own resources and for being a threat to its identity. One of the most common forms of xenophobia is racism, which

defends the superiority of one race over others and the need to keep it separate from the rest within a community or country.

A last obstacle that can be presented in intercultural relations are the emotions. A high degree of anxiety is an important barrier to communication, since man's habitual tendency is to avoid the stress and anxiety that an intercultural encounter can cause. Therefore, in order to facilitate intercultural communication, a level of anxiety high enough to motivate the challenge of intercultural communication and at the same time low enough not to be an insurmountable obstacle is required.

All these personal aspects can have a negative impact on intercultural communication, so it will be necessary to develop certain competencies that help overcome these limitations and with it to promote intercultural communication.

B) *Contextual obstacles*. Are other types of limitations that can hinder intercultural communication and are not directly attributable to those who maintain such communication and who have been grouped under the heading of contextual obstacles.

In the communicative process, power, understood as the ability to influence others and the ability to control, has a very important communicative influence, since it has influence on who communicates, on what is communicated and on control in communication (Samovar Et al., 1998). When power is distributed in an unequal way among the people who communicate, it negatively affects the communicative process. An example of this situation can be a dialogue in which one of the interlocutors uses their mother tongue and the other uses the same language, but recently learned and that does not dominate in its entirety. In this context the person who uses the mother tongue maintains a power situation with respect to the other interlocutor.

Another obstacle that may limit intercultural communication is the difference of cultures between the interlocutors. The greater the cultural differences, the greater differences there will be in the interpretation of verbal and non-verbal discourse and, consequently, the greater probability of the occurrence of distorting elements in the process of intercultural communication.

3. INTERCULTURAL COMMUNICATIVE COMPETENCE

In order to overcome the obstacles, both personal and contextual, which hinder intercultural contact, it will be necessary to have a series of competences and capacities to make this communication feasible, which are included in the term intercultural communicative competence.

The term *communicative competence* is associated with the knowledge and performance of a language of speakers and listeners in specific situations. This term was first used by Chomsky (1975) in opposition to the term *performance* that refers to the performance or linguistic performance. In this way, we distinguish between *linguistic competence* as the ability to produce grammatically correct messages and the *communicative competence* that also involves considering the cultural reality of the other interlocutor, as well as their social relations. Communicative competence can be defined as what a speaker needs to know in order to communicate effectively in a culturally significant context (Gumperz, 1972), thus including the domain of linguistic and sociolinguistic aspects.

The concept of communicative competence has been widely developed and has been used in the learning of foreign languages. For this reason theoretical models have developed that develop their content (Canale and Swain, 1996, Bachman, 2000, Council of Europe, 2001) and the basic competences necessary for their development. Among them, we highlight the concept of communicative competence of Canale and Swain (1996), which includes the following competences: *linguistic competence* that refers to morphosyntactic elements such as vocabulary, word formation, etc.; *sociolinguistic competence* that refers to the sociocultural rules of the use of the language according to a specific context; *discursive competence* that refers to the ability to generate texts of different types and to interpret their meaning; *strategic competence* that refers to the ability to use strategies of verbal and non-verbal communication to achieve greater effectiveness in communication.

The term *intercultural competence* refers to the ability to handle intercultural situations. Guilherme (2000: 297) defines intercultural competence as "the ability to interact effectively with people from other cultures that we

recognize as different from our own." Malik and Sutil (2013: 51) define intercultural competence as "the ability to function adequately and satisfactorily in situations of intercultural communication that often occur in today's society, characterized by multiculturalism. Resolves on the one hand as effective and appropriate competence in multicultural contexts and, on the other hand, presents itself as a skill that activates the affective and cognitive variables and the variable of holistic cultural understanding inherent in every act of human communication". On the other hand, Aguado (2003: 141) defines intercultural competence as follows: "they are cognitive, affective and practical skills necessary to develop effectively in an intercultural environment". This author considers as cognitive abilities the knowledge of the own culture and of the interlocutor; The affective skills respond to empathy with the other person and the practical skills refer to the ability to learn and put into practice the cultural aspects.

Many definitions of the concept of intercultural communicative communication have been elaborated in which different aspects of the same are highlighted. Rodrigo (1999) defines intercultural communicative competence as "the ability to negotiate cultural meanings and execute effective communicative behaviors". Vilá Baños (2008: 49) defines it as "the set of cognitive and affective abilities to manifest appropriate and effective behaviors in a determined social and cultural context that favor a sufficiently effective degree of communication."

From the study of the abilities that favor an effective intercultural communication have been occupied diverse investigations that have tried to isolate the different elements that are necessary to reach this communicative competence. Among others, the following elements have been considered: establishing a common language; knowledge and awareness of other cultures and of one's own; a certain interest in learning from other cultures; ability to empathize and metacommunicate; establish a certain cultural proximity and avoid unequal relations. All these elements can be grouped into cognitive, affective and behavioral aspects.

From the different models that analyze the intercultural communicative competence (approximation to the foreigner, approach to the subjective culture, approach to social behaviorism, typological approximation and approach to the communicating person) in our work we follow the last model, *approach to the communicating person*, which highlights what skills and personal characteristics a person must possess to effectively perform communicative processes with people from other cultures.

Starting from the approaches of the model of intercultural communicative competence called the approach to the intercultural communicator (*intercultural communications approach*) that emphasizes that in order to produce an effective intercultural communicative process it is necessary that people have the skills to maintain interpersonal relationships through the effective understanding of Verbal and nonverbal behaviors. In this way, the greater the number of competences and the greater the degree of their development, the greater the probability of facing the phenomenon of intercultural communication successfully.

From this model and following the proposals of Vilá Baños (2008: 51-57), the personal skills and characteristics that the people participating in an intercultural communication process must have can be grouped into three main blocks: cognitive competence, affective competence and competence behavioral.

Cognitive competence refers to the awareness and knowledge of the cultural characteristics and their communicative processes, as well as the communicative characteristics and processes of other cultures (Rodrigo, 1999). Some of the most significant capacities that define this competence are the following:

1. *Control of uncertainty*. Generally the unknown and uncertain causes reactions of uncertainty in people. Intercultural relations insofar as they are unknown and uncertain lead to uncertainty and, therefore, feelings of rejection. The control of such uncertainty will be essential for the promotion of intercultural relations. This uncertainty can be overcome by adopting an attitude of tolerance towards these negative emotions.
2. *Capacity of interpretive alternative*. According to Rodrigo (1999) the capacity for interpretive alternative refers to the ability to admit new categories that make it possible to understand the behavior of others. It will be able to develop this capacity knowing and admitting the cultural diversity, surpassing, for it, the different stereotypes and maintaining a more open and comprehensive activity before the others.
3. *Knowledge of similarities and differences between the culture itself and that of the interactors*. The cultural structure determines how to react to events and people, therefore, it is important to know the cultural

similarities and differences of the interlocutors because this will facilitate communication. In order to respond to this capacity, it will be necessary, firstly, for the individual to know himself and thus be aware of how his culture influences communication. Subsequently develop the competence to identify those elements that differentiate us from the other people with whom we communicate.

Affective competence is defined as the ability to project and receive positive emotional responses, before, during and after intercultural interactions (Rodrigo, 1999). In order to facilitate intercultural communication from this competence, it will be necessary for the interlocutor to develop the capacity to emit positive emotional responses and to control those emotions that could damage the intercultural communicative process. The most important components of this affective competence are the control of anxiety, the development of empathy, the promotion of motivation to intercultural communication and the development of attitudes of not judging people.

4. *Anxiety control.* Anxiety is defined as the feelings that make us feel restlessness, tension, worry about what happens, as an anticipation of negative consequences. According to Storti (1990: 58-59, cited in Vilá Baños, 2008), the key to overcoming anxiety is to try to be aware of this feeling and identify it when it appears, because with that we will overcome such feelings and thereby remove the obstacle that can Represent the anxiety for intercultural communication.
5. *Development of empathy.* Empathy is the ability to put yourself in another person's place, to understand their feelings, to look at the world as he or she looks at it and not to evaluate it or to prejudge it according to its own criteria and schemes. In this way, we can understand (although we do not behave) the subjective and emotional perspective of the other person, the perception and valuation of their personal situation, which facilitates the regulation of our social relations. In intercultural communication empathy can help overcome many misunderstandings and participate in the experience of other people, favoring intercultural communication.
6. *Promotion of motivation towards intercultural communication.* Motivation is a basic element for intercultural communicative competence (Rodrigo, 1999), which involves fostering a desire to interact communicatively with people-stimulus. In order for a person to feel motivated to communicate with people from other cultures, it will be necessary for him to develop an interest in knowing and learning from other cultural realities as well as the realization of the plurality and relativity of truth that each culture must overcome.
7. *Developing attitudes of not judging others.* People tend to judge the unknown, qualifying someone or something good or bad according to the referents provided by our own culture. It will be good what is similar in our culture and, on the contrary, it will qualify in a negative way what moves away from our cultural references. This attitude of judging will be a negative aspect for the development of intercultural communication, since it will disqualify everything that is not identical with our culture and, with this, will prevent the establishment of communicative ties with people from other cultures. To promote intercultural communication, it will be necessary for the interlocutors to be able to observe what is said and done, trying to interpret these facts adequately from the perspective of the other culture, instead of judging and evaluating the actions of the other from the parameters of our own culture.

It is understood by behavioral competence, the possession of those skills that enable an appropriate behavior that allows an effective intercultural communication. Rodrigo (1999) defines it as the necessary skills to reach the goal of cultural interdependence and interconnectivity in the well-known global village, that is, those skills that allow a dialogue to take place from a position of equality, avoiding paternalisms or victimisms, To achieve intercultural communicative effectiveness. Some of the capacities that define this competence are the following:

8. *Behavioral flexibility.* This ability includes all the skills that allow the speaker to respond appropriately to the variety of situations, people and contexts that intercultural communication may require. Only with this ability to adapt behavior according to context and situation will an effective intercultural communication be possible.
9. *Verbal skills.* For effective communication between people who are not using their mother tongue to communicate, it will be necessary to use certain verbal skills that facilitate communication. Following Vilá Baños (2008: 56) some of these most important skills in their behavioral component are the following: clear and slow speech, without using colloquial or local expressions; Repetition of each important idea; Use different

expressions to explain the same concept; Equivalence of simpler words or simple constructions; Simple phrases, avoiding the excessively long ones; Avoid passive expressions; Metacommunicate, talking about the meaning of the message to avoid misunderstandings.

10. *Non-verbal skills.* In addition to verbal skills, it will be necessary to develop some nonverbal skills that facilitate intercultural communication. The non-verbal skills proposed (Adler, 1997 cited by Vilá Baños 2008: 56) are: easy gestures that highlight the meaning of words; act to demonstrate content; visual resources; frequent breaks; take into account that the sense of gestures may be different in each culture. This ability is used correctly when it is able to notice the difference of non-verbal language in different cultures and from them is acted in a way that facilitate communication.
11. *Control of interaction.* In every communicative encounter, certain aspects are managed, such as changes in speech, beginning and end of communication, ways of drawing the attention of the other person, etc. Which becomes relevant and complex when intercultural communication takes place, since different cultures use different gestural aspects of the conversation. An appropriate use of this capacity for interaction involves understanding the meaning of each gesture in the other culture and the capacity to act with the necessary flexibility that allows the promotion of intercultural dialogue.

4. LITERATURE AS AN INSTRUMENT FOR DEVELOPING INTERCULTURAL COMMUNICATIVE COMPETENCE

From the second half of the twentieth century all advanced societies have used education as the ideal institution to transmit values, knowledge and ideas that manage to form the individual as a responsible citizen in a plural and democratic society. By putting these objectives into practice and after an analysis of what happens in our classrooms, it is possible to state that only those values that our society considers relevant and relevant are rejected, rejecting those that are typical of other cultures. This practice limits the social adaptation of students from other cultures that have gradually been incorporated into our classrooms. With these practices a homogenized school model is being developed in which cultural diversity and, consequently, an intercultural communicative competence are prevented or, at least, not favored or promoted. In our view, education should be an appropriate framework for intercultural education, which should not be limited to the incorporation of cultural aspects of other ethnicities, even though it is a necessary and necessary step, but must also add attitudes of teachers and pupils to Through educational methodologies, that encourage the revision and reflection of transmitted cultural patterns.

In short, we advocate an educational system, which some call "a school for all" (Malik and Sutil, 2013: 52), which shows a multicultural reality, recognizing the similarity of problems that man faces but The diversity of solutions that are adopted according to the parameters that each culture handles. We defend an educational system that is capable of recognizing the existence of other cultures, valuing them at the same level as our own culture, that is, an educational system that attends to and considers cultural diversity, offering a true intercultural education.

The ways to reach this goal can be very diverse , although we believe that literature can be an ideal framework to encourage the rapprochement and acceptance of people from other cultures that coexist in ours. One of the reasons that impel us to maintain this approach is due to the universal nature of the matter, since although all societies have a collection of stories that inform us about their social reality, it can be observed that the topics addressed are common to all Them, as well as the solutions that arise. In this sense Tejerina (2008: 64) states: "We defend that literature for its expressive diversity and capacity for seduction and for its power of socialization in contributing to the knowledge of the world and in the transmission of codes of conduct can make a valuable contribution In the moral education of adolescents. "

As López and Encabo (2000: 90) affirm in defining literary competence in axiological terms: "Product of the internalization of both the structural dimension (specialized techniques - figures of speech, rhetoric, etc.) and content dimension That will include the interpretation to identification of values in the texts) assimilated thanks to the experience like reader and writer". The Nobel Prize for Literature, Vargas Llosa (2002: 386) advocates literature as an instrument to develop intercultural competence by stating: "nothing teaches better than literature to see, in ethnic and cultural differences, the richness of human heritage and To read good literature is to have fun if, but also

to learn, in that direct and intense way that is the experience lived through the fictions, what and how we are, in our human integrity, With our acts and dreams and ghosts, alone and in the framework of relationships that link us with others."

In addition to the entertainment function, literature fulfills the function of transmitting values, norms and life systems of a society, that is, it transmits the culture with which each person is to be identified, enabling each one to be recognized as belonging To a particular sociocultural group. The literary text, from a plural and critical reading, allows students to be brought closer to the different realities, both the closest and the most distant, and from them to establish a constructive dialogue on the ways of understanding these realities. As Bastida et al. (2006: 83): "the literary text is thus seen as an attempt to preserve historical, cultural and religious heritage, to speed up dialogue between majorities and minorities: a bridge that favors the encounter between cultures and above all a way of Seeing things with the other's eyes."

Literary texts also contribute to develop the critical sense of the readers, as it allows the world to observe from different perspectives, often away from one's own, to value the wealth of one's own culture and to accept that of others. According to Dearden (1995: 35) the critical reader is "an open reader to see the world from different perspectives, open to recognize and value differences, sensitive to the richness of their own culture and that of others, in Recognizes himself and accepts the other."

In short, literature can be an ideal tool for learning about the characteristics of one's culture and "different", to relegate discriminatory behavior towards people of other ethnic groups and because it can contribute to enriching one's culture with the literary recreations of other groups.

5. ANALYSIS OF THE STORY "LA SANGRE NUNCA DICE LA VERDAD"

Benjamin Prado's tale called "La sangre nunca dice la verdad" describes the social and ethnic reality of the so-called "first world" societies. They are societies marked by strong contrasts, since in the same territorial reality two forms of living totally different, opposite.

There is a part of the society that lives in a calm, pleasant and enjoying a high welfare while in another, a short distance from the first, live people suffering all kinds of hardship and humiliation. In the story this situation is expressed when describing the two antagonistic worlds in which their characters live, children Iñigo Salvatierra and Abdul.

The first is the son of a prestigious doctor who lives surrounded by all kinds of comforts and compliments:

"I lived in a family mansion, a three-storey building with a swimming pool, garden and tennis court, located in the heart of the most expensive area of the city... there was not a single person who did not receive it with a smile and a kind phrase".

Abdul, on the other hand, is the son of Qamar a Moroccan maid in the service of Messrs. Salvatierra. He lived in the outskirts of the city in a few difficult conditions:

"Qamar lived with his family, far from the urbanization of the Salvatierra, in a tiny apartment on the outskirts of the city, inhabited, in addition to his mother, his son and her, her husband, Kebdani, her sisters Naima and Karima, His cousins Mohamed and Wassid, the latter's wife, Manat, and their sons Kamil, Mahmud, Abdelkader and Omayma."

The encounter of both worlds occurs when the son of Qamar, called Abdul, can not be taken care of by his grandmother and has to accompany his mother to the house of the Salvatierra. The meeting of the children occurs in a casual way when Iñigo Salvatierra enters the kitchen and meets Abdul.

Although they are physically and culturally different, the two children react without prejudice and with the naturalness of two people alike, but with different characteristics. From the beginning they know how to overcome their social, cultural and economic differences and reach an intimate contact, establishing a true personal communication.

"Hey, Abdul, do you want to come to the garden and play with me? I can show you my cabin. It is under a willow. I have a battery-operated television and a telescope. Oh, and also a target..."

In the hut, Iñigo had discovered that Abdul was a wonderful companion, who had read countless novels of pirates and explorers and who kept telling stories about Bedouins and sailors, fortresses built on the edge of a cliff, arms traffickers, Chinese monks Specialists in martial arts who lived in temples in the form of pagoda and caravans of merchants that crossed the deserts loaded with dates, silks and ivory; And invented one after another the most incredible adventures for the two of them to star... "

This first contact gives us an idea of what a truly intercultural communication should be like, because children, naturally as it could not be otherwise, know how to assimilate their differences and, from them, establish a fluid dialogue, since they are given Even though they are different in outward appearance, they are more the things that unite them than those that separate them, since they enjoy the same things and share the same aspirations and concerns.

The change occurs when children become blood brothers. Iñigo, the son of doctor Salvatierra, transforms into the eyes of European society into a Moroccan boy, an immigrant in his own city. Iñigo soon realizes that his world has changed, even though he is the same person. All that was flattery, consideration, and good treatment turned into contempt, disregard, and hostility, simply because he had become a different person, another ethnicity, and other customs.

"At about ten o'clock, strangely, her Language and Literature teacher, who was always very affectionate and very patient with him, gave her a bad answer when she went to ask him something.

-You shut up! How dare you interrupt me? Who told you to talk?"

The young Salvatierra spent the rest of the day cowardly, and not only in the classrooms, because the teacher's unexplained outburst of anger seemed to have spread to his companions, who spent humiliating jokes and, when he went to play football in the yard during Recess, told him to leave, that they did not want to join him. Iñigo went to the services, wept bitterly and was filled with hatred and desire for revenge against those who despised him. "

Iñigo had experience the treatment of people who, by one circumstance or another, have to emigrate to Western societies. Because they are simply different, they are despised, denigrated and treated with vexations and contempt.

Soon Iñigo wept bitterly and was filled with hatred and desire for revenge against those who despised him. Possibly these feelings that in the story are personalized in Iñigo with the change of blood, are those that are part of the emigrant population.

Only with an intercultural communication, as we have previously defended, will we be able to overcome, on the one hand, the feelings of xenophobia and contempt for the "different" and, on the other, the feeling of hatred and revenge that the attitudes of a certain part of The western societies make flourish in the people who have had to emigrate to our earth.

6. CONCLUSIONS

As a result of the intense migratory movements that are taking place today, western societies have become a melting pot of cultures whose coexistence is not being peaceful. Strong ethnic confrontations are taking place where feelings of xenophobia and exclusion flourish.

In this work we have defended the approach that only by developing an intercultural education in the classrooms of our educational system can we remedy in the long term to these situations. For this, we have defined what is considered as intercultural communication and described the competencies essential for its implementation.

We have also proposed that literature is the most appropriate instrument to carry out this task, because of the universal nature of the subject, as an ideal medium for transmitting values, norms and life systems of a society and because it contributes to the development of meaning Critic of the readers that allows to value the wealth of its own culture and to accept the one of the others.

Following these approaches, we have finished this work by analyzing Benjamín Prado's tale "La sangre nunca dice la verdad", since we consider it as a valid document to reflect with the students on the ethnic conflicts and feelings of xenophobia that develop in our societies and On the personal and thoughtful positions that each one must consider about this important problem.

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