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The Intercultural and Interlinguistic Experiences Of Translators: A Narrative Inquiry Study

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ABSTRACT

This investigation emerged from our curiosity about different aspects related with translators and their preparation to develop this profession, such as knowledge, abilities, difficulties, problems and at the same time to put focus on their important work. All these characteristics have to be obtained through their intercultural experiences, which help us like novices to have an idea about being a translator and get concept´s categorization with the purpose to create a guide of the processes in order to help interested people in translation or even to become a translator. Narrative inquiry is a suitable method for this research, in this case it has a qualitative paradigm to obtain intercultural experiences of the translators through an interview as an instrument which threw a variety of advices or recommendations, interaction and solution of problems related with linguistic understanding or misunderstanding. Also, the participants mentioned the knowledge of determined culture as an important part to understand people's thoughts, communities or ethnic groups and the vast knowledge of subjects related with the translation's areas.

Key words: *Narrative inquiry, translators, intercultural, experiences, translation, culture, language, analysis, qualitative, research.*

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"A teacher affects eternity; he can never tell where his influence stops."

Henry B. Adams

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DEDICATION

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CHAPTER I

INTRODUCTION

1.0 Introduction

Translators go through different processes, some might be cognitive, others linguistic but some might refer to intercultural experiences given their profession. The intercultural experiences are contributions to the different cultural knowledge based on the translator´s professional lives. For example, at the moment to translate a paper into another language, translators face problems such as formality, informality or even the beliefs, religion and customs of the translators.

Their experiences are of the utmost importance in this qualitative study, which is characterized by being uncountable because it does not require statistics or numbers, this qualitative research needs people´ opinions, beliefs and give sense to the experience in a free manner supported by narratives.

To illustrate the previous point, *Creswell* (2012) explains that narrative researcher asks the members to mention anecdotes about his or her events. Narrative researchers emphasize on collecting the events told to them by entity or gathered from a deep collection of field contents (p. 508). All this before mentioned with the purpose of knowing more about the experiences of the experts to collect useful information.

A narrative study may be biographical because investigators draft and report it about a member in an application and the same application may focus on a inquiry of a teacher (*Creswell* 2012, *p. 505*). Novice or experienced are made aware of the real situation that a translator lives or experiences. In turn, experts will be an example for these novices.

Within this study, it was possible to categorize the data (the narratives of translators) by means of similar information obtained by the participants, in which those interested in translation can focus performing in the future. The research has an instrument which is an interview that involves a few questions and achieves to obtain answers about their translator´s experiences of the participants.

A translator passes through different experiences such as personal, academic, or professional situations which serve as a guide or example to take in mind when the new students or novices in this ambit- environment- field carry out the translation.

1.1 The problem

The narrative inquiry was carried out as an innovation in the *Facultad de Lenguas* in the study of intercultural experiences of translators. This encouragement can be presented to future generations of translation students. Culture and translation are two important aspects and they interact with each other to achieve a better understanding of the current context.

The missing background data is one of the most essential features that the translator provides (James, 2002). As much culture as translation suffers cultural changes depending on certain aspects such as traditions, ideology, religion and customs. In this study we can better appreciate the professional life of the participants through a qualitative investigation. The narrative modality is a way in which the learners can know a natural context of what the experts say in their narratives and at the same time awaken the interest of the people who are interested in the area of translation, to realize what translators will face.

The problem that originated this study was the awareness of the importance of identify problems that a translator faces in their professional life, such as the action of

translating at the moment to work in a translation. Some situation examples are misinterpretation, language variations, traditions, customs, dialects, and lack of knowledge about the culture.

1.2 The purpose of the study

The purpose of this study is to obtain and analyze the narratives from a group of translators regarding the challenges they have experienced in relation to language and culture when performing their translation activities.

1.2.1 The research questions

RQ 1.- What are some of the intercultural challenges that translators face when working within different cultures?

RQ 2.- What are some of the interlinguistic challenges that translators face when working within different cultures?

RQ 3.- What recommendations can be made to novice translators in order to work effectively when dealing with two languages based on the narratives of a group of translators?

RQ 4.- What recommendations can be made to novice translators in order to work effectively when dealing with two different cultures based on the narratives of a group of translators?

1.3 Justification of the study

Narratives of translators can provide useful information on the kind of experiences that translators go through their profession. These narratives and their analysis might help future translators to avoid misinterpretations or intercultural errors in their practice. At the same time, the study looks for an understanding of the real situations that novice translators face as well as their different points of view.

So far, not many studies have been done on this experiential practice even though there is not enough information, and it is necessary to know a variety of recommendations by experts and apply it in an academic or professional way as well as recognize the labor of the translators. This study emerged from our curiosity about what is the real preparation of a translator, what are all the elements, techniques, methods and surely advices and problems they faced. At the same time to know topics that are important as culture, linguistics and language.

1.4 Significance of the study

In some cases, people in need of a translation do not know about the existence of professionals in translation and all properties that it involves, when it is necessary a translation, they resort to someone that only has English knowledge. However, language speakers do not have a professional background, practice, techniques or experience in the area, and they do not have a certification or enough experience.

The awareness of the need for preparation in translators makes this study relevant as a group of professionals shared their experiences when they faced different languages and cultures. It is believed that a person who speaks two different languages can carry out

translations as a professional, however it requires a deep study and preparation. This study investigates the experiences of translators and the skills they must develop. This knowledge can help future professionals in the field.

In a recent paper, we read that:

Muchos descartan que la traducción es una profesión la cual no sólo se debe tener fundamentos sólidos de conocimientos lingüísticos una lengua materna y una segunda, sino elaborar una serie de desafíos que otorguen al traductor valer como auténtico puente entre culturas (Acosta, 2018, p. 7).

The people who are interested in working as a translator need more advice to solve their difficulties, they need to have the best references of some experts in the area that could be useful in the future for their own practice.

Nevertheless, culture is an important aspect during translation because it is a relevant fact for the specific context considering that not all people understand the same thing or environment, because people do not have the interest in all aspects such as behavior, beliefs, religions, traditions, customs and some characteristics like the age of the language, the social status and means of expressions, all these are important or necessary at the moment to require a translation.

According to Al-Hassan (2013) a translator is a cultural arbiter, who may move from the origin culture to the target culture, deciding as much as he/she thinks convenient to serve the aim of the translation (p.97). One basic purpose because we translate from language A into language B is to enrich linguistically and culturally language B.

In this case the translator aims at preserving as much as possible the source culture. The translator is responsible to elaborate a translation between two languages based on the knowledge of both cultures.

One of the important facts in this research is the culture and the role that it plays in this process, the culture is constantly suffering changes in a civilization, therefore with all the modifications the translation enters all these and adapts. Previous research has documented that the culture is a field where this merge and conceive current locations in the situations of the communication, and as translators we are enhancing increasingly aware that translation is not particularly a matter of transmission "between cultures" (Wolf, 2014 p. 186).

This qualitative research pretends to obtain as relevant information as possible about culture, content, tips that be useful for further mistakes, and how to be prepared for professional life development in a real context with different points of view and this will happen through experiences of some specialist in the area as a result of aspects that are important in the development of the further translators or community interested in translation and reinforce their knowledge.

The present research proposes to the community interested in acquiring more knowledge in the translation area, at the same time to motivate them through an explanation of real aspects or circumstances that suffer some translators in the sense to have a broader idea about what it means to be a translator.

1.5 The Context of the Research

The present paper presents an investigation about the narrative inquiry of different translators with their own intercultural experiences based on a qualitative method. For the first instance, the participants involved in the present investigation are two teachers-translators, they work at *Benemérita Universidad Autónoma de Puebla*, one of them works in *Facultad de Lenguas* and the following participant works in *Facultad de Medicina* at the same university.

Each participant has some particular translation knowledge depending on the areas, which are health, literary, social, administrative sciences and exact sciences, all this investigation is developed in *Puebla, Pue.*

1.6 An overview of the study

The present study is divided into five chapters, the present chapter introduces the context, the purposes and the relevance of the research. The second chapter deals with the literature review of the topics to understand the cultural and linguistic experiences of translators. In the third chapter, the methodology of the study is presented as well as the description of the instrument to collect the information and the analysis of the data. In the fourth chapter, the results of the study obtained through discussion and interpretation. Finally, chapter five shows conclusions that are all related answers, contributions, and limitations of the study.

CHAPTER II

LITERATURE REVIEW

2.0 Narrative inquiry

Narrative takes the experiences through telling stories, and ideas, to give opinions or points of view about personal life or professional life that includes a lot of information depending on the topic, all this with the purpose of giving knowledge to enrich the research. According to Clandinin (2016) narrative inquiry is a proposal related with the study of human lives originated as a way of honoring lived experience in order to get an important knowledge and understanding (p.17).

Narrative research is the examination of stories. Stories are omnipresent, appearing as historical accounts, novels, fairy tales, autobiographies, and other kind of genres. The stories are also told by people about themselves and others as a part of their everyday conversation (Polkinghorne, 2007 p. 471).

In an interview Golombek, (2017), said that Clandinin and Connelly (2000), in using narrative inquiry, in this position of the narratives that use the teachers to obtain a clear understanding of their professional daily life actions (Golombek, 2017, as cited in Lengeling & Wilson, 2017). In this case Golombek, (2017) supports them but in a different way, she uses the narrative such as a tool for teaching development. One important aspect to understand narratives is through obtaining a significance, "by their very nature" interpretation is not meant to describe phenomena objectively, but rather to connect phenomena and infuse them with interpretation (p,308).

Narratives take place and relate facts to one another, and the element of 'truth' has a connection and interpretation with the phenomena (Golombek & Johnson, 2004, p. 308) despite the culture where the language is spoken and then translated. Is important and necessary to understand more about narrative inquiry and everything that involves it and needs to be comprehensible and at the same time, deepen in this ambit with linguistics and its branches such as semantics, and pragmatics which are described below.

2.0.1 Linguistics

Linguistics is involve with human language as a universal and perceptible part of human conduct and of the human faculties, perhaps one of the most crucial to human life.(…) In so far as all languages show some aspects in common, whether in pronunciations, grammatical system, or expressive power, one may speak of human language as an abstract set of components, perhaps reflecting part of the biologically inherited format of the human mind (Robins, 2013, p.2). Linguists try to uncover the systems behind language, to describe these systems, and to model them.

Linguists can match the evaluation of language in diverse ways. Linguists may choose to examine the systems within and between sounds, meaning, and grammar, or to focus on applied areas, such as the evolution of language, the acquisition of language in childhood, language disorders, how and why language changes over time, or the relationship between language, culture and society (Evans & Green, 2015).

As an important part of doing translations, translators need to be supported with branches of linguistics which are semantics and pragmatics in this paper with the purpose of showing how phrases work and meaning context to communicate thoughts.

2.0.2 Semantics

Semantics is the examination of the significance of all words, sentences and phrases. In semantic research, there is constantly an experiment to focus on what the words commonly indicate, rather than on what an announcer might want them to mean on a specific purpose (Yule, 2010, p.112). Even though semantics studies the words, phrases and sentences of what the orator says in order to obtain a meaning. For translators, it is pertinent to know the real meaning of the words even if idioms exist in a spoken or written context.

2.0.2.1 Idioms

Idioms have become an important part of speech translators need to understand in the context in which they say or think. According to Glucksberg (2014) Idioms are a group of words that in turn make phrases and sentences. In general, people cannot obstruct their language-processing system. If someone note to a word, for example, then they cannot avoid that word's meaning (p. 6). Idioms are expressions that people usually use in different contexts to express specific ideas, these phrases have nonsense words, but they have a specific meaning.

2.0.3 Pragmatics

Linguistics is the scientific examination of language, and the study of linguistics frequently includes, among other things, the study of our knowledge of sound system (phonology), word structure (morphology), and sentence structure (syntax) (…) Pragmatics may be approximately defined as the study of language use in context- as compared with semantics, which is the study of literal meaning autonomous of context (Birner, 2013, p.17-18). All

these resources previously mentioned are important steps to continue with translation which give a clear context to readers and researchers.

2.1 Translation

Translation has been used to covert written or spoken second language document to comparable written or spoken target language texts. Its function of translation is to recreate diverse kinds of contents such as religious, literary, scientific, and philosophical texts—in another language and thus making them accessible to wider readers (Ordudari, 2007). Not only is it about a variety of kinds of text but also the cultural difference between the two languages.

The distinction between an SL (source language) and a TL (translation language) and the diversity in their cultures make the development of translating an authentic challenge. Among the questionable aspects involved in translation such as form, meaning, style, proverbs, idioms, and so on (Ordudari, 2007, p.1). It does not matter the subject that has to be translated, an essential fact also includes features about significance to develop a work, an author describes a typical problem such as shared meaning and how it changed.

The translation promotes the diffusion of texts, the function and purpose of the recognition and information contained (Freeman, 2009). Translations come to life through the interpretive perspective of the translator.

Nevertheless, investigators must keep in mind that there is no such thing as the only precise translation of a text. Situations in a source-language text will never find an exact imitation in the receptor language. As there are a variety of interpretations, there are

variations of translations with each new translation of the same document (Schulte, 2012). In this part the author has similarities about the process of translation in which each one says characteristics or difficulties working in translation.

One of the axioms in translation approach is the fact that a translator constantly misses something, that translation lacks some part of original. (…) Despite the fact that information loss during translation is imminent, there is always a certain threshold of information loss, above which translation can accomplish its mission (Sokolovsky, 2010, p.288).

The controversy about translation thinking, translation methodologies, and the art and craft of translation will progress as a major force to promote intercultural communication in a global nature. A glance into the immediate future, however, will request thought about how digital technology will change the field of translation studies, first in the realm of text interpretations and then in the way readers and translators will cooperate with texts (Schulte, 2012, p.3), especially when those texts come from a different culture.

2.2 Culture

Culture has a variety of meanings, well-known is an anthropological definition: Culture repose of patterns ways of thinking, feeling, and reacting, acquired and transmitted through symbols, these are part of singular achievements in a human society, and the condition of culture consists of traditional belief and their values (Hofstede, 2001).

However, from another perspective, "Culture" is the total of patterns, conventions, and perspective that resolve the behavior of an individual or human group. "Culture" rules people's behavior (Hansen, 2010, p. 201). On the other hand, the same denomination

encompasses three distinct features of human endeavor such as the "personal" which means the individuals think and role, the "collective" is the activity in a social scene and the "expressive" in which the community speaks itself (Karamanian, 2002).

Culture is not only a concept to determine attitudes and behavior of the community, however the culture is into the different subjects, areas or topics that mankind does in daily life. Behind each discipline there exist an own culture made by all the people involved in a specific area or subject.

Culture is the effect of interacting individual minds, and hence a science of culture will be a science of the most complex phenomenon on Earth. It will also be a science that must be produce on interdisciplinary support as well as genetics, neuroscience, individual development, ecology and evolutionary biology, psychology and anthropology (Akbari, 2013, p.15). When texts in different disciplines need to be translated, it is necessary to explore the culture in which they have been produced.

2.2.1 Culture and translation

The cultural turn in translation inquiry has a comparable element with the cultural turn of the humanities which took place in the late 1980s and early 1990s and has transformed in many aspects and traditional subjects (Bassnett, 2007). As a consequence, a learner of translation should be as much involved in textual issues as in the inquiry of how cultures create their prevailing tastes and myths (Piotr Kuhiwczak & Karin Littau, 2007, p.8).

Culture is a vital component of translation; it depends on how much background about the culture of two distinctive languages the translator must improve a performance.

Translation entails the transposition of thoughts expected in one language for a social body, into another analysis in a second group. All this leads about a development of cultural de-coding, re-coding and en-coding. When the cultures are in relation with each other, multicultural consideration increases (Karamanian, 2002).

As translators we are confronted with an alien culture that request that its information be conveyed in anything but an alien way. That culture declares its idiosyncrasies in a way that is 'culture-bound': cultural words, proverbs and of course idiomatic expressions, whose origin and adopt are intrinsically and uniquely bound to the culture concerned. So, we are called upon to do a cross-cultural translation whose success will believe in our knowledge of the culture we are working with (Karamanian, 2002). Such as the context of the study in which culture becomes a relevant aspect of the performance of translators.

Related to translation, culture illustrates in two manners. First, the notion or reference of the vocabulary items is somehow peculiar for the given culture. Second, the concept or reference is general but indicated in a specific way to the source language culture. In practice, however, it is recommended that a translator should take into account the principle of the translation in translating the culturally-bound words or definition (Akbari, 2013, p.14). Translators should be conscious of understanding the culture that probably a translator would be translating and be faithful to the original text, thus readers can appreciate the essential information.

Translation has a perspective about globalization in which the translation has an aspect to play, moreover, not only in ensuring mutual intelligibility between diverse ‘‘national’’ languages and cultures, but also in the larger procedure of cross-cultural

hybridization that make new and distinct patterns of identity (Nelson, 2013, p.361). Sometimes translators could have different types of identities in order to think in each languages and cultures.

2.2.2 Culture and language

Language is the way to communicate through which the human being can have contact and understanding with society. Cultural reality is the transmission of facts, ideas or events that refer to understanding about the planet we share with other people. Embodies the culture reality once we provide meaning to our own experiences through the medium, we choose to communicate with each other (Laviosa, 2014).

Likewise, it will depend on the geographic location of a certain civilization and the customs or cultural aspects the same author proposes: language plays a fundamental mediating role in exchange between people originating from different cultural communities in a defined society or between nationalities (Laviosa, 2014).

2.2.3 Interculturality

In our own times, interculturality is certainly linked to what has been called globalization. This phenomenon includes in its dynamics the internationalization of the markets for goods, services and labor, the revolution of new communication and information technologies (Parker, 2008). These changes that are given by globalization are proportional to the adaptation that the translation does.

The issue of interculturality entails a wide variety of points that form this criterion in the functionality of multiple civilizations, languages, different societies of individuals and

this leads to the plurality of thoughts, practices and the identity of each individual as exclusive, at the same time as a town. Heritage is maintained on the social and intellectual achievements of the entire new world without compromising its own values and civilizations (Labuchidze, 2013).

The way that interculturality is presented through communication for translation, it is a complex competition that goes beyond the visible points of culture and contains the so-called invisible points, that is, those that govern behavior based on the beliefs and values of a defined social group (Clouet, 2008).

2.2.4 Multiculturality

The term multiculturality does not yet have an exact definition or has not been taken seriously because many times and since its origin it has been applied for different facets depending on the interest of those who use it. They have too often been used as confrontational terms (such as –isms) for the identity politics of minority and majority collectives and have been found quite infrequently in empirical data (Leggewie, 2013).

The precedents that have led to the conceptualization of multiculturalism have been based on the development of a growing recognition of the consequences of consecutive generations of immigration introducing a constant flow of new foreign inhabitants into society and adding to the cultural, ethnic multiplicity and pre-existing religion (Leggewie, 2013). All this variety of cultures has achieved diversity in many societies and with this has impacted languages, so translation has been the bridge to unite these differences and achieve greater understanding at the cultural level.

2.3. Ethnocentrism

Ethnocentrism is understood as the attitude of a group of people or society, which ideologically analyzes the world with the standards of its reality in a superior way to others. According to Baylor (2019) the term "ethnocentrism" is applied to cultural or ethnic bias, whether conscious or unconscious, in which a subject sees the universe from the point of view of his or her own group, establishing the ingroup as archetypal and qualifying all other groups with allusion to this ideal.

Despite its common usage, ethnocentrism is used in different disciplines to mean different things:

- As a name to analyze feelings of centrality and superiority of the whole.
- As a technological word to define a faulty methodology in the social sciences.
- As a equivalent for being "culture-bound.

Being linked to a culture is related to the inability of a subject or group to see the world through the eyes of a different national or ethnic group. In this sense, again, ethnocentrism is a fundamentally global phenomenon (Booth, 2014).

2.4 Language concept

Current research on language is focused on a system of signs for verbal or written communication belonging to human society. Kramsch (2003) defines the term language as the primary means through which we carry out our social life. Once used in communication environments, it becomes linked to the culture of diverse and complicated possibilities. Previous research has documented that bilingualism and translanguaging are correlated and both terms will be shown below.

2.4.1 Bilingualism

Bilingualism is born as a consequence of contact. Whether it spreads throughout society and is maintained depends on whether the conditions for its development are ideal. These, in parallel, remain determined by personal and group reactions towards (1) both related languages and (2) bilingualism itself. Reactions towards bilingualism range from promoting or accepting it officially, as is the situation in officially bilingual nations, to dedicating to various areas in a state the right to use the regional language in management and teaching (Hoffmann, 2014).

2.4.2 Translanguage

Translanguaging is a theoretical lens that gives a different perspective on bilingualism and multilingualism. The theory posits that, instead of having 2 or more autonomous linguistic systems, as has been conventionally thought, bilinguals, multilinguals, and indeed all language users, select and extend particular properties of a unitary linguistic repertoire to generate meaning and trade particular communicative properties environments (Vogel & Garcia, 2017). Translanguage is a relevant theory which explains that people with knowledge of two or more languages are used for purposes, context or even benefits.

For example, a translator can understand and speak two or more languages for different purposes or contexts, according to the area in which translating, such as: healthy area, administrative area, science area and others, but the fact that they understand that languages, it does not mean that they can translate any text but each of the languages that translator understand is for an specific area, as well as the authors said about particular communicative context.

2.5 False cognates

One of the most notable similarities between the lexicons of 2 languages are cognates, that is, words whose form and meaning overlap considerably in 2 or more languages. Another set of words that are similar to their L1 counterparts are false cognates, also called interlinguistic homographs. Unlike cognates, these words are only formally similar, however their L1 and L2 meanings differ (Otwinowska & Szewczyk, 2019).

Cognates and false cognates are the result of the inheritance of mother and daughter languages or are the result of languages in contact throughout any common span of linguistic history. In the situation of English-Spanish interaction there are examples of both inherited and acquired cognates and mistaken cognates (Nielsen, 1977).

2.6 Idiomatic expressions

In this research, it is important to mention idiomatic expressions as in every language, people use phrases to express ideas although the sentences are unclearly at the moment to use these terms in a different way, but these conjunctions of words have a purpose to communicate something in a different sense.

Something important to argue about idiomatic expressions is the relation that it has with translation and the linguistic characteristics involved in all the processes the translator realizes to obtain the best meaning of these kinds of terms. Mohammadreza and Vazifehkhah (2021) argue that: The process of translating idiomatic expressions to convey the message from one language to another could be a difficult task. Culturally, specific resources are one of the most important components in this sense.

Weinreich (1969, as quoted in Borrow and Bell, 1973) defines an idiom as a complex expression whose meaning cannot originate from the meanings of its resources. In other words, understand the meaning of an idiomatic expression is difficult due to the words involved that are not clear to understand and the real meaning could be related with culture, as well as take each word or elements of the phrase and do a literally translation is not right, it could lose all the main meaning of what the phrase refers.

CHAPTER III

METHODOLOGY

3.0 Introduction

All academic research requires a methodology which is the tool to support research and it is supported with descriptive steps that help researchers have an order, thus be able to obtain results. In this chapter, the methodological contents are disclosed, such as the research design in which a narrative inquiry is used as a method and for the nature of this investigation, a qualitative paradigm, additionally an interview is used as the instrument to obtain information from participants.

3.1 Research Design

Research designs are the peculiar logistics concerned in the research development: evidence compilation, data study, and report writing (Creswell, 2012, p.20). The inquiry design also takes care of searching singular anecdotes to illustrate the lives of community (Creswell, 2012). This research is designed to explore the ideas that the participants share. Since it is a narrative study, the participants themselves expressed ideas based on their own experiences regarding interculturality in their professional life. The paradigm of research indicates that the most suitable design is to be qualitative.

Additionally, being a narrative study as the participants were enhanced to emit their free expression on some issues, this goes hand in hand with qualitative research which does not look for statistics or percentages.

In this study, the participants are encouraged to express themselves on a freeway. The sense is that qualitative inquiry relies more on the views of colleagues in the inquiry and less on the orientation identified in the literature by the analyst (Creswell, 2012, p.17). In the following part, it is explained more clearly what qualitative research means.

3.1.1 Qualitative Research

Qualitative research is a description of community who cooperate and support to a better understanding of daily life or social realities around the world and at the same time give diverse features, notions and points of view (Flick et al, 2004). Therefore, the participants expressed their opinions and points of view regarding interculturality through translation experiences.

Some features of qualitative research are naturalistic, interpretive and inductive. Also, qualitative researchers should try to interpret or give sense to the experiences of the subjects. Some specialists work with individual cases and not with theory. For example, Creswell (2012) says that in a qualitative inquiry, the main statement and the research questions are made in order that you can obtain a better understanding from colleagues (p.17).

For this study, narratives were used to collect the stories that the participants shared regarding their experiences. The narrative research is usually used when you have personal willing to tell their narratives and you wish to document their anecdotes (Creswell, 2012, p.502). In the following section, the meaning of narrative inquiry is explained more clearly.

3.1.2 Narrative inquiry

According to Clandinin (2016) narrative research is a proposal to the examination of human lives conceived as a manner of honoring lived event as a cause of relevant recognition and understanding (p. 17). A narrative regularly concentrates on studying a particular human, gathering data through the selection of narratives, reporting individual occurrences, and discussing the meaning of experiences for the person (Creswell, 2012, p.502).

Narrative takes the experiences through telling stories, and ideas, to give opinions or point of view about personal life or professional life that includes a lot of information depending on the topic, all this with the purpose of giving knowledge to enrich the research.

3.2 Description of the context

In *Mexico*, there are some organizations, which offer translation services among other services and teach masters or graduates. One of the most important organizations in the country is the Mexican Organization of Translators (OMT) (for its acronym in Spanish) which is based in the state of *Guadalajara* and enjoys international recognition, in addition to being a member of the Latin America Regional Center (CRAL) (for its acronym in Spanish).

This research was conducted in the state of *Puebla*, where there are places that provide translation services such as "*Traducciones Pomaski", "Traductores Asociados*" and the ILS that specializes in translations by experts. The translations are carried out by expert translators, centered by the State Government, therefore the translations are valid for any legal procedure such as birth, marriage or death certificates in *Mexico* or abroad.

The *Benemérita Universidad Autónoma de Puebla* and the *Facultad de Lenguas*, offers translation services for its own necessities and in its curriculum the optional subject of translation in which there are experts teaching some subjects and some of the experts work as freelancers. In the LEI program, there are some subjects related to translation and offered for students interested in the different areas of translation such as the area of health, the area of literary translation, exact sciences, among others.

3.3 Description of the participants

The participants are teachers of the English teaching major at the *Facultad de Lenguas* belonging to the *Benemérita Universidad Autónoma de Puebla*, however they are also freelance translators. Due to the nature of the research and to protect the identity of the participants, they were named with pseudonyms which were, *"Mr. González"* for the first participant and the second participant was named *"Mr. Fernández",* the professionals are men who have been born in *Puebla*, thus they are Mexican and speak Spanish as their native language.

The first participant works in the *Facultad de Medicina* as an English teacher and he works as a teacher of translation in the *Facultad de Lenguas*. He has a master's degree in Mexican literature as his last academic degree from the state university. He has more than 28 years of experience in the public and private sectors.

The reason *Mr. González* was chosen is because he possesses vast knowledge of translation, specifically in the medical area and the stories he told us were interesting as the main point he was our teacher in translation, He accepted to participate in this research.

On the other hand, the second participant works in the *Facultad de Lenguas* as a teacher of English teaching subjects and translation subjects. He has a master's degree in administration and management of educational institutions as his last academic degree was given by *Benemérita Universidad Autónoma de Puebla.* He has more than 37 years of experience in the public and private sectors and was selected for the reason that he is an important teacher in this faculty and he possesses a large knowledge about translation, in this case, it was hard to find him because he has an administration work but we have the opportunity to meet with him and talk about the research and he was agreed to collaborate with us.

The participants were informed of the study and they accepted that, by answering the interview they form part of the research.

Table 1.

General Information of the participants

	P1 **Mr. González**	**P2** **Mr. Fernández**
Academic degree	Master's degree in Mexican literature	Master's degree in administration and management of educational institutions
Graduated from	BUAP	BUAP
Field of translation	Medical	Administration
Years of experience	28 years	37 years
Sectors	Public and private	Public and private
Certification	No	No

Note: own elaboration

3.4 Description of the instrument

To encourage the participants to talk about their experiences, face to face interviews were decided as the best instrument to collect these translators' stories. Cresswell (2012) says that consultations became standard operations for acquiring evidence in qualitative inquiry. Interviews are presented in daily life, for example, a job interview or a medical setting, but in this situation qualitative interviewing is a device for investigation and an crucial support for social science.

In addition to this, the measured consultation is based on an application with a progression of questions, asked in the same order and the same way of all implications of the inquiry, with little flexibility accessible to the investigator (Edwards & Holland, 2013, p.3). To begin with a description of the instruments, this research has only two of them, which allows to obtain the desired information and it is explained in the following paragraph.

The first instrument was a “table of general information”, it was used to collect personal data and a professional profile of the experts (See Appendix 1) in order to know some aspects of the participants. This table was designed as a format in which the participants write their own information such as academic degree, years of experience, and which sector they worked in.

The second instrument was a structured interview, that was designed with seven open questions and the kind of questions were prompted for narratives, in order to obtain extended answers related to the professional life of the participants, as well as their knowledge about interculturality as the main topic and others such as multiculturality, culture, translation and so on.

The purpose of hearing the personal narratives of the experts and related to the answers obtained through the interviews and the sheets that the participants answered (See Appendix 2) was to get the most information related to the translation. Finally, both instruments include emails and contact numbers of the developers of the research in case of possible questions or doubts.

3.5 Description of data collection

The present paper shows the process of data collection that was made in *Facultad de Lenguas* because participants worked there; the meeting with the participants was difficult due to the activities that each expert does there and the schedule problems. Both participants preferred to conduct the interview using an audio recording, which was carried out through simultaneous questions and answers between the experts and the interviewer; the instrument lasted about 30 minutes maximum.

3.6 Description of data analysis

The narratives that were done in Spanish, were collected and transcribed and for this thesis some fragments of the original interview were translated into English. All of this is with the purpose of showing how the categories were obtained.

Two axes were considered for the data analysis due to finding similar ideas in both interviews which were subdivided into 7 subcategories between both axes. The first axis obtained was called the cultural aspect of translation and the second was the mixture of languages The first one was the cultural aspect of translation in which participants expressed the challenges they encountered when they had to translate cultural issues or even when the

participant interacted with people of different nationalities and therefore different cultures. Here are four relevant concepts or subcategories: interculturality, intercultural experiences, culture, and ethnocentrism.

The second axis was the language or the mixture of languages where the relevant concepts were some misunderstandings, advice in translation, some false cognates, and different challenges about two or more different languages that the participants faced. Lastly, these concepts helped to support and compare the ideas between the participants and the literature. In chapter four is developed with the previous content.

3.7 Conclusion

This chapter presented all the aspects that make up the methodology of this thesis. These elements presented a description of the background, both the context and the participants related to the topic of this research. In the following chapter are going to present the contribution of the participants and the results of the findings obtained from such analysis.

CHAPTER IV

RESULTS

4.0 Introduction

This chapter presents the organization and contents of the results produced by the instrument shown in the previous chapter. To organize the information obtained and make a categorization of the ideas that each participant gave, based on their similarities or their differences. The objective of the study was to explore the problems, situations, advice, experiences and other aspects related to intercultural experiences with translators.

4.1 Presentation of results

The presentation of the results is organized in "tables", which have different concepts or ideas from each participant. Finally, the discussion about the categorization and the differences or similarities of the participants' interviews provided.

4.1.2 Interculturality

This table shows a brief definition of "interculturality" from the experience of the participants and both have the same point of view respect to culture, which is an important aspect related to interculturality.

Table 2.

Intercultural axis results

	Interculturality (Definition)
P1 Mr. González	*"Interculturality is living culture. And when we talk about culture, we have to talk about all the aspects that it entails. So we have to see education, we have to see gastronomy, we have to see religion, we have to see philosophy, worldview.*
P2 Mr. Fernández	*"Culture is the basis of interculturality, we have to understand that there is a group of people in this case who specify aspects that would be recognizable as part of a culture inserted in some other context, including individual, when we talk about interculturality that takes into account the interrelations of culture".*

Note: own elaboration

4.1.3 Intercultural experiences

In this table, the participants briefly tell their intercultural experiences. They share different ways to work that they experimented with in their career as well as to lead and organize work groups and give conferences.

Table 3.

Intercultural experiences axis results

	Intercultural experiences (Example)
P1 Mr. González	*"I was working in an institution that is the Intercultural Universidad Intercultural del Estado de Puebla, where we were practically directing translation processes. It was not my turn to translate, but to lead, organize, work groups, for native-language people. We have been working with people from Náhuatl, Totonaco, Mixteco or Hñähñu".*
P2 Mr. Fernández	*"With translation twice and I had to translate like five conferences, where there were French people who were speaking in English, very bad English and they mixed French with English".*

Note: own elaboration

4.1.4 Culture

The following table describes culture from the point of view of the participants in which one of the experts believes that culture could be represented as academic or empirical and the second participant expresses that culture also can be divided in a vast of social groups.

Table 4.

Culture axis results

	Culture (Example)
P1 Mr. González	*"Sayings that we hear every day are part of knowledge. That they have a reference, in an academic aspect, but it is not the same way in which an academic says it that people say, who do not study and then it is when we realize these aspects is like listening to grandparents, They did not study, but they also have knowledge, an empirical knowledge, which is given over the years".*
P2 Mr. Fernández	*"We can divide culture in many ways, as it is now becoming fashionable, the difference between men and women, between LGTB and the rest, between those who are religious and those who are not and within those who are religious the type of religion they follow, etc.".*

Note: own elaboration

4.1.5 Ethnocentrism

The participants talk about their own definition of ethnocentrism, giving an example of words that refers to Mexican culture.

Table 5.

Ethnocentrism axis results

	Ethnocentrism (Example)
P1 Mr. González	*"For a western culture we think that this is "machismo", why does the woman have to be submissive and bring food to her man? Because man is carrying out another task and then we understand this intercultural question, then we must also live culture".*
P2 Mr. Fernández	*"When we talk about a "charro" hat, we know that it is part of Mexican culture and if we talk about a song by Juan Gabriel, we know that it is Mexican culture, if someone wants to take machismo into account, for example, one could say that it is part of Mexican culture as they see it now, but we are not necessarily "macho" Mexicans, nor are we the only males".*

Note: own elaboration

4.1.6 Misinterpretation

The experts detailed more about misinterpretation in the following table in which they have generally a similar idea to understand colloquial phrases and be sure to use them correctly, such as English idioms and a misinterpretation between an English speaker and a Spanish speaker.

Table 6.

Misinterpretation axis results

	Misinterpretation (Example)
P1 Mr. González	*"A sentence, you translate it literally, but, if you realize what this sentence is telling you, then change your position, change your vision, the fact that you hear "it rains cats and dogs", dice: what does it have to do with it? Wow! "It rains in pots" with "it rains dogs and cats" or "karma is a bitch" Hey, but why should it be translated this way? If you translate it literally, imagine: "karma is a bitch", you say: totally nothing to do, and the translation says "karma does not forgive"...*
P2 Mr. Fernández	*"An American girl began to tell me about her life, problems that she had and that her father had no communication, a lot of communication with her; I was about 16 years old at that time, my Spanish was much better than English, so I tried to tell him why not? She approached her father to ask her for help; I don't know how she put it? Because she got angry, took her things and left her and I was after her apologizing, trying to tell her what was wrong? What had she told him? We entered the colonial hotel, and her teacher explained to me that she understood that I had told her to find someone to support her, but no, no; not at all, but that was misinterpreted, but it was more because of the use of the language that I culturally assumed, passed from Spanish to English".*

Note: own elaboration

4.1.7 Advice in Translation

The experts provide their advice in this table, both agreed that a novice translator should have a vast knowledge in the subject to translate.

Table 7.

Advice in Translation axis results

	Advice in Translation (Example)
P1 Mr. González	*"If you are going to dedicate yourself to a translation or you are going to do a simultaneous translation, you must know the subject".*
P2 Mr. Fernández	*"Everyone understood that I was not an expert on the subject and that the person did not have a very wide vocabulary either, but it was something that was far from my knowledge".*

Note: own elaboration

4.1.8 Translator Challenges

This last table shows the real situation that translators suffer in their daily lives as a professional.

One of the participants suggested that it is important to do research about a topic he does not understand and be constantly updated. On the other hand, the second participant had the challenge of managing an event where the person cannot communicate effectively, and the participant tries to do his best with his own knowledge.

Table 8.

Translator Challenges axis results

Translator Challenges	
P1 **Mr. González**	*"We realize, if I want to understand the person, who is originally from a Nahuatl or Totonaca community, I cannot understand if I do not live their culture, so when we begin to discover all these aspects, you would say it is something very important".*
P2 **Mr. Fernández**	*"There was a Japanese man who spoke English, he did not speak English ... but from what he showed on the screen with the pointer and what he managed to say was understood was that I was able to get the translation, it was very difficult, because I do not speak Japanese and I couldn't get a lot out of it, but the topic came out".*

Note: own elaboration

4.2 Discussion of results

According to the perception that each participant has shown in the previous table it is possible to know what they think and how much they know about these terms and their experience they have had. To emphasize their ideas is important to compare or complement them with authors that show similarities and points of view with our participants as you can see below.

4.2.1. Interculturality

Both participants agree with Labuchidze (2013) who said that the issue of interculturality entails a wide variety of points that form this criterion in the functionality of multiple civilizations, languages, different societies of individuals and this leads to the plurality of thoughts, practices and the identity of each individual as exclusive, at the same time as a town. Heritage is maintained on the social and intellectual achievements of the entire new world without compromising its own values and civilizations.

The participants demonstrated their knowledge of the subject by narrating it in a different way, but finally with a similar concept to that of the author in which both express that culture is an experience and is the basis of interculturality. Regarding Mr. González, he gives his idea in a clear and not very elaborated way, such as "interculturality is living culture".

While Mr. Fernández expresses it in the following way: "Culture is the basis of interculturality, we have to understand that group of people in this case who share traits such that it would be a recognizable part of a culture in inserted in some other context including individuals" This refers to groups of people who share traits and therefore live interculturality.

4.2.2 Intercultural experiences

Bilingualism is born because of contact. Whether it spreads throughout society and is maintained depends on whether the conditions for its development are ideal. These, in parallel, remain determined by personal and group reactions towards (1) both related languages and (2) bilingualism itself. (Hoffmann, 2014). In relation to this, Mr. Fernández has experience related to work with people where there were two languages involved. Something similar occurred with Mr. González, in this case the experiences are not detailed, but interculturality is reflected in the Mexican dialects in which he collaborated.

4.2.3 Culture

“Culture” is the total of patterns, conventions, and perspective that resolve the behavior of an individual or human group. “Culture” rules people’s behavior (Hansen, 2010, p.201). In relation to this, Mr. González said “Sayings that we hear every day are part of knowledge. That they have a reference, in an academic aspect, but it is not the same way in which an academic says it that people say, who do not study and then it is when we realize these aspects”.

On the other hand, the same denomination encompasses three distinct features of human endeavor such as the “personal” which means the individuals think and role, the “collective” is the activity in a social scene and the “expressive” in which the community speaks itself (Karamanian, 2002). In relation to this, Mr. Fernández said “We can divide culture in many ways, as it is now becoming fashionable, the difference between men and women, between LGTB and the rest, between those who are religious and those who are not and within those who are religious the type of religion they follow, etc.”.

4.2.4 Ethnocentrism

On the topic of ethnocentrism, the participants demonstrated their knowledge on the subject-languages similar concept in which both express that ethnocentrism is the identity of their own culture. Regarding Mr. González, he gives his example in a clear way, such as "For a western culture we think that this is “machismo”, why does the woman have to be submissive and bring food to her man? Because man is carrying out another task and then we understand this intercultural question, then we must also live culture", while Mr. Fernández expresses it in the following way: "if someone wants to take machismo into account, for example, one could say that it is part of Mexican culture as they see it now, but we are not necessarily “macho” Mexicans, nor are we the only males”.

Both participants agree with Booth, (2014) Being linked to a culture is related to the inability of a subject or group to see the world through the eyes of a different national or ethnic group. In this sense, again, ethnocentrism is a fundamentally global phenomenon.

4.2.5 Misinterpretation

Idioms are a group of words that in turn make phrases and sentences. In general, people cannot obstruct their language-processing system. If someone note to a word, for example, then they cannot avoid that word's meaning (Glucksberg, 2014, p.6). The previous words about idioms shows a similarity with Mr. González where he shares an experience about idioms which sounded strange for people due to the nonsense words and he explains the different meanings an idiom could have.

Mr. Fernández provides an example of misinterpretation when he has a bad experience with a foreign girl at the moment to say a phrase which he had a different intention, and she took it as bad sense and she got angry with him. This is a possible example of how people in any case use words or sentences trying to say something or communicate a message but emerge a semantic problem.

The literature shows that:

Semantics is the examination of the significance of all words, sentences and phrases. In semantic research, there is constantly an experiment to focus on what the words commonly indicate, rather than on what an announcer might want them to mean on a specific purpose (Yule, 2010, p.112).

4.2.6 Advice in Translation

Mr. González and Mr. Fernández provide some advice for translating, such as having a vast knowledge of the topics to be translated and an enriched vocabulary.

To complement such advice, Karamanian (2002) shows that:

As translators we are confronted with an alien culture that request that its information be conveyed in anything but an alien way. That culture declares its idiosyncrasies in a way that is 'culture-bound': cultural words, proverbs and of course idiomatic expressions, whose origin and adopt are intrinsically and uniquely bound to the culture concerned. So, we are called upon to do a cross-cultural translation whose success will believe in our knowledge of the culture we are working with. The literature on translation advice documents that different cultures are an important part of translation and above all for the translator and his knowledge that will be reflected in his work.

4.2.7 Translator Challenges

On the translator challenges, the participants have shown a similar experience in which both expressed that culture influences a lot in translation. In relation to this, Ordudari (2007) says that the distinction between an SL (source language) and a TL (translation language) and the diversity in their cultures make the development of translating an authentic challenge. Among the questionable aspects involved in translation such as form, meaning, style, proverbs, idioms, and so on (p. 1).

Concluding that translating two different languages is equal to two different cultures, making this a challenge that leads to facing the best possible to achieve an adequate translation.

4.3 Conclusion

Chapter 4 presented all the elements that made the research of this thesis possible to carry out. Through the comparison of the experiences narrated by the participants and the literature compiled in Chapter II, it was possible to know the different perspectives of what it means to be a translator and the different elements that make up a translation. Finally, Chapter V presents the conclusions of this research, the contributions and limitations, and the directions for further research.

CHAPTER V

CONCLUSIONS

5.0 Introduction

This study was carried out because of the interest of the researchers in the translation area. The study is linked to a range of information and interesting aspects, as well as making a statement about translation known to the readers of this work. The main point of the study is to show intercultural experiences with translators through a narrative method in which readers can become aware of aspects that have to do with translators and the intercultural experience of participants.

With this study, the researchers wanted to share the problems, situations, and cases that the translators face and the importance that these actions have for intercultural communication. Additionally, the study may present useful information for future translators and thus, these future professionals might be able to consider the opinions of experts in the area and in this way, avoid committing mistakes or take their experience into account through valuable advice.

5.1 Summary of the study

This study was undertaken in order to develop an investigation that emerged from the lack of information in the ambit of translator experiences. In addition, the curiosity deepens day by day on the translators´ labor through experiences focusing on challenges, advice, and problems they have had. Having considered all the elements previously mentioned, the study was carried out with a qualitative method, using narrative inquiry as the means to obtain the necessary information about the translator profession.

Therefore, it was important to mention aspects such as the instrument designed to hold the interviews, limitations of the study, context, and results among others; all these with the objective to do a classification of this study with the purpose of comprehending it. To conclude this section, this document has included a variety of topics such as narrative inquiry, culture, interculturality, translation, language and so on; which are relevant for this kind of study and they have provided useful information for experts or readers interested in this project.

5.2 Answers to the research questions

This section will answer the research questions established in Chapter 1 of the document:

5.2.1 Research Question 1: What are some of the intercultural challenges that translators face when working within different cultures?

There are evident answers in this research regarding to the intercultural challenges that the participants had in their experiences, for example: working with different cultures, knowledge about areas to translate, interaction, and solving problems. These challenges are relevant, since in both opinions it was disclosed that culture is of vital importance due to the impact this factor has on better communication and faithful comprehension of what translators capture in a translation work in a right and clear way.

According to Karamanian (2002) The literature on translation advice documents that different cultures are an important part of translation and above all for the translator and his knowledge that will be reflected in his work. Translation entails the transposition of thoughts intended in one language for a social group, into another interpretation in a second group. All

this brings about a process of cultural de-coding, re-coding and en-coding. When the cultures are in contact with each other, multicultural attention increases.

These experiences also mean that if the culture of a certain place is not perceived, it can generate a variety of linguistic understanding complications since the language of a certain place has a connection with its culture. For this reason, it is a challenge for translators to have information of a determined culture.

Another example of these intercultural challenges which interfere at the moment of working and experimenting with different cultures, is a wide knowledge of topics and areas. In which the experts have experiences where they comment about aspects or problems at the moment to interact with people of different cultures, countries and even ethnic groups. All this was a challenge for our participants since they must know the culture, customs, lexicon, and colloquial expressions.

Problem-solving is an essential aspect within the intercultural challenges since the participants lived moments where the cultures were mixed as well as context and topics. Therefore, they did not understand the situation very well, but because of their experience, they were able to carry out their translation tasks.

5.2.2 Research Question 2: What are some of the interlinguistic challenges that translators face when working within different cultures?

Some of the challenges that the participants shared in responding during the interview were very interesting examples of interlinguistic challenges. The first translator mentioned the indigenous languages such as *"Náhualt"*, *"Totonaca"*, *"Mixteco"* and *"Hñähñu"* which were present in one of the experiences that Mr. González shared. He said that he had had

previously to obtain information about culture and the way to interact with people of another culture.

A similar case was mentioned by the second participant, Mr. Fernández, about the time he lived where there were native speakers of another language who tried to speak with basic knowledge of English. The challenge that Mr. Fernández faced was a moment when he tried to understand what the people who did not speak English very well were trying to say and represent. Therefore, this was an enormous challenge to finish the work.

Both cases are reflected in the results of the interviews, not only because of the Mexican lexicon but also in the vocabulary of other countries or cultures. There are certain words that each community, group, or person from other countries take as part of their life and they have a meaning that is already typical of the place to which they belong. This involves a linguistic challenge and of course, everything goes hand in hand with culture. Baylor (2019) defines:

The term "ethnocentrism" is applied to cultural or ethnic bias, whether conscious or unconscious, in which a subject sees the universe from the point of view of his or her own group, establishing the ingroup as archetypal and qualifying all other groups with allusion to this ideal. As a brief example: Mr. Fernández mentioned something about Mexican culture through the *"sombrero de charro"*, which conforms to as a part of the culture or identity. Another important result regarding linguistic challenges is that participants let us know the misinterpretations that may occur when they do a job or are involved in a different situation.

This may be due to factors such as colloquial words or phrases, cognates, context, and idiomatic expressions. It is of vital importance for translators to know in advance which sector they are going to carry out a job, academic or professional area.

The literature shows that:

Semantics is the examination of the significance of all words, sentences and phrases. In semantic research, there is constantly an experiment to focus on what the words commonly indicate, rather than on what an announcer might want them to mean on a specific purpose (Yule, 2010, p.112). These experts in translation made us aware of all the previously mentioned aspects that are relevant to the linguistic challenges they face. It is also worth mentioning, on the other hand, that it is important to study linguistics and its different branches which will help translators to better understand a language or a text to translate.

5.2.3 Research Question 3: What recommendations can be made to novice translators in order to work effectively when dealing with two languages based on the narratives of a group of translators?

According to the experiences narrated by the experts, important aspects are inferred that serve as a recommendation to deal with or know how to handle situations related to translation and comprehension. When two different languages are presented and in effect have a vast knowledge on the subject that was previously known to translate or that in the future it is thought to dominate to be translated. Opting for any area in which the translator wants to dedicate himself.

Moreover, Translation has been used to covert written or spoken second language document to comparable written or spoken target language texts. Its function of translation is to recreate diverse kinds of contents such as religious, literary, scientific, and philosophical

texts—in anotherglucksberg language and thus making them accessible to wider readers (Ordudari, 2007).

To illustrate this purpose, the examples range from topics related to religion, social ideas, academic or non-academic topics, cultural topics or simply classified by professional areas such as the area of health, area of exact sciences, administration or humanities. No matter what the topic is, the translator must have in-depth knowledge and be sufficiently prepared for at least one specific topic.

Another key thing to remember is that all the linguistic topics are vital for the translation area, notably with all the topics involved in this document, we could notice that experts reveal some problems within their experience. There does not seem to be a clear answer, but it is possible to highlight the parts of this document in which our participants mention points that may mean advice for future translators and how they can be aware of these signs.

Furthermore, the participants mentioned some points, such as not translating literally. There is always an important background in order to be able to translate as correctly and faithfully as possible and this would not be achieved simply by translating literally and losing the sense of the true meaning. Examples of this are the narratives of participants and some experiences with which they dealt during their translation work.

The clear points that serve as a recommendation and that participants pointed out, are a) the extensive knowledge of the colloquial lexicon such as idioms, and idiomatic expressions, and b) the context in which it is developed. Moreover, future translators should avoid seeing these challenges as a problem or a misinterpretation which may, therefore, affect the understanding of a message. It seems reasonable to assume that idioms are a group of words that in turn make phrases and sentences. In general, people cannot obstruct their

language-processing system. If someone note to a word, for example, then they cannot avoid that word's meaning (Glucksberg, 2014, p. 6).

5.2.4 Research Question 4: What recommendations can be made to novice translators in order to work effectively when dealing with two different cultures based on the narratives of a group of translators?

Just as it happens to deal with two different languages, it is also the case with culture and it is that experts expose examples where knowing the culture is very important to understand what the people of a certain place want to express and this is derived from their culture.

To put it another way, participants let us know that culture can be found in many ways, such as education, gastronomy, types of religion, philosophy and endless topics which come from a specific culture. It is vital for them to have ample cultural information when they are going to do a translation job and try to understand the other's culture without mixing between cultural differences and their culture.

In addition, culture is the product of interacting human minds, and hence a science of culture will be a science of the most complex phenomenon on Earth. It will also be a science that must be produce on interdisciplinary support as well as genetics, neuroscience, individual development, ecology and evolutionary biology, psychology and anthropology (Akbari, 2013, p.15). That is to say that in the narratives of this document, translation experts expressed a certain misunderstanding that may occur linguistically, and this is mainly due to the context and culture of a certain place, language, or people.

5.3 Limitations of the study

One of the problems faced during the making of this qualitative research was the lack of information on the intercultural processes that translators go through when performing their profession This lack of information made it difficult for us, novice translators, who are looking for tips on culture and learning experiences in order to do a good job or in the best of cases to be a good translator, to find mentors or participants as it was the case of this study.

Additionally, there are not many previous studies about intercultural experiences in translation to serve as a reference for future generations to guide them or to avoid misinterpretations or even embarrassment. Another key thing to consider is that this study was interrupted by a global pandemic (COVID-19) which lasted for more than two years in which the project was interrupted for at least the first year. This significantly affected the development of this work, as there was very little availability of participants. Another limitation was the closure of most translation institutions, making it impossible to have a significant number of participants which could enrich the research.

5.4. Directions for further research

This research is pioneering due to its narrative form in the field of experiences with translators, in which they tell of their own intercultural experiences, and this is the first to be carried out at the BUAP Faculty of Languages. Which focuses on narrative characteristics and experiences with a qualitative method, but it is evident the lack of resources and tools that are needed to be able to further polish this work.

This does not mean that this work did not meet its objective or did not have the necessary requirements, on the contrary, it showed a new way of seeing translation and all those branches that involve it, as well as the importance that it has in our lives already whether academic or not and at the same time it gives rise to a new line of research towards similar and varied topics.

There are plenty of possibilities to continue this research in a deeper, clearer way, even with more participants and in the same way with the large number of topics that translation overflows, such as a focus on the study of the different areas of translation and their methods and even narrations with translators on specific topics or on a specific area.

In this thesis future translators or researchers may find new ideas, or new lines of research that could lead them to delve deeper into translation and to learn more about the people who carry out this work. Finally, this work highlights the importance translators have in the world with their mission of communicating a message in different languages as clearly as possible.

5.5 Final conclusions

In conclusion, this study attempted to show the variety of intercultural experiences that translators face as well as some related issues in the area of translation. For this work, a qualitative method was used with a narrative approach and it was carried out through interviews with the experts in order to obtain information that could help to understand and validate the results of this document.

The results revealed that knowledge of the culture of a given language or region is important in translation such as their customs and colloquial expressions. Another important

result was the knowledge of the areas to be translated and the meaning that every translation must have to avoid misinterpretations. Lastly, importance was given to the solution of problems that are generated during the translation work.

Furthermore, this document shows the different opinions, experiences, problems, and advice obtained by the participants. Some tips for future translators are disclosed, such as always being prepared for a specific area, theme or language, always with the help of reading and research.

5.6 Reflection

In order to achieve a reflection of our work, we agreed to mention those things that we could observe in this research work and it is the beginning of everything, such as teamwork, which to be honest is tremendously difficult, either because of the different points of view and even the way of writing this work, this leaves us with a good learning about teamwork and being tolerant.

We learned to commit to this project even though we did not meet constantly, just as circumstances did not allow us to, and it took us longer than we expected. It has also taught us to do research in a professional way, something that we had not done before in our lives. Furthermore, we can mention that investigations like this make us think more and better and that they not only help us to fulfill, but they help us in our daily life to be able to solve problems. In addition, we believe that if we did not know something before, we now know it and that it would not be possible without those people who guided and supported us in this work, we learned to investigate, to write better than before and many other things that will undoubtedly help us in our future.

Another key thing to remember regarding the content of our work, we believe that there is still more to be explored, but that would be at another time, as we have previously mentioned in the thesis, this is a very different topic from the rest and, being so, it is perhaps a little more difficult to have the clear ideas, this work gives rise to more similar content that can be just as interesting and over time maybe one of the most researched topics.

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APPENDIXES

Appendix A

Instrument 1 *"Table of General Information"*

THE INTERCULTURAL EXPERIENCES OF TRANSLATORS: A NARRATIVE INQUIRY STUDY

Entrevista

Este estudio está hecho con la finalidad de recabar información para el desarrollo del instrumento de tesis con datos que posteriormente serán analizados.

El participante ha estado de acuerdo en ser parte de esta investigación. El cual **si-no** ha estado de acuerdo en ser grabado en video.

Datos Generales:

Grado académico		
Institución de la cual egresó		
Área en la que se desempeña		
Tiempo de experiencia		
Sectores		
Cuenta con algún certificado de traducción	***SI*** ***NO***	***¿Cuál?:***
Idioma en el que desea se haga la entrevista (español/ ingles)		

Para dudas o posibles comentarios contactar con:
Christian Hernández Mejía
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O al correo: othicglacrimosa@gmail.com

Ilustración 1 Table of general información

Appendix B

Instrument 2 "*Questions for the Interview"*

THE INTERCULTURAL EXPERIENCES OF TRANSLATORS: A NARRATIVE INQUIRY STUDY

Entrevista

Este estudio está hecho con la finalidad de recabar información para el desarrollo del instrumento de tesis con datos que posteriormente serán analizados.

El participante ha estado de acuerdo en ser parte de esta investigación.

1. ***En su experiencia ¿Qué es la interculturalidad? Y ¿Qué tan importante es en la traducción?***

2. ***¿Ha tenido experiencias interculturales a lo largo de su trayectoria como traductor? (Nos podría contar…)***

3. ***¿Este tipo de experiencias interculturales le ha causado problemas? ¿Cómo cuáles?***

4. ***¿Qué tipos de problemas ha experimentado en su carrera como traductor? Y ¿Cómo los ha resuelto?***

5. ***¿Podría contarnos si conoce usted una situación relevante o famosa, relacionada con este tipo de problemática? Y ¿Cúal?***

6. ***¿Cuáles serían sus recomendaciones en el área, para la gente interesada en este tema o posibles futuros traductores?***

7. ***¿Tiene alguna experiencia o historia de interculturalidad en su práctica profesional como traductor?***

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Ilustración 2 Questions for the interview

Appendix C

Interview 1 (Mr. González)

Entrevistador: Bueno vamos a hacer la entrevista sobre experiencias interculturales con traductores. La primera pregunta es: en su experiencia ¿qué es la interculturalidad? y ¿qué tan importante es en la traducción?

E1 (Mr. González): Mira, la interculturalidad es vivir la cultura. Y cuando nosotros hablamos de cultura tenemos que hablar de todos los aspectos que en el conlleva. Entonces tenemos que ver educación, tenemos que ver gastronomía, tenemos que ver la religión, tenemos que ver filosofía, cosmovisión. Todos estos aspectos que van a hacer que se entienda la relación entre una cultura y otra, querer entenderla es vivirla. Entonces eso es parte de la Interculturalidad, vivir la cultura.

Entrevistador: Y ¿qué tan importante es en la traducción?

E1 (Mr. González): ¡Es muy importante! Fíjate que, sí nosotros no estamos conscientes de este aspecto, entonces, no vamos a entender, no solamente el aspecto académico sino también el aspecto vulgar y cuando nosotros hablamos vulgar va a ser el aspecto no académico, que también hay conocimiento. No solamente va a ser un conocimiento positivo. Nosotros también tenemos usos y costumbres. ¡Hay conocimiento! Los refranes, que nosotros escuchamos cotidianamente es parte del conocimiento. Que tienen una referencia, en un aspecto académico, pero no es la misma forma en que lo digo uno académico que lo diga la

gente, que no estudia y entonces es cuando nosotros nos vamos dando cuenta de esos aspectos es como escuchar a los abuelos, no

estudiaron, pero también tienen conocimiento, un conocimiento empírico, que se da con el paso de los años.

Entrevistador: ¿Ha tenido experiencias interculturales a lo largo de su trayectoria como traductor? (Nos podría contar...)

E1 (Mr. González): Como traductor, ¡no exactamente! Yo estuve trabajando en una institución que es la Universidad Intercultural del Estado de Puebla en donde nosotros estuvimos dirigiendo prácticamente, procesos de traducción, no me tocó a mí traducir, pero sí, llevar, conducir, organizar, grupos de trabajo, para gente de lengua originaria. Estuvimos trabajando con gente de Náhuatl, Totonaco, Mixteco o Hñähñu. Y, creo que nada más. ¡Ah el Popoloca, se me olvidaba el Popoloca!

Entrevistador: ¿Este tipo de experiencias interculturales le ha causado problemas? Y ¿cuáles serían?

E1 (Mr. González): Como problemas no, retos desafíos, ¡Sí! Porque nos damos cuenta, sí yo quiero entender a la persona, que es originaria de una comunidad Náhuatl o Totonaca, yo no puedo entender si yo no vivo su cultura, entonces cuando nosotros empezamos a descubrir todos estos aspectos, dirías hay algo muy importante, la relación tiempo. Nosotros estamos

correteandonos y decimos sabes que ya tengo tantos minutos para ir y se me hace tarde que tengo que llegar. Y ellos tienen esa relación por medio de la naturaleza su reloj biológico y entonces para nosotros si era muy interesante el saber, que empezaba a clarecer y la gente se levantaba para ir a trabajar. Y tu decías ¿Pero si todavía no sale el sol? Entonces cuando nosotros platicábamos con la gente te comentaba ¿tú sabes lo que es trabajar el campo a las 12 del día? Y cuando nosotros hacíamos faena o hacíamos alguna tarea intercultural con la gente, hacerlo a las doce o una de la tarde eran realmente la muerte porque si te pones a chapear, te pones a hacer faena con la gente, lo que te piden es hacerlo temprano, rindes, pero hacerlo a las 12 del día, empiezas a hacerlo en media hora de trabajo y ya te cansas. Porque trabajar a una temperatura de 35 o 40 grados es bastante complicado, a las seis, siete de la mañana que está fresco el clima, estás empezando a trabajar con 10 grados de temperatura. Entonces sí hay una diferencia, entonces uno va entendiendo esa relación. Uno va entendiendo por qué la gente se levanta, por qué la gente tiene que consagrar la semilla para ir a cosechar. Nosotros aquí no lo entendemos porque simplemente tenemos el fruto del mercado a la mesa, pero no entendemos ese proceso y todo ese proceso tiene un bagaje cultural y entonces cuando nosotros lo vivimos, ¡ah, bueno! antes de que se coseche, nosotros tenemos que preparar la semilla, se prepara la semilla, se hace un rezo, al siguiente día se va a sembrar, las mujeres preparan el alimento, mientras el hombre va a trabajar la tierra, la mujer está preparando el alimento, llega, la mujer o las mujeres de la comunidad las mujeres de la comunidad a dar de comer al hombre y entonces están cumpliendo una función diferente. Para nosotros para una cultura occidental pensamos que eso es machismo, ¿Por qué la mujer tiene que ser sumisa y llevar la comida a su hombre? porque el hombre está realizando otra tarea y entonces entendemos esta cuestión intercultural, que si no lo hacemos,

entonces tú empiezas a ver simplemente las cosas desde un particular punto de vista, el punto de vista occidental, entonces hay que vivir también la cultura.

Entrevistador: ¿Qué tipos de problemas ha experimentado en su carrera como traductor y cómo las ha resuelto?

E1 (Mr. González): Mira, eso de los problemas que más nos provocan, son los aspectos culturales, porque de momento, alguna oración, tú la traduces de una forma literal, pero, si te das cuenta, qué es lo que te está diciendo esta oración, entonces cambia tu postura, cambia la visión, el hecho de que tú escuches *"it rains cats and dogs",* dices: ¿qué tiene que ver? ¡vaya! "llueve a cántaros" con "llueven perros y gatos" o "*karma is a bitch*" ¡Oye!, pero y ¿por qué se debe de traducir de esta forma? Si tú lo traduces literal, imagínate: "el karma es una perra", dices: totalmente nada que ver, y la traducción dices el "karma no perdona". Y vas entendiendo el aspecto cultural, a ver ¿a qué se está refiriendo? ¡Ah bueno! A la relación de la prostitución. La prostituta te pide un dinero para ejercer, lo que ella sabe hacer y si tú no le pagas entonces. No más simplemente, no deja que estés en la intimidad con ella. Y entonces vamos entendiendo. ¡Ah! entonces es "no perdona". Y no verlo desde ese punto de vista literal "el karma es una perra". Decían los muchachos ¿no?, (se ríen) ¡profe! es que ¡no! ¡no! no es que la estas entendiendo, desde un punto de vista literal, así como la estás leyendo, pero tienes que entrarle al significado profundo, no te quedes en el superficial, ese es uno de los problemas ¿no? como la otra oración dices, lo mismo, tenemos que entrarle también en ese aspecto cultural y eso es lo que más nos cuesta.

Muchas veces, nosotros no hemos estado viviendo en otro país, entonces la gente que no conoce la cultura, que no ha vivido en un en un lugar anglosajón ¿Qué sabe de esa cultura? ¿Qué entiende de esa cultura? Porque yo muchas veces escucho, que muchos de mis estudiantes me dicen: …"es que los norteamericanos no tienen cultura". No, si tienen cultura…"no profe porque es un país de migrantes". ¡Claro! y se ha transformado, la cultura se va transformando, por eso estamos en desacuerdo con esa situación de que culturas híbridas, ¡no! no hay culturas híbridas, todas se transforman, entonces tenemos que ir considerando esos aspectos, uno. La otra en ¿dónde vas a encontrar esos aspectos culturales? en los libros y ese es uno de los aspectos que mucha gente no tiene, acceso a los libros, a mí me ha costado conseguir libros de habla inglesa con respecto a la cultura aquí en México me ha costado mucho trabajo. Entonces si tengo uno que otro ¡híjole! Pero, o son demasiado caros o ahora tengo ahí una página que me permite tener acceso. Entonces de forma digital que también te cansa estar leyendo en la computadora, demasiado brillo, entonces son algunas de las situaciones que nosotros tenemos ¿no? esos retos no más. No tanto problema sino es un reto.

Entrevistador: Ok ¿Podría contarnos si conoce usted una situación relevante o famosa, relacionada con este tipo de problemáticas? y ¿Cuál sería?

E1 (Mr. González): Mira, no te voy a decir nombres, pero en una ocasión, tuvimos la traducción, traducción e interpretación de un profesor que no se dedicaba a la traducción y entonces le preguntan: ¿necesitamos a alguien que vaya haciendo la traducción simultánea? Entonces pues pensamos en usted: ¡sí!, cómo no... Claro que sí. ¿Si?... ¡Sí!

Y empieza a hacer la traducción simultánea de un tema que no conoce, y entonces, el ponente le dice ¡No! ¡No! ¡No!... a ver…"yo quise decir esto". Resulta que el ponente habla un poco de español. Al final de cuentas le dijo: "Sabe qué, déjeme a mí, hacer mi trabajo, porque lo que usted está diciendo no es lo que yo estoy proponiendo". Entonces es uno de los problemas que se tienen, si tú te vas a dedicar a una traducción o vas a hacer una traducción simultánea, debes de conocer el tema. Si tú no conoces el tema, te vas a meter en dificultades, porque si no dirían: ¿cómo vas a traducir, un término que tú desconoces? y entonces lo que vas a hacer es inventarlo y si el traductor o el ponente conoce un poco de la lengua, te va a decir ¿sabes qué? "yo no quise decir eso" y que te corran del estrado, enfrente de toda la gente es demasiado vergonzoso. Es una situación bastante tensa, complicada. Entonces si hay que tener mucho cuidado en esa situación ¿no? Porque, el profesor lo hizo con la mejor intención y bueno yo lo voy a sacar de este problema, yo te ayudo, pero no se dio cuenta, de lo que estaba haciendo y salió mal librado.

Entrevistador: ¿Cuáles serían sus recomendaciones en el área, para la gente interesada en este tema o posibles futuros traductores?

E1 (Mr. González): Mira, uno de las de las cosas que yo les recomiendo al estudiante o al futuro traductor, que lea, porque hay traductores o hay estudiantes que quieren ser traductores y no leen, y me lo dicen, no me gusta la lectura. ¿Entonces qué es lo que esperas? Porque el día de mañana va a llegar y te van a decir: ¿me puede hacer esta traducción? y vas a tener en tus manos, un texto con respecto a la filosofía o psicología o matemáticas, no sabes que texto va a llegar a tus manos, entonces si a ti no te gusta vas a decir: ¡es que yo no sé de

matemáticas! yo no, ¡a mí no me gusta esto! ¡Siempre me han chocado las matemáticas! por eso me metí a estudiar lenguas, pues no sabes, pero hay recursos y entonces si tú necesitas una solvencia económica, pues debes de entrarle y entonces qué es lo que tienes que hacer, prepararte ¿de qué forma? -leer, tienes que leer, si no lees entonces te empiezas a limitar. Dirían: "El que no lee, es cómo el que no ve" y de todos los sentidos, la vista es el más preciado. Entonces nosotros tenemos que entrarle, a la lectura y a los posibles o próximos traductores ¿sí? que lean, es lo único que les puedo decir, que lean, que se enamoren de la lectura porque si no, se pierden de muchas cosas maravillosas.

Entrevistador: Finalmente ¿tienen alguna experiencia o historia de interculturalidad en su práctica profesional como traductor?

E1 (Mr. González): Comentaba hace rato no tanto como traductor, pero yo estuve trabajando como, llegué a trabajar como profesor a la Universidad Intercultural, con el correr del tiempo me invitan a trabajar en una dirección y ya dentro de la dirección, a mí me toca organizar grupos de trabajo, eventos culturales, aunque en la universidad no era muy grande, en ese entonces estábamos contando con alrededor de 200 estudiantes, no menos, alrededor de 150 estudiantes, dirán: es manejables es moldeable trabajar con una cantidad menor 100, 200, 300 estudiantes. Y nos tocaba no solamente trabajar los festivales culturales como el Día de Muertos, congresos, el día de la lengua materna, sino, también organizar grupos de trabajo para traductores, talleres narrativos de cuento en lenguas originarias, entonces el estudiante que conoce la lengua originaria, lo quiere escribir, pero también lo quiere dar a conocer a otra gente, porque queremos o queríamos revalorar las lenguas y entonces para la persona

que está aquí en la ciudad y quiere estudiar otra lengua, pocas veces le ponemos atención a las lenguas originarias, por qué pensamos que no nos dan recursos, pero la gente que está allá lo que quiere es revalorar la lengua y entonces para que no se pierda la lengua, escribían cuentos, poesía, canciones, en sus lenguas originarias y es exquisito, escuchar poesía o un rap en Náhuatl o poesía en Totonaco.

Y para nosotros nos parece algo raro y para ellos, dicen: "no nos podemos olvidar también del mundo globalizado" entonces yo sí voy a entender, lo que ustedes me vienen a enseñar, porque a pesar de que estábamos en una universidad intercultural, nosotros no estábamos formados para enseñarlo y vivir la cultura, llegamos improvisando, pero uno de los factores es involucrarnos con la comunidad y saber que el estudiante puede comer contigo como cualquier persona, pero siempre con el debido respeto.

Y entonces, uno de las cosas que a nosotros sí nos causaba siempre admiración, o al menos a mí, es que el estudiante, te tenía mucho respeto, aunque no estuvieras dentro del salón de clase, te tenían mucho respeto, entonces vamos entendiendo todos estos aspectos culturales, para mí, fue sorprendente, estar trabajando dentro de la Universidad Intercultural y vivir la cultura, y entonces, acá, no nos damos esa oportunidad, de vestir con huarache y allá si, y los alumnos llegaban con huaraches, con su traje típico de manta, y para nosotros, era de momento algo, pues, ¿por qué se visten así? ¿No? Si vienen a la escuela, ¿por qué necesariamente tienen que vestir de esa forma? Ah porque no estamos entendiendo la cultura, porque el color blanco rechaza el calor y te mantiene fresco, entonces imagínate, si la gente se viste de colores fuertes, como estamos vestidos ahorita ¿sí? a una temperatura de hasta 40 grados, era la muerte. Entonces entendíamos ¿por qué la gente usa manga larga? estar a las 12- 2 de la tarde en pleno calor, te quema, te quema, entonces imagínate, lo que uno tiene

que ir aprendiendo, ir conociendo, porque si tú no lo conoces, pues ¿sabes qué? me visto como lo hago en la ciudad, ¿sí? pero no estás a la misma altura. Entonces ahí nosotros entendimos ¿por qué el totonaco le llaman así? porque viene del Náhuatl y en Náhuatl *"totonik"* es caliente *"totonik*" entonces son los de la Tierra Caliente, estamos hablando de la Sierra Nororiental, la parte alta de Veracruz, Poza Rica, donde tenemos temperaturas de más de 35 grados, entonces entiende uno, ¿por qué muchos han visto estas palabras de totonaco con relación a su lengua? *"tu'tu nacu"* tres corazones por los tres centros ceremoniales. ¡No! No va por ahí la situación, sino, porque los aztecas sabían que ellos venían de tierra caliente, entonces te vas dando cuenta, porque, el Azteca andaba semidesnudo y el otro andaba cubierto, pues si no se tienen las mismas temperaturas, entonces aquí, nosotros si entendemos el ¿Por qué? tú te vistes cómo te vistes, ya somos un producto de la mercadotecnia y nos podemos vestir de muchas formas. Allá, mucha gente no lo hace, y entiende uno por qué, pero si tú no vives esa cultura, no lo entiendes.

Ese es uno de los aspectos culturales que nosotros tenemos que considerar, vivir la cultura, como estamos pasando exactamente la situación, acá, de aprender la lengua, la aprendemos, nos comunicamos, ahora que aspectos culturales nos envuelven, nos parece algo sorprendente que haya un festival del queso, ¿cómo la gente se va a poder a perseguir un queso en plena colina? es parte de la cultura, entonces hay muchos aspectos culturales, que si nosotros no entramos, no los conocemos y si nosotros no compartimos ese aspecto, nos quedamos mancos o nos quedamos tuertos.

Entrevistador: Bueno eso sería todo, ¡Muchas gracias por su entrevista, su apoyo! ¡Muchas gracias!

E1 (Mr. González): ¡No!, a ustedes.

Appendix D

Interview 2 (Mr. Fernández)

Entrevistador: En su experiencia ¿Qué es la interculturalidad y que tan importante es en la traducción?

E2 (Mr. Fernández): Cuando tomamos un concepto como interculturalidad, creo que volverla a definir siendo la experiencia de uno; ¿Qué es la interculturalidad? chocaría con el concepto mismo, entonces si es mi opinión, tendría que transgredir ese límite de lo que se ha dicho con lo que yo opine y así es como lo voy a plantear. Cuando se habla de cultura, que es la base de la interculturalidad, tenemos que entender que hay un grupo de gente en este caso, que comparten rasgos, tales que sería reconocible parte de una cultura insertada en algún otro contexto, incluyendo los individuos, así, cuando hablamos de un sombrero de charro, sabemos que es parte de la cultura mexicana y si hablamos de una canción de Juan Gabriel, sabemos que es cultura mexicana, si alguien quiere tomar en cuenta el machismo, por ejemplo, uno podría decir que es parte de la cultura mexicana como lo ven ahora, pero no necesariamente somos los mexicanos machos, ni somos los únicos machos.

Cuando hablamos de la interculturalidad tendríamos que pensar en las interrelaciones de cultura, así, de la misma manera que acabo de platicar del sombrero, de la canción, tendríamos que entender que hay muchas personas que pertenecen a diferentes culturas que llegan a tener interrelación. Es importante entenderlo así como; no como actores pasivos, sino como actores activos de una cultura diferente dentro de otra, así entendiéndolo vamos a ver que no nada más tiene que ver con una cultura de un país a otro o de un idioma a otro,

puede ser también dentro de una misma cultura, que haya subculturas donde algunos entienden la vida desde una perspectiva diferente a otros subgrupos.

Podemos dividir a la cultura de muchas maneras, como ahora se está poniendo de moda, la diferencia entre los hombres y las mujeres, entre los *LGTB* y el resto, entre los que son religiosos y los que no los son y dentro de los que son religiosos el tipo de religión que siguen, etc. La cuestión es que, cuando hay una persona que tiene una cultura o subcultura y se interrelaciona con las otras personas que también lo tienen, entonces podemos hablar de interculturalidad.

Creo que con eso puedo de alguna manera ya haber puesto un marco conceptual de lo que entiendo por interculturalidad.

Entrevistador: La segunda pregunta es: ¿Qué tan importante es en la traducción?

E2 (Mr. Fernández): Pues tan importante cómo la cultura en general. Yo no tendría que pensar en la interculturalidad, tendría que pensar en la cultura, porque cuando yo traduzco; traduzco para un sector, entonces si el sector es de cierta edad, tendría que pensar en la cultura de los *baby boomers* por ejemplo, o los de la *generación x*, de puebla, que son católicos, tal vez hombres y mujeres; bueno si ustedes quieren pensar en la definición que di hace rato, tendría que pensar en ellos como actores activos y no pasivos, como agentes activos. Yo no pensaría tanto en la interculturalidad, porque no tendría con ellos una reacción, normalmente cuando uno traduce, uno entrega información, informa, yo no podría decir que hay realmente una comunicación, porque ustedes saben que la comunicación se da en ambos sentidos, el que manda el mensaje y el que responde al mensaje; responder al mensaje no quiere decir que hablen, quiere decir que tiene una reacción.

Hace muchos años, la cultura mexicana fue invadida por el fenómeno de Fox, como un prospecto para ser presidente de la república, y decía cosas, y la gente se burlaba de él, como ahora puede ser también para nuestro presidente, y él decía lo que a los oídos de la gente, barbaridad y media, la gente contestaba, los actores políticos contestaban, pero la comunidad también; pero no contestaba hablando, contesto en la urnas; entonces la respuesta a este dialogo fue mediante el mensaje que se dio en las urnas y entonces gano Fox en su movimiento. Eso implica que hubo una reacción final, pero no hubo una interacción realmente. Así las cosas, cuando uno traduce para la gente, no estamos viendo, y ¿qué cara puso? y ¿me contesto?, ¿alguien se quejó?, no.

No es el traductor el que tiene que pensar mucho en la interculturalidad, tendría que pensar, en el grupo de personas a la que va a llegar la traducción, eso sí. Ahora, si mi traducción va a llegar a un sector de estos nuevos, es como si estuviera pensando en un sector de esos viejos, porque si antes hablaba al sector campesino, ahora puedo hablar al; ¡no sé! a gente de *morena* o a la organización de *la dos de Octubre*, digamos, por lo que se va gestando. Hay que estar conscientes de la cultura y la interculturalidad creo que es parte de lo mismo, pero el traductor, por lo menos yo, no estoy pensando en la interculturalidad, ¡sí! está inmerso en la cultura, pero pienso en la cultura del grupo que la va a recibir, no tanto en la interacción por lo tanto es que yo pienso, que no me preocupo tanto por la interculturalidad; será que estoy en México, será que si yo estuviera en un país donde hay mucha afluencia de ciudadanos de diferentes países y de diferentes religiones en un salón, que tuviera gente de diferentes etnias, con diferentes religiones etc. Mi trabajo si sería mucho de estar pensando en la interculturalidad, de, ¿qué digo aquí? para que no se enojen todos los demás o ¿qué digo aquí? para que me entiendan todos los demás.

Como maestros, ustedes jóvenes, cuando llegan a un salón de clase ven la forma en la que están vestidos sus alumnos, y eso ayuda mucho, no porque juzguen, si no porque dicen, viene todo de negro, él es auditivo, veo si tiene algo de contraste, es auditivo; si por ahí tuviera una franja verde, amarilla, algo que notara un contraste; su cinturón blanco, diría, este muchacho es auditivo pero, es visual y yo puedo decir ¡ah!, pero mira cómo se corta el cabello, como se peina; es visual, a él le gusta verse al espejo; y otras cosas que no vi de él, ahorita, pero me fijo si es auditivo, si es kinestésico, si es visual; para saber cómo mando el mensaje. Dependiendo de eso, ustedes verán que algunos muchos maestros caminan alrededor hablan, se te acercan, otros se sientan, después se suben al escritorio; no parados pero se recargan en él, etc. Se están fijando que hay diferencias en el grupo, pero les preocupa más por cómo es que reciben la información. Si nos tenemos que fijar en cuál es el público, pero será que yo no estoy en un contexto donde allá tantas diferencias de culturas por lo que yo no he tenido que fijarme en la interculturalidad.

He tenido alumnos chinos, japoneses, coreanos y mexicanos en clase y creo que eso tiene que ver con lo de las experiencias de la pregunta número dos, que:

E2 (Mr. Fernández): Si ¿he tenido experiencias interculturales a lo largo de mi trayectoria como traductor?

E2 (Mr. Fernández): Y tendría que decir; con alumnos si, con traducción dos veces. En una, tuve que traducir como cinco ponencias, todas cortas, como de veinticinco minutos cada una, donde había franceses que estaban hablando en inglés, muy mal inglés y mezclaban el francés con el inglés, afortunadamente entiendo un poco de francés y pude sacar el tema. Hubo un japonés que según hablaba inglés, ese no hablaba inglés, ¿quién sabe en que hablaba? pero

no hablaba inglés, supuestamente estaba hablando inglés, pero por lo que mostraba en la pantalla con el apuntador y lo que alcanzaba a decir que se entendiera fue que pude sacar la traducción, fue muy difícil, porque yo no hablo japonés seguramente él estaba haciendo algo parecido a lo que hicieron los de francés al tratar de hablar inglés con la desventaja de que yo no hablo japonés y no pude sacar mucho de eso, pero el tema salió, esa fue una ocasión hubo más gente, pero no tuve tanto problema.

La siguiente ocasión no sé si lo comente en clase, pero fue por un chino que vino a vender lonas para una campaña política y la persona que le iba a comprar era francés, el francés hablaba español, a su manera y con muchas groserías, ya tenía mucho de la cultura mexicana, pero no era; no hablaba inglés y no era muy bueno tampoco para el español; el español que usaba era de groserías y yo creo que así aprendió; tenía a tres personas junto con él, que eran mexicanos, que se dedican a cortar, a vender, a armar, a imprimir parte de su equipo, por su lado el chino venía con una muchacha china que hablaba el inglés de manera perfecta. Empezaron las negociaciones, se enojaron en algún momento, la postura del muchacho francés era que había quedado en un precio y el chino decía un precio diferente, se volteaba y hablaba en español diciendo groserías del chino y se reían entre ellos, se volteaban y me decían -¿no le va a traducir eso verdad? y yo ponía mi carita de que nada pasa, no, claro que no y ya le pasaba el mensaje pero, eliminando ese tipo de cosas. Entonces tuve que quitar todo lo que tenía que ver con las groserías y la molestia que tenía el francés. El chino se esmeraba siempre con una sonrisa y siempre de manera amable en mostrarles el catálogo que traía, sacó una y le mostraba que el tejido era mucho más cerrado de lo que él estaba ofreciendo y que tenía un precio diferente, que el que el otro que había tenía un tejido más abierto y tenía poca duración; el francés asumía cosas, se enojaba y usaba insultos y el otro

con todo respeto siguió hasta el final la negociación; digo en la interculturalidad hay yo tuve que estar en medio y la otra experiencia que tuve para la gente que usa el idioma inglés que es lo que yo traduzco a partir de su propia cultura; eso fue de la segunda.

Entrevistador: ¿En este tipo de experiencias interculturales le ha causado problemas? y ¿cómo cuales serían?

E2 (Mr. Fernández): Problemas lo que ya redacte hace rato. No tuve que; problemas realmente por la cultura de una agresión, por ejemplo o una apreciación inadecuada o falsa que generara alguna discusión; no la tuve.

Llega a mi memoria una situación pero, no fue de traducción, yo no era traductor; una muchacha norteamericana, son dos ocasiones, dos situaciones, una muchacha norteamericana; yo era como su asesor para aprender español en aquella época y sacó su licencia de manejo; en la licencia su foto la mostraba muy gordita, su cara redonda y una papada muy grande lo que se alcanzaba a ver aquí de su cuerpo hacía ver que era muy muy gordita pero, ella en ese momento era muy delgada, no se parecía y le dije eso que, que se veía muy delgada ahora; me empezó a contar de su vida, problemas que tenía y que su papá no tenía comunicación, mucha comunicación con ella; yo en esa época tenía como 16 años, mi español era muchísimo mejor que inglés, entonces trate de decirle que ¿porque no? se acercaba a su papá, que le pidiera ayuda; ¿no sé cómo lo haya dicho? porque se enojó, tomó sus cosas y se fue y yo iba atrás de ella disculpándome, tratando de decirle que, ¿qué pasaba?, qué, ¿qué le había dicho?, entramos a su sede que era el hotel colonial, allá en la vueltecita y me explico su maestro, que ella entendió que yo le había dicho que se buscara a alguien que la mantuviera, pero pues no, no; para nada, pero eso se mal interpreto, pero fue más por el

uso del idioma que yo asumí culturalmente, pasado del español al inglés, que se debió haber dicho como lo haya yo dicho, y la segunda ocasión fue hay mismo, no sé si ese mismo año; una muchacha estaba coqueteando; una norteamericana con un mexicanito, que, pues normalmente era muy coqueto con las norteamericanas y después de platicar un ratito, de estarse tomando la manita y acercándose ella sale con sonrisa, pero escandalosamente hacia el maestro, lo abraza y le dice tratando de hablar en español, le dice -¡me embarazo!, ¡me embarazo!, quiso decir *he embarrassed me,* le hizo sentir mal, le hizo ruborizar, no sé cómo, pero a ella decía -¡me embarazo!, ¡me embarazo!, y el maestro estaba muy divertido, la tenía aquí, el señor era alto y dice -¿qué dices mija? -¡que me embarazo!, ¡me embarazo! y ya le explica, ¡no!, mira, lo que estás diciendo es que *he cached pregnant* y entonces puso la cabeza pegando y ya no se movió el; todos estábamos muertos de la risa. Interculturalmente creo que, el idioma si, mal traducido puede generar incomodidad, pero yo no era traductor, yo no estaba traduciendo, fue la misma dinámica de aprender el idioma lo que hizo que estas personas tradujeran o interpretaran las cosas de manera diferente.

Entrevistador:¿Qué tipos de problemas ha experimentado en su carrera como traductor? y ¿cómo los ha resuelto?

E2 (Mr. Fernández): Tipos de problema, pues cuando la gente te rechaza, como les conté en aquella ocasión; simplemente porque no te conocen y asume que a las personas que ellos conocen son las únicas que pueden hacer la traducción con la calidad que merece su evento; esa es una que vayan prejuiciados.

Alguna otra, estaba en el carolino haciendo una traducción simultánea y la temática era los pueblos originarios, y cuando uno no conoce el contexto, porque muchas veces te mandan

sin mayor pre ángulos, solamente te dicen -¡ah! tu eres traductor, tú ve- y no saben si tú sabes, si conoces el tema; pues ese día hice mi mejor esfuerzo, creo que lo hice muy bien, iba acompañado de otro maestro de aquí, que él iba a traducir de francés al español, de español al francés, hubo un momento en que el traducía del francés al español, pero los de inglés necesitaban que yo tradujera del español al inglés, entonces lo que tuve que hacer es, esperar a que el hablara para yo traducirle a la otra persona; podría decir que esa es la forma en que lo resolví, porque sí, yo hablo francés no soy traductor de francés, de inglés sí, pero de francés no; entonces tuve que esperar eso.

Otra situación; también tuvo que ver en ingeniería civil, en la facultad de ingeniería, creo que se llama o se llamaba ingeniería textil; lo mismo, ellos hablaban de muchas telas, que ni en español conozco, entonces lo que hice fue hablar con la ponente, pedirle que si me podía facilitar su memoria, fui a imprimirla para tenerla a la mano, me habré tardado unos cinco minutos en imprimir todo y en lo que comenzaba otros diez minutos para darme cuenta de lo que era más necesario de saber, y pues hice anotaciones, no tenía de otra cosa, yo no sabía hasta la fecha, no conozco tanto de tejidos, creo que se mas de medicina que de textiles, pero eso fue lo que hice, hacer anotaciones y salió bien, entendiendo todos que yo no era experto en el tema y que la persona esta tampoco traía un vocabulario muy amplio, pero si era algo que estaba alejado de mí.

Creo que, iba a mencionar otra situación, pero en esa yo no tuve que hacer nada, porque fue en la misma de los grupos originarios que les decía hace rato, los muchachos indígenas de toda Latinoamérica hasta Canadá, hablaban mucho muy bien, el inglés, el francés y su lengua originaria, por lo menos hablaban esos tres idiomas muy bien; llegó un momento en que mejor me tenía que quedar callado, porque ellos empezaban a hablar, lo decían en inglés, en

francés y hacíamos nuestra labor, terminaba el inglés, comenzaba el francés o al revés, después terminaba y hablaba español, y después lo pasaba a su lengua, entonces no había mucho que hacer; ellos manejaban el idioma mucho muy bien en todas esas lenguas.

Entrevistador:¿Podría contarnos si conoce usted una situación relevante o famosa relacionada con este tipo de problemática? y ¿cuál sería?

E2 (Mr. Fernández): Pues no, personalmente creo que la situación que nos llevó el compañero, fue muy interesante, la que expusimos en clase, pero personalmente no, yo no.

Entrevistador: ¿Cuáles serían sus recomendaciones en el área para la gente interesada en el tema o posibles futuros traductores?

E2 (Mr. Fernández): Yo creo que, antes de empezar a traducir, cada persona sabe, conoce sus fuerzas, sabe que es mejor y que no lo es tanto, yo he sabido de compañeros que prefieren no ir a traducir, porque no manejan o el idioma, también como se exige o el tema en algunas ocasiones, creo que eso sería ético decir, yo no puedo hacerlo, pero la recomendación primordial seria que se prepararan.

En clase normalmente les digo, tienen que leer de todo, no se limiten, entre más lean, mejor, como traductor uno tiene que leer de todo, todo el tiempo, no tienen idea, he traducido cuestiones de asesinatos; ¿cómo mató la señora al esposo?, ¿lo destazo?, ¿dónde puso las partes del cuerpo?, los materiales en los que envolvió las partes o que si las puso en un frasco, ¿cómo se fue deshaciendo del cuerpo?, para eso uno tiene que saber las partes del cuerpo humano y si no te las sabes en español, menos en inglés, tienes que conocer de materiales, desde tipo de papel, los tipos de tela, los materiales donde se puede poner a macerar la carne

de la gente para que se deshaga, los seguimientos que ellos puedan explicar. A veces uno tiene que leer cosas que no nos agradan, pero hay que conocer que las cosas existen.

En una ocasión me contrataron para hacer una traducción de juguetes, experiencias sexuales, que uno tiene que pasar por perversiones, el tipo de cosas que utilizan para todo eso y debo decir que me costó trabajo, porque no conocía que se diera, no sabía, si no sabía que existían, no sabía con qué lo hacían y aunque había cosas que tenían nombres cotidianos yo no sabía cómo se usaban y cuando tenía que describir cómo se usaban; pues la verdad es bastante difícil como traductor, más allá de la moral, porque uno desconoce los usos los materiales, los objetos, las razones y los nombres que ellos iban a ponerle dentro de su jerga.

Es importante que, entonces un traductor, o quien aspira a ser traductor, lea mucho, lea de su cultura, lea de la otra cultura, en los dos idiomas o los idiomas que vaya a ser; a mí me gustaría pensar que un traductor realmente, debería nada más dedicarse a su idioma y a otro; quien traduce más o es muy muy bueno o puede llegar a confundir cosas, mi recomendación sería que lean mucho.

Entrevistador:¿Tiene usted alguna experiencia o historia de interculturalidad en su práctica profesional como traductor?

E2 (Mr. Fernández): Creo que son las que mencioné hace ratito, básicamente las mismas, incluyendo las de la niña que mostró su licencia y la otra que dijo que la habían embarazado.