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# **BARRERAS COMUNICATIVAS Y ACEPTACIÓN DEL MODELO COMUNICATIVO ESPAÑOL. EL CASO DE LOS INMIGRANTES DE CAMERÚN**

**Máster en Comunicación Intercultural,  
Interpretación y Traducción en Servicios Públicos  
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## **RESUMEN**

Las variedades comportamentales existentes debido a la gran cantidad de culturas del mundo pueden interferir en el intercambio comunicativo entre un proveedor de servicios públicos y un inmigrante. Por ello, esta tesis de máster tiene como objetivo, en primer lugar, analizar la aceptación del modelo comunicativo español y, en segundo lugar, recabar información acerca de barreras culturales, ambos objetivos centrados en una población inmigrante concreta: la camerunesa. Las teorías base utilizadas en la investigación son las características del modelo comunicativo español definidas por Ortí (2003) y las barreras comunicativas que estableció Barna (1994). Las metodologías que han permitido los hallazgos han sido la cuantitativa y la cualitativa, ambas utilizadas en mayor o menor medida dependiendo del objetivo. Por otra parte, la técnica empleada ha sido la entrevista en base a una encuesta. Se ha descubierto que los cameruneses aceptan en términos generales el modelo comunicativo español. Sin embargo, los parámetros de aceptación y rechazo directos, la prosodia enfática, los saludos breves y los solapamientos en los turnos de palabra han sido rechazados por más de la mitad de los participantes. En lo referente a la investigación acerca de las barreras comunicativas, la investigación ha descubierto que muchos cameruneses han constatado la existencia de presunción de similitudes, etnocentrismo y visiones estereotipadas en españoles. Mientras que las barreras que más afectan a los propios cameruneses son etnocentrismo y diferencias en el lenguaje.

**PALABRAS CLAVE:** Mediación, Interculturalidad, Aspectos culturales y mediación, Comunicación intercultural

## **ABSTRACT**

There are different behavioral conducts due to the great varieties of cultures in the world. This fact may interfere in the communicational processes among public service providers and immigrants. That is why,

this Master's Thesis aims to analyze the acceptance of the Spanish communicative model, and to discover new data with regards to communicative barriers. The two objectives are localized in the frame of the research of one specific immigrant population: Cameroonian immigrants. The theories that have been used as the basis for the research are the Spanish communicative model rendered by Ortí (2003) and the communicative barriers drawn by Barna (1994). The methodologies that have allowed to provide the findings are the quantitative and the qualitative approaches, both have been used to a greater or lesser extent depending on the objective. The technique used has been the survey interviewing. The findings that have been observed are: Cameroonians generally accept the Spanish communicative model. Yet, accepting and rejecting directly, emphatic prosody, brief greeting and overlapping of speaking turns are generally rejected by more than half of the participants in the study. With respect to the communicative barriers, the research has discovered that many Cameroonians confirm the existence of assumption of similarities, ethnocentrism and stereotyped views in Spanish people. Diversely, the barriers that affect the most to the Cameroonians are ethnocentrism and language differences.

**KEY WORDS:** Mediation, interculturality, Cultural aspects and mediation, Intercultural communication

# 1. INTRODUCCIÓN

## 1.1. PRÓLOGO: COMENZANDO DE CERO

El presente estudio pretende en última instancia contribuir a mejorar la preparación de los intérpretes que tengan que interpretar a y hacia inmigrantes de Camerún. El estudio partirá del artículo informativo de George Benneh y Mark W. DeLancey publicado en la Encyclopedia Britannica (2019). Este artículo servirá como base contextualizadora para entender a la población camerunesa. En lo que respecta a las gentes del país, DeLancey (2019) afirma que Camerún ha sido definido como una "encrucijada étnica" ["*ethnic crossroads*"], dado que está compuesto por más de 200 grupos étnicos diferentes. Quedan indicados tres grupos lingüísticos principales: los hablantes de lenguas bantúes, que se localizan al sur del país; los hablantes de lenguas sudánicas, que se localizan al norte y, los hablantes de lenguas semi-bantúes que se localizan al oeste del país. Además, en Camerún se habla también inglés y francés, debido a la colonización. En un primer momento, durante la época colonial, fue el alemán el idioma oficial, pero más tarde fue reemplazado por las dos lenguas previamente mencionadas. (p. 5). En relación con la religión de Camerún, en el artículo se expone que cerca de dos quintas partes de la población de Camerún es católica y más de un cuarto, protestante. En cuanto a la población musulmana, esta representa alrededor de una quinta parte de la población y, los seguidores del animismo y las religiones tradicionales representan un porcentaje mínimo. (DeLancey et Benneh, 2019, p. 5).

DeLancey y Benneh (2019) declaran que la educación en Camerún se ha expandido mucho desde la independencia del país y desde principios del siglo 21, teniendo una de las tasas de asistencia escolar más altas de toda África. Sin embargo, la asistencia y la calidad de la educación varía en función de la región. Por ejemplo, en el norte, un porcentaje significativo de niñas no acuden a la escuela. Entre otros datos interesantes, cabe destacar que tres cuartas partes de la población

a partir de los 15 años están alfabetizadas, pero existen notorias diferencias entre sexos. (p. 13).

Otro recurso digital informativo que se puede añadir a la contextualización introductoria del estudio es el informe de Crea sobre Camerún (s.f.). En él, se manifiestan algunos datos interesantes como, por ejemplo, que la pena de muerte está vigente y la homosexualidad es ilegal. En el apartado de *Mujer*, se indica que las mujeres no gozan de los mismos privilegios que los hombres, la ley las discrimina y en algunas zonas son consideradas propiedad de los maridos. La violencia hacia las mujeres no está prohibida por la ley y, aun cuando la mutilación genital femenina sí lo está, continúa practicándose en zonas aisladas. Los artículos de *Camerún No Perdona La Homosexualidad* (2018), publicado en SegundoEnfoque.com; *Un periodista se enfrenta a la pena de muerte en Camerún tras una condena militar* (2017), recogido en África Fundación Sur y, el artículo de Katia Álvarez (2018) *Violencia de género: Caso Camerún*, publicado en Fundación Recover, corroboran que todos los puntos señalados en el documento del Crea siguen ocurriendo en la realidad actual.

De esta manera, personas que han crecido en Camerún, habiendo sido influidas por el entorno, llegan a España. En muchos casos, no hablarán español y tendrán que hacer un uso de los servicios públicos siempre que legalicen o quieran legalizar su situación de inmigrantes y los problemas comunicativos surgirán con total seguridad. ¿Qué pasará si además del desconocimiento del español, los inmigrantes que tengan que ser atendidos por un servicio de interpretación en servicios públicos muestran una actitud basada en su arraigo cultural que acaba por suponer una interferencia comunicativa? ¿Sabrían identificar los intérpretes de servicios públicos los actos interferentes que vengan justificados por un arraigo cultural?

Según se podrá comprobar en textos científicos incluidos por el estudiante en las sucesivas partes de este estudio, la cultura es un tema recurrente en las investigaciones sobre traducción e interpretación en

servicios públicos y algunos investigadores escriben sobre las habilidades que deben desarrollar y debaten sobre las posibles soluciones que existen ante las dificultades planteadas por interferencias culturales. Según lo comprobado por el estudiante, las interferencias culturales desde la perspectiva del juicio al modelo comunicativo español, así como desde el reconocimiento por parte de los inmigrantes de sus propias barreras comunicativas y de las que perciben en los españoles no había sido estudiado en profundidad, menos aún en una población concreta como la camerunesa.

## **1.2. OBJETIVOS**

Los objetivos del presente estudio son:

- ✓ Examinar la aceptación del modelo comunicativo español de los inmigrantes de Camerún entrevistados.
- ✓ Investigar las barreras comunicativas de los inmigrantes cameruneses entrevistados, así como las que ellos perciben de los españoles, en base a sus testimonios.

## **1.3. ESTADO DE LA CUESTIÓN**

A lo largo de todo este apartado se pone el foco en las publicaciones más recientes, sin ánimo de desautorizar a los investigadores que publicaron con anterioridad. Aquellas teorías más antiguas que se describan en la bibliografía escogida por el estudiante y, que sigan sentando las bases de las investigaciones actuales en comunicación intercultural, serán citadas desde su fuente original en el apartado de *Bibliografía*.

### **1.3.1. SOBRE PROBLEMAS Y SOLUCIONES EN LA COMUNICACIÓN INTERCULTURAL**



### **1.3.1.1. 2014: Teorías para formación en Traducción e Interpretación en Servicios Públicos**

En el año 2014, Carmen Valero Garcés, Catedrática de la Universidad de Alcalá y Coordinadora del Máster Universitario en Comunicación Intercultural, Traducción e Interpretación en los Servicios Públicos (M. Carmen Valero Garcés, 2018) publicó el libro *Communicating across Cultures. A Coursebook on Interpreting and Translating in Public Services and Institutions* (2014). En este libro, la doctora incluye un apartado dedicado al tema que concierne el presente trabajo: la cultura y las diferentes maneras de operar de las poblaciones, que pueden afectar la labor del intérprete o traductor de los servicios públicos. Cabe mencionar, que este libro es una traducción del original, el cual fue publicado en 2006 y posee una segunda edición de 2008. Ambas obras están también citadas por el estudiante en el apartado de *Bibliografía*.

Valero-Garcés (2014) señala cuatro aspectos que todo traductor e/o intérprete en servicios públicos debe tener en cuenta para desarrollar la competencia cultural:

1. Linking language and culture together and treating both elements as one.
2. Comparing and contrasting language and culture.
3. Not only knowing what the “cultural markers” of two cultures are and knowing how to correctly interpret them, but also knowing and identifying the expectations and stereotypes that one community has for the other.
4. Handling topics on cultural and civilization (i.e. history, politics, economics, etc.) without overlooking the importance of such knowledge. (p. 81).

Valero-Garcés no pierde la oportunidad de recoger en su libro las ideas de una importante figura en el campo de la comunicación intercultural: Marta Castiglioni. Castiglioni (según la cita de Valero-Garcés, 2014) indica que los mediadores lingüístico-culturales no solo

actúan como intérpretes/traductores, sino que deben traducir los elementos culturales más allá de las palabras. De modo que los mediadores deben tener en cuenta información concreta acerca de la sociedad y la cultura del interlocutor inmigrante: estructura familiar y parentesco, religión y, en contextos sanitarios, las concepciones sobre la salud, la enfermedad y el cuerpo en la cultura del inmigrante. Este enfoque implica que los mediadores deben recibir formación (continua) sobre las poblaciones inmigrantes más representativas y aprender datos especializados y comparativos. Los mediadores además no deben concebir a los inmigrantes como “miembros típicos” de su comunidad. (pp. 82-83).

La autora del manual también habla en su libro de las aportaciones de otra eminencia: Dora Sales. Sales (según la cita de Valero-Garcés, 2014) expone que los mediadores deben considerar el peligro de las idiosincrasias o los estereotipos (por ejemplo: las mujeres magrebíes no son independientes, los chinos son poco comunicativos), o el culturalismo (por ejemplo: afirmaciones tales como “es su cultura”, “son sus tradiciones”). De modo que es importante tener en consideración las variables personales de cada individuo, así como la adaptación o el cambio que puede ocurrir cuando dos culturas se ponen en contacto. En otras palabras, el mediador interviene, conformando un lenguaje común entre las partes y tomando un papel activo y sensible, una destreza fundamental que en multitud de ocasiones se adquiere con la práctica profesional. Sin embargo, las necesidades prácticas están totalmente desatendidas en el ámbito de la mediación. (p. 83).

Finalmente, Valero-Garcés (2014) aporta una conclusión general: “The main conclusion that comes from reflexion on this volume is that, above all, continuous training and professionalization are essential in the intercultural mediation field.” (pp. 83-84). Además, la experta también aporta una reflexión que sin duda anima a una posible investigación futura:

Summarizing, are mediators also translators/interpreters? The debate is still open. I am not alone when considering that mediators are something more than “traditional” translators/interpreters. They interpret both verbal and nonverbal languages. They must be immersed in both cultures, both that of the immigrant and of the host country. They must know expressions, nonverbal communication, and body gestures, as these cultural elements provide a lot of information about a person’s mood, attitude, or reaction in a certain situation. (Valero-Garcés, 2014, p. 84).

Aparte de esas dos referencias a otras autoras, Valero-Garcés cierra el capítulo dedicado a la influencia de la cultura en la labor del intérprete y traductor en los servicios públicos citando a otra importante investigadora: Ann Corsellis. Corsellis (según la cita de Valero-Garcés, 2014) describe cómo sería el proceso comunicativo entre dos personas que comparten la misma cultura:

- speaker thinks of the concept he wishes to communicate
- speaker “reads off” the listener, in terms of such factors (known as “indicators”) as their age, gender, state of mind and their educational and social background
- the speaker “encodes” the concept, taking into account the indicators, and using the words, tone of voice, non-verbal signals, formality and grammatical construction which he thinks will best get his message across and is most appropriate to the situation
- the listener “decodes” the message
- there is mutual feedback to confirm understanding, which may be through eye contact, nodding or the response. (p. 84).

Pero Corsellis va más allá y visualiza el problema comunicativo que podría suceder en una situación multicultural. Según la cita de Valero-Garcés, (2014):

What happens when there is a shared language but not a shared culture? The speaker can think of the message he wishes to communicate. But can he “read off” the “indicators” of the listener as easily if he does not share the culture? A Spanish teenager can, for example, evaluate in minute detail the significance of another Spanish teenager’s pair of jeans, haircut, jewelry and cell phone; an Indian woman can tell a lot from how another’s sari is worn. How do people read each other accurately without possessing that sort of information? The first thing is to recognize what information is lacking and not make assumptions. For example, the young man who refuses to make eye contact may not be being shifty but come from a culture where to make eye contact denotes lack of respect. (p. 85).

Corsellis redactó un caso de problema de comunicación intercultural en Inglaterra y Valero-Garcés (2014) lo citó en su manual:

In England, as in many countries, there is a system for taking hot-meals to the elderly or infirm who cannot cook for themselves. In one town, the organizers recognized that they were serving a multi-lingual population, so they kindly had the menus translated into the relevant languages. But they distributed the dinners of pork chops, boiled cabbage and potatoes to people from Africa, Asia and other European countries. Many of the dinners went into the refuse bin and the clients went hungry rather than complain to these nice ladies. What they had overlooked was the multi-cultural nature of their client group and individual likes and dislikes. (p. 89).

### **1.3.2. SOBRE ESTUDIOS DE CASO**

### **1.3.2.1. 2013: Atención ginecológica a pacientes de origen magrebí**

En el año 2013, Francisco Raga Gimeno, Profesor del Departamento de Traducción y Comunicación de la Universidad Jaume I y miembro del Grupo CRIT (CRIT. Comunicación y Relaciones Interculturales y Transculturales, 2016), publicó un artículo en el que estudia la comunicación interlingüística con mujeres inmigrantes magrebíes en la sección de ginecología. Raga (2013) expone las siguientes palabras al inicio de su artículo:

Las trabas lingüísticas son sin duda las más graves, pero no las únicas. Las diferencias culturales pueden suponer igualmente una importante barrera comunicativa, sobre todo si tenemos en cuenta que las concepciones de la salud, de la enfermedad y de los procesos curativos forman parte del corazón mismo de la cultura. (p. 7).

Raga (2013) reunió a cinco grupos para su investigación: dos conformados por mujeres marroquíes que habían dado a luz en un hospital de la provincia de Castellón. Los tres restantes fueron conformados por ginecólogos, matronas y enfermeras de posparto del mismo hospital. Los datos se extrajeron a través de la reunión con los grupos mencionados. El investigador se refiere en todo momento a los pacientes, los ginecólogos, las matronas y las enfermeras como GDP, GDG, GDM y GDE, respectivamente. (p. 8).

En el artículo aparecen divididos por apartados los aspectos más relevantes que descubrió Raga. En relación con los aspectos lingüísticos de comunicación, Raga (2013) escribe lo siguiente:

[...] es habitual que las mujeres marroquíes acudan a las consultas de obstetricia acompañadas por sus maridos u otros familiares, que ejercen de intérpretes (aunque en muchos casos tampoco tengan el nivel lingüístico adecuado). Este hecho es percibido por gran parte del personal sanitario más como un problema que como

una solución, ya que la interlocución del marido condiciona la interacción [...]. Las participantes del GDE llegan a comentar que algunas mujeres marroquíes en realidad sí hablan castellano, pero alegan el desconocimiento de la lengua como excusa para imponer al marido como interlocutor. (p. 9).

En el apartado dedicado al embarazo, Raga (2013) expone, citando a Ortí (2009), que las mujeres marroquíes de zonas rurales presentan reparos a la hora de hablar de temas sexuales. A tenor de esto, dice el artículo en relación con las consultas ginecológicas:

Los participantes en el GDG señalan que en estos casos los maridos pueden adoptar una postura intransigente e incluso agresiva; [...] También relacionado con el tema de la exploración física, los datos de los GDG y GDE señalan las dificultades que supone el tipo de indumentaria que llevan las mujeres de origen marroquí, poco apto para una exploración ágil, [...] (Raga, 2013, p. 11).

Raga (2013) presenta un dato que exponen los GDG y GDM, del que ya había hablado Fabre en el 2010: las pacientes de origen magrebí suelen mostrarse reacias a tener un parto por cesárea, dado que no es una práctica común en sus países. (p. 12).

En relación con el posparto, Raga (2013) postula lo siguiente:

[...], los participantes en los GDG, GDM, y GDE insisten en los problemas de higiene en las madres de origen marroquí. La cuarentena posparto (*nfas*) practicada en Marruecos implica que las madres limiten mucho la limpieza integral mediante ducha o baño. Los participantes en el GDE señalan que en ocasiones las pacientes “se mojan el pelo para disimular”. (p. 13).

Otro aspecto de interés señalado en el trabajo es que las visitas acuden con frecuencia con comida escondida, ya que no se fían de que la comida del hospital no contenga cerdo. (Raga, 2013, p. 14).

En el nivel de las actitudes, Raga (2013) apunta:

Los participantes en los GDG, GDM y GDE señalan que en general el trato de los pacientes de origen marroquí es respetuoso, y en ocasiones cariñoso, con efusivas muestras de agradecimiento. [...] Por su parte, los participantes en el GDP comentan que en ocasiones sienten que reciben un trato discriminatorio por parte del personal sanitario, especialmente en lo referido a la duración de las consultas; y en ocasiones hablan abiertamente de actitudes racistas. (pp. 14-15).

El experto termina compartiendo su opinión de la necesidad de crear espacios de encuentro intercultural, en el que se reconozcan las diferencias y sirvan para producir avances en el ámbito de la comunicación intercultural. (Raga, 2013, p. 16).

#### **1.3.2.2. 2014: Desencuentros culturales en el ámbito sanitario**

En el año 2014 fue publicado otro estudio de caso de la investigadora previamente mencionada, Carmen Valero Garcés, y Lissie Wahl Kleiser, experta en Antropología e investigadora del Departamento de Salud Global y Medicina Social de la Escuela de Medicina de Harvard (Lissie Wahl, 2019). Dicho trabajo versa sobre desencuentros culturales que se producen en el ámbito sanitario y constituye otra moderna investigación en el ámbito de la comunicación intercultural. Antes de empezar a exponer las realidades observadas, las eminencias (2014) adelantan lo siguiente: “En este escrito afirmamos que en la comunicación sanitaria la cultura es tan importante como los propios procesos lingüísticos” (p. 316). También dedican unas líneas a explicar al lector la naturaleza de los datos que aportan:

Los datos que presentamos a continuación describen patrones culturales en el contexto sanitario, tal y como son percibidos por el profesional médico y las diversas poblaciones que transmutan la comunicación e interacción médicas con base en condiciones

biosociales. [...] Nos centraremos exclusivamente en la variable cultural en el contexto sanitario, y tendremos siempre en mente que la cultura es un fenómeno vivo, un libro abierto sobre el cual se sigue escribiendo en proceso continuo, de adaptación, rechazo o redefinición. (Valero-Garcés et Wahl, 2014, p. 317).

En el artículo de las doctoras queda expuesto, en primer lugar, los resultados sobre una investigación de la calidad de la comunicación lingüística y cultural con población extranjera en el Centro de Salud de Mejorada del Campo. Esta investigación se extrae de la tesis de máster de Gómez Lozano (2012). De entre las diferentes informaciones aportadas, hay un apartado dedicado a las barreras comunicativas. Valero-Garcés y Wahl (2014), citando los datos descubiertos por Gómez en lo referente a barreras comunicativas, escriben lo siguiente:

[...] el hecho de que se invierte más tiempo en hablar con pacientes extranjeros (93%) que con autóctonos. Existen a su vez pocas posibilidades de obtener información de estos pacientes (86%), bien sea por falta de tiempo, por no saber cómo preguntar e, incluso, por la falta de concienciación de que pueden darse diferencias culturales significativas. El 57% manifiesta que estas barreras pueden ocasionar un cumplimiento deficiente de la terapia y un 55%, que pueden ocasionar equívocos al rellenar formularios. (pp. 317-318).

Más adelante, se exponen más datos relativos a la comunicación intercultural. Valero-Garcés y Wahl (2014), citando una vez más a Gómez, señalan:

Los datos obtenidos sobre la opinión de los profesionales en relación con la labor del intérprete indican que los profesionales de la salud consideran como parte clave de la labor de intérpretes tareas como [...] explicar los trasfondos y significados poco claros de la cultura extranjera (71%). (p. 318).



A continuación, las dos expertas proceden a postular los hallazgos hechos en materia de patrones comunicativos. Para ello utilizan los estudios sobre la comunicación entre los profesionales sanitarios españoles y los pacientes de otras culturas, llevados a cabo por estudiantes del máster dirigido por Valero-Garcés. El primer caso es el árabe marroquí, cuyos datos son extraídos de la tesis de máster de Llenas Ruiz de Manzanares. Valero-Garcés y Wahl (2014), citando a Llenas, exponen que el personal sanitario considera que tienen más respeto a la hora de dirigirse a ellos que los españoles; que tienen un tono de voz más elevado en las salas de espera; que los pacientes de esta población exageran los síntomas, entre una larga serie de características que aparece en el artículo original. Además, en las interacciones entre médico y paciente, ambos de sexo masculino, sí suele haber contacto visual, mientras que en las interacciones entre médico hombre y paciente mujer no suele haberlo. (p. 320).

A continuación, aparece el caso chino. Los datos expuestos se recogen gracias a la tesis de máster de Zhao Fang (2014). Esta investigadora centra su trabajo en las diferencias en la atención pediátrica entre China y España. Valero-Garcés y Wahl (2014), citando los hallazgos de Fang, apuntan que el 72% de las mujeres chinas no están de acuerdo con el baño diario de los niños, mientras que el 90% de las mujeres españolas sí lo están. Por otro lado, el 72% de las mujeres chinas están en desacuerdo con exponer a sus hijos al sol, mientras que el 80% de las mujeres españolas sí les parece adecuado. Otro dato de interés es, por ejemplo, la desconfianza de los chinos hacia la extracción de tanta sangre como se extrae en España para hacer la analítica. (pp. 322-323).

En tercer lugar, figura el caso hindú. Los datos se recogen gracias a la investigación de Carrillo Cuesta (2010). Este investigador centra su trabajo en las diferentes concepciones de la salud entre la cultura española y la hindú. Valero-Garcés y Wahl (2014), citando los hallazgos de Carrillo, exponen que los hindúes dividen los alimentos en fríos y calientes y explican el caso de una mujer embarazada que no se mostró

conforme con la dieta propuesta dado que esta incluía alimentos calientes y el embarazo se considera un estado que aporta calor. Otra situación descrita es aquella en la que una madre se incomoda cuando el médico toca la cabeza de su hijo, puesto que, en India, la cabeza del infante es sagrada. (pp. 323-324).

A modo de conclusión, las autoras del artículo analizan los tres casos y aportan sus impresiones científicas:

Tomando como punto de partida las relaciones interculturales y la existencia de patrones comunicativos heterogéneos se plantean problemas de comunicación más allá de los lingüísticos dentro del ámbito sanitario. [...] Las diferencias culturales, idiomáticas y en cuanto a las formas de interacción suponen una gran barrera a la hora de establecer un proceso comunicativo entre el médico y paciente, para lo cual se hace necesario la presencia de un intérprete-mediador que sirva de puente entre ambas partes y que sea capaz no solo de comunicar idiomas sino también de expresar los rasgos contextuales de los usuarios para quienes está interpretando en el orden social, cultural, emocional, religioso y biosocial. (Valero-Garcés et Wahl, 2014, pp. 325-326).

## **2. THEORETICAL FRAMEWORK**

### **2.1. CRIT GROUP'S STUDY OF COMMUNICATIVE INTERACTIONS IN *CLAVES PARA LA COMUNICACIÓN INTERCULTURAL* (2003)**

Crit Group is a group of researchers who study communicative interactions between Valencian citizens and immigrants (CRIT. Comunicación y Relaciones Interculturales y Transculturales, 2016). In the introduction of this work it is stated:

Las diferencias entre los patrones comunicativos implicados en las conversaciones interculturales cara a cara pueden generar no solo problemas de comunicación efectiva, sino, lo que es peor, estereotipos negativos hacia las otras culturas. En nuestra opinión, la simple toma de conciencia, objetiva, de las diferencias en los modos de comunicar de las distintas culturas podría evitar los problemas antes apuntados, que nos impiden disfrutar de los beneficios de la interculturalidad, e impiden a los inmigrantes acceder de una forma normalizada a derechos como la sanidad, la educación, la vivienda o el trabajo. (CRIT Group, 2003, pp. 9-10)

These researchers (2003) highlight the transcultural analysis to end up gathering information about the communicative patterns of cultures: “Creemos que antes de abordar el estudio de las situaciones interculturales es preciso proceder a un detallado análisis transcultural, en el que se estudien de manera contrastiva los patrones comunicativos propios de las culturas en cuestión” (p. 10). Hernández (2003), in a different chapter of the book, talks about the intercultural understanding phenomenon: “admitir que aunque determinada perspectiva sobre los hechos no es la mía, resulta al menos una perspectiva posible, que asigna un tipo de coherencia a un ethos cultural ajeno” (p. 24). The author relates this phenomenon to empathy “Desde este último punto de vista, la interpretación-comprensión de un ethos cultural ajeno es algo más que un acto intelectual, es siempre —en mayor o menor medida— un acto de naturaleza empática.” (Hernández, 2003, p. 24). In the end, the author establishes that empathy occurs due to a transcultural space which is manifested through a series of different dimensions. The dimension which plays a main role in this study is an intercultural one, Hernández (2003) defines it as: “la función que desempeñaba como base para una comprensión intercultural empática” (pp. 30-31) and he also points out at the following: “Esta capacidad se manifiesta (...) en el ejercicio de una función mediadora entre subculturas o modalidades culturales.” (p. 31). In the same part of the chapter, two models of multicultural societies,

where the intercultural dimension needs to be applied, are presented: “En algunos estudios sobre pragmática intercultural se ha destacado la singularidad del caso australiano, (...). Algo parecido se ha destacado respecto a los modelos de acción comunicativa del judío israelí respecto a los propios del judío en la diáspora.” (p. 31). According to the author, in these types of societies, solidarity or agreement are seen as some of the solutions. However, these are not the only ones, as it is stated below:

La solución que se ofrece en el caso australiano o el israelí pasa por potenciar los elementos definitorios de una retórica de la continuidad, lo que supone, de acuerdo con lo propuesto en la sección precedente, asignar prevalencia a los principios de solidaridad, autenticidad, afectividad, consenso y exculpación sobre los pares antagónicos de no interferencia, ceremonialidad, pudor, competitividad y relación fiduciaria. (p. 31)

Raga (2003) states in the following chapter that the interesting parameters for the study are two: equality and conflict (p. 47), due to two points: Firstly, a social group cannot work without the tools to solve conflicts. Secondly, in social groups, the individuals do not work equally (p. 48). So, he includes the following two boxes to define communicative models:

MODELO PRÓXIMO: -PREOCUPACIÓN POR CONFLICTO	<—————>	MODELO DISTANTE: +PREOCUPACIÓN POR CONFLICTO
Cantidad: +información +personal +comprometida	<—————>	Cantidad: -información -personal -comprometida
Veracidad: -imagen positive del otro +autoafimación -mediaciones polifónicas	<—————>	Veracidad: +imagen positiva del otro -autoafimación +mediaciones polifónicas
Manera:	<—————>	Manera: Lenguaje, tratamiento y actos de habla:

Lenguaje, tratamiento y actos de habla: +directos		-directos
Paralenguaje: +enfático	<—————>	Paralenguaje: -enfático
Tiempo: Secuencias -diferenciadas  Turnos cortos, +solapamientos, -silencios, +continuadores...	<—————>	Tiempo: Secuencias +diferenciadas  Turnos largos, -solapamientos, +silencios, -continuadores...
Espacio: +cercanía, +contacto corporal y visual, +expresividad, +coordinación...	<—————>	Espacio: -cercanía, -contacto corporal y visual, -expresividad, -coordinación...

(p. 49)

MODELO SIMÉTRICO: +IGUALDAD	<—————>	MODELO ASIMÉTRICO: -IGUALDAD
Cantidad: Misma cantidad de información  Explícitamente social	<—————>	Cantidad: Diferente cantidad de información  +explícitamente social
Veracidad: Mismo uso de “mentiras sociales”  -legitimación polifónica	<—————>	Veracidad: Diferente uso de “mentiras sociales”  +legitimación polifónica
Manera: Mismo código, estilo y tratamiento	<—————>	Manera: Diferente código, estilo y tratamiento
Paralenguaje: Mismos rasgos	<—————>	Paralenguaje: Diferentes rasgos
Tiempo:	<—————>	Tiempo:

Secuencias y turnos no preestablecidos		Secuencias y turnos preestablecidos
Turnos equitativos		Turnos no equitativos
Espacio: Mismo lenguaje no verbal	←————→	Espacio: diferente lenguaje no verbal
Macroespacio poco importante		Macroespacio importante

(p. 50)

As observed, those models are ruled by the key principles of quantity, truthfulness, manner, paralanguage, time and space.

### **2.1.1. THE SPANISH COMMUNICATIVE MODEL EXTRACTED FROM THE ANALYSIS OF COMMUNICATIVE INTERACTIONS BETWEEN ARABIC-SPEAKING PEOPLE AND SPANISH-SPEAKING PEOPLE**

This chapter is written by J. Roberto Ortí Teruel. He is a researcher specialized in intercultural communication (CRIT. Comunicación y Relaciones Interculturales y Transculturales, 2016). In this section of the book, the communicative interactions of the two groups indicated in the title are analyzed in the frame of a Spanish as a Foreign Language course for Arab students. Raga (as cited in Ortí, 2003) describes the Spanish communicative model as follows: “la cultura española y latinoamericana se caracteriza como: [+IGUALITARIA -CONFLICTO]. Su modelo comunicativo es: simétrico y próximo.” (p. 89). He adds that the Spanish communicative model does not worry about the conflict and he states that the Spanish society is less static than the Arabic’s. Therefore, in Spanish society, the equality of rights of all members matters (p. 89). Ortí (2003) also describes the Spanish communicative pattern taking into consideration the verbal uses (examination of key principles of conversation) and the non-verbal uses (examination of paralanguage, and the arrangements of time and space), basing himself in the model

proposed by Raga (p. 90). Regarding the key principle of quality, a feature of the Spanish culture is defined:

Tanto la cultura árabe como la española se distinguen por su Sistema de *cortesía positiva* (terminología de P. Brown y S. Levison, 1987), que se caracteriza por reforzar la imagen de sus interlocutores. (...) En la cultura árabe y en la nuestra se tienden a producir enunciados para expresar reconocimiento y admiración mutua entre los interlocutores. (Ortí, 2003, p. 92)

Moving on to the key principle of manner, Ortí (2003) asserts: “La indirección del árabe contrasta con algunos actos de habla muy directos del español como son las peticiones por medio de imperativos” (p. 93) and Saad (as cited in Ortí, 2003) indicates that the Spanish individual is equally direct when accepting and when refusing (p. 93).

With regard to the paralanguage, it is stated that: “La prosodia de ambos patrones comunicativos en intercambios conversacionales es muy enfática. Se suelen destacar las partes del discurso que el hablante considera más relevantes: la información nueva, aquello que resulta sorprendente y/o lo que no se entiende.” (Ortí, 2003, p. 94). And Saad (as cited in Ortí, 2003) also points out a conclusion in relation to the arrangement of time: “En la cultura española, como es propio de sociedades con escaso grado de jerarquización, los saludos y las despedidas son más bien breves; iniciar y cerrar un diálogo con un desconocido en español es mucho más breve y directo que en árabe” (p. 95). Some lines below, the author of the text also reveals some thought-provoking information: “Recordemos que en las conversaciones coloquiales entre españoles se tienden a borrar las diferencias socioculturales: neutralización del uso tú/usted y ausencia de fórmulas de tratamiento.” (Ortí, 2003, p. 96) and he also points out that in relationships ruled by equality, the conversational structure and turn-taking are not determined, the most characteristic aspect of turn-taking is the absence of silence. However, he also adds that overlapping when speaking is common (p. 97). Useful information is also shown in the

following part: the arrangement of space. Ortí (2003) defines the communicative patterns of the Spanish and the Arabic cultures: "... Ambas culturas en conversaciones coloquiales en relaciones de igualdad siguen un patrón comunicativo próximo: miradas cortas, y prolongadas, gestos muy expresivos, relajación, movimientos coordinados, separación escasa y con frecuentes contactos." (p. 98) and the information is divided into subcategories concerning the arrangement of space. Firstly, facial expression. Regarding this first category, Ortí (2003) confirms: "la sonrisa y el arqueamiento de cejas juegan un papel primordial en la regulación de la interacción" (p. 98). Secondly, eye contact. Samovar and Mills (as cited in Ortí, 2003) asserts that Mediterranean people tend to hold eye contact (p. 100). Thirdly, gestures. In this part, Ortí (2003) confirms the following information: "En este contexto público el comportamiento árabe es más formal, más controlado y menos espontáneo que el de los estudiantes españoles." (p. 101). And, to conclude, the final aspect that has been considered is the tension or relaxation of postures. At this stage, Ortí (2003) indicates: "Se observa que en ambas culturas cuanto mayor es el grado de igualdad social mayor es la relajación corporal, y menos abundantes son las posturas cerradas." (p. 101).

Finally, the communicative interaction between the Arab students and the Spanish teacher is analyzed and Ortí (2003) admits in the conclusion that in formal communicative interactions between Arabic-speaking people and Spanish-speaking people, there could be communicational interferences due to different communicative models (p. 119).

The information that has been stated motivates the elaboration of the questionnaire for Cameroonian immigrants, since the student is going to be evaluating whether the interviewees accept or deny the Spanish communicative model.



## **2.2. THE SIX STUMBLING BLOCKS IN INTERCULTURAL COMMUNICATION OF LARAY M. BARNA**

Laray M. Barna was a practitioner of intercultural communication in academic contexts and a teacher of English as a Second Language (Bennett, 2013, p. 235). She introduced her six barriers as follows: “Why is it that contact with persons from other cultures so often is frustrating and fraught with misunderstanding? (...) New proximity and new types of relationships are presenting communication challenges that few people are ready to meet.” (Barna, 1994, p. 337).

In first place, she talks about the assumption of similarities. Barna (1994) makes a brief explanation of this first barrier: “One answer to the question of why misunderstanding and/or rejection occurs is that many people naively assume there are sufficient similarities among peoples of the world to make communication easy.” (p. 337). Some lines below, she adds: “The biological commonalities are not much help when it comes to communication, where we need to exchange ideas and information, find ways to live and work together, or just make the kind of impression we want to make.” (p. 337) Basing herself in these two facts, she points out that every communicative encounter must be treated individually, without basing ourselves in universals, since they do not exist. (p. 337). When it comes to describe in detail this communicative barrier, she defends that it is not only problematic for the foreigner, but also for the inhabitants of the country, since in the case the foreigners are minimally adapted to the inhabitants’ culture in terms of language speaking and dress code, the native citizens are going to assume that the foreigners have the same nonverbal codes, thoughts and feelings, which is not always true. (p. 338). To provide examples, Barna (1994) illustrates the reader with an example extracted from a high school class:

Here, for example, U.S. students often complain that international student members of a discussion or project group seem uncooperative or uninterested. One person who had been thus judged offered the following explanation:

I was surrounded by Americans with whom I couldn't follow their tempo of discussion half of the time. I have difficulty to listen and speak, but also with the way they handle the group. I felt uncomfortable because sometimes they believe their opinion strongly. I had been very serious about the whole subject but I was afraid I would say something wrong. I had the idea but not the words. (p. 338).

As to continue with the exemplification, two out of four examples illustrated by the author are going to be shown. This time, Barna (1994) includes in her work some good testimonies about the interpretation of the smile:

*Japanese student:* On my way to and from school I have received a smile by non-acquaintance American girls several times. I have finally learned they have no interest for me; it means only a kind of greeting to a foreigner. If someone smiles at a stranger in Japan, especially a girl, she can assume he is either a sexual maniac or an impolite person.

*Korean student:* An American visited me in my country for one week. His inference was that people in Korea are not very friendly because they didn't smile or want to talk with foreign people. Most Korean people take time to get to be friendly. (pp. 338-339).

The writer of the article (1994) expresses the reality of the situation regarding the repercussions of the assumptions of similarities:

The discussion thus far threatens the popular expectation that increased contact with representatives of diverse cultures through travel, student exchange programs, joint business ventures, and so on will automatically result in better understanding and friendship. Indeed, tests of that assumption have been disappointing. For example, research found that Vietnamese immigrants who speak English well and have the best jobs are suffering the most from psychosomatic complaints and mental problems and are less

optimistic about the future than their counterparts who remain in ethnic enclaves without attempting to adjust to their new homeland. One explanation given is that these persons, unlike the less acculturated immigrants, “spend considerable time in the mainstream of society, regularly facing the challenges and stresses of dealing with American attitudes” (Horn, 1980, pp. 103-104). (p. 339).

To conclude with this first stumbling block, Barna (1994) provides the aspects, that according to her, constitute a good approach to avoid the assumption of similarities when travelling. These are: studying the history, the political structure, the art, the literature and the language of the country if possible. Furthermore, she considers even more important the development of an investigation, a nonjudgmental attitude and a high tolerance for ambiguity. (p. 340). Stewart and Bennet (as cited in Barna, 1994) encourage people to look for the assumptions and values which condition their behavior and compare them to the ones found in the other culture, so a third-culture can emerge. (p. 340).

Afterwards, the writer moves on to the second stumbling block: Language differences. Barna (1994) explains that problems of understanding each other are caused by the ignorance of syntax, vocabulary, idioms, slang, amongst other aspects. However, what she considers more problematic is the wrong interpretation of some of the typical expressions in one culture (p. 340). In this regard, Barna (1994) writes:

Even “yes and “no” cause trouble. When a non-native speaker first hears the English phrase, “Won’t you have some tea?” he or she listens to the literal meaning of the sentence and answers, “No”, meaning that he or she wants some. (p. 340).

The third section of the article was devoted to non-verbal misinterpretations. To introduce the topic, the expert states:

People from different cultures inhabit different sensory realities. They see, hear, feel, and smell only that which has some meaning or importance for them. They abstract whatever fits into their personal world of recognition and then interpret it through the frame of reference of their own culture. (Barna, 1994, p. 341).

After this first explanation, an example is presented to the reader: an Oregon girl who asked a man from Saudi Arabia how he would nonverbally motion to her that he is attracted to her. He answered by smoothing back his hair. The Oregon girl would not have interpreted that gesture as a way of expressing attraction to someone. (Barna, 1994, p. 341).

The author of the article concludes the exposure of the third stumbling block with this paragraph:

The lack of comprehension of nonverbal signs and symbols that are easy to observe —such as gestures, postures, and other body movements— is a definite communication barrier. But it is possible to learn the meanings of these messages, usually in informal rather than formal ways. It is more difficult to note correctly the unspoken codes of the other culture that are less obvious such as the handling of time and spatial relationships and subtle signs of respect or formality. (Barna, 1994, p. 341).

Another barrier that the expert points out in her text is the existence of preconceptions and stereotypes. Barna (1994) starts this fourth part of her text providing an example of what kind of situations stereotypes may lead to: “The stereotype that Arabs are “flammable” may cause U.S. students to keep their distance or even alert authorities when an animated and noisy group from the Middle East gathers.” (p. 341). And to wrap up the proper explanation of this fourth barrier, Barna (1994) concludes:

Stereotypes are stumbling blocks for communicators because they interfere with objective viewing of stimuli —the sensitive search for

cues to guide the imagination toward the other person's reality. They are not easy to overcome in ourselves or to correct in others, even with the presentation of evidence. Stereotypes persist because they are firmly established as myths or truisms by one's own national culture and because they sometimes rationalize prejudices. (p. 341).

Barna affirms that the fifth communicative barrier is the tendency to evaluate. In other words, the ethnocentrism (Jandt, 2003). The first explanation that the expert provides is:

(...) to approve or disapprove, the statements and actions of the other person or group rather than to try to comprehend completely the thoughts and feeling expressed from the world view of the other. Each person's culture or way of life always seems right, proper, and natural. This bias prevents the open-minded attention needed to look at the attitudes and behavior patterns from the other's point of view. A mid-day siesta changes from a "lazy habit" to a "pretty good idea" when someone listens long enough to realize the mid-day temperature in that country is over 115° F. (Barna, 1994, pp. 341-342).

Barna (1994) asserts in the article that this communicative barrier is emphasized when feelings and emotions come into play. (p. 342). She adds: "It takes both the awareness of the tendency to close our minds and the courage to risk changing our own perceptions and values to dare to comprehend why someone thinks and acts differently from us." (p. 342).

She illustrates the topic with some interesting examples on the interpersonal level:

*U.S. student:* A Persian friend got offended because when we got in an argument with a third party, I didn't take his side. He says back home you are supposed to take a friend's or family's side even when they are wrong. When you get home then you can attack the

“wrongdoer” but you are never supposed to go against a relative or a friend to a stranger. This I found strange because even if it is my mother and I think she is wrong, I say so.

*Korean student:* When I call on my American friend he said through the window, “I am sorry. I have no time because of my study”. Then he shut the window. I couldn’t understand through my cultural background. House owner should have welcome visitor whether he likes or not and whether he is busy or not. Also the owner never speaks without opening his door. (p. 342)

To finish this part, Barna (1994) writes: “The goal is to look and listen empathically rather than through a thick screen of value judgments that would cause one to fail to achieve a fair and total understanding”. (p. 342).

Finally, according to Barna (1994) high anxiety is the sixth stumbling block, and she introduces it as follows:

High anxiety or tension, also known as stress, is common in cross-cultural experiences due to the number of uncertainties present. The two words, “anxiety” and “tension”, are linked because one cannot be mentally anxious without also being physically tense. [...] Too much anxiety or tension requires some form of relief which too often comes in the form of defenses, such as the skewing of perception, withdrawal, or hostility. (pp. 342-343).

The expert points out at the culture shock, which constitutes a phenomenon happening to foreign people who remain in an anxious state for a long time. Selye (1969), as cited in Barna 1994, asserts that whenever someone sustain anxiety for several months, in the end he/she end up physically weak, feeling exhausted, desperate and he/she may suffer from depression. Also, his/her energy becomes depleted. (p. 343).

The author of the article illustrates the reader with a testimony of someone who suffered from culture shock:

Soon after arriving in the U.S. from Peru, I cried almost every day. I was so tense I heard without hearing, and this made me feel foolish. I also escaped into sleeping more than twelve hours at a time and dreamed of my life, and friends in Lima. After three months of isolating myself in the house and speaking to no-one, I ventured out. I then began to have severe headaches. Finally I consulted a doctor, but she only gave me a lot of drugs to relieve the pain. Neither my doctor nor my teachers ever mentioned the two magic words that could have changed my life: culture shock! When I learned about this I began to see things from a new point of view and was better able to accept myself and my feelings.

I now realize most of the Americans I met in Lima before I came to the U.S. were also in one of the stages of culture shock. They demonstrated a somewhat hostile attitude toward Peru, which the Peruvians sensed and usually moved from an initially friendly attitude to a defensive, aggressive attitude or to avoidance. The Americans mostly stayed within the safe cultural familiarity of the embassy compound. Many seemed to feel that the difficulties they were experiencing in Peru were specially created by Peruvians to create discomfort for “gringos”. In other words, they displaced their problem of adjustment and blamed everything on Peru. [...] (Barna, 1994, p. 344).

Barna (1994) adds another important aspect involved in the high anxiety stumbling block: the physiological reactions. The expert asserts it is important to understand the physiological component, since it helps to find ways to cope with its debilitating effects. Oken (1974), as cited in Barna (1994), enumerates some of the changes that occur in the human body when facing anxiety: extra adrenaline and noradrenaline pouring into the system; the tightening of the muscles; and the increasing of the heart rate, blood pressure and breathing rate. Finally, among other changes that may also occur, the digestive process turns off. (p. 344).

To finish the description of the sixth stumbling block, Barna (1994) asserts:

[...] there are positive ways to handle the stress of intercultural situations, whether these be one-time encounters, frequent dialogues in multicultural settings like a school or workplace, vacation trips; or wherever. For starts, you can find opportunities to become familiar with many types of people so that differences become normal and interesting instead of threatening. And you can practice body awareness so that changes that signify stress reaction can be identified. (pp. 344-345)

The author of the article finishes it stating that the goal would be to achieve the intercultural communication competence. (Barna, 1994, p. 345). Kim (1991), as cited in Barna (1994), explains what this competence is: “the overall internal capability of an individual to manage key challenging features of intercultural communication: namely, cultural differences and unfamiliarity, intergroup posture, and the accompanying experience of stress” (p. 345). Harrison (1996), as cited in Barna (1994), adds:

[...] the communicator cannot stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment (p. 4). (p. 345).

### **2.3. SANDRA BEATRIZ HALE’S THEORY ON INTERPRETING PROBLEMS DUE TO CROSS-CULTURAL DIFFERENCES**

The student will use this theory in the conclusions of the present essay to establish a scientific comparison. Sandra Beatriz Hale is an expert in forensic linguistics and court interpreting, who works in the



University of Western Sydney (Professor Sandra Beatriz Hale, s.f.). In the chapter *The Practitioners' Voices: Views, Perceptions and Expectations from Legal, Medical and Interpreting Practitioners*, of her book *Community Interpreting* (2007), the doctor, in one section, writes about the difficulties that interpreters encounter, and devotes a whole subsection to cross-cultural differences. At the beginning of this part, Hale (2007) asserts the necessity of mediating intervention to avoid misunderstanding problems based on culture:

There are, however, cultural differences that may require some intervention in order to avoid misunderstandings, as it may not be possible to reflect such differences through language. Obvious examples are the use of hand gestures and general body language. Other, more subtle differences, however, may not be easy to pinpoint, and it is often difficult to judge whether they are a result of a general cross-cultural difference, a social difference that is shared by any language group or a personal preference. (p. 141).

Hale (2007) provides examples of scenarios from public service interpreting practices, where communicative problems emerged. The first scenario provided is the following:

Scenario 1:

An Arabic-speaking man is discussing with his lawyer his fight for the custody of his children in a divorce case. The lawyer explains that the Family Court expects all parents who are seeking custody to complete a parenting course. The client says he will not do that, as such a course is for women, not men. The lawyer says that if that is his response, they cannot negotiate; they must go to court and let the judge decide the case. The interpreter interrupts to explain that in the Arabic culture the man's reaction is acceptable. The lawyer ignores the interpreter's intervention and leaves. (pp. 141-142).

Regarding this scenario, other interpreters in the courtroom believed alternative decisions were better than the one put into practice by the interpreter working. Some criticized the interpreter's decision to interrupt. Other believed that the lawyer would be aware of the client's male-dominated culture; others thought that it was the lawyer who would need to explain the Family Court's procedures to the client. Comments apart, the truth is that the interpreter did not achieve much with his/her decision to provide explanations. (Hale, 2007, p. 142).

Hale (2007) provides a second example of culture-related problems in community interpreting:

Scenario 2:

A Spanish-speaking Central American man is giving evidence, in the course of which he discusses his and his wife's indecision about how to spend a substantial amount of money they won on the lottery. The couple could not decide whether to use the money towards paying off their mortgage or to pay for their daughter's fifteenth birthday party celebration. The interpreter interprets faithfully, but does not intervene to offer any cultural explanation. The lawyer does not ask any questions relating to this issue, which is peripheral and irrelevant to the case. (p. 142).

Hale (2007) expresses the problems for the interpreter that this situation entails:

Fifteenth birthday parties are still a major event for some families in Spanish-speaking countries, a type of debutante or coming-out event. It is not unusual to spend as much on this celebration as on wedding reception. The dilemma for the interpreter is to decide whether to intervene or not. If the interpreter does not intervene, even if the utterance is accurately rendered, it is not faithful to the original, as it cannot possibly portray the same intention and produce a similar reaction in the listener. If the interpreter interrupts to explain this cultural difference, since in

this case it is relevant, she or he may be told that such information is not required. (p. 142).

To conclude with the *Cross-cultural differences*' subsection, Hale (2007) adds another situation for the reader:

Scenario 3:

An Australian aboriginal person is suspected of committing a crime and is being questioned by police. The police ask if he committed the particular crime. The suspect states unequivocally that he did and agrees with all accusations presented in question form by the police. Such a record of interview will most likely incriminate the suspect. The interpreter does not intervene to offer any cultural clarification. (p.143).

The notes provided in this situation's commentary are food for thought:

In Scenario 3, the interpreter knows that in Aboriginal culture, the principle of gratuitous concurrence is common (see Eades, 1994), where, when confronted with direct questions, Aboriginal people will agree simply to please the questioner. The interpreter does not know if this particular suspect is abiding by this cultural trait or is admitting to the truth. Once again, the interpreter is faced with a dilemma: should the interpreter have changed the form of the question to make it less direct and more akin to the conventions of Aboriginal culture? Should the interpreter have intervened to explain the cultural differences to the police and ask that the explanation appear in the record of interview? Or should the interpreter have remained silent and hope that the cultural difference will be highlighted in court? (Hale, 2007, p. 143).

At the end of the *Cross-cultural differences*' subsection, a good scientific point of view is provided by the expert. It constitutes a new perspective on the discussion of what an interpreter should do when

cultural differences may interfere in the understanding of messages. Kelly (2000), as cited in Hale (2007), asserts:

The interpreter's cultural intervention should not derive from sympathy with the defendant or a belief in his guilt or innocence. Such action should occur due to the existence of identifiable differences between the host and defendant's cultures. One should not advocate for either culture, only the factual presentation of concrete differences which may have a bearing on the outcome of the case. (Kelly, 2000: 145). (p. 144).

### **3. METODOLOGÍA**

#### **3.1. LA NATURALEZA DEL ESTUDIO Y SUS BASES CIENTÍFICAS**

El estudiante se basa para describir su estudio en *Research Methods in Interpreting. A Practical Resource* (2013) de Sandra Hale y Jemina Napier. Según lo anotado por Hale y Napier (2013), tanto en sus propias palabras como en las citas que hacen a otros autores, el presente estudio constituye una investigación empírica, ya que aporta información nueva proveniente de la observación y del trabajo experimental. Además, es una investigación aplicada, ya que su objetivo es el de investigar para solucionar problemas reales. Es una investigación exploratoria, puesto que el motivo del estudio yace en la curiosidad por saber qué podemos descubrir acerca de los inmigrantes cameruneses, que pueda ser útil para intérpretes en servicios públicos. Además, es una investigación regida por un enfoque fenomenológico puesto que el corpus está compuesto por las aportaciones de cada entrevistado, es decir, el estudio se lleva a cabo gracias a las visiones y experiencias de los entrevistados. Por otro lado, la investigación aplica los métodos cualitativos y cuantitativos, ya que se investiga preguntando por el cómo y por el cuánto. Y es inductivo, ya que se parte de una premisa y la recogida de los datos aporta las conclusiones del estudio. Por último, el estudio es

cuantitativo y cualitativo: a través del primer cuestionario se recogen datos cuantitativos y cualitativos, pero los cuantitativos son los que más repercusión tienen a la hora de establecer conclusiones científicas. Con el segundo cuestionario, sin embargo, se recogen datos exclusivamente cualitativos y a pesar de que tras el análisis de los mismos el estudiante saca conclusiones cuantitativas, no son de carácter primordial.

Además, el estudio se ha guiado conforme a lo estipulado por Floyd J. Fowler, Jr., doctor por la Universidad de Michigan, e investigador en el Centro para la Investigación de Encuestas (Floyd Fowler, Jr., PhD, 2019), en su libro *Survey Research Methods* (1993).

El método empleado por el estudiante es lo que se denomina en el libro de Fowler (1993) como *entrevista en base a una encuesta* [*survey interviewing*], de manera que se ha elaborado un cuestionario y este se ha leído a los participantes a través de una entrevista. Es una metodología en la que el entrevistador es responsable de preparar y motivar a sus entrevistados y que además debe preguntar sin prejuicios y de forma estandarizada (p. 105).

El estudiante ha hecho todo lo posible por llevar a cabo una correcta formulación de todas las preguntas, generando preguntas completas y claras, tal y como apunta Fowler (1993) que debe ser (p. 71). En el volumen se indica que la clave de una buena respuesta está en darle al entrevistado ejemplos de posibles respuestas. Esto es lo que el denomina preguntas cerradas [*closed questions*], de modo que el entrevistado tendrá que elegir entre una o varias respuestas. (Fowler, 1993, p. 78). Este método se ha aplicado en el cuestionario uno, que versa sobre la aceptación del modelo comunicativo español. Sin embargo, las preguntas del cuestionario número 2, sobre las barreras comunicativas, son abiertas [*open questions*] las que Fowler (1993) define como aquellas cuyas respuestas aceptables no están provistas en la encuesta. (p. 82).

Volviendo a la metodología de la entrevista en base a una encuesta, Fowler (1993) señala los pasos a seguir de los *entrevistadores*

*estandarizados* [*standardized interviewers*], de forma que, en primer lugar, el estudio se debe presentar a los entrevistados, aportando datos sobre el objetivo del estudio, o quién usará los datos que sean provistos por los entrevistados; en segundo lugar, realizar las preguntas, las cuales deben preguntarse tal y como aparecen escritas en la encuesta, sin variaciones; en tercer lugar, el interrogatorio o *probing*, una fase que debe ponerse en marcha cuando el entrevistado no aporta una respuesta completa. En este supuesto, el entrevistador deberá hacer preguntas tales como: “¿alguna cosa más?”, “¿qué quieres decir?”, o “cuéntame más”; en cuarto lugar, la grabación de las preguntas, la cual ha de hacerse utilizando las palabras exactas dichas por el entrevistado, sin parafrasear o resumir y, en quinto y último lugar, la gestión de las relaciones interpersonales, lo que implica que el entrevistador no debe contar sus propias historias, no debe juzgar a los entrevistados, evitando las características personales que pudiesen comunicarse. (pp. 107-108).

Por último, los pilares éticos señalados por Fowler (1993) también han sido tomados como base por el estudiante. De modo que los entrevistados fueron informados de la universidad a la que pertenecía el estudiante y se les indicó que la entrevista era voluntaria. (pp. 132-133). Además, se han aplicado los puntos señalados para proteger a los entrevistados, de tal modo que, los datos no han sido mostrados a nadie ajeno a la investigación (únicamente a Doña Carmen Valero Garcés y al equipo designado por ella para evaluar el presente estudio), y han sido almacenados de forma segura una vez acabada la investigación, entre los puntos que Fowler señala y que son aplicables a este estudio concreto. (p. 134).

### **3.2. CUESTIONARIOS**

Para cumplir con los objetivos, el estudiante se basará en las teorías de Barna (1997) y Ortí (2003). La manera en la que se les dará uso será a través de dos cuestionarios, uno para cada teoría, los cuales figuran en la parte de *Anexos* de este trabajo.

A modo indicativo, cabe remarcar que cada una de las preguntas presentadas a los entrevistados corresponde a uno de los aspectos señalados por Barna y Ortí. El segundo señaló una serie de aspectos del modelo comunicativo español que serán explicados con detenimiento en la parte de *Theoretical Framework* y, en el apartado actual, quedará explicada la conexión entre cada aspecto de Ortí y las preguntas del cuestionario 1. Antes de pasar a la explicación, es importante determinar que el primer cuestionario se contextualiza en un marco de servicios públicos. De modo que los parámetros expuestos por Ortí se plantean a los entrevistados a través de situaciones imaginadas por el estudiante que podrían ocurrir en servicios públicos de España.

De esta manera, la pregunta uno analiza la aceptación o el rechazo de la cortesía positiva; la dos, la aceptación o el rechazo del uso de imperativos en peticiones; la tres, la aceptación o el rechazo de las aceptaciones y denegaciones de manera directa; la cuatro, la aceptación o el rechazo de la prosodia enfática; la cinco, la aceptación o el rechazo de los saludos breves; la seis, la aceptación o el rechazo del contacto visual; la siete, la aceptación o el rechazo de la neutralización del uso tú/usted; la ocho, la aceptación o el rechazo del solapamiento en los turnos de palabra; la nueve, la aceptación o el rechazo de los frecuentes contactos y, por último, la 10 analiza la aceptación o el rechazo de la sonrisa en situaciones de tensión. Cada pregunta consta de un apartado para exponer los comentarios aportados por los entrevistados, si los hubiera.

En cuanto al cuestionario 2, este versa sobre las barreras comunicativas señaladas por Barna (1997) y que también serán expuestas detalladamente en *Theoretical Framework*. Cada pregunta del cuestionario 2 pretende extraer información de lo apuntado por Barna.

De este modo, la pregunta uno analiza la existencia de ansiedad en sus interacciones con españoles, (no se ha preguntado por situaciones en la que hubieran experimentado un shock cultural, puesto que era difícil de abordar según los parámetros señalados por Barna y no

aportaba información acerca de la interacción con españoles; por otro lado, la ansiedad es un factor que incide sobre el resto de barreras culturales y por ello, el estudiante ha considerado que sería más fructífero estudiar las demás barreras, sin proponer entrevistas difíciles de realizar e interpretar en relación con el sufrimiento de shocks culturales); la dos, la suposición de similitudes en lugar de diferencias; la tres, el etnocentrismo; la cuatro, los estereotipos y prejuicios; la cinco, las malas interpretaciones del lenguaje no verbal y, por último, la seis, las barreras del lenguaje. Es importante mencionar que, en este segundo cuestionario, las preguntas dos, tres, cuatro y cinco están compuestas a su vez por dos preguntas. De esa manera, se pueden estudiar las barreras del propio entrevistado y al mismo tiempo las que él percibe por parte de los españoles. Otro dato relevante es que, en este segundo cuestionario, el estudiante indicó a los entrevistados la necesidad de aportar explicaciones más allá de la respuesta lacónica *SÍ/NO*.

Por otro lado, también se han preguntado algunos datos a los entrevistados, a saber: edad, lengua materna, profesión, nivel de estudios, etc., los cuales permiten al estudiante extraer unos datos que aportan precisión a los hallazgos. El estudiante ha incluido la pregunta de religión a partir del encuestado número 12, dado que consideró que podría ser un dato más de interés para la investigación.

### **3.3. DESCRIPCIÓN EXPLICATIVA DE LA EXPOSICIÓN DEL CUESTIONARIO EN LA RECOGIDA DE DATOS**

El estudiante aportó repeticiones si los entrevistados las pedían, una vez expuestas las preguntas e, incluso, se valía de los idiomas inglés y francés para hacer explicaciones acerca de los contextos de las situaciones que se exponen en el cuestionario 1 (el estudiante explicó el lugar que aparecía en la situación hipotética, por ejemplo, la oficina de extranjería o el centro de salud y les aportaba información del estado en el que él/ella se encontraba, si es que en la situación descrita se indicara algo al respecto, etc.) Además, el estudiante también explicó a los



entrevistados el significado de las posibles respuestas que ellos podían aportar, también usando el inglés o el francés en caso necesario. De esta forma, se incluían matizaciones, por ejemplo, cada vez que aparecía en la posible respuesta “inadecuado”, el estudiante les explicaba “no te parece bien” o “no te gusta que te lo haya dicho así”. También, si algún entrevistado no entendía el significado de la palabra “estereotipo”, se le aportó la siguiente definición estándar: “juicios generalizados por el hecho de pertenecer a un grupo social concreto”. Esta, a su vez, era explicada si el entrevistado seguía sin entender.

Cabe mencionar que las locuciones del cuestionario 1, sometidas al examen de los participantes en el estudio, siempre se exponían en español, para no interferir con la posible interpretación de la locución en un contexto no español y que, por lo tanto, la respuesta del entrevistado no fuese veraz.

A tenor de lo expuesto en el apartado 1.4.1. acerca de la metodología de entrevista en base a una encuesta, cabe describir de forma explicativa la manera en la que el estudiante ha procedido a aplicar los pasos señalados con anterioridad: en primer lugar, el estudiante saludaba y se presentaba de la siguiente manera: “Hola, soy Diego y vengo de la Universidad de Alcalá.” A continuación, procedía a presentar el proyecto al entrevistado de la forma que sigue: “Mira, es que soy estudiante del Máster en Traducción e Interpretación en Servicios Públicos y estoy elaborando mi Trabajo de Fin de Máster sobre cameruneses. Queremos saber sobre la aceptación de un determinado modelo comunicativo y la percepción de barreras comunicativas. Todo esto nos ayudaría a mejorar los servicios de interpretación con gente de Camerún. ¿Me ayudas?”. En caso de que el sujeto aceptase, el estudiante procedía a efectuar las preguntas y, mientras la persona respondía, él iba apuntando todo a mano, utilizando estrategias de la toma de notas en interpretación consecutiva (abreviaciones y en ocasiones, también símbolos).

### **3.4. SEGUIMIENTO DE LA RECOGIDA DE DATOS**

- 27 de enero de 2019. Desplazamiento al pueblo de Móstoles. Municipio de la Comunidad de Madrid con una importante población inmigrante procedente de Camerún.
  - Asistencia al bar Mama Ge, establecimiento dirigido por cameruneses y al que acuden clientes africanos. En este lugar el estudiante pudo entrevistar a dos cameruneses.
  - Asistencia al bar Kiriku, otro bar en el que se reúnen los cameruneses del municipio para plantear iniciativas por Camerún. Aquí el estudiante pudo entrevistar a nueve cameruneses.
- 10 de febrero de 2019. Desplazamiento por segunda vez al pueblo de Móstoles.
  - Asistencia al bar Kiriku, lugar en el que el estudiante pudo realizar cinco entrevistas.
- 12 de febrero de 2019. Realización de cuatro entrevistas telefónicas a cameruneses cuyos contactos fueron aportados por conocidos en las entrevistas del bar Kiriku.
- 16 de febrero de 2019. Realización de dos entrevistas telefónicas a cameruneses cuyos contactos fueron aportados por otros entrevistados.
- 19 de febrero de 2019. Realización de una entrevista telefónica.
- 20 de febrero de 2019. Realización de tres entrevistas telefónicas.
- 22 de febrero de 2019. Realización de una entrevista telefónica.
- 8 de marzo de 2019. Realización de una entrevista telefónica.
- 9 de marzo de 2019. Desplazamiento al pueblo de Alcorcón.
  - Asistencia a un partido de fútbol de cameruneses, en el polideportivo Santo Domingo. Aquí el estudiante pudo realizar una entrevista e hizo contactos para futuros encuentros, o entrevistas telefónicas.
- 11 de marzo de 2019. Desplazamiento a la ciudad de Madrid.
  - Asistencia a la Embajada de la República de Camerún. Allí el estudiante pudo realizar dos entrevistas.

- 13 de marzo de 2019. Realización de dos entrevistas telefónicas, una de ellas conseguida tras la puesta en contacto por vía telefónica con la Asociación de los Nativos del Oeste de Camerún Residentes en Aragón.
- 15 de marzo de 2019. Realización de tres entrevistas telefónicas.
- 16 de marzo de 2019. Realización de dos entrevistas telefónicas, una de ellas conseguida gracias a la puesta en contacto con la asociación Mujeres por África.
- 17 de marzo de 2019. Realización de una entrevista telefónica.

## **4. ANALYSIS AND RESULTS**

### **4.1. THE INTERVIEWEES**

The first part of the analysis is going to be focused on the interviewees. As a first step, their backgrounds are going to be presented through percentages. The reader will have the opportunity then to contextualize the study, considering the realities of the participants. In subsequent subsections of the analysis, the profiles of the interviewees regarding the subjects which are analyzed in the essay are going to be drawn and shown to the readership, as well.

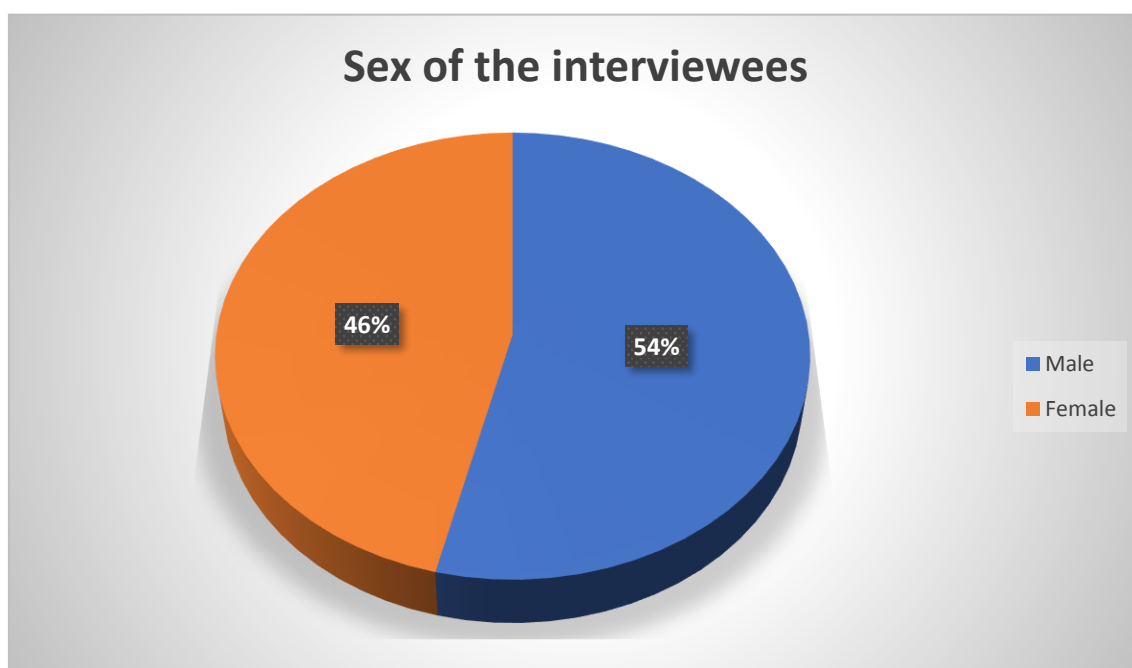
Remembering the variables, which appear in the Annex 2 of this essay, is not banal. These are 11: sex, age, country of origin, mother tongue, spoken languages, years in Spain, education level, and professional career. Apart from those, the student has asked, firstly, whether they have worked/work as translators, interpreters, and/or mediators, secondly, if they have received training on the field (independently of whether they have worked as translators, interpreters and/or mediators, or not). In addition, another variable asked by the student from the 12<sup>th</sup> interviewee on has been religion, since it was considered valuable, too.

Being that all the variables have been introduced, now some percentages can be extracted from the analysis of the answers. Readers

must take into consideration that the study counts with 39 participants, number which stand for 100% in this quantitative analysis.

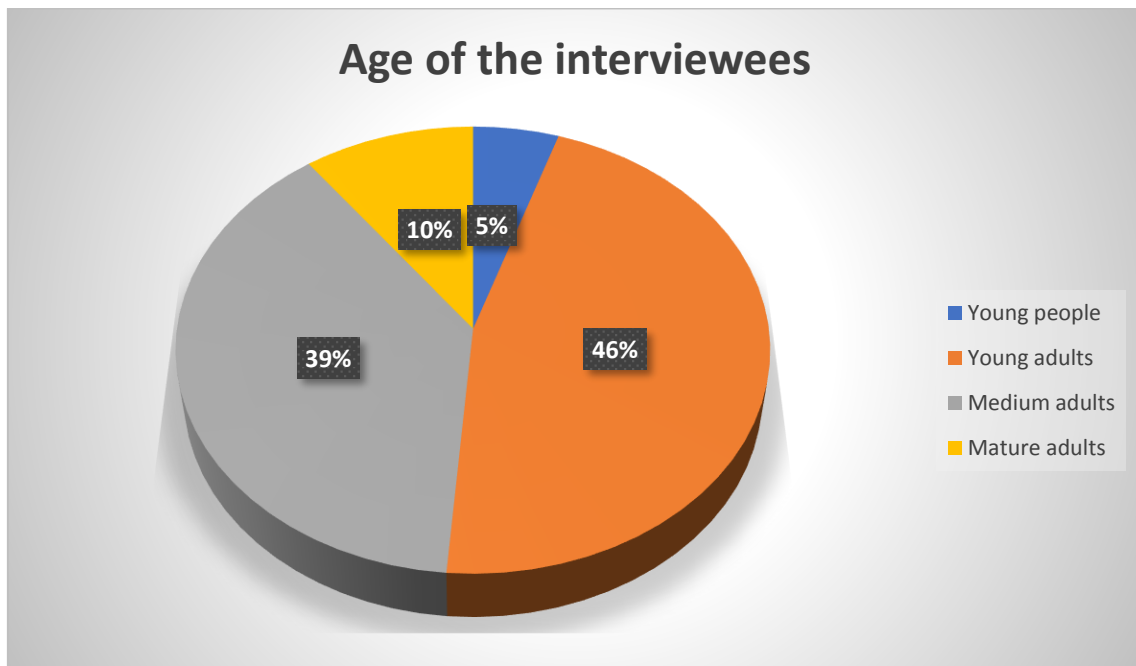
#### 4.1.1. QUANTIFICATION OF THE VARIABLES

The variables which were considered have provided a scheme of data, which will be necessary to reach precise conclusions. Starting with the variable of sex, men represent 53.8% of the interviewees and women 46.2%.

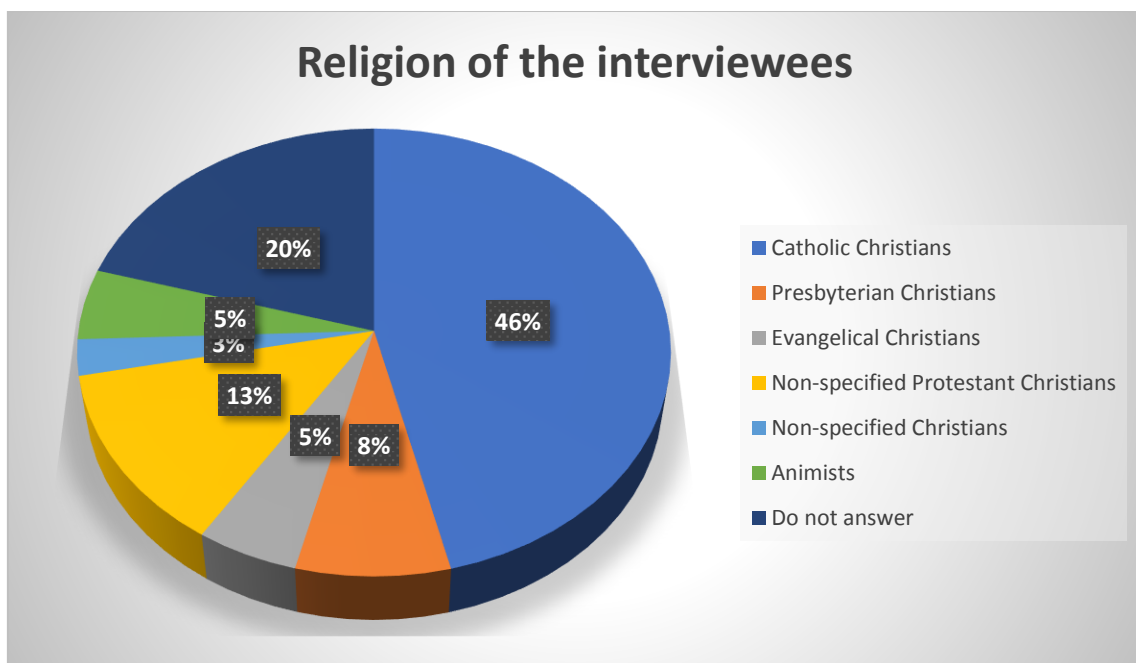


The age is a variable which is considered to be difficult and messy to quantify. Accordingly, the student will base himself in the article *Los factores definitorios de los grandes grupos de edad de la población: tipos, subgrupos y umbrales*, written by the scientist Juan Francisco Martín Ruiz. In it, the expert divides the adult life into three categories: young adults, from 20 to 39 years old; medium adults, from 40 to 49 years old, and mature adults, from 50 years old onwards (Martín, 2005). Martín (2005) explains that classification, stating that it is due to biophysiological, psychological, sociodemographic, educational, sanitary and economic criteria. Besides, he divides the youth period into three categories: infancy, puberty and adolescence and settles the ending point of the youth period in the 20<sup>th</sup> year of life. Following Martín's parameters,

the percentages rendered are: 5.1% young people, 46.2% young adults, 38.5% medium adults, and 10.2% mature adults. The average age of all the interviewees is 36.



With respect to religion, 46.2% Catholic Christians, 7.7% Presbyterian Christians, 5.1% Evangelical Christians, 12.8% non-specified Protestant Christians, 2.6% non-specified Christians, 5.1% animists and 20.5% do not answer. Cameroon represents 100% of the answers to the country of origin question.



Organizing the data regarding the instruction level question can be difficult too, as it happened with the age question. To interpret the answers, the student has decided to follow the indications summarized in the web site of Eurostat Statistics Explained. It explains the International Classification of Education (ISCED): “ISCED is the reference international classification for organising education programmes and related qualifications by levels and fields. ISCED 2011 (levels of education) has been implemented in all EU data collections since 2014.” (International Standard Classification of Education (ISCED). 2018). The student has observed the nine different level groups:

ISCED 0: Early childhood education (‘less than primary’ for educational attainment)

ISCED 1: Primary education

ISCED 2: Lower secondary education

ISCED 3: Upper secondary education

ISCED 4: Post-secondary non-tertiary education

ISCED 5: Short-cycle tertiary education

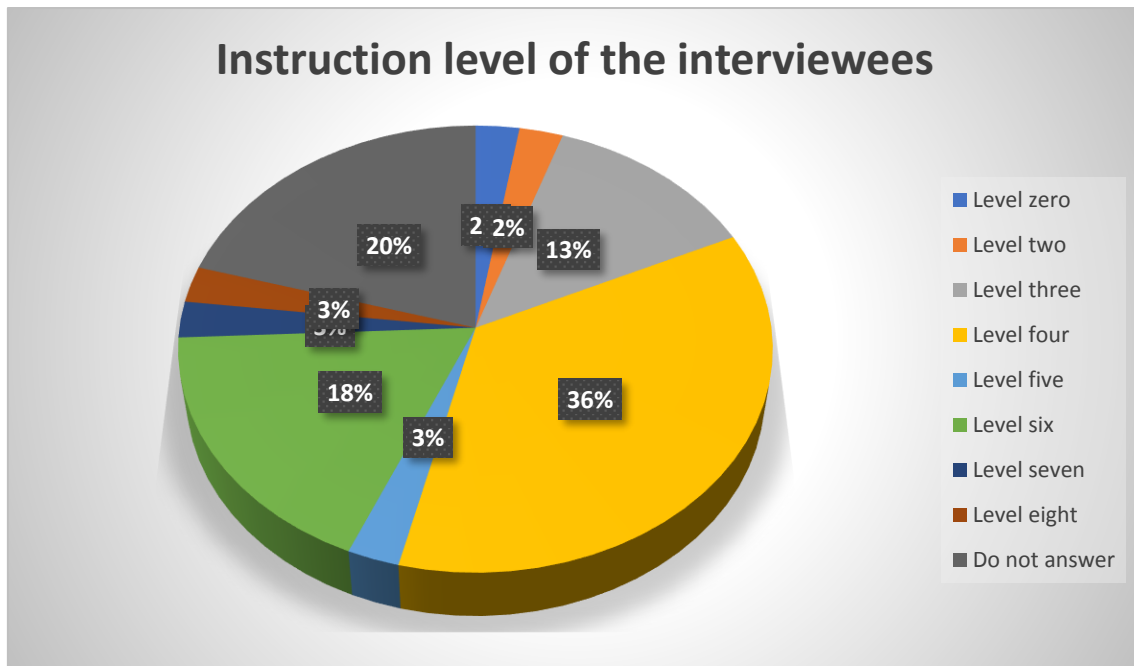
ISCED 6: Bachelor’s or equivalent level

ISCED 7: Master’s or equivalent level

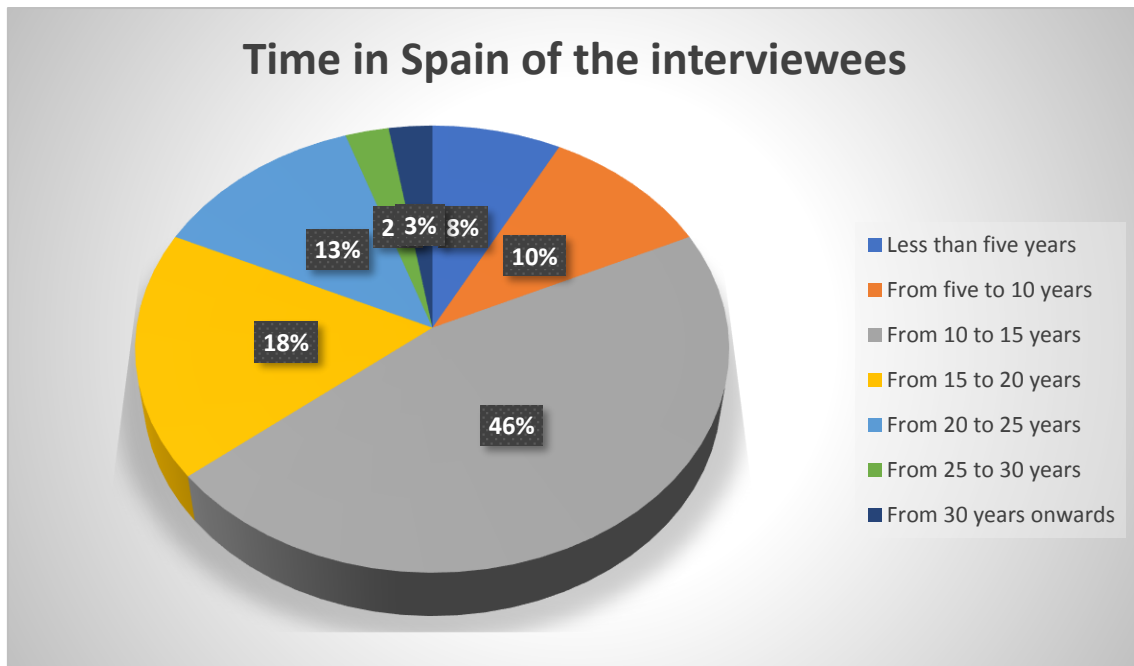
ISCED 8: Doctoral or equivalent level

(International Standard Classification of Education (ISCED). 2018).

According to the basis taken from Eurostat Statistics Explained web site, the percentages extracted are: level zero, 2.6%; level one, 0%; level two, 2.6%; level three, 12.8%; level four, 35.8%; level five, 2.6%; level six, 17.9%; level seven, 2.6% and level eight, 2.6%. Also, some participants did not provide any information with respect to their instruction level. The percentage of these people represent 20.5%.



The period of time that each of these immigrants has stayed in Spain varies from two to 30 years, being 13 the average of years in Spain of all the interviewees. The question asking for the number of years in Spain is also tricky to approach. The student has not discovered theories that profoundly evaluate the impact of time in the acculturation processes, that is why he will use five-year periods to quantify. Even when it is a subjective choice, the student believes that this method is reliable to classify in a consecutive way the immigrants who have stayed in Spain for long periods and the immigrants who have stayed for shorter ones. Therefore, Cameroonians who have remained in Spain for less than five years represent 7.7%; Cameroonians who have remained in Spain from five to 10 years represent 10.2%; Cameroonians who have remained in Spain from 10 to 15 years represent 46.2%; Cameroonians who have remained in Spain from 15 to 20 years represent 17.9%; Cameroonians who have remained in Spain from 20 to 25 years represent 12.8%; Cameroonians who have remained in Spain from 25 to 30 years represent 2.6% and, finally, Cameroonians who have remained in Spain from 30 years onwards represent 2.6%.



The professional career was another variable considered by the student for the elaboration of his essay. He is going to treat the answers provided by the interviewees taking into account the International Standard Classification of Occupations. The International Labor Organization web site provides the definition of the system:

1. The International Standard Classification of Occupations 2008 (ISCO-08) provides a system for classifying and aggregating occupational information obtained by means of statistical censuses and surveys, as well as from administrative records. It is a revision of the International Standard Classification of Occupations 1988 (ISCO-88), which it supersedes.
2. ISCO-08 is a four-level hierarchically structured classification that allows all jobs in the world to be classified into 436 unit groups. These groups form the most detailed level of the classification structure and are aggregated into 130 minor groups, 43 sub-major groups and 10 major groups, based on their similarity in terms of the skill level and skill specialization required for the jobs. This allows the production of relatively detailed internationally comparable data as well as summary information



for only 10 groups at the highest level of aggregation. (ISCO-08 Part 1: Introductory and methodological notes, 2016).

Apart from this contextualizing information, in the web site previously mentioned, the classification of occupations is also provided. The student is going to quote only the major and submajor group boxes, since this classification merely serves to implement a trustworthy basis and, to establish percentages, he does not need to focus exhaustively in the classification. Accordingly:

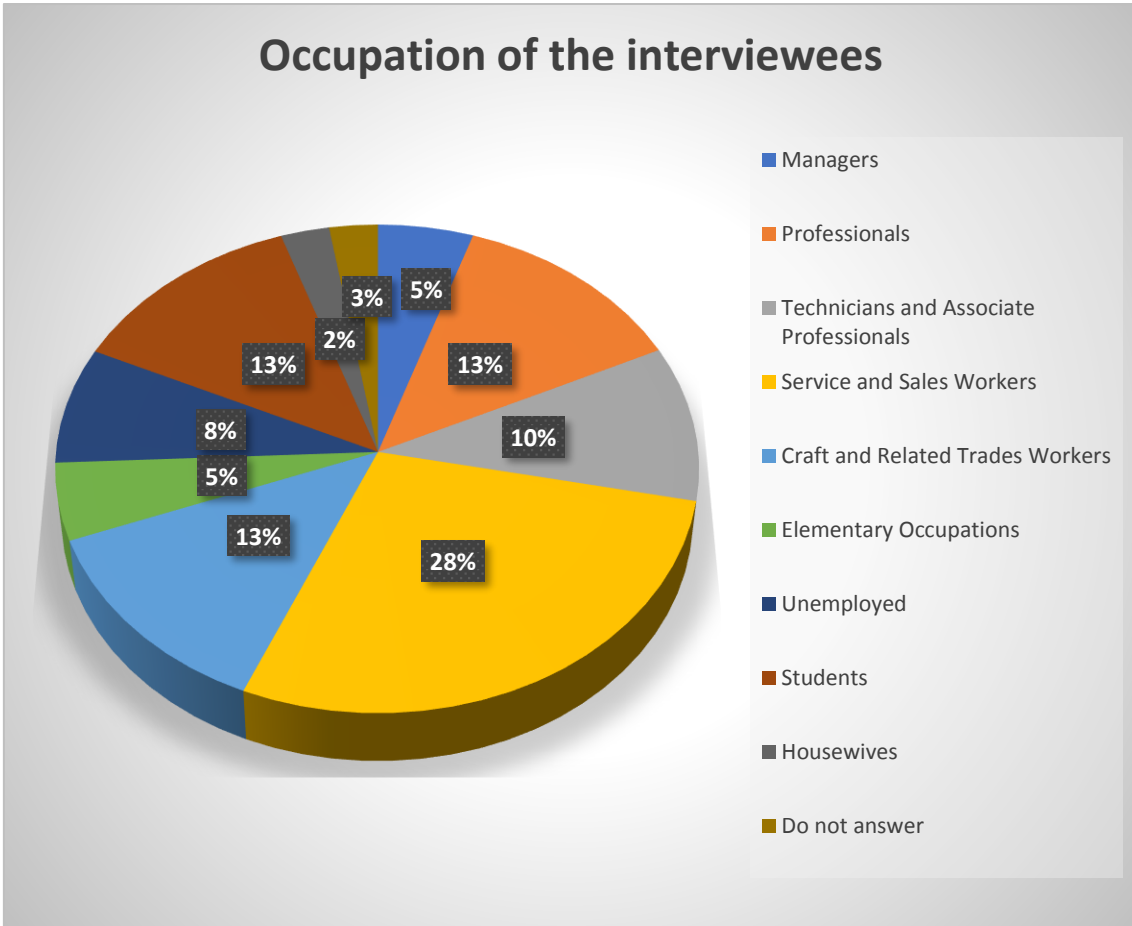
#### MAJOR AND SUB-MAJOR GROUPS

- 1 Managers
  - 11 Chief Executives, Senior Officials and Legislators
  - 12 Administrative and Commercial Managers
  - 13 Production and Specialized Services Managers
  - 14 Hospitality, Retail and Other Services Managers
  
- 2 Professionals
  - 21 Science and Engineering Professionals
  - 22 Health Professionals
  - 23 Teaching Professionals
  - 24 Business and Administration Professionals
  - 25 Information and Communications Technology Professionals
  - 26 Legal, Social and Cultural Professionals
  
- 3 Technicians and Associate Professionals
  - 31 Science and Engineering Associate Professionals
  - 32 Health Associate Professionals

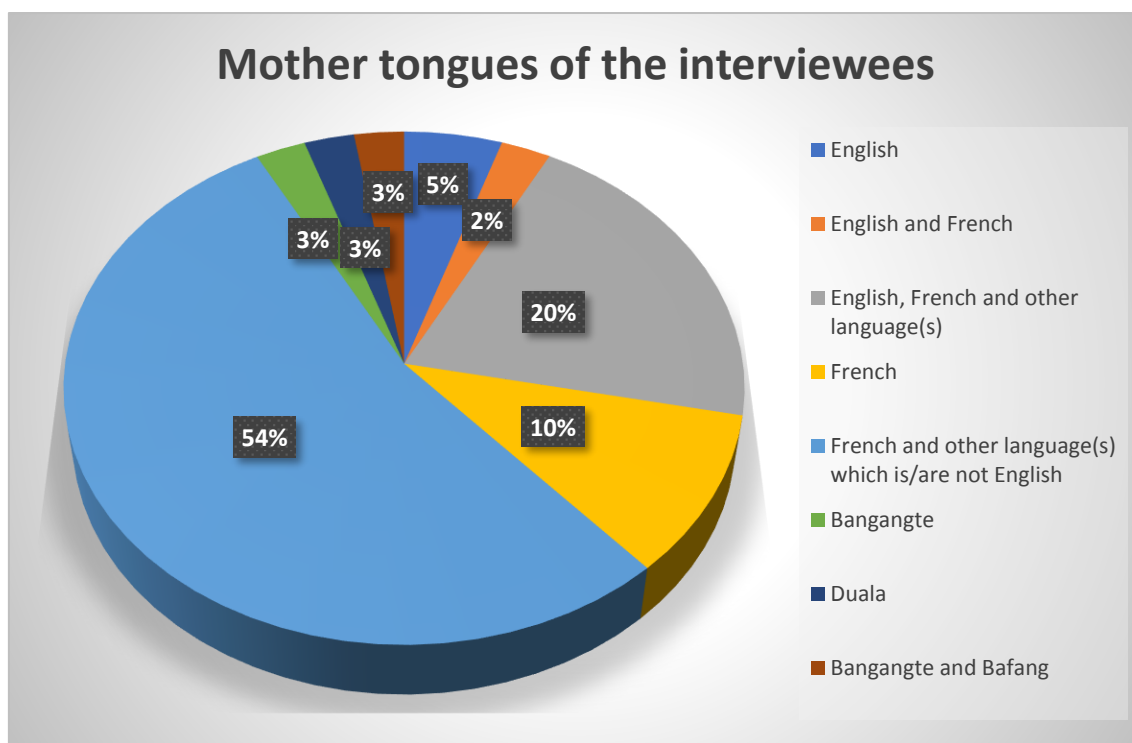
- 33 Business and Administration Associate Professionals
- 34 Legal, Social, Cultural and Related Associate Professionals
- 35 Information and Communications Technicians
  
- 4 Clerical Support Workers
- 41 General and Keyboard Clerks
- 42 Customer Services Clerks
- 43 Numerical and Material Recording Clerks
- 44 Other Clerical Support Workers
  
- 5 Services and Sales Workers
- 51 Personal Services Workers
- 52 Sales Workers
- 53 Personal Care Workers
- 54 Protective Services Workers
  
- 6 Skilled Agricultural, Forestry and Fishery Workers
- 61 Market-oriented Skilled Agricultural Workers
- 62 Market-oriented Skilled Forestry, Fishery and Hunting Workers
- 63 Subsistence Farmers, Fishers, Hunters and Gatherers
  
- 7 Craft and Related Trades Workers
- 71 Building and Related Trades Workers (excluding Electricians)

- 72 Metal, Machinery and Related Trades Workers
  - 73 Handicraft and Printing Workers
  - 74 Electrical and Electronic Trades Workers
  - 75 Food Processing, Woodworking, Garment and Other Craft and Related Trades Workers
  
  - 8 Plant and Machine Operators and Assemblers
  - 81 Stationary Plant and Machine Operators
  - 82 Assemblers
  - 83 Drivers and Mobile Plant Operators
  
  - 9 Elementary Occupations
  - 91 Cleaners and Helpers
  - 92 Agricultural, Forestry and Fishery Labourers
  - 93 Labourers in Mining, Construction, Manufacturing and Transport
  - 94 Food Preparation Assistants
  - 95 Street and Related Sales and Services Workers
  - 96 Refuse Workers and Other Elementary Workers
  
  - 0 Armed Forces Occupations
  - 01 Commissioned Armed Forces Officers
  - 02 Non-commissioned Armed Forces Officers
  - 03 Armed Forces Occupations, Other Ranks
- (ISCO-08 Part 2: Classification Structure, 2016).

The immigrants who affirmed having a job when they were asked represent 76.9% of the interviewees. The quantifications extracted are the following: managers, 5.1%; professionals, 12.8%; technicians and associate professionals, 10.3%; clerical support workers, 0%; services and sales workers, 28.2%; skilled agricultural, forestry and fishery workers, 0%; craft and related trades workers, 12.8%; plant and machine operators and assemblers, 0%; elementary occupations, 5.1% and, lastly, armed forces occupations, 0%. Apart from these percentages based on the ISCO, non-working Cameroonians need also to be quantified. They represent 23.1% of the interviewees. However, the ones who do not work due to academic reasons, and the ones who do not work because of special conditions must be differentiated. Therefore, 33.3% of non-working Cameroonians are unemployed, 55.6% of them are students and 11.1% of them are housewives. With respect to the rest of Cameroonians interviewed, the ones who are unemployed represent 7.7%; the students, 12.8% and the housewives, 2.6%. The percentage for immigrants who did not answer is 2.6%. Another aspect which deserves to be mentioned is that some of the interviewed Cameroonians are people with more than one job. To avoid difficulties in the quantification, the student has classified them in the most qualified group, if these immigrants worked in jobs whose ISCO categories were not the same. Among the Cameroonians who were working at the moment they were interviewed, the ones who asserted having only one occupation represent 86.2% and the ones who admitted having more than one represent 13.8%.



The following variable considered for drawing the profiles of the interviewees is mother tongue. All the participants answered and these are the quantifications elaborated by the student: English, 5.1%; English and other language(s) which is/are not French, 0%; English and French, 2.6%; English, French and other language(s), 20.5%; French, 10.2%; French and other language(s) which is/are not English, 53.8%; Bangangte, 2.6%; Duala, 2.6%; Bangangte and Bafang, 2.6%. In order to provide clarifying data, the groups of *English, French and other language(s)* and *French and other language(s) which is/are not English* are going to be split, and the resulting subgroups are going to be quantified as well.



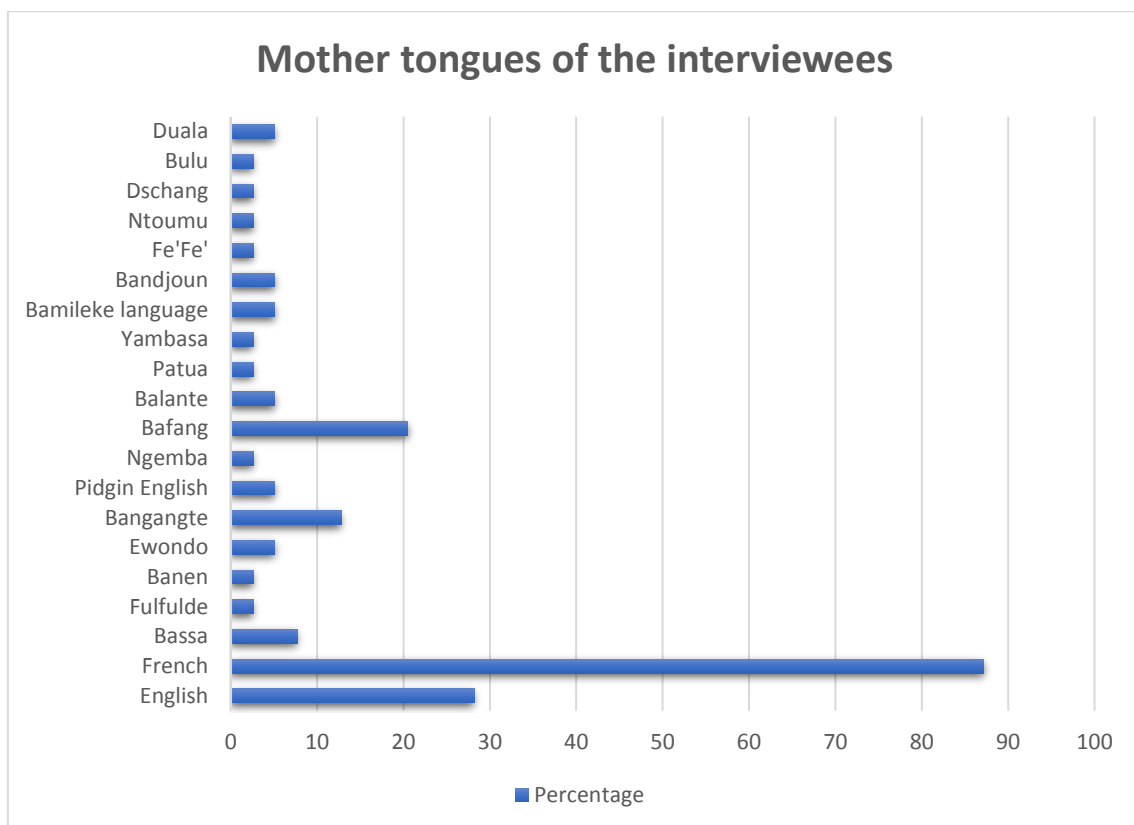
With regards to English, French and other language(s); English, French and Bassa represents 12.5% (2.6% with respect to the 39 participants); English, French and Fulfulde represents 12.5% (2.6% with respect to the 39 participants); English, French, Banen and Ewondo represents 12.5% (2.6% with respect to the 39 participants); English, French and Bangangte represents 12.5% (2.6% with respect to the 39 participants); English, French and Pidgin English represents 12.5% (2.6% with respect to the 39 participants); English, French and Ngemba represents 12.5% (2.6% with respect to the 39 participants); English, French, Bafang and Balante represents 12.5% (2.6% with respect to the 39 participants) and, finally, English, French and Ewondo represents 12.5% (2.6% with respect to the 39 participants). The student is not going to prepare a graphic for these data since each group represents a very little percentage and the graphic would not serve to guide the readership in their interpretation of the quantifications.

The next big group that is going to be divided is French and other language(s) which is/are not English. French and Bangangte represents 9.5% (5.1% with respect to the 39 participants); French and Patua represents 4.8% (2.6% with respect to the 39 participants); French and

Bafang represents 28.6% (15.4% with respect to the 39 participants); French and Yambasa represents 4.8% (2.6% with respect to the 39 participants); French and a Bamileke language represents 9.5% (5.1% with respect to the 39 participants); French and Bandjoun represents 9.5% (5.1% with respect to the 39 participants); French and Fe'Fe' represents 4.8% (2.6% with respect to the 39 participants); French and Balante represents 4.8% (2.6% with respect to the 39 participants); French and Ntoumou represents 4.8% (2.6% with respect to the 39 participants); French and Bassa represents 4.8% (2.6% with respect to the 39 participants); French, Dschang and Pidgin English represents 4.8% (2.6% with respect to the 39 participants); French, Bassa and Bulu represents 4.8% (2.6% with respect to the 39 participants), and, finally, French and Duala represents 4.8% (2.6% with respect to the 39 participants). As in the previous case, the student is not going to prepare a graphic for these statistics, since the majority of percentages shown are very little and a graphic would not grant a more clarifying view of the data.

This approach that has just been presented is considered to be a good proposal to show to the readership the great variety of language groups existing in peoples from the same country of origin and, the student believes that some conclusions might be drawn up from the associations made. However, the spot is now going to be placed upon all the languages that were said to be mother tongues, and more quantifications are going to be elaborated. Therefore, English is a mother tongue of 28.2% of the interviewees; French is a mother tongue of 87.2% of the interviewees; Bassa is a mother tongue of 7.7% of the interviewees; Fulfulde is a mother tongue of 2.6% of the interviewees; Banen is a mother tongue of 2.6% of the interviewees; Ewondo is a mother tongue of 5.1% of the interviewees; Bangangte is a mother tongue of 12.8% of the interviewees; Pidgin English is a mother tongue of 5.1% of the interviewees; Ngemba is a mother tongue of 2.6% of the interviewees; Bafang is a mother tongue of 20.5% of the interviewees; Balante is a mother tongue of 5.1% of the interviewees; Patua is a mother tongue of

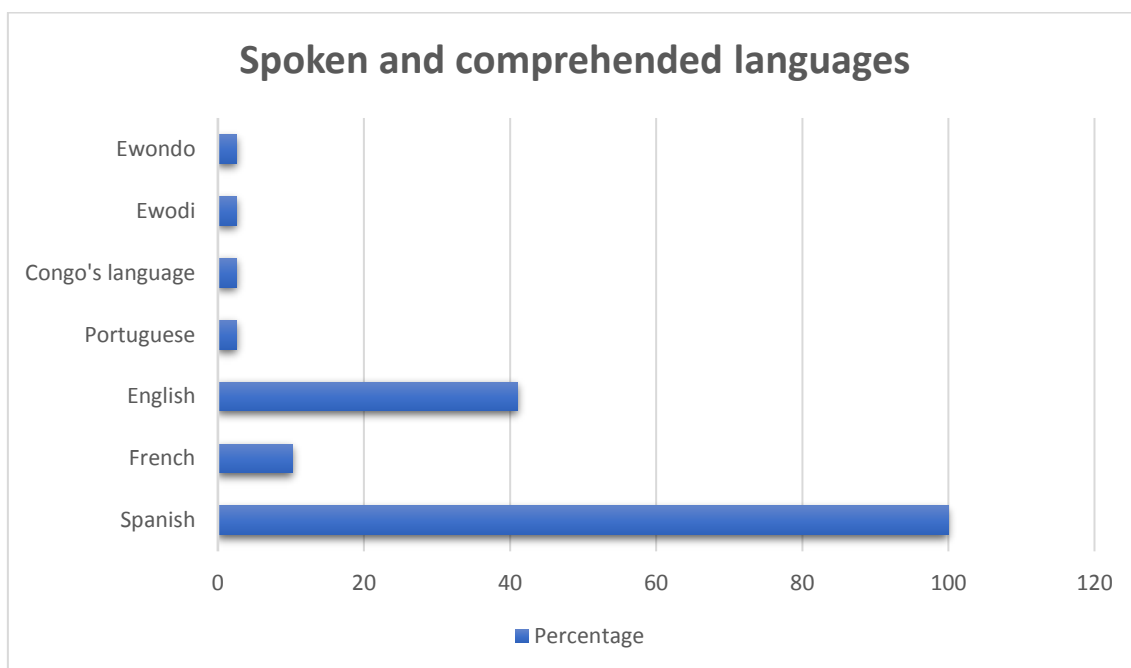
2.6% of the interviewees; Yambasa is a mother tongue of 2.6% of the interviewees; a Bamileke language is a mother tongue of 5.1% of the interviewees; Bandjoun is a mother tongue of 5.1% of the interviewees; Fe'Fe' is a mother tongue of 2.6% of the interviewees; Ntoumou is a mother tongue of 2.6% of the interviewees; Dschang is a mother tongue of 2.6% of the interviewees; Bulu is a mother tongue of 2.6% of the interviewees and, finally, Duala is a mother tongue of 5.1% of the interviewees.



Now, the answers provided to the question of the languages that the Cameroonians speak and comprehend are going to be analyzed. This task has been thought to extract conclusions regarding languages spoken and understood, that are not their mother tongues. Accordingly, Spanish is spoken and comprehended by 100%; French is spoken and comprehended, regardless of the Cameroonians who had it as their mother tongue, by 10.2%; English is spoken and comprehended, regardless of the Cameroonians who had it as their mother tongue, by 41%; Portuguese is spoken and comprehended by 2.6%, the Language



spoken in Congo is spoken and comprehended by 2.6%; Ewodi is spoken and comprehended by 2.6% and, finally, Ewondo is spoken and comprehended, regardless of the Cameroonians who had it as their mother tongue, by 2.6%. There is a case of a language which is only comprehended but not spoken: Beti. It is comprehended by 2.6% of the Cameroonians interviewed.



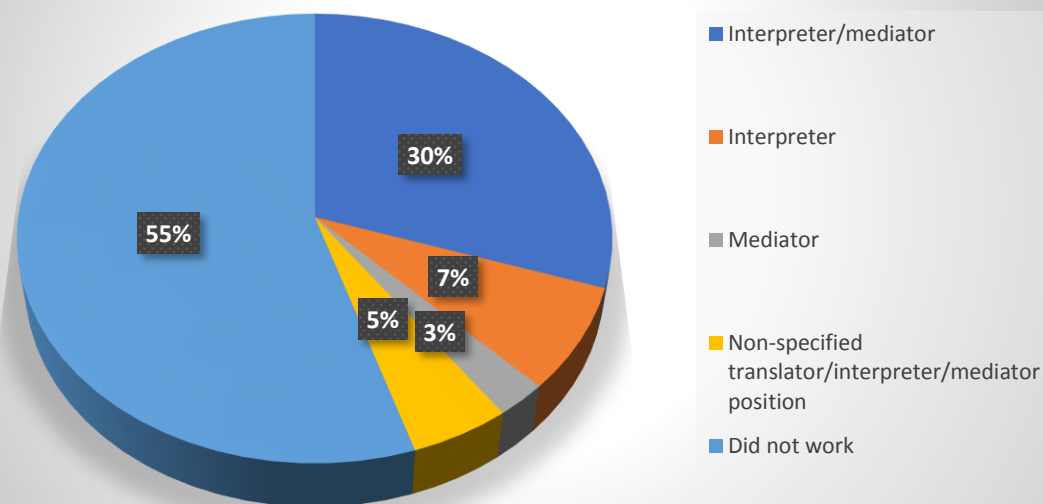
In addition, the student considers interesting to establish an association between mother tongues and the languages spoken and comprehended. Some thought-provoking results may be observed. With respect to the Cameroonians who have English as their mother tongue, 100% of them speak and comprehend Spanish and 18.2% of them speak and comprehend French. With respect to the Cameroonians whose mother tongue is French, 100% of them speak and comprehend Spanish, 44.1% of them speak and comprehend English, 2.9% of them speak and comprehend Portuguese, 2.9% of them speak and comprehend Congo's language, 2.9% of them speak and comprehend Ewodi, 2.9% of them speak and comprehend Ewondo and, finally, 2.9% of them comprehend Beti. With regards to the Cameroonians who have Pidgin English as their mother tongue, 100% of them speak and comprehend Spanish, 50% of them speak and comprehend English and 50% of them comprehend Beti.

Regarding the Cameroonians who have Bassa as their mother tongue, 100% of them speak and comprehend Spanish, 33.3% of them speak and comprehend English and 33.3% of them speak and comprehend Bulu. With respect to the Cameroonians who assert having Fulfulde as mother tongue, 100% of them speak and comprehend Spanish. Focusing on the Cameroonians who have Banen as their mother tongue, 100% of them speak and comprehend Spanish. With regards to the Cameroonians who have Ewondo as their mother tongue, 100% of them speak and comprehend Spanish. Concerning the Cameroonians who have Bangangte as their mother tongue, 100% of them speak and comprehend Spanish, 40% of them speak and comprehend French and 60% of them speak and comprehend English. Regarding the Cameroonians whose mother tongue is Ngemba, 100% of them speak and comprehend Spanish. With respect to the Cameroonians who have Bafang as their mother tongue, 100% of them speak and comprehend Spanish, 50% of them speak and comprehend English, 12.5% of them speak and comprehend Portuguese and 12.5% of them speak and comprehend French. With regards to the Cameroonians who have affirmed having Balante as their mother tongue, 100% of them speak and comprehend Spanish and 50% of them speak and comprehend English. Moving on to the Cameroonians who have Patua as their mother tongue, 100% of them speak and comprehend Spanish. With respect to the Cameroonians whose mother tongue is Yambasa, 100% of them speak and comprehend Spanish. Regarding the Cameroonians who have a Bamileke language as their mother tongue, 100% of them speak and comprehend Spanish and 50% of them speak and comprehend English. With respect to the Cameroonians who have Bandjoun as their mother tongue, 100% of them speak and comprehend Spanish and 100% of them speak and comprehend English, too. Cameroonians who have Fe'Fe' as their mother tongue speak and comprehend English (100%) and Spanish (100%). With regards to the Cameroonians who have Ntoumou as their mother tongue, 100% of them speak and comprehend Spanish and 100% of them speak and comprehend English, as well. In the case of the Cameroonians who

have Dschang as their mother tongue, Spanish and English are spoken and comprehended by 100% and Beti is comprehended by 100%. In the case of Cameroonians who have Bulu as their mother tongue, Spanish, English and Congo's language are spoken and comprehended by 100% and, to conclude, with respect to Cameroonians who have Duala as their mother tongue, Spanish is spoken and comprehended by 100%, English is spoken and comprehended by 50%, Ewodi is spoken and comprehended by 50% and Ewondo is spoken and comprehended by 50%. All these quantifications that have just been presented are considered useful to contextualize the previous graphic and to render the relationships that these Cameroonians have with other languages apart from the ones spoken in their homes.

The student also included a question that asked about whether they are/have been translators, interpreters and/or mediators and, in the case that they gave a positive response, he also asked about the situations or contexts in which they execute/executed their functions. Thus, 43.6% of the interviewees work/have worked as translators, interpreters and/or mediators and, 56.4% have never worked as translators, interpreters nor mediators. From the 43.6% of interviewees who affirmed having professionally performed these linguistic related tasks, 64.7% of them work/have worked as interpreters/mediators and they did not specify which of the roles they take/took (28.2% with respect to the 39 participants). 17.6% of them declared having worked as interpreters (7.7% with respect to the 39 participants) and 5.9% accepted having taken the role of the mediator (2.6% with respect to the 39 participants). 11.8% of them said that they worked as translators, interpreters and/or mediators, but they did not define their functions, so the student could not figure out what type of work they accomplished (5.1% with respect to the 39 participants).

## Do/Have the interviewees work/worked as translators, interpreters and/or mediators?

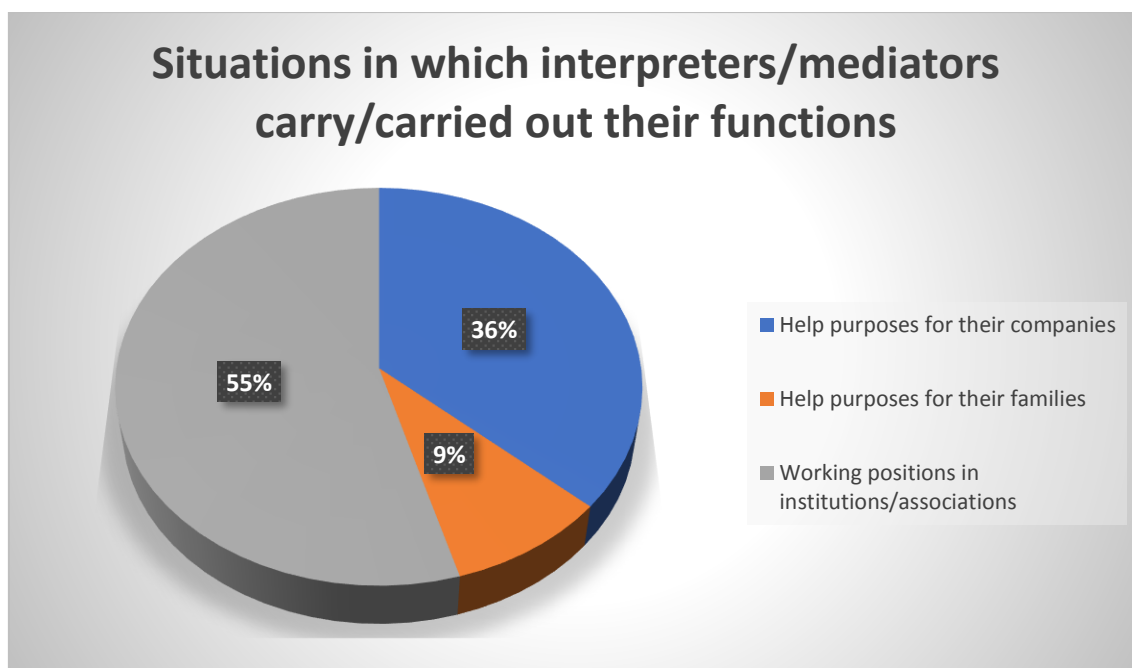


The student is now going to continue quantifying the responses for the following parts of the question: situations in which they carry/have carried out their linguistic functions. Regarding the interviewees who affirmed having worked as interpreters, they all have executed their linguistic functions in trials (these interviewees do not specify the types of trials). However, different situations are observed in the responses of the interviewees who did not specify whether they were interpreters, mediators or a mix of both roles. After a scan of the statements provided by the interviewees, the student can classify their activities into three groups:

1. Helping their companies
2. Helping their families in public services
3. Working in institutions or associations

Accordingly, for the percentage of interviewees who work/have worked as interpreters/mediators (28.2% with respect to the 39 participants), 54.5% of them work/have worked in an institution or association; 9.1% of them have been interpreters/mediators to help their

families, and 36.4% of them have been interpreters/mediators to help the companies where they had been working.



The places or contexts that were pointed out by the interviewees who acknowledged working/having worked as interpreters/mediators in institutions or associations are several:

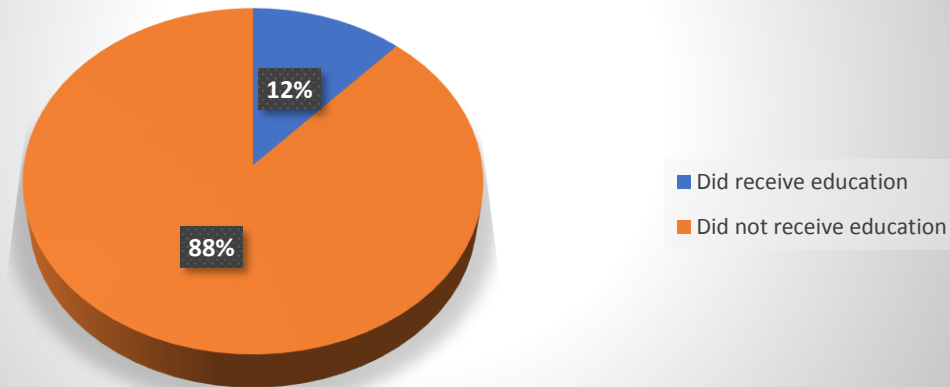
- I. 8.3%: CIAJ [Youth Advisory Centre in Madrid]
- II. 8.3%: Karibu Association (an association for helping African people with a lack of economic resources)
- III. 16.7%: Guada Acoge [La Asociación Guada Acoge es una entidad sin ánimo de lucro con personalidad jurídica propia que tiene como objetivos la formación, promoción, inserción y defensa de los derechos de las personas en riesgo de exclusión social, especialmente de las personas inmigrantes. (Bienvenido a la web de Guada Acoge. 2018)]
- IV. 16.7%: Casa de las Culturas y la Solidaridad [La Casa de las Culturas y la Solidaridad se configura como un centro social, cuyo objeto es promover la integración social de inmigrantes y minorías étnicas y favorecer modelos de convivencia interculturales. (Casa de las Culturas. Presentación. s.f.)]

- V. 16.7%: Police department (non-specified context)
- VI. 16.7%: Non-specified NGO
- VII. 16.7%: Non-specified association

Concerning the percentage who stated to be working as mediators, it is referred to an activity performed in a non-specified social entity. Finally, regarding the Cameroonians who declared having performed non-specified translator, interpreter and/or mediator tasks, 50% of them did not provide any information about the context in which they acted upon, and 50% of them explained that it was a task for a translation company.

To finish with the variables, the student is going to analyze the education that the participants received regarding translation, interpreting and/or mediation. Thus, 92.3% of the interviewees did not receive any education regarding the already mentioned knowledge area and 7.7% of the interviewees did receive education to execute translation, interpreting and/or mediation practices. With respect to the participants who have affirmed working/having worked as translators, interpreters, and/or mediators only 11.7% of them received education to carry out the tasks that they perform/performed (5.1% with respect to the 39 participants). With respect to the participants who did not work as translators, interpreters and/or mediators 2.8% of them received education to become a professional of the area of knowledge already mentioned (2.6% with respect to the 39 participants).

## Did the Cameroonians who work/worked as translators, interpreters and/or mediators receive specialized education to do that?



Regarding the Cameroonians who work/have worked as translators, interpreters and/or mediators and have received education to do that, 50% of them specify having received a three-year course to become an interpreter and 50% of them do not specify what kind of education was received. With respect to the percentage that acknowledges having received education to become a/an translator, interpreter and/or a mediator but did not work as so, 100% of them specified that it was about mediation but did not provide details.

More quantifications about people who work/worked/acted as translators, interpreters and/or mediators are going to be extracted taking this education question as the basis:

1. Cameroonians who worked as interpreters: 0% received specialized education.
2. Cameroonians who were interpreters/mediators helping their companies: 0% received specialized education.
3. Cameroonians who were interpreters/mediators helping their families in public services: 0% received specialized education.

4. Cameroonians who work/worked as interpreters/mediators in institutions or associations: 16.7% of them received specialized education.

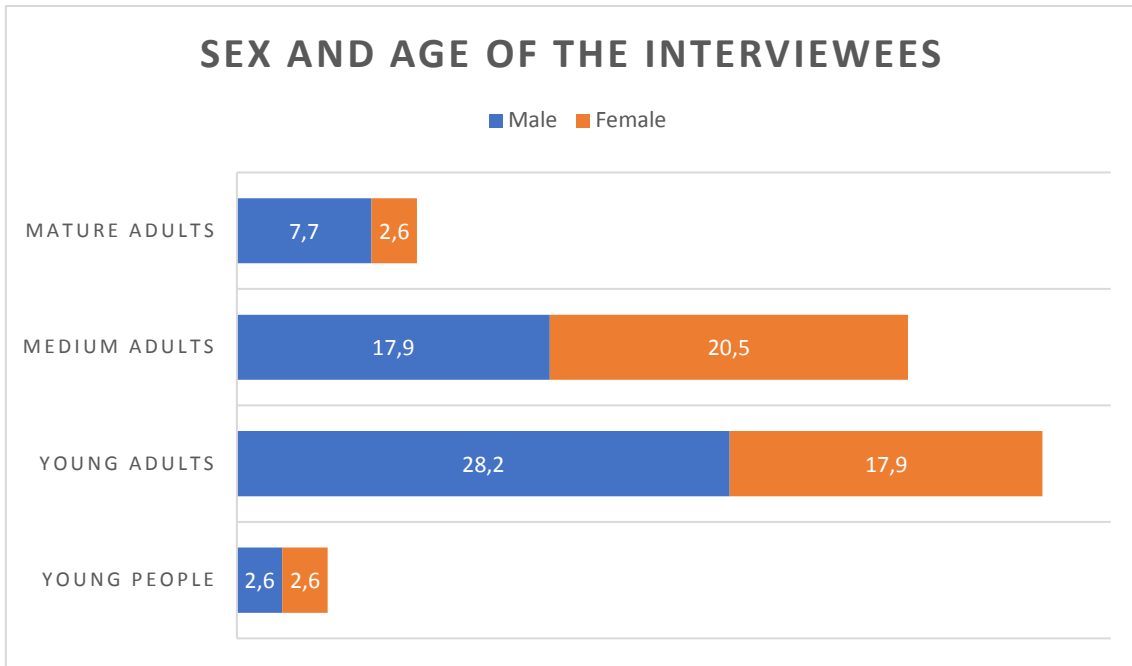
5. Cameroonians who work as mediators in a social entity: 100% received specialized education. (Only one interviewee).

6. Cameroonians who worked as translator, interpreter and/or mediator but did not specify the role nor the context: 0% received specialized education.

#### **4.1.2. OVERVIEW OF THE INTERVIEWEES WITH RESPECT TO THE VARIABLES**

In this subsection, all the data previously pointed out is going to be summarized, so the readership could get a reliable image of the Cameroonians who participate in this case study and whose testimonies and responses are going to be thoroughly examined from the next section on. Therefore: The numbers of men and women who have been interviewed are almost the same, even when men are a little more; the average age of the participants is 36 and the majority of them are young adults (from 20 to 39 years old). With an illustrative purpose, the student is going to render the statistics of men and women in each age range: 2.6% of the interviewees are young men; 2.6% of the interviewees are young women; 28.2% of the interviewees are male young adults; 17.9% of the interviewees are female young adults; 17.9% of the interviewees are male medium adults; 20.5% of the interviewees are female medium adults; 7.7% of the interviewees are male mature adults and 2.6% of the interviewees are female mature adults. A different approach is going to be presented as well: 50% of the young interviewees are male and 50% of the young interviewees are female; 61.1% of the young adults are male and 38.9% of the young adults are female; 46.7% of the medium adults are male and 53.3% of the mature adults are female; 75% of the mature adults are male and 25% of the mature adults are female.





Concerning the religion of the participants, they are Catholic, Presbyterian, Evangelical and non-specified Christians. Also, there were non-specified Protestant Christians, Animists, and Cameroonians who did not answer. The readers must take into account that almost half of the interviewees defined themselves as Catholic. They all come from Cameroon and they had different education levels. There are interviewees in each of the ISCED levels excepting level one, no one declared that education level. Levels that gathered significant percentages are the fourth and the sixth. Regarding the time that they have been living in Spain, almost half of the interviewees asserted that they had been living in Spain for a period of 10 to 15 years. With respect to their occupations, the Cameroonians interviewed belong to different ISCO groups and apart, there are also housewives, students and unemployed people. Moving on to their mother tongues, the Cameroonians interviewed are predominantly polyglots with respect to the languages that they have acquired in their home settings. More than the half of the interviewees confirmed having as mother tongues French and other(s). With regards to the spoken and comprehended languages which are not their mother tongues, 100% of the participants speak and comprehend Spanish and, to finish, the student wants to underline that a little bit more than half

of the interviewees did not work as translators, interpreters nor mediators. However, almost half of the participants did. Some outstanding data may be pointed out: Regarding the ones who did not specify the role acquired in their practices, they have stated to have been working in associations of immigrants, over all. Cameroonians who stated that they have been interpreters, have also mentioned to have executed their functions in trials.

#### **4.2. THE SPANISH COMMUNICATIVE MODEL. ACCEPTED OR NOT ACCEPTED BY THE INTERVIEWEES?**

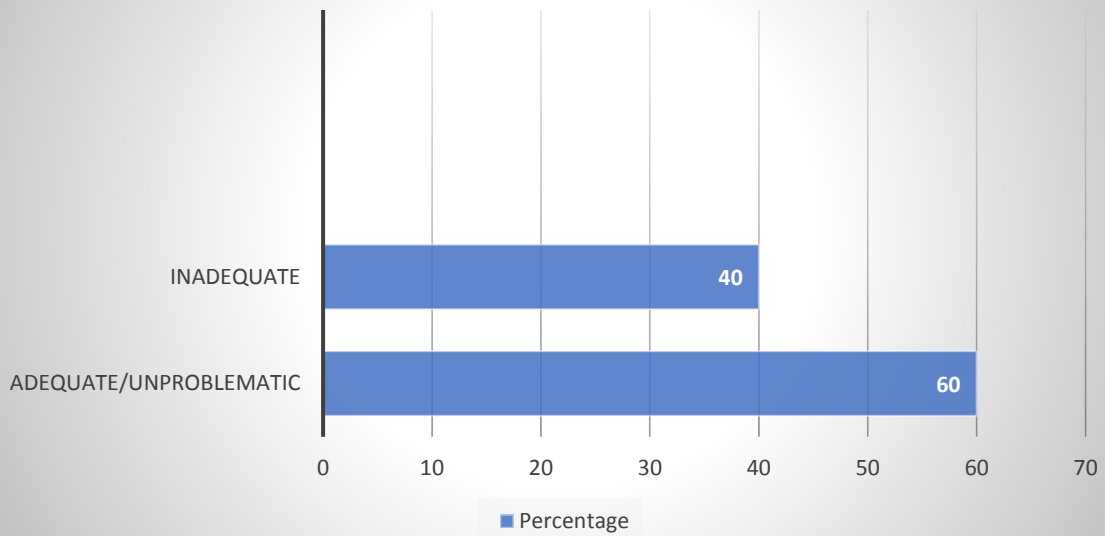
The survey was elaborated with closed questions. The answers were provided by the student and the participants could only answer positively (adequate/unproblematic) or negatively (inadequate/bothersome). A positive answer implies that the interviewee accepts the parameter which is being measured by the student. Oppositely, a negative answer implies the rejection of the respondent. This information needs to be clear for the correct understanding of this section.

##### **4.2.1. PROFILES OF THE INTERVIEWEES**

###### **4.2.1.1. Interviewee one**

Woman of 25 years old, studying a Master's Degree. She has been in Spain for 20 years. This interviewee considers adequate/unproblematic six of the situations proposed in the questionnaire. Apart, this interviewee values four of the situations proposed as inadequate. The result is that the respondent accepted 60% of the Spanish communicative model.

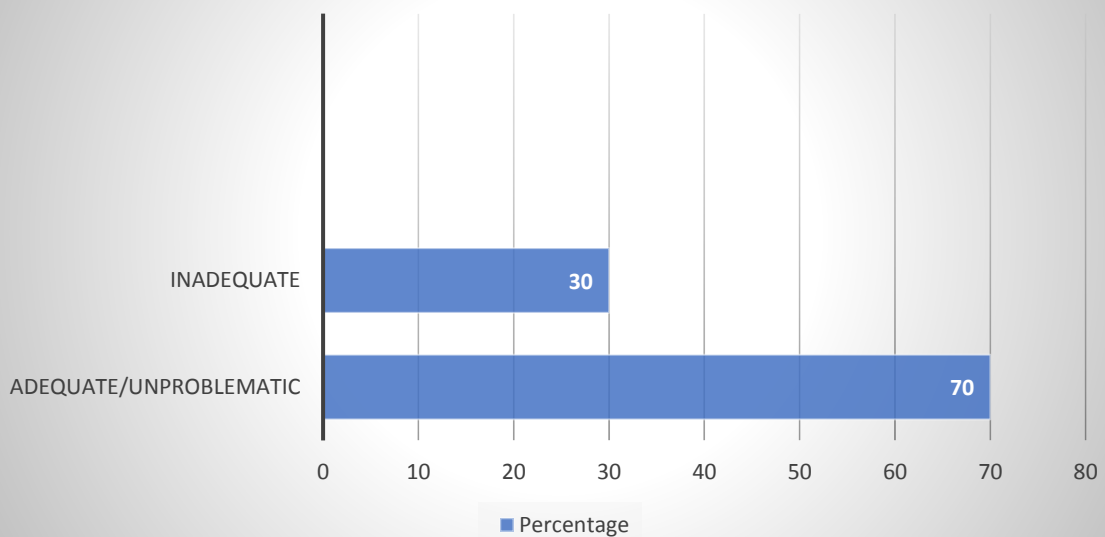
### Statistics of acceptance (interviewee one)



#### 4.2.1.2. Interviewee two

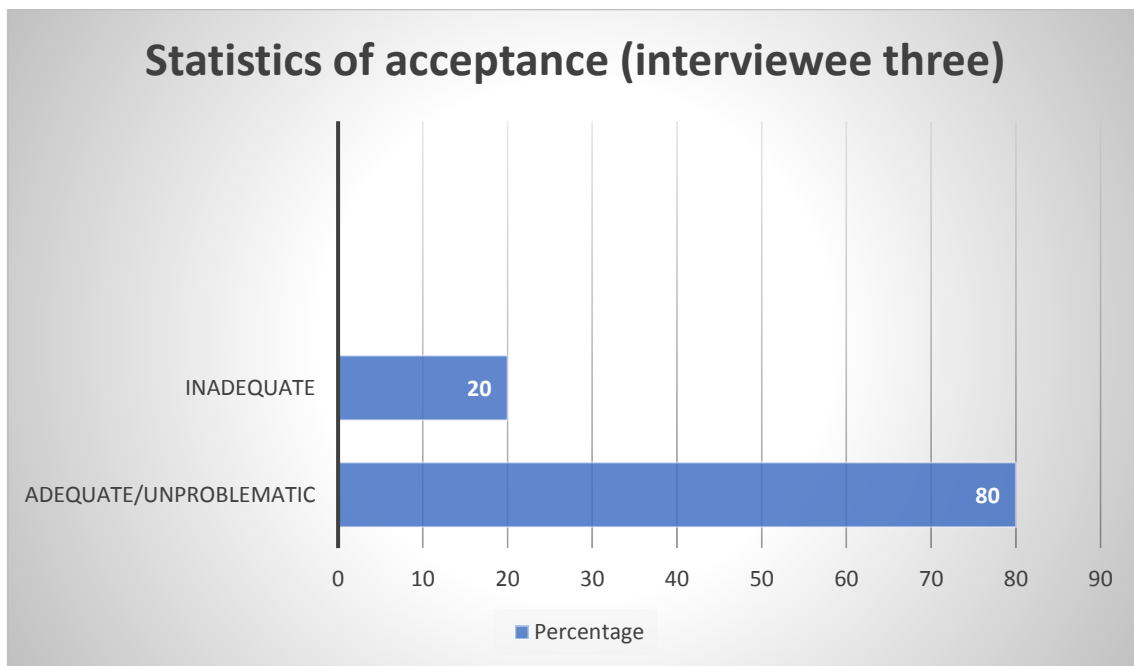
Man of 38 years old. He is a mechanic who has stayed in Spain for 10 years. The second interviewee considers adequate/unproblematic seven of the situations that were presented to him/her. This interviewee also believes that three of them are inadequate. As a result, there is an acceptance of 70% of the Spanish communicative model.

### Statistics of acceptance (interviewee two)



#### 4.2.1.3. Interviewee three

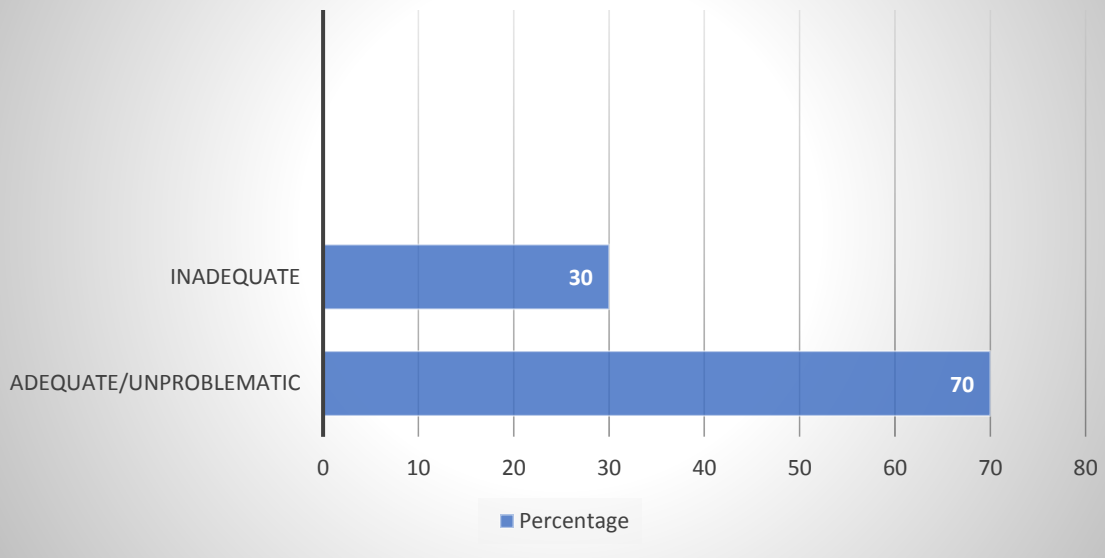
Man of 42 years old. He is a guard in a disco who has remained in Spain for 14 years. This interviewee values eight of the scenarios proposed in the questionnaire as adequate/unproblematic. Two of them are considered inadequate. To sum up, the respondent accepted 80% of the Spanish communicative model.



#### 4.2.1.4. Interviewee four

Man of 38 years old. He is a computer expert who has stayed in Spain for nine years. This interviewee believes that seven of the scenarios proposed are adequate/unproblematic. With respect to the inadequate ones, he/she considers three as so. The result is an acceptance of 70% of the Spanish communicative model.

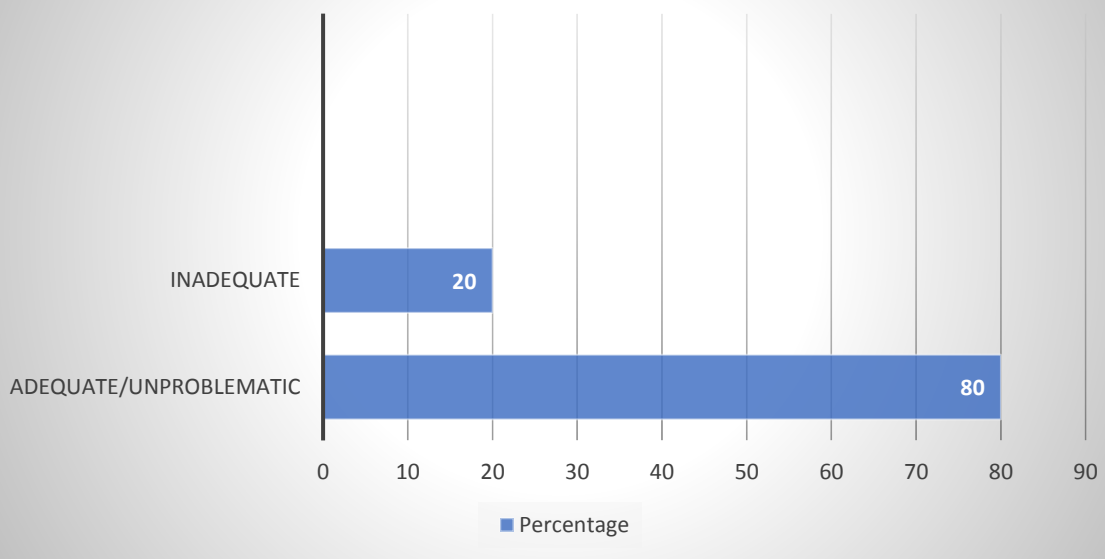
### Statistics of acceptance (interviewee four)



#### 4.2.1.5. Interviewee five

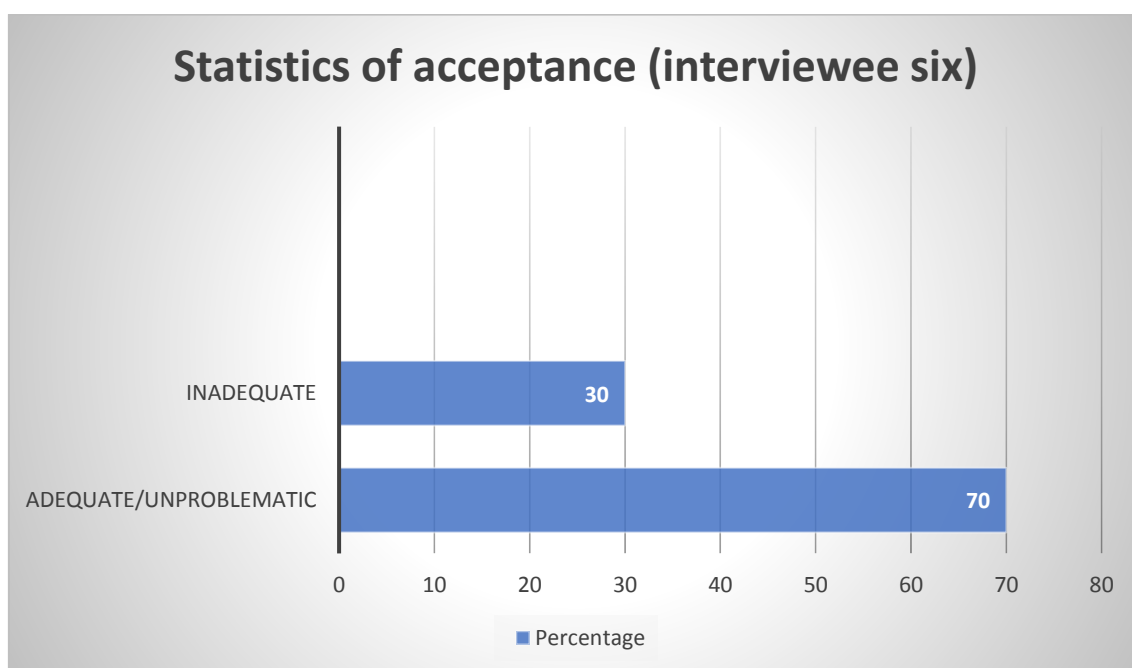
Man of 35 years old. He is a worker in projects of building foundations. He has stayed in Spain for 13 years. This interviewee values as adequate/unproblematic eight of the situations which appear in the questionnaire. The respondent considers inadequate two. The result is that he/she accepted 80% of the Spanish communicative model.

### Statistics of acceptance (interviewee five)



#### 4.2.1.6. Interviewee six

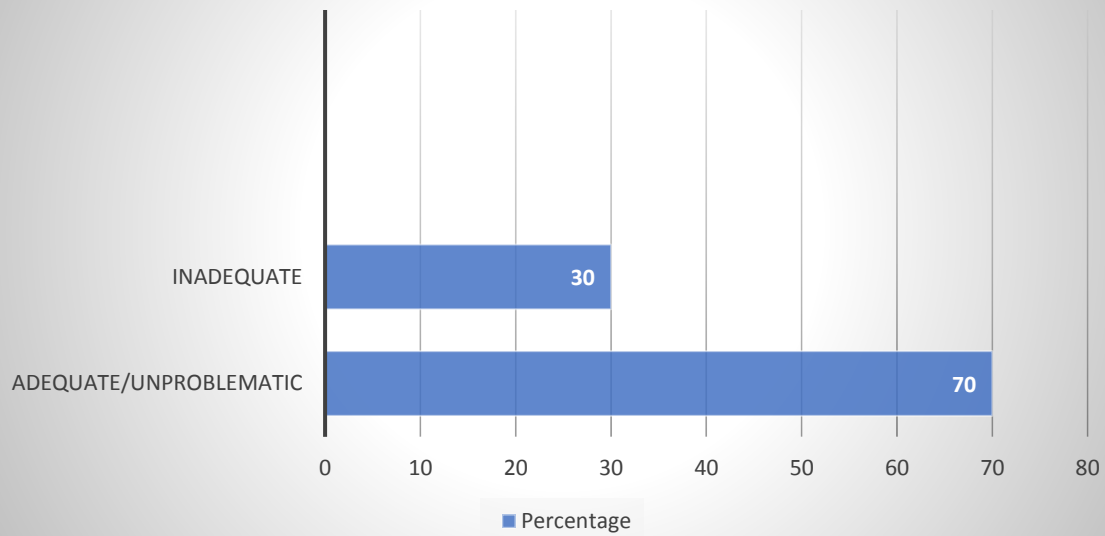
Man of 39 years old. He works as a bartender and in housing construction projects. He has stayed in Spain for 11 years. This respondent considers adequate/unproblematic seven situations. With regards to their inadequate considerations, the student can point out three. Accordingly, he/she accepted 70% of the Spanish communicative model.



#### 4.2.1.7. Interviewee seven

Man of 34 years old. He works in the scrapyards and has stayed in Spain for 14 years. This interviewee considers adequate/unproblematic seven situations of the ones laid out in the questionnaire. Apart, he/she believes that three are inadequate. As conclusion, the respondent accepted 70% of the Spanish communicative model.

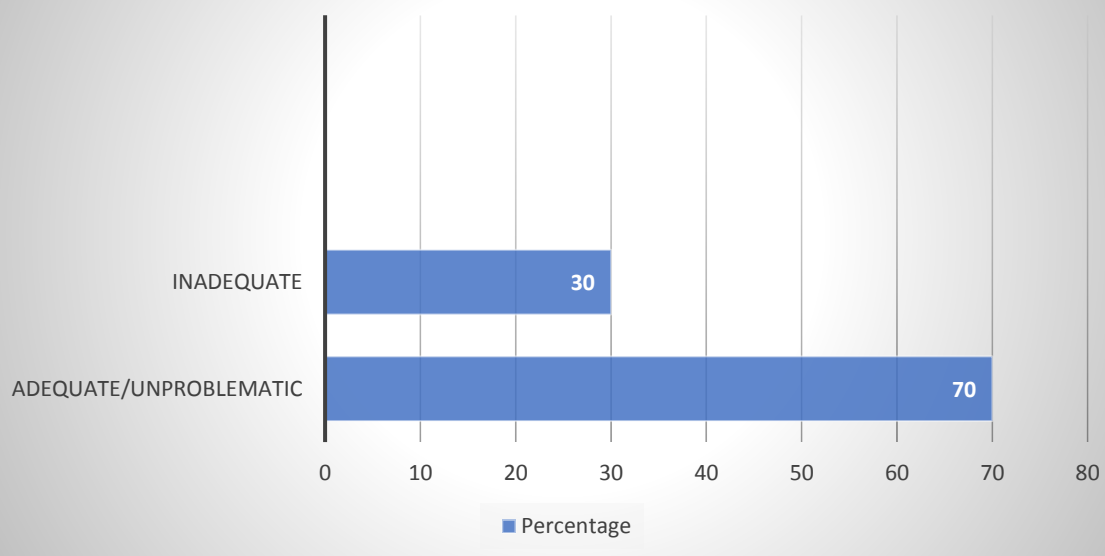
### Statistics of acceptance (interviewee seven)



#### 4.2.1.8. Interviewee eight

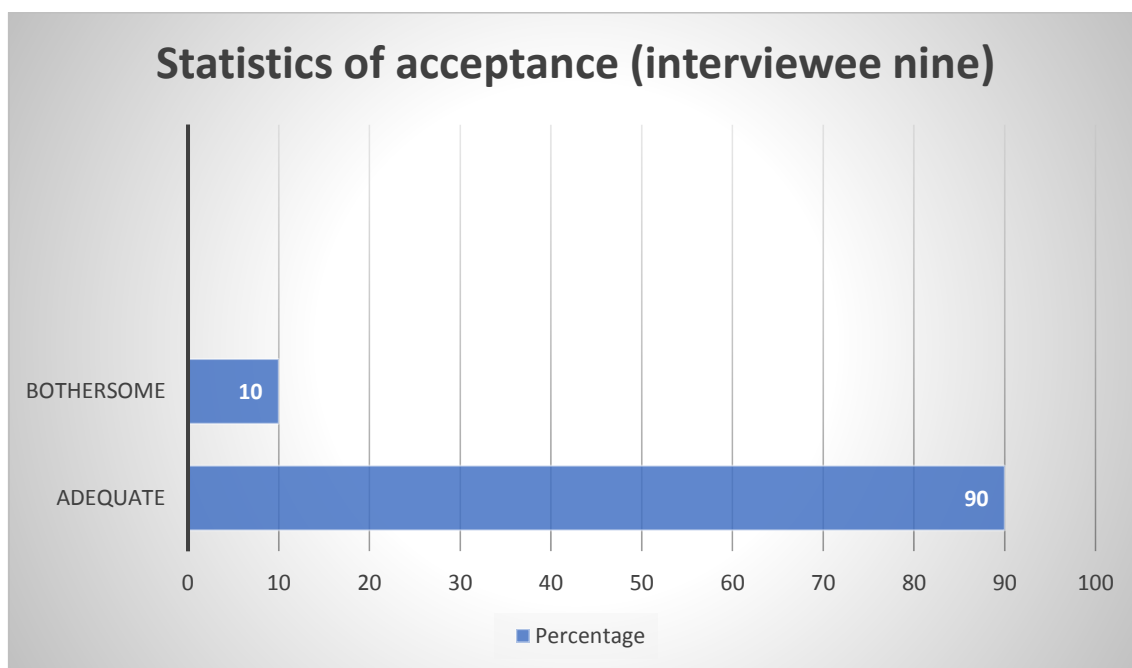
Man of 30 years old. He is a computer expert. This interviewee values seven situations as adequate/unproblematic. The other three are considered by him/her inadequate. In short, this respondent accepts 70% of the Spanish communicative model.

### Statistics of acceptance (interviewee eight)



#### 4.2.1.9. Interviewee nine

Man of 37 years old. He works as laborer and salesman. He has stayed in Spain for 14 years. This interviewee expressed that nine of the situations proposed were adequate. He/she also considers one is bothersome. Therefore, this respondent accepted 90% of the Spanish communicative model.

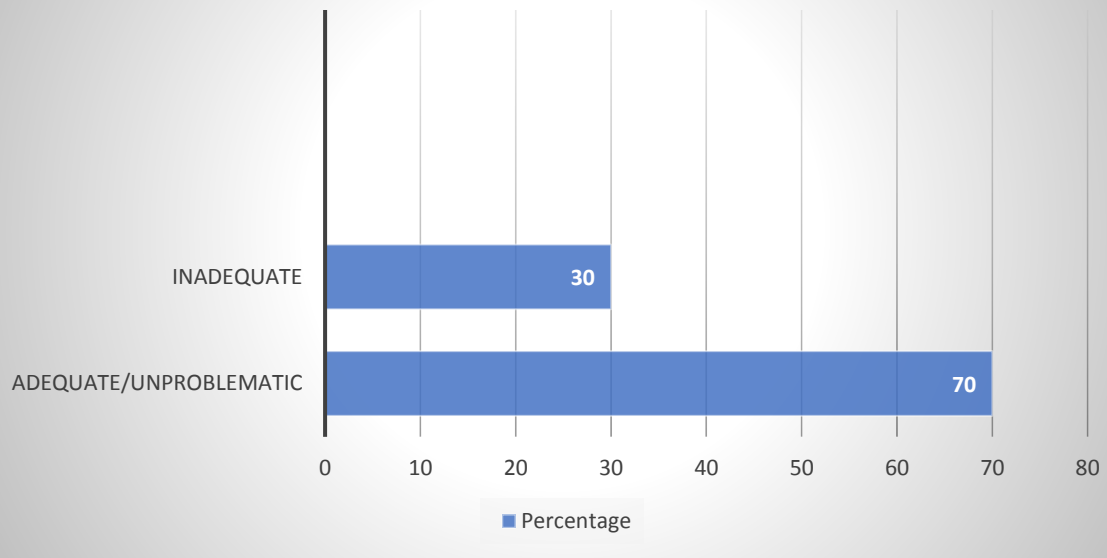


#### 4.2.1.10. Interviewee 10

Man of 40 years old. He is unemployed and has stayed in Spain for 14 years. This interviewee considers adequate/unproblematic seven of the scenarios drawn by the student. The other three situations are inadequate according to him/her. As a result, he/she accepted 70% of the Spanish communicative model.



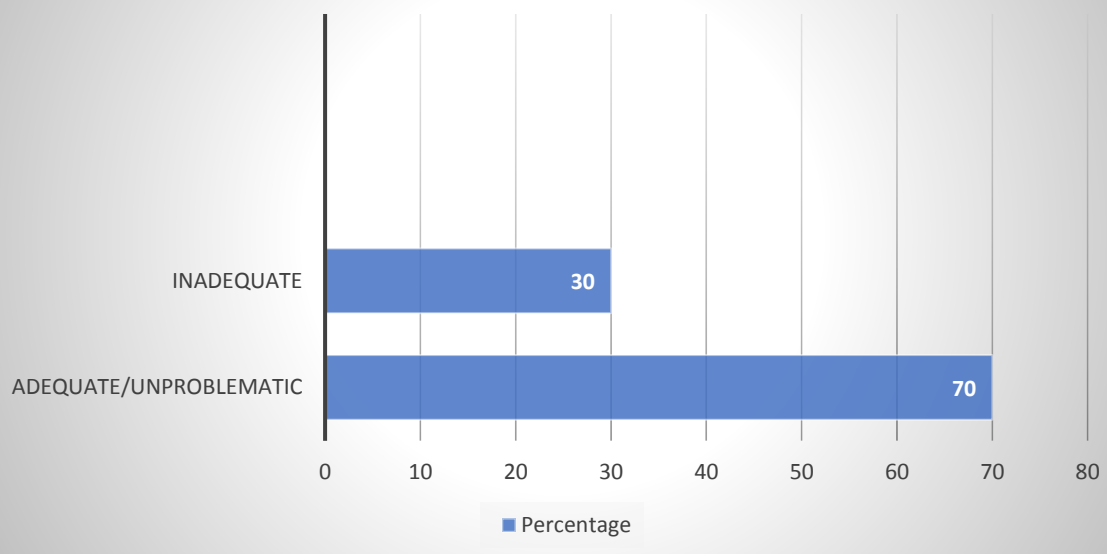
### Statistics of acceptance (interviewee 10)



#### 4.2.1.11. Interviewee 11

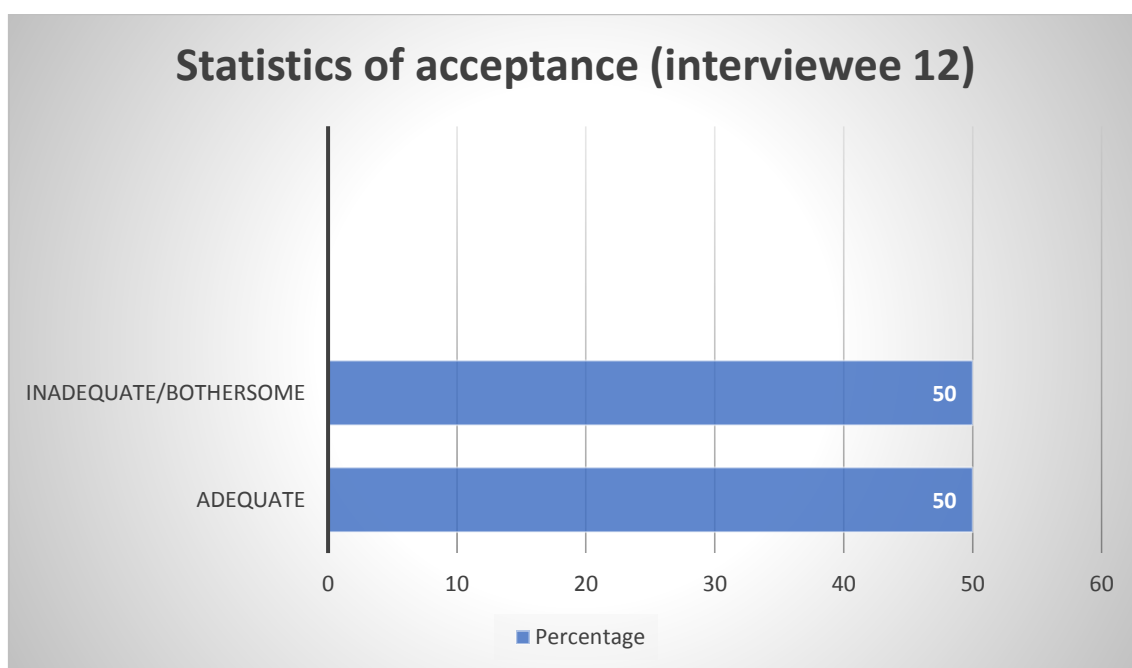
Man of 52 years old. He is an administrative technician who has studied at university. He has stayed in Spain for 12 years. This respondent considers adequate/unproblematic seven of the scenarios proposed in the questionnaire. The other three are considered inadequate. Consequently, he/she accepted 70% of the Spanish communicative model.

### Statistics of acceptance (interviewee 11)



#### 4.2.1.12. Interviewee 12

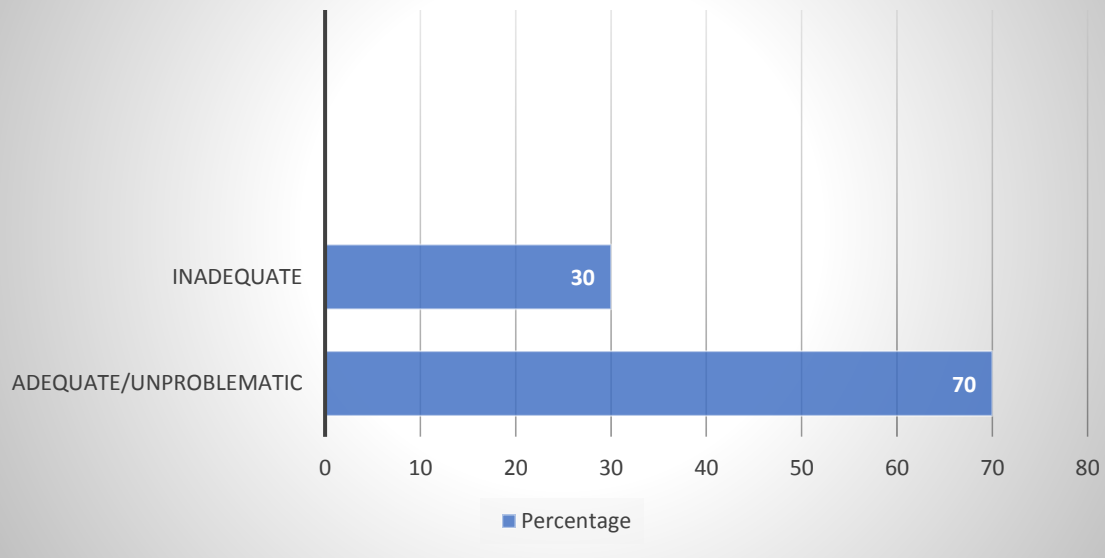
Man of 42 years old. He is unemployed and has stayed in Spain for 23 years. This interviewee believes that five of the situations presented are adequate. The other five situations are seen by him/her as inadequate/bothersome. Therefore, this respondent accepted 50% of the Spanish communicative model.



#### 4.2.1.13. Interviewee 13

Man of 40 years old. He is a salesperson who has reached upper secondary education and has stayed in Spain for 13 years. This interviewee considers adequate/unproblematic seven of the situations laid out in the questionnaire. The other three are considered inadequate. Accordingly, this respondent accepted 70% of the Spanish communicative model.

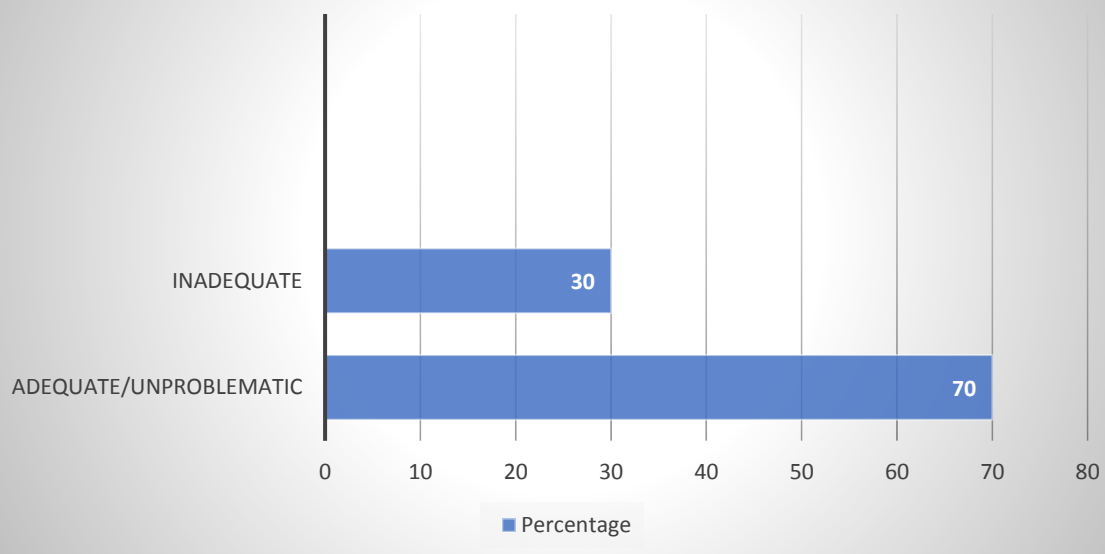
### Statistics of acceptance (interviewee 13)



#### 4.2.1.14. Interviewee 14

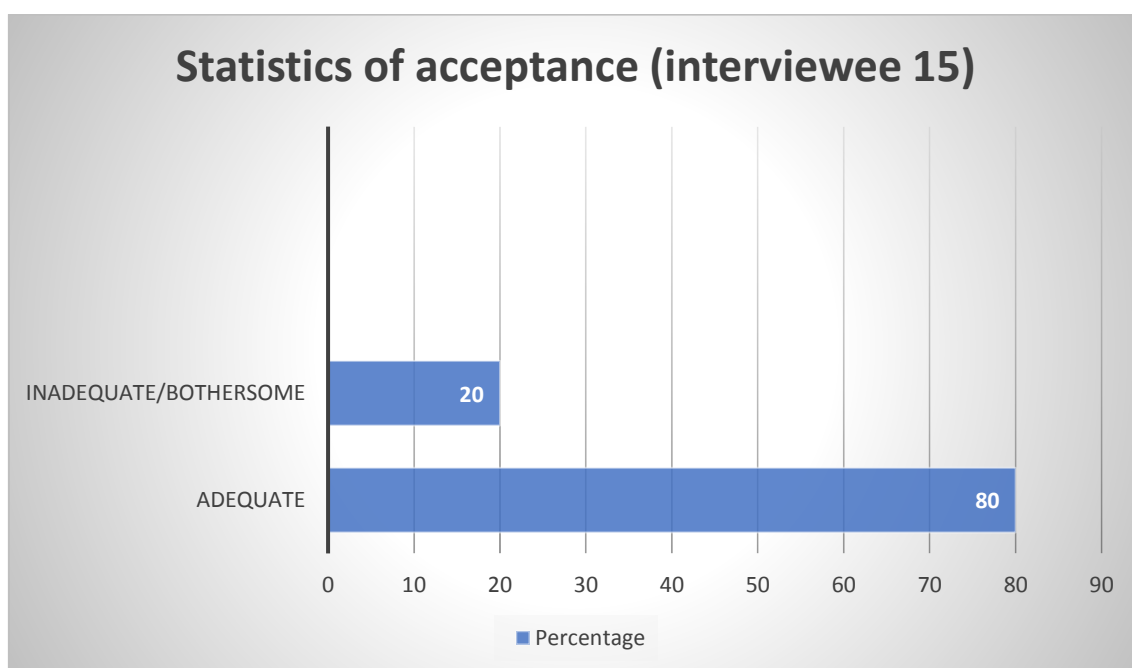
Woman of 34 years. She is a cook who has studied up to post-secondary non-tertiary education and has stayed in Spain for 15 years. This respondent believes seven of the situations presented in the interview are adequate/unproblematic. The other three are considered inadequate. In short, he/she accepted 70% of the Spanish communicative model.

### Statistics of acceptance (interviewee 14)



#### 4.2.1.15. Interviewee 15

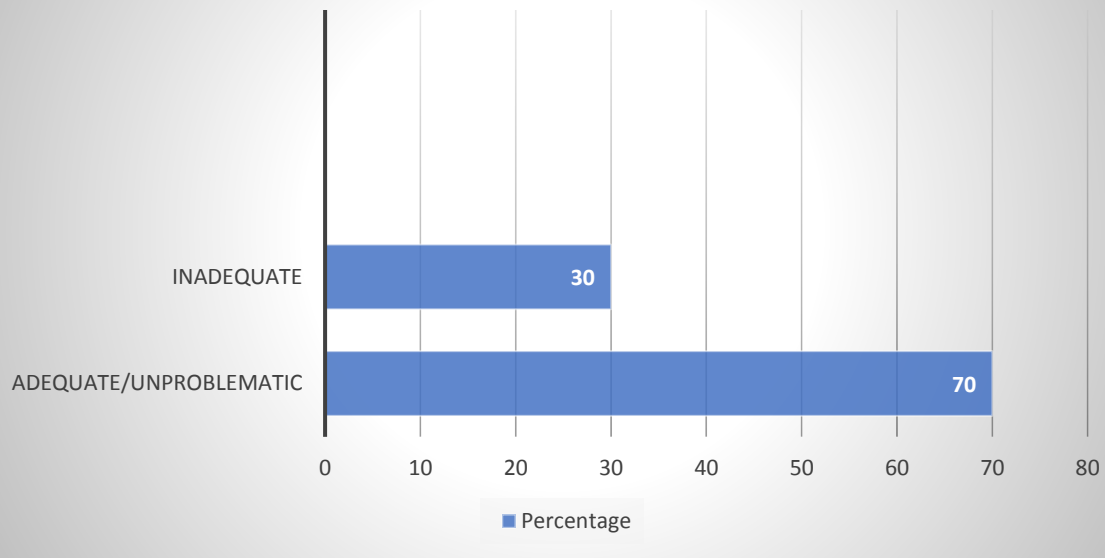
Woman of 43 years old. She is a hairdresser who has studied up to upper secondary education and has stayed in Spain for 20 years. This subject sees as adequate eight of the situations that were presented to him/her in the interview. The other two are considered inadequate/bothersome by him/her. As a result, he/she accepted 80% of the Spanish communicative model.



#### 4.2.1.16. Interviewee 16

Man of 38 years old. He is a worker in the cartoon industry who has stayed in Spain for seven years. This interviewee thinks that six of the situations of the questionnaire are adequate/unproblematic. The other four are considered inadequate by him/her. Therefore, he/she accepted 70% of the Spanish communicative model.

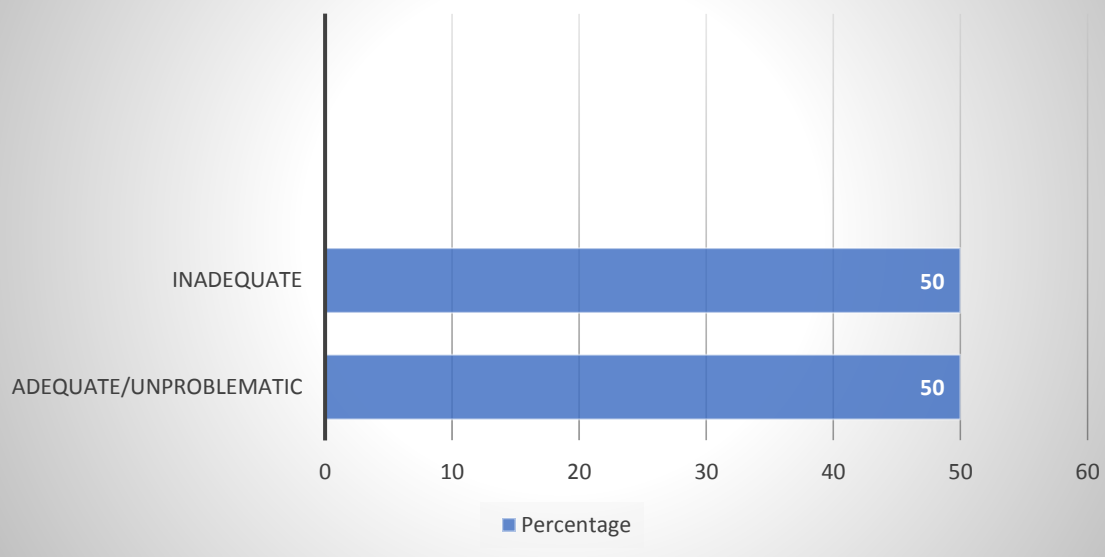
### Statistics of acceptance (interviewee 16)



#### 4.2.1.17. Interviewee 17

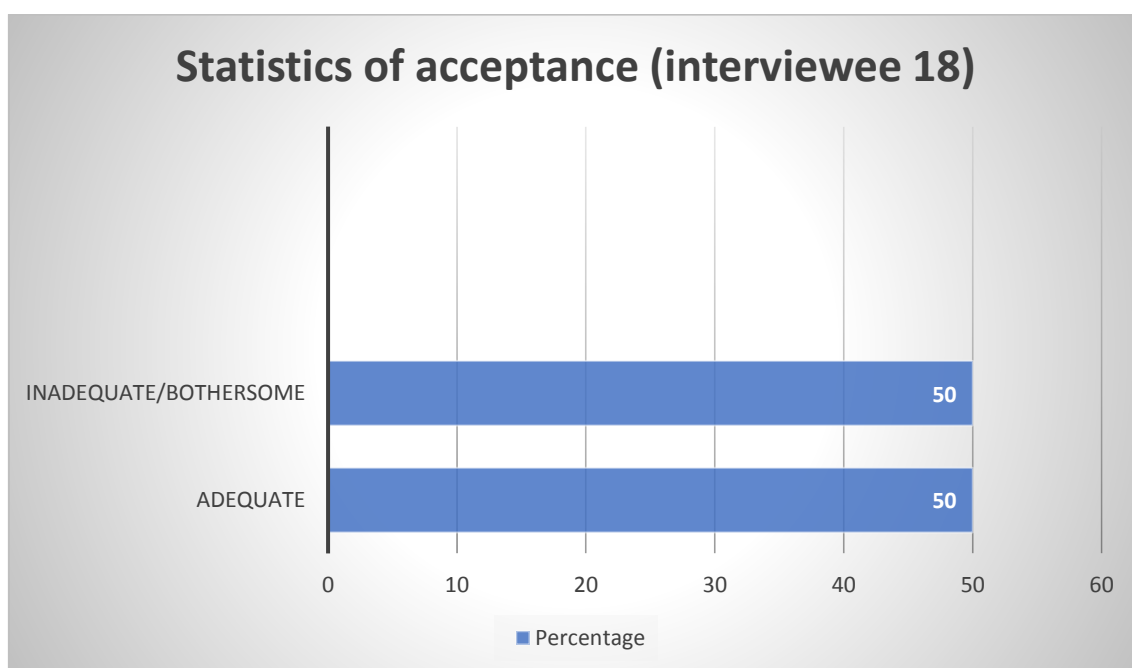
Woman of 21 years old. She is a student of short-cycle tertiary education who has stayed in Spain for 10 years. This subject says that five of the situations in the questionnaire are adequate/unproblematic. The other five are considered inadequate by him/her. As a result, this respondent accepted 50% of the Spanish communicative model.

### Statistics of acceptance (interviewee 17)



#### 4.2.1.18. Interviewee 18

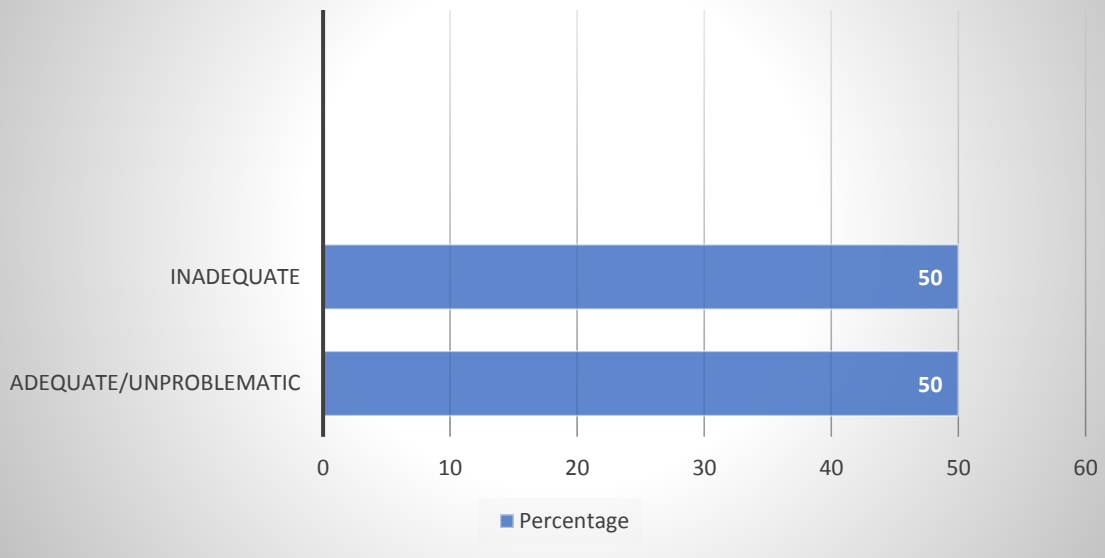
Woman of 55 years old. She is woman who works in a restaurant, who obtained the PhD Diploma. She has stayed in Spain for 27 years. This respondent expresses that five of the situations laid out in the questionnaire are adequate. The other five situations are inadequate/bothersome for him/her. Consequently, this subject accepted 50% of the Spanish communicative model.



#### 4.2.1.19. Interviewee 19

Man of 23 years old. He is a computer expert who has stayed in Spain for 11 years. This interviewee believes that five of the situations presented in the interview are adequate/unproblematic. The other five are inadequate for him/her. Accordingly, this subject accepted 50% of the Spanish communicative model.

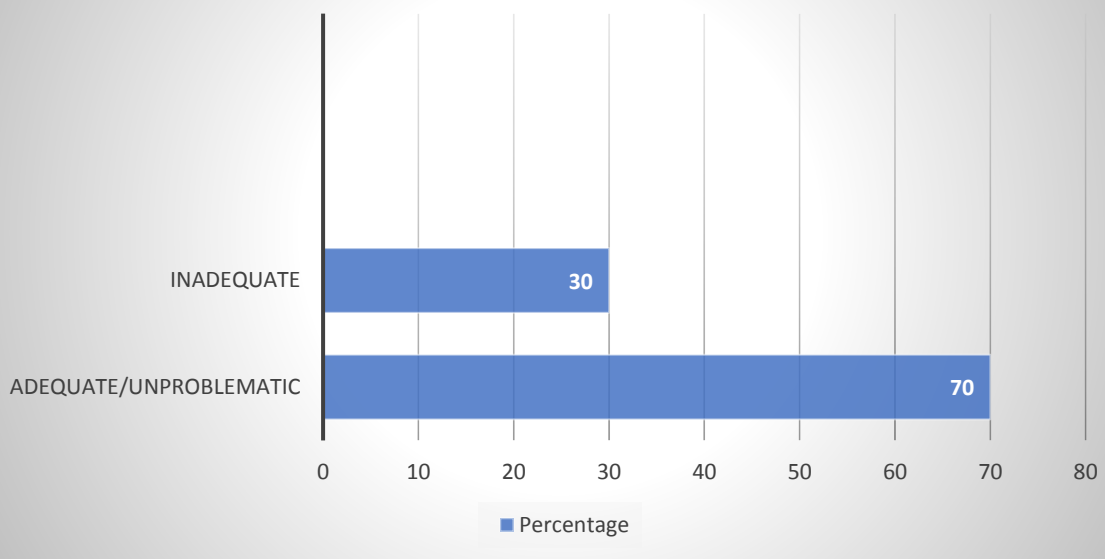
### Statistics of acceptance (interviewee 19)



#### 4.2.1.20. Interviewee 20

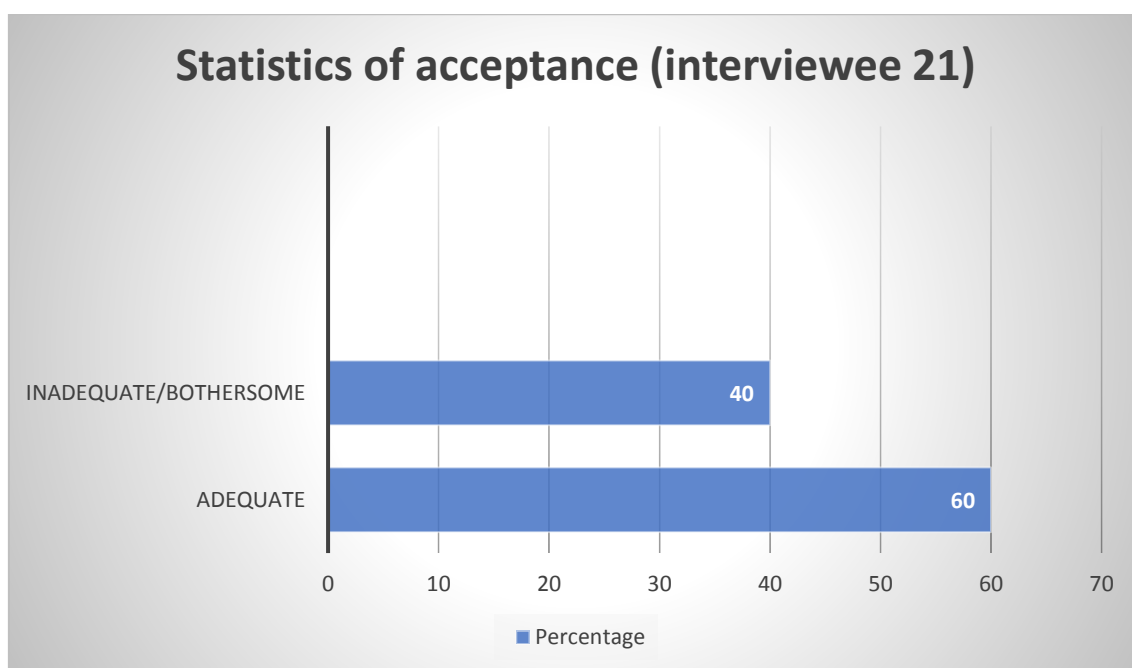
Woman of 28 years old who is a nursing assistant and has stayed in Spain for 10 years. This interviewee expresses that seven of the situations in the questionnaire are adequate/unproblematic. He/she believes the other three are inadequate. As a result, this subject accepted 70% of the Spanish communicative model.

### Statistics of acceptance (interviewee 20)



#### 4.2.1.21. Interviewee 21

Woman of 17 years old. She is studying secondary education and has stayed in Spain for two years. This respondent considers adequate six of the situations presented by the student. The other four situations are inadequate/bothersome for him/her. In short, this subject accepted 60% of the Spanish communicative model.

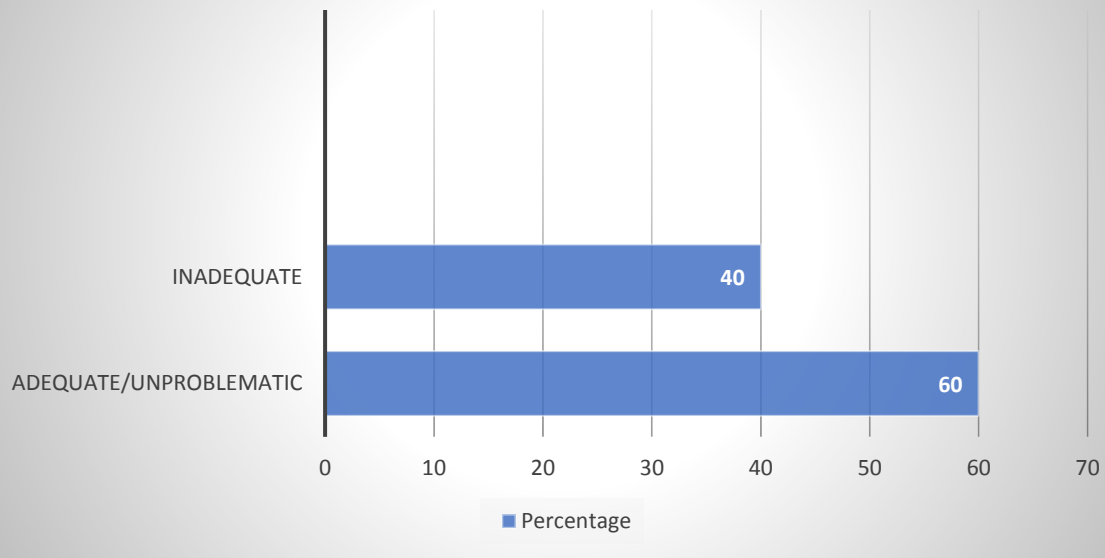


#### 4.2.1.22. Interviewee 22

Man of 19 years old. He is a student of post-secondary non-tertiary education who has stayed in Spain for three years. This interviewee sees as adequate/unproblematic six of the situations laid out in the questionnaire. The other four situations are considered inadequate by this subject. To sum up, this interviewee accepted 60% of the Spanish communicative model.



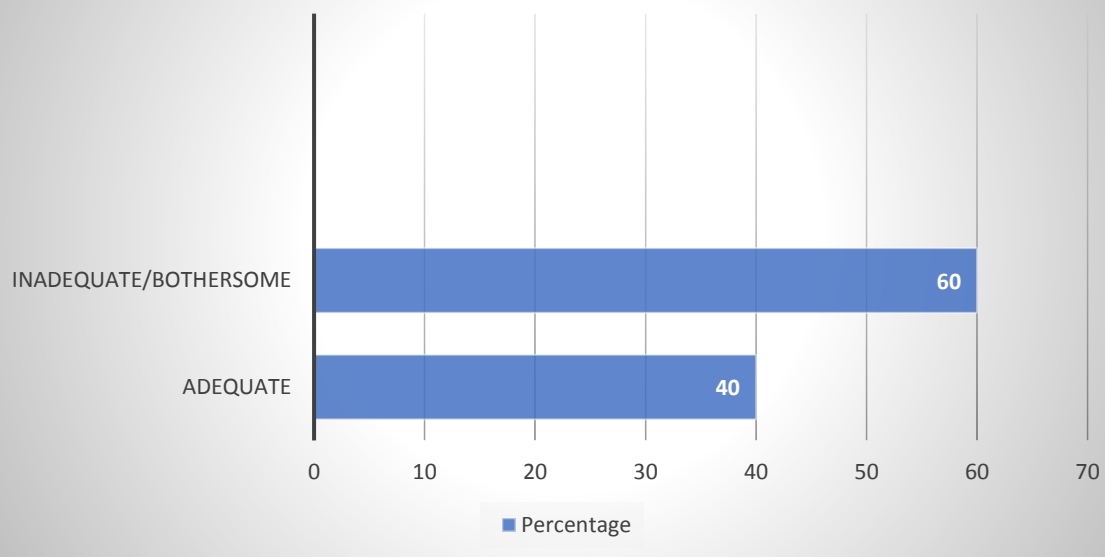
### Statistics of acceptance (interviewee 22)



#### 4.2.1.23. Interviewee 23

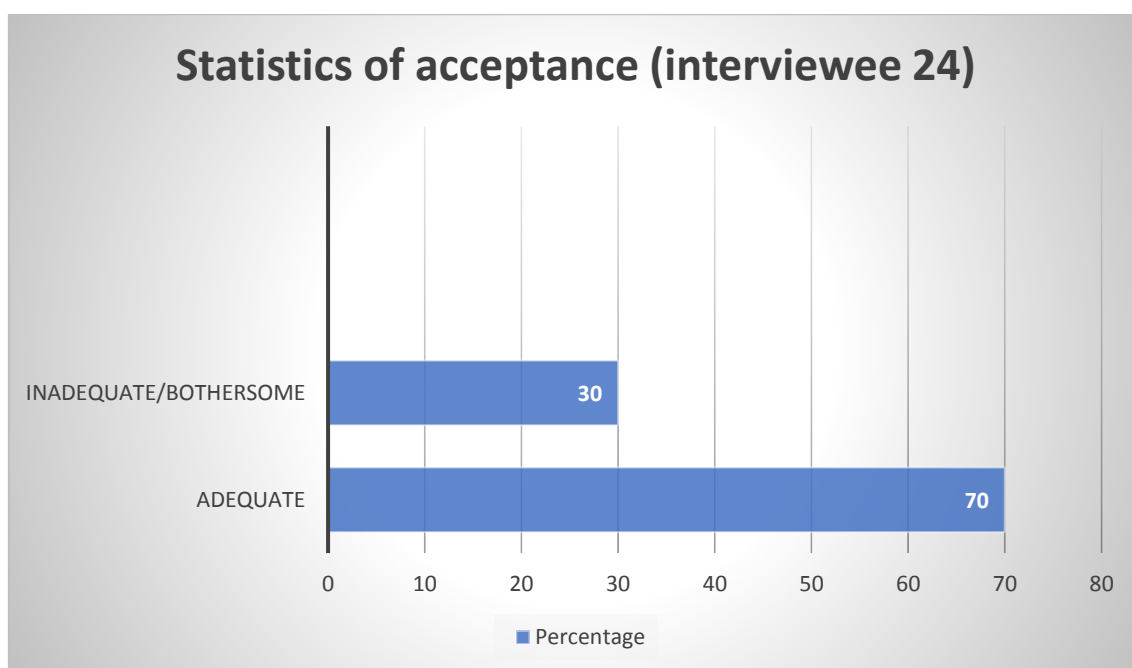
Woman of 23 years old. She is a student of post-secondary non-tertiary education who has stayed in Spain for 11 years. This participant considers adequate four of the situations presented in the interview. Six situations are inadequate/bothersome for him/her. The result is that this subject accepted 40% of the Spanish communicative model.

### Statistics of acceptance (interviewee 23)



#### 4.2.1.24. Interviewee 24

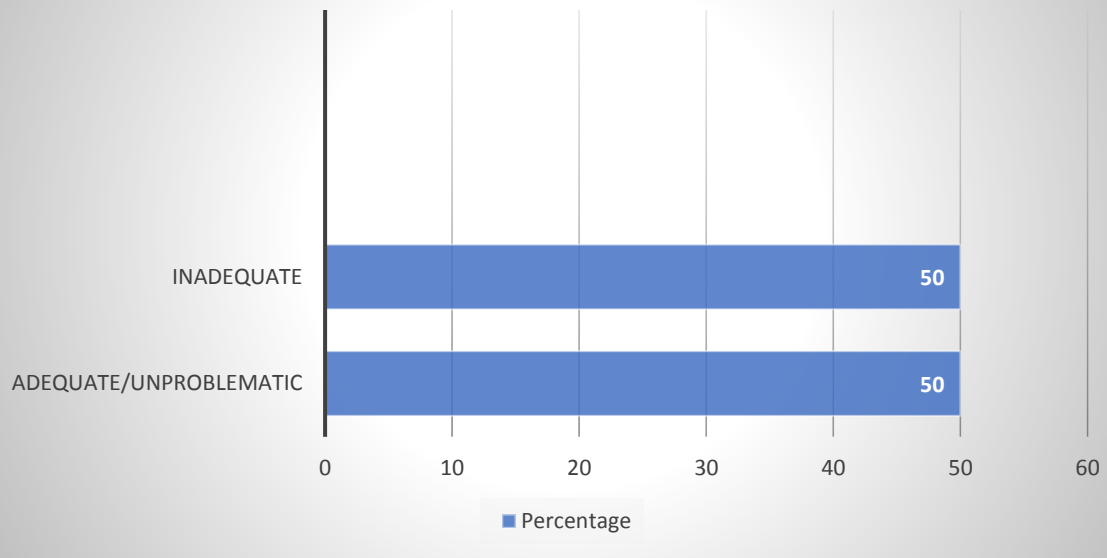
Woman of 20 years old. She has stayed in Spain for seven years. This respondent considers adequate seven of the situations laid out in the questionnaire. Four situations are considered inadequate/bothersome by this subject. Accordingly, he/she accepted 70% of the Spanish communicative model.



#### 4.2.1.25. Interviewee 25

Woman of 27 years old. She is unemployed and has studied up to post-secondary non-tertiary education. She has stayed in Spain for 14 years. This subject believes that five of the situations presented by the student are adequate/unproblematic. The other five situations are considered inadequate by him/her. In conclusion, this interviewee accepted 50% of the Spanish communicative model.

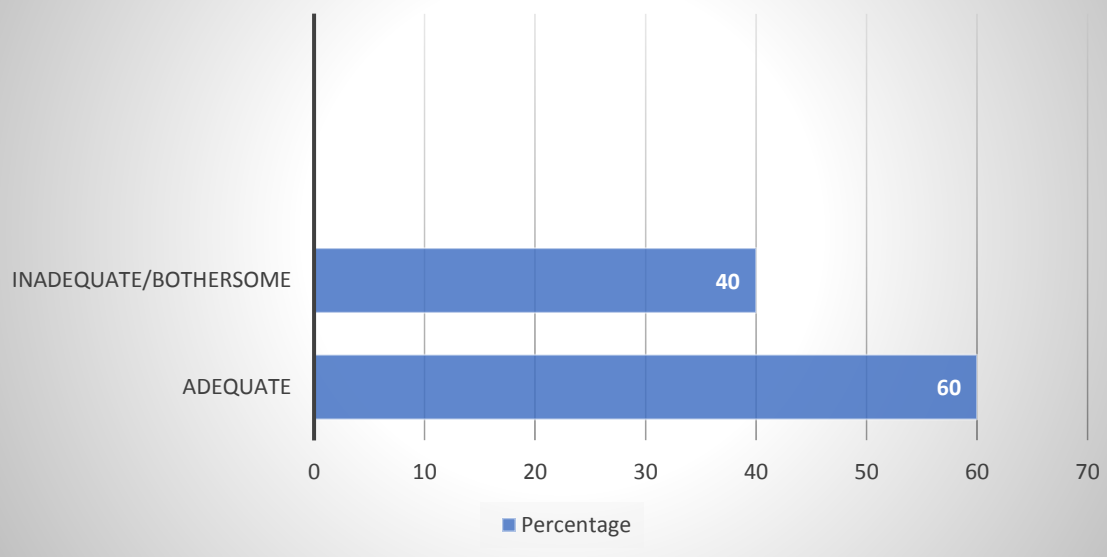
### Statistics of acceptance (interviewee 25)



#### 4.2.1.26. Interviewee 26

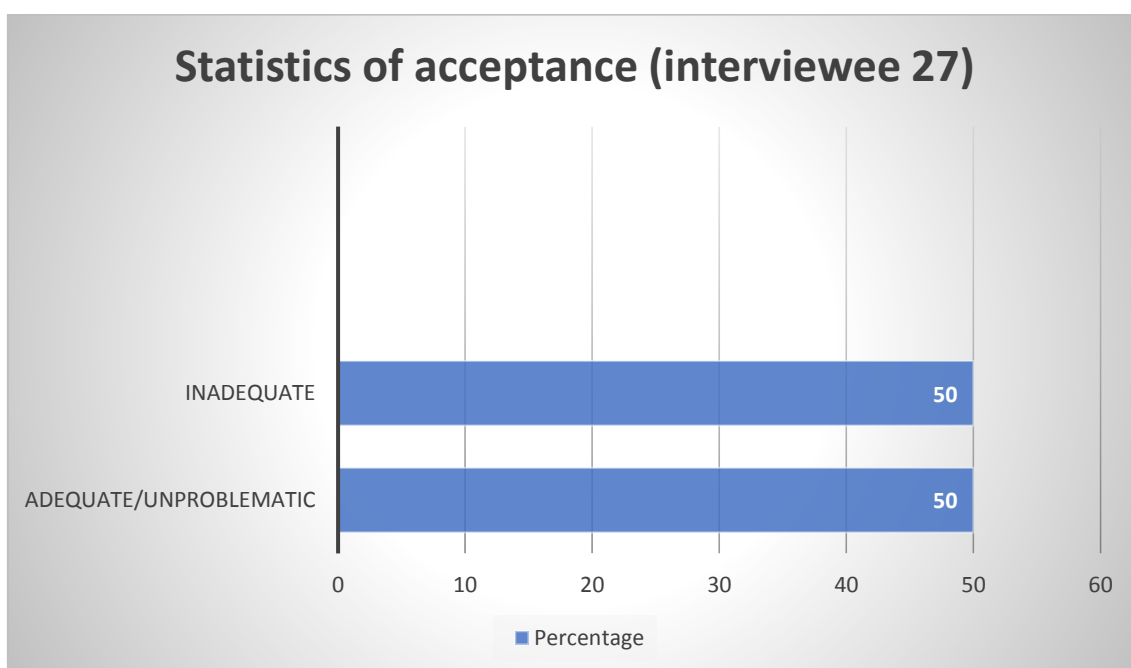
Woman of 43 years old, who is a nursing assistant. She has stayed in Spain for 13 years. This interviewee considers adequate six of the situations laid out in the questionnaire. Four of the situations were considered inadequate/bothersome by this respondent. As a result, he/she accepted 60% of the Spanish communicative model.

### Statistics of acceptance (interviewee 26)



#### 4.2.1.27. Interviewee 27

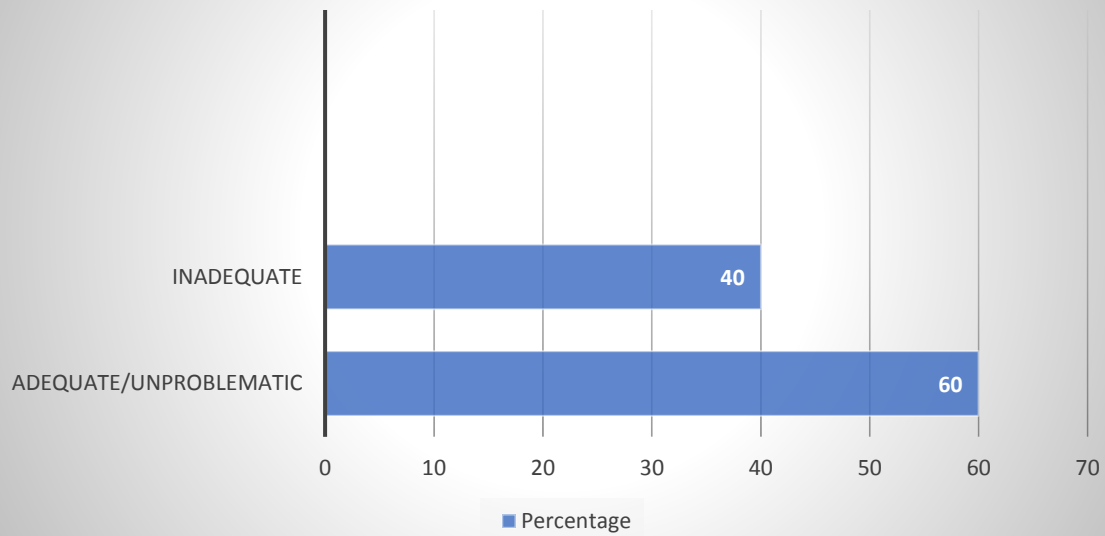
Woman of 45 years old who is a musical artist. She has studied up to post-secondary non-tertiary education and has stayed in Spain for 15 years. This respondent believes that five of the situations are adequate/unproblematic. The other five are inadequate according to him/her. In conclusion, this interviewee accepted 50% of the Spanish communicative model.



#### 4.2.1.28. Interviewee 28

Man of 24 years old. He is a footballer who has studied up to post-secondary non-tertiary education. He has stayed in Spain for three years. This interviewee believes that six of the situations presented by the student are adequate/unproblematic. The other four are considered inadequate by him/her. Therefore, he/she accepted 60% of the Spanish communicative model, in this case.

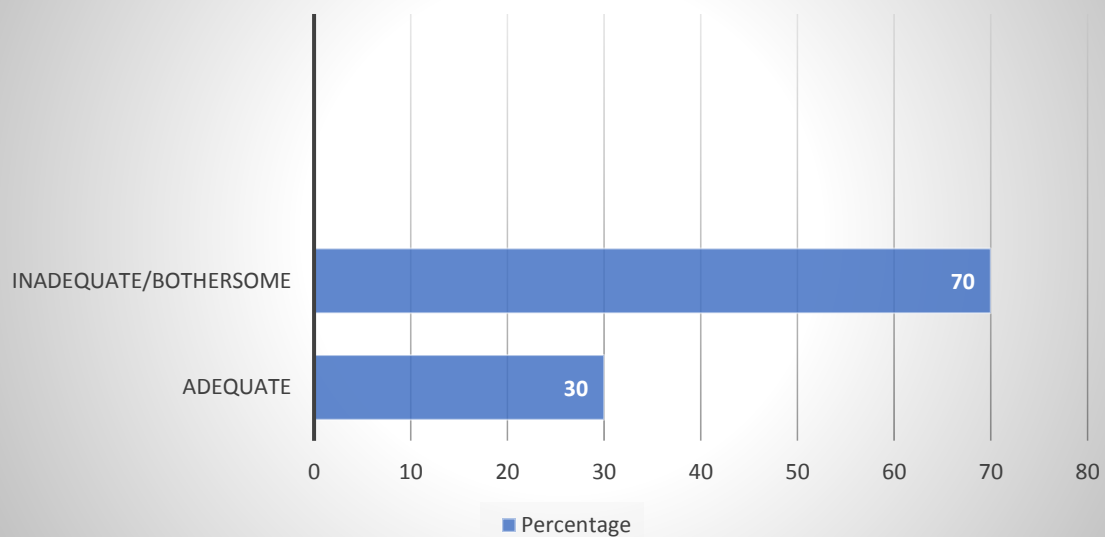
### Statistics of acceptance (interviewee 28)



#### 4.2.1.29. Interviewee 29

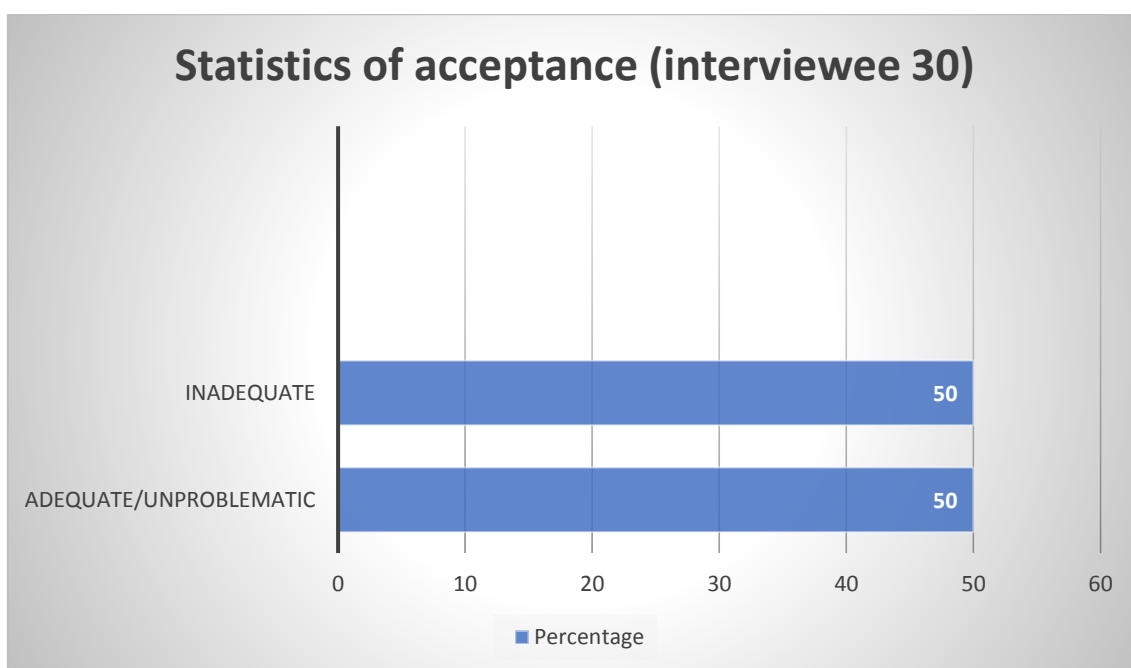
Man of 44 years old. He is an electrician who has studied up to post-secondary non-tertiary education. He has stayed in Spain for 17 years. This subject considers adequate three of the situations laid out in the questionnaire. The other seven are inadequate/bothersome for him/her. To sum up, this interviewee accepted 30% of the Spanish communicative model.

### Statistics of acceptance (interviewee 29)



#### 4.2.1.30. Interviewee 30

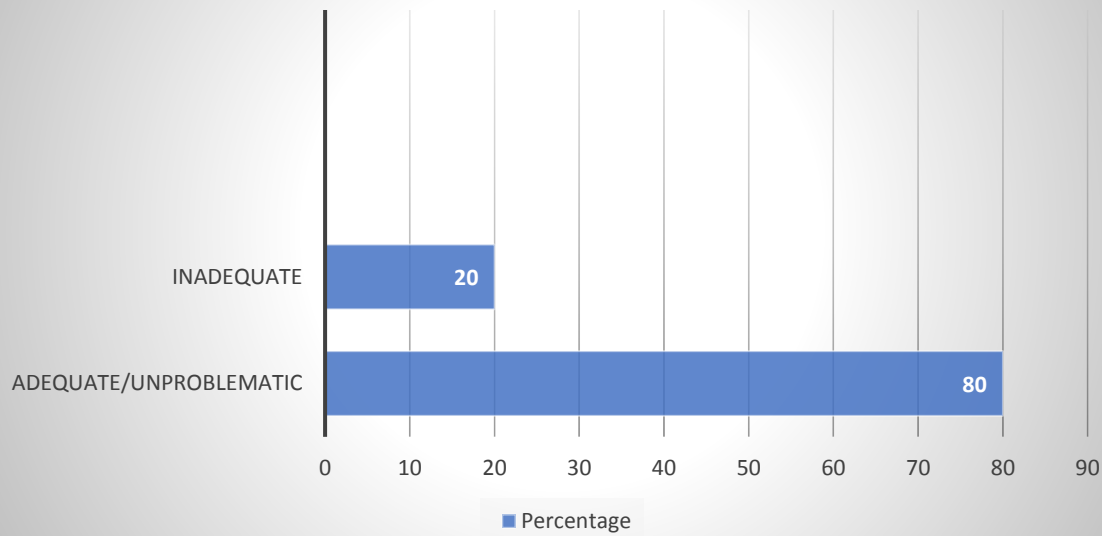
Man of 52 years old. He is a salesperson who has stayed in Spain for 19 years. This interviewee considers adequate/unproblematic five of the situations proposed by the student. On the contrary, five situations are inadequate for him/her. The result is that this respondent accepted 50% of the Spanish communicative model.



#### 4.2.1.31. Interviewee 31

Man of 61 years old. He is an administrative technician who has studied at university. He has stayed in Spain for 30 years. This respondent expresses that eight of the situations in the questionnaire are adequate/unproblematic. The other two are inadequate for him/her. In short, this subject accepted 80% of the Spanish communicative model.

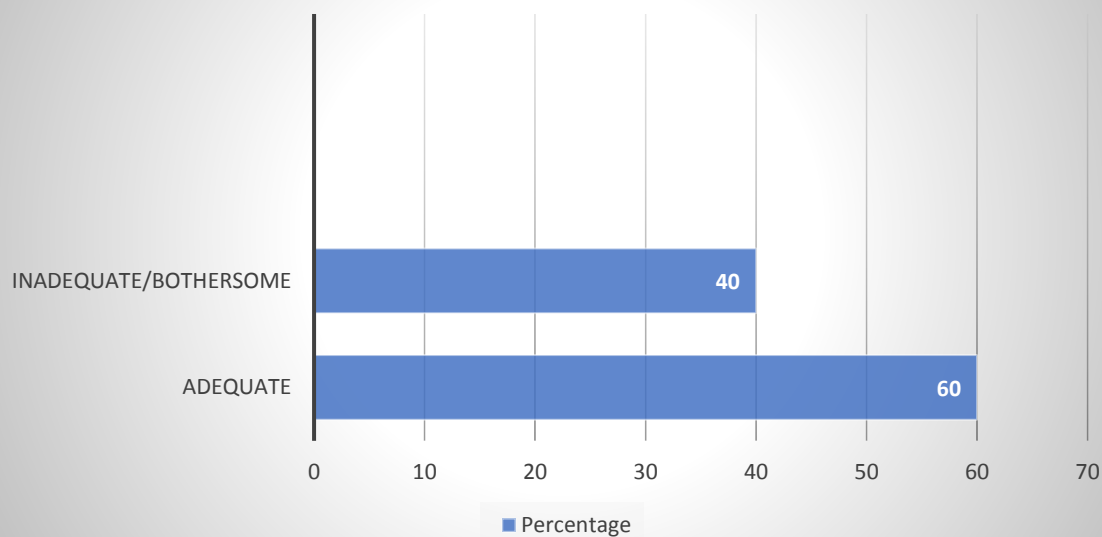
### Statistics of acceptance (interviewee 31)



#### 4.2.1.32. Interviewee 32

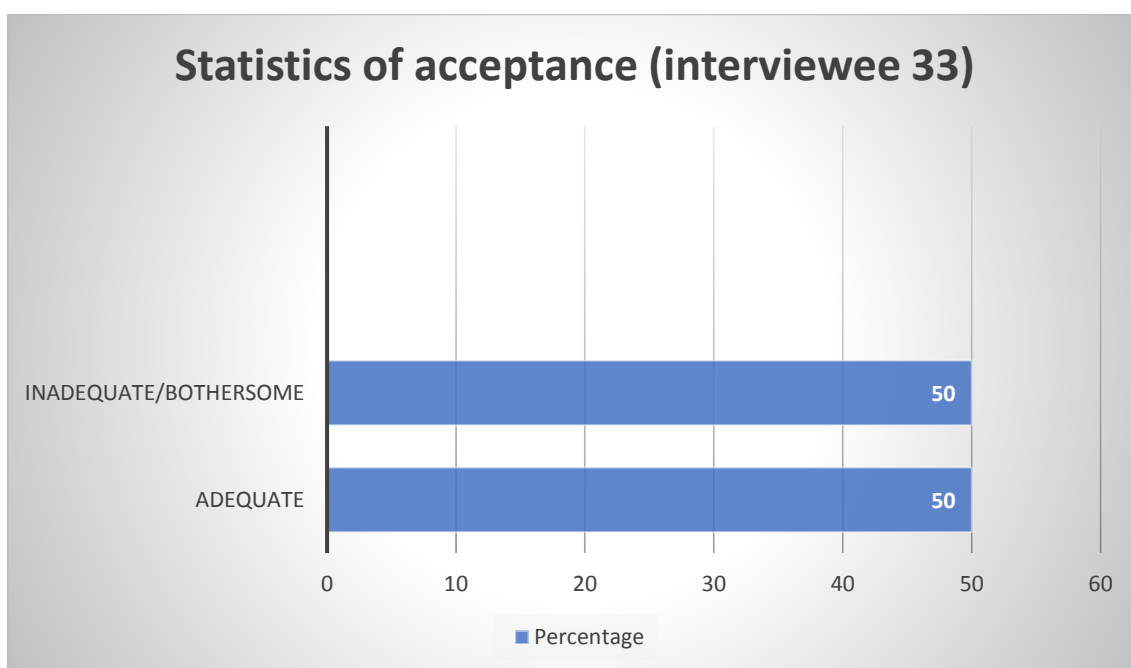
Woman of 40 years old. She works as a waitress and has studied up to post-secondary non-tertiary education. She has stayed in Spain for 18 years. This respondent considers adequate six of the situations presented in the interview. Four situations are considered inadequate/bothersome by him/her. As a result, this interviewee accepted 60% of the Spanish communicative model.

### Statistics of acceptance (interviewee 32)



#### 4.2.1.33. Interviewee 33

Woman of 41 years old who is a housewife. She has a Bachelor's Degree and has stayed in Spain for 14 years. This interviewee states that five of the situations are adequate, the other five are considered inadequate/bothersome by him/her. To sum up, this subject accepted 50% of the Spanish communicative model.

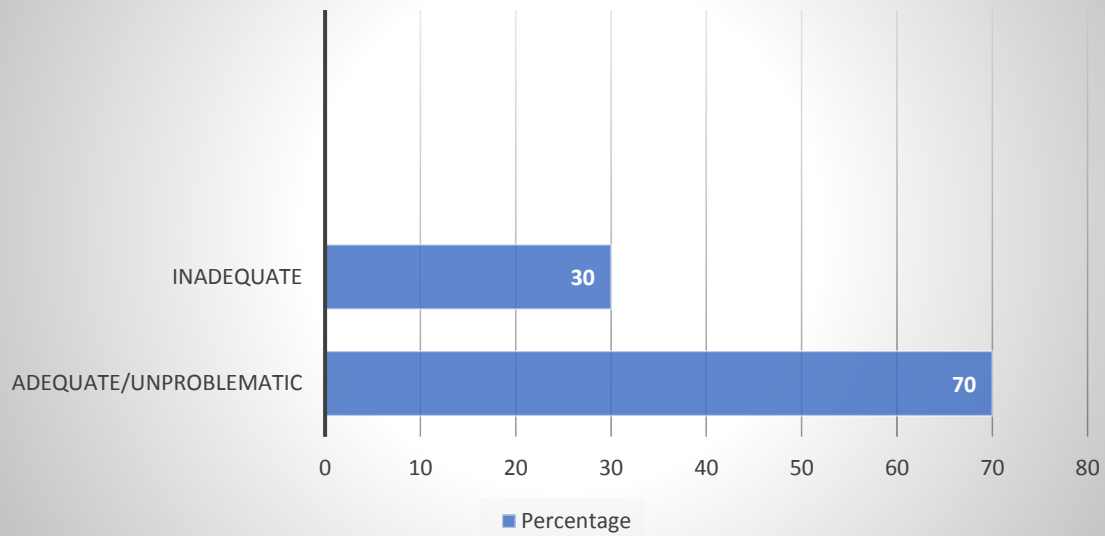


#### 4.2.1.34. Interviewee 34

Man of 44 years old. He is an electromechanic who has stayed in Spain for 19 years. This subject believes that seven of the situations exposed are adequate/unproblematic. Yet, three situations are considered inadequate. In conclusion, this interviewee accepted 70% of the Spanish communicative model.



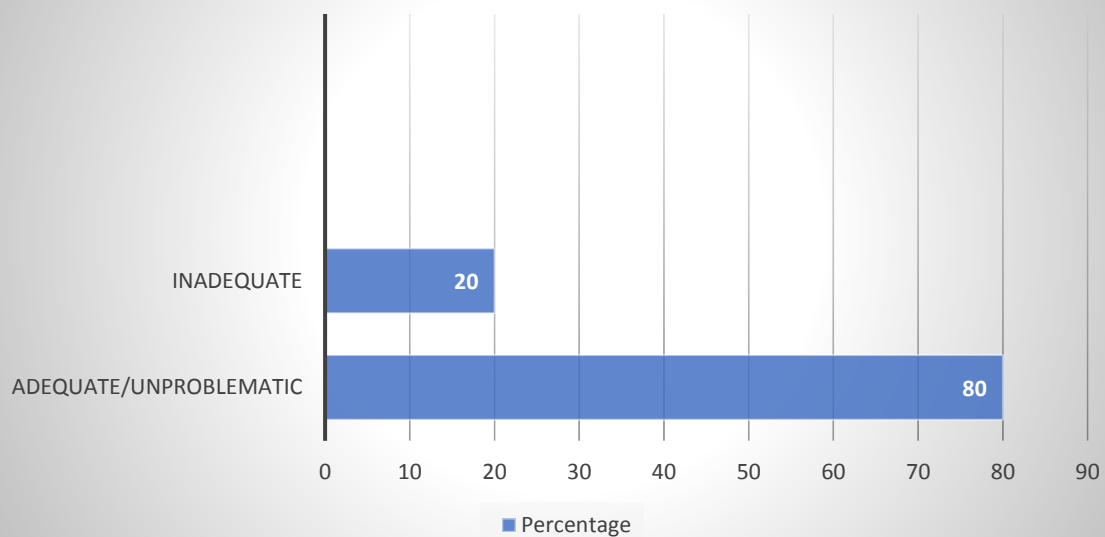
### Statistics of acceptance (interviewee 34)



#### 4.2.1.35. Interviewee 35

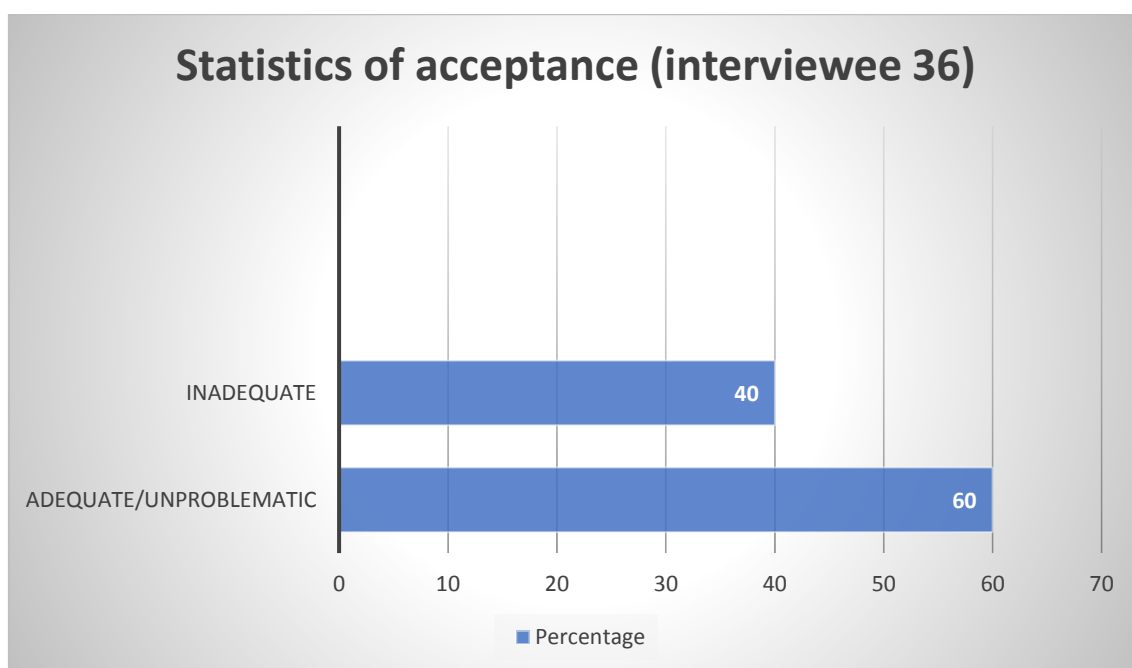
Woman of 41 years old. She is a waitress who has studied at university. She has stayed in Spain for 20 years. This respondent believes that eight situations of the ones presented in the questionnaire are adequate/unproblematic. The other two situations are inadequate for him/her. As a conclusion, this interviewee accepted 80% of the Spanish communicative model.

### Statistics of acceptance (interviewee 35)



#### 4.2.1.36. Interviewee 36

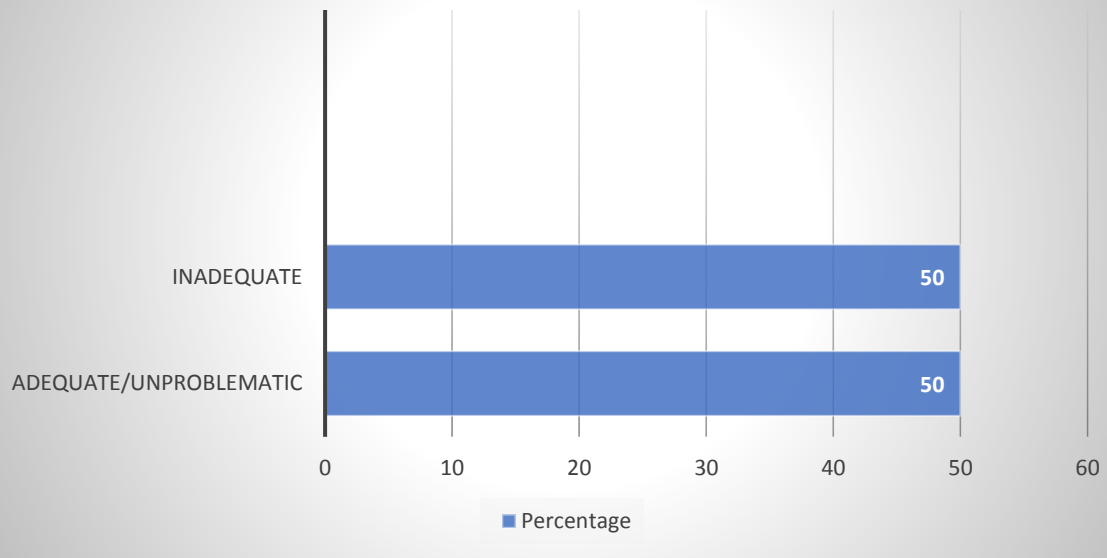
Man of 40 years old who works as crafts worker. He has studied up to upper secondary education and has stayed in Spain for 12 years. This interviewee considers adequate/unproblematic six of the situations in the questionnaire. Four situations are inadequate for him/her. In short, this subject accepted 60% of the Spanish communicative model.



#### 4.2.1.37. Interviewee 37

Woman of 43 years old. She works as bellgirl and she has studied up to post-secondary non-tertiary education. She has stayed in Spain for 20 years. This respondent believes that five of the situations laid out in the questionnaire are adequate/unproblematic. The other five situations are inadequate for him/her. In conclusion, this subject accepted 50% of the Spanish communicative model.

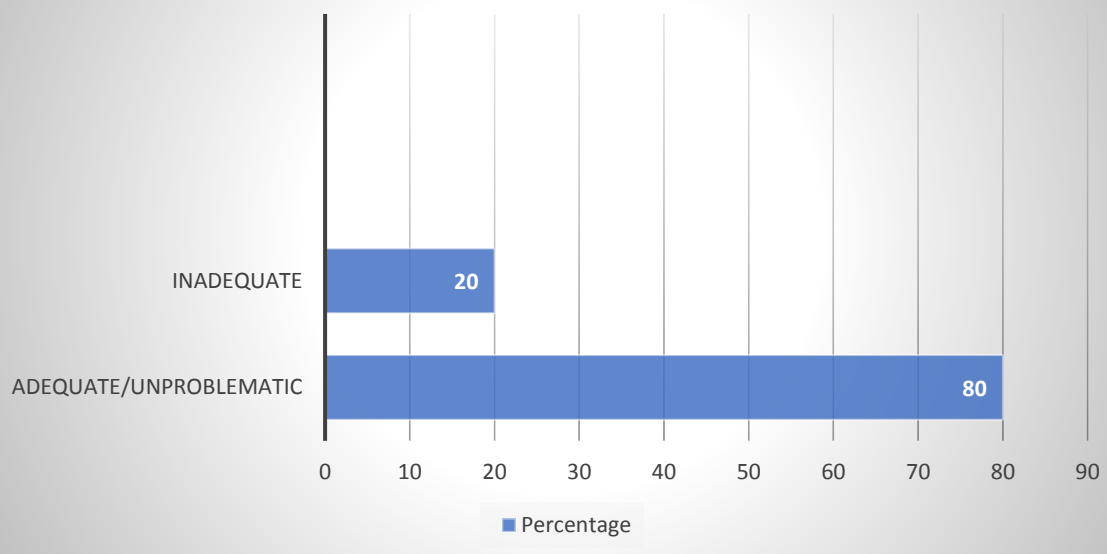
### Statistics of acceptance (interviewee 37)



#### 4.2.1.38. Interviewee 38

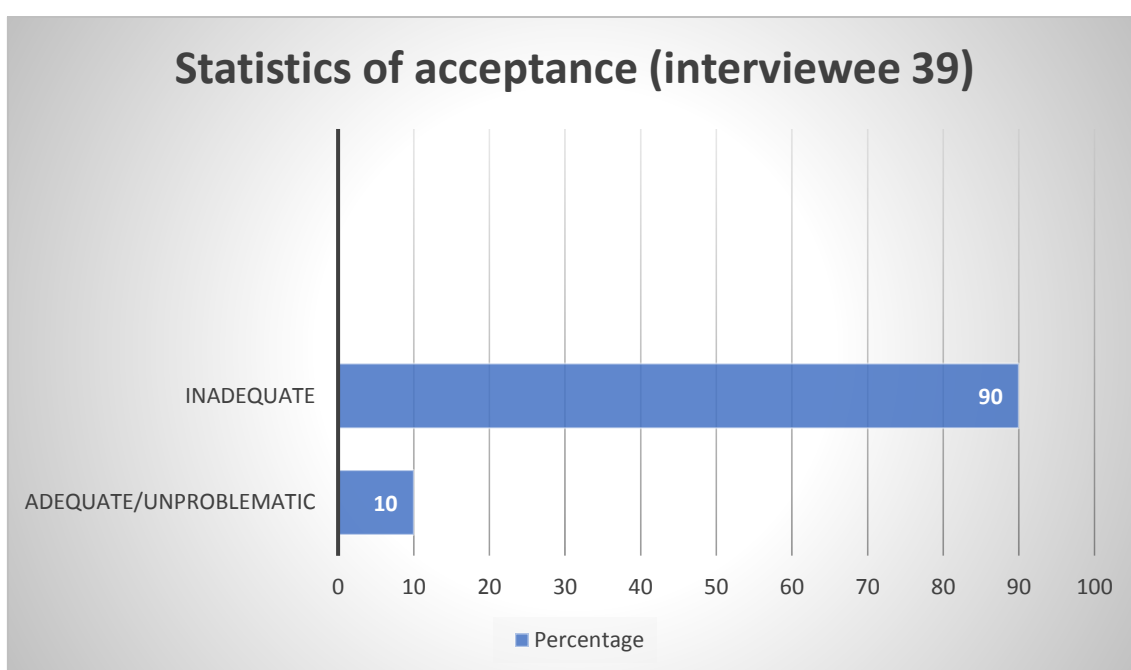
Woman of 33 years old. She is a researcher who is currently studying her PhD. She has stayed in Spain for five years. This interviewee expresses that eight of the situations proposed are adequate/unproblematic. Two situations are considered inadequate by him/her. Accordingly, this respondent accepted 80% of the Spanish communicative model.

### Statistics of acceptance (interviewee 38)



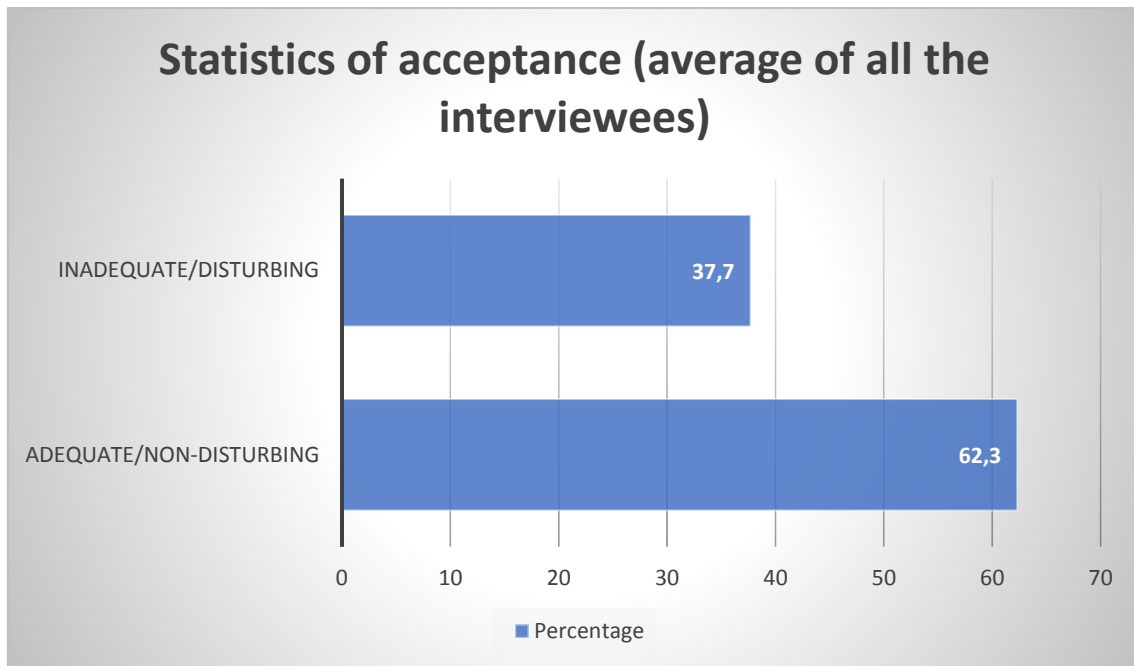
#### 4.2.1.39. Interviewee 39

Woman of 44 years old. She is the president of a social entity and works as intercultural mediator and administrative, too. She has studied up to post-secondary non-tertiary education and has stayed in Spain for 19 years old. The last interviewee considers unproblematic one of the situations presented in the interview. Nine situations are inadequate for him/her. Therefore, he/she accepted 10% of the Spanish communicative model.



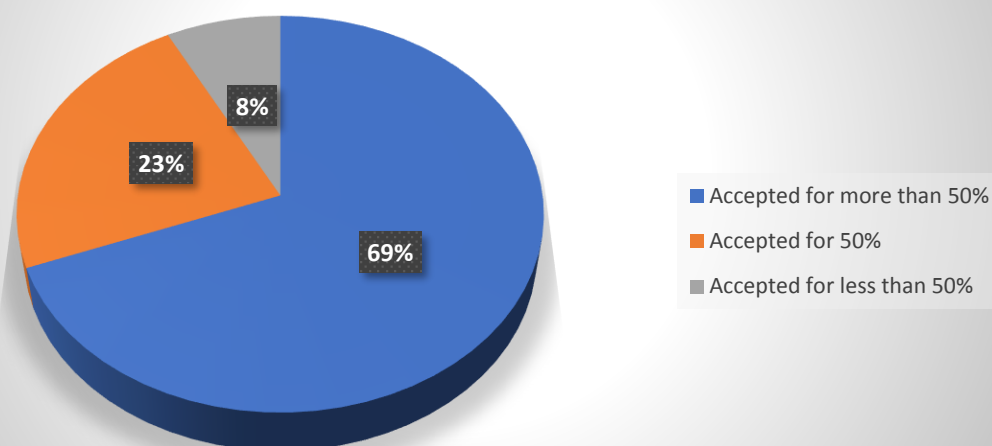
#### 4.2.2. ANALYSIS OF PROFILES

Once all the acceptance statistics of the interviewees have been presented, the average is going to be established. The results are: 62.3% of adequate/unproblematic opinions and 37.7% of inadequate/bothersome opinions. Therefore, with a majority of accepting responses towards the situations proposed, the Spanish communicative model is accepted by 62.3%.



The student is now going to put the spotlight upon the participants rather than upon the responses and he is going to establish new quantifications. Accordingly, the student will differentiate three groups: Cameroonians who accept the Spanish communicative model for more than 50%, Cameroonians who accept the Spanish communicative model for 50% and Cameroonians who accept the Spanish communicative model for less than 50%. The results have been the following: 69.2% of the interviewees accept more than 50% of the Spanish communicative model, 23.1% accept 50% of the Spanish communicative model and 7.7% accept less than 50% of the Spanish communicative model. These quantifications confirm that the Spanish communicative model is accepted for more than half of the participants in the study.

## Acceptation of the Spanish communicative model



With the aim of shedding some light on the issue, the student is going to analyze the quantifications for the groups “Cameroonians who accept less than 50% of the Spanish communicative model” and “Cameroonians who accept 50% of the Spanish communicative model”. To carry out this examination, the statistics that have just been presented are going to be linked to the variables studied in the section 3.1. of the analysis. Not all the variables are going to be taken into consideration, only the following: sex, age, religion, time in Spain, education level and occupation. Although these variables have been based upon a subjective decision, the student believes they are the ones that may render the most signifying results for the readership of this essay. With regards to the percentage of interviewees who accept the Spanish communicative model for less than 50% (7.7% of the interviewees):

- I. 66.7% of them are women and 33.3%, men.
- II. 66.7% of them are medium adults and 33.3%, young adults.
- III. 100% of them are Christians (33.3% Catholic, 33.3% Presbyterian and 33.3% non-specified Protestant).
- IV. 66.7% of them have stayed in Spain from 15 to 20 years and 33.3% from 10 to 15.

- V. 66.7% of them belong to ISCED's level four and 33.3% to ISCED's level three.
- VI. 66.7% of them have a working occupation (33.3% belongs to Craft and Related Trades Workers' ISCO group, 33.3% belongs to the Managers' ISCO group), meanwhile 33.3% does not. The percentage of interviewees who do not have a professional occupation fully represents students.

Concerning the Cameroonians who accept 50% of the Spanish communicative model (23.1% of the interviewees):

- I. 66.7% of these interviewees are women, whereas 33.3% of them are men.
- II. 44.4% of them are medium adults, 33.3% of them are young adults and 22.2% represents mature adults.
- III. 100% of them are Christians (55.6% represents Catholic Christians, 11.1% represents non-specified Protestant Christians, 11.1% represents Evangelical Christians, 11.1% represents animists and 11.1% represents non-specified Christians).
- IV. 44.4% of them have stayed in Spain from 10 to 15 years, 22.2% represents Cameroonians who have stayed in Spain from 15 to 20 years, 22.2% of them are Cameroonians who have stayed in Spain from 20 to 25 years and, finally, 11.1% represents Cameroonians who have stayed in Spain from 25 to 30 years.
- V. 44.4% of them belong to ISCED's level four, 22.2% represents ISCED's level six, 11.1% belongs to ISCED's level eight, 11.1% belongs to ISCED's level zero and, finally, 11.1% represents Cameroonians who do not provide any information.
- VI. 44.4% of them do not have any professional occupation (50% represents unemployed, 25% of them are students and 25% housewives), 11.1% of the interviewees belong to professionals' ISCO group, 11.1% of them belong to Technicians and Associate Professionals' ISCO group, 11.1% are part of Services and Sales

Workers' ISCO group and, finally, 11.1% of them belong to Elementary Occupations' ISCO group.

#### **4.2.3. FINDINGS OF THE ANALYSIS IN 3.2.2**

The results are clear: The Spanish communicative model is accepted by the majority of Cameroonians interviewed, since the majority of participants had positive impressions towards the majority of the situations in the questionnaire. With regards to the profiles who had a lesser acceptance of the model:

- They are all Christians.
- Women are significantly more than men: From 30.8% of Cameroonians who accept 50% or less than 50% of the Spanish communicative model, 66.7% of them are women (20.5% with respect to the 39 Cameroonians interviewed).
- Even when there is a percentage of participants whose level of education is low, the rest of percentages represent participants with a minimum of Upper Secondary Education's ISCED level and, even there are participants whose education level is really high.
- They all have stayed in Spain for more than 10 years.
- They are not young people. These interviewees are either young adults, medium adults, or mature adults.
- Their occupational backgrounds vary. There are managers and service and sales workers among them.

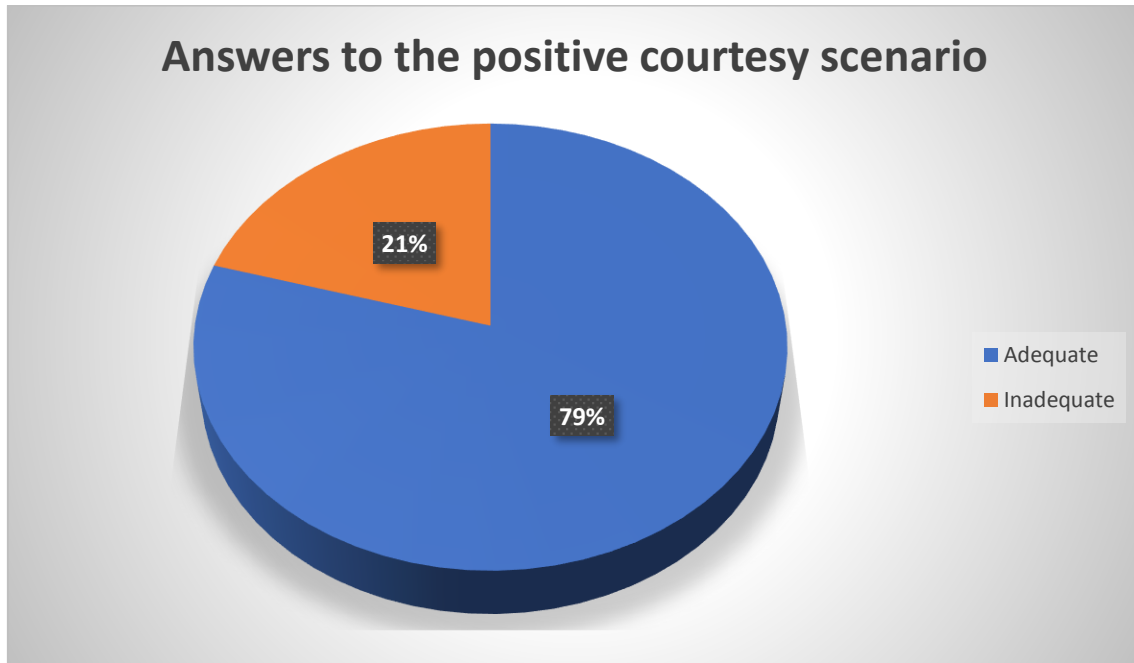
#### **4.2.4. THE ANSWERS TO THE QUESTIONNAIRE: ANALYSIS OF THE DATA**

Now the student is going to move on to observe and analyze the responses to each of the situations in the questionnaire, with the aim of measuring the acceptance of each of the parameters separately and, independently from the Spanish communicative model as a whole.



#### 4.2.4.1. Positive courtesy scenario

For this scenario, 79.5% of the participants responded positively (“Adecuado. Creo que los halagos generan confianza y comodidad.”) and 20.5% responded negatively (“Inadecuado. No me conoce de nada y no creo que deba hablarme con esas confianzas.”). Apart, 74.5% of the interviewees did not provide additional information and 25.5% did.



With respect to the Cameroonians who wanted to add their impressions apart from choosing one of the closed answers provided in the questionnaire, the student will classify their statements into several groups. Firstly, the interviewees who ratified the option chosen. This group represents 50% (12.8% with respect to the 39 participants). These kinds of statements have been verbalized by the interviewees 21, 24, 32, 33 and 35 (see Annex III of this essay).

Secondly, the interviewees who added their personal opinions about the situation. This group represents 40% (10.3% with respect to the 39 participants). These statements were expressed by the interviewees four, six, eight and 20:

- A Cameroonian claiming that the public service provider should primarily focus on the health problem of him/her

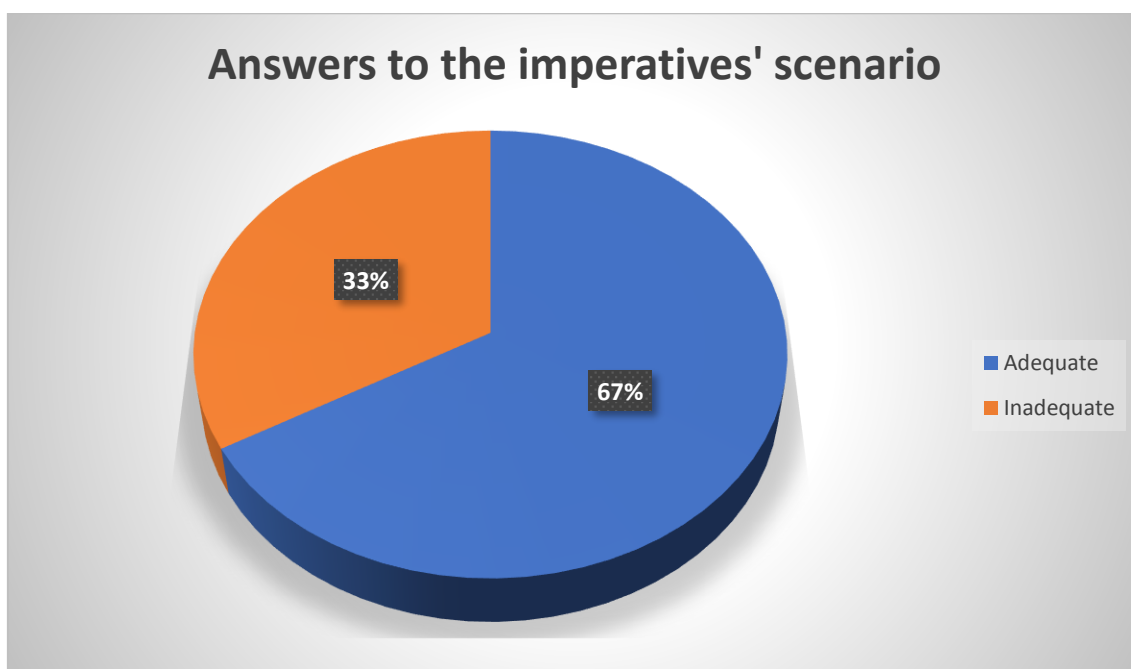
- Cameroonians who stated it was encouraging
- A Cameroonian who preferred that the doctor should say something different. (see Annex III).

As it is observed in the Annex, 20% claimed that the expression of the doctor was encouraging.

Thirdly, the interviewees who linked the situation to their culture. It is represented by 10% of them (2.6% with respect to the 39 participants). These types of statements have been verbalized by the interviewee 27 (see Annex III). A personal impression is also shared by this interviewee, he/she affirms that the verbalization of the public service provider is trustful.

#### 4.2.4.2. Imperatives' scenario

66.7% of the interviewees responded positively (“Adecuado. Me ha hablado de manera directa, pero entiendo que es la forma de hacer su trabajo y no me siento incómodo/a”) and 33.3% responded negatively (“Inadecuado. Me ha hablado muy directamente y me sentiría intimidado”). Apart, 56.4% expressed additional comments.



For the percentage who added statements, the student will classify those comments into different groups. Accordingly, in first place, there are interviewees who ratified their positions (27.3% with respect to the group who added impressions and 15.4% with respect to the 39 interviewees). These are the interviewees 21, 22, 25, 26, 38 and 39 (see Annex III of this essay).

In second place, there are interviewees who expressed their personal views about the situation, apart from choosing one of the closed answers laid out in the questionnaire (59.1% of the interviewees with respect to the group that added impressions and 33.3% with respect to the 39 participants). These are the interviewees three, four, six, seven, eight, 11, 14, 16, 18, 27, 28, 33 and 36. Some of their statements are going to be introduced:

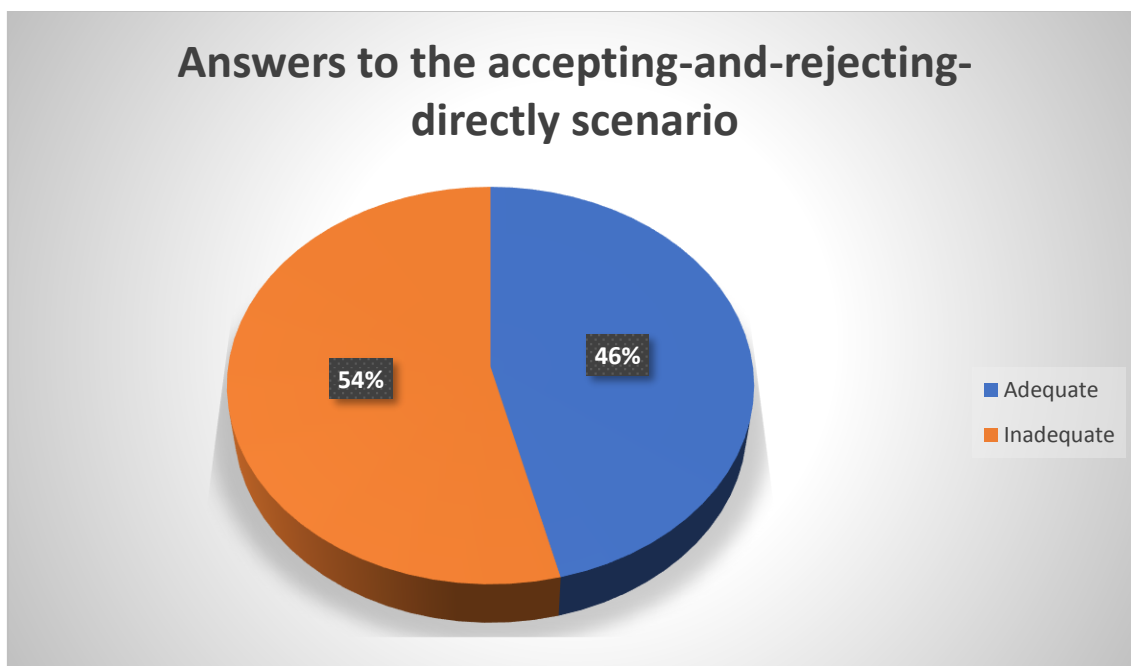
- Cameroonians who stated that the way it was asked was “normal”.
- A Cameroonian who claimed that the policeman was very direct.
- A Cameroonian who claimed that asking that way was shocking.
- Cameroonians who defended that the policeman should have asked with “por favor” (See Annex III).

Some interesting aspects will be outlined: With respect to the interviewee 18, apart from adding his/her impression, he/she ratifies the closed answer that was chosen. Also, some reactions were shared by some interviewees: 23.1% stated that the way it was asked was normal, 23.1% claimed that the policeman should ask with “por favor”.

Finally, the student is going to move on to the group of interviewees who chose one of the closed answers but expressed some nuances (9.1% of the group who added impressions, 5.1% with respect to the 39 interviewees). These are the interviewees 24, 32 and 37. The interviewees affirmed the way it was said is adequate, although they would think his manners are not the most appropriate. (See Annex III).

#### 4.2.4.3. Accepting-and-rejecting-directly scenario

46.1% responded positively (this percentage of interviewees chose the option “Adecuado. A pesar de no haber utilizado ninguna fórmula de acercamiento, creo que no es necesario.”) and 53.9% responded negatively (this percentage of interviewees chose the option “Inadecuado. Podría haberlo dicho más cálidamente y me siento intimidado.”). 56.4% of the interviewees provided additional comments to their answers.



Regarding the percentage of Cameroonians who added statements, the student will classify their comments into groups. In first place, the Cameroonians who ratified their positions (18.2% of the interviewees who provided additional comments, 10.3% with respect to the 39 participants). These are the interviewees 24, 25, 28 and 39 (see Annex III of this essay).

Secondly, there were Cameroonians who linked the answer that they chose with their own impressions and opinions (72.7% of them, 41% with respect to the 39 participants). These are the interviewees one, three, six, nine, 11, 13, 14, 16, 20, 21, 23, 26, 27, 33, 36 and 37. Some of their statements will be displayed:

- Cameroonians who claimed that they would have wished that a public service provider gave them more information (documents to bring, for example).
- Cameroonians who affirmed that the verbalization of the public service provider was “normal”.
- A Cameroonian who stated that the public service provider should create a more confident atmosphere. (See Annex III of this essay to go in depth in the comments provided).

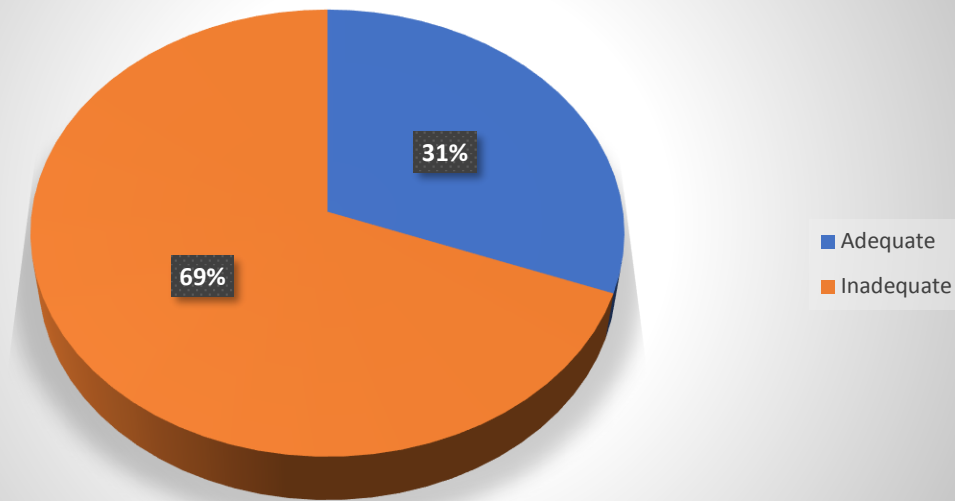
Some interesting points are observed: Regarding the interviewee 23, he/she also ratified his/her position stating that the way it was said was not good. Also, some impressions were repeated among the participants who added comments, 31.8% of them (17.9% with respect to the 39 participants) stated that the public service provider should have provided more information to the client; 13.6% (7.7% with respect to the 39 participants) stated that the verbalization was normal.

Finally, there were Cameroonians who chose an answer but expressed some nuances in that respect (9.1% of the group of interviewees who added comments, 5.1% with respect to the 39 participants). These are the interviewees 32 and 38. Both Cameroonians claimed that the verbalization was appropriate, although the public service provider was not nice. (See Annex III of this essay).

#### **4.2.4.4. Emphatic prosody’s scenario**

This parameter is accepted by 30.8% of the interviewees (percentage of Cameroonians who chose the option “Adecuado. Entiendo que ha hablado así para hacerse entender mejor y lo respeto”) and 69.2% of the interviewees did not accept it (they chose the option “Inadecuado. Creo que no es necesario hablar así. No necesito que me hablen así para enterarme”.) 56.4% of the interviewees added comments to the answers.

## Answers to the emphatic prosody's scenario



The student will classify those comments into two groups. First, some Cameroonians made their own interpretations about the situation (40.9% of them and 23.1% with respect to the 39 participants). These are the interviewees one, seven, 17, 23, 24, 28, 31, 32 and 36. Some of their comments will be hereby shown:

- Cameroonians who considered that the public service provider thinks that they do not understand the language.
- A Cameroonian who thought that the public service provider talked like that because of his/her color of skin
- Cameroonians who considered that the public service provider raised his/her voice due to the importance of the message
- A Cameroonian who understood that action as disrespect. (See Annex III of this essay to go in depth in the comments provided).

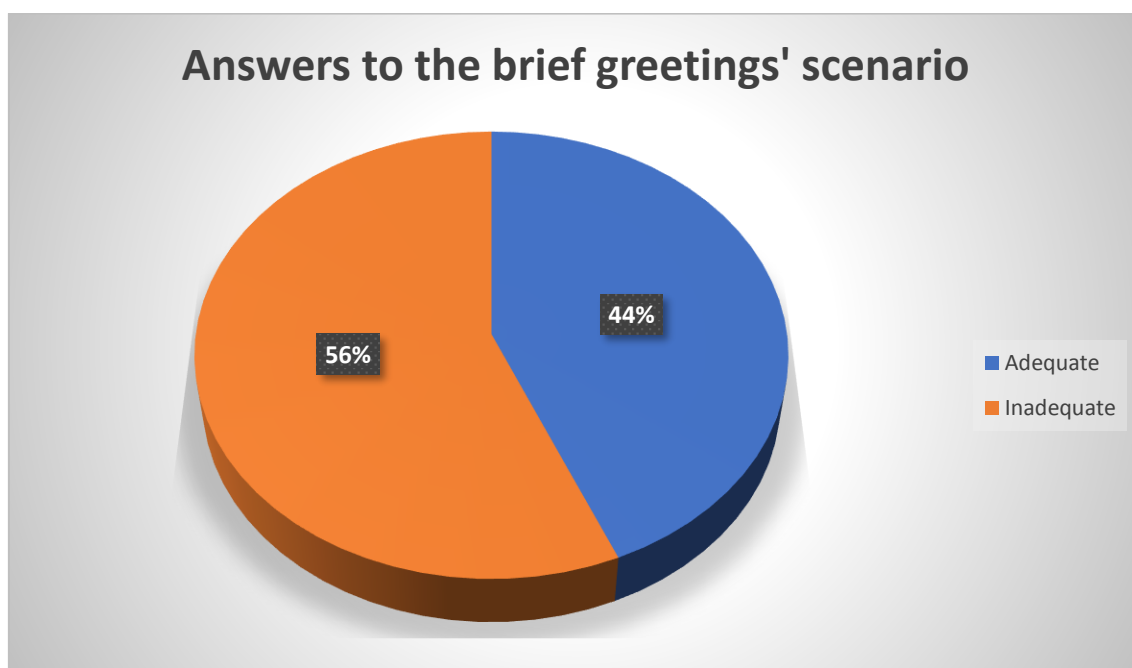
Some coincidences are observed: 13.6% of these participants (7.7% with respect to the 39 participants) presuppose that the public service provider speaks raising his voice since he thinks that they do not understand Spanish. Also, 9.1% (5.1% with respect to the 39 participants) link the action of raising the voice with the importance of the message.

In second place, a group of Cameroonians just ratify their positions (59.1% of them, 33.3% with respect to the 39 participants). These are the interviewees six, eight, 11, 13, 14, 18, 19, 22, 25, 27, 33 and 37 (see Annex III of this essay).

Finally, 4.5% of these Cameroonians (2.6% with respect to the 39 participants) expressed the causality of that scenario. This is the interviewee 21 who states that he/she would leave the place in the case he/she had to witness that situation (see Annex III of this essay).

#### 4.2.4.5. Brief greetings' scenario

This situation was accepted by 43.6% of the participants (percentage of interviewees who chose the answer “Adecuado. A pesar de la brevedad. Me adapto al estilo del abogado, lo respeto y no me parece negativo”). However, 56.4% did not accept the parameter (Cameroonians who chose the answer “Inadecuado. Muy breve y no me inspira confianza, necesito más cercanía”). Apart, 64.1% of the interviewees provided additional comments to the answers chosen.



The student is going to observe the comments by dividing them into different groups. In first place, there are some Cameroonians who simply

ratified their answers (32% of them, 20.5% with respect to the 39 participants). These are the interviewees 14, 16, 17, 18, 19, 23, 32 and 36 (see Annex III of this essay).

In second place, there are Cameroonians who expressed some nuances to their answers (8% of them, 5.1% with respect to the 39 participants). These are the interviewees 22 and 37. They accepted the situation, but they stated that the public service provider was not nice and curt, respectively. (See Annex III of this essay).

Finally, there were Cameroonians who generally expressed personal observations and opinions (48% of them, 30.8% with respect to the 39 participants). These are the interviewees one, two, six, seven, eight, 12, 20, 21, 26, 27, 28, 30, 33, 38 and 39. There are plenty of comments, some of them are:

- Cameroonians who stated that the way the attorney behaved was not adequate for that specific occupation.
- A Cameroonian who expressed that, according to him/her, the public service provider did not have interest.
- A Cameroonian who affirmed that the first contact with the public service provider was not good.
- A Cameroonian who said that the public service provider's verbalization was cold.
- A Cameroonian who confessed that he/she also acted that way with his/her clients. (See Annex III of this essay).

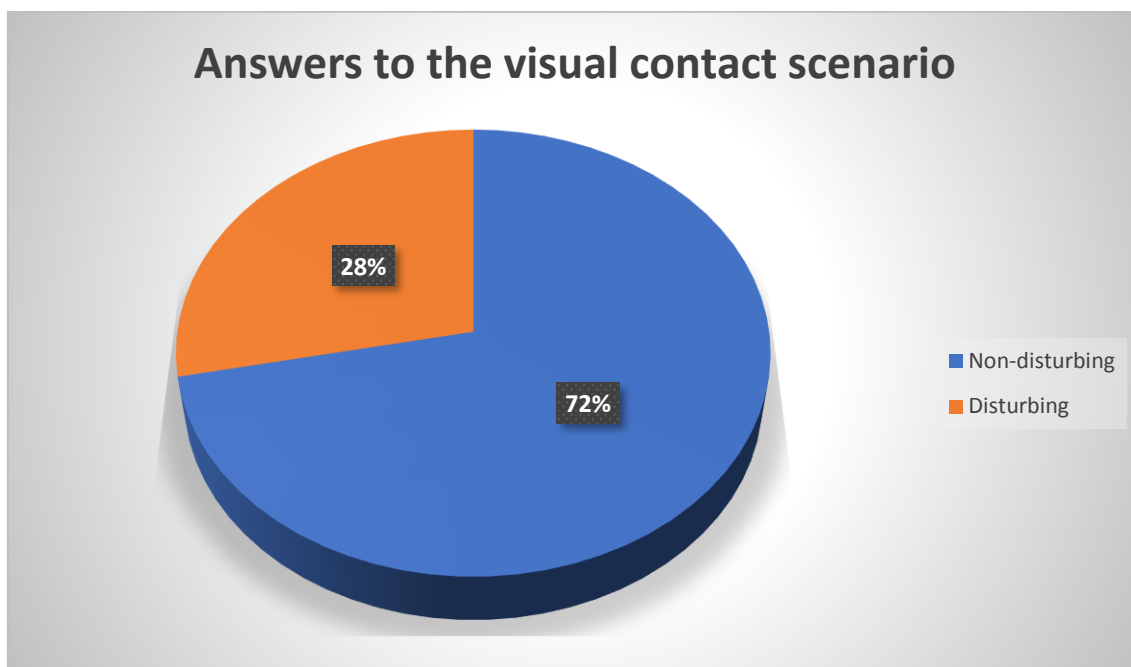
Some observations have been made: 20% of them (7.7% with respect to the 39 participants) expressed that the public service provider had not a behavior which remained in consonance with the position the he/she was occupying.

#### **4.2.4.6. Visual contact scenario**

This parameter has been accepted by 71.8% of the interviewees (percentage of Cameroonians who chose the answer "No me incomoda



que me miren fijamente a los ojos), whereas 28.2% of the interviewees do not accept it (28.2% of Cameroonians chose the answer “Me incomoda que me miren fijamente a los ojos). Apart, 64.1% of the participants added comments that are going to be observed some lines below.



The student is going to look at the comments provided by groups. Accordingly, there are Cameroonians who expressed their own views or impressions about the scenario presented by the student. In first place, there are Cameroonians who ratified their answers (24% of the interviewees, 15.4% with respect to the 39 participants). These are the interviewees six, 21, 22, 28, 32 and 37 (see Annex III of this essay).

In second place, there are Cameroonians who expressed their personal observations and made their own interpretations about the situation (56% of them, 35.9% with respect to the 39 participants). These are the interviewees one, three, five, 12, 13, 17, 18, 20, 26, 27, 33, 34, 36 and 38. Their comments were varied and some are going to be shown here:

- A Cameroonian who considered that the public service provider wanted to understand him/her.
- A Cameroonian who believed that it was a way of paying attention.

- Cameroonians who stated that looking firmly into somebody's eyes was "normal"
- Cameroonians who believed that looking firmly into somebody's eyes was intimidating.
- A Cameroonian who expressed that it was a way of showing respect.
- A Cameroonian who considered that the public service provider did not want to assist him/her.
- A Cameroonian who affirmed that he/she looked firmly into other people's eyes. (See Annex III).

Some interesting points are observed: 8% of the interviewees who provided additional comments (5.1% with respect to the 39 participants) believed that looking firmly into somebody's eyes was "normal". Apart, 12% of the Cameroonians who stated additional comments (again, 7.7% with respect to the 39 participants) also believed that the act was intimidating.

In third place, there are Cameroonians who related the scenario to cultural values from Cameroon (16% of them, 10.3% with respect to the 39 participants). These are the interviewees seven, 24, 25 and 30. Their comments are going to be written down:

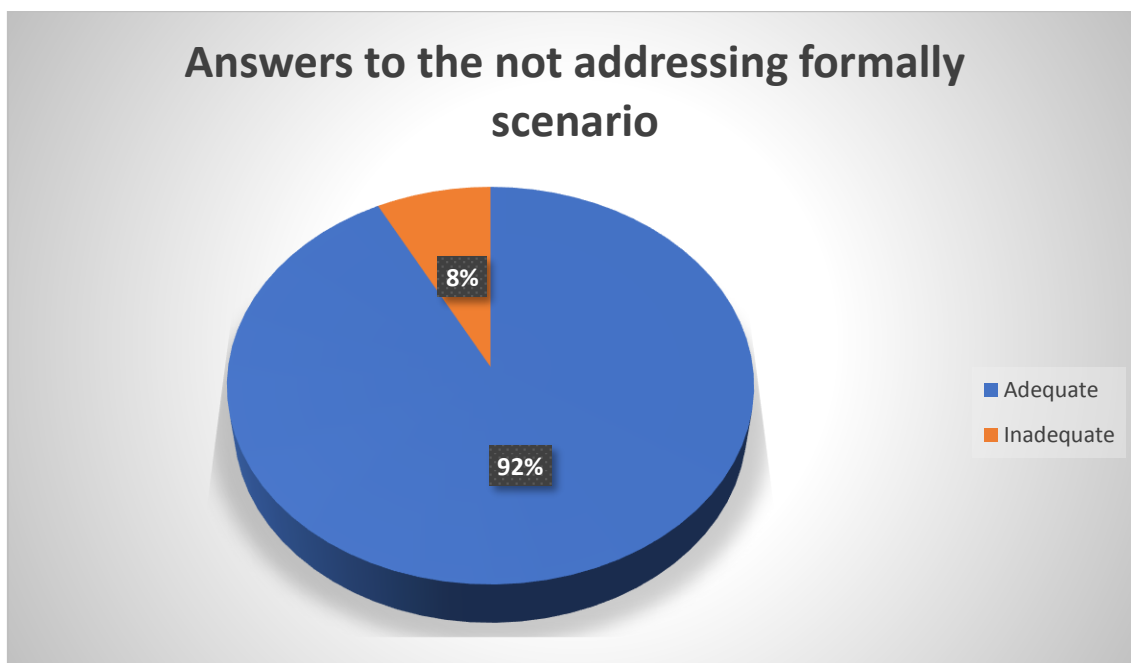
- A participant expressed that some Cameroonians may be bothered by the fact of being looked firmly into their eyes. Apart he/she added that Cameroonians look down when their parents are talking to them.
- A participant expressed that in Cameroon was not as typical as in Spain to look firmly into other people's eyes.
- A participant stated that in Cameroon was very typical not to look firmly into other people's eyes.
- A participant who claimed that in Cameroon, children, nor women looked into others' eyes since they feel inferior. (See Annex III of this essay).

The interviewees 24, 25 and 30 also added their impressions about the scenario: They saw the situation as disrespectful, not adequate and as a way of discovering the truth inside of a person, respectively.

Finally, 4% of the Cameroonians who added comments (2.6% with respect to the 39 participants), expressed the causality that the scenario may have provoked. This is the interviewee 23 who expressed that she would have liked to run away when looked firmly in the eyes. (see Annex III).

#### 4.2.4.7. Not-addressing-formally scenario

92.3% of the interviewees accepted this parameter (this group of Cameroonians chose the answer “Adecuado. Está bien que me trate de manera cercana”) and 7.7% of the interviewees did not accept the situation proposed (this group of Cameroonians chose the option “Inadecuado. Tiene que mantener las distancias”). 48.7% of the participants provided additional comments to their answers.



The student will observe the comments provided by groups. Firstly, the Cameroonians who ratified their answers (47.4% of the participants who added comments, 23.1% with respect to the 39 interviewees). These

are the interviewees 10, 12, 21, 23, 25, 26, 30, 33 and 39 (see Annex III of this essay).

In second place, there are Cameroonians who expressed personal impressions about the scenario (47.4% of the participants who added comments, 23.1% with respect to the 39 interviewees). These are the interviewees four, six, 22, 29, 32, 34, 36, 37 and 38. Some of their comments will be laid out below:

- Cameroonians who referred that the situation drawn was one in which there was a confidence that was already established.
- A Cameroonian who considered that the way the public service provider referred to him/her was a way of creating comfortability.
- A Cameroonian who expressed that doctors and patients must have very close relationships.
- A Cameroonian who affirmed that in the case the doctor would continue referring to him/her formally, he/she would have told the doctor to suppress the formality.

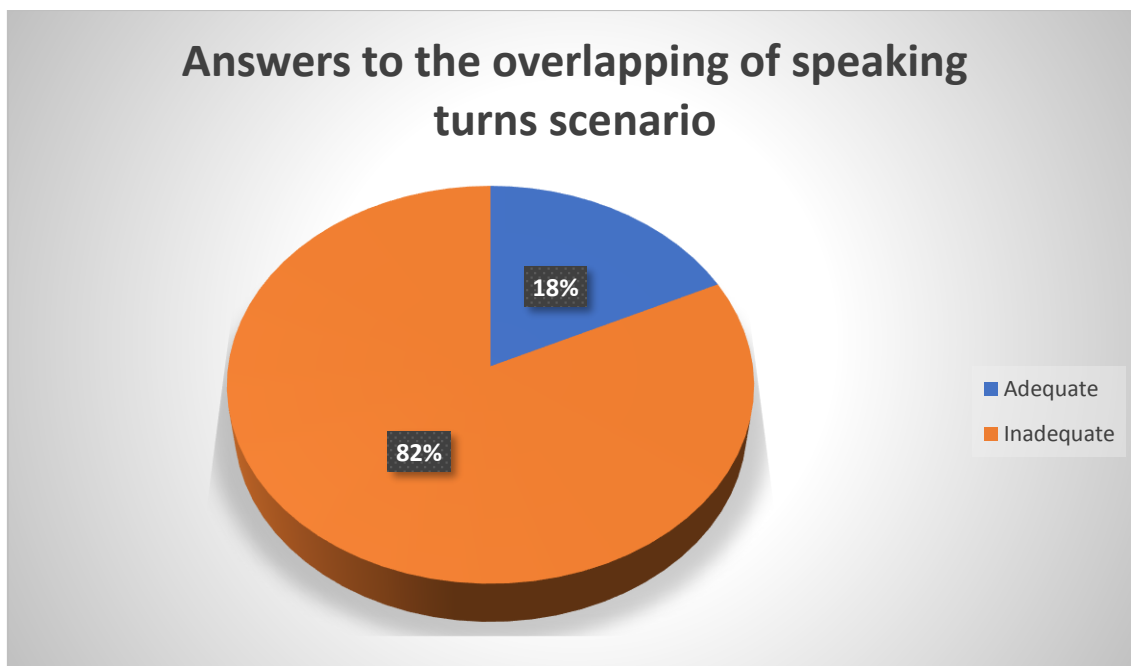
Interesting points may be outlined: 21.1% of the Cameroonians who expressed additional comments coincide in seeing the scenario as one in which there was confidence already established (10.3% with respect to the 39 participants).

Thirdly, 5.3% of the Cameroonians (2.6% with respect to the 39 participants) linked the scenario with cultural values. This is the interviewee seven, who expressed that, for the Cameroonians, addressing formally to someone means the addressed person is older (see Annex III of this essay).

#### **4.2.4.8. Overlapping of speaking turns scenario**

This parameter has been accepted by 17.9% of the interviewees (17.9% of them chose the answer “Adecuado. No me incomodan las conversaciones dinámicas y sin silencios”) and 82.1% of the interviewees did not accept it (they chose the answer “Inadecuado. Es poco respetuoso,

tiene que esperar a que yo me quede en silencio”). 64.1% of the participants added comments to the answers that they chose.



The student will classify those comments into several groups to analyze them. Accordingly, there are Cameroonians who ratified their answers (84% of the interviewees that added comments and 53.8% with respect to the 39 participants). These are the interviewees three, five, six, seven, 10, 11, 12, 13, 16, 17, 21, 22, 23, 24, 25, 26, 29, 31, 33, 36 and 39 (see Annex III of this essay).

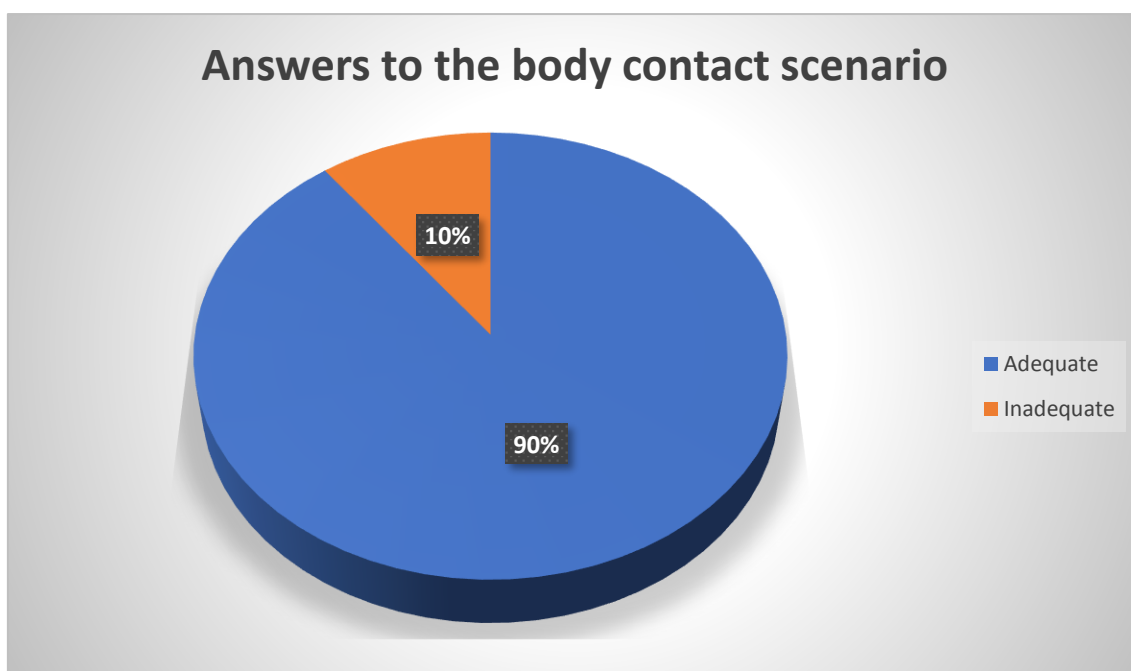
Secondly, there are Cameroonians who made their own interpretations of the scenario (8% of the interviewees who added comments, 5.1% with respect to the 39 participants). These are the interviewees 18 and 37. Both interviewees expressed that, for them, it seemed that the public service provider wanted to finish the meeting as soon as possible (see Annex III of this essay).

Finally, there are Cameroonians who stated their impressions and feelings (8% of the interviewees and 5.1% with respect to the 39 participants). These are the interviewees 19 and 27. One expressed that he/she would not have been offended in the case that the situation occurred with friends. However, in public services he/she prefers not to

be interrupted. The second subject confessed that he/she would have felt uncomfortable (see Annex III of this essay).

#### 4.2.4.9. Body contact scenario

This parameter has been accepted by 89.7% of the interviewees (this group of Cameroonians chose the answer “Adecuado. Lo entiendo como un gesto reconfortante”) and 10.3% of the participants did not accept it (this group of Cameroonians chose the answer “Inadecuado. No tiene por qué tocarme, no me gusta o no siento la suficiente confianza”). 41% of the Cameroonians provided additional comments to their answers.



The student will classify those comments into several groups to analyze them. Firstly, there are Cameroonians who ratified their answers (56.2% of the Cameroonians who provided additional comments and 23.1% with respect to the 39 participants). These are the interviewees six, 17, 18, 21, 22, 24, 36, 38 and 39 (see Annex III of this essay).

In second place, there are Cameroonians who made their own observations about the scenario (31.2% of the Cameroonians who added comments and 12.8% with respect to the 39 participants). These are the

interviewees seven, 23, 27, 35 and 37. Some of their comments will be hereby outlined:

- Female Cameroonians who stated that, in the case the doctor was a woman they would not have worried about body contact.
- A Cameroonian who stated: “Él tiene que tocar donde él quiera”.
- A Cameroonian who linked the phenomenon of touching someone with proximity (see Annex III to go in depth in their comments).

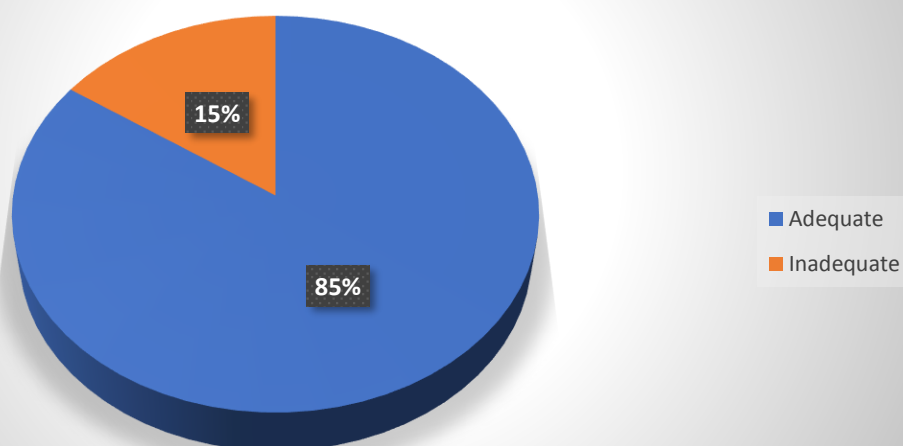
Some comments deserve attention: 12.5% of the Cameroonians who added comments (5.1% with respect to the 39 participants) were female interviewees who affirmed that they would not have problems with body contact in the case the doctor was a woman.

Finally, there is a group of Cameroonians who made their own interpretations of the scenario (12.5% of the Cameroonians who added comments and 5.1% with respect to the 39 participants). These are the interviewees 25 and 26. One expressed that the act of touching was a way of feeling sorry for the patient and the other expressed that the act of touching meant affection (see Annex III of this essay).

#### **4.2.4.10. Smiling in tensional moments scenario**

This parameter has been accepted by 84.6% of the interviewees (84.6% chose the answer “Adecuado. No me importa que sonría, pretende ser amable”) and 15.4% of the interviewees did not accept it (this group chose the answer “Inadecuado. No entiendo por qué sonrío en una situación incómoda para mí”). Apart, 41% of the participants added comments to the answer chosen.

## Answers to the smiling in tensional moments scenario



The student will observe the comments by groups. In first place, there are Cameroonians who ratified the answer chosen (31.2% of the Cameroonians who added comments and 12.8% with respect to the 39 participants). These are the interviewees 21, 26, 31, 33 and 34 (see Annex III of this essay).

Secondly, there are Cameroonians who made their own interpretations about the smile of the public service provider (31.2% of the Cameroonians who provided comments and 12.8% with respect to the 39 participants). These are the interviewees 22, 28, 36, 37 and 39. Some of their statements will be shown here:

- Cameroonians who expressed that the public service provider was teasing him/her.
- Cameroonians who believed that the public service provider wanted to make the client feel comfortable (see Annex III of this essay).

12.5% of the Cameroonians who added comments (5.1% with respect to the 39 participants) interpreted the situation as mockery. Furthermore, 12.5% of the Cameroonians who added comments (5.1% with respect to the 39 participants) also coincided in seeing the situation as a relaxing gesture from the public service provider.



Finally, there are Cameroonians who simply stated their observations (37.5% of the Cameroonians who added comments and 15.4% with respect to the 39 participants). These are the interviewees two, four, six, 25, 27 and 32. Some of their statements will be shown:

- A Cameroonian who said that with a smile he/she would be willing to wait.
- A Cameroonian who expressed that he/she would not have any problem with the smile unless it was mockery.
- A Cameroonian who stated that he/she would feel relaxed with a smile. (See Annex III of this essay).

#### **4.2.5. WHAT KIND OF INTERVIEWEES RESPONDED NEGATIVELY? THE NEGATIVE ANSWERS AND THE PROFILES OF THE INTERVIEWEES BEING LINKED**

The student will extract the characteristics of the Cameroonians who rejected the parameters, with the aim of rendering data about the problematic profiles. The variables that are going to be applied for the analysis are the same that were used in the subsection 3.2.2. (sex, age, religion, time in Spain, education level and professional occupation).

##### **4.2.5.1 Positive courtesy scenario**

This parameter was rejected by 20.5% of the interviewees. These are their characteristics:

- Men represent 50% and women, 50%.
- 62.5% of them are medium adults and 37.5%, young adults.
- 37.5% of them are Catholic Christians, 25% of them are Evangelical Christians, 25% of them do not provide information in this respect and, 12.5% corresponds to non-specified Protestant Christians.
- 12.5% represents Cameroonians who have stayed in Spain from five to 10 years, 50% represents Cameroonians who have stayed in

Spain from 10 to 15 years, 12.5% corresponds to Cameroonians who have stayed in Spain from 15 to 20 and, 25% represents Cameroonians who have stayed in Spain from 20 years on.

- With respect to the education level, 62.5% corresponds to ISCED's level six (Bachelor's or equivalent), 25% represents to ISCED's level four (Post-secondary non-tertiary education) and, 12.5% does not provide information in this respect.
- Regarding the occupational classifications: 37.5% represents professionals, 12.5% represents Managers, 12.5% represents non-working Cameroonians, 12.5% represents elementary occupations and, 25% corresponds to services and sales workers.

#### **4.2.5.2. Imperatives' scenario**

This parameter has been rejected by 33.3% of the interviewees. These are their characteristics:

- 53.8% of them are men and 46.2%, women.
- 46.2% represents young adults, 38.5% represents medium adults and 15.4% represents mature adults.
- 53.8% corresponds to Catholic Christians, 15.4% represents to non-specified Protestant Christians, 7.7% represents to non-specified Christians, 7.7% represents animists and, 15.4% corresponds to Cameroonians who did not provide information in this respect.
- 7.7% corresponds to Cameroonians who have stayed in Spain from zero to five years, 23.1% corresponds to Cameroonians who have stayed in Spain from 10 to 15 years, 38.5% represents Cameroonians who have stayed in Spain from 15 to 20 years, 7.7% represents Cameroonians who have stayed in Spain from 20 to 25 years and, 7.7% corresponds to Cameroonians who have stayed in Spain from 25 years on.
- With respect to the education level of these Cameroonians: 23.1% of them have ISCED's level six (Bachelor's or equivalent), 46.2%

corresponds to Cameroonians in ISCED's level four (post-secondary non-tertiary education), 7.7% represents Cameroonians in ISCED's level zero (less than primary) and, 7.7% did not provide information in this respect.

- Concerning the occupational classifications: 15.4% represents professionals, 23.1% corresponds to non-working Cameroonians, 15.4% represents technicians and associate professionals, 15.4% represents services and sales workers, 7.7% corresponds to elementary occupations, 7.7% represents managers and, 15.4% corresponds to craft and related trades workers.

#### **4.2.5.3. Accepting-and-rejecting-directly scenario**

This parameter has been rejected by 53.9% of the interviewees.

These are their characteristics:

- 42.9% of them are men and 57.1%, women.
- 9.5% represents young people, 42.9% represents to young adults, 38.1% represents to medium adults and, 9.5% corresponds to mature adults.
- 52.4% of them are Catholic Christians, 19% represents non-specified Protestant Christians, 9.5% represents Presbyterian Christians, 4.7% corresponds to animists, 4.7% corresponds to Evangelical Christians, 4.7% of them are non-specified Christians and, 4.7% did not provide information in this respect.
- 14.3% of them have stayed in Spain from zero to five years, 4.7% represents Cameroonians who have stayed in Spain from five to 10 years, 47.6% corresponds to Cameroonians who have stayed in Spain from 10 to 15 years, 23.8% of them have stayed in Spain from 15 to 20 years and, finally, 9.5% of them have stayed in Spain from 20 years on.
- 19% of them have ISCED's level six (Bachelor's or equivalent), 19% represents Cameroonians in ISCED's level three (Upper secondary education), 4.7% represents the Cameroonians in ISCED's level two

(lower secondary education), 47.6% corresponds to Cameroonians in ISCED's level four (Post-secondary non-tertiary education), 4.7% represents Cameroonians in ISCED's level zero (less than primary) and, finally, 4.7% of them did not provide information in this respect.

- Regarding the occupations of the interviewees: 33.3% of them do not work, 23.8% represents technicians and associate professionals, 9.5% of them are professionals, 14.3% of them are services and sales workers, 9.5% represents craft and related trades worker, 4.7% corresponds to elementary occupation and, finally, 4.7% of them belong to elementary occupations.

#### **4.2.5.4. Emphatic prosody's scenario**

This parameter has been rejected by 69.2% of the Cameroonians. These are their characteristics:

- 59.3% of them are men and 40.8%, women.
- 7.4% of them are young people, 44.4% of them are young adults, 37% of them are medium adults and 11.1% represents mature adults.
- 40.7% of them are Catholic Christians, 11.1% represents non-specified Protestant Christians, 3.7% represents non-specified Christians, 11.1% corresponds to Presbyterian Christians, 7.4% represents animists and, finally, 25.9% is the percentage of Cameroonians who did not provide any information in this respect.
- 7.4% of them have stayed in Spain from zero to five years, 11.1% of them have stayed in Spain from five to 10 years, 51.9% of them have stayed in Spain from 10 to 15 years, 18.5% represents Cameroonians who have stayed in Spain from 15 to 20 years, 7.4% corresponds to Cameroonians who have stayed in Spain from 20 to 25 years and, finally, 3.7% of them have stayed in Spain from 25 years on.

- 14.8% of them are in ISCED's level six (Bachelor's or equivalent), 14.8% of them have ISCED's level three (Upper secondary education), 33.3% of them are in ISCED's level four (post-secondary non-tertiary education), 3.7% of them are in ISCED's level two (lower secondary education), 3.7% corresponds to ISCED's level five (short-cycle tertiary education), 3.7% of them are in ISCED's level seven (master's or equivalent), 3.7% of them are in ISCED's level eight (doctoral or equivalent), 3.7% are in ISCED's level zero (less than primary) and, finally, 18.5% of them did not provide any information in this respect.
- Concerning the occupations of the interviewees: 18.5% of them are professionals, 18.5% of them are crafts and related trades workers, 25.9% represents the Cameroonians who do not have any professional occupation, 14.8% corresponds to the Cameroonians who are services and sales workers, 7.4% represents technicians and associate professionals, 7.4% corresponds to Cameroonians who belong to the elementary occupations' group, 3.7% of them did not provide any information in this respect and, finally, 3.7% represents managers.

#### **4.2.5.5. Brief greetings' scenario**

This parameter has been rejected by 56.4% of the interviewees. These are their characteristics:

- 45.4% of them are men and 54.6%, women.
- 59.1% of them are young adults, 31.8% of them are medium adults, 9.1% of them are mature adults.
- 40.9% represents Catholic Christians, 18.2% corresponds to non-specified Protestant Christians, 9.1% of them are Presbyterian Christians, 4.5% represents non-specified Christians, 4.5% represents Evangelical Christians, 4.5% corresponds to animists and, finally, 18.2% is the percentage for the Cameroonians who did not provide any information in this respect.

- 4.5% of the interviewees have stayed in Spain from zero to five years, 9.1% of the participants have stayed in Spain from five to 10 years, 45.5% of the interviewees have stayed in Spain from 10 to 15 years, 31.8% of them have stayed in Spain from 15 to 20 years and, finally, 4.5% of them have stayed in Spain from 20 years on.
- Concerning the education level of the interviewees: 13.6% of the interviewees are in ISCED's level six (Bachelor's or equivalent), 45.5% of the interviewees are in ISCED's level four (post-secondary non-tertiary education), 4.5% of the interviewees are in ISCED's level three (Upper secondary education), 4.5% of the participants are in ISCED's level five (short-cycle tertiary education), 4.5% of the interviewees are in ISCED's level zero (less than primary) and, finally, 22.7% of the Cameroonians did not provide any information in this respect.
- With regards to occupation: 27.3% of them do not have any occupation, 22.7% of the interviewees are services and sales workers, 13.6% of them are crafts and related trades workers, 9.1% of them are professionals, 13.6% of them are technicians and associate professionals, 4.5% of them belong to the group of elementary occupations, 4.5% of the participants are managers and, finally, 4.5% does not provide any information in this respect.

#### **4.2.5.6. Visual contact scenario**

This parameter has been rejected by 28.2% of the interviewees. Their characteristics are the following:

- 27.3% are men and 72.7%, women.
- 9.1% represents young people, 27.3% represents young adults, 54.5% corresponds to medium adults and, finally, 9.1% represents mature adults.
- 45.5% of them are Catholic Christians, 9.1% corresponds to non-specified Protestant Christians, 27.3% represents Presbyterian Christians, 9.1% corresponds to Evangelical Christians and,

finally, 9.1% represents the interviewees who did not provide information in this respect.

- 9.1% of them have stayed in Spain from zero to five years; 9.1%, from five to 10 years; 36.4% of them have stayed in Spain from 10 to 15 years; 18.2%, from 15 to 20 years; 18.2%, from 20 to 25 years and, finally, 9.1% of them have stayed in Spain from 25 years on.
- Concerning the education level of the participants: 36.4% of them are in ISCED's level four (Post-secondary non-tertiary education), 9.1% represents Cameroonians in ISCED's three (Upper secondary education), 9.1% represents Cameroonians in ISCED's level two (Lower secondary education), 9.1% corresponds to Cameroonians in ISCED's level six (Bachelor's or equivalent), 9.1% represents Cameroonians in ISCED's level eight (Doctoral or equivalent) and, finally, 27.3% did not provide any information in this respect.
- With regards to the occupations of the interviewees: 36.4% of them do not have a working occupation, 36.4% represents Cameroonians who are services and sales workers, 9.1% corresponds to technicians and associate professionals, 9.1% represents crafts and related trades workers and, finally, 9.1% corresponds to Cameroonians who did not provide information in this respect.

#### **4.2.5.7. Not-addressing-formally scenario**

This parameter has been rejected by 7.7% of the interviewees.

These are their characteristics:

- 66.7% of them are men and 33.3%, women.
- 100% of the interviewees are medium adults.
- 66.7% represents Catholic Christians and 33.3% non-specified Protestant Christians.
- 66.7% of the interviewees have stayed in Spain from 15 to 20 years and, 33.3%, from 20 to 25.

- 66.7% of the Cameroonians are in ISCED's level four (Post-secondary non-tertiary education) and 33.3% is the percentage for Cameroonians who did not provide information in this respect.
- 33.3% of them are not working, 33.3% of them are crafts and related trades workers and, finally, 33.3% of them are managers.

#### **4.2.5.8. Overlapping of speaking turns scenario**

This parameter has been rejected by 82.1% of the interviewees. These are their characteristics:

- 53.1% of them are men and 46.9%, women.
- 6.2% of them are young people, 37.5% of them are young adults, 43.7% of them are medium adults and, finally, 12.5% of the interviewees are mature adults.
- 53.1% of them are Catholic Christians, 15.6% of the interviewees are Protestant Christians, 6.3% of them are animists, 3.1% represents non-specified Christians, 6.3% represents Presbyterian Christians, 3.1% corresponds to Evangelical Christians and, finally, 12.5% is the percentage of Cameroonians who did not provide any information in this respect.
- 9.4% of them have stayed in Spain from zero to five years, 6.2% of them have stayed in Spain from five to 10 years, 46.9% of them have stayed in Spain from 10 to 15 years, 18.8% of the interviewees have stayed in Spain from 15 to 20 years, 12.5% of the participants have stayed in Spain from 20 to 25 years, 3.1% of them have stayed in Spain from 25 to 30 and, 3.1% from 30 years on.
- 15.6% of the interviewees are in ISCED's level six (Bachelor's or equivalent), 18.8% represents Cameroonians in ISCED's level three (Upper secondary education), 28.1% of the participants are in ISCED's level four (Post-secondary non-tertiary education), 3.1% of the participants are in ISCED's level eight (Doctoral or equivalent), 3.1% of them are in ISCED's level two (Lower secondary education), 3.1% of the interviewees are in ISCED's level zero (less than



primary), 3.1% of the interviewees are in ISCED's level five (Short-cycle tertiary education), 3.1% represents Cameroonians in ISCED's level seven (Master's or equivalent) and, finally, 21.9% is the percentage for Cameroonians who did not provide any information in this respect.

- Concerning their occupations: 28.1% of them do not have any working occupation, 21.9% of them are services and sales workers, 15.6% of them are technicians and associate professionals, 15.6% represents crafts and related trades workers, 9.4% of them are professionals, 3.1% represents elementary occupations and, finally, 6.3% corresponds to managers.

#### **4.2.5.9. Body contact scenario**

This parameter has been rejected by 10.3% of the participants.

These are their characteristics:

- 100% of them are women.
- 50% of them are young adults and 50%, medium adults.
- 25% represents Catholic Christians, 25% corresponds to non-specified Protestant Christians, 25% represents Presbyterian Christians and, finally, 25% of them are Evangelical Christians.
- 50% of them have stayed in Spain from 10 to 15 years, 25% of them have stayed in Spain from 15 to 20 years and, finally, 25% represents Cameroonians who have stayed in Spain from 20 years on.
- With regards to the education level: 50% of them are in ISCED's level four (Post-secondary non-tertiary education), 25% of them are in ISCED's level three (Upper secondary education) and 25% represents Cameroonians in ISCED's level six (Bachelor's or equivalent).
- Concerning the occupations of these Cameroonians: 50% of them do not have a working occupation, 25% of them are services and sales workers and 25% of them are managers.

#### **4.2.5.10. Smiling in tensional moments scenario**

This parameter has been rejected by 15.4% of the interviewees. These are their characteristics:

- 50% of them are men and 50% women.
- 16.7% represents young people, 16.7% corresponds to young adults, 50% of them are medium adults and, finally, 16.7% represents mature adults.
- 66.7% of them are Catholic Christians, 16.7% represents Protestant Christians and, finally, 16.7% corresponds to Cameroonians who did not provide any information in this respect.
- 16.7% corresponds to Cameroonians who have stayed in Spain from zero to five years, 16.7% represents Cameroonians who have stayed in Spain from five to 10 years, 33.3% represents Cameroonians who have stayed in Spain from 15 to 20 years, 16.7% corresponds to Cameroonians who have stayed in Spain from 20 to 25 years and, finally, 16.7% corresponds to Cameroonians who have stayed in Spain from 30 years on.
- With respect to their education levels: 50% of them are in ISCED's level four (Post-secondary non-tertiary education), 33.3% of them are in ISCED's level six (Bachelor's or equivalent), 16.7% corresponds to ISCED's level three (Upper secondary education).
- Concerning their occupations: 33.3% of them are managers, 16.7% represents non-working Cameroonians, 16.7% represents professionals, 16.7% corresponds to services and sales workers and, 16.7%, to elementary occupations.

#### **4.2.6. FINDINGS AND ULTIMATE IDEAS EXTRACTED FROM THE ANALYSIS IN 3.2.4 AND 3.2.5**

The first thing that needs to be kept in mind by the readership as a conclusion is that 60% of the parameters have been generally accepted

by the interviewees (positive courtesy, imperatives, visual contact, not addressing formally, body contact and smiles in tensional moments). Interesting scenarios in which the student has observed thought-provoking results are the visual contact's and the body contact's.

With regards to the first, women are significantly more than men rejecting the parameter. 75% of the interviewees who expressed additional comments stating that the act of looking firmly into somebody's eyes was intimidating are women. Apart, another woman ratified through a comment that she would not like to receive that look. Other comments might be interesting with regards to the scenario of visual contact: A Cameroonian stated that in Cameroon women and children do not look into others' eyes because of an inferiority feeling. Concerning the second scenario, the body contact one, some other aspects may be outlined for the readers: 100% of the interviewees who expressed they would be bothered by being touched are women. 50% of them expressed that in the case the doctor was a woman they would not have cared to be touched.

40% of the scenarios were generally not accepted by the interviewees (accepting and rejecting directly, emphatic prosody, greeting briefly and overlapping of speaking turns). The scenario that had the greatest percentage of rejections was the overlapping of speaking turns's.

Other observations that might be made are: In the scenario of emphatic prosody, there were significantly more men than women; in the positive courtesy, brief greetings and body contact scenarios, no young people rejected those parameters. In the case of the not-addressing-formally scenario, there are not neither young people, nor young adults who rejected it. An interesting point with respect to the accepting-and-rejecting-directly scenario and the positive courtesy scenario is that no people with higher educational levels (ISCED's level six or higher) rejected the parameters. The scenarios that have been broadly unaccepted must be carefully approached by the readers.

### **4.3. COMMUNICATIVE BARRIERS**

In this section, the student will focus on the information extracted through the second questionnaire (see Annex II of this essay). Some of the questions were thought to get information about the Spanish people's barriers (according to the impressions of the Cameroonians) and others were specifically thought to gather information about the Cameroonians' barriers. Therefore, the analysis is going to be developed considering this division of testimonies.

#### **4.3.1. COMMUNICATIVE BARRIERS OF THE SPANISH CITIZENS ACCORDING TO THE IMPRESSIONS OF THE CAMEROONIANS**

The questions that were formulated with the aim of collecting data about the Spanish citizens were 12.1, 13.1, 14.1 and, 15.2 (see Annex II of this essay). The first question asked about the assumption of similarities; the second, about the ethnocentrism; the third, about preconceptions and stereotypes and, the fourth, about non-verbal misinterpretations. In this section, the student will delve into the qualitative analysis, grouping and classifying the comments that the Cameroonians stated.

##### **4.3.1.1. Assumption of similarities's question**

The question that was posed to the participants was the following: "¿En alguna ocasión han criticado/te han dicho que no entienden/te han dicho que no ven normal alguna acción que tú considerabas normal en tu cultura?" 76.9% of the interviewees responded affirmatively and explained to the student the witnessed situations. On the contrary, 23.1% responded negatively.

The student will observe the comments by dividing them into groups. According to 76.9% of interviewees, the Spanish people assume

similarities about outfit and appearance, behavior, rooted traditions, conceptions of realities and, food-related aspects.

23.3% of the interviewees who responded affirmatively, pointed out the Spanish people's assumption of similarities regarding outfit and appearance (17.9% with respect to the 39 participants). These are the interviewees one, 17, 23, 31, 32, 35 and 37. They have received the following comments from Spanish people:

- Critiques and remarks of their traditional clothing and turbans. One interviewee stated that some Spanish people even said that his/her dress looked like a costume.
- Observations linked with the idea that having the hair braided is not adequate.
- Judgements towards applying creams to their hair, which disgusted Spanish people. (See Annex IV of this essay).

71.4% of these interviewees provided comments linked with the astonishment of Spanish people for the different clothes and ways of looking (12.8% with respect to the 39 participants).

36.7% of the participants who responded affirmatively (28.2% with respect to the 39 interviewees) stated Spanish people's assumption of similarities regarding ways of behaving in society. These are the interviewees three, 12, 15, 20, 21, 22, 25, 27, 28, 34 and 35. The following phenomena had been witnessed by them:

- Critiques of the high tone of voice.
- Negative observation towards the use of the word "Mami" to refer to other women.
- Judgements due to not speaking in Spanish.
- Negative comments because of speaking to other people with things inside the mouth (toothpicks, for example).
- Negative comments because of stretching him/herself in front of people.
- Astonishment with the Cameroonian way of dancing.

- Astonishment when a Cameroonian greets all the people in a group, even when he/she did not know all of them.
- Astonishment from the Spanish people when a Cameroonian formally addresses others who are unknown. (See Annex IV of this essay).

54.5% of these interviewees stated that the Spanish people critique the high tone of voice that the Cameroonians use (15.4% with respect to the 39 participants). Apart, 18.2% of these participants affirmed having received negative comments when speaking with objects inside the mouth, such as toothpicks (5.1% with respect to the 39 participants). The use of the word “Mami” to refer to women was also acknowledged by a different Cameroonian in a conversation.

10% of the interviewees who have answered positively (7.7% with respect to the 39 participants) stated Spanish people’s assumption of similarities regarding Cameroonian’s traditions. These are the interviewees 36, 38 and 39. The comments received have been:

- Critique of Cameroon’s tradition of polygamy
- Critique of Cameroon’s tradition of dowry (See Annex IV of this essay).

66.6% of them affirmed having received negative comments about the Cameroon’s tradition of dowry (5.1% with respect to the 39 participants).

30% of the participants who responded affirmatively (23.1% with respect to the 39 interviewees) pointed out Spanish people’s assumption of similarities regarding conceptions about realities. These are the interviewees eight, 11, 12, 13, 14, 16, 30, 31 and 33. The situations that these interviewees have witnessed are based upon the different conception that Spanish people and Cameroonian people have about several realities. The comments pointed by these Cameroonians are the following:

- A critique due to the understanding of the concept “invitación” in a sense which was not the intended by the Spanish speaker.
- A critique for a group of two Cameroonians who were speaking among them in their language (French).
- Negative comments because of not respecting the queue to get on the bus.
- Negative comments due to walking two men hand in hand.
- Negative observations of giving money to beggars.
- Critiques for a Cameroonian woman who affirmed she would forgive infidelity from her husband.
- Critiques for a Cameroonian man who wanted to play and be nice with a little child in the metro.
- Negative observations for seeing normal the action of urinating in the street.
- Critiques for listening to loud music at night.
- Negative impressions for working in a house as a cleaner and thinking that getting into the bedroom of the married couple was normal. (See Annex IV of this essay).

20% of the interviewees who responded affirmatively (15.4% with respect to the 39 participants) indicated Spanish people’s assumption of similarities regarding the food and food-related aspects. The interviewees who stated that, are the numbers five, 10, 29, 32, 33 and 35. These are the remarks that Spanish people have said to them:

- Negative observations with respect to eating food with the hands and not with cutlery.
- Negative observations towards different meals which are not well known for Spanish people.

83.3% of them (12.8% with respect to the 39 participants) affirmed having received critiques because of eating their food with their hands. Apart, 33.3% of them (5.1% with respect to the 39 participants) admitted having received negative comments towards their meals.

#### **4.3.1.2. The ethnocentrism question**

The ethnocentrism and the assumption of similarities may converge at some points. However, the ethnocentrism is directly related to the disregard to the culture which is not ours. The student has posed the following question to them: “¿Alguna vez alguien español ha criticado tu cultura comparándola con la suya?”. The student will then show the situations in which Spanish people have treated their own culture as better or supremacist, even when their positions are the most ethical ones, with regards to the respect of human rights and equality among human beings. In this sense, the word *ethnocentric* does not have negative connotations in this subsection. 61.5% of the participants have answered affirmatively and have provided explanations. 2.6% did not remember the situation(s) witnessed. Therefore, the percentage for Cameroonians who provided solid responses is 58.9%. The student will observe the comments by groups.

According to the comments provided by the Cameroonians, Spanish people have ethnocentric views towards the Cameroonian rooted traditions, to the way of treating women and to the ways of living and acting. Apart, Spanish people also provided isolated comments to the Cameroonians who participated in the study.

52.2% of the Cameroonians who responded positively (30.8% with respect to the 39 participants) indicated Spanish people’s ethnocentric views towards the Cameroonian traditions. These are the interviewees five, nine, 10, 14, 15, 16, 17, 26, 31, 33, 36, 37, 38 and 39. Their comments have been the following:

- Ethnocentric critiques of a ritual made with the skull of a dead family member.
- Ethnocentric critiques of the polygamy’s tradition
- Ethnocentric critiques of the use of veil
- Ethnocentric critique of a funerary ritual



- Ethnocentric critique of the actions derived from the sorrow for losing a beloved person. (See Annex IV of this essay).

66.7% of these interviewees (20.5% with respect to the 39 participants) have provided experiences in which Spanish people have expressed their ethnocentric views against polygamy. 25% of them (7.7% with respect to the 39 participants) also stated Spanish people's ethnocentric views regarding different rituals and action related to the death of a beloved person.

17.4% of the interviewees who responded affirmatively (10.3% with respect to the 39 participants) provided Spanish people's ethnocentric views towards how Cameroonian's treat women and other collectivities. These are the interviewees eight, 20, 36 and 37. The situations that they had to witness were the following:

- Ethnocentric views towards the vision of a Cameroonian concerning the activities that a woman can or cannot do.
- Ethnocentric views towards the female circumcision
- Ethnocentric views towards the way Cameroonians treat women and the disapproval of homosexuality.
- Ethnocentric views towards the polygamy. (See Annex IV of this essay).

100% of them provided examples of Spanish people's ethnocentrism regarding the rights of women.

21.7% of the Cameroonians who responded affirmatively (12.8% with respect to the 39 participants) indicated Spanish people's ethnocentric positions with respect to the ways of living and acting. These are the interviewees 13, 15, 21, 28 and 39. These are the comments received by them:

- Ethnocentric views towards the food and nutrition
- Ethnocentric views towards speaking in French
- Ethnocentric views towards doing a traditional Cameroonian dance
- Ethnocentric critiques of the high tone of voice

- Ethnocentric critiques of preparing food to eat every time someone comes to visit. (See Annex IV of this essay).

As it is observed, the food related aspects not only surprise the Spanish people but also provoke ethnocentric feelings on them. The same happens with the use of French, doing traditional dances or using a high tone of voice. Those aspects were already included in the previous subsection (3.3.1.1.).

21.7% of the Cameroonians who responded affirmatively (12.8% with respect to the 39 participants) provided isolated comments that were directly related to ethnocentric views from the Spanish people. These are the interviewees 12, 22, 23, 32 and 36. The comments that they have stated are the following:

- Spanish people who talk generally about Africa, not distinguishing among the different countries or territories.
- Spanish people who prefer Spain since it is more advanced than Cameroon.
- A Spanish person suggested that in Cameroon there were no buses and immigrant Cameroonians were in Spain taking advantage of the better conditions.
- Spanish people who state that in Cameroon, children are mistreated
- Spanish people who refer to Cameroon as third world.
- Spanish people who stated that Cameroon's culture was bad, sexist and savage. (See Annex IV of this essay).

#### **4.3.1.3. Preconceptions and stereotypes' question**

The question posed to the interviewees was: "Alguna vez algún español te ha demostrado que tiene estereotipos (positivos o negativos) sobre cameruneses/Camerún/la cultura de Camerún?". 74.3% of the interviewees responded positively and added explanations. However, only 66.7% of the participants provided significant statements (two

participants could not remember the specific situations witnessed and one did not provide information linked with preconceptions and stereotypes). Oppositely, 25.7% of the interviewees responded negatively.

The comments provided by 66.7% of the participants will be observed by groups. According to these Cameroonians, the Spanish people have preconceptions and stereotypes about: physical attributes; infrastructures and life conditions and, finally, some Cameroonians stated isolated comments that are going to be treated separately.

7.7% of the interviewees who responded affirmatively (5.1% with respect to the 39 participants) indicated Spanish people's preconceptions and stereotypes about physical attributes. These are the interviewees one and 23, and the remarks that they have heard are:

- Stereotypical views about braids, backside, and lips (directed to female Cameroonians)

100% of them indicated Spanish people's stereotypes regarding female bodies of Cameroonian girls.

53.8% of the Cameroonians who responded affirmatively (35.9% with respect to the 39 participants) pointed out Spanish people's preconceptions and stereotypes with regards to the infrastructures and life conditions. These are the interviewees six, 17, 24, 25, 27, 29, 30, 31, 32, 33, 36, 37, 38 and 39. The comments that they heard are:

- Stereotypical opinions about living on the top of trees in Cameroon.
- Stereotypical opinions with respect to walking in the street with no shoes in Cameroon.
- Stereotypical opinions about lions walking side by side in the streets in Cameroon.
- Stereotypical thoughts about the inexistence of apartments in Cameroon.
- Stereotypical views about the inexistence of potable water in Cameroon.
- Stereotypical views about the inexistence of food in Cameroon.

- Stereotypical views about the living conditions in Cameroon, assembling them to the life in the jungle.
- Stereotypical opinions about living together with animals in Cameroon.
- Stereotypical views regarding the inexistence of highways in Cameroon.
- Stereotypical opinions about the inexistence of cars in Cameroon.
- Stereotypical views regarding the inexistence of televisions in Cameroon.

Some common aspects are observed: 15.4% of these Cameroonians (10.2% with respect to the 39 participants) stated Spanish people's preconceptions and stereotypes about the living conditions in Cameroon, considering Cameroonians live in the jungle. 23.1% of these participants (15.4% with respect to the 39 participants) indicated Spanish people's preconceptions and stereotypes with respect to the inexistence of apartments in Cameroon. Another point that some Cameroonians have in common is the Spanish people's preconceptions and stereotypes with regards to cohabitation among animals and humans in Cameroon: 7.7% of these interviewees (5.1% with respect to the 39 participants). Diversely, 7.7% of these participants (5.1% with respect to the 39 participants) indicated Spanish people's preconceptions and stereotypes about the inexistence of cars in Cameroon.

46.1% of the Cameroonians who responded affirmatively (30.8% with respect to the 39 participants) indicated Spanish people's preconceptions and stereotypes about behavior and ways of being of the Cameroonians. These are the interviewees one, 10, 12, 15, 16, 17, 19, 20, 28, 33, 25 and 37. The situations that they have witnessed are the following:

- Stereotypical opinions about the high tone of voice of African people
- Stereotypical views about throwing garbage on the ground.
- Stereotypical views about the Cameroonians' bad behavior, problems caused and illegalities.

- Stereotypical views about dancing
- Stereotypical views about the athletes of Cameroon
- Stereotypical opinions about the mistreatment to women in Cameroon
- Stereotypical opinions about the good style of Cameroonian young boys
- Stereotypical views about Cameroonians' body odor
- Stereotypical views about the ignorance of the Spanish language
- Stereotypical views about the lack of studies (See Annex IV of this essay).

7.7% of the Cameroonians who responded affirmatively (5.1% with respect to the 39 participants) stated having heard stereotypical comments about the high tone of voice of African people. Apart, 15.4% (10.2% with respect to the 39 participants) indicated Spanish people's preconceptions and stereotypes with regards to the problems that Cameroonians may cause.

To finish this subsection, the student will include the isolated comments which were responded to the preconceptions and stereotypes question. The comments were provided by the interviewee 18 (3.8% of the Cameroonians who responded affirmatively and 2.5% with respect to the 39 participants):

- A Cameroonian expressed that every time an African person does something bad seemed worse than when a Spanish person does the same thing.

#### **4.3.1.4. Non-verbal misinterpretation's question**

The question that was posed to the interviewees has been: "¿Alguna vez algún español ha malinterpretado o no ha entendido algún gesto que tú le hiciste?" 17.9% of all the participants responded affirmatively and the rest (82.1%) responded negatively. Only 12.8% of the 39 participants provided solid explanations. Furthermore, 2.6% of the interviewees who

responded negatively provided examples that, although did not happen to them, represent a good example that could create misunderstanding on Spanish people. The interviewees who provided significant comments were the numbers one, six, seven and 32. These were the situations witnessed:

- Misinterpretations of the repetitive gesticulations of Cameroonians
- Misinterpretation of a gesture used to verify whether the listener has received all the message transmitted to him/her
- Misinterpretation of the act of pointing with the index finger
- Misinterpretation of a gesture in which the hands and the mouth are involved to express that something is appreciated
- Misinterpretation of a gesture made with the mouth to express dislike

The Cameroonian number four provided information about a gesture that according to him/her could be tricky for its correct understanding on behalf of the Spanish people. He/She indicated that Cameroonian teachers make a gesture so that the students pay attention.

#### **4.3.2. FINDINGS OF THE SPANISH CITIZENS' BARRIERS ANALYSIS**

According to the testimonies of the Cameroonians, the barriers of assumption of similarities, ethnocentrism and preconceptions and stereotypes are the ones that affect them the most, since the majority of Cameroonians witnessed situations in which Spanish people rendered comments directly linked with those communicative barriers (76.9%, 61.5% and 66.7% respectively).

With regards to the barrier of assumption of similarities, the aspects that were shared by the more numerous groups of Cameroonians were three: Spanish people assume similarities about clothes and ways of looking; about the tone of voice that must be used and, finally, about the way Cameroonians eat their own food.

With respect to the ethnocentric views, the most impressive aspects, due to the number of Cameroonians who had common positions in this respect, were the views on polygamy and rights of women.

Finally, with regards to the preconceptions and stereotypes' barrier, some opinions of Spanish people were shared by large groups of Cameroonians. These are: preconceptions and stereotypes about the inexistence of apartments, about living conditions which are considered to be more savage and, finally, about being problematic.

#### **4.3.3. COMMUNICATIVE BARRIERS OF THE CAMEROONIANS THAT WERE OBSERVED BY THE STUDENT**

This subsection aims to discover the barriers of the Cameroonians. The questions that were posed to them are the numbers 11, 12.2, 13.2, 14.2, 15.1 and 16. They deal with the following topics: anxiety, assumption of similarities, ethnocentrism, preconceptions and stereotypes, non-verbal misinterpretations and, finally, language differences.

##### **4.3.3.1. Anxiety question**

The question posed to the interviewees has been: “¿Sientes ansiedad o has sentido ansiedad cuando te relacionas o te has relacionado con españoles?” 46.1% of the interviewees indicated that they did suffer anxiety in some occasions and, provided explanations regarding the situations or the cause. On the contrary, 53.9% of the interviewees responded negatively.

From the ones who responded positively, 50% of them (23.1% with respect to the 39 participants) affirmed having suffered anxiety because of rejecting attitudes on behalf of the Spanish citizens. These are the interviewees three, five, six, nine, 15, 17, 18, 29 and 30. The Cameroonians shared the situations witnessed with the student:

- Refusal to extend the sign of peace in the mass
- Mistreatment on behalf of coworkers
- Nasty/Rejecting attitudes from classmates or neighbors.
- Mistrust and unwillingness to receive help from public workers

As it has been observed 11.1% of the Cameroonians who responded affirmatively (5.1% with respect to the 39 participants) expressed that they were mistreated by coworkers; 22.2% of them (10.2% with respect to the 39 participants) stated having felt nasty attitudes from classmates or neighbors and, finally, 11.1% (5.1% with respect to all the interviewees) stated having perceived mistrust and unwillingness to give help from public workers.

50% of the interviewees who responded affirmatively (23.1% with respect to the 39 participants) asserted that they had felt anxiety because of the lack of knowledge about language and/or culture. These are the interviewees four, 17, 19, 26, 31, 33, 35, 36 and 37. The anxiety of these Cameroonians have been linked to the following:

- General cultural differences
- Lack of knowledge of Spanish

38.9% of the interviewees who responded affirmatively suffered anxiety because of the lack of knowledge of Spanish (17.9% with respect to the 39 participants). Apart, 22.2% (10.2% with respect to the 39 participants) linked the anxiety with cultural differences.

11.1% of the interviewees who affirmed having felt anxious (5.1% with respect to the 39 participants) indicated that it was due to feeling different. These are the interviewees 17 and 19. They both mentioned they felt different since they were the only black persons in their contexts.

To finish, the interviewee 27 provided a comment that has been considered isolated by the student. She stated that she feels anxiety since in Spain there are lots of sexist crimes.



#### **4.3.3.2. Assumption of similarities's question**

The question that was posed to the participants have been: “¿En alguna ocasión has criticado/no has entendido/no has visto normal alguna acción de los españoles que ellos consideran normal en su cultura?”. 46.1% of them have answered positively, but only 43.6% provided solid explanations. On the contrary, 53.9% of them responded negatively.

23.5% of the Cameroonians who responded affirmatively (43.6% with respect to the 39 participants) assumed similarities regarding women's life. These are the interviewees six, 15, 16 and 23. Their statements have been:

- Beliefs about the necessity of separating the bank accounts of a married couple
- Critiques about not tolerating bad things about your husband, such as infidelities
- Critical opinions against women's reactions towards the kind words that a man may dedicate to them.
- Critical observations about women who smoke

44.4% of the Cameroonians who responded affirmatively (20.5% with respect to the 39 participants) expressed assumption of similarities regarding the education of people and the way to cohabitate with others. These are the interviewees three, 18, 21, 22, 31, 33, 34 and 35. The impressions shared with the student have been:

- Critical opinions about using swear words
- Critiques about not giving up one's seat to the elderly
- Critiques about saying insults to others, even when joking
- Astonishment about not knowing your neighbors in a building.
- Critiques about occupying two seats in the public transport.
- Critiques about having little to no respect in relationships.

17.6% of the Cameroonians who responded affirmatively (10.2% with respect to the 39 participants) criticized the fact of insulting others as it was a normal thing.

11.8% of the Cameroonians who responded affirmatively (5.1% with respect to the 39 participants) expressed their assumption of similarities with respect to the fact of smoking. These are the interviewees 10 and 24. They expressed their assumption of similarities in the following way:

- Critique about the fact of children smoking in front of their parents
- Critique about the fact of young people smoking.

Finally, 17.6% of the Cameroonians who answered positively (7.7% with respect to the 39 participants) stated assumptions of similarities with regards to Spanish sociological phenomena. These are the interviewees 28, 36 and 37. Their thoughts were told to the student:

- Incomprehension of the nudist beach concept
- Lack of understanding towards homosexuality
- Astonishment when seeing couples showing their love in public and holding hands in the streets.
- Astonishment when seeing two girls kissing each other.

11.8% of the Cameroonians who answered positively (5.1% with respect to the 39 participants) had had common opinions towards homosexuality.

#### **4.3.3.3. The ethnocentrism question**

As it was already stated by the student in 3.3.1.2, ethnocentrism and assumption of similarities may interconnect at some points in the interviewees' minds. However, ethnocentrism deals with acquiring a supremacist position with respect to your culture, not considering the other's. The question that was posed to the participants has been: "Alguna vez has criticado la cultura española comparándola con la

tuya?”. 56.4% of them have responded affirmatively and have explained their impressions. On the contrary, 43.6% answered negatively.

54.5% of the Cameroonians who responded affirmatively (30.8% with respect to the 39 participants) showed their ethnocentric views towards the way children are educated in Spain. These are the interviewees three, 11, 12, 13, 16, 23, 29, 32, 34, 36, 37 and 39. Their impressions have been several:

- Ethnocentric opinions about the fact that Spanish parents are very permissive
- Ethnocentric beliefs against reinventing children education, preferring strict methods to educate them.
- Ethnocentric opinions about the lives of Spanish children. Some Cameroonians think they have more rights than duties and that they live comfortably.
- Ethnocentric thoughts against the ways in which children speak to the adults.
- Ethnocentric views with respect to the lack of teaching values to Spanish children.

22.7% of the Cameroonians who responded affirmatively (12.8% with respect to the 39 participants) had ethnocentric views towards children education due to the permissive factor. 13.6% (7.7% with respect to the 39 participants) based their ethnocentric views on the fact that Spanish children have more rights than duties and that they are raised tenderly. Finally, 22.7% (12.8% with respect to the 39 interviewees) based their ethnocentric views upon the bad relationships that according to them the Spanish children had with their adults, not respecting them.

27.3% of the Cameroonians who responded affirmatively (15.4% with respect to the 39 participants) made visible the ethnocentric barrier through their opinions against women’s rights. These are the interviewees three, six, 20, 26, 30 and 32. Their comments have been the following:

- Ethnocentric perspective against the value given to women

- Ethnocentric observations through the comparison of Spanish women to God in rights
- Ethnocentric opinion of the female circumcision practice, explaining it in terms of a cultural practice.
- Ethnocentric views about the relationships between men and women, stating that Spanish women do not obey their husbands.
- Ethnocentric views against the attention that women receive, stating that men need more care.
- Ethnocentric opinions against the Spanish laws that protect women.
- Ethnocentric views against the struggle for women's rights
- Ethnocentric opinion against the equality of men and women
- Ethnocentric perspective about the opportunities for women and men, considering that women have more benefits.

13.6% of the Cameroonians who responded affirmatively (7.7% with respect to the 39 participants) showed ethnocentric barriers with respect to Spanish traditions. These are the interviewees eight, 17 and 25. Their impressions have been the following:

- Ethnocentric positions against the bullfights.

100% of these interviewees showed ethnocentric views based upon the rejection of Spanish bullfights.

Furthermore, 27.3% of the Cameroonians who responded affirmatively (15.4% with respect to the 39 participants) showed ethnocentrism with regards to socialization. These are the interviewees 13, 18, 19, 22, 30 and 37. Their comments have been:

- Ethnocentric beliefs against the respect among Spanish people, considering that, in Cameroon, people refer to others with more respect.
- Ethnocentric beliefs against the lack of respect/consideration for one's parents
- Ethnocentric opinions criticizing the lack of respect for the elderly

- Ethnocentric views about the help offered by Spanish people to the ones in need.

Some considerations have been common in several Cameroonians' testimonies. Thus, 33.3% of these Cameroonians (5.1% with respect to the 39 participants) had ethnocentric opinions against the lack of respect in Spanish people's relationships. Apart, 50% of them (7.7% with respect to the 39 participants) showed their ethnocentrism with regards to the lack of consideration and respect for one's parents.

To finish this subsection, the student will consider one isolated comment. It was delivered by the interviewee 13 and it was about food. He had ethnocentric beliefs against the Spanish food.

#### **4.3.3.4. Preconceptions and stereotypes' question**

The question that was posed to the interviewees has been: "¿Tienes o has tenido estereotipos sobre los españoles/España/la cultura de España?". 46.1% responded affirmatively and provided explanations, whereas the rest (53.9%) responded negatively.

100% of the Cameroonians who answered positively (43.6% with respect to the 39 participants) showed preconceptions and stereotypes with regards to the ways of acting, behaving and feeling of the Spanish people. These are the interviewees six, eight, 13, 14, 15, 18, 19, 20, 25, 27, 28, 30, 33, 34, 35, 36 and 37. Their stereotypical views have been about the following:

- Spanish people believe the national services are for them first.
- Spanish people do not like working, they are lazy.
- Spanish people are hypocrite.
- Spanish people talk too much.
- Spanish people are not punctual.
- Spanish people do drugs.
- Spanish people do not like learning languages.
- Spanish people are nice.

- Spanish people criticize without knowing the other.
- Spanish people swear a lot.
- Spanish people are close-minded, or mistrust.
- Spanish people do not think of others.
- Spanish people do not respect others.
- Andalusian people like partying.
- Spanish people who are native to Aragón speak loudly.

There were some common observations by several participants. In accordance, 11.8% of these Cameroonians (5.1% with respect to the 39 participants) stated that they stereotyped Spanish people as lazy. 11.8% of them (5.1% with respect to the 39 participants) confirmed their stereotypes of Spanish people's hypocrisy. 11.8% (5.1% with respect to the 39 participants) asserted that they stereotypically saw Spanish citizens as people who talk too much. 11.8% (5.1% with respect to the 39 interviewees) expressed their stereotypically considered Spanish people as close-minded. Finally, 11.8% of these Cameroonians (5.1% with respect to the 39 participants) expressed their stereotypes of Spanish people in terms of niceness.

#### **4.3.3.5. Non-verbal misinterpretations**

The question that was posed to the interviewees has been: "¿Alguna vez has malinterpretado o no has entendido algún gesto que haya hecho un español cuando hablaba contigo?". 15.4% of the interviewees responded affirmatively and 82.1%, negatively. Only 7.7% of the interviewees provided reliable answers since two Cameroonians did not remember the situations witnessed, or they did not misinterpret anything. Their misinterpretations have been:

- Because of being called by snapping fingers.
- Because of using the quotation marks' symbol with the hands.
- Because of being touched excessively.

#### **4.3.3.6. Language differences' question**

The question that was posed to the interviewees has been: “¿Recuerdas alguna experiencia en la que no entendieras alguna expresión que te dijera un español?”. 84.6% of the participants responded affirmatively, meanwhile 15.4% answered negatively. There were some Cameroonians who did not provided explanations, even when the answered positively. Accordingly, those affirmative answers will not count in the analysis. 69.2% of the Cameroonians provided trustworthy comments. They will be divided firstly into two groups:

74.1% of the Cameroonians who responded affirmatively (51.3% with respect to the 39 participants) indicated language barriers that were linked to the lack of knowledge of Spanish. These are the interviewees one, four, six, seven, 13, 17, 18, 22, 24, 25, 28, 29, 30, 31, 32, 33, 34, 37, 38 and 39. There were different explanations:

- Cameroonians who pointed generally at the lack of knowledge of Spanish.
- Cameroonians who indicated lack of knowledge of swear words when they arrived to Spain.
- Cameroonians who indicated lack of knowledge of sayings when they arrived to Spain.
- A Cameroonian who indicated that he/she did not understand the word “jope” (See Annex IV of this essay to go in depth in the expressions).

There were common points of views about different aspects. 25% of these Cameroonians (12.8% with respect to the 39 participants) affirmed having suffered the language barrier due to the general lack of knowledge of Spanish. 30% of these Cameroonians (15.4% with respect to the 39 participants) affirmed that they did not understand many sayings and/or colloquial expressions. Finally, 40% of the group of interviewees which is being analyzed (20.5% with respect to the 39 participants) expressed that they did not understand many swear words.

In second place, the student has observed a group of Cameroonians who understood the Spanish language but did not understand the link between an emotion and the expression conventionally chosen to signify that emotion. These are the interviewees 12, 16, 19, 23, 26, 35, 36, 38 and 39. The expressions that were astonishing for them were:

- “Me cago en Dios”
- The word “Negro” used as a name to call an African person.
- Insult others as a joke
- “Coño”
- “Anda”
- Very little use of the courtesy expression “por favor”

22.2% of these interviewees (5.1% with respect to the 39 participants) did not understand why Spanish people insult others joking. Apart, 33.3% (7.7% with respect to the 39 participants) were shocked with the use of the expression “Me cago en Dios”.

#### **4.3.4. FINDINGS OF THE CAMEROONIANS’ BARRIERS ANALYSIS**

The barriers that affect the most to the 39 participants are: ethnocentrism and language differences, since the majority of the Cameroonians responded affirmatively and provided examples in both cases.

However, the analysis has brought to light several factors which are shared by large groups of Cameroonians, in a lot of barriers. The first would be the anxiety barrier. There were some aspects that large groups of interviewees shared the same opinions on: feeling anxiety because of nasty attitudes from coworkers or classmates, because of the lack of knowledge of Spanish and due to the cultural differences, for example.

Concerning the assumption of similarities’s barrier, one phenomenon that was considered by a lot of Cameroonians has been the dislike towards insulting other people as if it were normal.



With respect to the ethnocentrism barrier, many Cameroonians affirmed their ethnocentric views against Spanish children's education in two regards: first, the permission and, second, the respect for adults. Apart, there were a lot of Cameroonians who expressed ethnocentric views against women rights. Each of them expressed different views, however they all shared a perpetrating-inequality position.

The student has not observed great commonalities in the stated arguments of the non-verbal misinterpretations' and preconceptions and stereotypes' barriers. Nevertheless, regarding the language differences barriers many Cameroonians shared the following views: they did not know Spanish when they arrived in Spain and they did not understand colloquial expressions and swear words that were said all the time.

## **5. CONCLUSIONES**

### **5.1. CUMPLIMIENTO DE LOS OBJETIVOS**

Los objetivos de esta tesis de máster eran:

- ✓ Examinar la aceptación del modelo comunicativo español de los inmigrantes de Camerún entrevistados.
- ✓ Investigar las barreras comunicativas de los inmigrantes cameruneses entrevistados, así como las que ellos perciben de los españoles, en base a sus testimonios.

Ambos objetivos han sido conseguidos, con resultados fructíferos en lo que a hallazgos respecta. Para el examen de la aceptación del modelo comunicativo español, se ha puesto en práctica la metodología cuantitativa, así como la cualitativa aunque esta última de un modo menos exhaustivo.

Se ha descubierto que la mayoría de cameruneses muestran una aceptación de la mayoría de las situaciones de servicios públicos expuestas en el cuestionario 1. Además, entre todos los hallazgos que

pueden detallarse, cabe destacar que las mujeres aceptan menos el modelo comunicativo español en términos generales y que los entrevistados que muestran un rechazo general al modelo no son jóvenes sino adultos jóvenes, medios o maduros.

Por otro lado, con el fin de que el objetivo fuese cumplido con la mayor precisión posible, se ha hecho un análisis de la aceptación de cada escenario. Los resultados han sido los siguientes: los cameruneses entrevistados han mostrado un rechazo generalizado hacia la aceptación y el rechazo directos, la prosodia enfática, los saludos breves y los solapamientos en los turnos de palabra. Cabe recordar que todos los parámetros se han medido en un marco de servicios públicos, de forma que el rechazo expresado por los cameruneses solo puede entenderse en ese marco y no extrapolarlo al rechazo de esos mismos parámetros en contextos distintos. Este análisis ha sacado a la luz datos interesantes como, por ejemplo, el hecho de que hay bastantes más mujeres que hombres que rechazan el contacto visual y, con respecto al escenario del contacto corporal, todos los entrevistados que rechazaron el parámetro fueron mujeres. En este caso, la mitad de ellas indicaron que si el profesional sanitario fuera una mujer no sentirían ese reparo. Entre otros aspectos que pueden merecer la consideración de los lectores se encuentra el hecho de que ningún joven rechazó los escenarios de cortesía positiva, saludos breves y contacto visual.

En lo referente al segundo objetivo, ha sido conseguido a través de la aplicación de los métodos cualitativo y cuantitativo, profundizando menos en el segundo. En ambos análisis, el estudiante ha potenciado una metodología u otra en función de la que él estimó que proveería unos resultados más esclarecedores. Se han llevado a cabo dos análisis. Uno dedicado a las barreras de los españoles en base a las vivencias de los cameruneses y, un segundo, para investigar las barreras de los propios cameruneses entrevistados.

Con respecto al primero, el análisis de los datos ha mostrado que muchos cameruneses han vivido experiencias en las que españoles han

demostrado las siguientes barreras comunicativas: presunción de similitudes, etnocentrismo y estereotipos. Cabe citar algunos de los fenómenos en los que grupos de entrevistados más o menos numerosos han provisto los mismos comentarios. En lo relativo a la presunción de similitudes, los cameruneses con sus testimonios de vida sacaron a la luz críticas hacia el tono alto de voz propio de los cameruneses o hacia ingerir alimentos con las manos y no con los cubiertos. Con respecto al etnocentrismo, los cameruneses con sus comentarios mostraron las visiones etnocéntricas de los españoles acerca de la poligamia y los derechos de las mujeres. Por último, en lo relativo a la barrera de los estereotipos, los participantes en el estudio expusieron comentarios que nacen de concepciones estereotipadas acerca de las condiciones de vida en Camerún, siendo equiparadas con las de la selva. Los participantes han sido víctimas también de visiones estereotipadas en relación con la causalidad de problemas sociales.

Con respecto a la segunda investigación, el análisis ha extraído que las barreras comunicativas que más afectan a los cameruneses son el etnocentrismo y las diferencias del lenguaje. Se detallarán algunas de las visiones que fueron compartidas por grupos numerosos de entrevistados. En lo referente al etnocentrismo, muchos cameruneses se definieron como etnocéntricos en lo relativo a los derechos de las mujeres en España. Además, muchos señalaron que no hablaban español cuando llegaron a España, algo que indicaron como respuesta a la pregunta acerca de la barrera de las diferencias en el lenguaje.

A pesar de no ser generalmente rechazado el resto de barreras, el análisis ha descubierto una serie de puntos comunes por parte de grupos numerosos de cameruneses en las respuestas a las preguntas sobre ansiedad y presunción de similitudes. Al igual que en los resúmenes de los hallazgos en párrafos anteriores, se señalarán algunos de los puntos que compartieron. De este modo, con respecto a la barrera de la ansiedad, los cameruneses indicaron que habían sufrido ansiedad por ser víctimas de actitudes perversas por parte de compañeros de trabajo y de clase.

Con respecto a la presunción de similitudes, un grupo de cameruneses señaló que no se mostraba de acuerdo con insultar como si fuera algo normal.

## **5.2. TEORÍAS DE SANDRA BEATRIZ HALE APLICADAS A LA TESIS. COMENTARIO DEL PAPEL DEL INTÉRPRETE/MEDIADOR EN SERVICIOS PÚBLICOS**

Si algo ha demostrado el apartado 4.1 es que:

- I. Los cameruneses entrevistados tienen problemas para aceptar algunos de los parámetros del modelo comunicativo español e incluso algunos cameruneses rechazan la generalidad del modelo.
- II. De acuerdo con los testimonios de vida de los cameruneses entrevistados, por un lado, los españoles muestran barreras comunicativas y, por otro, las barreras comunicativas también afloran en los propios cameruneses.

Teniendo estos descubrimientos presentes, ¿qué pasaría si un intérprete en servicios públicos de España que haya leído esta tesis presencia algún indicativo de conflicto comunicativo que venga motivado por alguno de los fenómenos mencionados en los puntos I y II de este apartado, durante una práctica de interpretación con cameruneses?

De acuerdo con los hallazgos de esta tesis de máster y gracias a la inspiración que las teorías de Sandra Beatriz Hale expuestas en *Theoretical Framework* han aportado, el estudiante procederá a exponer una serie de situaciones que podrían ser susceptibles de no ser aceptadas por parte de los cameruneses, a causa de las diferentes concepciones culturales en la comunicación.

- ❖ Un profesional de la salud saluda muy brevemente a un camerunés que acude a una cita médica.
- ❖ Un funcionario de extranjería expresa muy enfáticamente los datos de la próxima fecha en la que el camerunés debe acudir a renovar su documentación.

- ❖ Una enfermera rechaza directamente el plan de ejercicio que propone un camerunés que tiene que iniciar un proceso de pérdida de peso.
- ❖ Un abogado habla sin que el camerunés haya terminado su oración, solapando los turnos de palabra.

¿Qué ocurriría si un camerunés que no domina el español contrata un intérprete para que facilite la comunicación entre ambas partes y se dan este tipo de situaciones? ¿Qué debería hacer el intérprete si generan un malestar en el camerunés? ¿Qué debería hacer el intérprete si el proveedor de servicios públicos se desconcierta al pensar que el intérprete está defendiendo/aconsejando al camerunés en el hipotético caso de que el intérprete mediase para evitar conflicto? Las respuestas serán diferentes en función del profesional lingüístico al que le sean formuladas las preguntas. La realidad es que aún no se ha estandarizado de forma oficial un código de conducta del intérprete de servicios públicos y es por ello que la profesión se estará ejerciendo hasta la fecha de formas muy diferentes, en función de las características personales del profesional, de su nivel formativo en el ámbito de la TISP, etc. Camayd (2011) escribió en el *Libro blanco de la traducción y la interpretación institucional*:

La tarea que se impone para la continuada profesionalización de este campo es la de homologar las normas y prácticas profesionales siguiendo los modelos exitosos en cada sector y adaptándolos a las diferentes condiciones nacionales y locales. A la larga lo que se busca es la adopción de normas internacionales para la interpretación judicial, la médica y la institucional, como existen ya desde hace tiempo para la interpretación diplomática y de conferencias, y para la traducción escrita. (p. 7).

Con esta tesis de máster se contribuye en última instancia al debate del papel del intérprete que ya abrieron Valero-Garcés y Derham en *¿Mediador social=mediador interlingüístico=intérprete? Práctica, formación y reconocimiento social del “intérprete” en los servicios públicos*

(2001) y el propio estudiante trata y entiende la lengua y la cultura como un fenómeno único, tal y como aparece indicado en los apuntes de Valero-Garcés en la Introducción del presente trabajo.

Se constata una creciente concienciación de los profesionales de los servicios públicos en lo referente a la comunicación intercultural. Un ejemplo de ello es el informe publicado en diciembre de 2018 por el Ilustre Colegio Oficial de Médicos de Madrid y la asociación Salud entre Culturas. En dicho informe las agrupaciones de profesionales previamente mencionadas indican:

Por nuestra experiencia sabemos que las personas extranjeras que acuden a consulta provienen de una realidad completamente diferente a la española y muchas veces no entienden la información que les transmite el médico no solo por un motivo idiomático, sino sencillamente porque determinadas costumbres que aquí están plenamente aceptadas por la sociedad no existen o cuentan con un fuerte estigma o rechazo en el país de que proceden. Un ejemplo serían los análisis de sangre en la población subsahariana. [...] El desconocimiento de toda esta realidad por parte del facultativo español hace que se sorprenda cuando determinados pacientes subsaharianos se niegan a hacerse análisis de sangre. El médico puede pensar que se trata de un acto de rebeldía por parte del paciente, pero lo que subyace es un desconocimiento del concepto de análisis como método de cribado de enfermedades, el concepto místico que de la sangre tienen muchos subsaharianos, o incluso la creencia de que su sangre se utiliza para venderla. [...]

Este es solo un ejemplo de un problema de entendimiento no ya a nivel lingüístico, sino cultural, pero también existen otros como que el paciente sea totalmente analfabeto o que crea en religiones caídas en el olvido en Europa como el animismo o el chamanismo.

Por todo ello se hace patente la necesidad de utilizar un profesional que no solo hable los dos idiomas en cuestión, sino que además

conozca la realidad cultural de ambos países (el de acogida y el de origen) y que cuente también con formación tanto en materia sanitaria como en mediación intercultural para poder darse cuenta de cuándo se está enfrentando a un choque cultural.

La realidad cultural es tan diferente entre algunas culturas que algunos pacientes pueden llegar a mentir, omitir información o directamente callar ante una pregunta del médico por miedo, por vergüenza o por tradición. [...] (p. 8).

La presente tesis de máster ha aportado datos sobre una serie de fenómenos potencialmente conflictivos que pueden ocurrir por concepciones culturales de españoles y cameruneses. Por otro lado, un factor que ha de tenerse en cuenta es que todos los cameruneses que participaron en el estudio sabían hablar y entender medianamente el español. Lo que implica que la prevención de malentendidos comunicativos no depende únicamente de una labor que implique la interpretación sino también de la mediación intercultural.

En lo que respecta a las barreras comunicativas, los hallazgos de esta tesis revelan actitudes de los españoles y los cameruneses que se repiten y no hay nada que indique que esas barreras no puedan aflorar en contextos de servicios públicos. De este modo, algunas situaciones pensadas por el estudiante, inspiradas a su vez por la teoría de Hale, son:

- ❖ Un médico critica el tono de voz utilizado por un camerunés para contar su problema.
- ❖ Un funcionario del registro civil que en una conversación muestra sus estereotipos acerca de las condiciones de vida en Camerún, equiparándolas con la selva.
- ❖ Un camerunés indica visiones etnocéntricas contrarias a los derechos de las mujeres en España a una mujer policía.

En todas estas situaciones, el debate del papel del intérprete que ha sido aludido en las páginas previas también puede ser aplicado y, el estudiante, fiel a su visión de tratar lengua y cultura como un único

elemento, considera que los códigos de actuación deberían dedicar un método de actuación en caso a problemas comunicativos por causas culturales.

### **5.3. HALLAZGOS PARALELOS A LOS IMPUESTOS POR LOS OBJETIVOS**

Los objetivos pretendían aportar descubrimientos relativos a conflictos culturales plausibles. Sin embargo, la metodología cuantitativa ha aportado descubrimientos acerca de ambas culturas, la española y la camerunesa. De este modo, los testimonios de los cameruneses han indicado a nivel general que su cultura da un papel muy importante al cuidado de los mayores, a la educación estricta de los hijos y muchas de las visiones compartidas demonizan a las mujeres y critican la equiparación en derechos de hombres y mujeres. (Todo lo expuesto puede contemplarse en el Anexo IV). Los españoles por el contrario tienen una visión muy mermada de las realidades de la civilización de Camerún y tienen visiones estereotípicas acerca de la causalidad de problemas por parte de los ciudadanos africanos y rechazan el tono de voz alto en una conversación, entre otros aspectos.

### **5.4. APLICACIONES DE LA TESIS**

Esta tesis puede mejorar las prácticas de interpretación y mediación intercultural en servicios públicos gracias a las aportaciones en materia de fenómenos conflictivos y concepciones culturales de cameruneses y españoles. Puede ser de gran ayuda para profesionales lingüísticos y mediadores interculturales que trabajen en ONG, servicios públicos, e incluso para profesionales autónomos que sean contratados por cameruneses para hacer labores de interpretación en eventos de otra naturaleza.



La tesis puede también servir como material de referencia a aquellos que investiguen en comunicación intercultural e interpretación en servicios públicos.

## 5.5. FUTURAS INVESTIGACIONES

El estudiante ha llevado a cabo el estudio con 39 cameruneses. Ampliar el volumen de participantes tendría unas conclusiones más completas y representativas. Además, el mismo cuestionario podría utilizarse en estudios con otras poblaciones africanas para descubrir si los resultados pueden ser extrapolados a otras poblaciones inmigrantes, o no. Utilizar el cuestionario creado por Arroyo (2019) en otras poblaciones inmigrantes procedentes de Europa, Asia, Oceanía o América puede también aportar resultados fructíferos en calidad de comunicación intercultural y TISP.

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