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INTERCULTURAL COMMUNICATION CHALLENGES AND AWARENESS OF LAWS FOR IMMIGRANTS TO FILE COMPLAINTS. UGANDANS IN SPAIN.

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**Máster Universitario en Comunicación Intercultural,
Interpretación y Traducción en los Servicios Públicos**

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RESUMEN

La comunicación efectiva diaria es un reto, incluso sin tener que cruzar ninguna frontera. Por lo tanto, no es sorprendente que tanto a los que trabajan en los servicios públicos como los inmigrantes enfrenten muchos desafíos de comunicación intercultural. La comunicación intercultural está afectada por las diferencias en los estilos de comunicación, las actitudes en la resolución de conflictos, entre otras causas, y es aquí donde entran en juego los traductores e intérpretes profesionales. Hale (2007) en su libro *Community Interpreting* cita a Rabin (1958): “La traducción es un proceso por el cual una expresión oral o escrita tiene lugar en un idioma, con la intención y la presunción de transmitir el mismo significado que una expresión previamente existente en otro idioma”. (Rabin, 1958: 123). Hale (2007. pág. 4).

Por lo tanto, este estudio tiene como objetivo investigar los retos de comunicación intercultural de los ugandeses entrevistados que viven en España y descubrir nuevos datos en cuanto a su conocimiento de las iniciativas o leyes españolas para ayudarles a comunicar su bienestar y seguridad en España. Las teorías en las que se basa este estudio son:

- La teoría de Laray M. Barna sobre las seis barreras de la comunicación intercultural
- La teoría de Sandra Beatriz Hale sobre la interpretación de los problemas debidos a las diferencias interculturales

La metodología empleada para obtener los resultados fue tanto técnicas cuantitativas como cualitativas a través de entrevistas guiadas por un cuestionario, las llamadas telefónicas y literatura acerca de los temas destacados. Según los hallazgos, casi todos los ugandeses que participaron en este estudio experimentaron dificultades de comunicación intercultural durante sus interacciones con las personas de su entorno; en el hogar, la escuela, el trabajo, las áreas públicas, entre otros. Las diferencias de idioma, las disparidades culturales y las ideas preconcebidas o los estereotipos fueron los desafíos principales vividos por los participantes durante las comunicaciones interculturales en los lugares mencionados anteriormente. Además, resultó que tales desafíos comunicativos influyen la manera de denunciar los sentimientos o experiencias de bienestar y seguridad en relación con la discriminación y el acoso sexual. Las conclusiones del estudio revelaron que la mayoría de los encuestados admitieron que sus sentimientos o experiencias con la discriminación y el acoso sexual no se trataba de cuestiones “fuertes” que debían denunciarse a las autoridades. También se reconocía como un papel importante el rol del intérprete en la denuncia o comunicación de hechos que afectan al bienestar de los extranjeros como la mayoría indicó: que necesitaría ayuda en denunciar estos hechos; que la información que les ayudara a hacer frente a estos actos debería traducirse a su lengua materna o al inglés; que denunciar estos actos resultó bastante difícil, por lo tanto, la necesidad de contar con ayuda profesional para comunicarse mejor.

El lector debe tener en cuenta que el primer intento y el interés de la investigadora se centró en como las mujeres de África oriental que viven en España denuncian casos de violencia de género, sin embargo, con las muchas limitaciones causadas por el brote de COVID-19, se hizo cada vez más difícil conectar con toda la población de África oriental, por lo que decidió centrarse exclusivamente en los ugandeses y cambiar el tema por completo. Dado que la mayoría de los países que componen la Comunidad del África Oriental (Uganda, Tanzania, Kenya, Ruanda, Burundi y Sudán del Sur) tienen varias y diversas culturas dentro de sí mismos, esto hubiera dado una rica base de cómo una mezcla de estas culturas comunican o denuncian casos de violencia de género en un país extranjero como España. Esto también hubiera proporcionado una amplia base para la muestra requerida, porque habría más participantes. Por lo tanto, dada la situación, la

investigadora cambió el tema para enfocarse en dos temas amplios en sí mismos: la discriminación y el acoso sexual.

PALABRAS CLAVES: Mediación, Aspectos culturales y mediación, Comunicación intercultural.

ABSTRACT

Everyday effective communication is challenging, even without having to cross any borders. It is therefore not surprising that as both the public service providers and the immigrants they are trying to serve, try to communicate, they face many challenges. Intercultural communication is affected by differences in communication styles, attitudes towards disclosure or differences in conflict resolution, among other causes and this is where professional translators and interpreters come into play. Hale (2007) in her book *Community Interpreting* quotes Rabin (1958): “Translation is a process by which a spoken or written utterance takes place in one language which is intended and presumed to convey the same meaning as a previously existing utterance in another language. (Rabin, 1958: 123). Hale (2007. p. 4).

Therefore, this thesis aims to investigate the intercultural communication challenges of interviewed Ugandans living in Spain and to discover new data in regard to their awareness of Spanish initiatives or laws to help them communicate their well-being and safety in Spain. The theories on which this study is based are:

- a. Laray M. Barna’s theory on the six stumbling blocks in intercultural communication
- b. Sandra Beatriz Hale’s theory on interpreting problems due to cross-cultural differences

The methodology employed to obtain the findings are quantitative and qualitative techniques. The approach used was interviews guided by a questionnaire and telephone calls. From the findings, nearly all of the Ugandan nationals who participated in this study experienced intercultural communication difficulties during their interactions with people in their surroundings; at home, school, work, public areas, among others. Language differences, culture and/or cultural disparities and preconceptions or stereotypes were the main challenges experienced by the participants during the intercultural communications in the above mentioned places. It also turned out that such communication difficulties are significantly influential to reporting their feelings or experiences of wellbeing and safety in relation to discrimination and sexual harassment. The survey findings revealed that much as many of the respondents admitted that these were not “big” issues to be reported to the authorities, the role of the interpreter in reporting incidents that affect foreigners’ wellbeing and was recognized as a vital role. This is because the majority indicated they would: need help in reporting these incidents or that the information that helps them deal with these acts should be translated to their mother tongue or English and that reporting or communicating these incidents was fairly challenging, thus the need for professional help to them communicate better.

The Reader should note that the researcher’s first attempt and interest was centered on how East African women living in Spain report cases of gender-based violence, however, with the many limitations caused by the outbreak of COVID-19, it became increasingly difficult to connect with the entire East African population, therefore she decided to focus solely on Ugandans. Since most countries that compose the East African Community (Uganda, Tanzania, Kenya, Rwanda, Burundi and South Sudan) have various and distinct cultures within themselves, this would have given a rich background of how these cultures communicate or report cases of gender-based violence in a foreign country like Spain. This would also have provided an ample base for the sample required, because there would be more people in terms of numbers. Therefore, given the situation, the researcher changed the topic to focus on two broad topics: discrimination and sexual harassment.

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

1. INTRODUCCIÓN

1.1. PRÓLOGO

El presente estudio tiene como objetivo contribuir a la literatura de inmigrantes ugandeses que podría proporcionar un alcance más profundo de información para los intérpretes y traductores de servicios públicos que pueden trabajar con esta población. El estudio partirá del artículo informativo de Kenneth Ingham y Martinez Lyons en la Enciclopedia Británica (2020) y servirá como base contextualizadora para entender a la población Ugandesa.

En lo que respecta a las gentes del país, Kenneth Ingham y Martinez Lyons (2020) afirman que se hablan al menos 32 idiomas en Uganda y que la mayoría de los ugandeses pueden entender varios idiomas. Quedan indicados tres grupos lingüísticos principales: los hablantes de lenguas bantúes, que se localizan al sur, oeste y en el centro del país; los hablantes de lenguas nilóticas, que se localizan al norte y, los hablantes de lenguas nilo-hamitas que se localizan al este del país. Según el artículo, los idiomas indígenas de Uganda son co-extensivos con sus diferentes grupos étnicos. Además, en Uganda se habla inglés debido a la colonización. El inglés es el idioma oficial, el Swahili fue elegido como otro idioma nacional oficial debido a su potencial para facilitar la integración regional en África Oriental y Luganda es utilizado ampliamente en todo el país con fines comerciales, especialmente en las zonas urbanas (p.8).

Con respecto a la religión, el artículo establece que la herencia religiosa de Uganda es tripartita: religiones indígenas, islam y cristianismo. Alrededor de las cuatro quintas partes de la población es cristiana, dividida principalmente entre católicos romanos y protestantes (en su mayoría anglicanos, pero también incluye evangelistas, adventistas del séptimo día, bautistas y presbiterianos). Alrededor de una octava parte de la población es musulmana. La mayoría del resto practica religiones tradicionales. Como en otras partes de África, el Islam y el cristianismo se han combinado con las religiones indígenas para formar varias tendencias religiosas sincréticas. La libertad de religión está garantizada por la constitución de 1995. (Kenneth Ingham y Martinez Lyons 2020, p.8 y 9)

Kenneth Ingham y Martinez Lyons (2020) afirman que la educación en Uganda revolucionó la política educativa al introducir una iniciativa llamada Educación Primaria Universal, en virtud de la cual el gobierno pagaría las tasas de matrícula para todos los huérfanos y hasta cuatro niños por familia. La política, dirigida a expandir rápidamente la alfabetización en toda la población, resultó en un aumento en la asistencia a la escuela. Un programa similar para la educación post-primaria se inició a principios de 2007. Muchas de las escuelas más antiguas de Uganda fueron establecidas por misioneros cristianos de Europa. Desde la independencia en 1962, las escuelas privadas han seguido siendo un componente importante del sistema educativo de Uganda, debido al número limitado de escuelas secundarias del estado. La Universidad de Makerere en Kampala, que comenzó como una escuela técnica en 1922, fue la primera institución importante de educación superior en África Oriental y Central. Una serie de nuevas instituciones de educación superior se han abierto desde los fines de la década de 1980, como las universidades. Además de una serie de colegios de formación de profesores de primaria, escuelas técnicas y colegios, y colegios de negocios. (p.18)

Entre otros datos interesantes, cabe destacar que según la evaluación del Fondo Nacional de Población de los Estados Unidos sobre la respuesta y la eliminación de la violencia de género y las prácticas nocivas realizadas en 2012 a 2017, Uganda ha tenido un fuerte marco normativo sobre la

igualdad de género. Dicho marco incluye regulaciones, ordenanzas, directrices, protocolos e incluso leyes a nivel de distrito. Sin embargo, la implementación de estas políticas ha sido un desafío. La educación es uno de los indicadores positivos con una matrícula neta para las niñas más alta que los niños en los niveles primario (80% a 79%) y en los niveles secundario (29% a 27%): el patrón en el nivel primario se mantiene tanto en el medio urbano como en el rural áreas, aunque varía significativamente según la región. Aunque las tasas generales de alfabetización para las mujeres mayores de 10 años permanecen por debajo de los hombres (70% en comparación con el 78%), un aumento del 6% en la tasa de matriculación femenina desde 2012 contribuyó significativamente a un aumento del 4% en la tasa nacional de alfabetización¹. A pesar de este progreso, la tasa de mortalidad materna sigue siendo alta en 438 por 100,000. Las muertes maternas representan el 18% de todas las muertes femeninas. Uganda tiene una de las tasas más altas de embarazo adolescente en el África sub-sahariana: el 24% de las niñas de 15 a 19 años en general, y la mayoría de los embarazos que tienen lugar dentro del matrimonio reflejan un alto nivel de matrimonio infantil (49% antes de cumplir 18 años). Las complicaciones del embarazo y el parto son la principal causa de discapacidad y muerte entre las adolescentes en Uganda².

Cabe destacar que las personas que han nacido y crecido en Uganda, habiendo sido influido por el entorno Ugandés, a su llegada a España pueden encontrarse con una serie de barreras comunicativas interculturales, incluidas las diferencias de idioma. En la mayoría de los casos, no hablarán español y tendrán que acudir a los servicios públicos cada vez que legalicen o quieran legalizar su situación de inmigración, y ciertamente surgirán problemas de comunicación. Por lo tanto, el presente estudio pretende reflexionar sobre los desafíos comunicativos interculturales que ellos se enfrentarían aparte del idioma y el rol de los intérpretes en los servicios públicos dónde ellos acuden.

1.2. OBJETIVOS

Los objetivos del presente estudio son:

1. Examinar la conciencia de iniciativas o leyes para ayudar a los ugandeses entrevistados a comunicar su bienestar y seguridad en España.
2. Investigar los desafíos de la comunicación intercultural que enfrentan los ugandeses entrevistados que viven en España.

1.3. ESTADO DE LA CUESTIÓN

La estudiante, a lo largo de este apartado pondrá el foco en las publicaciones y teorías recientes y antiguas que sigan sentando las bases de las investigaciones actuales en la comunicación intercultural.

1.3.1. LA COMUNICACIÓN INTERCULTURAL: PROBLEMAS Y SOLUCIONES

1.3.1.1. 2019: Teorías para formación en Traducción e Interpretación en Servicios Públicos

¹ Uganda National Household Survey, 2016/2017

² Better Life for Girls: <https://unesdoc.unesco.org/ark:/48223/pf0000227859>

En el año 2019, 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 un artículo *Training public service Interpreters and Translators: Facing Challenges* (2019). En este artículo, 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.

Valero-Garcés (2019) presenta las dificultades encontradas e iniciativas tomadas al capacitar a futuros profesionales de la interpretación y la traducción para que cumplen su rol como un puente en la comunicación entre las instituciones que brindan servicios públicos y las poblaciones migrantes. En este artículo, ella aporta que la educación y la capacitación son herramientas fundamentales para elevar el estado de la interpretación y traducción en los servicios públicos y se enfoca principalmente en la capacitación en la educación avanzada y superior. La autora señala que la interpretación y traducción en los servicios públicos está ayudando tanto a los usuarios como los proveedores a enfrentar los desafíos que plantea la migración.

La autora (Valero-Garcés, 2019) no pierde la oportunidad de opinar que, aunque la consolidación de interpretación y traducción en los servicios públicos como práctica profesional sigue siendo un tema controvertido, se pueden identificar varios avances en todos los territorios y entornos, como: el uso del inglés al proporcionar servicios de interpretación y traducción en contextos lingüísticos menos utilizados; la disponibilidad de cursos de capacitación para intérpretes y traductores en los servicios públicos; el desarrollo de cursos de formación de formadores; o la creciente conciencia sobre la importancia de depender de profesionales competentes. Sin embargo, añade que estas mejoras vitales solo son visibles en algunos casos e instituciones en ciertos países. (pág. 91).

Valero-Garcés (2019) afirma que la migración es un problema que los países de la Unión Europea (UE) y las sociedades occidentales en general se ven obligados a enfrentar. Sin embargo, nota también que los problemas de idioma a menudo no se reconocen como parte integral de los movimientos migratorios o la integración social. Si bien los profesionales de la comunicación interlingüística saben que el lenguaje es un componente necesario para lograr la integración de los inmigrantes y consolidar una sociedad verdaderamente multilingüe, los responsables políticos a nivel local, nacional o supranacional no siempre parecen estar conscientes de los riesgos y costos de no proporcionar servicios de interpretación y traducción. Ella ofrece una visión general de la situación de la formación en la interpretación y traducción en los servicios públicos en países europeos donde las instituciones y los ciudadanos son cada vez más conscientes de la necesidad de profesionales de la comunicación. Valero-Garcés (2019) señala que los desafíos que enfrentan los diseñadores y educadores de dichos cursos todavía están muy presentes en tres áreas principales: reclutar personal docente adecuadamente calificado, atraer estudiantes con competencias bilingües y bi-culturales adecuadas y decidir el contenido más relevante y la metodología de enseñanza más eficiente.

En una citación, señala esos desafíos relacionados con la capacitación como los clasifica Hale (2007: 6-63): falta de reconocimiento de la necesidad de capacitación; Ausencia de un requisito obligatorio de capacitación previa al servicio para intérpretes en ejercicio; Escasez de programas de capacitación adecuados y Calidad y efectividad de la capacitación. En el mismo sentido, se enfoca aún más en los problemas encontrados en la capacitación a nivel terciario (Valero Garcés, 2003; Valero Garcés y Anastasia, 2013): variedad de capacitación disponible y diversidad de perfiles de estudiantes; Antecedentes y disponibilidad de los formadores (reclutamiento); La direccionalidad y el axioma de L1 en traducción e interpretación; La necesidad de trascender las nociones

tradicionales de interpretación y traducción; Posicionamiento de intérpretes y traductores y recursos lingüísticos y tecnologías de traducción para idiomas minoritarios.

Valero-Garcés no pierde la oportunidad de recoger en su artículo las ideas de una importante figura en el campo de la comunicación intercultural: D'Hayer's (2012), cuyas sugerencias concordó con sus pensamientos para el futuro. D'Hayer's (2012: 242) según la cita de Valero- Garcés (2019) indica que para intensificar la cooperación y fortalecer las alianzas:

- Las universidades y los centros de capacitación necesitan compartir recursos y operar de manera flexible;
- Las partes interesadas en la interpretación y traducción en los servicios públicos deben contribuir a la profesionalización de intérpretes y traductores en los servicios públicos;
- La creación de entornos virtuales de aprendizaje facilitaría la práctica en idiomas menos utilizados;
- El uso de la tecnología y la innovación mas allá de los límites generalmente establecidos por instituciones académicas o gubernamentales o países beneficiaría a la profesión y a los usuarios de interpretación y traducción en los servicios públicos.

Después de revisar la literatura sobre capacitación en la interpretación y traducción en los servicios públicos, la doctora concluye que responder a los desafíos y problemas relacionados con dicha capacitación depende de la existencia de profesionales competentes, y que la educación y la capacitación son necesarias para “crear” estos profesionales. Además, afirma que una correlación entre capacitación, deberes y buenas prácticas profesionales es la necesidad de cooperación entre todas las personas involucradas directa o indirectamente en interpretación y traducción en los servicios públicos.

1.3.2. LAS LEYES ESPAÑOLAS: LA DISCRIMINACIÓN Y EL ACOSO SEXUAL

1.3.2.1. 2009: Violencia de genero en mujeres inmigrantes y españolas: magnitud, respuestas ante el problema y políticas existentes, Carmen Vives-Cases. Paginas 100 - 106

En este artículo, Carmen Vives (2009) pretendía comparar la prevalencia de la violencia de género entre mujeres inmigrantes y españolas, describir sus respuestas ante esta situación y posibles diferencias entre ellas e identificar intervenciones ya existentes en España sobre prevención y atención socio-sanitaria de violencia de género dirigidas a inmigrantes.

Carmen Vives (2009) señala que la inmigración por razones económicas y laborales implica una acumulación de factores de riesgo, como la ocupación de trabajos más precarios y el alto impacto en la salud física y psicológica, la discriminación en diferentes situaciones en el país de destino (en servicios públicos, organizaciones privadas o en espacios públicos), la búsqueda de apoyo social después del desarraigo familiar o barreras como la falta de lenguaje o dificultades para acceder a los servicios públicos como de salud.

En este escrito Carmen Vives (2009) afirma que el análisis del contenido de las políticas de violencia de género ha identificado la existencia de intervenciones tales como servicios de atención

gratuita y asesoramiento legal, provisión de ayuda financiera y programas de inserción laboral, que tienen en cuenta la diferente situación en la que se encuentran las mujeres inmigrantes. Sin embargo, la disponibilidad de estos recursos, por sí sola, no garantiza su adaptabilidad y alcance para las mujeres inmigrantes.

Su estudio confirma la situación de vulnerabilidad especial a la violencia de género de las mujeres inmigrantes. Ella señala que la violencia de género es un problema que se manifiesta de manera desigual entre diferentes grupos de mujeres debido a diferentes factores, entre los cuales el estatus de inmigrante parece tener influencia. Además, ella adelanta que las iniciativas emprendidas por algunas comunidades autónomas podrían contribuir a reducir estas desigualdades, ya que incluyen recomendaciones hechas por organizaciones internacionales. Sin embargo, se requiere una evaluación de su impacto para garantizar que las mujeres inmigrantes se beneficien y ganen autonomía. (Carmen Vives, 2009).

Cabe destacar que intervenciones dirigidas a promover y estructurar las redes sociales son comúnmente reconocidas y recomendadas para superar las barreras de acceso de las mujeres inmigrantes a los diferentes servicios de atención a la violencia de género. Este tipo de medida, cuya importancia es subrayada por la mayoría de las legislaciones autónomas, podría contribuir a favorecer que las mujeres inmigrantes sepan cómo resolver más su situación de abuso. (Carmen Vives, 2009).

La autora concluye en los resultados de su estudio que las iniciativas emprendidas por algunas comunidades autónomas en cuanto a la atención y prevención de la violencia de género en las mujeres inmigrantes podría contribuir a reducir la situación de especial vulnerabilidad en que se encuentran.

1.3.2.2. 2015: Interpretación en contextos de violencia de género. Carmen Toledano Buendía y Maribel del Pozo Triviño

En el año 2012, co-financiado por el Programa Justicia Penal de la Unión Europea y nueve universidades socias, se inició el proyecto piloto europeo Speak Out for Support (SOS-VICS) para la formación de intérpretes con especialización en el trabajo con mujeres víctimas de violencia de género. El proyecto nació con la vocación de apuntalar uno de los derechos fundamentales de las víctimas extranjeras de delitos, recogido en el artículo 7 de la Directiva 2012/29/UE: el derecho a la asistencia lingüística de aquellas víctimas que no hablen la lengua o las lenguas del país en el que residen. (Carmen y Maribel, 2015). Las autoras señalan que entre las personas socias del proyecto SOS-VICS se encuentra un importante elenco de académicos y académicas especialistas en sociología, estadística, informática, derecho, psicología, trabajo social y, por supuesto, interpretación en todas sus modalidades, pero muy especialmente interpretación en los servicios públicos, de nueve universidades españolas.

Antes de que la estudiante empiece a exponer las opiniones destacadas, comparte lo que las autoras (Carmen y Maribel, 2015) adelantan: Conviene recordar que las barreras comunicativas refuerzan el sentimiento de aislamiento, desprotección, temor y desconfianza que padecen las víctimas de maltrato, dificultan la prevención y la detección del delito y, en consecuencia, constituyen un factor de riesgo.

Con esta realidad, cabe destacar que como telón de fondo nace el proyecto de investigación europeo SOS-VICS, con el objetivo de contribuir a la mejora de la prestación de los servicios de asistencia lingüística a víctimas extranjeras de violencia de género a través de la formación y especialización de las y los intérpretes. Carmen y Maribel (2015) comparten sus opiniones de lamento sobre la asistencia lingüística en el ámbito de los servicios públicos en general y en el contexto de la violencia de género en particular se caracteriza en muchos países de la UE por la irregularidad, discontinuidad, excepcionalidad y desprofesionalización de la prestación de su servicio, que dista mucho de ser un derecho garantizado a las víctimas.

En el artículo, Carmen y Maribel (2015) dejan expuesto que en España, a excepción del ámbito judicial en el que la ley prescribe la presencia de un o una intérprete profesional en los procesos penales³, la asistencia lingüística no está garantizada en ninguno de los servicios públicos ni, por consiguiente, en los recursos y servicios de atención y asistencia a víctimas de violencia de género.

Las autoras señalan que la prestación de servicios de asistencia lingüística suele depender de partidas presupuestarias discontinuas, por lo que el recurso se encuentra a expensas de la voluntad política o la coyuntura económica. Además, ellas incluyen tal y como denuncian algunos y algunas profesionales a las que se les ha retirado en los últimos años el servicio de interpretación como consecuencia de los recortes presupuestarios:

- [...] Desde aquí valoramos como muy grave la pérdida de este servicio no solo por la dificultad profesional que nos implicará sino sobre todo por el perjuicio que supone directamente para un colectivo de por sí ya muy vulnerable como es el de las mujeres emigrantes y víctimas de violencia. (Cuestionario no 580 en Del Pozo et al. 2014)

Dicho esto, Carmen y Maribel (2015) exponen la opinión de la mayoría de los y las diferentes agentes que intervienen en la asistencia a las víctimas de violencia de género encuestadas para el proyecto, la asistencia lingüística no solo permite la mejora de la atención prestada sino que debería considerarse un derecho de las víctimas (el 37,7% se muestra de acuerdo, y el 21, 8% muy de acuerdo con esa consideración). A consecuencia de este desajuste entre la percepción de la necesidad y la disponibilidad de los recursos, las tareas de mediación recaen con mucha frecuencia en personal no cualificado: voluntariado, amistades, familiares e incluso los propios hijos e hijas de las víctimas, siendo ésta una práctica que, más allá de su inevitable uso puntual, conlleva graves riesgos para todas las partes implicadas. La falta de personal formado para desempeñar las tareas de mediación lingüística obliga a las mujeres a buscar sus mediadores o mediadoras, llegando a darse en ocasiones la paradoja de que sean incluso los propios agresores los que acompañen a la víctima y actúen como intérpretes. Ellas señalan lo que una profesional del ámbito sanitario afirma:

Con intérpretes profesionales nunca trabajo, sólo con personas del entorno de la víctima. Me he encontrado con supuestas víctimas extranjeras (rumanas, marroquíes) que no denunciaron y que fue imposible poder hablar al respecto con ellas pues acudían con el probable agresor a la consulta. (Cuestionario no 4 en Del Pozo et al. 2014)

Las autoras (Carmen y Maribel, 2015) dejan expuesto que entre las consecuencias derivadas de esta práctica se encuentra también la dificultad para generar en las víctimas confianza hacia las

³ Con el fin de garantizar la calidad de la asistencia lingüística en los procesos penales, la Directiva 2010/64/UE del Parlamento Europeo y del Consejo, de 20 de octubre de 2010, relativa al derecho a interpretación y a traducción en los procesos penales ha tratado de paliar las deficiencias existentes obligando a una formación y profesionalización de los y las intérpretes en los países miembros.

instituciones y, en consecuencia, para asegurar la eficacia y continuidad de sus intervenciones, dado que las agredidas pueden sentirse cohibidas o, sencillamente, inhibidas. Al no disponer de personal cualificado y recurrir a mediadores y mediadoras que, con no poca frecuencia, pueden pertenecer al entorno social o cultural de la víctima, no es posible asegurar la imprescindible confidencialidad, la neutralidad o el cumplimiento de cualquier otro principio deontológico que, en el caso de las víctimas de violencia de género, pueden llegar incluso a salvaguardar su integridad física. El posicionamiento percibido en ocasiones en los y las mediadoras puede limitar la libertad de las mujeres en el ejercicio de sus derechos.

Finalmente, Carmen y Maribel (2015) concluyen que esta práctica pone en riesgo a las propias personas que actúan como intérpretes, ya que se ven envueltas en situaciones que les plantean una carga emocional difícil de gestionar, les obligan a tomas de postura comprometidas y les exponen a sus consecuencias o incluso a represalias.

1.3.2.3. 2007: La Ley orgánica de medidas de protección integral contra la violencia de género. Mujeres inmigrantes y violencia de Género. Eva López Reusch, Federación Mujeres Progresitas.

Según la autora de este artículo, (Eva López, 2007), parece haber consenso en que la Ley Orgánica, en términos generales, ha supuesto un logro importante para la lucha contra la violencia de género y ha tenido repercusiones positivas. El artículo propone una aproximación diagnóstica a tres años de la existencia de la Ley de Medidas de Protección Integral contra la Violencia de Género y dar una valoración de las impresiones de profesionales de diferentes áreas, que han ejercido su profesión antes y después de dicha Ley. Además, su artículo es una aproximación diagnóstica al fenómeno de la violencia de género hacia mujeres inmigrantes en España.

Eva López (2007) en este artículo cita la Organización de las Naciones Unidas, que definía en 1993 la violencia de género como “todo acto de violencia que tenga o pueda tener como resultado un daño o sufrimiento físico, sexual o psicológico para la mujer, inclusive las amenazas de tales actos, la coacción, o la privación arbitraria de la libertad, tanto si se producen en la vida pública como en la privada”. (p. 3). La autora señala que la Unión Europea ha ido integrado en sus políticas todas estas recomendaciones y declaraciones, atendiendo especialmente a lo expuesto por la Organización de Naciones Unidas y el Consejo de Europa. Respecto a España, además de la LEY ORGÁNICA 1/2004, de 28 de diciembre, de Medidas de Protección Integral contra la Violencia de Género, en vigor desde 2005, cabe destacar el “Plan de Acción contra la Violencia Doméstica 1998-2000” y el “Plan Integral contra la Violencia Doméstica 2001-2004”. (p. 3).

A tenor de esto, Eva López (2007) expone las siguientes opiniones de expertos/as de diferentes ámbitos el policial, el jurídico y el asociativo/asistencial con respecto a esta Ley, tanto desde un punto de vista teórico como desde uno práctico:

- Según una jueza consultada: *“se tiene la sensación de que es una realidad, que todos los elementos están dispuestos a resolver el problema”*.
- Desde el Movimiento por la Paz, el Desarme, amén de las mejoras concretas de la que pueda (y deba) ser objeto: *“Lo mejor de la Ley es que exista. Que ante un problema se plantee una ley para solucionarlo”*.

En relación a las mujeres inmigrantes en situación irregular, Eva López (2007) proporcione un ejemplo de organizaciones como Amnistía Internacional o CEAR vienen realizando informes y recomendaciones periódicas desde hace algunos años mostrando su preocupación por este colectivo. Todos/as coinciden en que es un logro el hecho de que la Ley Orgánica, venga a reconocer de forma expresa el derecho de las mujeres extranjeras, aún encontrándose en situación irregular, a ser protegidas y tener acceso a los recursos en igualdad con las demás mujeres:

- *“Todas las mujeres víctimas de violencia de género, con independencia de su origen, religión o cualquier otra condición o circunstancia personal o social, tienen garantizados los derechos reconocidos en esta Ley”.*
- Con estas palabras lo expresaron desde la Policía: *“...en este sentido, la Ley supone un avance para las mujeres inmigrantes, puesto que les reconoce el derecho a ser atendidas y defendidas, por encima de su situación irregular, de forma taxativa”.*

Eva López (2007) señala que por otro lado, se reconoce el derecho de estas mujeres a poder obtener una autorización de residencia temporal por razones humanitarias⁴, previo a haber obtenido la sentencia condenatoria. En este sentido, más allá de la Ley, las organizaciones opinan que los procedimientos son demasiado largos y no tienen en cuenta las peculiaridades de las mujeres inmigrantes. La autora indica que estos procedimientos parecen depender demasiado de la declaración de estas mujeres y de los violentos, por lo que, en un alto porcentaje no se terminan, no obteniendo, por tanto, la ansiada sentencia. En referencia a los procesos de regularización, MPDL (Movimiento por la Paz, el Desarme y la Libertad), argumentaba:

“Para nosotras eso ha sido un logro muy importante, a través de la Ley. Pero es lógico que la denuncia sólo no valga. Comprendiendo porqué el legislador ha hecho eso, (...) vemos que la realidad es que muchos de esos procedimientos no llegan a buen fin, no por el legislador ni por el procedimiento, sino porque se caen, igual que las españolas. El hecho que una mujer mantenga su declaración a lo largo de un procedimiento es muy difícil. Además, el imputado no aparece, por estar él situación irregular...Con las mujeres inmigrantes todos los procedimientos se dificultan un 50% más”

Eva López (2007) destaca un aspecto muy importante cuando indica que el hecho de que las mujeres se encuentren, por ejemplo, en los pasillos de los juzgados con sus maltratadores no ayuda a rebajar el estado de tensión al que están ya de por sí sometidas.

⁴ Real decreto 2393/2004, de 30 de diciembre, BOE 7/ENERO/2005 ART.45, 4 A: Artículo 45. *Autorizaciones de residencia temporal por circunstancias excepcionales.*

I. De conformidad con el artículo 31.3 de la Ley Orgánica 4/2000, de 11 de enero, en atención a las circunstancias excepcionales que concurran, se podrá conceder una autorización de residencia temporal a los extranjeros que se hallen en España en los supuestos determinados en este artículo, siempre que no haya mala fe del solicitante.

IV. Se podrá conceder una autorización por razones humanitarias, en los siguientes supuestos: a) A los extranjeros víctimas de los delitos tipificados en los artículos 311 a 314 del Código Penal, de delitos en los que haya concurrido la circunstancia agravante de comisión por motivos racistas, antisemitas o de otra clase de discriminación, tipificada en el artículo 22.4.a, del Código Penal, o de delitos por conductas violentas ejercidas en el entorno familiar, en los términos previstos por la Ley 27/2003, de 31 de julio, reguladora de la Orden de protección de las víctimas de violencia doméstica, siempre que haya recaído sentencia por tales delitos.

- *“en los juicios se pasa muy mal, muy mal...es sentir la presencia de esa persona a tu lado...saber que esa persona está ahí al lado, aunque te pongan un separador...es muy feo” (Mujer peruana)*
- *“cuando pasó esto mi abogado no asistió...un fiscal muy bien...pero la jueza, un poco, inhumana me dio una crisis de ansiedad y me quiso echar de sala...una se pone muy mal de recordar esto...no podía hablar...” (Mujer peruana)*
- *“la jueza y la abogada discutían, y yo llorando, yo sólo quiero solución, una solución....” (Mujer marroquí)*

Eva López (2007) expone que algunas veces el maltratador es la única persona con la que estas mujeres tienen contacto, más en el caso de las mujeres africanas, estableciéndose una relación de dependencia que va más allá de lo puramente afectivo. Como lamentaba una mujer marroquí recordando la situación en la que se encontraba:

“...no sabía nada...no tenía ni idea de cómo esta la ley en España, si puede protegerme, a mi hija [...] (él) no me dejaba salir a la calle, no conocía a ninguna persona... no sabía el idioma...”

En conclusión, Eva López (2007) deja a los lectores una opinión muy positiva al respecto de las Casas de Acogida que, después de la Ley, tienen obligación de acoger a mujeres sea cual sea su situación administrativa, destacando la labor fundamental que estos centros realizan en cuanto la información y rehabilitación psico-social de estas mujeres. Así se expresaba al respecto una usuaria de origen marroquí:

“tuve la suerte de estar en la casa de acogida...había una chica marroquí que llevaba tiempo aquí. Estuve durante cuatro meses...allí tome la decisión [...] podía enfrentar cualquier cosa...empecé a pensar de otra manera”.

1.3.2.4. 2016: Evolución de la Discriminación en España. Informe de las encuestas IMIO-CIS. M.a Ángeles Cea D’Ancona y Miguel S. Valles Martínez

Los autores, D’Ancona y Martínez (2016) publicaron un informe en el que estudian el fenómeno de la discriminación en todas sus dimensiones, sus manifestaciones y su extensión real. El informe aportaría un mayor conocimiento sobre la percepción de la discriminación por parte de la población española y de aquellos grupos que se ven más afectados, su experiencia directa o indirecta de la misma, las diferentes actitudes y reacciones de la población ante la misma, su nivel de información en estos temas y la valoración de las actuaciones de los poderes públicos en materia de igualdad y no discriminación.

D’Ancona y Martínez (2016) en el presente estudio sobre la discriminación señalan las actitudes discriminatorias que incluyen: La exteriorización de los prejuicios: la convivencia con personas “diferentes”; Expresiones menos directas de intolerancia. El posicionamiento hacia la diversidad; Discriminación por sexo o género (sexismo, machismo, conservadurismo...); Discriminación por edad (edadismo) en el ámbito laboral; Discriminación por nacionalidad (nacionalismo, xenofobia); Discriminación por origen étnico o racial (racismo); Discriminación

hacia la religión musulmana (islamofobia); Discriminación por orientación sexual (homofobia, transfobia); Discriminación por discapacidad (capacitismo, validismo) y Discriminación por enfermedad (saludismo) crónica o infecciosa. Los autores también incluyen aprobaciones de: la diversidad sexual y de género; las contrataciones laborales preferentes y la aprobación del contacto con personas con VIH/sida y musulmanes.

En el informe, los autores (D'Ancona y Martínez, 2016), amplían las indagaciones a los ámbitos donde suceden (y acaso se denuncian) experiencias de discriminación, indicándose ocho ámbitos concretos: 1) Ámbito laboral (acceso al trabajo, salario, promoción, formación, despido, compatibilización trabajo y familia, acceso a puestos de responsabilidad, etc.); 2) Acceso a servicios públicos (educación, sanidad, ayudas sociales, medios de transporte, acceso a instalaciones públicas, etc.); 3) Atención y trato por parte de la Administración Pública (oficinas de atención a usuarios/as, información, empleados/as públicos/as, etc.); 4) En el trato con la Policía; 5) En el acceso a la vivienda (alquiler, compra); 6) En las tiendas, locales de ocio, bares, otros servicios privados o particulares; 7) En la propia familia; 8) En la calle, en el trato con la gente.

Cabe destacar que D'Ancona y Martínez (2016) en el reconocimiento a la denuncia de la discriminación, indican que lamentablemente no todas las víctimas de discriminación lo reconocen y denuncian. Según los hallazgos en el informe, cuando se pregunta a la población en general (de 18 y más años), una de cada tres personas preguntadas reconoce haber tenido alguna experiencia personal de discriminación. Señalan que la proporción sea ligeramente superior en 2016 (36%) que en 2013 (30%) pudiera deberse no tanto al aumento de actos discriminatorios, sino a una mayor sensibilización ante la discriminación y su repercusión social. Según los datos analizados, dicha sensibilidad se daría más entre las personas de mayor formación y menor edad, en comparación con las personas de menor formación educativa-laboral y más edad; estas últimas menos reconocedoras de la existencia de discriminación.

Su estudio (D'Ancona y Martínez, 2016) confirma la situación que la sociedad española parece demandar, aún más en la actualidad, mayores actuaciones en la lucha por la igualdad entre hombres y mujeres.

2. THEORETICAL FRAMEWORK

In this chapter, the researcher will put forward theories that have been applied as the basis for the two objectives of this study:

- i. Laray M. Barna's theory on the six stumbling blocks in intercultural communication
- ii. Sandra Beatriz Hale's theory on interpreting problems due to cross-cultural differences

2.1. LARAY M. BARNA'S THEORY: THE SIX STUMBLING BLOCKS IN INTERCULTURAL COMMUNICATION

When introducing her six barriers in intercultural communication, Laray M. Barna (1994) mentioned that there are new proximity and new types of relationships that present communication challenges that few people are ready to meet. (Barna, 1994, p. 337). She then hints on these barriers that are given a brief analysis as follows:

i. The assumption of similarities

Barna (1994) explains that in the assumption of similarities, people expect that by being human and having common human requirements like food, shelter, security, and so on, everyone is alike. (p. 337). She adds that unfortunately, they overlook the fact that the forms of adaptation to these common biological and social needs and the values, beliefs, and attitudes surrounding them are vastly different from culture to culture. To back up this last statement, Barna (1994) went on to say: "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." (Barna, 1994, p. 337). Based on such expectations, she draws the reader's attention to the fact that every communication encounter should be treated as an individual case since there seem to be no universals that can be used as a basis for automatic understanding and that this can be done by searching for whatever perceptions and communication means that are held in common and proceed from there. (p. 337).

She hinted on a reverse belief that is contrary to the similarities assumption belief which she termed as the assumption of difference. According to Barna (1994), the assumption of difference allows for reactions and interpretations to be adjusted to 'what is happening' however, it requires tentative assumptions and behaviors and the willingness to accept the anxiety of "not knowing". (p. 338). She illustrated these two contrasting beliefs using this example:

Persons from the United States seem to hold this assumption of similarity more strongly than some other cultures. The Japanese, for example, have the reverse belief that they are distinctively different from the rest of the world. This notion brings intercultural communication problems of its own. Expecting no similarities, they work hard to figure out the foreign stranger but do not expect foreigners to be able to understand them.

Barna (1994) further described this communication barrier for both the foreigners and the locals of the host country, as challenge or 'troublem' (the words trouble and problem fused into one word).

With this she pointed out that the locals of the host country would be most likely to have expectations that since the foreigner is dressed appropriate to their culture and probably speaks a few of their languages, then they would also most likely have or share the similar nonverbal codes, thoughts and feelings. (p. 338). She further clarified that in instances like these, both parties (the foreigners and the locals) seldom compare impressions and correct misinterpretations to which she illustrated with an intercultural communication classroom scenario. In this classroom scenario, United States of America (USA) students often complained that international students, members of a discussion or project group seemed uncooperative or uninterested and one of the victims to such judgements 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).

Two more of such judgements with the interpretation of the American girls' smile are illustrated by the author are shown below:

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).*

Barna (1994) added further that assumption of similarities threatens the popular expectation that increased contact with representatives of diverse cultures through travel, student exchange programs, joint business ventures automatically resulted in better understanding and friendship. She then gave an example in which this assumption has been disappointing, of research findings about Vietnamese immigrants in the USA who spoke English well and had the best jobs but were suffering the most from psychosomatic complaints and mental problems and were less optimistic about the future than their counterparts who remained in ethnic enclaves without attempting to adjust to their new homeland.

To conclude with the challenges brought about by the assumption of similarities, the author indicated that there is now more information on how to confront this intercultural communication barrier since there are now more cross-cultural opportunities like orientation and training programs around the USA, more courses in intercultural communication in educational institutions and more published material on this topic. She suggested what would constitute a good approach to avoid the assumption of similarities for potential travelers by pointing out that they should begin by studying the history, political structure, art, literature and language of the to be host country, as this provided a framework for on-site observations. She further suggested that it was more important to develop an investigative, nonjudgmental attitude and a high tolerance for ambiguity. (p. 340). Barna (1994) cited Stewart and Bennet (1991) who gave a warning against providing lists of "do's and don'ts" for travelers because one action could have different meanings in different situations. The two authors that she quoted encouraged people to look for assumptions and values which condition their

behavior and compare them to the ones found in the other culture, so that a third-culture could emerge. (p. 340).

ii. Language Differences

Barna (1994) explains that in intercultural communication, the of language difference between communicators is caused when a person clings to just one meaning of a word or phrase in the new language, regardless of connotation or context. She points out that there are infinite variations possible, especially if inflection and tonal qualities are present and that most misunderstandings 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 a particular 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. The U.S. hostess, on the other hand, ignores the double negative because of common usage, and the guest gets no tea. (p. 340).

She wraps it up with another example of where a “no” means “yes” where many foreign guests have gone hungry given that they never got a third offer for a refreshment from their hosts. The hosts in this case are unaware that according to the guest, it is impolite to accept the first or second offer of refreshment and were waiting for the third invitation, which the host never offered.

iii. Nonverbal Misinterpretations

Barna (1994) points out the fact that people from different cultures extract whatever fits into their personal world of recognition and then interpret it through the frame of reference of their own culture. That is to say, their sensory realities like sight, hearing, feeling or smelling are highlighted according to what makes some meaning or importance for them. She further states that misunderstanding or not understanding at all of easy-to-observe nonverbal signs and symbols like gestures, postures and other body movements is a definite communication barrier where she gives the example as follows:

An Oregon girl in an intercultural communication class asked a young man from Saudi Arabia how he would nonverbally signal that he liked her. His response was to smooth back his hair; which to her was just a common nervous gesture signifying nothing. She repeated her question three times. He smoothed his hair three times. Then, realizing that she was not recognizing this movement as his reply to her question, automatically ducked his head and stuck out his tongue slightly in embarrassment. This behavior was noticed by the girl and she expressed astonishment that he would show liking for someone by sticking out his tongue. (p. 341).

She concludes by noting that much as it is possible to learn the meanings of non-verbal messages, this knowledge is usually acquired in informal rather than formal settings. 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).

iv. Preconceptions and Stereotypes

Barna (1994) when quoting Ernest Becker (1962) affirms that stereotypes reduce the threat of the unknown by making the world predictable to anxiety-prone human beings. She then describes stereotypes as overgeneralized, secondhand beliefs that provide conceptual bases from which people make sense out of what goes on around them, whether or not they are accurate or fit the circumstance. She also stated that stereotypes are psychologically necessary but only to an extent where people should not tolerate ambiguity or the sense of helplessness resulting from inability to understand and deal with people and situations. She added that stereotypes increase people's feeling of security in a foreign land. Stereotypes are communication barriers because they interfere with people's sensitive search for cues to guide the imagination toward other people's reality. She finds stereotyping a difficult challenge to overcome in oneself as well as to correct in other people. She believes that the reason stereotypes persist is because people rationalize prejudices and also because stereotypes are firmly established as myths or truisms of one's own national culture. (Barna, 1994, p. 341).

She concludes by observing that a person's stereotyping practice is sustained and fed by the tendency to perceive selectively only those pieces of new information that correspond to the image that person holds. Here she provides an example, of an Asian or African visitor who views the American culture as materialistic and wasteful because he or she is accustomed to hardship or possesses self-denial or self-help values. She believes that this kind of stereotyping for such visitor will eventually turn out to become their reality. (Barna, 1994, p. 341).

v. Tendency to Evaluate

Laray M. Barna (1994) points out that the tendency to evaluate is another challenge to understanding between persons of differing cultures or ethnic groups. This is what she terms as approving or disapproving the statements and actions of the other person or group rather than trying to comprehend completely the thoughts and feelings expressed from the world view of the other. She states that each person's culture or way of life always seems right, proper and natural to them. However, this bias prevents the open-minded attention needed to look at the attitudes and behavior patterns from the other person's point of view. She gives an instance where if a person listened long enough to realize that the mid-day temperature in a particular country was over 115°F, then the perception of a mid-day siesta would change from a "lazy habit" to being a "pretty good idea". (Barna, 1994, p. 341-342).

She used another illustration to further understand this tendency, where, at the appointed time of the tour, a young Japanese tour guide mentioned how fortunate it was that the day was cloudy and the group of 20 U.S. Americans was bewildered at how unserious he was and were also unamused at the prospect of a shower. His next statement was that the timing of the summer visit was particularly appropriate in that the azalea and rhododendron blossoms were gone and the trees had not yet turned to their brilliant fall colors. It was only after listening to the second statement that the group laughed out loudly, having been convinced that the guide had a good sense of humor. (Barna, 1994, p. 342).

The author further noted that it takes both the awareness of the tendency to close a person's mind and the courage to risk changing that person's own perceptions and values to dare to comprehend why other people think and act differently from them and this was followed by two examples where the tendency to evaluate resulted into a rift in intercultural relationships:

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. (p. 342).*

Korean student: *When I call on my American friend he said through 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).*

As a conclusion for this tendency, 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. Once comprehension is complete it can be determined whether or not there is a clash in values or ideology. If so, some form of adjustment or conflict resolution can be put into place". (p. 342).

vi. High Anxiety

Barna (1994) points out that due to the number of uncertainties a person faces in a new environment, high anxiety or tension is common in cross-cultural experiences. She entwines the two words "anxiety" and "tension" because according to her, a person cannot be mentally anxious without also being physically tense. She goes on to say that too often people put up defenses such as the altering of perceptions, withdrawal or hostility as a way to relief themselves off too much anxiety or tension build up. (pp. 342-343). An example is cultural shock which she states happens to foreign people who remain in an anxious state for a long time as illustrated below:

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, family, 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.

The author highlights that the people who learn to accept cultural diversity with interest instead of anxiety and who manage normal stress reactions by practicing positive coping mechanisms such as conscious physical relaxation, get the least inconveniencing effects that come with cultural shock.

(Barna, 1994, p. 344). She also noted that physiological reactions is another important aspect involved in the high anxiety stumbling block. She asserts that it is important to understand the physiological component, since it helps to find ways to cope with its debilitating effects. (p. 344). Barna (1994) suggested some positive ways to handle the stress of intercultural situations, whether they be one-time encounters, frequent dialogues in multicultural settings like a school or workplace, vacation trips; or wherever. (pp. 344-345).

The author concludes the six intercultural communication barriers by quoting Kim (1991): “[...] 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).”

2.2. SANDRA BEATRIZ HALE’S THEORY: INTERPRETING PROBLEMS DUE TO CROSS-CULTURAL DIFFERENCES

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. She has also written other articles that will be cited in this section because of their relevancy to this study such as: *Interpreting culture. Dealing with cross-cultural issues in court interpreting* (Hale 2014). The researcher chose to add this recent article because Hale’s insights throw more light to court interpreting, which is one of the public service settings relevant for this study.

The researcher will start with the recent article where Hale (2014) mentioned that interpreters who work in community settings with people from diverse cultural backgrounds may face challenges conveying the source message into the target message accurately due to cross-cultural differences. She stated that these cross-cultural differences could range from pragma-linguistic differences at the discourse level of speech to socio-pragmatic differences, which go beyond the utterances. Hale (2014) pointed out that when confronted with such instances, interpreters are almost always unsure of how to react and of what is expected of them. In describing the interpreter’s role in court interpreting, Hale (2014), stated that there is very little guidance in existing codes of ethics or other guidelines for interpreters on how to deal with such cross-cultural differences. She pointed out that the role of the interpreter is to accurately render every utterance in order to place the parties in a position similar to a monolingual one, where an interpreter would not be needed. She quoted an example that illustrated that there is a fine line between ensuring accuracy and overstepping the mark by offering too much information that may go beyond the interpreter’s role, which happened in medical interpreting in Norway: “Felberg and Skaaden (2012) offered an example of a Somali interpreter who was asked after a psychiatric session if, in her opinion, the patient was mad. Such an example portrays the psychiatrist’s misunderstanding of the interpreter’s role and qualifications to give such a professional opinion. However, the interpreter could have been asked if there are any clear cultural differences that may explain certain reactions to certain questions, for example, which

would then lead the psychiatrist to seek further clarifications from the patient”. Felberg and Skaaden (2012, p. 95). (p. 321).

From her older writings, Hale (2007) also spells out the role of the interpreters in the legal process, she quotes Colin and Morris, (1996): “Interpreters have become an indispensable part of the legal process. Unfortunately, many people who work in legal settings have little or no understanding of interpreting and its complexities. They frequently treat interpreters with suspicion, distrust and a lack of respect for the skills which they bring to the job. It must also be acknowledged that the people engaged to interpret are not always skilled, experienced or fully competent”. (Colin and Morris, 1996: 15). She offers an example where there was lack of understanding on the part of interpreters and lawyers about each other’s work:

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, since 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).

From this example, Hale (2007) asserts that understanding the other person’s roles, expectations and needs is crucial in achieving an effective working relationship. She states that Legal Interpreting is such a specialized branch of community interpreting which comprises of a variety of legal domains that differ in terms of the relationship between interlocutors, the goal of the interaction, the privacy and the formality of the event, the roles of the participants, the role of language and as a consequence, the implications for interpreters. (Hale, 2007. p. 64).

In addition to this, Hale (2007) also writes about cultural differences that may not be possible to reflect through verbal language and yet may require intervention in order to avoid misunderstandings. Obvious examples are the use of hand gestures and general body language. She points out that language and culture are intertwined and accurate interpreting cannot be achieved at basic word level. Such impossibility is due to the fact that words in interaction only take on meaning according to context, situation, participants and culture. 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). She provides an examples of a scenario in a public service setting where this kind of cross-cultural differences emerged and posed a challenge to the interpreter:

An Australian aboriginal person is suspected of committing a crime and is being questioned by police. The police ask if he committed that 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).

In this scenario, it may be difficult for the interpreter to ascertain whether the suspect is abiding by a cultural trait of gratuitous concurrence which is common with the Aboriginal people who agree simply to please the questioner, or if he is actually admitting to the truth. Hale (2007) posed a reflection: 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? (p. 143).

As one of the solutions, when Hale (2007) writes about the difficulties that interpreters encounter due to cross-cultural differences, she stresses the need for community interpreters' training. She quotes Barnett (1989) in the article Lack of understanding of the complexity of interpreting: "The lack of understanding of the nature of bilingualism and the variation in linguistic forms leads to non-appreciation of the skills involved in interpreting. Consequently, there is a lack of recognition of the need for training in these skills which, in turn, leads to unreal expectations of lay bilingual people as interpreters". (Barnett, 1989: 97). (Sandra Beatriz Hale 2007. p. 164). Hale (2007) states that this lack of understanding can be found in all parties involved in interpreted encounters: service providers, their clients and untrained, ad hoc interpreters. Service providers who do not understand the complexity of interpreting will rely on volunteer bilinguals to interpret for them and expect accurate renditions. She adds another quote from Valero Garcés: "if someone speaks two languages, it is still widely believed that he/she must be able to translate and interpret. This misconception is further perpetuated by the overriding need to assist people immediately, making a person's qualifications a secondary consideration" (2003b: 182). (Sandra Beatriz Hale, 2007. p. 164).

Hale (2007) goes on to point out the availability of a variety of training courses, from masters and university degrees to 20-hour courses. She stresses that finding trainers for such courses is one of the major difficulties when planning them, since it is still not clear whether such trainers should be community interpreters (i.e. practitioners) or Community Interpreting researchers. In this respect, Hale (2007) suggests that trainers that are both practitioners and researchers can complement their examples with theoretical reflections, which may help them promote self-evaluation among students.

To conclude this section, the researcher agrees with this statement from Hale (2007): '... cultural differences can be varied and complex and that interpreters need to be confident that the cause of the misunderstanding is a cross-cultural issue before deciding to offer an explanation.' (p. 134)

3. METHODOLOGY

3.1. NATURE OF THE STUDY AND ITS SCIENTIFIC BACKGROUND

The nature of the study points out to the reader how the data was collected as well as the strengths and weaknesses of the methods that were employed to collect this data. The researcher will base the breakdown of the nature of the study on key recommendations found in *Research Methods in Interpreting. A Practical Resource* (2013) by Sandra Hale and Jemina Napier. In agreement with Hale and Napier (2013), this study constitutes empirical research because it provides new information from observational and experimental work. Given that the study's objective was to investigate in order to solve real life problems, this can therefore be termed as an applied investigation. It is an observational study since part of the data was collected from already published sources. Also, since a survey was employed to collect the required information, the study is an exploratory investigation, because its interest lies in discovering key facts about Ugandans living in Spain which may be useful for interpreters or translators in public services who may have to deal with this population.

This study's methodology follows a phenomenological approach where the compilation of data is a sum of each and every respondent's contribution, based on their views and experiences. This is also an inductive study since the analysis of the data collected from the survey is guided by specific evaluation objectives which contribute to obtain the conclusions of the study. In other words, the investigation is based on premises that observe the resemblances and regularities in experience or views of the respondents and these are used to generate the study's conclusions.

This study also employs both the qualitative and quantitative methods: the qualitative investigation points out the key characteristics and attributes of the selected case-study (Ugandans living in Spain) through individual interviews and the quantitative investigation analyzes these attributes by statistical analysis of answers given in a structured set of questions as it is indicated in the survey.

Furthermore, the study also follows guidance as prescribed by Floyd J. Fowler, Jr., Ph.D. from the University of Michigan, and a researcher at the Center for Survey Research (Floyd Fowler, Jr., PhD, 2019), in his book *Survey Research Methods* (1993). Applying what is called in the book by Fowler (1993) as interview based on a survey, the researcher developed a questionnaire for the respondents to answer the questions written therein which on some occasions she had to read out to the participants over the telephone interview. Given that the study was carried out during the lockdown season due to the outbreak of the corona virus⁵, the restrictions in movements only allowed the researcher to hold interviews over the phone and she could not conduct face to face interviews because she had to abide by the regulations set by the Spanish government in a bid to combat the spread of the virus. According to Fowler (1993), an interview based on a survey is a methodology in which the interviewer is responsible for preparing and motivating their interviewees and who must also ask questions without prejudice and in a standardized and systematic way. (Fowler 1993, page 105).

As pointed out by Fowler (1993), the researcher put in all the necessary effort in order to come up with the most relevant and correct formulation of the questions, thus generating complete and clear questions. The researcher also applied to the questionnaire the method that Fowler (1993) calls

⁵ Declaración del estado de alarma. Fuente: <https://elpais.com/espana/2020-03-14/consulta-el-real-decreto-por-el-que-se-declara-el-estado-de-alarma-en-espana.html>

closed questions in which he indicates that the key to a good answer is to give the interviewee examples of possible answers so that the interviewee will have to choose between one or more answers. (Fowler 1993, pages 71-82).

Consistent with the approach that Fowler (1993) mentions in his book that indicates the steps to be followed by standardized interviewers, the researcher has been able to integrate the interview methodology based on a survey in the following steps:

- i. When presented to the respondents the questionnaire should provide data about the objective of the study, or who will use the data that is provided by the respondents;
- ii. The researcher should ask questions consistent in exactly the same way they appear written in the survey's questionnaire;
- iii. The interrogation or probing is only introduced when the respondent does not provide complete answers or what they mention is vague and requires clarity. In this case, the interviewer should probe further with questions like "Anything else?", "What do you mean?", Or "Tell me more";
- iv. Recording the answers to the questions must be completed using the exact words as mentioned by the respondent without paraphrasing or summarizing;
- v. The interviewer should know how to manage interpersonal relationships. This implies that respondents are allowed to tell their own stories, without prejudice from the interviewer. (Fowler 1993, pages 107-108).

In this study, the researcher has also implemented the ethical pillars pointed out by Fowler (1993) which include:

- i. Participation in the survey is absolutely a voluntary venture.
- ii. Self introduction and the mention of the probable outcome of the survey.
- iii. Respondents' data protection.

The respondents were informed of the university to which the student belongs and also that the interview was voluntary. In addition, protection of the respondents' personal data was assured to the respondents in such a way that the data was not to be shown to anyone outside the investigation (only to the researcher's supervisor Carmen Valero Garcés and the team designated by her to evaluate this investigation), and will be stored safely after the investigation is completed. All these were among the points that Fowler points out and that are applied to this specific study. (Fowler 1993, page 134).

3.2. THE SURVEY: DATA COLLECTION AND INTERVIEW PROCEDURE

In order to meet the two objectives of this study, the research was based on the theories of Barna (1997) and Hale (2007), as they have been discussed in the previous chapter. She also applied both theories to formulate questions for the questionnaire, as will be seen in the Annex of this study. The reader should take note that each of the questions put forward to the responding participants corresponds to one of the aspects pointed out by either Barna, or Hale or the Spanish laws that apply to discrimination and sexual harassment. It is also important to note that the questionnaire was contextualized within public service settings where interpreting services are needed to help foreigners communicate effectively, like in this case, the law and medical services (police, health centres, victim support organizations, or Legal services).

The data of the profiles of the respondents that was considered relevant for this study was extracted in the questions 1 to 8 in the questionnaire, these included: age, languages spoken, occupation, sex, marital status and the respondent's name. The student included religion in the questions since she considered that it would provide data with preciseness to the findings because religion is one of the things that influence a person's worldview on aspects like sexual harassment and discrimination. Another important aspect was the respondent's duration in Spain because this determines a number of things like awareness of the Spanish laws; knowledge of the Spanish language and culture that are key factors in this investigating discrimination incidents and the need for interpreters.

Questions 9 to 12 in the questionnaire dealt with the respondent's feelings or experiences of safety in Spain in regard to discrimination and sexual harassment. For answers to discrimination, no elaborate answers were provided. The respondent only answered according to how he or she felt or what they had experienced (with a Yes, No or Don't Know) whereas sexual harassment questions provided various options on feelings or experiences (unwelcome touching, hugging or kissing; inappropriate staring; sexually suggestive comments; unwanted sexually implicit emails, SMS or WhatsApp texts) coupled with the frequency in which they happened (Never; Once; 2 - 5 Times or More than 6 Times). This section of questions also included who the perpetrator was and where the incident took place because the researcher considered them relevant for this study.

In reference to the first objective, question 13 analyzes the awareness of the laws or initiatives for safety and wellbeing in Spain. The answers to this question were precise; Yes, No or Don't know. The proceeding questions (14, 15 & 16) support this question by rendering answers which revolve around public service providers like the police, health centres, victim support organizations, or Legal services. Some of the questions include: "What types of information, advice or support would you say you wanted following the incident?" "Or that you would need, even if none of the above incidents have happened to you?" "How would you prefer the above information, advice or support presented to you?" These questions were meant bring out the role of the interpreter because the answers revealed if these respondents reported these incidents to the law or medical public service providers and if they needed and support to interpret while reporting these incidents or if they needed the support materials translated to their mother tongue or English. These roles of the interpreter, as seen in the previous chapter by theory Hale (2007) are elaborated further in the next (4th) chapter of this investigation.

The answers to Question 16: "Did you report any incident of discrimination or sexual harassment to anyone or authorities" and 17: "If not, why?" reveal the cultural beliefs or worldview of the respondent (Was able to deal with it myself; Too minor/not serious enough/never occurred to me; Did not think it would help; Fear of offender, of reprisal; Somebody stopped me or discouraged me) as seen in Barna's theory on the six stumbling blocks in intercultural communication. Additionally, the answers to Question 18 also reveal the underlying reasons that the respondent did not seek help from any of these organizations (Answers like; No translation or interpretation to help me communicate; Dealt with it myself/involved a friend/family matter; Too minor/not serious enough/never occurred to me; Did not believe that anyone could help or Did not know where to turn to), which again reveal the role of the interpreter in public services. Question 19: "How did you report the incident? Or how would you prefer to report it?" also reveals the role of the interpreter in public services because of the options of the answers that go with it (Myself in my mother tongue/English; Myself in my Spanish: An Interpreter with knowledge of both English or my mother tongue and Spanish). Question 20 listed as part of the answers the public services available to report incidents that affected the respondent's safety or wellbeing (Police, Hospital/Health Centre, Social services,

Women's shelter, Victim support organization, Church/Faith-based organization or Legal services or a Doctor). Question 21 acquaints the reader with whether the respondent is or is not satisfied with the help or advice received with a translation or an interpreter at these services. The answers to the above questions provide the reader an analysis of Sandra Beatriz Hale's theory on interpreting problems due to cross-cultural differences and also acquaint the reader with the public service sector that foreigners turn to from time to time.

In reference to the second objective, the answers to question 22, 23 and 24 provide the reader an analysis of Barna's theory on the six stumbling blocks in intercultural communication. These include: "As a foreigner, how do you find reporting these acts?" "Do you know of any foreigners who have suffered these grievances and have had challenges communicating them?" Question 22 specifically aimed to extract information from what Barna pointed out as the communication barriers Barna (1997): "In your opinion, tell me about the communication challenges as a foreigner you would experience or feel when you report any unsafe incidents to the authorities". Thus, this question analyzes the existence of anxiety in their interactions with Spaniards; two, the assumption of similarities instead of differences; three, ethnocentrism; four, stereotypes and prejudices; five, the misinterpretations of non-verbal language and, finally, six, language barriers. It is important to mention that, in this way, one can study the barriers of the respondents themselves through their experience and at the same time those that they perceive on the part of the Spanish people.

3.3. DATA ANALYSIS: EXPLANATORY DESCRIPTION OF THE QUESTIONNAIRE IN DATA COLLECTION

During the phone interviews and WhatsApp chat messaging, the student was able to provide clarifications or repetitions if the interviewees asked for them and even switched to the use of the Luganda language to make explanations more elaborate and fit in the contexts that are indicated in the questionnaire. Furthermore, the student also explained to the respondents the meaning of the possible answers they could provide, also using Luganda whenever it was necessary. In this way, nuances were included, for example, each time the "inappropriate" answer appeared in the possible answer, the student explained to them "it does not seem right to you" or "you do not like that (the incident) was done to you". Also, if any interviewee did not understand the meaning of the what "Mother tongue other than Luganda" meant, the student mentioned that Mother tongue is what most Ugandans understand as tribe and if they only spoke Luganda then they would indicate "None" for other mother tongues that were not Luganda. The respondents also experienced difficulties with what entailed "Sexual Harassment" the following standard definition was provided: "behavior characterized by the making of unwelcome and inappropriate sexual remarks or physical advances in a workplace or other professional or social situation". This, in turn, was explained if the respondent still did not understand and examples were provided for further clarification and the use of Luganda, if it was called for.

In respect to the interview methodology based on a survey, it is worth describing in an explanatory way the manner in which the student went about the steps outlined above. The researcher had two sets of introductions that she presented to the respondents, the first introduction, for the fact that she had to introduce herself personally to each respondent and provide the link to the survey and the second appeared in the survey's questionnaire as seen below:

To each individual respondent: *Hello dear, how are you? Hope you are coping with the lockdown in the best way possible. This is Grace from the WhatsApp group of the Ugandan community in Spain. As you know, I am pursuing a Masters in Intercultural Communication and Public Service Translation and Interpretation at the University of Alcalá in Madrid. I am conducting an important survey as part of my Masters dissertation on Communication Challenges that affect foreigners, their wellbeing and safety. The focus group is Ugandans living in Spain, to better understand their opinions and experiences. This questionnaire will take around 5 minutes to complete. The findings from this survey could be used to help contribute to the communication policy for foreigners and this may help improve their lives while in Spain. Thank you for your precious time and contributions. Please follow this link that should take you straight to the survey.*

In the Questionnaire: *This survey is to better understand the communication challenges that Ugandan nationals living in Spain face as they report feelings or experiences of wellbeing and safety. The findings could be used to contribute to the communication policy for foreigners and this may help improve their lives while in Spain. This may take around 5 minutes to complete, thank you for your precious time!*

3.4. EL SEGUIMIENTO DE LA RECOGIDA DE DATOS

1. 02 de abril de 2020: Llamada telefónica con el consul honorario de Uganda en España para contar con su permiso a contactar los miembros del grupo de whatsapp de la comunidad ugandesa creado por él.
2. 02 de abril de 2020: Difusión del link para rellenar el cuestionario a la comunidad ugandesa, contactando uno por uno por teléfono o whatsapp, dado que ninguna había respondido al mensaje que se les había pasado la estudiante de modo generalizado en el grupo de whatsapp.
3. 02 de abril de 2020: Realización de tres llamadas con tres mujeres confirmando que no les sirven las preguntas en el cuestionario porque no tuvieron experiencias de maltrato de sus parejas ni ningún tipo de violencia de género.
4. 02 de abril de 2020: Anuncio por el grupo de whatsapp de la comunidad ugandesa avisando que dentro de poco les iba llegar otro cuestionario y que la estudiante contará con su colaboración.
5. 03 a 17 de abril de 2020: Cambio total del cuestionario para servir el propósito de la investigación; tanto como el tema (se introdujeron dos temas) como las preguntas.
6. 17 de abril de 2020: Tres llamadas a futuras encuestadas (dos mujeres y un hombre) solicitando su colaboración para comprobar si funcionaría el cuestionario y averiguar si valdrían las preguntas.
7. 01 de mayo de 2020: Difusión del nuevo cuestionario a la comunidad ugandesa, contactándoles uno por uno y respondiendo a sus preguntas y resolviendo sus dudas.
8. 01 de mayo de 2020: Realización de tres entrevistas telefónicas mientras contestaba otras preguntas por el whatsapp.
9. 02 de mayo de 2020: Estudiante pudo realizar dos entrevistas telefónicas.

10. 07 de mayo de 2020. Realización de una entrevista telefónica.

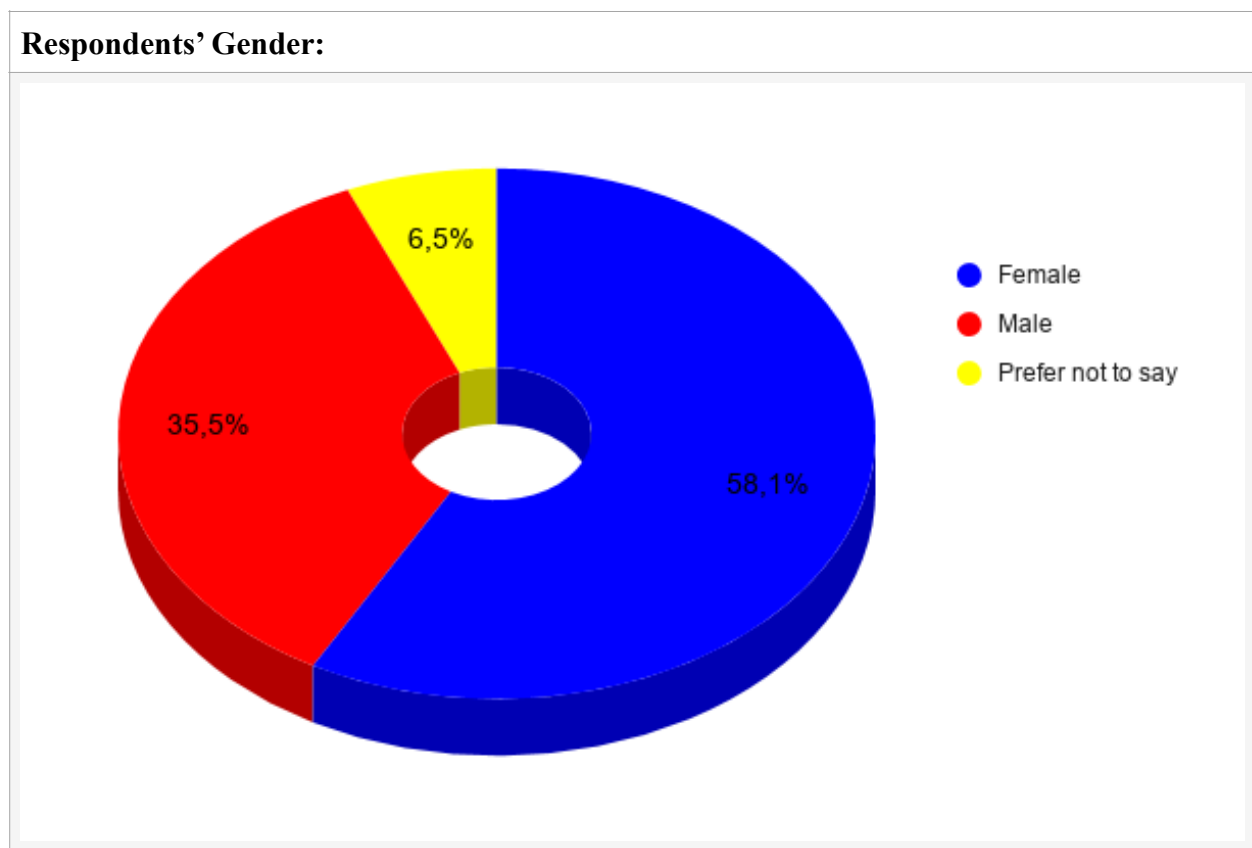
4. RESEARCH ANALYSIS AND RESULTS

The researcher would like the reader to note that since this chapter is to reveal the findings and results of the study, the researcher will provide both quantitative and qualitative analyses. The study is based on a total number of thirty survey participants, which represents 100% respondents in the quantitative analysis. For the qualitative analysis, the researcher will provide observations sections which relate to the theories this study is based upon.

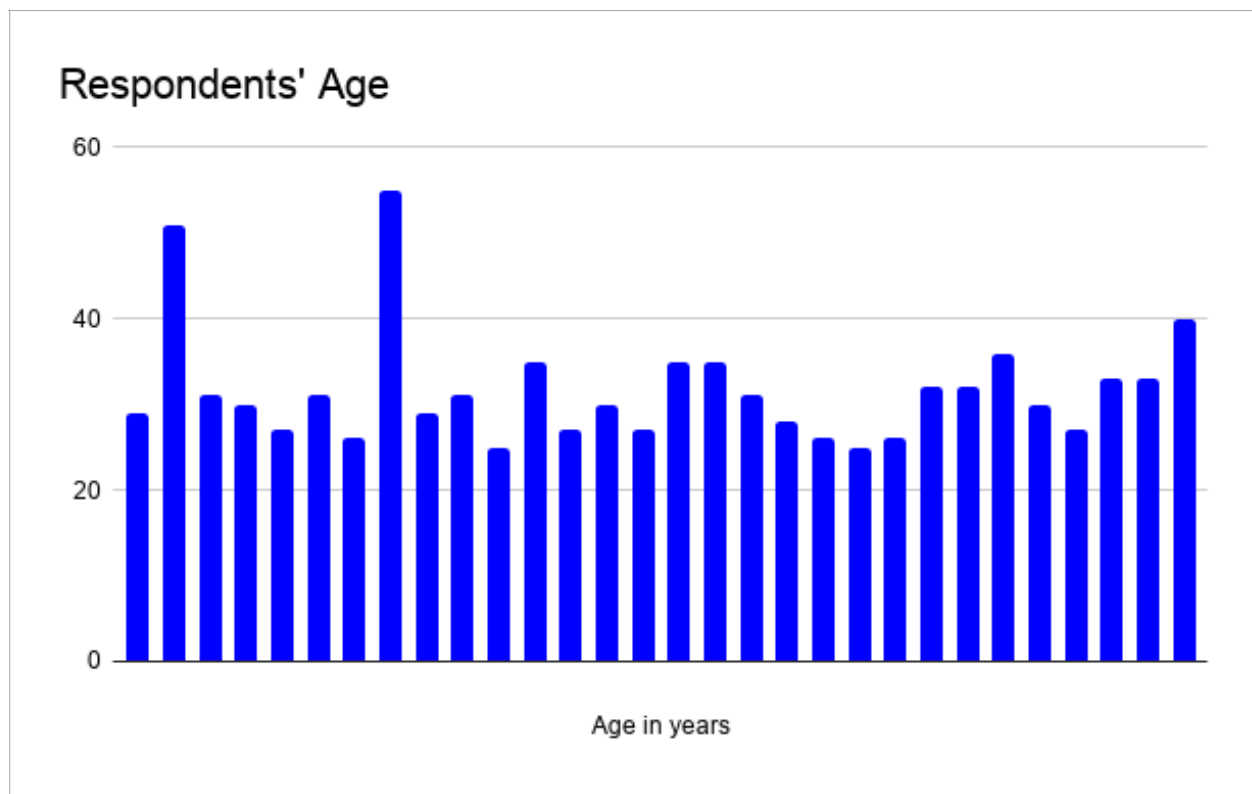
4.1. QUANTIFICATION OF THE VARIABLES

In this section of quantitative analysis, the researcher concentrates on the respondents' profiles with their traits presented in percentages. This provides the reader the opportunity to contextualize the actual reality of each of the survey participants. It is important to understand the background of the respondents since these traits influence the way they relate or view their experiences/feelings on their wellbeing or safety while living in Spain. Seven variables were applied to this study: age, sex, occupation, religion, spoken languages, duration in Spain and marital status. The researcher did not include in the variables the respondents' nationality since all of the respondents were supposedly Ugandans, registered with the Ugandan Consulate in Barcelona, Spain. The contact details that were used by the researcher were all obtained from the *Ugandan Community In Spain* whatsapp group which was created by the Honorary Ugandan Consul to Spain. In order to obtain the objectives of the study, the variables considered below provided a scheme for data, necessary to reach the precise conclusions of the study.

To start with the gender variable, men represented 35.5% of the respondents, women 58.1% and 6.5% represented those who preferred not to mention their gender.



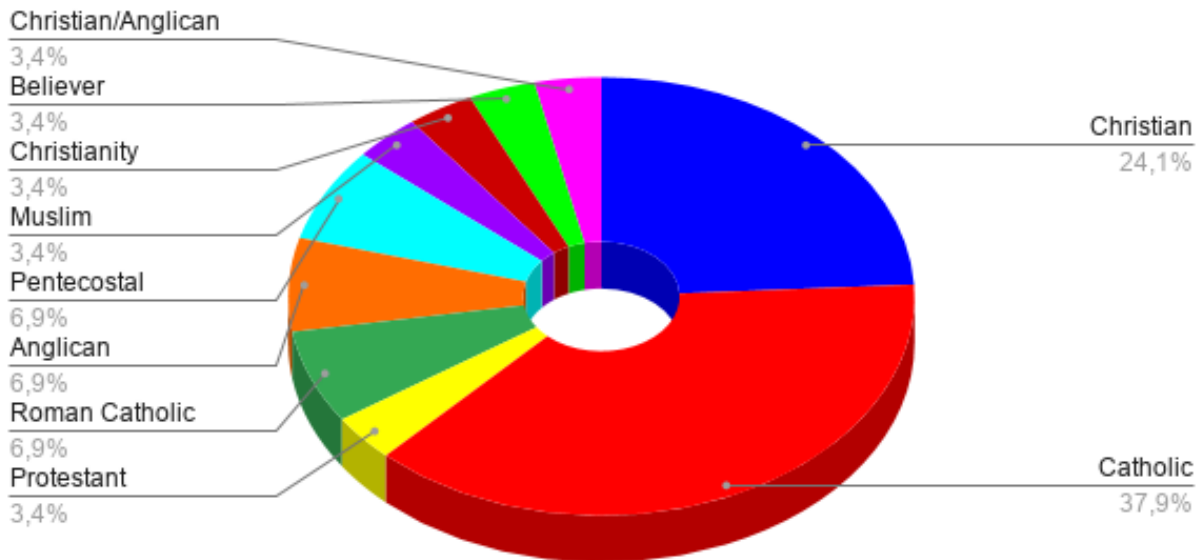
For the age variable, the researcher would like the reader to bear in mind that for all the participants to consent to respond to the study, they had to be adults, that is to say, above 18 years of age⁶. To count as an individual person, one has to be over 18 years of age to get registered as a member of the Ugandan Community in Spain and if this is not the case, then they are registered under their parents/guardians and therefore would not reflect as individuals in the Ugandan Community. Therefore, in the survey questionnaire, the researcher directly requested for respondent's age and left it optional in case they would not want to disclose their age. The ages from the results ranged from 25 years (being the age of the youngest respondent) to 55 years (being the age of the oldest respondent), the average age was 31 years and the majority of the respondents were between 25 to 35 years as represented in the graph below:



With respect to religion, the respondents were left with the liberty to indicate what best reflected their religious stand as seen in the statistics: 47.8% Catholic, 17.4% Christians, 8.7% Roman Catholic, 8.7% Anglican, 4.3% Christianity, 4.3% Moslem, 4.3% Pentecostal and 4.3% Protestant.

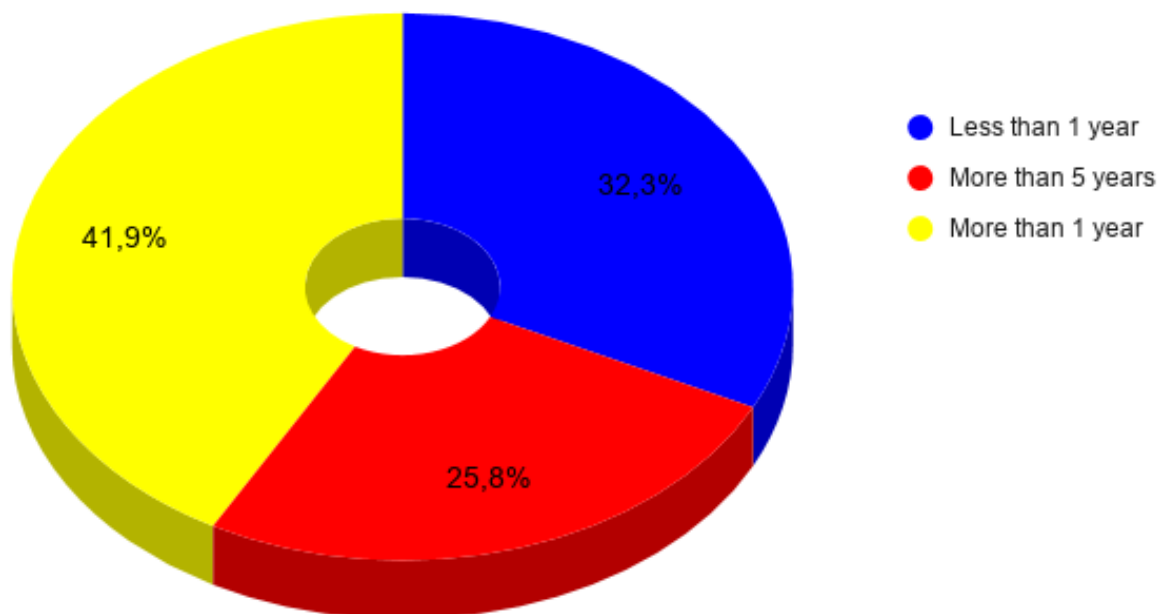
⁶ The age of majority in Uganda is 18 years. Source: https://www.unicef-irc.org/portfolios/documents/450_uganda.htm

Respondents' Religion

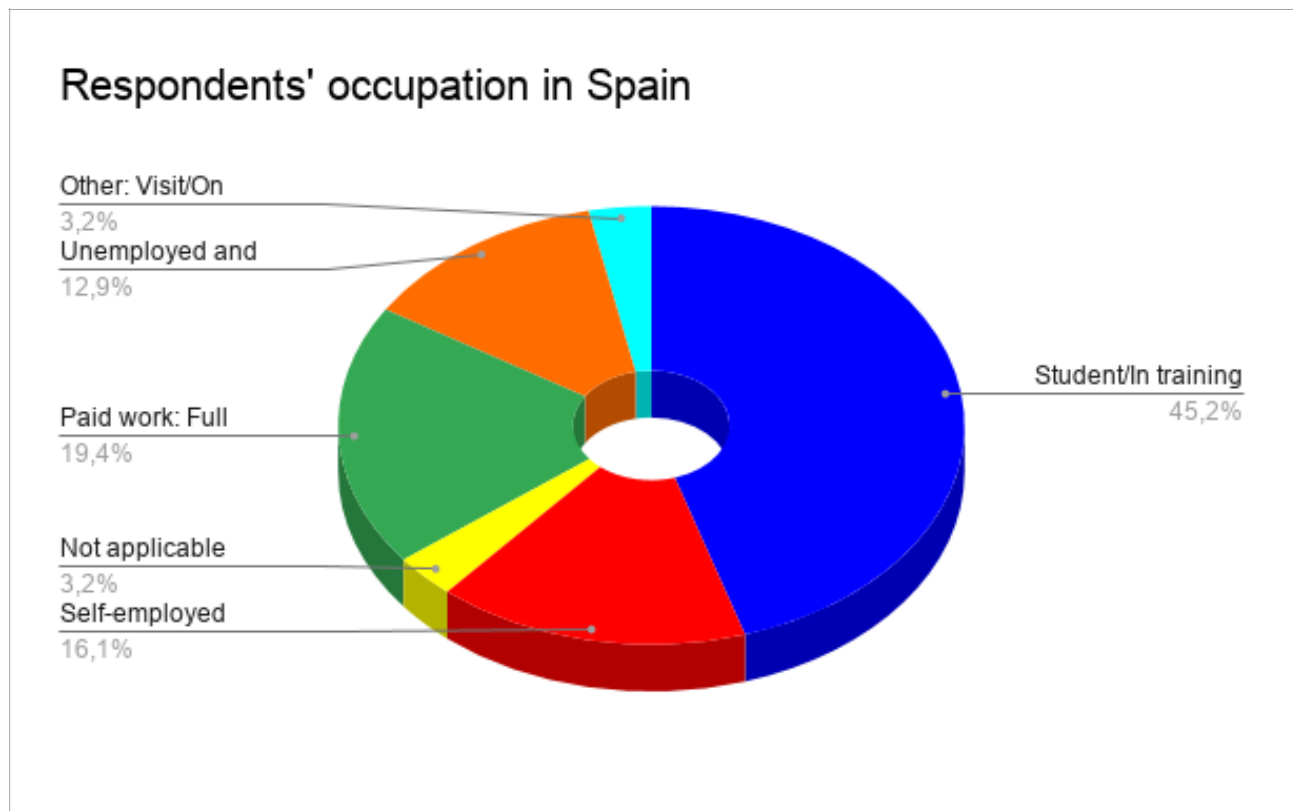


The duration that each of these Ugandans has stayed in Spain is analyzed as follows: Ugandan nationals who have lived in Spain for less than one year represent 32.3%; those who have lived in Spain for more than one year but less than 5 years represent 41.9%; and those who have remained in Spain for more than 5 years represent 25.8%.

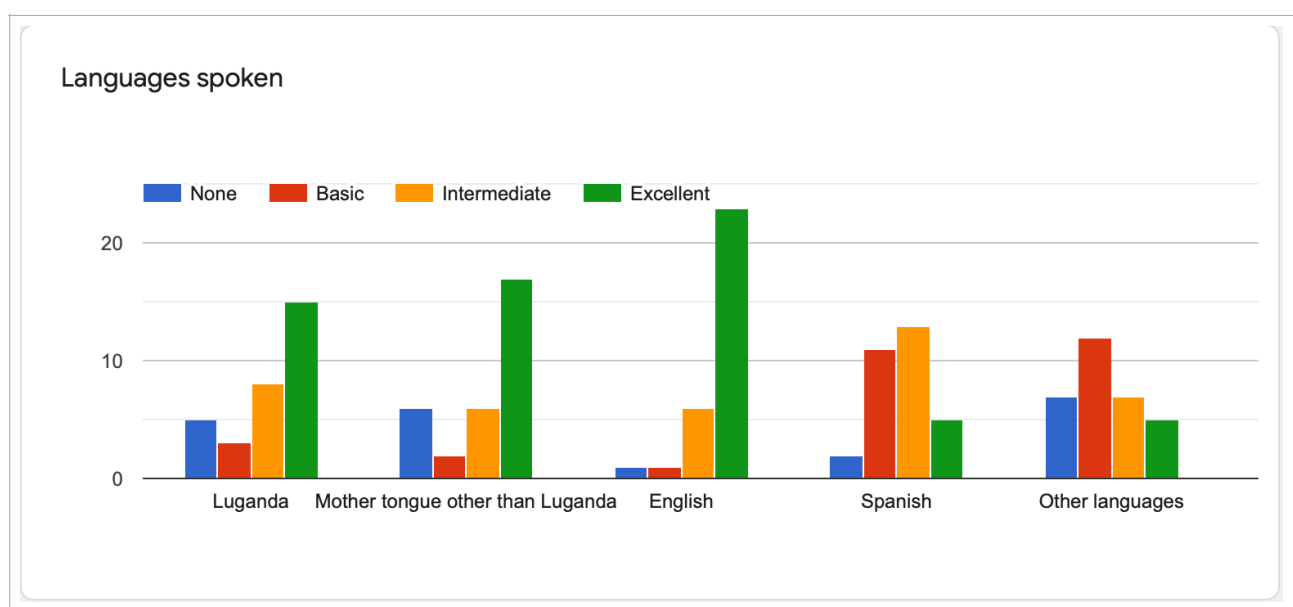
Respondents' duration in Spain:



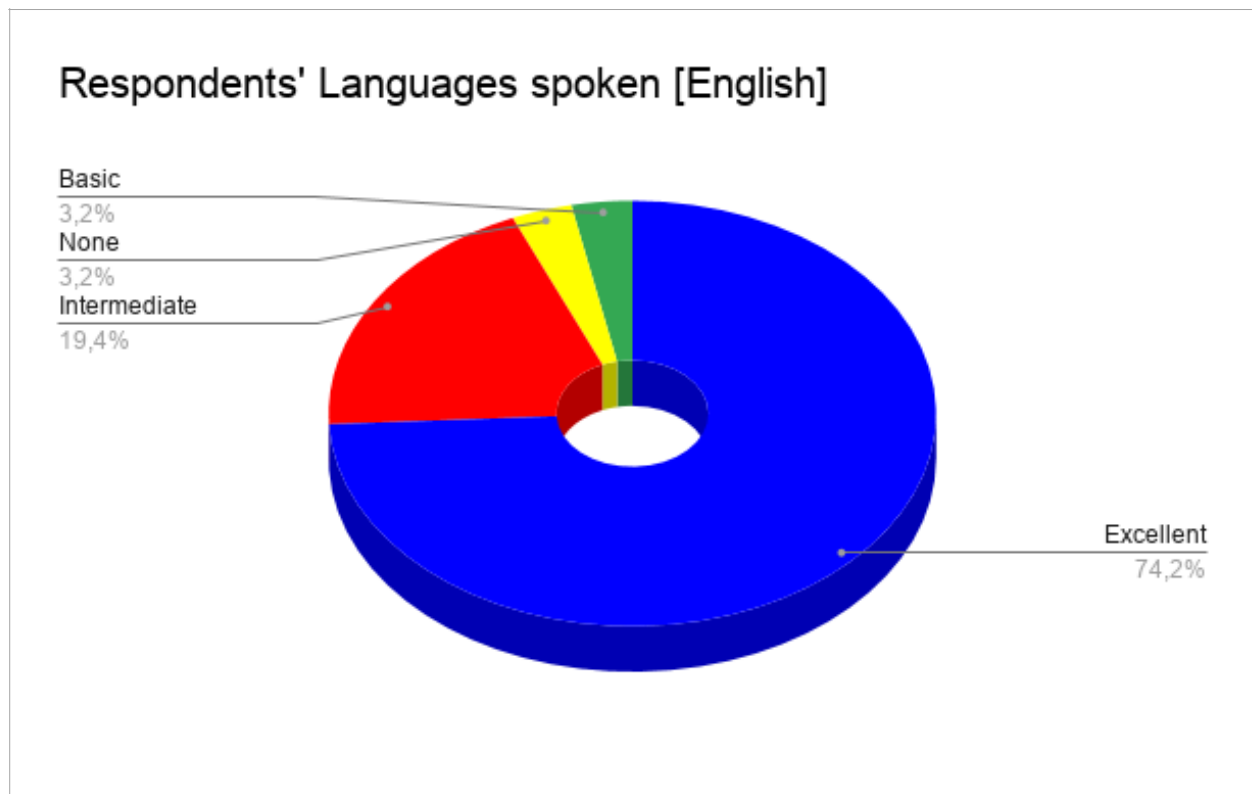
The occupation status in Spain was another variable considered by the researcher for the elaboration of this essay. The Ugandan nationals living in Spain who affirmed having a job when they were asked represent 19.4% of the respondents; the ones who are unemployed represent 12.9%; the students or those in any other form of training represent 45.2% and the self-employed represent 16.1%.



The next variable that was considered for drawing the profiles of the respondents was their knowledge of languages that included Luganda, their Mother tongue (other than Luganda), English, Spanish and other languages. The language knowledge levels relevant to the survey were; None (No knowledge), Basic, Intermediate and Excellent. All the participants answered and these are the quantifications elaborated by the researcher:



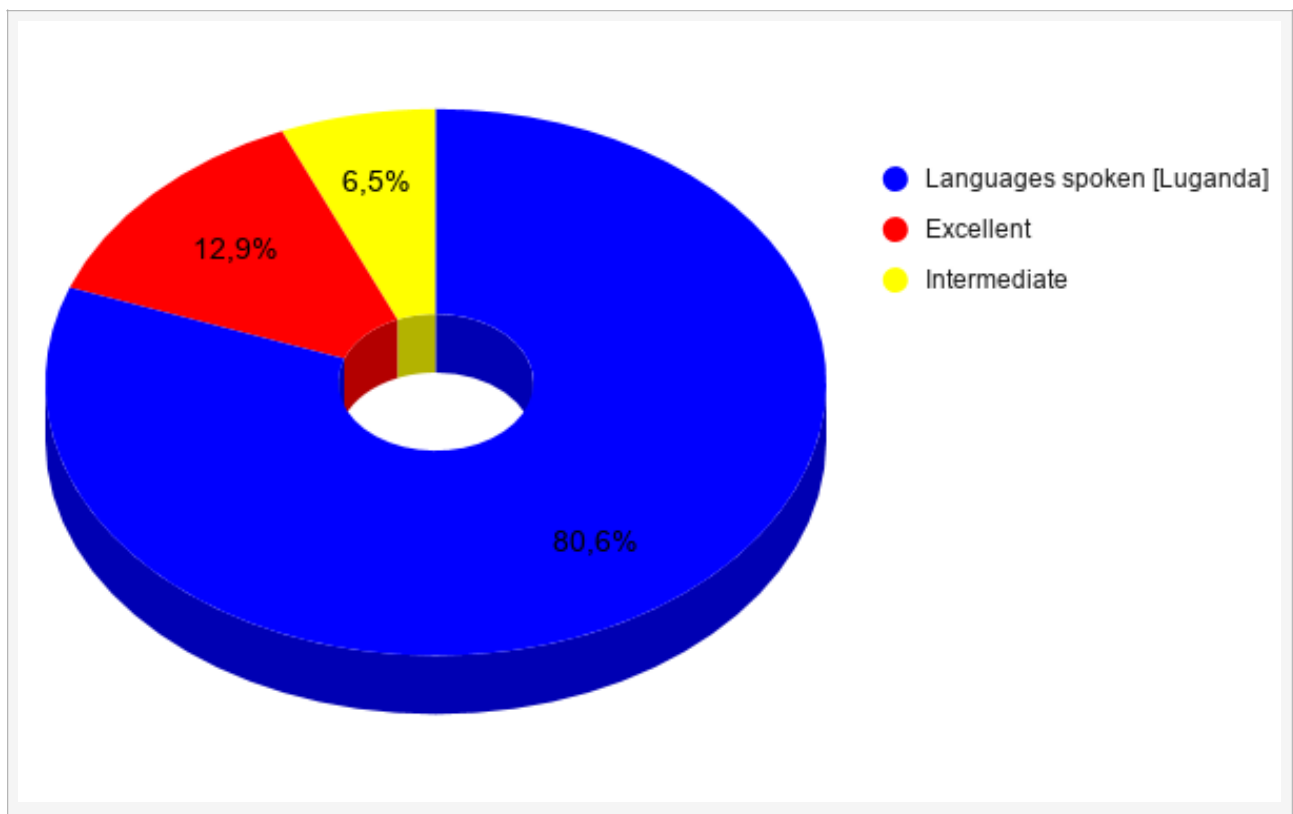
English⁷ is considered the official language in Uganda and Luganda is the most commonly used country-wide, so it was necessary that it is reflected in this study. For knowledge of the English language, 74.2% represented Excellent; 19.4% represented Intermediate; 3.2% represented Basic and 3.2% represented None (no knowledge of English). The researcher would like the reader to note that whoever filled in “None (no knowledge of English)” did so by error, as the entire questionnaire was filled in using the English language and the researcher contacted each and every one of the respondents in English so as to fill in the questionnaire.



Kenneth Ingham and Martinez Lyons (2020) state that Luganda is widely used throughout the country for trading purposes especially in the urban areas. (p.8). Luganda therefore, was rendered relevant to this study because, not only is it a mother tongue to one of the largest tribes in Uganda but it is also because majority of the Ugandans speak it, despite having their own mother tongues. For the knowledge of the Luganda language, 80.6% represented Excellent; 12.9% Intermediate and 6.5% represented Basic.

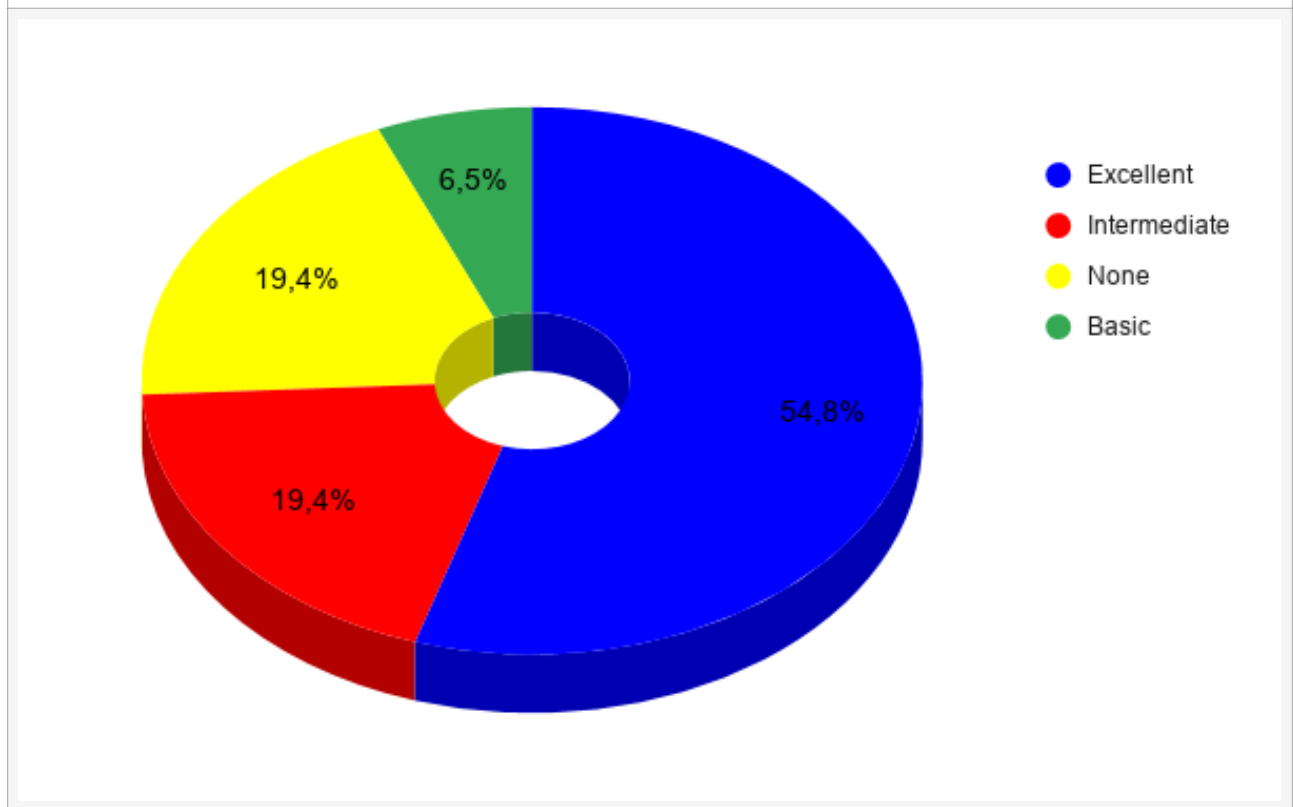
Respondents' Languages spoken [Luganda]

⁷ Source: Encyclopedia Britannica (2020). <https://www.britannica.com/place/Uganda/Fauna> (Also found in the References in this thesis)



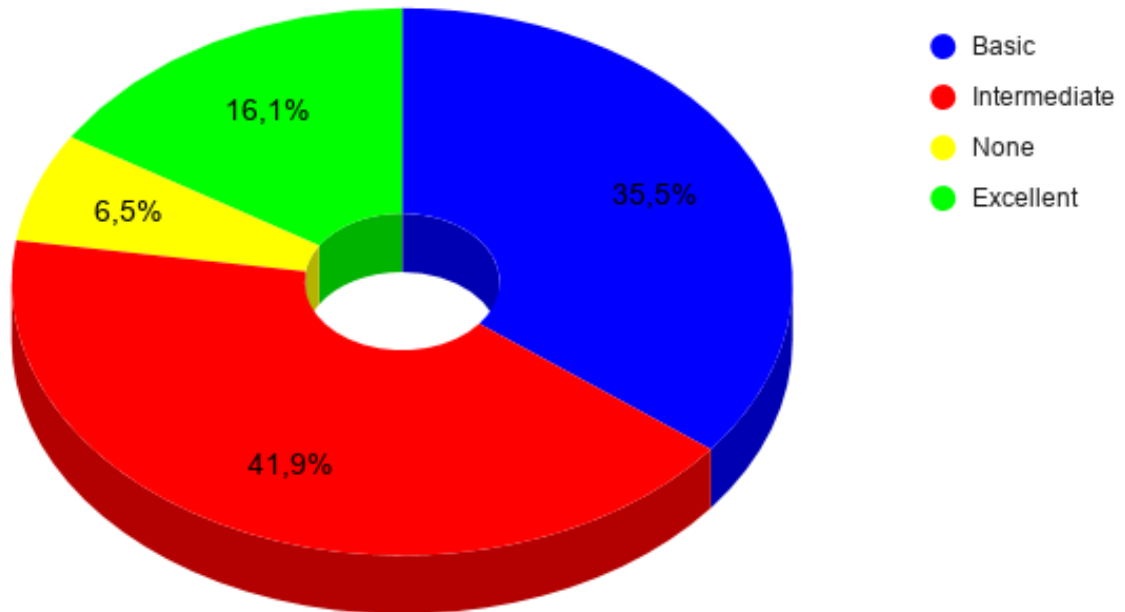
The answers provided for the question of other mother tongues other than Luganda that the Ugandans speak and comprehend: 54.8% represented Excellent; 19.4% represented Intermediate; 6.5% represented Basic and 19.4% represented None (no knowledge of mother tongue).

Respondents' Mother tongue other than Luganda



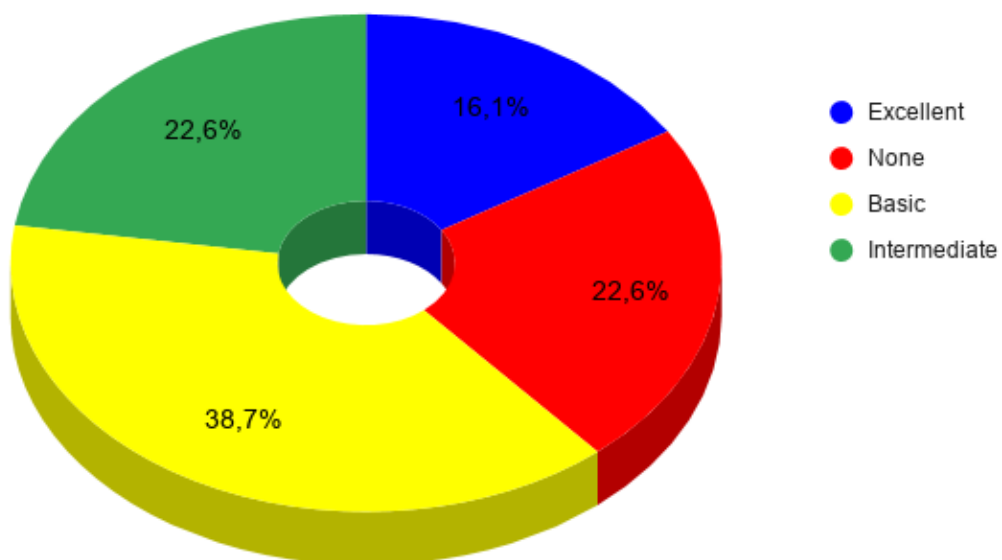
The answers for Spanish knowledge were: 16.1% represented Excellent; 41.9% represented Intermediate; 35.5% represented Basic and 6.5% represented None (no Spanish knowledge).

Respondents' Languages spoken [Spanish]

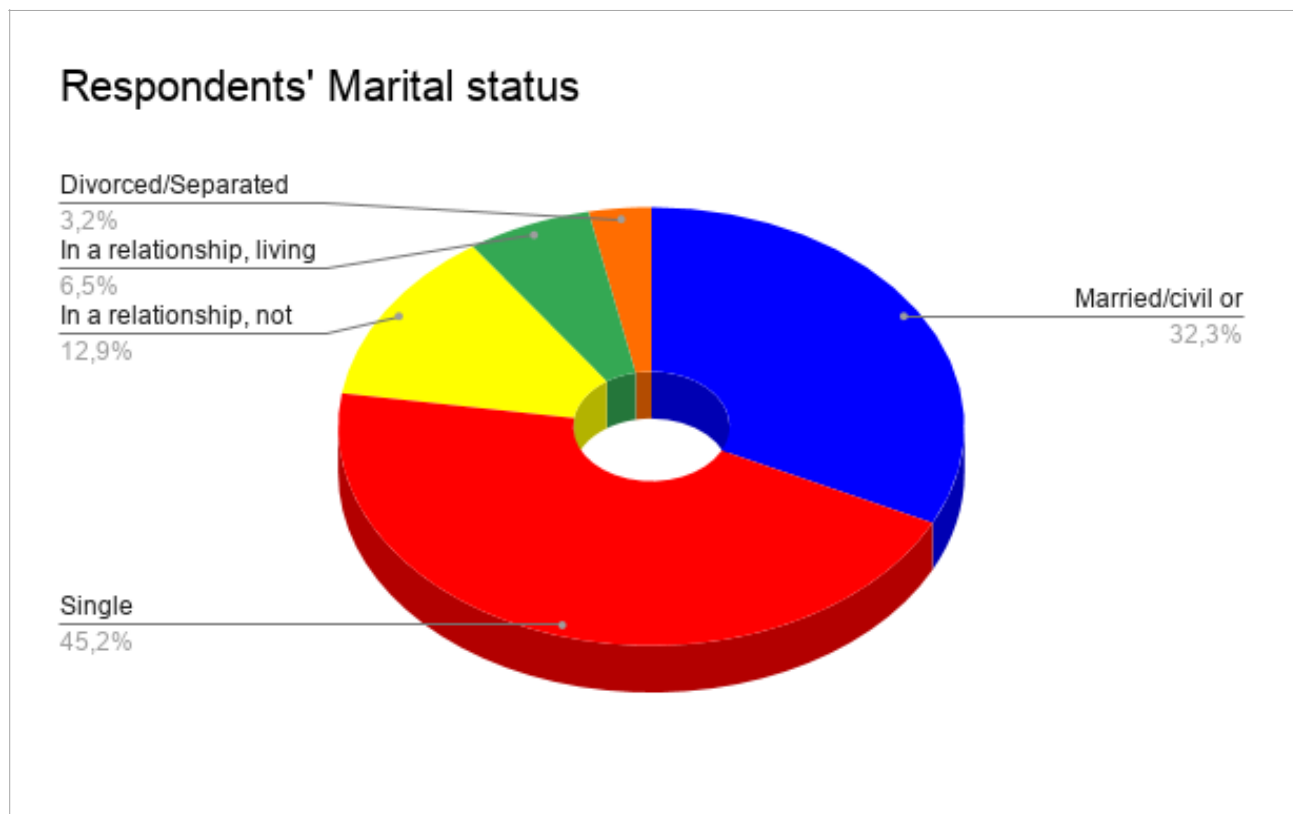


Another quantification considered useful was knowledge of other languages: 16.1% represented Excellent; 22.6% represented Intermediate; 38.7% represented Basic and 22.6% represented None.

Respondents' Languages spoken [Other languages]



To conclude with the variables, the researcher analyzed the marital status of the participants according to the following categories: 45.2% of the respondents were Single; 12.9% were in a relationship but not living together; 6.5% were in a relationship and living together; 32.3% were married or in a civil or registered partnership and 3.2% were divorced or separated.



4.1.1. OVERVIEW OF RESPONDENTS' PROFILES WITH RESPECT TO THE VARIABLES

In this subsection, all the data pointed out above is briefly summarized so that the reader may accustom themselves with a reliable image of the Ugandans who participated in this case study and whose views, thoughts and reflections from the responses given will be examined in detail in the next sections of this chapter.

The percentage of female respondents (58.1%) was higher than the percentage for the male respondents (35.6%) and those who preferred not to mention their gender (6.5%); the average age of the participants is 31 years, all of whom are adults with ages ranging from 25 to 55 years old and the majority of Ugandans living in Spain are aged 25 to 35 years. With respect to respondents' religions, majority were Christians in general (including those that indicated they were Catholics, Anglicans, Evangelicals) and few Islamic. The reader must take into account that divided into religious sects, there were only two groups; one Moslem and twenty-nine Christians. The duration that the Ugandans have stayed in Spain ranges from below one year to over 5 years; with the majority of the respondents having a duration of 1 to 5 years. According to the findings, no Ugandan national indicated that he/she has never left Spain.

With respect to the occupations of the Ugandans interviewed, 19.4% affirmed having jobs. The student did not find it relevant for respondents to indicate whether their jobs were part-time or permanent and in which industries they belonged, she did not find it relevant to this study. The percentage of respondents who answered that their occupations were inapplicable to the study was

3.2%. Another aspect which deserves to be mentioned is category of the interviewed Ugandans who are people in Spain for purposes of visits or holidays and these represent 3.2%.

It is considered vital for the reader to know that in Uganda, there are various language groups and their knowledge levels also vary according to individuals. Kenneth Ingham and Martinez Lyons (2020) state that there are at least 32 languages spoken in Uganda and that most Ugandans can understand several languages. Uganda's indigenous languages are coextensive with its different ethnic groups. According to the findings on their mother tongues, the Ugandans interviewed are predominantly polyglots with respect to the languages that they have acquired in their home settings. Majority of the respondents confirmed excellence in English and their mother tongues (other than Luganda). Only five of the Ugandans of the 30 Ugandans stated they had excellent knowledge of Spanish.

4.1.2. PROFILES OF THE RESPONDENTS

In this section, the researcher will only provide the facts as indicated by the respondents. However, for the qualitative analysis, the researcher will provide a section for observations which relate to the theories this study is based upon.

4.1.2.1. Respondent One

A 29 year old female student pursuing a Masters Degree in Madrid and has lived in Spain for less than one year. She is married and her Spanish knowledge is basic. She has not felt any discrimination made towards her nor has she had any experience of the same. She has also never felt or experienced any kind of sexual harassment made towards her, while living in Spain. She indicated that she does not know the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her but that she would prefer this information, advice or support translated/interpreted to her mother tongue or English. She does not know of any foreigners who have suffered discrimination or sexual harassment and have challenges communicating them. She also indicated that she would not find reporting or communicating these acts challenging at all. However, this respondent considers she would need a Translator or Interpreter who understands her language and culture in the event of communicating to the authorities, her experiences or feelings of unsafe incidents that affect her wellbeing.

4.1.2.2. Respondent two

A 51 year old male who has lived in Spain for more than five years. He is a Christian married man, self employed, with basic Spanish knowledge. He has felt and experienced discrimination made towards him, while living in Spain. In regard to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that he has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made him feel offended; Inappropriate invitations to go out on dates; Intrusive questions about his private life that made him feel offended; Somebody indecently exposing themselves to him; Somebody making him watch or look at pornographic material against his wishes. However, he indicated that he felt or experienced sexual harassment in the following incidents: Inappropriate staring or leering that made him feel intimidated (between 2 - 5 Times); Intrusive comments about his physical appearance that made him feel offended (between 2 - 5 Times); Unwanted sexually implicit emails, SMS or WhatsApp

texts that offended him (between 2 - 5 Times); Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms (between 2 - 5 Times). He stated that unknown perpetrators did the above incidents and that these occurred at his own home and in open places (on the streets, squares or parking lots).

About the awareness of any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that he did not know of any. Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would need someone to talk to/moral support and protection from further victimization/harassment. He further stated that he would prefer this information, advice or support translated/interpreted to his mother tongue or English.

The respondent did not report any incident of discrimination or sexual harassment to anyone or authorities because he did not think reporting them would help and also because he considered the incidents too minor or not serious enough in order to seek help from any of the organizations or authorities (Police, Hospital/Health Centre, Social services, Women's shelter, Victim support organization, Church/Faith-based organization, Legal service or Doctor). He indicated that was dissatisfied with the help or advice he received with a translation or an interpreter at these organizations. He knows of foreigners who have suffered these grievances and have had challenges communicating them, within his circle of friends and family. He stated that he found it very challenging to report these acts.

This respondent considers he would not need a Translator or Interpreter in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing because he has family and friends who would translate or interpret in case he ever needed to report anything.

4.1.2.3. Respondent three

A 31 year old female who has lived in Spain for more than one year but less than five years. She is a Christian married woman, self employed, with basic Spanish knowledge. She has had feelings and experiences of discrimination directed towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment advanced towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to her; nor has she had anybody who made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced sexual harassment in the following incidents: Inappropriate invitations to go out on dates (Once); Inappropriate staring or leering that made her feel intimidated (between 2 - 5 Times); Intrusive comments about her physical appearance that made her feel offended (between 2 - 5 Times); Sexually suggestive comments or jokes that made her feel offended (between 2 - 5 Times) and Intrusive questions about her private life that made her feel offended (between 2 - 5 Times). In regard to who did this to her, the respondent stated that it was a Client/Customer; Friend/Acquittance and an unknown perpetrator and that these occurred at a public place (café, restaurant, pub, club, disco or shop) and in an open place (the street, a square or parking lot).

Concerning the awareness of any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that she does not know of any. In regard to the types of information, advice or support she would need in case any discrimination or sexual harassment

incidents happened to her, she indicated that she would need protection from further victimization/harassment. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English.

The respondent did not report any incident of discrimination or sexual harassment to anyone or authorities because she did not think it would help and also because she dealt with it herself (she either involved a friend or that it was a family matter) but also that she would prefer to report such incidents with the help of an Interpreter with knowledge of both English (or her mother tongue) and Spanish. She was fairly satisfied with the help or advice she received with a translation or an interpreter at the following organizations: Police, Hospital/Health Centre, Social services, Women's shelter, Victim support organization, Church/Faith-based organization, Legal service or Doctor. She knows of foreigners who have suffered these grievances and have had challenges communicating them within her circle of friends, family and elsewhere.

This respondent stated that she found it very challenging to report or communicate her experiences or feelings of unsafe incidents that affect her wellbeing would therefore need a translator/Interpreter who understands her language and culture.

4.1.2.4. Respondent four

Respondent four was a 30 year old female who has lived in Spain for more than five years. She is a Christian, married and her knowledge of the Spanish language is intermediate. It is important to note that on a telephone call chat, the respondent pointed out that she is self employed, but with all her businesses outside Spain (they are located in Uganda, China and Belgium) although she manages them remotely she often has to make business trips outside Spain. She indicated that she was not sure if she has had feelings or/and experiences of discrimination or any sexual harassment directed towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment advanced towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Intrusive comments about her physical appearance that made her feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (Once).

The respondent indicated that she is aware about the laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need: Information about security/crime prevention; Practical help; Someone to talk to/moral support; Help with insurance/compensation claim; Protection from further victimization/harassment; Help in reporting the incident/dealing with the police or Medical help. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English. The respondent did not report any incident of discrimination or sexual harassment to anyone or the authorities but that she would prefer to report such incidents with the help of an Interpreter with knowledge of both English (or her mother tongue) and Spanish.

The respondent did not indicate whether she found it a challenge to report or communicate her experiences or feelings of unsafe incidents that affect her wellbeing because it was not applicable to her. She has family and friends who would translate/Interpret in case she ever needed to report anything and they would represent her well.

4.1.2.5. Respondent five

This was a 27 year old male student or in training who has lived in Spain for more than one year but less than five years. He is single, a Catholic and does not possess any Spanish knowledge. He has felt or had experiences of discrimination made towards him.

In regard to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that he was not sure if the following have happened to him: unwelcome touching, hugging or kissing. It is important for the reader to note that this respondent is studying to become a priest and on a telephone chat he confessed that he has never had any romantic relationships before and may therefore never get married. With this in mind, he stated that he did not know if he felt or experienced sexual harassment in the following incidents: Sexually suggestive comments or jokes that made him feel offended; Inappropriate invitations to go out on dates; Intrusive questions about his private life that made him feel offended; Intrusive comments about his physical appearance that made him feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to him; Somebody made him watch or look at pornographic material against his wishes. However, he indicated that he felt or experienced sexual harassment in this incidents: Inappropriate staring or leering that made him feel intimidated (between 2 - 5 Times) but that he had never had unwelcome touching, hugging or kissing. He stated that somebody else (an unknown perpetrator) did the above incidents and that these occurred in an open place (the street, a square or parking lot).

The respondent indicated that he is aware of specific laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would need someone to talk to or moral support. He further stated that he would prefer this information, advice or support not translated/interpreted to his mother tongue or English.

The respondent did not report these incidents because somebody stopped him or discouraged him from reporting them and also that there was no translation or interpreter to help him communicate. On a follow-up telephone chat, the respondent clarified that he contacted his Church (faith-based organization) to communicate these incidents and was fairly satisfied with the help or advice he received with a translation or an interpreter from the church. He would prefer to report these incidents with the help of an Interpreter with knowledge of both English (or his mother tongue) and Spanish.

He stated that he found it very challenging to report or communicate these acts and in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing, he would need the help of an Interpreter who has knowledge of both English (or his mother tongue) and Spanish.

4.1.2.6. Respondent six

A 31 year old male student who has lived in Spain for less than one year. He is married, a Protestant by religion and possesses basic Spanish knowledge. He has felt or had experiences of discrimination made towards him.

In regard to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that he has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made him feel offended; Intrusive comments about his physical appearance that made him feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to him; Somebody made him watch or look at pornographic material against his wishes. However, he indicated that he felt or experienced sexual harassment in the following incidents: Inappropriate staring or leering that made him feel intimidated (between 2 - 5 Times); Inappropriate invitations to go out on dates (Once) and Intrusive questions about his private life that made him feel offended (between 2 - 5 Times). He stated that a colleague or co-student did the above incidents and that these occurred within a study or school environment.

The respondent indicated that he is aware of specific laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would need information from the police and someone to talk to or moral support. He further stated that he would prefer this information, advice or support not translated/interpreted to his mother tongue or English. The respondent did not report these incidents because he was able to deal with it himself however, he would prefer to report the incidents with the help of an Interpreter with knowledge of both English (or his mother tongue) and Spanish.

He stated that he found it very challenging to report or communicate these acts and in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing, he would need the help of an Interpreter who has knowledge of both English (or his mother tongue) and Spanish. He knows of foreigners who have suffered these grievances and have had challenges communicating them at his study or school environment.

4.1.2.7. Respondent seven

The respondent is a female who has lived in Spain for more than five years, she is married and also employed. She possesses intermediate Spanish knowledge. She has had feelings and experiences of discrimination made towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Somebody indecently exposing themselves to her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (between 2 - 5 Times) and Intrusive comments about her physical appearance that

made her feel offended (between 2 - 5 Times). She pointed out that the person that did this was client or customer and a relative or family member and that this happened in a public place (café, restaurant, pub, club, disco or shop).

The respondent indicated that she is aware of specific laws or initiatives in Spain to help foreigners report these incidents.

In regard to the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need someone to talk to or moral support, practical help and protection from further victimization or harassment. She further stated that she would prefer this information, advice or support translated or interpreted to her mother tongue or English. She reported these incidents herself using the Spanish language.

She found reporting or communicating these acts fairly challenging and when asked about the communication challenges as a foreigner she would experience or feel when reporting any unsafe incidents to the authorities, she specified that she has family and friends who would translate or interpret in case she ever need to report anything and they would represent her well. She knows of foreigners who have suffered these grievances and have had challenges communicating them in her circle of friends and family.

4.1.2.8. Respondent eight

A 26 year old female student who has lived in Spain for more than one year but less than five years. She is a Catholic and possesses intermediate Spanish knowledge. She has not had feelings nor experiences of discrimination made towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Somebody indecently exposing themselves to her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (between 2 - 5 Times); Intrusive questions about her private life that made her feel offended (Once) and Intrusive comments about her physical appearance that made her feel offended (Once). The person that did this was somebody else (an unknown perpetrator) and that this happened in a car or public transport.

The respondent indicated that she does not know of specific laws or initiatives in Spain to help foreigners report these incidents.

In regard to the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need someone to talk to or moral support. She further stated that she would prefer this information, advice or support translated or interpreted to her mother tongue or English. She did not report these because she was able to deal with it herself and that it was too minor or not serious enough to report to the authorities.

She found reporting or communicating these acts fairly challenging and when asked about the communication challenges as a foreigner she would experience or feel when reporting any unsafe incidents to the authorities, specified that she would participate as a translator or interpreter in case there is a victim from her country of origin and there is no one suitable to represent them as best as she could.

4.1.2.9. Respondent nine

A 55 year old single man who has lived in Spain for more than five years. He considers himself a Roman Catholic, he is employed (full or part time basis) and possesses intermediate Spanish knowledge. He has had feelings and experiences of discrimination made towards him, while living in Spain.

In reference to feelings or experiences of any kind of sexual harassment advanced towards him, he pointed out that he has never had: Inappropriate invitations to go out on dates; Intrusive comments about his physical appearance that made him feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to him; Somebody made him watch or look at pornographic material against his wishes. However, he indicated that he felt or experienced sexual harassment in the following incidents: unwelcome touching, hugging or kissing (Once); Sexually suggestive comments or jokes that made him feel offended (Once); Inappropriate staring or leering that made him feel intimidated (between 2 - 5 Times) and Intrusive questions about his private life that made him feel offended (Once). He stated that a friend or an acquaintance and somebody else (an unknown perpetrator) did this to him and that it took place at his own home and in an open place (the street, a square or parking lot).

The respondent indicated that he is aware of specific laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would not want any support. The respondent did not report these incidents because he did not think it would help or that it was too minor or not serious enough to report to the authorities.

He pointed out that he did not find it challenging at all to report or communicate these acts and in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing and that given that he can cope with Spain's official languages, he would not need a translator or interpreter who understands his language and culture.

4.1.2.10. Respondent 10

A 29 year old female student who has lived in Spain for more than one year but less than five years. She is single, a Catholic and her Spanish knowledge is excellent. She has had feelings and experiences of discrimination made towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment advanced towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates;

Intrusive questions about her private life that made her feel offended; Intrusive comments about her physical appearance that made her feel offended; Somebody indecently exposing themselves to her; nor has she had anybody who made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced sexual harassment in the following incidents: Inappropriate staring or leering that made her feel intimidated (between 2 - 5 Times); Unwanted sexually implicit emails, SMS or WhatsApp texts that offended you (between 2 - 5 Times) and Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms (between 2 - 5 Times). In regard to who did this to her, the respondent stated that it was someone else and that these occurred at a public place (café, restaurant, pub, club, disco or shop), in an open place (the street, a square or parking lot) and in a park, forest or elsewhere outdoors. The respondent did not report any incident of discrimination or sexual harassment to anyone or the authorities because she was able to deal with it herself (either involved a friend or that it was a family matter).

Concerning the awareness of any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that she does not know of any. Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need moral support or someone to talk to. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English.

This respondent stated that she found it inapplicable reporting or communicating her experiences or feelings of unsafe incidents that affect her wellbeing because she can cope with Spain's official languages and would not need a translator/interpreter who understands her language and culture.

4.1.2.11. Respondent 11

Respondent eleven was a 31 year old female who has lived in Spain for more than five years, she is currently unemployed and is looking for a job. She indicated Anglican as her religious background, she is married and her knowledge of the Spanish language is intermediate. She stated that she has not had feelings nor experiences of discrimination directed towards her, while living in Spain.

In regard to feelings or experiences of any kind advanced towards her, she indicated that she did not know if the following happened to her: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Intrusive comments about her physical appearance that made her feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (between 2 - 5 Times). She did not report any incident of discrimination or sexual harassment to anyone or authorities.

The respondent indicated that she is aware about the laws or initiatives in Spain to help foreigners report these incidents.

The respondent did not indicate whether she found it a challenge to report or communicate her experiences or feelings of unsafe incidents that affect her wellbeing because it was not applicable to

her. Given that she can cope with Spain's official languages, she would not need a translator/interpreter who understands her language and culture in case she ever needed to report anything.

4.1.2.12. Respondent 12

This was a 25 year old male student who has lived in Spain for more than one year but less than five years. He is single, a Catholic and his Spanish knowledge is excellent. He has felt or had experiences of discrimination made towards him.

In regard to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that he had never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made him feel offended; Intrusive comments about his physical appearance that made him feel offended nor did anybody make him watch or look at pornographic material against his wishes. However, he indicated that he felt or experienced sexual harassment in the following incidents: Inappropriate staring or leering that made him feel intimidated (between 2 - 5 Times); Inappropriate invitations to go out on dates (Once); Intrusive questions about his private life that made him feel offended (Once); Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him (between 2 - 5 Times); Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms (between 2 - 5 Times) and somebody indecently exposing themselves to him (between 2 - 5 Times). He stated that somebody else (an unknown perpetrator) did the above incidents and that these occurred in a public place (café, restaurant, pub, club, disco or shop).

About the awareness any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that he does not know of any. Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would need information about security or crime prevention. He further stated that he would prefer this information, advice or support not translated/interpreted to his mother tongue or English.

The respondent did not report any incident of discrimination or sexual harassment to anyone, organizations or authorities (Police, Hospital/Health Centre, Social services, Women's shelter, Victim support organization, Church/Faith-based organization, Legal service/Doctor or others) because he did not know where to turn to. However, he would have preferred to report the incidents himself in Spanish. On a follow-up telephone chat, the respondent clarified that he would prefer to if he would have to report such incidents he would contact the following services: Police, Hospital/Health Centre, Social services, Victim support organization, Church/Faith-based organization, Legal service or a Doctor.

He stated that he found it very challenging reporting or communicating these acts and in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing, he would participate as an translator/interpreter in case there is a victim from his country of origin and there is no one suitable to represent them as best as he could.

4.1.2.13. Respondent 13

A 31 year old female who has lived in Spain for more than one year but less than five years, unemployed and looking for work. She indicated Anglican as her religious background, she is married and her knowledge of the Spanish language is basic. She stated that she has not had feelings nor experiences of discrimination directed towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment advanced towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive comments about her physical appearance that made her feel offended; Somebody indecently exposing themselves to her; nor has she had anybody who made her watch or look at pornographic material against her wishes; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended you (between 2 - 5 Times) and Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms (between 2 - 5 Times). However, she indicated that she felt or experienced sexual harassment in the following incidents: inappropriate staring or leering that made her feel intimidated (Once) and intrusive questions about her private life that made her feel offended (between 2 - 5 Times). Concerning who did this to her, the respondent stated that it was an unknown perpetrator and that these occurred in an open place (the street, a square or parking lot).

The respondent indicated that she is aware of specific laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need practical help. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English.

This respondent stated that she did not find it challenging at all to report or communicate her experiences or feelings of unsafe incidents that affect her wellbeing because she has family and friends who would translate/interpret in case she ever needed to report anything and they would represent her well.

4.1.2.14. Respondent 14

This was a 27 year old male student who has lived in Spain for more than one year but less than five years. He is single, a Catholic and his Spanish knowledge is excellent. He has felt or had experiences of discrimination made towards him.

With reference to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that the following incidents had happened to him: unwelcome touching, hugging or kissing (Once); Sexually suggestive comments or jokes that made him feel offended (between 2 - 5 Times); Intrusive comments about his physical appearance that made him feel offended (Once); Someone made him watch or look at pornographic material against his wishes; Inappropriate staring or leering that made him feel intimidated (between 2 - 5 Times); Inappropriate invitations to go out on dates (Once); Intrusive questions about his private life that made him feel offended (Once); Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him (Once); Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms (between 2 - 5 Times) and that somebody indecently exposed themselves to him (between 2 - 5 Times). He stated that somebody else (an unknown perpetrator) committed the above acts and that these occurred in an open place (the street, a square or parking lot).

About the awareness any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that he does not know of any. Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would need someone to talk to or moral support. He further stated that he would prefer this information, advice or support not translated/interpreted to his mother tongue or English.

The respondent did not report any incident of discrimination or sexual harassment to anyone, organizations or authorities (Police, Hospital/Health Centre, Social services, Women's shelter, Victim support organization, Church/Faith-based organization, Legal service/Doctor or others) because he was too emotionally upset. However, he would have preferred to report the incidents himself in Spanish to a church or faith-based organization. He indicated that he would be fairly satisfied with the help or advice he would receive with a translation or an interpreter at a church setting.

He stated that, as a foreigner, he found it very challenging to report or communicate these acts and in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing, he would deal with them his own way or cope with them because in his culture, they don't report such incidents to the authorities.

4.1.2.15. Respondent 15

A 31 year old female who has lived in Spain for less than one year and is self employed. She is a Catholic, married, with intermediate Spanish knowledge. She has not had feelings nor experienced any discrimination directed towards her and neither has she never had any feelings or experiences of any kind of sexual harassment advanced towards her, while living in Spain.

The respondent indicated that she is aware of specific laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she specified that she would not want any support.

This respondent stated that she did not find it challenging at all to report or communicate and that she can cope with Spain's official languages so she would not need a translator or Interpreter who understands her language and culture in case she had to report any of these incidents.

4.1.2.16. Respondent 16

A 27 year old female student who has lived in Spain for more than one year but less than five years. She is a Catholic, in a relationship and living together with her partner and her Spanish knowledge level is intermediate. She indicated that she has had feelings or experiences of discrimination directed towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates;

Somebody indecently exposing themselves to her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (Once); Intrusive questions about her private life that made her feel offended (between 2 - 5 Times) and Intrusive comments about her physical appearance that made her feel offended (between 2 - 5 Times). The person that did this was somebody else (an unknown perpetrator) and a colleague (or co-student) and that this happened at school (study environment), in a public place (café, restaurant, pub, club, disco or shop) and in a car or public transport.

The respondent indicated that she does not know of specific laws or initiatives in Spain to help foreigners report these incidents. In regard to the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need: practical help, protection from further victimization or harassment and someone to talk to or moral support. She further stated that she would prefer this information, advice or support translated or interpreted to her mother tongue or English. She reported these incidents of sexual harassment to the authorities with the help of an interpreter with knowledge of both English (or her mother tongue) and Spanish.

About the communication challenges as a foreigner she would experience or feel when reporting any unsafe incidents to the authorities, specified that she would prefer to report such incidents with the help of an Interpreter who has knowledge of both English (or her mother tongue) and Spanish and that she found reporting or communicating these acts fairly challenging. She knew of foreigners who have suffered these grievances and have had challenges communicating them in her circle of friends and family and elsewhere.

4.1.2.17. Respondent 17

This was a 27 year old, employed (full or part time) who has lived in Spain for more than five years. He is single, a Catholic and his Spanish knowledge is excellent. He did not know if he had ever felt or had experiences of discrimination made towards him, while living in Spain.

With reference to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that the following incidents had never happened to him: Intrusive comments about his physical appearance that made him feel offended nor did anybody ever make him watch or look at pornographic material against his wishes. However, concerning feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that the following incidents had happened to him: unwelcome touching, hugging or kissing (more than six times); Sexually suggestive comments or jokes that made him feel offended (more than six times); Inappropriate staring or leering that made him feel intimidated (between 2 - 5 Times); Inappropriate invitations to go out on dates (between 2 - 5 Times); Intrusive questions about his private life that made him feel offended (more than six times); Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him (between 2 - 5 Times); and that somebody indecently exposed themselves to him (between 2 - 5 Times). He stated that a colleague or co-worker, a friend or acquaintance and a date or someone he had just met did the above acts and that these occurred in another house (not his home) or apartment (in a residential building or elsewhere indoors) and at his workplace.

The respondent indicated that he is aware of specific laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would need practical help, someone to talk to or moral support and protection from further victimization or harassment. He further stated that he would prefer this information, advice or support not translated/interpreted to his mother tongue or English. The respondent reported these incidents of sexual harassment in the Spanish language to a friend.

He stated that, as a foreigner, he found it fairly challenging to report or communicate these acts and in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing, he would deal with them his own way or cope with them because in his culture, they don't report such incidents to the authorities.

4.1.2.18. Respondent 18

A 31 year old female who is employed (full or part time) and has lived in Spain for more than one year but less than five years. She is a Pentecostal christian, single and her Spanish knowledge is intermediate. She indicated that she has had feelings and experiences of discrimination directed towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive comments about her physical appearance that made her feel offended; Somebody indecently exposing themselves to her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated and intrusive questions (between 2 - 5 Times) about her private life that made her feel offended (between 2 - 5 Times). The person that did this was an unknown perpetrator in a car or in public transport.

The respondent indicated that she does not know of specific laws or initiatives in Spain to help foreigners report these incidents.

In reference to the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would not want any support. She further stated that she would prefer this information, advice or support translated or interpreted to her mother tongue or English. She knew of foreigners who have suffered these grievances and have had challenges communicating them in her circle of friends and family and elsewhere.

4.1.2.19. Respondent 19

A 28 year old female student who has lived in Spain for less than one year. She is a Catholic, in a relationship and living together with her partner and has no Spanish knowledge whatsoever. She

indicated that she has not had feelings or experiences of discrimination directed towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Intrusive questions about her private life that made her feel offended; Intrusive comments about her physical appearance that made her feel offended; Somebody indecently exposing themselves to her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (Once) and inappropriate invitations to go out on dates (Once). The person that did this was a Teacher or (Trainer or Coach) in a school environment.

The respondent indicated that she does not know of specific laws or initiatives in Spain to help foreigners report these incidents. In regard to the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need: Information from the police, practical help and someone to talk to or moral support. She further stated that she would prefer this information, advice or support translated or interpreted to her mother tongue or English. She did not report any incident of discrimination or sexual harassment to anyone or authorities because she considered it too minor or not serious enough but that she would prefer to report it herself in her mother tongue or English.

About the communication challenges as a foreigner she would experience or feel when reporting any unsafe incidents to the authorities, specified that she would prefer to report such incidents with the help of an Interpreter who has knowledge of both English (or my mother tongue) and Spanish.

4.1.2.20. Respondent 20

A 26 year old female student who has lived in Spain for less than one year. She is a Christian, in a relationship and living together with her partner and has basic Spanish knowledge. She indicated that she has not had feelings or experiences of discrimination directed towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Intrusive comments about her physical appearance that made her feel offended; Somebody indecently exposing themselves to her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (Once); Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her (Once); Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms (Once). The person that did this was an unknown perpetrator.

The respondent indicated that she does not know of specific laws or initiatives in Spain to help foreigners report these incidents.

Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need information about security or crime prevention. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English.

About the communication challenges as a foreigner she would experience or feel when reporting any unsafe incidents to the authorities, specified that she would prefer to report such incidents with the help of an Interpreter who has knowledge of both English (or her mother tongue) and Spanish and that she did not find challenging at all reporting or communicating these acts.

4.1.2.21. Respondent 21

This was a 25 year old male student who has lived in Spain for more than one year but less than five years. He is single, a Roman Catholic and his Spanish knowledge is basic. He has not had feelings or experiences of discrimination made towards him, while living in Spain.

In reference to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that he had never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made him feel offended; Intrusive comments about his physical appearance that made him feel offended; Inappropriate invitations to go out on dates; Intrusive questions about his private life that made him feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms and somebody indecently exposing themselves to him nor did anybody make him watch or look at pornographic material against his wishes. However, he indicated that he felt or experienced sexual harassment in this incident: Inappropriate staring or leering that made him feel intimidated (Once).

The respondent indicated that he is aware of specific laws or initiatives in Spain to help foreigners report these incidents. He further stated that he would prefer to report these incidents himself in Spanish. Concerning the types of information, advice or support would he would need following such incidents, he indicated that he would need information about security or crime prevention, duly translated to his mother tongue or English. He also stated that he would prefer to report the discrimination or sexual harassment incidents himself in his mother tongue or English.

He stated that he found it not challenging at all to report or communicate these acts and that he knew of foreigners who have suffered these grievances and have had challenges communicating them in his circle of friends and family and where he studies.

4.1.2.22. Respondent 22

This was a 26 year old male student who has lived in Spain for less than one year. He is single, a Catholic and his Spanish knowledge is intermediate. He does not know if he has felt or had experiences of discrimination made towards him.

In regard to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that he had never had: unwelcome touching, hugging or kissing; Sexually suggestive

comments or jokes that made him feel offended; Intrusive comments about his physical appearance that made him feel offended; Inappropriate invitations to go out on dates; Intrusive questions about his private life that made him feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms and somebody indecently exposing themselves to him nor did anybody make him watch or look at pornographic material against his wishes. However, he indicated that he felt or experienced sexual harassment in the following incidents: Inappropriate staring or leering that made him feel intimidated (Once). He indicated that an unknown person did this to him and that he did not report this incident and also does not know why he did not seek help from any person or organization or authorities.

About the awareness any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that he does not know of any. He further stated that he would prefer to report these incidents himself in Spanish.

He stated that he found it fairly challenging reporting or communicating these acts and in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing and that he would participate as an translator/interpreter in case there is a victim from his country of origin and there is no one suitable to represent them as best as he could.

4.1.2.23. Respondent 23

A 32 year old female who is in Spain on holiday or visit purposes where she has lived for less than one year. She is a Moslem, in a relationship and living together with her partner and has basic Spanish knowledge. She stated that she has not had feelings or experiences of discrimination directed towards her, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Intrusive comments about her physical appearance that made her feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (Once). The person that did this was unknown.

The respondent indicated that she does not know of specific laws or initiatives in Spain to help foreigners report these incidents.

Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need: Information from the police, Information about security/crime prevention, Practical help, Someone to talk to/ moral support, Protection from further victimisation/harassment, Help in reporting the incident/ dealing with the police and Medical help. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English.

She also specified that she would prefer to report such incidents with the help of an Interpreter who has knowledge of both English (or her mother tongue) and Spanish.

4.1.2.24. Respondent 24

A 32 year old single male who has lived in Spain for less than one year. He is a Christian and his Spanish knowledge is basic. He has a paid job which he does part-time since he is also a student. He has not felt or had experiences of discrimination made towards him.

With reference to feelings or experiences of any kind of sexual harassment advanced towards him, he indicated that the following incidents never happened to him: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made him feel offended; Intrusive comments about his physical appearance that made him feel offended; Someone made him watch or look at pornographic material against his wishes; Inappropriate staring or leering that made him feel intimidated; Inappropriate invitations to go out on dates; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended him; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms and that nobody ever indecently exposed themselves to him. However he indicated that the following incidents had happened to him: Intrusive questions about his private life that made him feel offended (Once). He stated that somebody else (an unknown perpetrator) did this to him and that this occurred in an open place (the street, a square or parking lot).

About the awareness any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that he does not know of any. Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would need practical help. He further stated that he would prefer this information, advice or support not translated/interpreted to his mother tongue or English.

He stated that, as a foreigner, in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing, he would need a translator or Interpreter who understands his language and culture.

4.1.2.25. Respondent 25

A 36 year old female student pursuing a Masters Degree in Spain where she has lived for more than one year but less than five years. She is single and her Spanish knowledge is excellent. She is a Pentecostal Christian and self employed, with her businesses running in Uganda. She has had feelings or/and experiences of discrimination made towards her, while living in Spain.

In reference to feelings or experiences of any kind of sexual harassment advanced towards her, she indicated that she has never had: Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Intrusive comments about her physical appearance that made her feel offended; Somebody indecently exposing themselves to her; Somebody made her watch or look at pornographic material against her wishes and inappropriate advances on social networking websites

like Facebook, WhatsApp or internet chat rooms. She stated that somebody else (an unknown perpetrator) and a date (someone she had just met) did the above incidents and that these occurred at another house or apartment (in a residential building or elsewhere indoors) but not her home and in a park (forest or elsewhere outdoors).

About the awareness any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that she did not know of any. Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need protection from further victimization/harassment and help in reporting the incident/dealing with the police. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English. The respondent reported these incidents of discrimination or sexual harassment to a church (Faith-based organization) by herself using the Spanish language. She was fairly satisfied with the help or advice she received with a translation or an interpreter at this organization.

She indicated that she found it fairly challenging reporting or communicating these acts and that because she can cope with Spain's official languages, she would not need a translator/interpreter who understands her language and culture in the event that she ever needed to report anything.

4.1.2.26. Respondent 26

A 30 year old female who has lived in Spain for more than one year but less than five years. She considers herself a Believing Christian, married and knowledge of the Spanish language is intermediate. The respondent indicated that she was unemployed and looking for work. She indicated that she had never had feelings or experiences of discrimination, while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Sexually suggestive comments or jokes that made her feel offended; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Intrusive comments about her physical appearance that made her feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced inappropriate staring or leering that made her feel intimidated (Once). The person that did this to her was an unknown perpetrator and it took place in an open place (the street, a square or parking lot).

The respondent indicated that she is aware about the laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need: Information from the police; Information about security/crime prevention; Practical help; Someone to talk to/moral support; Help with insurance/compensation claim; Protection from further victimization/harassment; Help in reporting the incident/dealing with the police; Medical help or Financial support. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English.

The respondent did not report any incident of discrimination or sexual harassment to anyone or authorities because she was able to deal with it herself and therefore dealt with it herself (or involved a friend). She would prefer to report such incidents herself in her mother tongue or English. She knows of foreigners outside her circle of friends and family who have suffered these grievances and have had challenges communicating them.

The respondent indicated that she found it very challenging to report or communicate her experiences or feelings of unsafe incidents that affect her wellbeing. She has family and friends who would interpret in case she ever needed to report anything and they would represent her well.

4.1.2.27. Respondent 27

A 27 year old female student who has lived in Spain for less than one year. She is a Christian who is single with intermediate Spanish knowledge levels. She has not felt any discrimination made towards her nor had any experiences of the same.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Inappropriate staring or leering that made her feel intimidated; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her; Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced: Sexually suggestive comments or jokes that made her feel offended (Once) and intrusive comments about her physical appearance that made her feel offended (Once). The person that did this to her was a colleague or co-student in a school environment.

The respondent indicated that she is not aware about the laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need: Information from the police; Information about security/crime prevention and Protection from further victimization/harassment. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English. The respondent did not report any incident of discrimination or sexual harassment to anyone or authorities because she did not think it would help and too emotionally upset to report the incident.

The respondent indicated that she found it fairly challenging to report or communicate her experiences or feelings of unsafe incidents that affect her wellbeing and that she would need a Translator or Interpreter who understands her language and culture in the event of communicating her experiences or feelings of unsafe incidents that affect her wellbeing to the authorities.

4.1.2.28. Respondent 28

A 33 year old male who has lived in Spain for more than five years. He is an Anglican Christian, unemployed and looking for work, with intermediate Spanish knowledge, he is in a relationship and living together with his partner. He has had feelings and experiences of discrimination made towards him, while living in Spain. He indicated that he has never had feelings or experiences of

any kind of sexual harassment advanced towards him. However, he stated that he felt or experienced of discrimination made towards him were done by somebody else (an unknown perpetrator) and that these occurred at the following places: In a car/In public transport; In a public place (café, restaurant, pub, club, disco or shop); In a park, forest or elsewhere outdoors and in an open place (the street, a square or parking lot).

About the awareness any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that he does not know of any.

Concerning the types of information, advice or support he would need in case any discrimination or sexual harassment incidents happened to him, he indicated that he would need other kinds of support not indicated in the questionnaire and that he does not know how he would prefer this information, advice or support presented to him. The respondent did not report any discrimination incidents that happened to him to anyone, organizations or authorities because did not know where to turn to. He knows of foreigners who have suffered these discrimination grievances and have had challenges communicating them in his circle of friends, family and elsewhere.

This respondent considers that he found it fairly challenging to report or communicate these acts and that the communication challenges as a foreigner he would experience or feel when he reported any unsafe incidents to the authorities were not applicable in his case.

4.1.2.29. Respondent 29

This was a 33 year old male student who has lived in Spain for more than one year but less than five years. He is in a relationship but is not living together with his partner, he is a Christian and his Spanish knowledge is basic. He has not felt or had experiences of discrimination made towards him and neither has he ever felt or experienced any kind of sexual harassment advanced towards him, while living in Spain.

About the awareness any specific laws or initiatives in Spain to help foreigners report these incidents, the respondent indicated that he does not know of any.

He stated that, as a foreigner, he found it fairly challenging to report or communicate these acts and in the event of communicating his experiences or feelings of unsafe incidents that affect his wellbeing, he would not need a translator nor Interpreter who understands his language and culture because he can cope with Spain's official languages.

4.1.2.30. Respondent 30

A 40 year old female, self employed and who has lived in Spain for less than one year. She is a Christian who is separated from her husband and has basic Spanish knowledge. She has had feelings or experiences of discrimination made towards her while living in Spain.

In regard to feelings or experiences of any kind of sexual harassment directed towards her, she indicated that she has never had: unwelcome touching, hugging or kissing; Inappropriate staring or leering that made her feel intimidated; Inappropriate invitations to go out on dates; Intrusive questions about her private life that made her feel offended; Unwanted sexually implicit emails, SMS or WhatsApp texts that offended her; Sexually suggestive comments or jokes that made her feel offended; intrusive comments about her physical appearance that made her feel offended;

Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms; Somebody indecently exposing themselves to her or Somebody that made her watch or look at pornographic material against her wishes. However, she indicated that she felt or experienced: Inappropriate staring or leering that made her feel intimidated (between 2 - 5 Times). The person that did this to her was an unknown perpetrator in a car or in public transport.

The respondent indicated that she is not aware about the laws or initiatives in Spain to help foreigners report these incidents. Concerning the types of information, advice or support she would need in case any discrimination or sexual harassment incidents happened to her, she indicated that she would need: Information from the police; Information about security/crime prevention and Protection from further victimization/harassment. She further stated that she would prefer this information, advice or support translated/interpreted to her mother tongue or English. The respondent did not report any incident of discrimination or sexual harassment to anyone or authorities because she did not think it would help and too emotionally upset to report the incident.

The respondent indicated that she found it fairly challenging to report or communicate her experiences or feelings of unsafe incidents that affect her wellbeing and that she would need a Translator or Interpreter who understands her language and culture in the event of communicating her experiences or feelings of unsafe incidents that affect her wellbeing to the authorities.

4.2. FINDINGS OF THE SURVEY: THE ANALYSIS OF THE FIRST OBJECTIVE

The first objective for this study was: Examine the awareness of initiatives or laws to help interviewed Ugandans communicate their well-being and safety in Spain.

The researcher developed two sets of introductions to present to the respondents: with the first introduction, she had to introduce herself personally to each respondent and provide the link to the survey and the second appeared in the survey's questionnaire. Both introductions are indicated below:

- i. **Introduction One** (To each individual respondent, over the phone or whatsapp text): *Hello dear, how are you? Hope you are coping with the lockdown in the best way possible. This is Grace from the WhatsApp group of the Ugandan community in Spain. As you know, I am pursuing a Masters in Intercultural Communication and Public Service Translation and Interpretation at the University of Alcalá in Madrid, Spain. I am conducting an important survey as part of my Masters dissertation on Communication Challenges that affect foreigners, their wellbeing and safety. The focus group is Ugandans living in Spain, to better understand their opinions and experiences. This questionnaire will take around 5 minutes to complete. The findings from this survey could be used to help contribute to the communication policy for foreigners and this may help improve their lives while in Spain. Thank you for your precious time and contributions. Please follow this link that should take you straight to the survey.*
- ii. **Introduction One** (In the Questionnaire): *This survey is to better understand the communication challenges that Ugandan nationals living in Spain face as they report feelings or experiences of wellbeing and safety. The findings could be used to contribute to*

the communication policy for foreigners and this may help improve their lives while in Spain. This may take around 5 minutes to complete, thank you for your precious time!

In order to find out Ugandans' awareness of laws or initiatives in Spain to help foreigners communicate, the questionnaire was presented to respondents with closed questions. The questions were provided by the student and the participants could only answer affirmatively (Yes), negatively (No) or simply express their doubts (Don't Know). An affirmative answer implied that the respondent knew about these laws and on the other hand, a negative answer implied no knowledge of these laws. The parameter used by the researcher to measure the "Don't Know" answer indicated by the respondents was; a statement of fact "I truly wouldn't know" or "Not as far as I know" to mean the respondent knows the answer is true but may not know if it applies to them. The student feels that these parameters for respondents' answers need to be clear for the reader's correct understanding of this section.

4.2.1. ANALYSIS OF RESPONDENTS' SAFETY AND WELLBEING IN SPAIN

In order to guide the respondents' answers to achieve the objective set out for the study, the questionnaire involved introductory statements and questions that went in line with the given introductions. The student will now analyze the responses to each of the situations in the questionnaire, with the aim of ascertaining their parameters on Ugandans' feelings and experiences of safety and wellbeing in Spain. The introductory statement that was relevant to this section was:

***Introductory statement:** I would like to ask you about your feelings or experiences of safety in Spain, mainly on discrimination (when somebody is treated less favorably than others because of a specific personal feature like their gender or origin or religion) and Sexual Harassment. You may have experienced people acting towards you in a way that you felt was unwanted or offensive.*

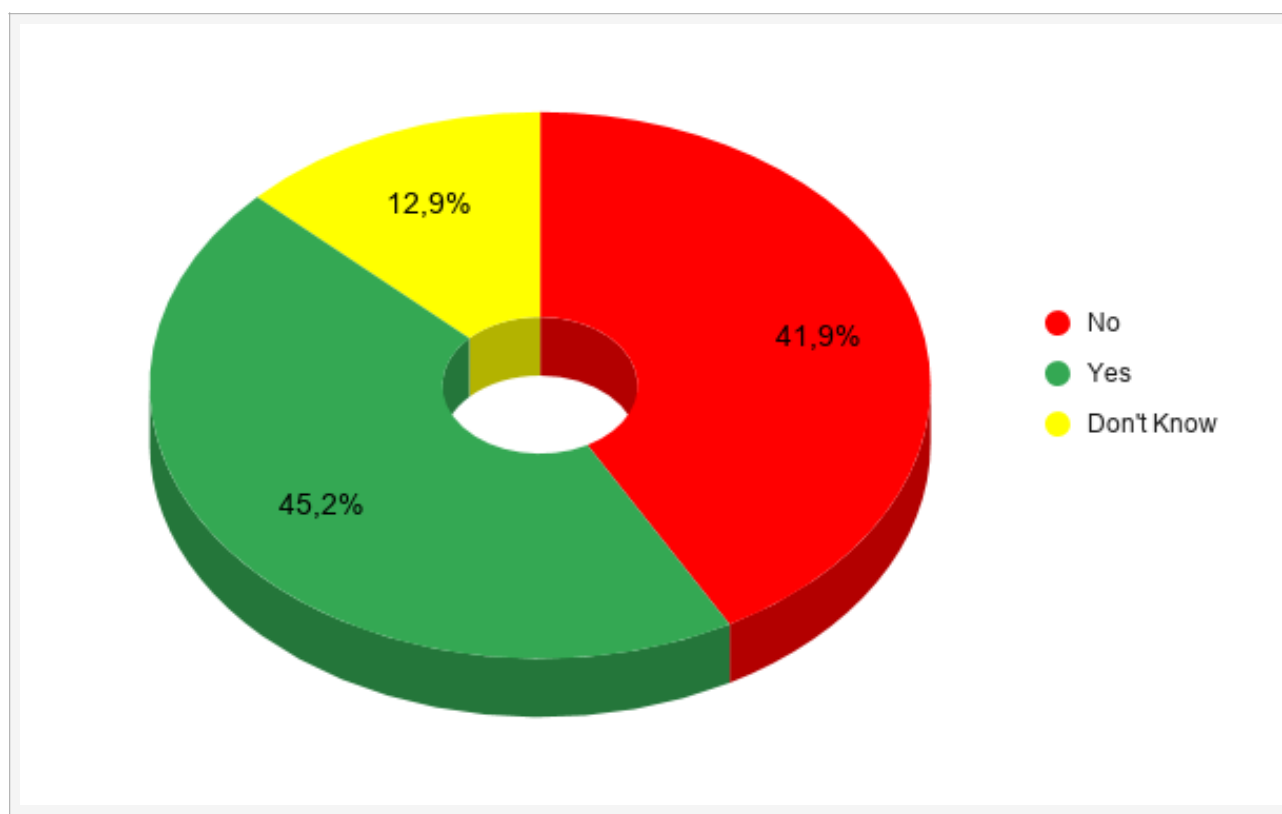
4.2.1.1. DISCRIMINATION

Ugandans' feelings and experiences of discrimination in Spain was a factor considered vital by the student for the elaboration of their safety and wellbeing. The survey involved only one question that was relevant to this section:

***Survey question:** Have you felt any discrimination made towards you or had any experiences of discrimination?*

The answers to the above question, in percentages were: Yes 45.2%; No 41.9% and Don't Know 12.9%. From these survey results, adding the percentages of the responses of "No" and "Don't Know", the total value comes to 54.8% The student deduces that the majority of the Ugandan nationals felt or experienced incidents of discrimination in Spain.

Respondents' feelings or experiences of discrimination



4.2.1.1.1. RESEARCHER'S OBSERVATIONS ON DISCRIMINATION

In this section, the researcher relates the incidents (feelings and experiences based on discrimination), as narrated by interviewed respondents, to the theory of Laray M. Barna (1994) of the six stumbling blocks in intercultural communication:

- i. **Discrimination based on preconceptions and stereotyping:** The researcher agrees with (Barna, 1994) by observing that a person's stereotyping practice is sustained and fed by the tendency to perceive selectively only those pieces of new information that correspond to the image that person holds. (Barna, 1994, p. 341). The researcher relates this observation to a narration of one of the survey respondents. According to the narrator, this kind of stereotyping eventually turned out to become a reality of the people (the Spanish, Latinos and fellow blacks) she is narrating about.

What I mostly experience is people stereotyping and assuming that all blacks are, or should be the same. They think that every black person is like all the blacks they meet on the metro trying to sell stuff in the big metro stations or on the streets or in the touristic places. Most people think that black people work or should be working in white people's homes; like cleaning, house grooming, stuff like that. So I find that there is a general stereotype that, you know, people perceive or view just because of one's skin color. I see this quite a lot and also experience this quite a lot on the metro. When I sit down next to a person for instance a Latino, because they are probably here doing the same thing, the first thing they will ask is if I work or do cleaning at a home: "Trabaja en casa? Limpias?" It is the same with fellow black people. The first thing they will ask me is: "Do you have papers?" So I think people relate you to their experience or to their typical exposure of black people, to wherever their

limit of exposure to the quality of the lives of black people is, is what they will automatically stereotype it to be.

So it is those things I experience but then I will not go to the police and say: "I was discriminated against". I look at that as their exposure; like all those latinos thinking I am cleaning, just like they are cleaning, not that there is anything wrong with cleaning, that is the "black person" that they know. The typical black person that they interface with is cleaning, the typical black person is working at a home.

- ii. **Discrimination based on the tendency to evaluate:** In the scenario narrated below, the researcher deduces that the respondent was vexed because she was discriminated against, not because of the answers she continuously gave to her neighbor's questions but because the neighbor continuously ignored her answers and held on to their own views, perceptions and evaluations of the narrator. The narrator argues that this impression the neighbor has of her, is that black women are prostitutes despite the fact that she has always told her neighbor that she is a lawfully married woman to the man she lives with. This is in line with what Barna (1994) terms as approving or disapproving the statements and actions of the other person or group of people rather than trying to comprehend completely the thoughts and feelings expressed from the world view of the other. (Barna, 1994, p. 341-342).

One morning I took a stroll with my husband in our neighborhood. We got excited upon meeting two of our neighbors who seemed to be happy that they had met both of us that day. However, they only said: "Hi" to him and then all the attention was turned towards me. They never asked him any other question after that but asked me so many questions at the same time: "How did you come to Spain?" "What is your occupation here?" "How did you meet this man?" And questions like these, that are so uncomfortable: "This man that you are with, is he your husband? Or is he just your friend?" How can you ask someone, in front of her husband a question like that, eh?! And yet, in Uganda, we would never ask a person who is together with a Mzungu⁸: "This white person you are with, who are they to you?" "Why are you with them?" This is so unkind and unfair ... Then they went on to ask: "So, could you be our friend?" And I asked them: "Why not?" They responded: "We would like a friend like you, we have never had a black friend." But from the look of things I felt like it was not true, so it came out as insulting to me...maybe I am overly sensitive but I felt it was so insulting. Among the series of questions one of them usually asked me whenever I would bump into her were: "Which country are you from?" "Is he your husband, eh?" "Do all black women sell themselves?" How can you ask someone that?! So she must have had the impression that I was prostitute, despite the fact that I always told her the same answers. God have mercy on black women, otherwise ... that's it.

- iii. **Discrimination related to Non-verbal Misinterpretations:** The researcher agrees to what Barna (1994) points out as the fact that people from different cultures extract whatever fits into their personal world of recognition and then interpret it through the frame of reference of their own culture. Therefore, the researcher concludes that the mere presence of a black person,

⁸ Note to reader: Mzungu refers to a white person in a number of countries in Africa. Reference: <https://en.wikipedia.org/wiki/Mzungu>

conjures up misconceptions to the people around them to act in particular ways that are interpreted as discrimination. The narrator, as seen in her extract below considers as a discriminative action, white holding their bags tighter when she sits next to them in a metro.

I experience what I would consider a slight kind of discrimination, because people only act without saying a word. For instance, often on the metro, upon seeing you, some people will first seek out seats that are not next to you. Or simply, they just won't sit at all. Or, when you stand up to let an older person to take your seat, they will refuse to take it and yet when someone else stands up that is not your color, then they will take that seat. Or, some people will hold their bags a little bit tighter, you know, trying to be more careful because you are next to them.

- iv. **Discrimination that led to High Anxiety:** From the narration below, the researcher deduces that, this case is a discrimination that led high anxiety. This is because, according to the narrator, being a black English teacher was enough to cause bias to her clients. The narrator's clients had only dealt with white English teachers who, better still were English natives. The fact that the clients emailed the former English white teacher, specifically requesting her to look for them another white teacher provoked wounding emotions to the narrator. The researcher observed further that the narrator insisted it was not her lack of English skills but the discrimination based on her skin color and the continuous disrespect of her as a teacher that led to these emotions as Barna (1994) describes as putting up defenses such as the altering of perceptions, withdrawal or hostility as a way to relief themselves off too much anxiety or tension build up. (Barna, pp. 342-343). Just like in this case, the narrator dealt with the anxiety or tension build up by putting up defenses such as avoiding chats with her former clients when she met them at a supermarket months later because it brought back painful memories.

This is an experience that I find so painful, I often wonder why they treated me that way. I had a family as a client because I taught their child English lessons. But this family treated me so awfully. I used to let it pass because I needed the money. My husband's older daughter⁹ had left behind on-going clients so I had to step in and take them on. The clients of course expected a white person and not me, a black. She (husband's older daughter) requested that I take over this particular family. When I got there, they laughed out so loud and asked when the 'rightful teacher' would return. I told them that the other teacher had requested that I sit-in for her and that if they didn't like me, I could let her know so that she would return but as for the moment, we could try and see if the class could work out. Then I started off with the classes. But both parents did not respect me at all. They interrupted the classes and sometimes even before the end of the class, when there was still lots of time left they would whisk the child away. They would do this without telling me a word or asking me anything. They would just walk into the class session and shout out to their son: "Let's go!" And I would be left there, alone, like a fool. Before long, they told me they never wanted any more classes. They then wrote an email to my husband's older daughter requesting for a change of a teacher, as long as the teacher would not be black. Can you feel me? (the narrator asks in a hurtful voice) Before we had even had enough classes for them to evaluate my teaching skills! And it's not that I do not know English. I had other clients who

⁹ Note to reader: The narrator's husband is a white British native living in Spain, and so is his older daughter, whereas the narrator is a black Ugandan native with a big age difference with her husband. Therefore, the husband's older children could have more or less the same age with the narrator.

appreciated my English teaching skills and said that I was very good at teaching. So when I bumped into them at a supermarket after some months and they tried pretending like they wanted to talk more, I only said: “Hi” and went about my business. That is one family I can never go back to teach, however much they want, not with the way they undermined me!

4.2.1.2. SEXUAL HARASSMENT

Ugandans’ feelings and experiences of sexual harassment in Spain was another factor considered vital by the researcher, for the elaboration of their safety and wellbeing. The survey involved three (3) questions that were relevant to this section, the first and most important one was:

Survey question: *Have you experienced any of the following in while living in Spain?*

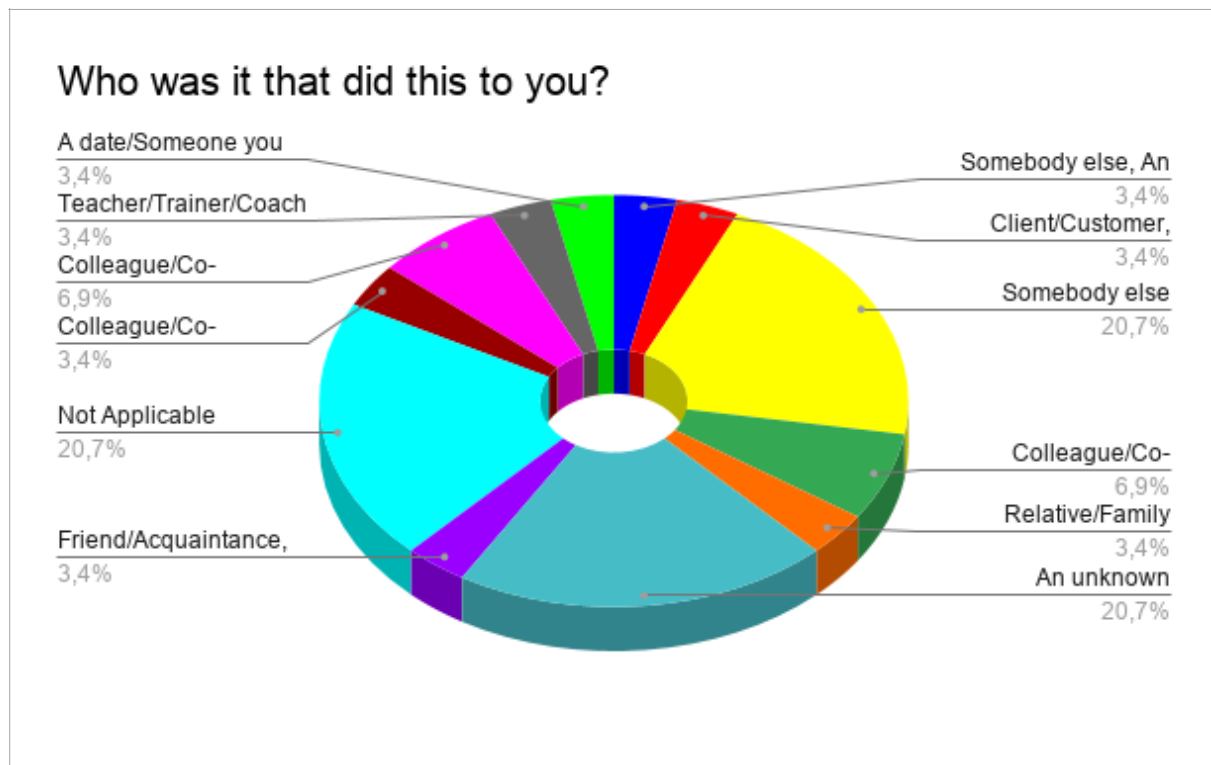
The possible answers to this question were listed and options for more possibilities were available as long as they applied to the respondent. The researcher presents the findings of the respondents in numbers out of 30 participants using the parameters that represented the number of times the indicated incident(s) had occurred:

Sexual Harassment Incidents	Never	Once	2-5 Times	More than 6 Times	Don’t Know
Unwelcome touching, hugging or kissing	24	3	0	2	2
Inappropriate staring or leering that made you feel intimidated	7	8	16	0	0
Sexually suggestive comments or jokes that made you feel offended	22	2	2	2	3
Inappropriate invitations to go out on dates	2	4	3	0	2
Intrusive questions about your private life that made you feel offended	16	6	5	3	1
Intrusive comments about your physical appearance that made you feel offended	22	4	3	1	1
Unwanted sexually implicit emails, SMS or WhatsApp texts that offended you	21	2	6	0	2
Inappropriate advances on social networking websites like Facebook, WhatsApp or internet chat rooms	22	0	6	0	2
Somebody indecently exposing themselves to you	25	1	4	0	2
Somebody made you watch or look at pornographic material against our wishes	28	1	1	0	2

Another question in the survey that the researcher found was relevant to find out Ugandans’ feelings and experiences of sexual harassment in Spain for the elaboration of their safety and wellbeing was:

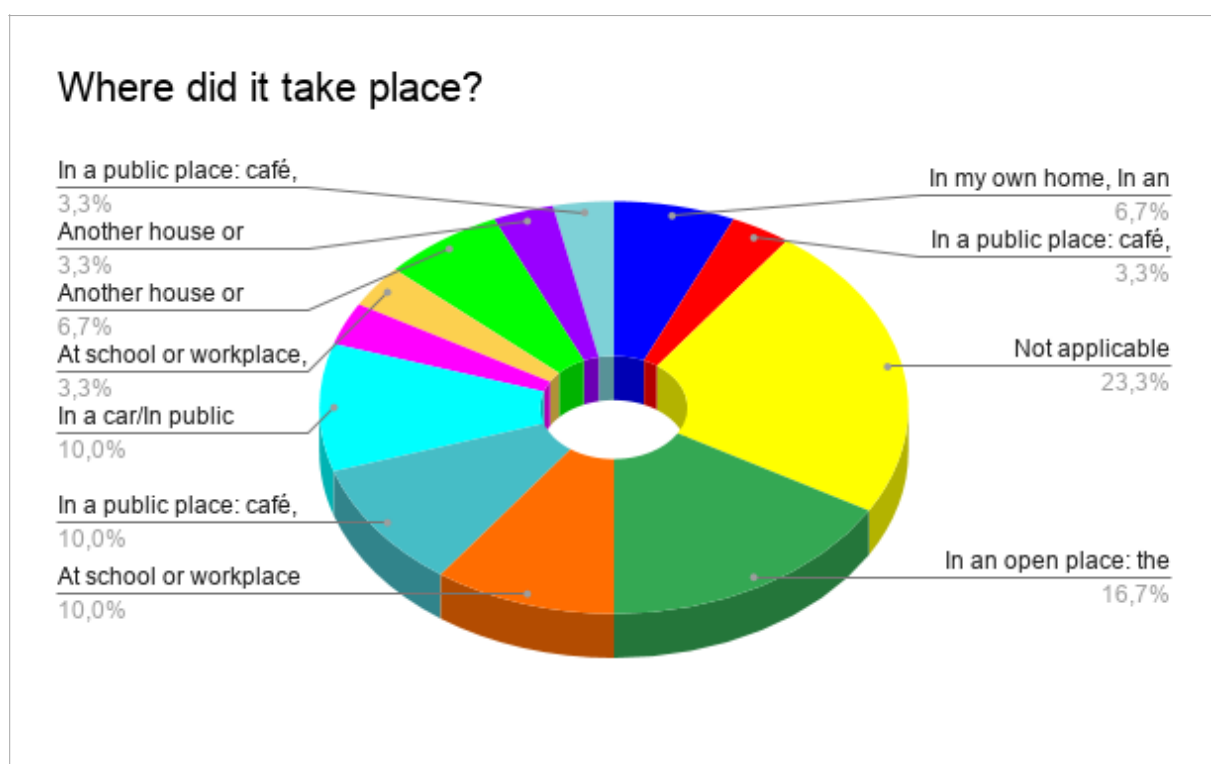
Survey question: *Who was it that did this to you?*

The findings indicate that: 3.4% Relative/Family member; 6.9% Colleague/Co-worker/Co-student; 3.4% Client/Customer; 3.4% Teacher/Trainer/Coach; 3.4% Friend/Acquaintance; 3.4% A date/ Someone you just met; 20.7% Somebody else; 20.7% An unknown perpetrator.



The last question in the survey that the researcher found was relevant to find out Ugandans' feelings and experiences of sexual harassment in Spain for the elaboration of their safety and wellbeing was:

Survey question: *Where did it take place?*



The findings indicate that: 6.7% In my own home; 3.3% Another house or apartment/in a residential building/Elsewhere indoors; 3.3% At school or workplace; 3.3% In a public place: café, restaurant, pub, club, disco, shop; 10% In a car/In public transport; 16.7% In an open place: the street, a square, parking lot; In a park, forest or elsewhere outdoors; 23.3% Do not know.

4.2.1.2.1. RESEARCHER'S OBSERVATIONS ON SEXUAL HARASSMENT

In this section, the researcher relates the incidents (feelings and experiences based on sexual harassment), as narrated by interviewed respondents, to the theory of Laray M. Barna (1994) of the six stumbling blocks in intercultural communication:

i. Sexual Harassment in correlation with preconceptions and stereotypes: The researcher relates the narration below to preconceptions and stereotypes because it is in line with what Barna (1994) observes: that a person's stereotyping practice is sustained and fed by the tendency to perceive selectively only those pieces of new information that correspond to the image that person holds. (Barna, 1994, p. 341). With this in mind, the researcher deduces that the men who perceive black women as prostitutes, will call out to each and every black woman they see walking on the street, it does not matter whether their perceptions are right or wrong or even annoying.

An experience that makes hair fly off my head¹⁰ is one where I was walking to one of my teaching classes. It's not that I was indecent, I have never been indecent while walking on the streets. I was minding my own business when I noticed a car was following me. I asked myself why it kept following me. Wherever I would make a turn, the car would follow. So finally when the driver found a parking slot ahead of me, he parked. I wondered why the driver had suddenly parked because earlier, he was driving so slowly, according to my walking pace and making gestures trying to get my attention which I completely ignored. So when he parked in front of where I was headed, he stuck his head out of the window and called out, "Hey! Come into the car! Come into the car!" When I caught up with where he had parked I asked: "Why should I get in?" He spoke some incomprehensible Spanish words that I didn't understand but from the way he was talking, my alarms went off. I concluded that he had taken me for a prostitute and wanted to get me in his car and go away for business with him. This has not happened only once, it has happened several times. Men see me walking on the street, they slow down and shout out that I get into their cars. I am always minding my business, heading somewhere. It is not that I have put my self out there, all staged up in a particular place, waiting for men. It was too much to the extent that I asked fellow black women I met if that is usual. They responded: "That is the perception of such men. Every black woman to them is a prostitute. It does not matter if she is minding her own business walking down the street. They think they could just pick her off the street and go away with her. As long as a black woman is walking down the street, they will call out to her to get into the car." For me, I regard this as a sexual harassment experience.

ii. Sexual Harassment in regard to Assumption of Difference: The respondent is a mother of two children, she is married to a Spaniard, has lived in Spain for over five years and is fluent in Spanish. She narrates how she likes taking her children to the park all by herself and her being a black is

¹⁰ Note to reader: 'Make hair fly off one's head' is an expression used a lot Uganda (mostly in Luganda) to show that a situation or person has made someone extremely furious or mad.

perceived as automatically being an African immigrant, who has had children as a result of prostitution and is in the park to look for clients. In agreement with Barna (1994), the researcher classifies this as an assumption of difference because the assumptions and values which condition the men's behavior toward the narrator are based on what Barna (1994) termed as the opposite to the assumption of similarity. The author explains that in the assumption of similarities, people expect that by being human and having common human requirements like food, shelter, security, and so on, makes everyone alike. (Barna, 1994, p. 337). However in this case, the researcher observes that the men treat the narrator in this particular manner because they perceive all africans immigrants as "different" and therefore choose to seek ways of taking advantage of them.

Each time those stupid old men approach me, I let them talk up to the extent where they mention that "the economic situation is hard" or "jobs are hard to get nowadays" or any immigration related bullshit, I then tell them: "Fuera de aquí!" You should see the way they all walk away so fast because they fear that the next thing will be reporting them to the police! They are cowards!

To summarize this section, the survey findings indicate that majority of the Ugandans have had feelings or experiences of discrimination to a larger extent than they have had sexual harassment incidents. Most of these occurrences happened in open or public places and were mostly committed by unknown perpetrators. However, on the other hand, the narrations from the phone interviews revealed much more explicit detail than could be gathered through the questionnaire. For instance, the telephone call findings indicate that one respondent could experience different forms of discriminations (work-related, racial, religious, stereotyping, non-verbal, evaluation tendencies, sexual or gender related) several times a week ranging from people they know or are familiar with at home, school or work to complete strangers. Since the types and degrees of discrimination and sexual harassment were not indicated in the survey, this information could only be attained in the phone interviews and therefore was not included in the findings because it was not classified as relevant to the parameters of this particular study.

4.2.2. AWARENESS OF LAWS TO HELP FOREIGNERS WITH COMMUNICATION: RESPONDENTS' ANSWERS

In order to find out Ugandans' awareness of laws or initiatives to help foreigners in Spain to communicate better, the survey was presented to respondents with closed questions. The questions were provided by the student and the participants could only answer affirmatively (Yes), negatively (No) or simply express their doubts (Don't Know). An affirmative answer implied that the respondent knew about these laws and on the other hand, a negative answer implied no knowledge of these laws. The parameter used by the researcher to measure the "Don't Know" answer indicated by the respondents was; a statement of fact "I truly wouldn't know" or "Not as far as I know" to mean the respondent knows the answer is true but may not know if it applies to them. The student feels that these parameters for respondents' answers need to be set out clearly for the reader's correct understanding of this section.

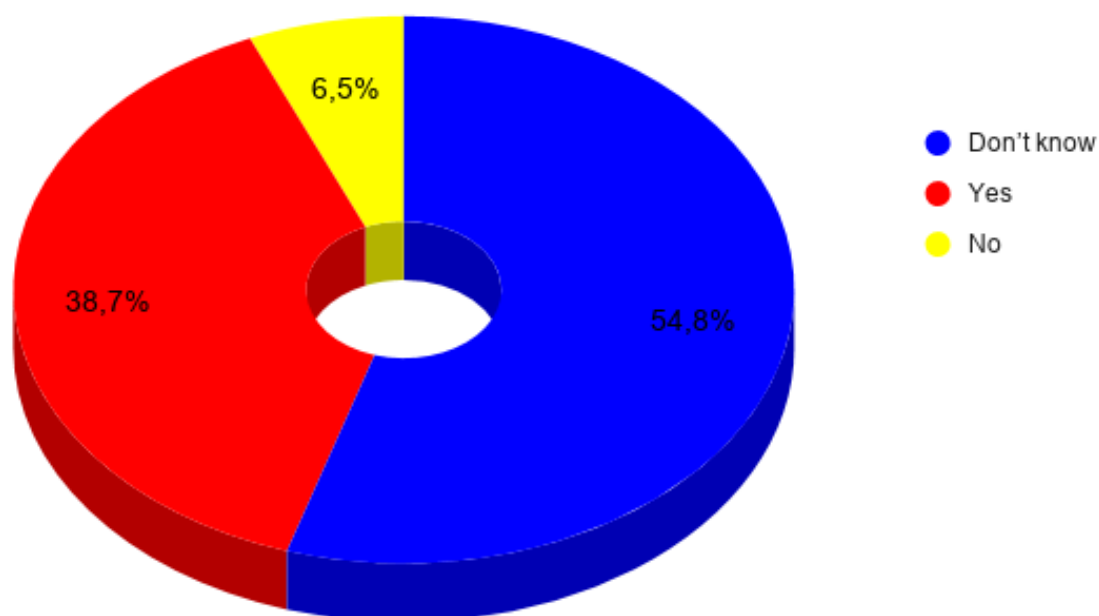
In order to guide the respondents' answers to achieve the objective set out for the study, the survey involved an introductory statement and one question that is relevant to this section:

Introductory statement: *The Spanish government provides information, advice or support that foreigners sometimes need after experiencing an incident such as the one we have been describing. In these cases translation/interpretation is required in case of lack of knowledge of any of the official Spain languages, this translation/interpretation service should be carried out by qualified personnel and with knowledge of the victim's culture.*

Survey question: *As far as you are aware, are there any specific laws or initiatives in Spain to help foreigner report these incidents?*

The results of the awareness statistics of the respondent were: 54.8% didn't know; 38.7% knew were positive and 6.5% were negative. Therefore, adding the percentages of the responses of "No" and "Don't Know", the total value comes to 61.3% implying that the majority of Ugandan nationals were unaware of laws or initiative to help foreigners in Spain to communicate better in case of lack of knowledge of any of the official Spain languages. Therefore, they were also unaware of the help translation or interpretation services provide when carried out by qualified personnel with knowledge of their language and culture.

Respondents' Awareness of laws or initiatives in Spain to help foreigners communicate:



4.2.2.1. THE RESEARCHER'S OBSERVATIONS: UGANDANS' AWARENESS OF SPANISH LAWS

The following text messages from WhatsApp were received by the researcher after the respondents had sent in their filled out questionnaires. This reflects the statistics that represent those that are not only unaware of the laws but also of translation or interpretation services.

- i. A student in Madrid and has lived in Spain for less than a year:

Wow, your survey is full of eye-opening questions. How did you formulate all those questions? I have not experienced any form of discrimination nor sexual harassment but it is interesting to know that the Spanish government can even offer interpreters to help us report such incidents. Thank you for the information and good luck!

- ii. A self employed designer and has lived in Spain for less than a year. She is married to a British national who has lived in Spain for more than five years who, was also unaware of the laws to help foreigners communicate in Spain:

'Hubby' (Husband's name withheld) has not been useful in helping me confront the discrimination and offensive sexual advances I have faced and yet he has lived here longer than I have and understands Spanish better than I do. I wish I had known there were laws to help us report these incidents! I have suffered very dreadful sexual advances, some of them right in front of my husband! Those were the times I wished I could speak Spanish so that I could let them know my thoughts, but 'Hubby' (Husband's name withheld) always feared attracting attention would make us leave the scene instead of us seeking justice. Please let me know of these laws and where to report so that I know how to go about it the next time such offenses are committed.

- iii. In this incident, the person refused to answer the questionnaire and so did not participate in the survey. However, the researcher would like to include his opinion for refusing to respond to the questionnaire because she feels it is relevant to the findings of this section. He told the researcher that he had started filling out the questions until he came across the introductory message and the preceding question (these are provided in section 4.2.2 above, as the Introductory statement and the Survey question), then he stopped and abandoned the process. It is evident to the researcher that the person did not get to understand the aim of the survey which was to help him and others find out if there were aware of laws to help them communicate better in Spain:

I am so sorry, Grace. I shall not be able to answer your questionnaire because it seems to me you are asking us about laws and reporting crimes. I am in Europe and would want to distance myself from the law and anything to do with it as much as I can. I hope you understand.

4.3. FINDINGS OF THE SURVEY: THE ANALYSIS OF THE SECOND OBJECTIVE

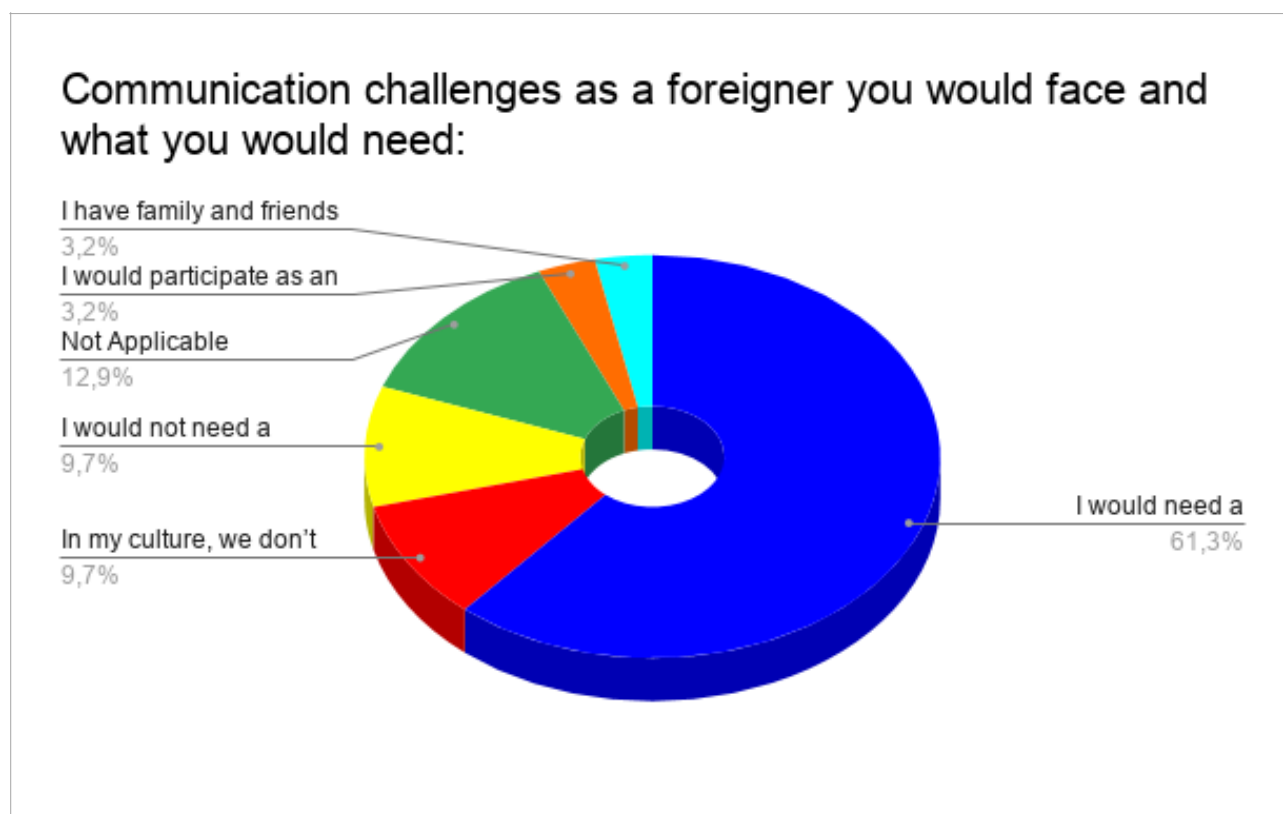
The second objective for this study was: Investigate the challenges of intercultural communication faced by the interviewed Ugandans living in Spain.

In order to guide the respondents' answers to achieve the second objective of the study, the questionnaire applied one question whose responses will be analyzed below:

Survey Question: *In your opinion, tell me about the communication challenges as a foreigner you would experience or feel when you report any unsafe incidents to the authorities.*

Answers: 61.3% I would need a translator/Interpreter who understands my language and culture
 9.7% I would not need a translator/Interpreter who understands my language and culture. I can cope with Spain's official languages; 3.2% I have family and friends who would translate/Interpret in case I ever need to report anything and they would represent me well; 3.2% I would participate as an translator/Interpreter in case there is a victim from my country of origin and there is no one suitable to represent them as best as I could; 9.7% In my culture, we don't report such incidents to the authorities, we deal with them our own way or cope with them and 12.9% Not Applicable.

From the findings, the researcher deduces that majority of the Ugandans would like to have a translator or interpreter who understands their language and culture to help them report any unsafe incidents to the authorities.



4.3.1. THE RESEARCHER'S OBSERVATIONS ON INTERCULTURAL COMMUNICATION CHALLENGES FACED BY UGANDANS LIVING IN SPAIN

To investigate the intercultural communication barriers of the Ugandans interviewed, the analysis of the data has shown that many Ugandans have had experiences in which they considered the incidents mild to merit being reported to the authorities. Some of the incidents may have been personally wounding, however, majority would still not report those incidents to the police. The research relates the incidents below as narrated by the respondents to the theory of Laray M. Barna (1994) of the six stumbling blocks in intercultural communication:

- i. **Non-verbal Misinterpretations:** The researcher deduces that the narrator always feels embarrassed that in Spanish restaurants, the attendants still have to ask a couple that has displayed signs of being a couple (like display of affection to each other) if they would like a

table for two or if the tables should be allocated separately. This observation relates to what Barna (1994) points out as the fact that people from different cultures extract whatever fits into their personal world of recognition and then interpret it through the frame of reference of their own culture. She also believes that it is possible to learn the meanings of non-verbal messages, and this knowledge is usually acquired in informal (the restaurant in this case) settings rather than formal settings. (Barna, 1994, p. 341):

When I go out to a restaurant with my husband, they usually ask if we want a table for two or if either of us wants their own table and yet they have seen us walk in together, seen we have been chatting together and the way we behave with one another. In my opinion, seeing a couple that has been behaving affectionately way walk in, I would rather ask: "Do you want a table for two?" I would prefer that they leave it to the entrants to indicate they are separate individuals, not the other way round. I find this kind of questioning ridiculous each time it is presented to two people that have walked in together.

- ii. **Language Differences:** As Barna (1994) explains that in intercultural communication, the barrier of language difference between communicators is caused when a person clings to just one meaning of a word or phrase in the new language, regardless of connotation or context. (p. 340). The researcher observes that according to the narration below, the narrator was very demoralized when she was not called back to work and yet she had been told to call because the demand for workers was high and it was the season to harvest oranges in Valencia. She attributed this to the fact that she spoke to the recruiter in English and had admitted she could not speak Spanish at all and that the job recruiter based on that not to call her back, despite the fact that she had mentioned she was a very hardworking woman, something she felt was more relevant to the job more than the knowledge of the Spanish language.

When I was told of this job offer to fill vacancies for orange harvesters in Valencia, I rushed in to call the number I had been given. You know, in the beginning I took on any job offer because I had just come into Spain and needed the money. I spoke to the job recruiter in English and promised that even if I am a woman, I am very hardworking. That they should count on that. The recruiter nicely thanked me for contacting them and that they would call me back. Maama¹¹ ... I waited for the call, I waited and waited but the call never came. To this day, I feel it is because I was open at the start of the conversation to say that I spoke no Spanish at all and yet I regard harvesting oranges is more labor-intensive than knowledge-intensive.

- iii. **Assumption of Difference:** In this incident, the respondent narrates how her being an African was perceived as automatically being a low-ranking person and how this perception was passed on to others, worse still, to a child. In the first instance, the researcher would classify this narration as a stereotype because of the way the entire Africa is generally seen as a poor continent, with starving children. In agreement with Barna (1994), the researcher believes that stereotypes interfere with people's sensitive search for cues to guide the imagination toward other people's reality. She also agrees that stereotyping is a difficult communication challenge to overcome in oneself as well as to correct in other people, however much evidence of the contrary

¹¹ Note to reader: In Uganda, this is usually taken as an expression of woe.

has been presented. She believes that the reason stereotypes persist is because people rationalize prejudices and also because stereotypes are firmly established as myths or truisms by one's own national culture. (Barna, 1994, p. 341). However, on the other hand, the researcher has chosen to classify this as an assumption of difference because the assumptions and values which conditioned clients' (the mother and daughter) behavior toward the narrator were based on what Barna (1994) termed as the opposite to the assumption of similarity. The author explains that in the assumption of similarities, people expect that by being human and having common human requirements like food, shelter, security, and so on, makes everyone alike. (Barna, 1994, p. 337). However in this case, the researcher observes that the client treated the narrator in this particular manner because she perceived all africans as "different" from the rest of the human race and therefore did not deserve the same treatment as other humans or deserved another kind of treatment and this perception was passed on to a child who in fact, treated the narrator in a more despicable manner.

I was a baby sitter for this particular family. I used to babysit the child for four (4) hours every Saturday when both parents would leave home for work. However, I was treated like a destitute right from the start. Every other time I would go over to work, the mother would ask her daughter: "Would you at some point in the future want to visit Africa?" At first I used to think she was just trying to be friendly. She would tell the daughter of how beautiful Africa was but when she would pull out photos, she would only show the little girl pictures of impoverished African children, kids with thick mucus running down their noses implying that, that was the way the African people are actually living. So I tried to correct her perspective by telling her: "Africa is not only made up of poverty and misery, we also have a beautiful life. Certainly those are not the only pictures that represent Africa that you keep pulling up all the time." Then she would ask: "But in Africa aren't you all poor?" I told her: "No. How do you think I came here?" Her responses would still indicate that I am a low-raking person.

On the contrary, her husband would treat me courteously but the woman of the house would show me in certain ways that I was a low-level person. This attitude began to reflect in the child's attitude as well. Over time, the child began to verbally abuse me. Because of that child's behavior towards me, I would cry each time I would get back from baby-sitting her. This was a little girl, only seven years old! But she would mention things like: "You are from a poor race. You are black." Things like that. Can you imagine? It looks like a trivial thing but if you hear it from a child, you wonder where she has acquired such an advanced perception from. The child would speak perfect English but her mother would struggle with it. My husband¹² had taught this little girl English right from babyhood, so she was really good at it. Sometimes as the mother was talking with her daughter, I would not understand because they spoke in Spanish, so the child would then interpret to me all they had been talking about. So that is how I got to perceive that this kind of mentality was from the information she got from her mother: "Africans are poor"; "Black people are to be treated this way or that way"; "Kids are always starving in Africa".

When the term for the English classes ended, I never ever went back to baby-sit nor homeschool their child again! I did not bother to check on them for the next term and neither did they call me back. It opened my eyes to the fact that black people were not liked

¹² Note to reader: The narrator's husband is a white British national who has lived in Spain for over five (5) years.

in that family. This made hair fly off my head¹³ because I never thought that in this day and age people would still treat others like that! I used to think it was just not possible. I used to watch it on TV and I used to think: 'TV exaggerates things' but in real life, I never imagined there are people who would act like that. People that show you, you are a low-ranking person. That child would even spit at me sometimes. Then she would write notes on sticker papers and write things like "Tonta" and other Spanish words, each on their sticker-paper and then stick them to my head. When I would reach out to take them off, she would slap me and utter abusive Spanish words, some of them included: "You are rubbish!" "You are low-class!" God have mercy! And yet I would have to endure all that because the clients had paid beforehand and we needed the money from all the clients we were getting it from. At least God delivered me from that, I am better off now.

- iv. **The tendency to Evaluate:** In this narration, the respondent was vexed because she was discriminated against, not because of her skin color but because she mentioned she was from Africa. Therefore, the researcher is of the opinion that the shop attendant had the tendency to classify all African buyers as time-wasters and as not actual buyers. She justifies this observation based on what Barna (1994) terms the tendency to evaluate as approving or disapproving the statements and actions of the other person or group rather than trying to comprehend completely the thoughts and feelings expressed from the world view of the other. Barna (1994) points out that the tendency to evaluate is a challenge to understanding between persons of differing cultures or ethnic groups. The researcher agrees with the author, that it takes both the awareness of the tendency to close a person's mind and the courage to risk changing that person's own perceptions and values to dare to comprehend why other people think and act differently from them. (Barna, 1994, p. 342). The researcher concludes that this is where the tendency to evaluate resulted into a rift in an intercultural relationship, where a potential client was lost.

I often go window shopping to purchase raw materials (fabric to make dresses) for my workshop. There are several experiences of this kind but the most infuriating one was when, as a designer, you know, I came across an attractive fabric on a manikin as I was window shopping, one day. I automatically got into the shop and as you know me, I mainly speak English here, because I could not manage to articulate words in broken Spanish. The shop attendant responded to me courteously in very good English, then she asked me: "Are you American?" I thought she was asking because I spoke English. So I told her: "No, I am not American, I am from Africa". She seemed not to have heard because she carried on being courteous, showing me lots of care and showing me lots of other nice fabrics. As we chatted on, I repeated that I was not American and neither was I from America, that I am from Africa. Upon hearing 'Africa' this time, she automatically stopped attending to me. Do you know what she told me? She said: "Here is our website. We only sell things online. I can not sell you anything in person." She handed me a paper with some information on it. I was so baffled because a few seconds ago she was taking me around and had stopped suddenly to tell me to look things up online. So I asked her: "Can't you at least carry on telling me the items' prices?" She responded: "No, no, no, no...." as she turned her back on me and went to chat with her friends who were outside the shop and she left me in the shop alone, just because I had mentioned I come from Africa. And yet in the beginning when she mistook me

¹³ Note to reader: 'Make hair fly off one's head' is an expression in Luganda to show that a situation or person has made someone extremely furious or mad.

for an American she was very courteous with me and was showing me lots of good customer care! Among the things she kept asking were: “Which part of America are you from?” But the moment I mentioned I was from Uganda in Africa, her attitude changed. I was so furious! So should I stop telling people that I am from Africa so that I am treated like a customer should be duly treated? Should I lie to people that I am American? (more chuckles). That was a direct discrimination of an African! I am not saying she was discriminating against skin color, no. She seemed to have accepted me as a black person, but as long as I am American. So she discriminated me against my origin, Africa.

v. **High Anxiety:** From the incident in the narration below, the researcher concludes that this case is an intercultural communication challenge that sprung out of high anxiety because the respondent was provoked to anger to an extent she had to change the route to her workplace. The researcher believes that the alteration of routes is in line with what Barna (1994) terms as putting up defenses such as the altering of perceptions, withdrawal or hostility as a way to relief oneself off too much anxiety or tension build up. (Barna, pp. 342-343). The author highlights that the people who learn to accept cultural diversity with interest instead of anxiety and who manage normal stress reactions by practicing positive coping mechanisms such as conscious physical relaxation, get the least inconveniencing effects that come with cultural shock. (Barna, 1994, p. 344).

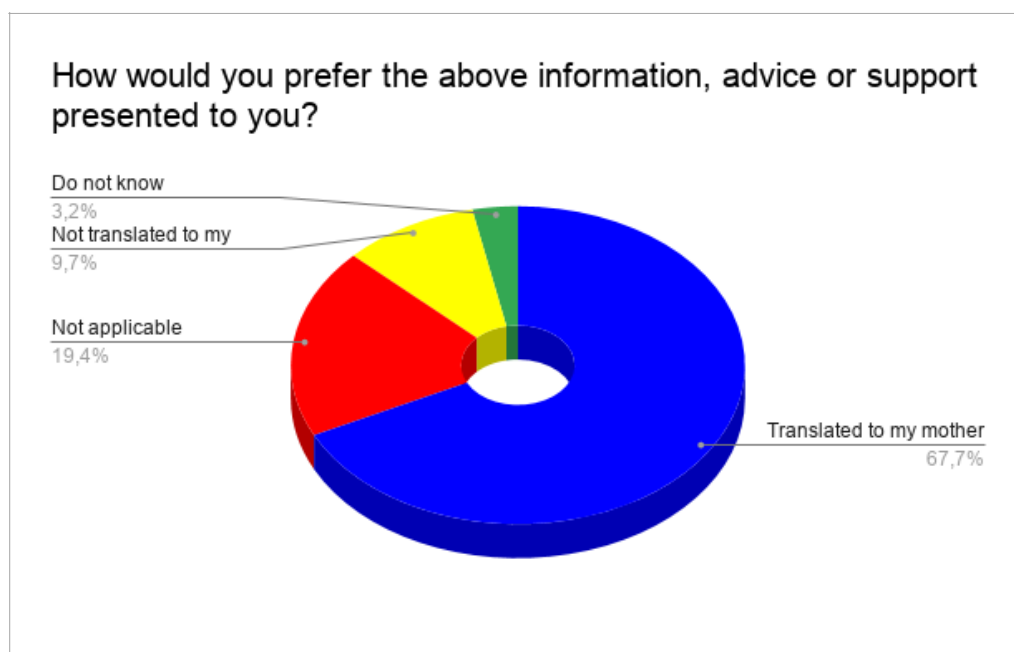
I love this country and I regard it as a safe place to be but the behavior of the men towards us black women is appalling. I am not saying all the men do it! It is a few rotten apples that are spoiling the entire batch in the basket. On arrival here, I was shocked that white men could cat-call women on the streets! But then over time, I noticed it was mainly done to us, the black women. They seem to respect the white women. They take us for prostitutes. And it is worse if I have to walk past a bar. I was forced to change a route I used to follow that included walking past a particular bar. I would pass by that particular bar at the same time every week on my way to teach and every other time the same faces would make silly comments towards me. Sometimes there would be a person less or one face more but it was the same people and the same insulting comments. Those comments made me so uncomfortable that I had to alter the route I take on a weekly basis. I felt helpless because I could not respond back in Spanish.

4.4. THE ROLE OF THE INTERPRETER IN INTERCULTURAL COMMUNICATION

To conclude with this chapter, the researcher would like to present the findings that depicted the role of interpreters and translators in helping foreigners file complaints to the authorities. The researcher included questions in the survey that were relevant for the reader to understand their role for foreigners like the Ugandan community. The student will now analyze the responses to each of the questions in the questionnaire that are relevant to this section basing on the reflections of Hale (2007) where she asserts the necessity of interventions from interpreters to avoid misunderstanding problems based on culture:

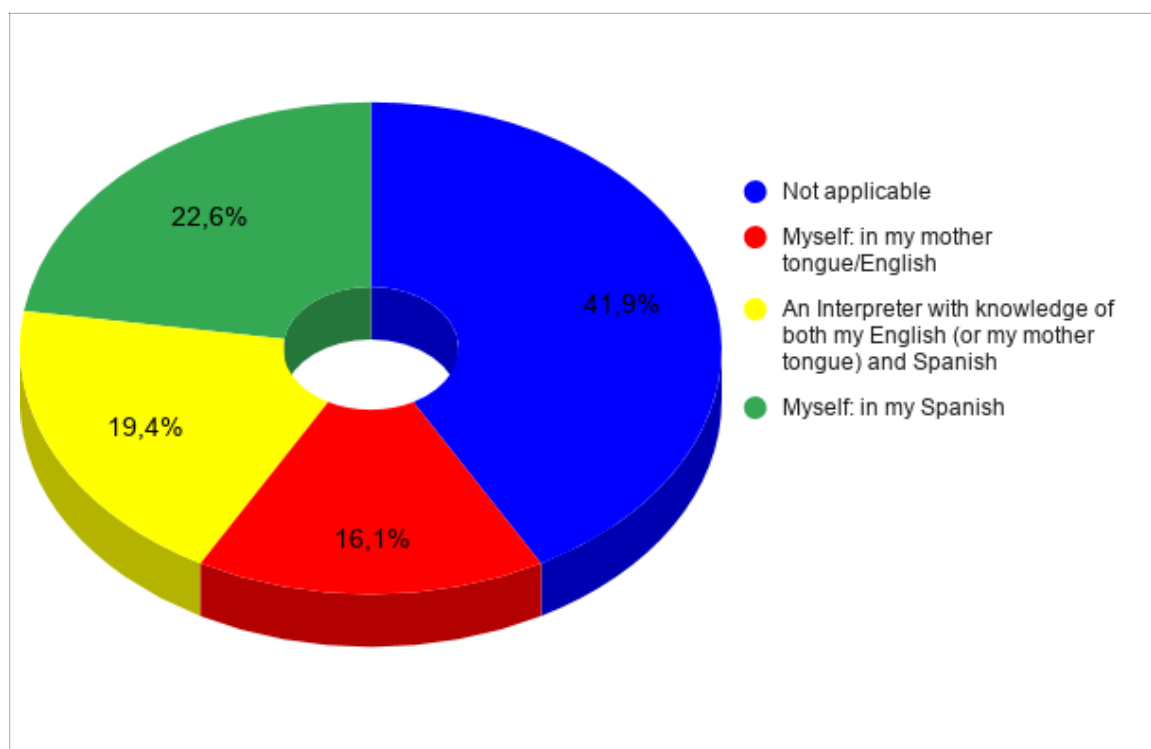
- i. Survey question: How would you prefer the above information, advice or support presented to you? Answers: 67.7% Translated to my mother tongue/English; 9.7% Not translated to my mother tongue/English; 3.2% Do not know; 19.4% Not applicable. The researcher deduces that

majority of the Ugandans would prefer if the information they would need for their safety be translated to their mother tongue or English.



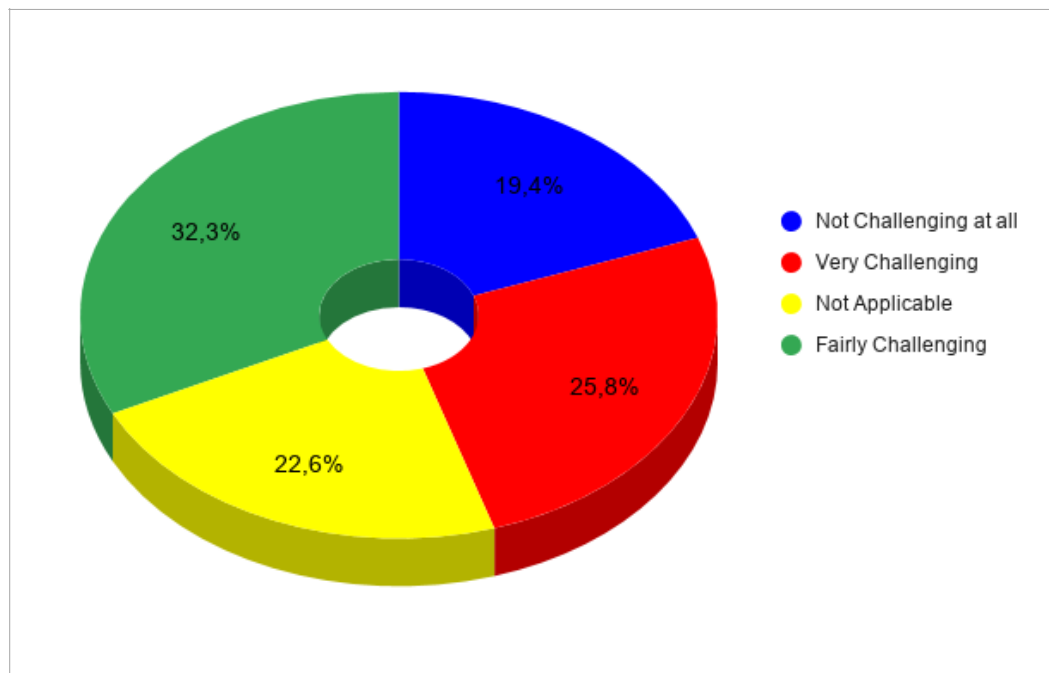
ii. Survey question: How did you report the incident? Or how would you prefer to report it?

Answers: 16.1% Myself in my mother tongue/English; 22.6% Myself in my Spanish; 19.4% An Interpreter with knowledge of both my English (or my mother tongue) and Spanish; 41.9% Not applicable. From these findings, the researcher deduces that minority of the Ugandans would prefer an Interpreter with knowledge of both their English (or their mother tongue) and Spanish to report the incidents that affect their safety and wellbeing.



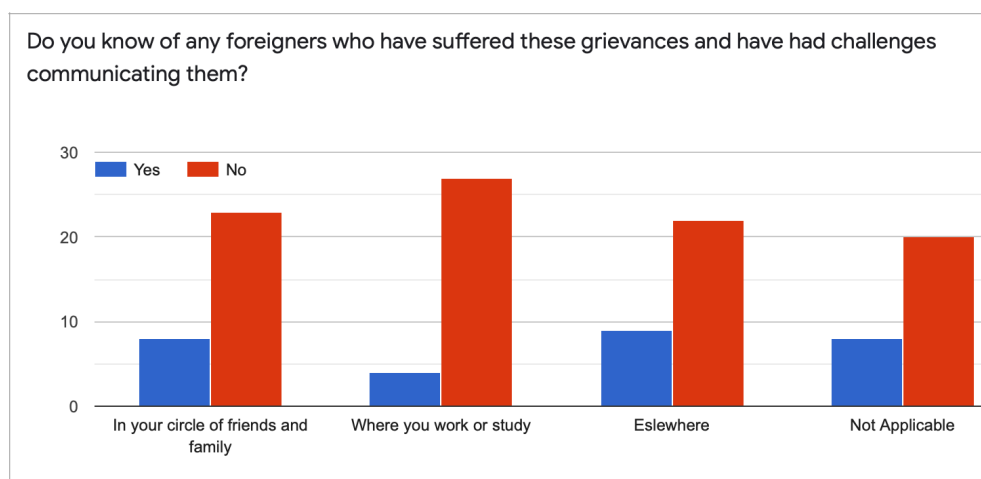
iii. Survey question: As a foreigner, how do you find reporting or communicating these acts in Spain? Answers: 25.8% Very Challenging; 32.3% Fairly Challenging; 19.4% Not Challenging at

all. The researcher deduces that many Ugandans find reporting or communicating acts of discrimination and sexual harassment fairly challenging.



iv. Survey question: Do you know of any foreigners who have suffered these grievances and have had challenges communicating them? The researcher deduces that few Ugandans know of any foreigners who have suffered grievances of discrimination and sexual harassment and have had challenges communicating them.

Answers:	Yes	No
In your circle of friends and family	8	22
Where you work or study	4	26
Elsewhere	9	21



To conclude this section and chapter, the student will now apply Sandra Beatriz Hale's theory on interpreting problems due to cross-cultural differences in relation with the deductions from the study's findings above so as to establish a scientific basis for comparison.

Hale (2007) writes about the difficulties that interpreters encounter due to cross-cultural differences. The researcher relates this observation with what Lissie (2018) proposed when she stated that if medical public service providers treated interpreters as co-providers, allowing interpreters the autonomy to ask questions of their own, they would significantly uncover the social and historic conditions surrounding patients' experiences. This would be useful when applied to sexual harassment victims. Since the researcher knew the cultural origins and beliefs that surround sex matters of each of the respondents, she was able to capture information that any Spanish public service medical system would not be aware of and therefore miss capturing it and consequently miss vital data thus poor or no appropriate service rendered to the Ugandan victim. An example of this cultural sex-related belief exists in a particular tribe in Western Uganda believes that it is not right for a woman to say "No" to any man's sexual advances. Therefore if confronted with a sexual assailant, such a victim would quickly deny any assault took place because she has been taught never to deny any man to do with her as he pleases, be it unsolicited provocative touches on private parts or even explicit sexual acts.

From the findings in the study above, the researcher deduces that majority of the Ugandans preferred if the information they would need for their safety be translated to their mother tongue or English. In Spain, the interpreters working with Ugandans may find that they have to intervene using the English language as a medium of transference of meaning, however, as seen in the Encyclopedia Britannica (2020), many Ugandans are polyglots and their mother tongues and tribal backgrounds may vary from one Ugandan to another. Encyclopedia Britannica (2020) (p.8). This may mean that interpreters who work in public services with foreigners like Ugandans who come from a country with diverse cultural backgrounds may confront difficulties conveying the source message into the target message accurately due to cross-cultural differences because they may have to interface first with the generalized Ugandan culture then the individual's culture found within Uganda. For such a case, Hale (2007) suggested that the interpreter's cultural intervention 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), as cited in Hale (2007). (p. 144).

From the above research results, it was found out that few Ugandans know of any foreigners who have suffered grievances of discrimination and sexual harassment and have challenges reporting them. Hale (2007) pointed out that in police interrogations, questions are uttered with a very specific purpose and therefore their patterns are not random but are directed towards meeting that purpose. Therefore, Hale (2007) suggests that in order to remain true to guarding the suspects' rights and also police officers' interests, the practice of working with non-professional interpreters like bilinguals or even police officers with a very limited competence in the foreign language they are translating should be completely avoided. Reporting incidents of discrimination or sexual harassment may involve the police, therefore, in relation to this theory, the researcher states that any unprofessional misinterpretation of the victim may lead to a development of a series of complications in the case and cause distrust towards public service providers by the victims. The

example from the findings above of the Ugandan who refused to participate in the survey because he did not want anything to do with the law clearly shows the bias a number of Uganda immigrants have towards the police system. Therefore interpreters working in this public service would find it difficult to get necessary data, relevant to a given case.

Also, to further Hale's (2007) theory on the difficulties that interpreters encounter due to cross-cultural differences, the researcher includes Lissie's (2018) view, that interpreters in real life do much more than translate, at times putting their own jobs in jeopardy. Interpreters become the repositories of deep trust as they interpret for their patients and families over time and through different medical specialties and life situations. This is because usually there is no one else in the medical public service providing system is willing to go an extra mile for the immigrants and also because the immigrants trust that the interpreters understand them better and therefore request for help more that go beyond the interpreting/translating tasks. Such tasks may include making appointments, filing for food stamps, arranging referrals, pleading with pharmaceutical companies for a patient who desperately needs a medication. These actions might be a ground for dismissal because the interpreters performed tasks outside their job description, thus posing a huge challenge for interpreters to draw lines on where their duties should stop.

Finally, from the findings, the researcher concludes that many Ugandans find reporting acts of discrimination and sexual harassment fairly challenging. Therefore, for interpreters conducting the intervention in public services (whether medical, judicial or other public service settings), formal public service interpreters' training is necessary. Hale (2007) backed up this necessity when she commented on the great variety of training courses available: from masters and university degrees to 20-hour courses. She also suggested that trainers that are both practitioners and researchers could complement their examples with theoretical reflections, which may help them promote self-evaluation among students. Hale (2007) further stated that in the context of health service interpreting, as can be inferred from the books and journals devoted to it, there is a considerable number of contributions, although it seems that most of them conveyed different approaches to the study of the interpreters' role in health service. She gave an example that contrary to court interpreting, in health services, the interpreters' role seems to be more flexible and they are no longer seen as mere conduits or translation machines. Hale (2007 p.41). Here, she referred to Bolden's (2000) differentiation between direct interpreting (using first person, accurately, not summarizing or adding information) and mediated interpreting (using third person, summarizing, omitting or adding information) where some interpreters, especially if they have not received specific training, seem to prefer this second method, since they think it is the best way to help both doctors and patients. Hale (2007 p.41). In relation to this study, victims of sexual harassment would find it more comfortable to communicate through an interpreter that has put in an effort (educated themselves) to understand not only their situation but to transmit whatever they are communicating in a more humanly way, not like mere conduits or translation machines relaying words from one party to another. Psychologically affected victims would relate better to interpreters that display professionalism and understanding.

5. CONCLUSIONES

5.1. CUMPLIMIENTO DE LOS OBJETIVOS

Han sido conseguidos ambos objetivos de esta tesis como se revela en los hallazgos y se les da una breve descripción a continuación:

Objetivo I: Examinar la conciencia de iniciativas o leyes para ayudar a los ugandeses entrevistados a comunicar su bienestar y seguridad en España.

Entre todos los hallazgos que se pueden detallar, cabe destacar que los resultados de este estudio indican que la mayoría de los ugandeses no conocen las leyes o iniciativas en España que existen para ayudar a los extranjeros a comunicar asuntos que afectan su bienestar o seguridad, con respecto a la discriminación y el acoso sexual. La mayoría de los ugandeses viviendo en España han sentido o enfrentado tendencias de discriminación mucho más que a los actos de acoso sexual. La mayoría de los casos de acoso sexual ocurrieron en lugares públicos y fueron cometidos en su mayoría por desconocidos. Sin embargo, por otro lado, las entrevistas telefónicas revelaron detalles mucho más explícitos que los que se pudieron obtener a través del cuestionario tanto para actos de acoso sexual como de discriminación. Por ejemplo, los resultados a través de llamadas telefónicas indicaron que las narraciones proporcionaban mas información que las preguntas en el cuestionario, incluso a información no solicitada pero que resultó útil. Otro hallazgo interesante que se reveló a través de las narraciones telefónicas, la investigadora descubrió que a los encuestados, les hubiera gustado denunciar los hechos de acoso sexual pero en el cuestionario indicaron que los consideraban leves de hecho podría ser tratado a nivel personal sin denunciar.

Objetivo II: Investigar los retos de comunicación intercultural de los ugandeses entrevistados que viven en España.

En lo referente al segundo objetivo, ha sido conseguido a través de la aplicación de los métodos cualitativo y cuantitativo. Por lo tanto, el estudio presenta al lector la conclusión de que casi todos los ugandeses que participaron en este estudio enfrentaron desafíos comunicativos interculturales durante sus interacciones con las personas de su entorno tal como en el hogar, la escuela, el trabajo, entre otras. Las diferencias de idiomas, las disparidades culturales y los estereotipos fueron los principales desafíos experimentados por dichos ugandeses.

Cabe mostrar que estos desafíos comunicativos influyen mucho en la denuncia de hechos de la discriminación y el acoso sexual sentido o vivido por dicha población. Aunque los hallazgos mostraron que de los treinta encuestados sólo cinco tenían un nivel excelente del castellano, la mayoría expresó que su desafío principal fue la discriminación (sintieron o vivieron muchos estereotipos) mucho más que el desafío de la diferencia de idioma.

5.2. EL PAPEL DEL INTÉRPRETE

Con esta investigación, se contribuye en última instancia la discusión del papel del intérprete. Para investigar los desafíos de la comunicación intercultural y el conocimiento de las leyes o iniciativas en España para comunicar el bienestar o la seguridad de los ugandeses, resultó importante a comprender el papel del intérprete. Esto se debe a que parte de estas leyes o iniciativas incluyen la prestación de servicios de traducción o interpretación que son llevados a cabo por personal

cualificado y con conocimiento de la cultura del extranjero, en caso de el extranjero desconoce alguna de las lenguas oficiales de España.

Este análisis destacó un dato importante de que por mucho que la mayoría de los encuestados admitieran que no se trataba de cuestiones “fuertes” que debían denunciar a las autoridades, el rol del intérprete en la denuncia de actos que afectan al bienestar de los extranjeros se reconocía como un papel importante, ya que la mayoría indicó: que necesitaría ayuda para denunciar hechos de discriminación y acoso sexual; que la información que les ayudaría a enfrentar dichos hechos se tradujera a su idioma materno o al inglés; y que la denuncia o comunicación de estos hechos les resultó bastante difícil, por lo tanto, la necesidad de un apoyo profesional para poder a comunicárselo bien.

5.3 LIMITACIONES DEL ESTUDIO E IMPLICACIONES PARA FUTUROS ESTUDIOS

La limitación más evidente fue que, con sólo 30 ugandeses encuestados, el alcance del estudio fue una investigación cualitativa de muestra pequeña. Si se hubiera ampliado el volumen de participantes se habrían obtenido conclusiones más completas y bien representativas. No obstante, las conclusiones del estudio son significativas al ofrecer una visión de la complejidad de desafíos comunicativos interculturales, como las diferencias de idioma y los estereotipos, que se entrelazan con las condiciones de seguridad y bienestar de los ugandeses que viven en España en lo que respecta a la discriminación y el acoso sexual.

Además, aunque los encuestados eran todos del mismo país, seguían siendo tan diversos en sus perfiles como la duración en España, el conocimiento del castellano, las edades de los participantes, las diferentes lenguas maternas, el género, entre otros. Esto no afectó en gran medida al estudio, sin embargo para futuros estudios, se recomienda limitar el pequeño alcance de la investigación, para tener conclusiones más completas y representativas.

Cabe mencionar que la otra limitación fue que el estudio abarcó dos temas (la discriminación y el acoso sexual) muy amplios en sí mismos y por eso no se pudo profundizar la investigación. La investigadora tomó la decisión de emplear dos temas dado que la población investigada es nueva en España (no se halló a nadie que tenía residencia de mas de diez años), pequeña y estos temas menudo suelen pasar, pero no en medidas grandes ni profundas. Esta decisión impedía comparaciones profundas y limitaba una visión más profunda del contexto de cada tema. Por ejemplo, los tipos y grados de discriminación y acoso sexual no se indicaron en la encuesta, esta información sólo se pudo obtener a través de las entrevistas telefónicas y, por lo tanto, no se incluyó en las conclusiones porque no se clasificó como pertinente a los parámetros de este estudio en particular. La investigadora empleó ambos temas para este estudio porque con sólo 35 miembros registrados en la Comunidad ugandesa en las oficinas del Consulado de Uganda en España, la población que vive en España es todavía baja para adquirir datos concretos en un solo tema. Dicho esto, dado que con la situación provocada por el COVID-19 la investigadora no pudo contar con la población de África oriental así que puso en marcha una encuesta enfocada únicamente en las mujeres ugandesas que habían sufrido violencia de género, pero tampoco pudo conseguir ni siquiera una víctima como encuestada porque el alcance del estudio era pequeño, lo que reflejaba que el número de estos hechos era aún bajo o inexistente a dicha población. Para los futuros estudios, la investigadora recomienda que se aplique a un tema en concreto para evitar generalizaciones. Por ejemplo, la discriminación como un tema de estudio es tan diversa que conlleva diferentes tipos de

discriminación tales como discriminación de la edad, la discapacidad, la raza, el sexo o las creencias y también se clasifica según sus efectos físicos o emocionales y lo mismo se aplica al acoso sexual.

Otra limitación de este estudio fue restricciones de desplazamiento debido a la crisis sanitaria de enorme magnitud, que provocó el Gobierno a declarar un estado de alarma con el fin de afrontar la situación de emergencia sanitaria provocada por el coronavirus COVID-19¹⁴, según la Ley Orgánica 4/1981 del 1 de junio, de los estados de alarma, excepción y sitio. Los integrantes de las Fuerzas y Cuerpos de Seguridad del Estado, los Cuerpos de Policía de las comunidades autónomas y de las corporaciones locales que quedaron bajo las órdenes directas del Ministro del Interior, a los efectos de este Decreto Real, sancionarían a quienes no cumplieran con dichas restricciones establecidas. Además, se suspendieron actividades educativas presenciales en todos los centros, incluida la enseñanza universitaria, así como cualesquiera otras actividades educativas o de formación impartidas en otros centros públicos o privados. Sin embargo, durante el período de suspensión se mantuvieron las actividades educativas a través de las modalidades a distancia y on-line. Dicho esto, toda actividad realizada por la investigadora tanto la investigación empírica como las entrevistas se realizó en línea o por teléfono.

Para acceder a la literatura sobre el tema, la investigadora sólo tuvo opciones en línea. Sin embargo, un tema como el acoso sexual tiene aspectos que se consideran muy personales que afectan a los víctimas tanto emocionalmente como físicamente, por lo que estas regulaciones restringieron los movimientos para reunirse con los encuestados para realizar entrevistas de cara a cara y con profundidad. Dicho esto, la investigadora cree firmemente que, dado el tema, se perdió cierta información de la comunicación no verbal por las narraciones telefónicas, como los gestos corporales, las pausas y las señales que formaban parte de las conversaciones.

Teniendo estas restricciones de movimientos presentes, la investigadora cree que esta situación también causó que las tensiones y los niveles de incertidumbre se elevaron en todo el mundo, afectando la forma en que la gente respondió.

5.4. APLICACIONES DE LA TESIS

Gracias a las aportaciones y concepciones culturales de los ugandeses, esta tesis puede mejorar las prácticas de interpretación e intervenciones interculturales en los servicios públicos en lo que respecta a los conceptos culturales de los españoles. La tesis podría servir como material de referencia para profesionales lingüísticos, así como para quienes investigan desafíos comunicativos interculturales en los servicios públicos.

¹⁴ Declaración del estado de alarma. Fuente: <https://elpais.com/espana/2020-03-14/consulta-el-real-decreto-por-el-que-se-declara-el-estado-de-alarma-en-espana.html>

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