Universidad de Alcalá

Los animales con sabor a naranja y limón: La traducción del humor para un mundo más sano

Orange- and Lemon-Flavored Animals: Humor translation for a healthier world

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

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ÍNDICE

1. Language clarification / Clarificación sobre las lenguas

Due to the requirements of the University of Alcalá de Henares, the only parts that will be written in English will be the Background Information, Data Sampling, and Data Analysis and Results. The rest of the paper will be written in Spanish, with the exception of the Abstract, which will be in English and Spanish.

For both English and Spanish, when a reference to a part written in the other language is made, the title will always stay in the original language. It will be written in italics, and followed by a translation in parenthesis, as necessary.

Debido a los requisitos impuestos por la Universidad de Alcalá de Henares, los únicos apartados que se escribirán en inglés serán el *Background Information* (marco teórico) y el *Data Sampling* (muestra de datos)*, y Data Analysis and Results* (análisis de datos y resultados). El resto del trabajo será en español. Una excepción será que el resumen se escribirá en español e inglés.

Tanto para español como para inglés, al referirse a una parte escrita en la otra lengua, el título siempre seguirá en el idioma original. Se escribirá en cursiva, y la traducción aparecerá en paréntesis, si es el caso.

2. Introducción

Hace aproximadamente cinco años, salí a escenario como monologuista de comedia por primera vez. No estaba tan nervioso como estaría un año después al embarcar en el avión para irme a España a vivir un año. Esto, sin embargo, no quiere decir que no sintiera mariposas en el estómago, porque en ambas ocasiones las sentía aletear. La relación que he desarrollado con España a lo largo de estos años, junto con el amor que siempre sentiré por mi tierra nativa, es la razón por la cual este trabajo trata de España y Estados Unidos de América.

Dicho eso, el tiempo también pasa… *volando*. Al igual que aquellos primeros siete minutos en el escenario se han convertido en años de (intentar) hacer reír a un público, aquel "año en España" se ha convertido en cuatro.

Empecé a hacer "los *shows* esos o lo que sean", como mis amigos tan amigablemente se refieren a mis monólogos de comedia, para ayudarme a sentirme mejor cuando, brevemente, lo pasaba mal. Siempre había sido gracioso (y lo sigo siendo), así que en cierta medida sentía que hacer reír a otra gente y, a la vez a mí mismo, era lo que tenía que hacer para salir adelante. Ver a otra gente sentirse mejor por mí me ayudaba a encontrar mi propia luz en los momentos oscuros de mi vida. Hoy en día, gano dinero cada mes haciendo monólogos de comedia. ¿Se puede decir que soy cómico profesional? Este interés personal es una razón central por la cual he decidido analizar monólogos de comedia. Es más, el fácil acceso a un pozo sin fondo de rutinas que tenemos a nuestra disposición gracias a la tecnología que se contextualizará en las secciones 3.7-3.7.3, respaldó este deseo.

Como cualquier otro adolecente americano, empecé con el español en el instituto. Desde el principio me gustaba mucho y viviendo en Florida, no era difícil ver su utilidad en el día a día.

Sumar estas dos historias personales me ha llevado a redactar este Trabajo Fin de Máster hoy. En él, enlazo dos partes importantes de mi vida personal: la comedia y las lenguas. Investigo los posibles beneficios de salud que tiene el humor para las personas a nivel individual, y las ventajas que ellos conllevan para los sistemas sanitarios. En la naturaleza internacional del mundo de hoy baso la razón de ser de este Trabajo Fin de Máster.

Es decir, en el actual mundo estresante e internacional, formar vínculos entre gente diversa es más necesario que nunca, y el humor, y la traducción de él para que se difunda lo máximo posible, es un motor menospreciado y muy accesible con muchos beneficios de salud que aviva esta meta.

Por estas razones, el papel de la traducción y por lo tanto el de un buen traductor humorístico, son sumamente importantes y merecen más atención en el mundo global de hoy. Esto es sano no solo para cada persona individual, sino también para los sistemas sanitarios en sí.

Con el fin de llevar a cabo mi propia investigación sobre el tema, hay que tener presentes los tres puntos de las hipótesis que se pueden consultar en la sección 3.0. Con base de ellos, dicha investigación y sus resultados se detallarán en los apartados correspondientes. Aquí, sin embargo, cabe mencionar que, al igual que hace años, yo *sentía* que hacer reír a otra gente para ayudarle a *sentirse* también me ayudaba a mí, la naturaleza del estudio, que yo he llevado a cabo a partir de encuestas y la visualización de vídeos, es subjetiva a propósito. Dicho esto, los resultados correspondientes se enseñarán empíricamente.

Asimismo, para subrayar la importancia del humor, he entrelazado interludios humorísticos a lo largo de este trabajo. Lejos de no ser un trabajo académico, el mismo hecho de (intentar) hacer reír a los lectores demuestra expresamente una parte central de este trabajo: el humor tiene verdaderos beneficios como los que se describirán a continuación. Es decir, los interludios humorísticos respaldan a los tres puntos de las hipótesis y siempre se justificarán en el contexto.

Como veremos pronto y como tal vez se puede intuir por sentido común, el campo de la traducción humorística en el ámbito sanitario es novedoso. Como tal, no existe necesariamente un sinfín de acervos de estudios previos al respecto. Esto es precisamente, sin embargo, lo que se pretenderá aprovechar, para arrojar luz sobre un tema muy novedoso. Recuerde. Es la misma luz del humor lo que nos acompañará hasta el final, dejándose ver dónde y cómo menos se espera. ¿El humor nos hace sentir mejor? ¿Puede esta luz del humor llenar lo que falta? Ya veremos.

3. BACKGROUND INFORMATION

3.0   Hypotheses

The world is very international and quite stressful. I hypothesize that humor has easily attained and legitimate health benefits that help people feel better and lead to positive outcomes for a variety of health problems. I hypothesize that, because humor is culture, due to their increased personal exposure to other cultures and languages, immigrants are better equipped to take advantage of the health benefits of humor in this international and stressful world.

This means that in order to extend this help to as many people as possible, immigrants and otherwise, the role of translation of humor is of upmost importance. Humor builds cultural understanding and health. The international nature of today's world means that these interpersonal bonds are perhaps more necessary than ever. The

existence of dire, yet treatable, if not curable, health epidemics sets the stage for humor to have a positive impact on these issues. This is healthy not only for people on an individual level, but for the healthcare systems themselves.

3.1   General Structure Points

From the beginning, it is important to enumerate the three main points of the hypotheses that will sew together the entirety of this paper. Throughout this section, the number or numbers in parentheses that follow(s) each of the points below will be used to facilitate the reader's understanding of how the three points of the hypotheses are woven in throughout the paper, and will lay the foundation for my field work which will be discussed later.

Firstly, we live in a stress-filled globalized world, where, as detailed later, we all are, for better rather than for worse, more exposed than ever to people of different cultures and people who speak different languages. (1)

Secondly, humor helps people feel better. The health benefits of humor are easy to come by and give way to positive outcomes for a variety of health problems. This is healthy not only for people on an individual level, but for healthcare systems themselves. (2)

Thirdly, because humor is culture, due to their increased personal exposure to other cultures and languages, immigrants are better equipped to take advantage of the health benefits of humor. This means that in order to extend this help to as many people as possible, immigrants and otherwise, the role of translation of humor is of upmost importance. Humor builds cultural understanding and health in an increasingly international world. (3)

Section by section, the three aforementioned points will be expanded upon, while always being tied together. Later, based on this contextualization, we will see a more detailed analysis of these points. As we tie them together in the sections that follow, we will gain a profound perspective on the issues at hand in preparation for a very brief summary, in section 3.8. This will in turn lead us directly into the *metodología* (Methodology) part of this paper where I have described in great detail the research that I have carried out for this thesis.

Then, in the Data Sampling, and Data Analysis and Results, I will show the details of this field work. Lastly, the *conclusiones* (Conclusions) part will serve as the metaphorical fat lady who will sing about, among other things, what the totality of this research means going forward. I've decided to structure the paper in this way so it is easy to follow.

3.2   Setting the Stage

This section will provide a very superficial overview of the three aforementioned points of the hypotheses. The goal here is to contextualize them to set the stage, as it were, for the rest of the paper. Recall the function of the numbers in parentheses.

While a central part of this paper is to approach humor, health care and the world as a whole from an innovative perspective, these three topics themselves are anything but new. The Earth has been around for approximately 4.5 billion years (or slightly longer than it took to write this paper) (NASA, n.d.), and while medicine

certainly existed long before, the oldest and clearest information available regarding the history of health care dates back to the third millennium BCE (Richardson, R. et al., 2017).

Furthermore, the very word *humor* has an etymological history that appropriately sets the scene for this research. The word is believed to have entered English in the mid-14th century, having come from the Old French *humour* meaning "liquid." As an interesting side note, this is also the source of the English "humid." (Online Etymology Dictionary, n.d.)

Ancient and medieval physicians would diagnose patients based on their propensity towards what they called the "four body fluids" (Online Etymology Dictionary, n.d.). Apart from the belief that these fluids gave clues regarding patients' health, it was also thought that their body fluids were a reflection of their state of mind. Over the course of the following few centuries, this notion took on the meaning of "mood," "amusing quality," and "whim," eventually leading to today's 21st century understanding of the word (Online Etymology Dictionary, n.d.). This is an especially relevant piece of information for this paper, as like the very etymology of the word shows, humor is health.

Although there are as many as 7,000 distinct spoken languages in the world today (Ethnologue, "How many languages…?," 2019), which is essential to keep in mind, as it relates to point (1) of the hypotheses, the role of educated and professional translators is still developing. Again, this ties into point (3) of the hypotheses. The growing pains of this profession are felt in Spain as much as is in the United States. As author Virginia Cano Mora, a specialist in translation studies, points out, "translation as a field of study, as much as a profession, is not in and of itself well defined" (Cano Mora, n.d.).

To exemplify her statement, among the general public, even the difference between interpretation and translation is still the source of some mystery. In fact, among the 27 participants who completed the research that I have carried out on them for this paper, only 44.4% accurately explained the differences between these two competencies (the *metodología*, Data Sampling, and Data Analysis and Results sections will provide a closer look at what this means for this research).

Furthermore, the European Commission has an entire website dedicated explaining the differences between interpretation and translation, and within those two fields, a description of different types of translating and interpreting. Because, as the European Commission states on its website, "interpretation is often confused with translation," (European Commission, 2019) it's worth taking the time now to clarify that translation deals with written text whereas interpretation deals with the spoken word.

Continuing, when discussing the translation of humor, as the hypotheses require (3), even less is known and even fewer studies have been done on the topic. Professor of Translation Studies at Pompeu Fabra University, Patrick Zabalbeascoa, mentions that it's "surprising that the link between translation and humor has not received sufficient attention from scholars in either field" (Zabalbeascoa, 2005). According to him, the "translatability of humor" is humor's ability to overcome "barriers." This notion is especially important since it constitutes, in part, the bedrock of this paper, as is evidenced in again in point (3) of the hypotheses.

Point (1) is clearly exemplified in that in today's society, human migration rates throughout the entire world are nearly one-and-a-half times greater than they were fewer than two decades ago (United Nations International Migration Report, 2017). This also lays the foundation for point (3) of the hypotheses, as this increased diversity

means translators are more necessary than ever. The diversification of culture that these trends imply put immigrant populations in prime position to take advantage of point (2).

Speaking of which, while Zabalbeascoa's barriers themselves do not have to do with health, it is clear that humor does have a real ability to fight against these issues as well (2). Simply searching "health benefits of humor" on Google will return nearly 66 million results. However, as not everything on the Internet is to be trusted, it's worth bringing Harvard Medical School into the picture.

In a 2015 article titled *Laugh and be thankful—it's good for the heart*, the medical school cited a study carried out by the University of Texas, Austin, that found that the artery function of the participants who watched a thirty-minute humorous video improved markedly to that of the participants who watched a documentary (Skerrett, 2015).

According to the article from the Ivy League medical school, "neuroscientists are compiling evidence that even laughter triggers chemical responses in the brain that lead to feelings of pleasure and a sense of well-being" (Skerrett, 2015). It is also worth mentioning that in part, this study has served as an inspiration for the field work that I have carried out for this paper.

In summary, the stage has been set. It is clear that, as the points of the hypotheses state, the positive health benefits of humor, and because of the international nature of today's world, translating humor, are many. The door has been left wide open for this field to be studied deeper, and for the advantages that it brings to be capitalized on, and spread, leading to healthier populations in an increasingly globalized world. Now, always keeping this information present, let us do as my ex-girlfriend insists, and move on.

3.3   Welcome to a Stressful and International World

Keeping true to the organization of this paper, in this section, we will primarily take a closer look at point (1) of the hypotheses. We will see concrete numbers to show how international and diverse the world is becoming, as well as the role stress plays in our society. In doing so, we will delve into cases of immigration and issues immigration populations face in this international world, thus establishing the base upon which we will build point (3) later. Lastly, due to the very nature of the how the three points of the hypotheses go hand in hand, and in part to highlight how these hypotheses are woven in throughout the paper, we will have a very passive look at point (2) here as well, as it will serve to lead us into the following section.

3.3.1   *An Introduction to Linguistic and Cultural Diversity, and Immigration*

Although this topic itself is worthy of a paper all its own, for the sake of simplicity and the personal interest discussed in the *introducción*, when the term "English" is used in this paper, it will refer to Standard American English, while "Spanish" will refer to what is spoken in Spain. For both languages, this will be the case unless otherwise mentioned and justified.

Associate Professor of English at Nanjing Normal University, China, Zhang Xiangyang, in his paper on language as a reflection of culture, says that "language and culture are closely intwined and shaped by each other" (Zhang, 2016). Therefore, we will begin with a contextualization of the languages with which we are working.

Taking all of their varieties into account, respectively, Spanish and English are the world's second and third most spoken languages, by number of native speakers

(Ethnologue, "Summary by language size," 2019). In other words, both languages are so widely spoken that it almost seems as though they were spread throughout the world by centuries of colonization.

According to Spain's National Statistics Institute, there are more than 5 million foreigners living in this country (Instituto Nacional de Estadística, "*Población extranjera…,* 2019). The same source shows that of those, 35,000 are from the United States of America. To show these numbers from a different angle, the United Nations Department of Economic and Social Affairs shows that in 2017, the United States was the country with the highest immigrant population, at just under 50 million. The United States has held this position for decades. Spain, in comparison, is home to the tenth largest population of immigrants in the world (United Nations Department of Economic and Social Affairs, Population Division, 2017).

The same source highlights in *The International Migration Report 2017*, that since the turn of the 21st century, migration in the world as a whole as increased nearly 50%, meaning that "there are now an estimated 258 million people living in a country other than their country of birth" (United Nations International Migration Report, 2017).

So far, we have gained a first backing of point (1) of the hypotheses via concrete examples regarding the diversity of today's globalized world. We have also touched ever-so-briefly on the status of migration. This will provide the footing on which we will take the next step, and uncover the issues that these populations face.

3.3.2   *An Overview of the Problems Faced by Immigrant Populations*

The real effects of these statistics go far beyond the numbers. After all, the numbers are merely a way to more easily digest what is going on in the world. The 258 million people in the previously cited migration report from the United Nations represent millions upon millions of families that are affected by, and will hopefully be able to take advantage of this research. As it was outlined in section 3.3, this is the issue at hand in point (3) of the hypotheses.

The UN Department of Economic and Social Affairs, Population Division states that international migration is on the rise, "and growing in complexity and impact" (United Nations International Migration Report, 2017). This trend is part of what this thesis intends to capitalize on, specifically in points (1, 3) of the hypotheses. In the same report, the Population Division underscores that migration has considerable effects on a wide range of areas, and that it "can be a positive force for development when supported by the right set of policies" (United Nations Department of Economic and Social Affairs, Population Division, *International Migration*, 2017).

As the title of this subsection suggests, these trends, however, do not come without obstacles that must be overcome. The United States Department of Health and Human Services (DHHS) specifies that "the process of migration itself is often traumatic and not uniform" (Child Welfare Information Gateway, n.d.) The DHHS goes on to say in the same publication, that in immigrant families, even differences in language and culture acquisition between children and the rest of the family can be a "stressor" in the home.

Here we have seen that point (1) of the hypotheses is using the same verbiage as the United States Department of Health and Human Services. We also see that as point (3) of the hypotheses tells, immigrants are in the best position to take advantage of the health benefits of humor because, after all, they are in the epicenter of the aforementioned international "stressors."

3.3.3 *Details of the Problems Faced by Immigrant Populations*

Before we get to the heart of this subsection, it's important to note that the term *immigrants* and *refugees* are not generally interchangeable. "Although refugees are immigrants… the psychological effects of a large portion of the refugee population have little in common with most immigrants" (Segal and Mayadas, 2005). That said, because it is true that term *immigrant* is more encompassing, for purposes of this paper, that is the term that has and will be used.

While the specificities of the problems immigrant families may face depend as much on their destination country as the families and their backgrounds themselves, the Child Welfare League of America details these issues for immigrant and refugee families in an article titled *Assessment of Issues Facing Immigrant and Refugee Families* (Segal and Mayadas, 2005). Besides the socioeconomic hardships they must face, the authors say that "psychological concerns…often relate to the experience of migration" (Segal and Mayadas, 2005). This is an important point to remember as the psychology of humor, including the health benefits of translating it, will be discussed further on in this Background Information part.

As set forth before, this is our brief introduction into how point (2) of the hypotheses, regarding health, will tied into the paper in earnest later.

In order to do so, we must continue to expand on point (1) of the hypotheses, however, as it was previously established.

Segal and Mayadas list the following as common issues facing immigrant populations. Again, it is important to take note because these are some of the same issues that we'll see later in regards to humor and health and health care services. Refer to Table 1 for an easy-to-read contextualization of these problems that immigrants face, as they well be referred to later in regards to humor. For now, though, we will become familiar with this terminology only insofar as it relates to point (1) of the hypotheses, on stressors faced by immigrant populations in our international world.

Table 1.

Cultural competency	*Developing the professional relationship*	*Utilizing Services*
Cultural competency includes cultural awareness, which in part is "one's own life experiences … with other cultures, with a conscious assessment of how those experiences formed personal prejudices" (Lum, 2003, as cited in Segal and Mayadas, 2005).	Developing the professional relationship can be especially challenging for immigrants in the United States due to communication barriers from language differences and taboo topics (Segal and Mayadas, 2005).	Except for in extreme circumstances, immigrants tend to be reluctant to use services. Because of this, service providers need to, among many other duties, understand the users' culture and experiences to "establish a rapport and develop a relationship" (Segal and Mayadas, 2005).

3.3.4 *Details of the Substantial State of Stress in Society and its Effects*

As it was previously laid out, point (1) of the hypotheses tackles the role stress plays in today's society, while giving further credence to the rest of the arguments of this paper. While it is true that everyone in the world experiences stress, as this paper deals overwhelmingly only with Spain the United States, those are the two countries that will be focused on here.

A 2017 Gallup poll suggested that nearly eight in 10 Americans feel stress sometimes or frequently during their day. This is a stark contrast to the less than one in four (21%) of Americans who say they rarely or never feel stressed (Gallup, as cited by Saad, L., 2017).

For something that simple math shows affects hundreds of millions of people in the country, it may sound alarming that The American Institute of Stress (AIS) makes it very clear that there is not even a universally accepted definition as to what stress is. In simple terms, the Institute points out that there is good and bad stress. The former is the result of positive yet significant occurrences, while the latter is the product of negative experiences. Traditionally, good stress is ignored in the conversation, yet the American Institute of Stress *stresses* that this should not be the case since both types have considerable effects on the body (The American Institute of Stress, 2017).

Although there is no set-in-stone definition of stress, the AIS shows that there are a handful of common causes of stress among Americans. The top five, in order, are work, money, health, relationships, and poor nutrition (The American Institute of Stress, 2017). It is interesting to note that these causes generally echo Segal and Mayadas' analysis on the biggest issues that immigrants face. This shows that stress is international, and it is a point that will be expanded upon in the *conclusiones*.

Following what has been detailed above about the Americans, we will take a brief look at the state of stress among Spaniards. In a 2019 article, Spanish newspaper, *La Razón*, reported that 77% of Spaniards feel stressed. What's more concerning perhaps is that nearly 10% of the surveyed population reported that their stress is not under control (*La Razón*, 2019). This means that here we are clearly not referring to the previously mentioned good stress.

The main stressors for Spaniards, *La Razón* reports, include financial worry, family and social relationships, and workplace problems. Note that some of these issues fall right in line with those faced in the international community, as outlined previously. The article goes on to briefly mention that physical activity is "the way for Spaniards to handle stress" (*La Razón*, 2019).

It is clear that stress is here, and it has come in scary quantities. But what are the effects it has on the populations of this research?

In 2012, Harvard Medical School published an article on the consequences that prolonged stresses have on people's eating habits. "Researchers have linked weight gain to stress," reports the medical school (Harvard Health Publishing, 2018). As shown in the same article, with the backing of studies done in Finland and Britain, the scientists from Harvard have reported that for certain groups of people, the stress hormone cortisol "may factor into the stress-weight gain equation," (Harvard Health Publishing, 2018) and be exacerbated by an increase in hormones that cause stressed individuals to opt for fatty and sugary foods.

In line with the research done by Harvard, the Mayo Clinic, one of the world's leading medical research centers, highlights that "sometimes the strongest cravings for

food happen when you're at your weakest point emotionally" (The Mayo Clinic Diet, n.d). The aforementioned Harvard study points out that "ghrelin, a 'hunger hormone,'" (Harvard Health Publishing, 2018) may have a role in people gaining weight due to overeating because of stress.

This section has been our welcoming to a stressful international world. In it, we have detailed the diversity of today's society while shining the spotlight on immigration and the issues immigrant populations face. We have shown the important role that stress plays in our world and the tangible effects it has on health.

Therefore, along the same vein as a 2007 report from the United States National Institutes of Health (NIH) that reports that "as a growing number of people suffer from obesity, understanding the mechanisms" (Klok, M.D., Jakobsdottir, S., Drent, M.L., 2007) at play in weight gain in humans is essential, so too must we understand how this information from section 3.3, which has primarily focused on point (1) of the hypotheses regarding stress in an international world, fits into the rest paper and its hypotheses.

3.4 Spain and America: Health Care and Health Scares, and Comedy as a Remedy

To do so, in this section, we will focus mostly on point (2) of the hypotheses, regarding health care systems and factors at play in individuals' health, as well as humor as tool for health benefits.

This means we will first center our attention on the Spanish and American health care systems. Based on this contextualization, we will show the real costs of the stress we detailed in section 3.3. Later, we will see how humor is already being used in health care contexts (perhaps to help patients urinate). We will end this section with the analysis of two more studies done on humor as a key to improved health which, although may not sound as intriguing as using humor to help people go to the bathroom, I guarantee is just as essential for paving the way for what will come next.

In summary, this will all work together to show how humor is a tool that not only benefits individuals' health, but health care systems as a whole, exactly as point (2) of the hypotheses set forth.

3.4.1 *Spanish and American Health Care Systems*

After that introduction, let us unpack the current health care systems of the United States and Spain.

Although the United States, which the United Nations Human Development Index ranks as 13th in the world in "richness in human life" (United Nations, *Human Development Reports*, 2018), enjoys a more advanced health care system than the world's average and, when compared to the vast majority of the rest of the world, Americans benefit from an enviable quality of life, the status of health and health care services in the country is not without its problems. This becomes especially apparent when compared to other advanced nations.

According to the World Health Organization, the United States spends more than 17% of its gross domestic product on health care services (World Health Organization, 2014). In other words, they spend 5,000 American dollars more per capita than the average of comparable countries (Sawyer & Cox, *How does health spending...?,* 2018).

What's more, The Peterson Center on Healthcare and the Kaiser Family Foundation report that compared to people from similar countries, Americans are

victims of the longest wait times before receiving medical attention (Peterson-Kaiser, *Wait times*, 2016). Furthermore, the mortality rate in the United States, although falling, has dropped at a slower pace than the average of comparable countries over the course of the past four decades (Sawyer, B. & McDermott, D., *How do mortality rates…?*, 2019). In fact, the Organisation for Economic Co-operation and Development (OECD) underscores that life expectancy in the United States in 2016 (the most recent year for which data is available) was lower than it was in 2014 (OECD, *Life expectancy*, 2016).

As this paper focuses specifically on the United States and Spain, it would be negligent to not delve into the current situation of health care in Spain.

With health care costs that reach nearly 9.5% of its GDP (OECD, *OECD Health Statistics…*, 2014), Spanish health care finds itself to be more expensive than the average of comparable countries. That said, for children born in 2008, Spain is tied with France for having the seventh longest life expectancy in the world (OECD, *Life expectancy at birth*, 2019). Although Spain leads the United States in many regards when discussing health care, the latter continues to be the home of the biggest and most advanced centers for health research on the international stage.

With this overview of both countries' health care systems, we will now take a look at the costs of the stress detailed in section 3.3. There, it was established that stress is a principal cause of obesity. Empirically, we will now see the costs of this stress both for individuals and for the corresponding health care systems.

Before continuing, though, it should be clarified that the terms "obesity" and "overweight" although medically distinct from one another (WHO, *Obesity and overweight*, 2018), will be used jointly in this paper, because they overwhelmingly lead to the same result, that is it say, "excessive fat accumulation that may impair health" (WHO, *Obesity and overweight*, 2018).

Consider the following statistics to underscore this issue. In 2014, the National Institute of Health (NIH) reported that more than two out of every three American adults are overweight or obese (National Institutes of Health, *Overweight & Obesity Statistics*, 2014). The Centers for Disease Control and Prevention (CDC) of the United States says that in 2009, obesity and the overweight population costed the country more than 147 billion US dollars (CDC, *Adult Obesity Facts*, 2009).

Just as the case with the United States, the OECD highlights that one of the most serious issues facing Spanish health care going forward is the obesity epidemic. The same organization specifies that as obesity is becoming more prevalent in Spain, not only are diabetes and cardiovascular diseases also on the rise, but, and perhaps it should come as no surprise, health care costs are also increasing (OECD, *OECD Health Statistics…*, 2014). In order to exemplify this fact, according to the same source, these health care costs have risen 2.2% in Spain between the years 2000 and 2012. This means that Spain spends just under 3,000 American dollars per capita on health care per year (World Health Organization, Countries>Spain, 2016). This statistic is especially important when considering that obesity is on the rise in Spain (OECD, *OECD Health Statistics…*, 2014).

Furthermore, in the past 43 years "obesity has almost tripled throughout the world" (WHO, *Obesity and overweight*, 2018). The same source shows that today, 1.9 billion adults, regardless of where they live, are either overweight or obese.

A seemingly interminably long list of health issues come from being obese or overweight. As an example, the United States National Institutes of Health recognizes type II diabetes as "the most common form of diabetes—caused by several factors including lifestyle factors and genes" (NIH, *Symptoms and Causes of Diabetes*, n.d.). Unlike genetics, which cannot be controlled, unhealthy daily habits are, at the end of the day, decisions. We have seen that in today's stress-filled world, unhealthy dietary habits

are a focal point of obesity and being overweight, as well as a myriad of other health issues they present.

Obesity and being overweight are the some of the biggest burdens on health care systems and figure among the leading causes of death in the world as a whole. In fact, the WHO has ranked these conditions, along with the cardiovascular problems they entail, as the first and seventh leading causes of death throughout the world (World Health Organization, *The top 10 causes of death*, 2018). An uphill battle is being fought against a deadly "epidemic" (Harvard School of Public Health, *An epidemic…* n.d.) that at the end of the day is largely curable because generally, it is the product of unhealthy lifestyle habits, namely a poor diet, as shown before.

In summary, it is clear that in both countries, obesity and overweight problems play an important, as well as deadly, role. These numbers paint a gloomy outlook for the heath of individual people, as well as for the health care systems that are tasked with caring for them. Thus, the next logical step is to ask what is being done, or can be done to face these issues.

3.4.2 *Humor in Health Care Contexts*

Just as individuals can take steps to curb unwanted weight gain (CDC *Preventing Weight Gain*, n.d.) and the onslaught of health-related issues it brings along, so too can health care systems take steps to improve care at little to no additional financial cost.

It doesn't figure into any of the most common health recommendations. The large heath organizations do not tend to include it in their lists of advice for weight control or to help patients overcome any other disease, but even so, it is the root of the problem as much as it is the solution: mental state, or as we have specifically detailed, stress. After all, recalling the etymology of the very word *humor*, we are reminded that the words *humor* and *health* themselves even go hand in hand linguistically (Online Etymology Dictionary, n.d.).

Again, we see how even point (1) of the hypotheses is fundamental understanding point (2).

So as to not put the cart before the horse, or as the Spanish would say, sell the milk before milking the cow, it's worth clarifying that what follows is not intended to undermine or replace centuries of effort invested in the most important and peer-reviewed medical studies and findings, which in large part have afforded us the high standard of living we enjoy in the West today (United Nations, *Human Development Reports*, 2018). It is, however, intended to offer a unique and innovative perspective to helping people feel better, person by person, on an individual level, as well as to improve the state of the health care systems themselves, in a world that is more and more global and stressful. We will see humor as a tool to unlocking these possibilities, while underscoring that this research is not meant to show humor as the be-all and end-all of health care.

In fact, psychotherapist Miriam Benhamu del Cura, a specialist in psychoanalytical psychotherapy said in a personal interview that "humor is fundamental as a tool for therapy because it helps minimize problems, ease tensions and incorporate other world views into the mind." She goes on to say that humor is an indispensable natural relaxant (Benhamu del Cura, 2019). Besides directly dealing with point (2) of the hypotheses, the mental health professional naturally alludes to all three points of the hypotheses by linking humor, health and the world together.

Just as subsection 3.3.1 defined what "English" and "Spanish" mean for purposes of this paper, so too is it a good idea now to define what humor is, for overall clarity going forward.

In his paper on developing a checklist for humor translation (Young, 2007), Trajan Shipley Young cited Dr. Jeroen Vandaele, a leading researcher in the translation of humor. When defining humor, Dr. Vandaele said it "has driven some desperate scholars to give up on any attempt to define it" (Vandaele, 2002, as cited in Young 2007).

Although throwing in the towel would be the easy thing to do, that would get us nowhere. Therefore, for purposes of this paper, humor and what is funny, will be defined as whatever the participants in this research, or the people cited in the Background Information determine it to be for themselves, and on a case-by-case basis. As mentioned before, this is to underscore the purposefully subjective characteristics of this research. After all, again recalling point (2) of the hypotheses, an essential goal here is to see the health benefits humor has for people on a personal level. That said, those findings will be based on the academically proven theory set forth in this section, and will be tested empirically in my field work.

Examples

Therefore, for our example of how humor is already being used with successful results in health care contexts, as promised, we will soon turn our attention to the bathroom.

While laughter therapy is not widely esteemed among medical professionals as a way to treat serious conditions, the National Cancer Institute does include it in its Dictionary of Cancer terms, "as a way to help people cope with a serious disease, such as cancer" (National Cancer Institute, *NCI Dictionary of Cancer Terms*, n.d.). What's more, a number of sources, including Risoterapia (which also happens to be "laughter therapy" in Spanish), show that capitalizing on the health benefits of laughter and smiling is on the rise in Spain. It also shows techniques to help with everyday maladies and provides a list of health benefits that laughter may bring, from reduced stress levels to help with positive thinking (Risoterapia, n.d.).

This is exactly what Benhamu del Cura was referring to when she called humor a "natural relaxant," with positive ramifications that go beyond helping with the woes of everyday life, and playing a key role in "reconstructing identity in traumatic situations" (Benhamu del Cura, 2019).

Furthermore, in quoting Norman Cousins, a senior lecturer at the University of California at Los Angeles's School of Medicine, Rene Dubos details how one's "own power- laughter, courage tenacity" can be a "powerful weapon in the war against disease" (Dubos 1979, as cited in Cousins, 1979, p.1).

In the United States, it's commonplace for parents and teachers, as well as siblings who are perhaps trying to save face before one tells their mom or dad of the other's misdeeds, to recite the popular rhyme "turn that frown upside down*"* when someone, generally a child, is feeling blue. The silliness aside, research shows that this age-old adage is scientifically legitimate. The British Council reports that when "our brains feel happy" endorphins are released, which make us smile. Smiling then alerts the reward system in our brain and this releases even more endorphins, which make us even happier. The British Council goes on to report that "smiling also brings health benefits, like reduced anxiety, as well as (lowered) blood pressure and heart rate" (British Council, *What's the science behind a smile?*, 2014).

Furthermore, the urology department at the Virgen del Rocío University Hospitals in Seville, Spain decided to put their equation, *Humor+Laughter=Health* to the test (published in Spanish as *La enfermería urológica en el siglo XXI: Humor + Risa = Salud*) (Ramos Suárez, et al., 2007*)*. According to the study, these hospitals put on a *Día del humor* (humor day) to have color, music, laughter and fun to warm up what is usually a cold hospital environment. Their goal was to see how humor, and an overall positive mood, affected not only patients, but everyone in the hospital, from family members to doctors.   The results were positive. According to the report issued by the urology association, 100% of the patients said that they felt better thanks to the humor day. What's more, all of the participants said that they would like this day to be celebrated in the hospital again. The report also mentions that no painkillers were required on humor day (Ramos Suárez, et al., 2007). More than an anecdote, this ties into the medical care cost analysis already discussed in the beginning of this Background Information section.

This information is especially important. We will refer back to it in the Data Analysis and Results part, as well as in the *conclusiones* (Conclusions).

After appreciating how nice bathrooms are in Spanish hospitals, we direct our attention back to the United States where Dr. Lee Berk, a pioneering medical researcher and professor in various fields of health education (Lee Berk, *Studying the biology of hope…*, 2007) conducted research on a small group of people that has the potential for big consequences in health care. It won't (normally) be found in the gym, but Dr. Berk may have proven that laughing has the same positive effect for the body. In his research at Loma Linda University, Dr. Berk studied 14 people who had suffered a heart attack, which he mentions, may be caused by a medical condition such as clogged arteries, cholesterol problems, and even stress (Berk, 2010, as cited by National Public Radio [NPR], *Why Laughter May Be Medicinal*, 2010). Again, we see how point (1) of the hypothesis is easily tied into point (2).

Succinctly put, Dr. Berk found "substantial parallelism between moderate exercise and repetitive use of laughter" (Berk, 2010, as cited by NPR, 2010). Along the same lines as what this thesis has intended to make abundantly clear, Dr. Berk highlights that this *laughercise*, as he calls it, is not going to cure any serious ailment, and should not replace traditional medical treatment, but that "our own biology within us, can potentially synergize a healing process" (Berk, 2010, as cited by NPR, 2010). This small, yet important study showed that simply laughing lowers the body's stress hormones, which were perhaps the very culprit of the heart attacks to which the participants of the study had previously fallen victim.

Dr. Gurinder Bains, an Associate Allied Health Studies professor at the same university directed a similar study. Although the ultimate goal of this research was to test the memory of the elderly participants, many important parallels and conclusions can be drawn from it for purposes of this paper as well.

Dr. Bains had half of his participants watch 20 minutes of a humorous video, while the control group did not. After the study, the experimental group was found to have lower levels of the stress hormone, cortisol (Bains, *How Laughter can…*, 2016.) It is interesting to note that the group that watched the funny video also scored better on the subsequent memory testing. What is more important for this paper though, is that lower levels of cortisol "reduce stress, lower blood pressure, increase oxygen intake, enhance the immune system, and reduce the risk of heart disease" (Berk, 2019 as cited by Ringer, 2019). Bains' study is important to keep in mind, as in addition to the Harvard study detailed in section 3.2, this research has served as part of the inspiration I

have used when constructing my own field study on the issue. This will be discussed in more detail in the *metodología* part.

Lastly, in order to further exemplify how humor and health are intertwined, we direct our attention to a study in comedic timing, carried out by Salvatore Attardo and Lucy Pickering, two of the world's top researchers in humor studies and applied linguistics. In their paper titled *Timing in the performance of jokes*, they studied the rate at which punch lines are said in comparison to how quickly the lead up is pronounced. While it is interesting to note that they found that their hypothesis here was rejected, and that "punch lines are not produced at a different rate of speed than the baseline (Attardo & Pickering, 2011), what's most important for this paper is that this explicitly shows how important timing in is comedy.

Applying this newfound knowledge prepares us to see how important comedic timing is in healthcare settings as well. Referring back to the same personal interview cited previously with psychotherapist Miriam Benhamu del Cura, she highlights that while humor does have legitimate positive health benefits, if it is not used at the right time during therapy sessions, not only may patients not react well to humor, but that humor may even lead to the onset of manic episodes (Benhamu del Cura, 2019). Needless to say, timing is everything. That is true for comedy as well as for health care. After all, we have seen how closely they are related.

Now that we have successfully backed point (2) of the hypotheses by contextualizing the current states of the Spanish and American health care systems and using that information to discover how humor is a legitimate tool to be used with positive health results as much for individual people as for health care systems in the context of today's and stress-filled world (1), we are ready to take the next step.

3.5   Tying Together Humor and Today's International World

With the backdrop of point (1) of the hypotheses, we've just seen how humor can be used as a tool with very positive outcomes in a variety of health-related (2) contexts. This section, then, will be largely dedicated to bringing point (3) of the hypotheses onto the stage.

We've already discussed the important characteristics of the international and stressful nature of today's world. In doing so, we highlighted the immigrant populations that are at the epicenter of these occurrences. Therefore, now we will see how comedy and the previously introduced immigrant populations are very much intertwined.

To do so, and in order to show, as point (3) of the hypotheses describes, that due to their increased personal exposure to other cultures and languages, immigrant populations are better equipped to take advantage of the health benefits of humor, we will uncover the following topics:

First, we will see humor as a positive force in diverse societies.

Then, in further agreeance with point (3) of the hypotheses, we will uncover translation in humor contexts so that it's benefits may become more accessible to other populations, but that it is not without its difficulties that must be overcome.

Finally, we will relate the findings of Segal and Mayadas regarding immigrant populations to contexts of humor. We will see how comedians themselves are also at the mercy of these issues.

This weaving of point (1) of the hypotheses into point (3) will in turn open the door to a discussion in the *conclusiones* part on what the future holds for studies in this field, as these are essential points for humor translators to be well-versed in as well, to carry out their functions.

3.5.1 *Humor as a Positive Force in Diverse Societies*

Firstly, then, we must uncover the social implication of humor, and the positivity it can bring into societies.

In his book *El poder curativo de la risa* (originally published in English as *The Healing Power of Humor)*, Dr. Raymond A. Moody Jr. states that the "subculture of actors, comedians…who create humorous material has still not been studied in depth by social scientists and is therefore a ripe field for research" (Moody, 1978, p.134). He goes on to detail the social nature of laughter.

If immigration has strong social implications, so too does laughter. Dr. Moody details an old Eskimo tradition from Greenland in which tribes, "instead of resorting to physical violence or bloodshed to solve disagreements, made fun of, and insulted each other publically" (p. 44). The whole community would join, and in some instances the loser would feel so humiliated that he would exile himself.

Whether it be in international and multicultural contexts, or in more homogenous settings, language, in all its forms, is fundamental to communication between people. So too is laughter. In fact, Dr. Moody describes it as a sort of "lubricant" that works to facilitate a variety of social situations. He quotes the 19th century novelist George Meredith in his essay entitled *An Essay on Comedy and the Uses of the Comic Spirit* (Meredith, 1956), in which Meredith gives an example of a couple that is fighting. "If the wits were sufficiently quick for them to perceive that they are in a comic situation, as affectionate couples must be when they quarrel, they would not wait…to bring back the flood-tide of tender feelings" (Meredith, 1956, as cited by Moody, 1978, p. 45).

This "lubricant" ought to be capitalized on to help foment the positivity that humor drives into society.

3.5.2 *Contextualizing Translation and Humor*

In today's world, which beyond any doubt is more international than Meredith's, and in which, as we already learned, live some 7,000 languages (Ethnologue, "How many languages…?," 2019), the translation of humor is of upmost importance, because only then may the social "lubricant" of laughter be shared among diverse populations. This subsection will be a short contextualization of what we can expect when we delve into what was laid out under 3.5.

In section 3.2 we defined translation in very general terms so that here we may see how this art fits in contexts of comedy. Furthermore, in subsection 3.4.2 we defined, for purposes of this paper, what humor is, again as a way to lay the foundation for what will be detailed here. With these notions present, we may continue.

In his Ted Talk on translation in comedy, American comedian, Chris Bliss cites Gregory Rabassa, the highly respected translator best known for his translation from Spanish to English of Gabriel García Márquez's, *One Hundred Years of Solitude*. Rabassa says, "every act of communication is an act of translation" (Rabassa, n.d., as cited by Bliss, 2012). After all, as we have established, the world we live in is increasingly diverse and thus requires communication that keeps up with the times. These 21st century communication and technological trends will be further tied in over the course of the rest of the paper.

In the same Ted Talk, Bliss says that comedy is a "verbal magic trick, where you think it's going over here and then all of a sudden, you're transported over here" (Bliss,

2012). He goes on to briefly outline how this in turn provokes laughter, and ultimately causes the brain to release endorphins which make us feel good. This allusion to point (2) of the hypotheses is even more evidence of how all the points work together throughout this paper.

Not coincidently, then, this is precisely what I have intended to capitalize on with this paper. Thinking about what translating humor has to do with health care settings is perhaps not a run-of-the mill thesis. Whether it be an academic study or a stand-up comedy routine, this "juking" approach works because it is unexpected and thus engages the audience, or the reader, from the very beginning.

As I mentioned in the *introducción*, I get paid for doing stand-up comedy myself. Thus, this short paragraph is as much a personal plug for my shows as it is a more academically based attempt to point out that even among small-time comedians, like me, Bliss' aforementioned notions hold water. On numerous occasions, I've immediately began a routine with a "shocking" opener. It's simple, and the audience doesn't see it coming. The result (most of the time) is that they are suddenly hooked. However, this tactic must be used appropriately.

Just as the comedian's routine will lose its humor if what he or she says afterwards does not flow logically, so too will an academic paper lose strength in its arguments if its ideas lack coherency.

This need for logic is why now we will discuss the state of Europe during World War II in order to better understand orange and lemon-flavored elephants later. These points, and others, will show what humor translators must keep in mind as they work, and it will present some difficulties that they may face in their job.

On the international stage, IMDb is one of the leading sources of cinematographic and television content. It lists the awards that Louis C.K. has won in these fields, making him one of the most influential and objectively funniest comedians in the United States. Among the many other awards he has won for comedy, his role in television and for his talent as an actor, he is the owner of multiple Emmys (IMDb, 2019). With a net worth of around 52 million dollars (Forbes, 2017), he is undoubtedly an expert in the field.

In his 2010 routine, Hilarious, Louis talks about a common experience with which his audience can easily relate: flying on an airplane. Following the analysis set forth by Bliss, Louis C.K. *hijacks* this part of his routine, which may otherwise be mundane, and suddenly compares what he calls the "miracle of human flight" to "a cattle car from Poland in the '40's," (Louis C.K., *Hilarious*, 2010) causing abrupt laughter from the crowd. While neither airplanes nor the Holocaust are funny in and of themselves, the audience reacts in such a way because the humor is in the sudden change of direction that putting these two topics on the same playing field implies, just as Bliss explained.

In this example, it is easy to translate the humor linguistically. This is because there is no word play that makes it difficult, purely based on language, for a speaker of another language to understand the humor.

This is what Zabalbeascoa refers to as unrestricted jokes, meaning those "without any need for adaptation or substitution because of linguistic (or cultural differences)" (Zabalbeascoa, 2005). Having said that, it shouldn't come as a surprise that this isn't always the case.

The very same joke on the Holocaust that may be linguistically and culturally unrestricted between any given cultures and languages may be become restricted in another context. Let us take for example, a situation in which the same routine would be performed in Germany. According to Section 130 of the German Criminal Code, on

incitement to hatred, "assaults on the human dignity of others by insulting… (a national racial, religious group, or a group defined by their ethnic origins), or defaming segments of the population shall be liable to imprisonment from three months to five years" (Criminal Code of Germany, Section 130).

Quite clearly, then, this joke (and there are an infinite number of other examples) may be culturally restricted in Germany. Even without legal repercussions, it is reasonable to conclude that a humor translator would need to be aware of the cultural restriction of a German audience not finding the humor in a Holocaust joke.

This will lead us directly into the next subsection.

3.5.3 *Possible Difficulties of Translating Humor*

Keeping in mind Zabalbeascoa's quote from section 3.2, we see an example of a linguistic "barrier" that translators must overcome with Spanish humorist Dani Rovira.

In his 2014 stand-up routine entitled *El zoo de los animals extraños* [A zoo with strange animals], Rovira tells a story of a zoo that he and his brother opened that has become extremely profitable and very popular. "Tickets cost 120 euros," he says pausing to let the audience laugh, "but it's going to seem cheap when you leave" (Rovira, 2014). This is another excellent example of Bliss' "verbal magic trick" (Bliss, 2012) . When Rovira names the exorbitant price, saying that actually, "it's going to seem cheap," is the unexpected twist that in turn causes laughter from the audience

Rovira goes on to explain that the price of entry is reasonable because the zoo, which is named *Zooilógico* (a Spanish-language pun on the words for "zoo" and "illogical"), is home to a wide variety of "animals unique in their species," which visitors are sure to enjoy. He begins naming the animals in his Zooilógico. The following is a list of a few examples translated literally to English:

1) "Two female elephants, one that's orange, and one's the lemon."
2) "A goat that always goes to the beach."
3) "A zebra that doesn't cross."
(Rovira, 2014).

Unlike the unrestricted jokes exemplified previously, here we appreciate three examples of what Zabalbeascoa calls restricted jokes. There are a number of types of restricted jokes.

Example 1 is a language-restricted joke. As Zabalbeascoa explains, "a language-restricted joke is one that depends on the knowledge of certain futures of a given language…which words are homonymic, alliterative or rhyming" (Zabalbeascoa, 2005). Beyond the words themselves, here, a translator would need to be aware that *elefanta* (female elephant) also sounds like the popular soda brand, Fanta. Now, the orange and lemon references that follow refer to possible flavors of the soda. Even with this analysis, there is another layer that must be taken into account. In Spanish, the *a* is like that of *father*, or /ɑː/, and not /eɪ/ as would be heard in the first *a* of the Standard American English pronunciation of *Fanta* (International Phonetics Association, 2015).

In examples 2 and 3, Rovira uses what Zabalbeascoa defines as wordplay jokes. He states that this humor may come about through wordplay or one-liners. Furthermore, he mentions that translators "often have to compensate for culturally bound meanings…that would lead to considerable gaps in the communication if not accounted for somehow" (Zabalbeascoa, 2005). Here we will dissect what that means for examples 2 and 3.

As the Cervantes Institute, a non-profit organization founded by the Spanish government and regarded by many to be a leading authority on a myriad of aspects regarding the Spanish language, points out, the phrase *La cabra siempre tira al monte* [a goat always goes to the mountain] is a proverb that means, usually pejoratively (Centro Virtual Cervantes, n.d.), that, as an equivalent an English might suggest, "old habits die hard." This one-liner, with its "cultural bounding" (Zabalbeascoa, 2005), as Zabalbeascoa says, may be of particular difficulty to translate within the context of Rovira's routine.

Lastly, with example 3, we examine why in Spanish it's funny that an "illogical zoo" has a "zebra that doesn't cross" (Rovira, 2014). A *paso de cebra* (literllay, "zebra crossing") is called a *crosswalk* in American English. Keeping in mind Bliss' contribution to the understanding of what makes something funny, the humor here stems from the unexpected twist that Spanish speakers will experience from having a zebra that *doesn't* cross the street. That is, of course, in addition to the wordplay. A Spanish person associates a zebra with a crosswalk in a way that an American English speaker would not.

What's more, this example serves to reiterate the importance of specifying that this thesis is working with American English and not any other variety. The Oxford Learner's Dictionaries (appreciate the irony of quoting a British dictionary), highlights that the American English "crosswalk" is known as a "zebra crossing" in British English" (Oxford Learner's Dictionaries, n.d.). This means a translator working into British English would not have to face Zabalbeascoa's barrier in the same way as his or her American counterpart.

This again, alongside the example regarding the German Criminal Code, shows that the same joke may face restrictions in some contexts and not in others, furthermore reflecting the cultural nature of humor.

In summary, we have uncovered the social and cultural nature of humor, and seen what translation in humor looks like. This allowed us to explore the cultural and linguistic problems that humor translators may face when carrying out their jobs, and will set the stage to show how, due to their increased exposure to diversity, immigrant populations are better equipped than nonimmigrant populations to take advantage of the health benefits of humor. As promised, this has set the stage for the following subsection.

3.5.4   *Immigration and Humor*

The subsections under section 3.3 were largely dedicated to exploring the diverse nature of today's world. An analysis of immigration was used to exemplify these arguments, while detailing the problems these populations face, in part, highlighted the unhealthily stressful nature of today's globalized society.

Let us now, then, see how the three main issues facing immigrant populations under Table 1 in subsection 3.3.3 that Segal and Mayadas set forth (point 1 of the hypotheses) can be used to also overcome the problems humor translators may face in their work. We will also see how these may be some of the same problems that comedians themselves face, and are present in other contexts of humor, therefore tying together points (1) and (3) of the hypotheses even more. After all, if many of the same problems that are found in immigrant communities are found in comedy communities, we can conclude that immigrants' experiences truly will equip them better for taking advantage of the health benefits of humor (3).

To do so, we will systematically analyze the three aforementioned points. As a reminder, they are:

1. cultural competency
2. developing the professional relationship
3. utilizing services

(Segal and Mayadas, 2005).

3.5.5 *Cultural Competency in Humor and Translating Humor*

We established that cultural competency is the ability for one to recognize his or her personal experiences and evaluate them using others' as a backdrop (Lum, 2003, as cited in Segal and Mayadas, 2005). This is exactly what successful comedians do. In the *metodología* part of this paper we will detail how the comedians I chose for my study also fit this characteristic. Until then, we will see aspects of cultural competency in a different Louis C.K. routine, as well as in a set by Spanish comedian, Goyo Jiménez.

In a 2012 stand-up routine entitled *Aún nos queda mucho que aprender de América* [We still have a lot to learn from America], Jiménez begins by saying that he will talk about sex (he uses a vulgarity), but by "renouncing how it's done in Spain, because of course in America you (have a lot better sex) (Jiménez, 2012)."

Here, Jiménez is demonstrating cultural competency in the same way that Segal and Mayadas described it previously, only this time in a context of humor. The result, however, is the same: He is comparing his own experiences to how he perceives others' experiences. Then the rest of the stand-up comedy routine is his "conscious assessment of how those experiences formed personal prejudices" (Lum, 2003, as cited in Segal and Mayadas, 2005).

Jiménez begins this conscious assessment by explaining that there are two "fundamental reasons" Americans have better sex than the Spanish. "America is a country that's always on the edge of destruction…that's why American women say ('let's have sex'). Why? Because tomorrow we might not have a country to (do it) in…and because nothing ever happens in Spain, you always just leave it for later" (Jiménez, 2012). Then in comedic style, he gives examples to support his claim. Three will be discussed here. Again, note how he is consciously comparing his and other Spaniards' cultural experiences with how he perceives Americans'.

Jimenez says that while Spanish men "don't say anything," and by doing so put women in a "predicament," American men have an entire arsenal of pickup lines to sweep women off their feet. Later, he explains that Americans have better sex because they have better houses. American houses are big and luxurious, whereas when a Spanish man has a woman over, the bedrooms are so small that when he tells her to come in, she says she already is. Lastly, Jiménez takes the time to go into great detail about the continued romantic interaction of American couples after sex, even outside of the bedroom. Spanish men, though, just fall right to sleep (Jiménez, 2012).

In a similar vein, in his 2008 show, *Chewed Up*, Louis C.K. gives his opinions on being white, comparing his experiences with those that people of different backgrounds experience, or may have experienced, even in different time periods. Just as Jiménez opened with a premise that he later supported with examples, so too does Louis C.K. here.

"I'm not saying that white people are better, I'm saying that being white is clearly better, who could even argue?" (Louis C.K., 2008).

He says that he can "get in a time machine, and go to any time and it'll be (expletive) awesome when (he gets) there (Louis C.K., 2008)." Following Lum's

analysis of cultural competency (Lum, 2003, as cited in Segal and Mayadas, 2005), Louis C.K. consciously assesses his experiences, against those of others, which have paved the way for him to believe his statements are true. The comparison he draws is with black people. "Black people can't (mess with) time machines. A black guy in a time machine is like, 'Hey, anything before 1980, no thank you. I don't want to go'" (Louis C.K, 2008).

The shared experiences in the field of cultural competency between immigrants and comedians help to show that immigrants will be better prepared to take advantage of humor as point (3) of the hypotheses lays out. Now, then, we will continue to the next point.

3.5.6 *Developing the Professional Relationship in Humor and Translating Humor*

The second point we discussed from Segal and Mayadas was "developing the professional relationship" (Segal and Mayadas, 2005). The authors highlighted that, among many other things, language differences as well as a different understanding of what is taboo may cause "communication barriers" between immigrants and the professionals they work with. Some "immigrants are from nations in which they do not have freedom of speech…(this) can erect formidable barriers against probes into (their) experiences and feelings" (Segal and Mayadas, 2005).

Here, we will do the same style analysis between development of professional relationships and the comedy world, as we did with cultural competence and comedy previously.

To do so, we must recall that Zabalbeascoa defined the "translatability of humor" as its ability to travel across languages and other "barriers" (Zabalbeascoa, 2005). Furthermore, we must recall the linguistic barriers that were dissected in Rovira's illogical zoo (Rovira, 2014). This again shows how the international nature of today's world and humor translation go hand in hand, tying in points (1) and (3) of the hypotheses.

The case of American performance artist ad comedian, Kristina Wong, lays the foundation of how comedy and the international world meet when forming professional relationships.

First, in a 2017 article published by the American non-profit television organization PBS (Public Broadcasting Service), Wong describes that mental health issues in Asian-American families are taboo because they may be seen as a black mark on the families. "Many Asian families," she says "subscribe to this idea of 'saving face'" (Wong, 2017 as cited by Phillips, 2017). She goes on to explain that her family fled Communist China. It is important to see how Wong's analysis fits into the issues regarding freedom of speech from Segal and Mayadas previously discussed in this section: "Telling a stranger a dark secret is something that could potentially get you in a lot of trouble" (Wong, 2017 as cited by Phillips, 2017).

As a side note, and in order to drive home the interconnectedness of the three points of the hypotheses, in medical contexts (point 2 of the hypotheses), a patient not sharing the totality of his or her history makes appropriate medical attention difficult, and stifles the professional relationship a user may otherwise build with his or her healthcare provider.

Now, let us see where comedy takes the stage. That is to say, how comedy may help those afflicted deal with these hardships, and in turn proving once again that immigrant populations are better equipped to take advantage of the health benefits of

humor because they face the same issues that are experienced in the circles of comedy themselves. Regarding how comedy may affect the receivers, or the audience, later we will analyze the research that I carried out. Now we will look at the givers of comedy as it were, or how the comedians themselves may use comedy to overcome hardships, and why similar to immigrants, they may be hesitant to take advantage of developing professional relationships, both with health care professionals and otherwise.

A 2014 study carried out by the University of Oxford and the Berkshire Healthcare NHS Foundation Trust showed that comedians are, in a word, psychotic. "The creative elements needed to produce humor are strikingly similar to those characterizing the cognitive style of people with psychosis – both schizophrenia and bipolar disorder," so says Oxford Experimental Psychology professor Gordon Claridge (Claridge, 2014, as cited by the University of Oxford, 2014).

The same year, in light of the death of American comedian Robin Williams, the BBC (British Broadcasting Corporation) published an article on comedy and depression. It gave credence to the age-old notion that funny people are funny because they're mentally ill (Youngs, 2014), while quoting University of Southampton lecturer, Dr. Nick Maguire: "There may be a connection between depression and comedy, although 'it's not a very strong one'" (Maguire, 2014, as cited by Youngs, 2014).

This is may serve as an interesting contrast to the findings regarding studies on comedy and mental health as reported by the BBC. Perhaps this is characteristic of a field that requires more investigation, as (Moody, 1978, p.134) described.

With this in mind, let us not ignore what Robin Williams himself said: "Every time you get depressed, comedy will be there to drag your ass out of it" (Williams, n.d., as cited by Youngs, 2014). There is evidence to suggest that comedians use comedy as a light in dark times, and that while good for entertainment media as we will see later, the situation is often sad for the comedians themselves.

Very interestingly, a participant in the field work that I have carried out mentioned this very concept when asked if he or she believed that humor is a positive characteristic in people. The participant replied, "for the most part it's (humor) good but…it can be used to mask bad things like trauma or used as an avoidance mechanism."

Recurring to comedy as a replacement to commonplace professional health care in the case of serious medical conditions is dangerous. As the Treatment Advocacy Center points out, a symptom of mental health problems is the unwillingness to seek help in the first place, or lack of knowledge that professional help is needed (Treatment Advocacy Center, 2014). What's more, despite her professional opinion that humor does have real health benefits, Benhamu del Cura says that humor should only be used as a tool in specific settings. She highlights that for "patients with paranoia, obsessions, and phobias, a bond must be created before using (humor) as a tool." If not, the mental health professional says that patients may react adversely or have a manic episode (Benhamu del Cura, 2019).

Just as immigrants have been shown to have trouble developing the professional relationship when moving to a new country, here we have seen the dark side of humor. When used incorrectly, humor may not only be seen erroneously as a substitute for professional medical attention (keeping comedians and others from developing professional relationships with mental health professionals), but also as a potentially grave liability even when medical attention is being sought (again, making professional relationship development between patient and healthcare provider difficult).

In their totality, this data backs point (3) of the hypotheses by showing that the same obstacles that are faced by immigrant populations, are present in humor and

comedy. This means that all signs are pointing to immigrants being better prepared than nonimmigrants to take advantage of the health benefits of humor.

3.5.7 *Utilizing Services in Humor and Translating Humor*

Lastly, the third point provided by Segal and Mayadas on issues facing immigrant populations is their utilization of services (Segal and Mayadas, 2005). Upon arriving in their new country, they point out, immigrants are less likely to take advantage of the public services available to them. The authors of the article conclude that a burden then falls on the service providers to "establish a rapport and develop a relationship" with this community to help them feel at ease (Segal and Mayadas, 2005).

While it may be possible to rightfully argue that the job of a public servant in health care varies greatly from that of a stand-up comedian, here we will explore that the two professions are more similar than one may think, and that these similarities tie them together in a way that strengthens the hypotheses (point 3, and point 2) of this paper. Both medical service providers and comedians are virtuous.

We will use the concept of virtue as the foundation of this argument. The Miriam-Webster Dictionary defines virtue as "a particular moral excellence," or "a beneficial quality or power of a thing" (Miriam-Webster Dictionary, n.d.). It should come as no surprise, then, that a 1998 study on "What makes a good doctor" found that the medical professionals saw being "honest" and "responsible and trustworthy" as the two most important priorities in their jobs (Fones, Kua & Goh, 1998). In a similar vein (though not only in regards to hematologists), a 2018 study by Forbes and Statista show that 82% of American adults say that nurses have high or very high honesty and ethical standards, and that the same group said the same thing for 65% of medical doctors (McCarthy, 2018).

This established, can the same virtues be found in people who dedicate their lives to making us laugh? A study done by the University of Zurich to find "*if, to what extent* and *how*" (Beermann & Ruch, 2009) virtue can be achieved by humor using people's everyday experience, found that the general public sees humanity and wisdom as the most common virtues attainable through humor. In the same paper, Beermann and Ruch say that "humor is a frequently mentioned desirable attribute of partners and thus contributes to the character strength of love."

Furthermore, according to the research, more than eight out of every ten participants said that they "found and remembered ways of using humor to achieve virtue." The report highlights a specific example, related by a participant, in which he or she achieved justice (another one of the virtues detailed in the report) via humor. The participant's story was about an unfair situation at work in which he or she used sarcasm to tell the boss off (Beermann and Ruch, 2009).

While it's true that immigrants don't take as much advantage of the public services as their native-born counterparts (Segal and Mayadas, 2005) it is also true that both the fields of health care and humor are virtuous. Studying and sharing these commonalities may make people, immigrants and native populations alike, more likely to take advantage of public healthcare services.

In the previous three subsections, we have seen how some of the same problems that comedy circles and immigrant communities face are related, thus tying together points (1) and (3) of the hypotheses even more.

After all, if many of the same problems are found in immigrant communities and in comedy communities, we can conclude that immigrants' experiences truly will equip them better for taking advantage of the health benefits of humor (3).

3.6 Where Does This Leave Us? Part I

Until this point, this Background Information part has contextualized and detailed the international and stressful nature of today's world, which was point (1) of the hypotheses.

Then, in order to tie in humor and health to show point (2) of the hypotheses, we analyzed the status of the health care systems of the United States and Spain, while we also explored the main health concerns that face these two countries, due to the aforementioned stressful and international world in which we live.

Later, we saw that humor is a legitimate tool to be used in health care contexts to aid with the health problems presented under point (2) of the hypotheses.

Finally, with the backdrop of the international nature of today's world, we tied in point (3) of the hypotheses by showing how immigrant populations and comedy, as well as comedians themselves, are at the mercy of the same elements. This further strengthened point (3) of the hypotheses because it showed that because of these shared circumstances, immigrant populations are better equipped to take advantage of the health benefits of humor.

3.7 A Look at Technology to Set the Stage for My Field Work

Any analysis of today's international world would be remiss if it ignored technology. Especially in light of the aim of this thesis, technology plays a central role in how people from all over the world stay in touch with each other, receive their entertainment, and specifically laugh.

The next, and last, section is on technology in today's international world. With everything that has been previously discussed in mind, in the end, it will lead us directly into the field work that I have done on the three points of the hypotheses.

3.7.1 *Technology in Today's International World*

Over the course of time, these advancements have gone a long way to proving the Sherman brothers were right with their song, "It's a Small World," (Corliss, 2014) or as the Spanish would say, a handkerchief. Just as in many ways the Cold War, the original inspiration for the song, may still not be over today—in fact the consequences may be more significant—the same can be said for how technology is changing our lives, and in turn, the world: significantly.

In a 2014 article, *How Technology Affects Our Life: The Case of Mobile Free Minutes in Jordan*, Samar Al-Saqqa et al. of the University of Jordan say that communication technology is an "important means for humans to interact and communicate with other" (Al-Saqqa et al., 2014). The paper goes on to detail that this technology, specifically mobile phones, has positive and negative repercussions in day-to-day situations.

The increase of prevalence of mobile phone use, they suggest "may lead to poor family and social relationships," as well as distract users from other obligations, cause unhealthy lifestyle choices, and even create dangerous circumstances for others in the case of mobile phone usage while driving, for example (Al-Saqqa et al., 2014). Interestingly, this allusion to unhealthy mobile phone habits shows how even technology fits into point (2) of the hypotheses, and in regards to disrupting family and social relationships, it mirrors the same issues immigrant populations may face in their

new country.

This technology, however, is not all doom and gloom. If it were, perhaps fewer than the estimated 4.7 billion people worldwide that have cell phones, would have one (Statista, *Number of mobile phone users...*, 2016). Al-Saqqa et al. point out that the advantages of mobile phone use are real, for everyone from children to the elderly. It brings people together "so they can keep in touch with family and friends from anywhere around the world (Al-Saqqa et al., 2014).

That said, it is clear that the main idea of this paper is not to analyze and research cell phone use, but it is clear that this research does support point (1) of the hypotheses. In the globalized nature of today's society, as we have discussed previously, specifically in regards to immigration, this communication technology is of upmost importance. Furthermore, as we saw with Bliss previously in this paper, humor is at the end of the day, communication (Bliss, 2012).

An analysis of communication technology today, especially in light of the thesis of the Sherman brother's song, ought to discuss the Internet. Referring back to the research of Al-Saqqa et al., today mobile phones and the Internet are increasingly becoming one in the same. In 2018, there were nearly 4 billion internet users worldwide (Statista, *Number of internet users...*, 2018).

Clearly, the internet is a pervasive communication technology in ways that would be more appropriately analyzed in a paper on another topic. Instead, here we will first focus on the internet as a means of entertainment technology, and then see how it is used in humor-specific contexts.

3.7.2   Technology for Entertainment

Unlike communication technology which can be defined as "all equipment and programs that are used to process and communicate information" (learn.org, n.d.), entertainment technology deals more concretely with that technology which we use for amusement (learn.org, n.d.). In his paper, *A Brief History of Entertainment Technologies,* Sheau Ng, Head of Research and Development at NBC Universal, says that entertainment technology can be dated as far back as the second half of the 19th century with Thomas Edison's invention of the camera. Decades, and now a century and a half later, however, the television has taken center stage in the entertainment technology arena (Ng, 2012).

As of 2016, the United States and Spain were the first and seventh largest consumers of television worldwide. A Statista report on the matter highlighted that the average American watched 4.5 hours of television a day, while his Spanish counterpart spent nearly 4 hours a day doing the same activity (Statista, *Average daily TV...*, 2016). A year earlier, it was estimated that approximately 1.6 billion households in the world had at least one television set (Statista, *Number of TV households...*, 2017), and that this has given way to what Statista is calling "skyrocketing" Subscription Video-on-Demand (SVoD) usage on a global scale (Statista, *Subscription Video on Demand*, 2018). The statistics portal reports that in 2018, around 283 million people used SVoD, and that by 2022 that number is expected to increase to 411 million worldwide (Statista, *Subscription Video on Demand*, 2018).

While there are many SVoD companies, perhaps the three most popular in the world as a whole are Netflix, Hulu and Amazon. This multibillion dollar industry offers subscribers a wide variety of entertainment options, ranging from television and movies, to electronic books and videos (Statista, *Subscription Video on Demand*, 2018). Users of all interests and ages have this entertainment at their fingertips. Let's keep in mind,

however, that the biggest consumers of these services are adults ages 18-24. The same source shows that in 2017, more than three out of every four (77%) 19 to 29 year olds in America were members of Netflix (Statista, *Are you currently…Netflix?*, 2017). Furthermore 66% of 30 to 44 year olds also had memberships to this SvoD company, according to the same source. The Business of Apps shows that Netflix members are generally divided equally between men and women, but that the latter group uses the SVoD service slightly more (Iqbal, 2019). According to a 2018 MarketWatch article, "Netflix reports that…the average user spends 71 minutes each day watching Netlix" (Pesce, 2018). This means that the average Netflix user is a female in her mid 20's who spends slightly more than an hour streaming on the platform per day. The implications of these statistics will be underscored in the Data Analysis and Results part.

In January, 2019, British newspaper *The Observer* (offspring of *The Guardian*), published an article in which it referred to Netflix as "easily the most popular streaming service and one of the most successful entertainment destinations in the industry" (Katz, 2019). For this reason, and more that will be elaborated upon in the *metodología* part, this is the streaming service we will focus on.

Netflix is available to users in more than 190 countries. Because seeing is believing, the red areas in Image 1 show the grip this streaming giant has on the world.

Image 1. (Netlix, *Where is Netflix available?,* n.d.)

The world is international, and so too is Netflix. With such a pervasive presence, it should come as no surprise that Netflix has five to seven subtitled languages available for most programming, though this partially depends on the viewer's location as well as the program itself (Netflix, *Netflix is in the wrong language.*, n.d.).

3.7.3   Bringing Technology Home for This Paper

If before we defined the difference between translating and interpreting, and later saw how translating works in comedy, now we look at it through the lens of SVoD and in the greater context of entertainment technology, to see a different type of translating.

There are many types of translations. There are public service translating degrees such as those offered at the University of Alcalá in Madrid, Spain that deal with the health care, judicial and administrative fields. Then among many others, there are audiovisual translation degrees such as the master's that is available at University College London "in order to gain vital experience in the rapidly developing areas of audiovisual translation and accessibility to the media" (University College London Student Recruitment Marketing, *Specialised (Audiovisual) Translation MSc*, 2017). The

variety of educational options in this field is indicative of its importance and growth prospects.

Just as the case is with all fields of education and professions, audiovisual translating is not without its difficulties. While it is not the central theme of this paper, it's worth taking the time now to contextualize these issues, as they may be at play for the field work I have carried out. Spoiler alert: They are.

In his thesis on the problems faced when translating subtitles, Saleh Majed Al Abwaini highlights that in addition to the problems faced by translators in other fields, audiovisual translators must deal with a juggling act of sorts. "They have to calculate the length of the subtitles…according to each frame…and carry out the actual translation with the aid of the dialogue list annotated for cueing" (Al Abwaini, 2013).

This section defined entertainment technology as a key player in today's international world. It shined a light on Netflix as the standard for entertainment streaming services on the world stage, so that later we could briefly discuss some problems faced by audiovisual, or subtitle, translators for reasons that will be detailed later.

3.8   Where Does This Leave Us: The Sequel

The previous sections have been a detailed exposition and analysis of the background information upon which this thesis is being defended. We discussed and showed how the world is international and stressful, to defend point (1) of the hypotheses. To underscore point (2), we have demonstrated that humor is a legitimate and accessible tool in a variety of health care settings to help people face the most important health care concerns of today's world, and that therefore, with point (3) in the game, the role of a humor translator is of upmost importance in today's multilingual and multicultural society, and that immigrants are best equipped to take advantage of the health benefits of humor.

What follows is the detailed methodology of my own research on the matter. Then later, we will see some of the problems that may arise in this field, and the prospects of this field going forward.

As we go forward to the step-by-step methodology (called *metodología* because according to the established norms of the University of Alcalá de Henares shown in part 1, it must be written in Spanish) that I have created to carry out my own research on the issue, I have been inspired by a quote largely attributed to Albert Einstein, saying, "if you cannot explain it to a six-year-old, you do not understand it yourself."

While it is clear that this paper has not been written for children, the following itemized methodology aims to tie this new research into the information set forth in this Background Information part, while defending the three points of the hypotheses as explicitly as possible. As a reminder, it has been written in Spanish in accordance with the rules set forth by the University of Alcalá de Henares.

4.   METODOLOGÍA

No se puede olvidar la información recolectada y analizada en el aparatado *Background Information* de este trabajo. Es imprescindible tenerla presente ya que, como ya se mencionó, servirá como el fundamento a partir del cual la presente metodología se presentará.

A continuación, proveeré una descripción detallada de cada uno de los pasos que

he seguido para realizar este trabajo de campo. Después, a base de ello, enseñaré los datos que he recogido de la investigación que he llevado a cabo, en la parte *Data Sampling and Results*. Es más, ahí también se hará referencia a los materiales que he usado para esta investigación. Se pueden ver ejemplos de dichos materiales en los anexos.

Esta organización es sumamente importante porque se espera que el presente trabajo se utilice para realizar futuros estudios relacionados. Por lo tanto, el buen seguimiento de esta metodología permitirá que ella sirva como la base para futuros estudios o una inspiración para ellos.

Por último, al cabo de cada sección, o bien en medio si allí encaja, he incluido un párrafo o comentarios breves que sirven para demostrar cómo cada paso de esta metodología encaja en uno o más de los puntos de las hipótesis establecidos en las secciones 3.0 y 3.1 del apartado *Background Information*. El número del punto (o puntos) de las hipótesis se verá entre corchetes.

Un breve resumen de la metodología se encuentra en la sección 4.7

4.1 Metodología del apartado *Background Information* (marco teórico)

Esta sección está dividida en tres subsecciones en las cuales se encontrarán los detalles sobre las tres fases principales que he seguido para desarrollar el marco teórico. Estos detalles abarcan la metodología desde la concepción de las ideas que me inspiraron hasta la versión final.

4.1.1 *El nacimiento de una idea*

Al igual que mencioné en el apartado Introducción, la comedia ha formado una parte integral de mi vida desde hace unos cuantos años. Habiendo dicho esto, la idea de incluirla como la piedra angular de este trabajo no se me ocurrió al empezar.

En aquellos momentos tenía pensado algo relativamente distinto: un tema relacionado con el papel del intérprete dentro de contextos psicológicos en los ámbitos sanitarios de Estados Unidos de América (EEUU) y España. Sin embargo, a la hora de comentar mis ideas con mi tutora, esta me sugirió que pensara en incluir mis monólogos de comedia en el trabajo de una forma u otra ya que ella sabía que son muy importantes para mí. Me gustó su idea.

Yo sabía que quería que el tema fuera llamativo. Podemos decir que esas palabras de Rovira se habían quedado conmigo. Me preguntaba qué podía hacer para que, como los animales de su *Zooilógico*, mi investigación también fuese "única en su especie" (Rovira, 2014). Después de mucho reflexionar, ponderar, y un par de tardes sopesando estas ideas con mis amigos, logré empezar a concretar mis ideas. Luego, con la ayuda de mi tutora para dar cuerpo a mi propuesta, llegué al trabajo actual.

Simultáneamente, tenía presente que iba a tener que llevar a cabo mi propia investigación en base a los puntos de las hipótesis de este trabajo. Al igual a lo que hacía cuando elaboraba el tema en sí, al principio consultaba con las personas en mi vida con las cuales tengo una relación estrecha. Como existen límites económicos, de tiempo, y más, decidí optar por hacer encuestas. Dicho esto, como quería que la investigación fuera novedosa, moderna y con posibles usos en el futuro, escogí emplear el método Netflix que se detalló a partir de la sección 3.7 del *Background Information*. Con un poco más de tiempo, sabía más o menos hacia dónde quería llevar mi investigación.

Es más, aunque haya muchos estilos de comedia, al igual que los contextualicé en el apartado *Introducción*, desde hace mucho tiempo, los monólogos de comedia han sido una fuente de especial interés para mí.

Al igual que se dijo en el apartado *Background Information*, una parte de la formación de un cómico consiste en relatar sus experiencias personales mientras mantiene al público enganchado. Una parte de este trabajo, pues, es demostrar que la comedia, los ámbitos profesionales y lo académico van de la mano. Escribo este trabajo de tal forma que se pongan de manifiesto estos puntos, mientras se van enlazando.

4.1.2 *Recopilación de fuentes*

Aunque no tuviera sed, tenía que recoger fuentes antes de poner manos a la obra. En vez de agua, sin embargo, estas fuentes tenían que ser académicas. En cuanto a esto, lo que más me preocupaba era encontrar fuentes fiables que versaran sobre la traducción del humor en contextos sanitarios en un mundo internacional. Es decir, encontrar fuentes que ya se trataran de la totalidad los tres puntos de mis hipótesis. No encontré ninguna.

Luego, me di cuenta de que no tenía que buscar así. En su lugar, tenía que dividir mis argumentos en tres. Se ve claramente esta división en el apartado *Background Information*, en las secciones 3.0 y 3.1. Seccionar el tema de tal forma facilitó no sólo la organización del trabajo, sino también hizo más fácil y factible que encontrase las fuentes que necesitaba antes de escribir.

Cogí unas cinco o siete fuentes que versaban sobre la traducción del humor, así como sobre la naturaleza internacional del mundo de hoy, y el estado de la salud en el mundo. Después, quedé gratamente sorprendido cuanto me topé con el estudio del humor en la unidad de urología (*La enfermería urológica en el siglo XXI: Humor + Risa = Salud*, Ramos Suárez, et al., 2007*)*, que analizamos el apartado *Background Information*. Quería tener una variedad de fuentes para que el *background*, como se ha dicho en inglés, fuera más completo. Por ese motivo, he recopilado mis fuentes de páginas web, vídeos, libros y otros estudios académicos.

Una vez establecido este fundamento, gracias a las reuniones con mi tutora en la cuales me animaba a empezar a escribir mientras iba leyendo estas fuentes y recogía otras, llegó el momento de poner manos a la obra.

Al igual a cómo lo desentrañamos en el apartado anterior, mudarse o solo viajar a otro país obliga a uno a cambiar sus perspectivas sobre una amplia gama de asuntos. Es una característica importante del mundo de hoy. De hecho, la psicoterapeuta Miriam Benhamu del Cura, dijo en una entrevista personal al respecto, que "el humor es fundamental como herramienta terapéutica, porque ayuda a… incorporar en la mente otra forma de ver el mundo" (Benhamu del Cura, 2019). Asimismo, la colección continua de fuentes, información y datos también obliga a un escritor o investigador a hacer evolucionar sus ideas y argumentos mientras va construyendo sus argumentos e investigaciones.

4.1.3 *Dedos al teclado*

Con esta información presente, empecé más sinceramente a escribir. Supongo que esta sección será la más breve porque, como se puede notar, sigo escribiendo. Por definición, es imposible que escriba sobre la totalidad de lo que sigo escribiendo. Eso sí, hay unos puntos importantes que destacaré a continuación.

El primero es que a lo largo del texto he metido unos interludios humorísticos siempre y cuando estos sean apropiados para el trabajo. Al igual que subrayamos en el apartado *Background Information*, el humor siempre tiene que seguir un razonamiento lógico, si no, se pierde la gracia. Esto es cierto en el caso de estos interludios humorísticos también. La lógica consiste en que, como el trabajo versa sobre el humor, al incluir humor dentro de él, ejemplifico los argumentos que expongo y los defiendo, siempre manteniendo la información relevante y el estilo académico.

El segundo punto tiene que ver con la estructura. Como en este trabajo se están manejando tres áreas o ideas principales (en el apartado anterior que se escribió en inglés, se refiere a los *points*, es decir, puntos, de las hipótesis) lo veía necesario comenzar planteándolas de manera general para luego ir uniendo estos conceptos para demostrar cómo se entrelazan entre sí.

Acabé el *Background Information* con la sección 3.8 en la cual lo resumí y expliqué que ese marco teórico sería la base a partir de la cual defenderé los puntos de mis hipótesis mediante la investigación que he llevado a cabo.

4.2   Metodología de la elaboración de la investigación

En el apartado de *Background Information*, se analizó una investigación llevada a cabo por el doctor Gurinder Bains. Como se detalló más profundamente en ese apartado, el doctor Bains dividió a sus participantes en dos grupos. Un grupo veía un vídeo humorístico, mientras que el otro no lo veía. Este estudio demostró no solo que el grupo que vio el vídeo humorístico disfrutó de niveles inferiores de estrés que sus homólogos que no lo vieron, sino también que había una mejora en la memoria del grupo que vio el vídeo (Bains, *How Laughter can…*, 2016).

Además del estudio del doctor Bains, también me vi inspirado por la investigación llevada a cabo por la Universidad de Texas, Austin que se detalló en el apartado de *Background Information*. En este estudio se demostró que el humor ayuda en el rendimiento arterial (Skerrett, 2015).

Estos trabajos de campo han sido las inspiraciones para la investigación que yo he dirigido y cuya metodología se encuentra a continuación. Me basaba en los hechos científicos ya probados para investigar lo que yo quería averiguar, como se ha establecido según las hipótesis de la sección 3.0 del apartado *Background Information*.

Al igual que lo presenté en la sección 4.1.1, la investigación que yo he llevado a cabo se ha hecho mediante encuestas. En esta sección, se profundizará en los siguientes aspectos del estudio: en la sección 4.3 se detallará la creación del estudio, en la sección 4.4 se puntualizará la población, en la sección 4.5 se precisará la estructura del estudio. Esta sección se dividirá en subsecciones, una para explicar cada parte de cada encuesta, incluidos los vídeos. Por último, en la sección 4.6 se incluirán las notas importantes.

Es más, en esta ocasión, debería tomar el tiempo para clarificar que, aunque existen pruebas para medir la capacidad lingüística de uno, así como evaluaciones objetivas sobre el estado de ánimo, y las demás variables de este estudio que pudieran ser objetivas o subjetivas, en este estudio estaba más interesado en que los participantes hicieran sus propias definiciones siempre y cuando prometieran ser honestos.

Es decir, expuse previamente que esta investigación pretende demostrar, en parte, que el humor tiene verdaderas consecuencias positivas respecto a cómo uno se siente. Por eso, he diseñado las encuestas de tal forma que se haga hincapié en sus propias perspectivas. En las secciones a continuación se verán los casos específicos.

4.3 Elaboración del estudio
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Aquí se explicará en detalle el formato del estudio para que a continuación se contextualice.

Viendo que este estudio se centra en la globalización del mundo, mientras que se estudian diferentes aspectos de Estados Unidos y España específicamente, fijé que trabajaría con dos grupos de personas, que de ahora en adelante se referirán así: grupo 1 (los estadounidenses que viven en Estados Unidos), y grupo 2 (los estadounidenses que viven en España). El establecimiento de esta división facilita la comparación y análisis de los resultados.

Aunque dentro de lo que se podía controlar, ambos grupos participaron de manera igual, por razones geográficas, las personas del grupo 1 tenían que participar a distancia, mediante correo electrónico. Cada participante, independientemente del grupo, (la población se explicará en la sección 4.4) ha participado de forma individual.

4.3.1 *Contextualización del grupo 2*

Se mostrará los pasos del grupo 2 primero porque así este asunto se podrá entender mejor.

A lo largo de un par de semanas, me comunicaba con mis contactos aquí en Madrid que encajarían la descripción de la población de la sección 4.4. A medida que iba recolectando a participantes potenciales, les explicaba brevemente de que se trataba el estudio para que pudieran decidir honestamente si querían participar o no. Eso sí, no delataba mucha información porque no quería que supieran lo que esperaba encontrar. Organicé los horarios de tal forma que pudieran acudir a la sesión 1 (habrá dos) un par de personas a la vez para ahorrar tiempo.

Una vez congregados, rellenaron, de manera individual, la *Survey Part A* (Encueta parte A). Las copias en blanco de las encuestas se pueden consultar en los anexos. Lo normal era tardar aproximadamente 10-12 minutos en este paso.

Después de que todos hubieran completado esta encuesta, veían diez minutos de un vídeo de un monólogo de comedia americano.

El último paso para la sesión 1 era que completasen la *Survey Part B* de igual manera que habían hecho la *Part A*.

Por razones que se detallarán en la subsección 4.5.4, todos los participantes tenían que esperar entre cuatro y ocho días para hacer la sesión 2, es decir, la última sesión. Los pasos eran los mismos que los de la sesión 1. Sin embargo, la *Survey Part A* se reemplazó por la *Survey Part C*. Después, el monólogo de comedia americano se sustituyó por un mexicano, y por último se hizo la *Survey Part D*, cuando en la sesión 1 se había hecho la *Survey Part B*.

Llegados a este momento, los participantes del grupo 2 habrían acabado su participación.

4.3.2 *Contextualización del grupo 1*

Muy parecidas a los del grupo 2, a continuación, he detallado los pasos que he seguido al trabajar con el grupo 1.

A lo largo de un par de semanas, me comunicaba con mis contactos en Estados Unidos en busca de personas que encajarían la descripción de la población en la siguiente sección. Una vez establecida esta conexión con un grupo de posibles participantes, creé un mensaje de correo electrónico que podría enviarles, tanto a los que

ya me habían confirmado su participación, como a los futuros. Así se facilitaba la comunicación entre nosotros.

En este correo, que se puede consultar en los anexos, se puede ver que recalqué a los participantes la necesidad de que siguieran las instrucciones al pie de la letra. No tenía otra opción que confiar en la bondad de la gente que iba a participar en el estudio voluntariamente y creer que lo han hecho como les pedí.

Ambos monólogos de comedia se verían en Netflix. Los participantes del grupo 2 los vieron conmigo en persona usando mi cuenta. Pedí a los del grupo 1 que usaran su propia cuenta si tenían una. A los que no tenían acceso a Netflix les facilité mi contraseña y usuario. Asimismo, estaba en constante comunicación con las personas del grupo 1 para confirmar las fechas en las que iban a participar. A diferencia de lo que ha ocurrido con el grupo 2 (podía hablar con ellos en persona o por mensaje de texto u otros medios más instantáneos), coordinar fechas con los participantes a 10 mil kilómetros de distancia no ha sido del todo fácil.

En fin, he aprendido en muchos casos que no se puede contar con la gente. Aunque prometan participar, muchos no lo hacen.

4.4   La población

Como hemos visto a lo largo de las partes anteriores de este trabajo, la naturaleza internacional [1] del mundo implica que las personas que viven en él son más dinámicas y variadas que nunca. Por lo tanto, de todos los aparentemente innumerables sectores demográficos de los cuales se puede establecer una población para un estudio, es sumamente importante que se delimiten los parámetros de él.

Concentrar el estudio en participantes de sólo una nacionalidad ha quitado otras variables culturales, sin quitarle importancia al factor cultural del estudio. Es decir, los resultados de esta investigación se pueden aplicar a cualquier par de lenguas o culturas. Podría suponer que los participantes del grupo 2, es decir los inmigrantes a los que se hacía mención en el *Background Information*, tendrían más exposición al mundo internacional que los del grupo 1 [3], y que sería interesante ver las diferencias que se manifestaran por ello, de acuerdo con mis hipótesis de la investigación. Habría sido posible contactar con americanos que viven en otras partes de España, pero francamente eso me habría supuesto demasiado trabajo para curar un problema no tenía que ver con el corazón de este estudio.

Ahora, como está claro que la traducción es una piedra angular de esta investigación [3], había decisiones que tomar en cuanto a la capacidad lingüística que buscaba en los participantes. Llegado a este momento, sabía que iba a hacerlos ver un vídeo de un monólogo de comedia en español (variedad mexicana). Mientras también estaba evaluando el papel de la traducción del humor, quería que el nivel de español de los participantes fuera lo suficientemente bajo como para que su entendimiento "auténtico" del monólogo por así decirlo (lo que uno entendería sin los subtítulos) no interfiriera con su dependencia de los subtítulos.

Otra variable que consideraba era la edad de los participantes. En el apartado de *Background Information* expliqué el estado actual de la tecnología, sobre todo el Internet, y el papel que éste tiene en el mundo internacional. Los participantes verían dos monólogos en Netflix. Es verdad que, por eso, el uso de estas tecnologías pudiera ser el objeto de variables significativas por edad. Sin embargo, este trabajo tiene menos que ver con cuestiones de edad, y más que ver con variaciones por cultura y lengua [1, 3]. Es por eso que decidí tomar la decisión de no cribar por edad.

No tenía en cuenta la formación educativa de los participantes. Eso sí, todos los participantes eran mayores de edad por dos razones, siendo la primera que me supondría más trabajo innecesario coordinar con los padres de menores, y siendo la segunda que ser menor de edad conlleva otras variables que, a mi modo de ver, no corresponderían con esta investigación.

Tampoco tenía especificaciones sobre el sexo de los participantes. Los monólogos de comedia, el tipo de humor que se utilizó en este estudio, está dominado por los hombres. Sin embargo, no sería lógico encuestar sólo a los hombres ni sólo a las mujeres, así que decidí optar por aceptar a todos (y todas) que quisieran participar.

Para facilitar la colección de participantes, ofrecía una remuneración. Pocos la aceptaron.

El punto [2] de las hipótesis versa sobre los contextos sanitarios. Por las mismas razones que se explicaron anteriormente, no cribé por la salud de los participantes antes de escogerlos. Quería que la investigación reflejase la variedad natural de la gente. Si escogiera específicamente a participantes con, o sin, determinada condición sanitaria, entrarían al estudio otras variables que no deseaba.

El último aspecto fundamental de este trabajo es el humor. Quería encuestar a una muestra variada de la población. Aunque estoy muy metido en los círculos de los cómicos tanto en España como en Estados Unidos y quizás habría sido fácil reunir a estas personas para que participasen, no quería que influyeran sus propias experiencias personales (o pericia, como dirían algunos). Con respecto a esto, he intentado que la selección fuera natural. Llámenme Darwin.

4.5   Creación de las encuestas

Como se explicó anteriormente, en estas subsecciones se explicará detalladamente el razonamiento de cada parte de las encuestas y ambos vídeos. A lo largo de las cuatro encuestas, hay dos tipos de preguntas principales.

El primero, tipo 1, es de respuesta libre. Los participantes tenían que escribir sus respuestas según las instrucciones. En algunas respuestas podían responder con una frase, mientras que en otras preguntas les pedí que escribieran una respuesta lo más detalladamente posible. A continuación, se explicará los porqués.

En el segundo tipo de pregunta, tipo 2, los participantes tenían que escoger su respuesta dibujando un círculo alrededor de un número en una escala de cero o uno a 10. Repito, el razonamiento se explicará para cada pregunta individualmente.

A partir de ahora, se referirá a estas preguntas como "tipo 1" y "tipo 2".

Es importante notar que las encuestas se crearon y se rellenaron en inglés. Por eso, todas las citas de ellas de ahora en adelante son traducciones al español. Como tal, aparecen entre comillas.

Por último, se notará que la subjetividad tiene un papel central en estas encuestas. Es así para estar de acuerdo con los detalles del punto [2] de las hipótesis sobre los efectos del humor en la salud. Esto se explicó muy detalladamente en el apartado *Background Information*, pero en resumen aquí, se puede decir que lo más importante es como cada persona se siente a nivel personal.

4.5.1 *Survey Part A*

La primera parte de la *Survey Part A* es un descargo de responsabilidad que yo creé para que los participantes supieran que el estudio que llevaba a cabo era legítimo y que no tenía motivos ocultos. Es más, pedí una carta de la Universidad de Alcalá de

Henares para que constara que soy alumno en dicha institución y que estoy llevando a cabo este estudio para el Trabajo Fin de Máster. Incluí en el descargo de responsabilidad que no se usaría los datos en conexión con los nombres de los participantes. Es decir, sería anónimo. Eso sí, pedí a cada uno de los participantes que firmase la *Participation Sheet* (Hoja de participación) para que hubiera prueba de que ha participado.

Expliqué en esta misma parte que los participantes tendrían que prometer responder lo más honesta y completamente posible. Les di un panorama de las encuestas para que se enterasen de la naturaleza de su compromiso. Hablando del compromiso, les ofrecí una remuneración por su participación íntegra. Lo hice porque entiendo que les he pedido su tiempo, y que el tiempo es oro. Como dice el dicho, *"a falta de oro, buenos son euros (y dólares)"*.

Después, los participantes tenían que estar conforme con que tenían el derecho a dejar de participar en cualquier momento pero que me tenían que avisar inmediatamente. Les pedí que me comunicasen cualquier pregunta o duda que les pudiera haber surgido.

Por último, firmaron y escribieron la fecha.

Ahora la encuesta en sí comienza. Tenían que escribir su edad para que luego se pudiera analizar su papel en este estudio. Como se describía en el apartado *Background Information*, estamos ante una tecnología creciente. ¿Afectaría la edad las respuestas? Yo creía que sí: la traducción del humor tendrá menos efecto positivo en las personas mayores. Aunque no sea el tema central de esta investigación es, importante señalar por si estos datos se querrán usar para una investigación futura.

Por exactamente la misma razón tenían que elegir su sexo a continuación.

La siguiente era una pregunta tipo 2. Les preguntó por la frecuencia con la que ven Netflix. Cero significaba "nunca" y 10 significaba "siempre". Estos son términos muy abiertos a interpretación. No incluí ningún calificador como "menos de una vez al mes", o "más de tres veces por semana" porque la esencia de esta investigación está en cómo cada persona se siente. Es subjetivo a propósito.

La pregunta número dos preguntó a los participantes sobre sus capacidades para tener una conversación sobre una variedad de temas en un idioma que no fuera el inglés. Esta pregunta se hizo teniendo en cuenta la estipulación lingüística que expliqué en la sección 4.4. Como buscaba a personas que según sus propios criterios "no hablaban" o "no hablaban bien" el español, me interesaba ver si a pesar de decir eso, afirmarían poder conversar en español.

Es decir, ¿qué inconsistencias podría sacar a luz? ¿Las personas que afirmaron o poder conversar sobre una variedad de temas en español o bien otro idioma, serían más afectadas positivamente por el monólogo en español que sus compañeros "más monolingües", por así decirlo? El punto [1] de las hipótesis se trataba de la naturaleza internacional del mundo y el punto [3] hablaba sobre si los inmigrantes (grupo 2) estarían más preparados para aprovechar los beneficios del humor. ¿Hablarían más idiomas? ¿Esto les ayudaría a aprovechar dichos beneficios? En el apartado *Data Analysis and Results* se sabrá.

A continuación, se puede decir que la pregunta número tres empieza a tocar lo que es el meollo del tema. Era una pregunta tipo 2 que les preguntó: "Emocionalmente, ahora mismo me siento:", seguido por la escala antemencionada. Esta vez, sin embargo, la escala era de 1 a 10 ya que a diferencia de la pregunta anterior sobre Netflix en la cual es posible no haberlo visto nunca (0), es imposible que una persona se sienta "cero", es decir, "nada". Los sentimientos, ya sean positivos o negativos, siempre

existen. La puntuación mínima, pues, era de 1 ("peor"), y la máxima era de 10 ("mejor"). Reitero, al igual que antes, que formulé la pregunta así para fomentar su subjetividad. Esta es la base para luego medir los cambios en cómo los participantes se sienten después de ver comedia [2]. ¿Mencionarían el estrés [1]?

Para averiguar, la pregunta número 4 les pidió que explicasen su respuesta a la pregunta anterior, con lo que serían un par de frases. En el apartado *Background Information*, aunque solo hayamos detallado un par de ellas, hemos descubierto que hay muchas condiciones que pueden llevarse a tener efectos en el ámbito sanitario. Creé esta pregunta así para que pudiese evaluar cuáles son las que más afectan a mi población, para poder posiblemente extrapolar esa información para futuros estudios sobre el tema. Es decir, ¿Cuáles serían los sentimientos que más probabilidades tienen para experimentar más consecuencias buenas gracias al humor? [2]

Ahora, teniendo en cuenta el conjunto de las preguntas 3 y 4, las incluí para obtener una base de cómo se sentía cada participante antes de exponerse al humor. Se verá, por eso, que estas mismas preguntas se repetirán luego. Asimismo, se explicarán entonces.

De igual manera, las preguntas número 5 y 6 van juntas. Las dos son preguntas del tipo 2. La pregunta número 5 les pregunta si conocen a muchas personas de otros países [1]. La 6 les pregunta si conocen a muchas personas cuyo idioma nativo no sea el inglés [1]. La razón por la que he dicho que estas preguntas van de la mano es porque, como hemos establecido previamente, al igual que el humor es cultura, lo son también los idiomas [3]. En ambas preguntas, se incluyó la opción de 0 porque es posible no conocer a nadie que corresponda con las descripciones. Dicho eso, la opción de 10, "a muchas personas" se deja abierta a la interpretación de cada participante para decidir por sí mismo que significa "muchas". La razón de ser de estas preguntas es para establecer una base del nivel de exposición cultural que tiene cada participante. Así se puede medir el grado de certeza que tendrá el punto [3] de las hipótesis.

La siguiente pregunta, la número 7, sirve como una especie de remate a las dos anteriores. Es más, es el mismo tipo de pregunta, estructurada de la misma forma. Les pregunta si son amigos y/o tienen una opinión positiva sobre las personas de las preguntas 5 y 6. En caso afirmativo, tienen que decir si esas diferencias lingüísticas y culturales enriquecen sus propias vidas y las de aquellas personas que dicen conocer. La opción 1 es "totalmente en desacuerdo" con las dos afirmaciones anteriores. La opción 10 es "totalmente de acuerdo". La opción 0 se marca si se contestó 0 en cualquiera de las dos preguntas anteriores, pues no se puede opinar cómo afecta alguien que no existe. Por último, está clara la subjetividad de esta pregunta, al igual que las anteriores, lo cual se ha hecho a propósito como se dijo en la sección 4.5.

Al igual que a lo largo de todo el apartado *Background Information*, se iban hilando los puntos de las hipótesis, la pregunta número 8 sirve al mismo fin. Es otra pregunta tipo 2 en la cual tienen que contestar con su grado de acuerdo con la declaración que "independientemente de su procedencia, el humor es una característica positiva en las personas". No obstante, al contrario de la pregunta anterior, la presente pregunta no provee la opción de contestar 0. La opción 1 sería "totalmente en desacuerdo" mientras que la 10 sería "totalmente de acuerdo". La razón por la que no existe la opción 0 es simplemente porque hay tener una opinión, sea cual sea. [3]

A continuación, tenían que justificar sus respuestas con un par de frases. Ambas partes de esta pregunta me permiten evaluar el grado de propensión al humor de cada participante y por qué. En otras palabras, así como no quería trabajar únicamente con los cómicos que conozco, aunque hubiera sido fácil conseguir que participaran,

seguramente entre esta muestra aleatoria de la población, habría gente más propensa y menos propensa al humor. Quería ver los efectos que ello supondría.

Próximamente, la pregunta número 9 era del tipo 2. Los encuestados tenían que calificar si estaban de acuerdo o no con que es importante que *uno* tenga a otros de diferentes culturas y que hablan diferentes idiomas en su vida. Esta pregunta es importante porque, aunque el participante no tenga esta experiencia en su propia vida, no significa forzosamente ni que no quiera abrirse a otros ni que no crea que sea importante.

Va estrechamente con una parte central de mis hipótesis. Yo pensaría que los que más exposición tienen a personas de diferentes procedencias (los del grupo 2), serían los que más se ven impactados positivamente por este estudio. [3] Siguiendo esta lógica pues, el segundo grupo de personas que sentirían este efecto sería el de las personas que no tienen o tienen pocos amigos y/o conocidos de otras culturas y lenguas, pero que creen que es importante tenerlos. Entonces, las personas que menos sentirían lo que esta investigación pretende sacar a luz según el punto [3] de las hipótesis serían los que pocos o ningún amigo y/o conocido de otra cultura tienen y que estiman que es menos importante tenerlos en sus vidas.

En las primeras secciones del apartado *Background Information*, se fijó en el fundamento a partir del cual se construirían los argumentos del trabajo. Es decir, se concretó la información de trasfondo (lo cual sería una buena traducción literal del inglés *Background Information*). En ello, se presentaron las diferencias entre la interpretación y la traducción ya que sin entender eso, sería imposible apreciar el resto de este trabajo. Por eso, la pregunta número 10 preguntó a los participantes la diferencia, si la hay, entre un traductor y un intérprete, así como si creen que sus trabajos son importantes y por qué o por qué no. En esta pregunta tipo 1, podían usar todo el espacio que quisieran para explicar sus respuestas. El razonamiento por ello es que como esto toca lo que es la misma esencia del tema, quería obtener la respuesta más clara y completa posible para su posterior análisis según el próximo párrafo.

Especulaba que cuanto menos cree uno que el trabajo de un traductor o intérprete sea importante, menos reacción positiva tendría en los resultados de la investigación [1,3]. Está claro, entonces, que el contrario sería verdad para los que más estimaban estos trabajos. Creo que desconocer la diferencia entre un traductor y un intérprete no tendrá ningún efecto o posiblemente un efecto insignificante en cuanto a si un participante estaría de acuerdo con mis hipótesis. Por ejemplo, uno puede ser ignorante de la existencia de la raza de elefantas de limón, pero no es por eso menos agradecido de la labor necesaria para gestionar un *Zooilógico* (Rovira, 2014).

Esta pregunta también será muy importante a la hora de revelar las posibilidades futuras para este campo de estudio.

Con esta pregunta se ha acabado la *Survey Part A*.

4.5.2 *Monólogo en inglés*

Con la visualización de este monólogo por parte de los participantes, y con el respaldo de la información recolectada en el apartado *Background Information*, yo activamente ponía a prueba mis hipótesis por primera vez.

Lo primero que hay que hacer es aclarar por qué escogí que los participantes vieran diez minutos del monólogo *Beyond the Pale* por Jim Gaffigan (Gaffigan, 2005). La primera razón es porque es americano. Por los motivos que he explicado *ad nauseam* anteriormente, eso es primordial. A la hora de averiguar qué efectos tiene la traducción del humor [3], hay que establecer una constante, es decir, un estándar a base del cual

después, se probará la variable. Como claramente este monólogo que no precisaba de traducción, ha sido la constante. Encima, me proveería de perspectivas sobre el efecto que tiene el humor en la salud de mis participantes [2,3], así confirmando o anulando los estudios que se leyeron en el aparatado *Background Information*.

En segundo lugar, se considera a Jim Gaffigan un cómico recto y decente, a diferencia de muchos otros cómicos americanos (por ejemplo, Louis C.K., según los ejemplos del apartado anterior) que hablan de temas polémicos con palabrotas y otras características que podrían influir, de una forma no deseable para esta investigación, en como los participantes se sentirían después de verlo. Con otras palabras, no se trata de estudiar el papel del lenguaje de la calle en el humor.

La tercera razón por la cual escogí esta parte de este monólogo era porque en ella, él habla sobre lo que es el tópico americano por excelencia, tanto nacional e internacionalmente: la comida. Y con razón, recordando el dato de la subsección 3.4.1 del *Background Information* [2] sobre el coste del sobrepeso y la obesidad en Estados Unidos que alcanza unos 147 mil millones de dólares (CDC, *Adult Obesity Facts*, 2009). Gaffigan hablaba sobre los hábitos alimenticios flagrantemente americanos, como el queso que sale a chorros del envase, y bollos de canela pegajosos y enormes entre otros diez minutos más de americanismos. Es importante recordar lo que pronunció Bliss sobre el tema: el humor es cultura (Bliss, 2012). Es decir, esta es una cultura que los participantes conocen muy bien. Es suya.

¿Cómo se verán afectados sus estados de salud y emociones después de ver esta comedia en su propia lengua y cultura en comparación con el antes y después de cuando vean uno en otra lengua y desde otra cultura? ¿Respecto a esto, qué diferencias habrá entre el grupo 1 y 2? [2,3]

Aunque pueda parecer sobreentendido, se había dicho a los participantes que no usaran subtítulos, ni en inglés ni en ningún otro idioma, mientras veían este monólogo. Muchas personas usan subtítulos en el mismo idioma, aunque no precisen de ellos por ningún motivo aparte de preferencia particular. Se ha establecido el fundamento del uso de los subtítulos en el apartado *Background Information*. Con esa información en cuenta, pues, no sería de extrañar que no quería que el uso de subtítulos aquí interfiriera en los resultados de la sesión dos, que se detallará más adelante.

4.5.3 *Survey Part B*

Inmediatamente después de ver ese monólogo los participantes tenían que rellenar la *Survey Part B*. Estaba estructurada de la misma manera que la *Survey Part A*, lo cual es normal ya que se la puede entender como "la parte dos" de la encuesta anterior, o bien las "respuestas" a las mismas preguntas que se formularon allí.

La primera pregunta les pidió que explicaran lo que opinaban que era la parte más graciosa de la rutina, y por qué. Les pedí que escribiesen su respuesta lo más detalladamente posible. Hacerles esta pregunta me dejaría una perspectiva sobre por qué han cambiado sus estados emocionales después de estar expuesto al humor, o bien por qué no [2,3].

A continuación, las preguntas 2 y 3 siguen la misma línea de la pregunta 1, y estas van de la mano. Sirvieron para que yo obtuviera una imagen más clara de las especificidades de la primera pregunta. La segunda pregunta les preguntó si había un momento en el que los otros (el público incluido) se rieran "pero tú no", y por qué creen que así fue. De manera similar, en la tercera pregunta, tenían que contestar si había un momento en el que los otros (el público incluido) no se rieran "pero tú sí", y por qué creen que así fue [3].

Es decir, si uno no ve graciosa una parte (o más) que les había hecho gracia a los demás, y por eso no se veía un aumento en su ánimo tras ver el monólogo, aquello tendría más sentido que si un participante sí se riera en esos momentos pero que no se reflejara un aumento en su estado de ánimo posteriormente.

Les pedí que detallaran tanto el porqué de su razonamiento como que lo explicaran lo más profundamente posible para que yo pudiera verificar con exactitud si una posible falta de mejora en la pregunta siguiente se debía a que simplemente sus gustos no se alineaban con ese monólogo o si les gustaba el monólogo, pero no había consecuencias para su salud [2]. Así se podría ver claramente las diferencias del papel de la cultura, si las hubiera, en cómo los participantes contestaron [1,3].

Al igual que se ha acabado de decir, la pregunta número cuatro era la misma que la número 3 de la *Survey Part A*. Según la misma escala los participantes tenían que escoger de 1 a 10 como se sentían a nivel emocional. ¿El humor les haría sentirse mejor? ¿Cuánto? Según mis hipótesis [2, 3], la puntuación media para esta pregunta sería más alta que la misma de la *Survey Part A*. Dicho eso, yo esperaba ver que el aumento sería mayor en el grupo 2 que en el grupo uno por las razones que se han estudiado anteriormente en el apartado *Background Information*.

Luego, la pregunta número 5 era la misma que la número 4 de la encuesta anterior. Tenían que justificar su elección. Sin embargo, aquí, les pedí que la detallaran lo máximo posible y que usaran todo el espacio que quisieran [2,3]. En la *Survey Part A,* quería que solo usaran un par de frases. La razón por la cual quería que profundizaran más ahora era porque necesitaba analizar el meollo del asunto. ¿Qué papel ha tenido el humor en este entorno? Durante la misma pregunta en la *Survey Part A*, el humor todavía no se había presentado.

La siguiente pregunta, número 6, ha servido para fijar el fundamento a partir del cual las encuestas *Part C* y *Part D* se construirían. Una parte esencial de las hipótesis, y por lo tanto este trabajo, es la traducción [3]. Siguiendo la mima línea de lógica que la pregunta número 10 de la primera encuesta en la cual obtuve datos sobre el entendimiento de los encuestados sobre las diferencias entre traducción y la interpretación, con esta pregunta he procurado ver qué sabían los participantes sobre la traducción.

Esta pregunta, que era del tipo 2 se formuló de tal manera que tuvieran que calificar de 1 a 10 si "con subtítulos en su lengua, alguien con la misma capacidad en inglés que yo tengo en español, nunca podría disfrutar el *show* tanto como un hablante de inglés americano (1)" o "…tendría las mismas posibilidades para disfrutar el *show*…(10)". La creé para hacerme una idea de si los participantes verían los mismos aspectos culturales y su influencia en este monólogo como verían en el segundo que no será en su idioma y que no se tratará de su cultura. Es más, teniendo en cuenta la parte de la hipótesis que trata de "construir entendimiento cultural…en un mundo cada vez más internacional" [3], las respuestas a esta pregunta mostrarán hasta qué punto (de 1 a 10) son capaces de empatizar con otros a nivel lingüístico y cultural en este mundo internacional [1].

Sin olvidarse de las otras preguntas del tipo 1 que ya se han analizado, la pregunta número 7 se ha incluido por las mismas razones. Yo tenía que asegurarme de entender por qué un participante marcaría una puntuación baja en la pregunta anterior. Eso iría en contra de una parte de mi hipótesis, y querría entender por qué. Asimismo, se verá una pregunta muy parecida en la *Survey Parte D*. La comparación después de ver un monólogo en el otro idioma será curiosa para ambos grupos, y más para el grupo 1 para ver si en estas dos preguntas la media de sus puntuaciones es inferior a la de sus compañeros del grupo 2.

Las dos preguntas a continuación van de la mano. Sería lógico que las respuestas para las dos preguntas fueran las mismas. Sin embargo, eso no es lo más importante aquí. Están incluidas como una especie de resumen. Para ambas, los participantes tienen que dibujar un círculo alrededor de su respuesta: "sí" o "no". La pregunta número 8 les preguntó si les ha gustado el vídeo, y la pregunta número 9 les preguntó si han pensado que el vídeo era gracioso. Espero ver que, si un participante ha marcado "no" para una o ambas preguntas, sus puntuaciones y comentarios en otras partes de las encuestas serán inferiores y más en contra de mis hipótesis que el promedio de los participantes que han contestado positivamente aquí.

Es más, si uno tiene presente la cita de Albert Einstein del final del apartado *Background Information*, entenderá como estas preguntas encajan perfectamente. Poder reducir lo más complicado a términos para que lo pueda entender un niño significa que uno entiende de que habla. Por si había confusiones con cualquiera de las preguntas anteriores, o bien las otras a continuación, la simplicidad de estas reduce la cuestión a su elemento más básico, clarificando el asunto para que se pueda entender lo más posible: dos peguntas de "sí" o "no".   Estas preguntas se usarán también con este fin. Se enlazará todo en el apartado *Conclusiones*.

Como se ha destacado una y otra vez a lo largo de estas páginas, el idioma es fundamental para este estudio. Es una parte integral de como los tres puntos de las hipótesis se relacionan entre sí. En el apartado de *Background Information*, se estableció que en este trabajo se está ocupando del inglés americano, sin embargo, también se propuso que los idiomas y las culturas van de la mano. De Rabassa, por ejemplo, aprendimos "que cada acto de comunicación es un acto de traducción" (Rabassa, sin fecha, citado por Bliss, 2012). Con la pregunta número 10, he podido sacar la información necesaria para ver el papel de la cultura en sí en el humor [1,3]. Las razones por las cuales esto es importante se han descrito anteriormente, más que nada en el apartado de *Background Information*. Eso sí, se esclarecerá la relación mutualista de forma concluyente de todos estos aspectos en el apartado Conclusiones.

Para decirlo brevemente aquí, si se pretende analizar el conjunto de datos es necesario comprenderlos por separado. Al preguntar a los participantes si creen que un hablante de otra variedad no americana de inglés, por ejemplo, británica o australiana tendría las mismas posibilidades de disfrutar el *show* como un hablante de inglés americano, tacha a la "barrera" (en el inglés original, se ha llamado *barrier*) lingüística de Zabalbeascoa (Zabalbeascoa, 2005) para que se puede estudiar puramente los posibles efectos que tienen las reales o percibidas diferencias culturales en el humor [1,3]. Volveremos a ver esta cuestión en la *Survey Part D*.

Dicho todo lo de arriba, al igual que ha sido el caso con muchas preguntas anteriores, la siguiente pregunta, la número 11, del tipo 2, ha sido incluida para que, aunque tenga mis hipótesis, no me apresurara a ninguna conclusión al respecto. Pedir a los participantes que justifiquen sus respuestas a la pregunta número 10 sirve para evitar, dentro de lo que puedo, el sesgo de confirmación. Como estimo que eso es primordial para cualquier estudio para que sea lo más preciso posible, he pedido a los participantes que usaran todo el espacio que necesitaran para explicar sus respuestas aquí.

Por último, la pregunta número 12 ha sido, "Mi tentempié favorito es:". Puede que parezca que no tiene nada que ver con el tema, pero aseguro que al final todo tendrá sentido.

Con este final de suspenso, la *Survey Part B* se ha acabado.

4.5.4 *Interludio de una semana*

Anteriormente, se ha hecho mención de las diferentes variables que se han tenido que tener en cuenta a la hora de elaborar este estudio. Claramente, una de ellas es los sentimientos de los participantes. Si uno pasaba mal día, o había estado especialmente estresado o lo pasaba mal en esos días por la razón que fuera, al igual que nos pasa a todos de vez en cuando, sería necesario dejar un tiempo razonable para que esos sentimientos pasaran antes de la segunda sesión con las dos encuestas correspondientes que se explicarán en la siguiente sección.

Para subrayar este asunto, la doctora Marwa Azab, profesora de psicología y desarrollo humano en la Universidad Estatal de California, Long Beach destaca que cuando uno pasa mal día es aconsejable "decirse 'nada dura para siempre, esto también pasará'. Algunos días son malos, muy malos, hay que dejarlos pasar" (Azab, 2018).

Es decir, no quería que los participantes hicieran la *Surey Part C* y la *Survey Part D* demasiado pronto después de haber hecho las primeras dos partes. Se probarán temas muy parecidos a los de la sesión número 1, pero esta vez empleando la traducción. La *Survey Part A* y la *Survey Part B* se han realizado con participantes sin conocimiento previo sobre de qué iba a ser la investigación y con una base de "sentimientos originales" por así decirlo. Por lo tanto, yo veía necesario hacer *tabula rasa* a los participantes para que esos sentimientos no influyeran en esta sesión.

La mejor forma que yo veía para lograr este fin era que los participantes esperaran una semana antes de hacer la sesión 2. Siguiendo la misma línea que se discutió antes, no obstante, había un par de estorbos o dificultades que tener en cuenta a la hora de ejercer esta semana de interludio. Puede que lo más ideal hubiera sido poder esperar más tiempo entre las sesiones para que los participantes olvidaran incluso más lo que ocurrió en la primera sesión. Sin embargo, debido a restricciones de tiempo, eso no ha sido posible.

He estimado que una semana, es decir por lo menos cuatro días, sería suficiente por motivos de este estudio. Aunque una pausa más prolongada para todos hubiera sido la mejor opción, coordinar los horarios de todos con el mío para que fuera posible no era factible.

Por lo tanto, decidí que lo mejor que podía hacer era intentar que todos esperasen el mismo tiempo. Así, la variable de tener a algunos participantes que han esperado tres semanas mientras otros que han dejado pasar solo cuatro días entre las sesiones, por ejemplo, no entraría en juego. Por eso he fijado un periodo de espera de entre 4 y 8 días. Aunque no se ha cumplido en todas las circunstancias, procurar esta consistencia para todos era importante.

4.6   Creación de las encuestas y la elección de los monólogos: *Survey Part C* y *D*

Las siguientes subsecciones generalmente seguirán la misma pauta que las de las *Surveys Part A* y *B*. Ahora, sin embargo, se hará más hincapié en las diferencias entre las dos poblaciones, teniendo en cuenta los puntos [1] y [3] de las hipótesis en relación con el punto [2].

4.6.1 *Survey Part C*

Como sería de esperar, en gran medida, la *Survey Part C* y la *Survey Part A* son muy parecidas. A fin de cuentas, se están estudiando los mismos puntos en ambas encuestas, pero la traducción ha salido al escenario en esta sesión. La diferencia

principal entre la sesión 1 y la sesión 2 se encontrará en las secciones 4.6.2 y 4.6.3 al hablar sobre la elección del monólogo en español y la *Survey Part D*, respectivamente.

Para que quede claro antes, sin embargo, las preguntas números 3 a 9 de la *Survey Part A* corresponden exactamente con las preguntas números 1 a 7 de a *Survey Part C*. Asimismo, el mismo razonamiento que se ha argüido para estas preguntas en la primera encuesta, siguen siendo válidas en la presente. Esto destaca el énfasis que se ha hecho en tener en cuenta todas las variables posibles y procurar tener toda la consistencia posible entre ambas sesiones para que los datos resultantes sean fiables.

4.6.2   *Monólogo en español*

Ya se ha dicho, pero al elaborar la metodología de la visualización del monólogo en español, se detallarán las diferencias importantes entre las dos sesiones. Se seguirá apreciando, de la misma manera, la puesta en práctica de la parte teórica enseñada en el apartado *Background Information.*

Primeramente, hay que acordarse de una de las primeras estipulaciones que se han hecho en ese apartado: "*español* se refiere a lo que se habla en España, de no ser que se mencione y justifique lo contrario". Eso es exactamente lo que se hará aquí. El monologuista, El Cojo Feliz, es mexicano. Al igual que escogí el antemencionado monólogo de Jim Gaffigan por su contenido cultural y lingüístico que ya he detallado, elegí esta rutina de El Cojo Feliz (El Cojo Feliz, 2019) por las mismas razones. Como siempre, la clave está en la consistencia. Él habla sobre asuntos religiosos pertenecientes a su cultura, así como entra en detalla sobre la comida de su zona en México, lo cual recordará al número de Gaffigan (2005).

Ahora que se ha descrito ese aspecto de por qué lo mejor para esta investigación era que los participantes vieran este monólogo, también era la mejor opción precisamente porque no era español. Al analizar las preguntas de la *Survey Part D* en la subsección 4.6.3, se verá cómo esta noción se entrelaza activamente con los temas de las hipótesis, pero hasta entonces aquí se establecerá la base sobre la cual se construirán esos argumentos.

 En primer lugar, una parte central de las hipótesis [3] es que los inmigrantes serían más propensos a aprovechar los beneficios sanitarios del humor gracias a estar más expuestos a diferentes lenguas y culturas que la población no inmigrante. Como el grupo número 2 de los participantes es dicha población inmigrante, quería descubrir directamente si esta hipótesis iba a ser verdadera en este estudio. Es decir, si a estos americanos que están viviendo en España se les enseñara un monólogo de un cómico español en el español de España (repito, defínase como se defina), no se podría aislar efectivamente la cultura de la lengua por motivos de este estudio.

Es más, en la misma primera línea de mis hipótesis propuse que el mundo es cada vez más internacional [1]. Tenía que preguntarme cómo se podía reflejar esta naturaleza internacional del mundo en mi investigación. Decidí que escoger a un cómico hispanohablante que no era de España era la mejor opción. En la sección 3.3 del apartado *Background Information*, se mostraron los datos relevantes que justifican esta decisión. Además de esos números en sí, aquí como dato curioso para recalcar el punto [1] de las hipótesis, el Instituto Nacional de Estadística, hay más de 26.000 mil mexicanos viviendo en España (Instituto Nacional de Estadística, *mexicanos*, 2019).

Antes de detallar la lógica de las preguntas como se ha hecho anteriormente, y que se hará en la sección 4.6.3, es importante describir el papel de los subtítulos respecto a este monólogo. Ya se ha presentado este tema específico previamente. Dicho simplemente, sería imposible que los participantes lo entendieran sin los subtítulos.

Teniendo presente lo que se describió en la sección *La población*, se escogió a participantes que, según su propia definición, no tenían mucho nivel de español. Al igual que se les había dicho que no usaran subtítulos con el monólogo en inglés, no sería deseable que un participante entendiera este monólogo en español sin los subtítulos en inglés, ya que se estaría experimentando esa misma posible interferencia que se estaba intentando evitar. Como se dijo antes, era necesario que los participantes dependieran de los subtítulos.

En resumen, esta rutina de El Cojo Feliz ha encajado todos los requisitos, tanto lingüísticos como culturales para que se pudieran poner a prueba las hipótesis de esta investigación. Es importante recordar, también, que hay muchos otros cómicos que satisfacen estos requisitos. Sin embargo, sin olvidarse de la sección 3.7 del aparatado *Background Information*, es primordial que esta rutina se pueda acceder en Netflix tanto en España como en Estados Unidos, y con los subtítulos correspondientes. Se aprendió en ese apartado que eso no es siempre el caso.

4.6.3 *Survey Part D*

Entendidas las razones por las cuales se escogió a El Cojo Feliz para ser el sujeto del segundo monólogo, y la lógica del uso de los subtítulos, el próximo paso era que los participantes rellenaran la *Survey Part D*. De la misma manera que la primera encuesta era muy parecida a la tercera, esta compartía muchas similitudes con la segunda. De hecho, las cinco primeras preguntas de esta encuesta eran las mismas que las cinco primeras de la *Survey Part B*.

Aunque al final hubiera diferencias importantes que tener presentes entre estas dos encuestas, la idea principal de ambas seguía siendo la misma. Entre esas otras preguntas, ¿qué papel tendría el humor en cómo la gente se siente? [2,3] Sin embargo, esta vez, estas preguntas se harían con factores lingüísticos y culturales extranjeros en juego. Por eso, la justificación de la inclusión de estas cinco preguntas ha sido la misma que se elaboró para la *Survey Part B*, pero ahora para sacar información de los participantes con esos factores en mente. Viendo que en gran medida ya se discutió este tema en esa sección, en esta sección se enfocará principalmente en las diferencias. Es más, yo esperaba que aquí se manifestaran muchas diferencias entre los grupos 1 y 2, según se puede entender los puntos de las hipótesis.

Ahora antes de continuar, creo que es importante enlazar explícitamente las hipótesis, es decir, lo que creía que iban a ser los resultados generales de esta encuesta porque así se contextualizan mejor las preguntas. Yo estimaba que ambos grupos experimentarían un aumento en sus puntuaciones individuales sobre cómo se sentían a nivel emocional (pregunta 4) [2]. Eso sí, me parecía que dicho aumento sería mayor para el grupo 2. De igual modo, consideraba que como los participantes del grupo 2 serían más aptos para aprovechar los beneficios sanitarios del humor por las razones que se han detallado en el punto [3] de las hipótesis, las razones que estos participantes darían sobre los momentos graciosos girarían más en torno a las partes culturales del monólogo (preguntas 1-3, 5).

Predecía también, entonces, que esto no se vería tan extendido con el grupo 1.

Teniendo eso en cuenta, como en la primera pregunta, los participantes tenían que describir cual pensaban que era la parte más graciosa, yo pretendía averiguar de esos aspectos culturales entre los participantes y el cómico, cuales no iban a suponer una "barrera" (Zabalbeascoa, 2005).

A continuación, en la pregunta número 2, al preguntar sobre la posible existencia de una parte que otros vieran graciosa pero que no hiciera gracia al participante, o

viceversa, como era el caso de la pregunta número 3, se arrojaría luz no solo sobre lo que ya se habló en la subsección 4.5.3, sino también, me dejaría confirmar o anular mis hipótesis sobre el tema. Según ellas, yo pensaría que el grupo 2 se identificaría más con la pregunta número 3 [3] que el grupo 1, mientras que el grupo número 1 se identificaría más con la pregunta número 2 [3].

Con toda esta información previa, continuamos a la pregunta número 6. Se verá que es la misma que la sexta pregunta de la *Survey Part B*. El único cambio ha sido con respecto a las lenguas, pero se procura obtener los mismos datos que en la *Survey Part B*. Hay que recordar la información que se proveyó anteriormente. En esta pregunta, del tipo 2, los participantes tenían que calificar de 0 a 10 su propia opinión sobre si incluso con los subtítulos en inglés, habían podido disfrutar el monólogo tanto como un hispanohablante nativo de España [3].

Esta pregunta ha tenido dos propósitos principales. Para poder apreciarlos, es necesario tener presente los que se detallaron en la sección 4.5.3. Así se prepara mejor para el análisis de datos. El primer ánimo de esta pregunta ha sido para poder obtener un reflejo de lo que piensan los participantes sobre sus propias capacidades cuando ahora se han tenido que poner en la piel de la persona hipotética de la misma pregunta de la *Survey Part B* [3]. Yo predecía que como aquí se están evaluando sus propias capacidades para entender algo que es foráneo (tanto para el grupo 1, como para el grupo 2) las puntuaciones entre ambos grupos iban a ser inferiores a las de la pregunta correspondiente de la segunda encuesta.

Es más, en esta pregunta se notará que tienen que contestar si estiman que han podido disfrutar el show tanto como un hispanohablante de España. La razón por la cual he dicho de España y no de México, como a lo mejor uno esperaría, es porque quería subrayar y obtener información sobre el papel de las diferencias culturas, o bien cómo las personas de otro país las percibirían. Es más, hay que recordar que la pregunta de la parte *B* preguntó por las habilidades de las personas de otros países de habla inglesa para disfrutar el *show*, aunque el cómico era americano. Es lo mismo.

Por ejemplo, en la siguiente pregunta, número 7, tenían que justificar su respuesta usando todo el espacio que necesitasen y respondiendo lo más detalladamente posible. No quería limitarles porque quería tanta información como fuera posible. Aquí estaba esperando respuestas concretas que arrojarían luz sobre este papel de la cultura. Como se ha dicho antes, según el punto [3] de las hipótesis, se puede esperar que el grupo 2 justificaría sus respuestas con más alusiones a la cultura. Por cultura, ¿hasta qué punto están más preparados los inmigrantes para aprovechar el humor para beneficios sanitarios?

Por último, esta pregunta también tiene como tema a los subtítulos. En el apartado *Background Information*, se ha analizado el posible papel de ellos en cuanto a este estudio. Será interesante averiguar si los participantes los mencionan. En caso afirmativo, lo más probable, estimo yo, es que los valoren como una herramienta que posibilita su comprensión, lo cual teóricamente aumentaría la puntuación. Otra posibilidad, sin embargo, es que un participante no los aprecie y que en su lugar se enfoque en los estorbos que usar subtítulos puede conllevar. Esto, en teoría, serviría para bajar la puntuación. La última posibilidad que veo es que los participantes, o por lo menos un porcentaje importante de ellos, ni siquiera mencionen el tema de los subtítulos. Recordando que solo un 44,4% de los participantes conocían la misma diferencia entre la traducción y la interpretación, creo que esta última posibilidad es la más probable.

Quizás si entre ambos grupos, se pusiera más énfasis en las percibidas diferencias culturales entre España y México, la puntuación media del grupo 2 para la

pregunta número 6, sería inferior que la de sus compañeros que viven en EEUU ya que conocen mejor la cultura española. Quizás, como no "viven" en español todos los días, los participantes del grupo 1 agruparían a todo el mundo hispanohablante más que los del grupo 2, dando una puntuación superior.

Las dos siguientes preguntas, números 8 y 9 eran las mismas que de la *Survey Part B*, y con los mismos motivos. Dicho esto, anteriormente tenían que simplemente dibujar un círculo alrededor de "sí" o "no", señalando si habían disfrutado el vídeo (pregunta número 8) y si pensaban que era gracioso (pregunta número 9). Ahora, sin embargo, ambas preguntas son del tipo 2, en el cual tienen que calificar de 0 ("para nada") a 10 ("mucho") sus respuestas. La razón por la cual he creado esta diferencia es porque quería obtener cifras empíricas para analizar el punto [3] de las hipótesis. Incluir calificadores como "para nada" y "mucho" en esta escala permitirá unir, comparar y analizar los datos cualitativos con los datos cuantitativos.

Según mis hipótesis [3], la puntuación media del grupo 2 será más alta que la del grupo 1.

Ahora, continuando a la pregunta número 10, nos acordamos de las llamadas *barriers* de Zabalbeascoa (Zabalbeascoa, 2005) como trasfondo. Antes, se enteró del razonamiento de la creación de la pregunta correspondiente de la *Survey Part B* con respecto a las posibilidades de que un hablante nativo de inglés no americano apreciara el *show* tanto como sus homólogos americanos. Con esta pregunta de la *Survey Part D*, hay que tener las mismas nociones presentes, pero con el mismo "cambio" que se presentó en la pregunta número 6.

Ahora los participantes están evaluando las capacidades de otra persona hipotética. Es más, está claro que el cómico es de México. Aun así, esta pregunta habla sobre si los participantes creen que un hispanohablante de un país que no sea España tendría las mismas posibilidades para disfrutar el *show* como alguien de otro país hispanohablante (incluido el mismo México). Esta es una pregunta muy interesante que pretende conseguir datos curiosos sobre dicho papel de la cultura y/o el uso de la lengua en contextos humorísticos. Tiene que ver directamente con el punto [3] de las hipótesis.

¿Qué tan presente está la noción de otras culturas entre personas que vienen de una tercera? ¿En qué consistirá estas nociones? ¿Acaso dirán los participantes que alguien de otro país hispanohablante podrá relacionarse con el monólogo mejor que uno de España? Yo creo que las respuestas que se habrán obtenido aquí serán muy variadas.

Para llegar entender las consecuencias de esta pregunta lo más profundamente posible, la pregunta número 11 a continuación pidió a los participantes que escribieran la explicación de su respuesta a la pregunta anterior usando todo el espacio que necesitasen.

Por último, la pregunta número 12 consiste en un párrafo que frasea los tres puntos de las hipótesis que se están investigando y analizando en este trabajo. Están incluidas en él extracciones de mis hipótesis. Llegados a este momento, los participantes no podían hacer nada más que suponer de qué se trataba exactamente esta investigación. Ahora, después de ver esta pregunta, se puede decir que entenderían.

La razón por la cual he construido e incluido esta pregunta al final es porque es una buena manera de combinar y averiguar si, en términos generales, los participantes están de acuerdo tanto con mis hipótesis, como con las ideas que han llevado a la formación de ellas. Es importante notar que precisamente por eso, este párrafo no es un "copiar y pegar" de las hipótesis que se establecieron en la sección 3.0 del apartado *Background Information*. De ser así, los participantes verían más a nivel personal lo involucrados que están en ellas. No quería que ello afectase sus respuestas.

Hablando de contestar a esta pregunta, se tiene que saber que es del tipo 2. La escala va de 0 a 10. Tenían que calificar su grado de acuerdo con esa declaración, donde marcar 0 significaba "100% en desacuerdo" y 10 significa "100% de acuerdo".

La última pregunta, la número 13, era para que justificasen sus respuestas lo más precisamente posible. Por un lado, los datos que se colectarán hablarán solos, pero, por otro lado, aunque esas cifras respalden el marco teórico y mis hipótesis, al enfrentarse con la tarea de calificar su grado de acuerdo con ellos, ¿habrá consistencia?

Por el mismo razonamiento establecido en los puntos de las hipótesis y todo aquello que nos ha llevado a este momento, propongo que los participantes del grupo 2 aportarán calificaciones superiores que los del grupo 1.

4.7   Resumen de la metodología

Primeramente, el apartado *Background Information* nos ha ofrecido todos los datos e información necesarios para contextualizar este apartado de Metodología que ha venido después. En él se ha descrito pormenorizadamente el razonamiento y todos los pasos que he seguido para llevar a cabo mi propia investigación con base a ese primer apartado. Ahora, con esta información presente se continúa al *Data Sampling* y *Data Analysis and Results*.

5.   DATA SAMPLING

5.1 Introduction

This part, Data Sampling, will be dedicated to showing the data collected from the study I have carried out, and whose methodology has been explained in great detail in the *methodología* part. The data showed will come from the questions detailed in that part, following the same order. It will be explicitly shown according to survey, then sampled question by question for each survey.

Following this, the next part will be the Data Analysis and Results which will set the stage for the *conclusiones* (Conclusions) to wrap up the paper.

It is also important to note that each question or group of questions will be accompanied by brackets in which the corresponding point or points of the hypotheses are shown, as it was done in the previous parts of this paper. The goal here is to further cement how the hypotheses are threaded throughout the research, thus giving them as much credibility as possible.

For ease of reading and understanding, the three points of the hypotheses have been color-coordinated for each question. Furthermore, this will aide in the visualization of the data in the Data Analysis and Results part.
point [1]= green;
point [2]=yellow;
point [3]=red

5.2 General Data Points

This brief, though important, section will be dedicated to exhibiting the general data regarding both groups. For all of the data displayed here, it is essential to refer back to the corresponding question in the *methodología* section for further context.

It should be used as a reference point and preliminary orientation to prepare for the survey-by-survey data sampling that will come in the following four sections. Short

comments on the data samples will be made as this will better prepare us for the Data Analysis and Results that follows.

While it is true that this information was included in Survey Part A, it has been extracted and shown here as it works to give a backdrop for not only the rest of that survey, but for the other three parts as well. This is especially important in regards to the statistics on Netflix and the pervasive nature of entertainment technology in today's international world. This also supports point [1] of the hypotheses. This will be further detailed in the Data Analysis and Results part.

All of the statistics shown have been rounded to the nearest tenth for sake of simplicity and consistency.

- Between both groups, the average age of the population was 29. The oldest person was 59 years old, while the youngest was 20. There were 10 males and 17 females, for a total of 27 participants.

- Group 1, or the non-immigrant population, consisting of Americans who live in America, had an average age of 31.3. The oldest participant was 59 years old, while the youngest was 20. There were 6 males and 9 females, for a total of 15 participants.

- Group 2, or the immigrant population, consisting of Americans who live in Spain, had an average age of 26.1. The two oldest people were 31 years old, while the two youngest were 22. There were 4 males and 8 females, for a total of 12 participants.

Regarding the participants' reported Netflix usage:

- Between both groups, the average was a 7.1
- Group 1's average was a 7.2
- Group 2's average was a 7.0.

This means that between both groups the average participant in the survey was a 29-year-old female who watches Netflix nearly "all the time."

The average participant in Group 1 was a 31-year-old female who watches Netflix nearly "all the time."

The average participant in Group 2 was a 26-year-old female who watches Netflix nearly "all the time."

5.3 Data Sampling of Survey Part A

As it has already been laid out, this section will be a question-by-display of the rest of the data collected from Survey Part A.

Question 2 [1,3]

Between both groups, 29.6% of the participants claimed to be able have a conversation on a variety of topics in a language besides English. In total there were 4 languages.

For Group 1, 0% of the participants claimed to be able have a conversation on a variety of topics in a language besides English.

For Group 2, 66.7% of the participants claimed to be able have a conversation on a variety of topics in a language besides English. In total, there were 4 languages.

Question 3 [2]

Between both groups, on average, the participants said that emotionally they felt like a 7.4. For Group 1 specifically, the average was a 7.6, while for Group 2, the average was a 7.1.

Question 4 [1]

For Group 1, the general feelings and causes cited for this were overall positive feelings about life and health, and other nondescript reasoning for feeling good. Meanwhile, stress about work/school and the future were the main causes for lower scores.

Direct quotes from some of the participants include, "I'm currently under a lot of stress due to school." "I'm fortunate to be in good health. Moreover, I'm in a good state mentally." "Nothing too stressful."

Then, for Group 2, the general feelings and causes cited for their score of a 6.5 ranged from nondescript versions of feeling "good" to more detailed reasons of excitement. Feeling agitated and bad due to weather and personal health issues were given reasons for lower scores. Direct quotes from some of the participants include, "I have my period and feel sleepy and don't like the weather," and "I feel happy because I am living in Madrid and planning an Eastern European trip. I'm a little stressed about transitioning back to the U.S.," and "I love Spain and the culture."

Question 5. [1,3]

Between both groups, the average score for knowing people from other countries was a 6.4.

The average for Group 1 was a 5.1. The range was from 0 to 10.
The average for Group 2 was a 7.5. The range was from 5 to 10.

Question 6 [1,3]

Between both groups, the average score for knowing people whose native language isn't English was a 6.2.

The average for Group 1 was a 5.5.
The average for Group 2 was a 7.3.

Question 7 [1,3]

Between both groups, the average score for agreeing with the statement on the positivity and enrichment that comes from diversity in the participants' lives was an 8.5.

The average for Group 1 was an 8.
The average for Group 2 was a 9.2.

Question 8. [2,3]

Between both groups, the average score for agreeing with the statement on the positivity of humor in people was a 9.5.

The average for Group 1 was a 9.2. Direct quotes from some of the participants include, "Humor can be used to soften the emotional impact of challenges. Humor can also bring people together," "Humor is something everyone can relate to, regardless of culture or background," and "Types of humor are not universal."

The average for Group 2 was a 9.8. Direct quotes from some of the participants include, "The smile is universal!" and "Humor is a way of connecting with other people," and "Every human is designed to laugh." One participant answered the question with the following formula:

$$Humor= tool\ for\ social\ connection$$
$$Social\ connection = health\ and\ happiness$$
$$Health\ and\ happiness = life$$
$$Therefore,\ humor = life$$

This participant may have hit the nail on the head. According to the 2019 World Happiness Report, if the world's top 10 happiest countries were a single country, it would have the 15th longest life expectancy in the world (Helliwell, Layard & Sachs, 2019), placing it in better than the 92nd percentile for longevity.

Question 9. [1,3]
   Between both groups, the average score for agreeing with the statement on the importance of having people of diverse backgrounds in their lives was an 8.2.
   The average for Group 1 was a 7.8. The average for Group 2 was an 8.8. The range was from 5 to 10.

Question 10 [3]
   Between both groups, 44.4% of the population (12 of 27) correctly answered the difference between an interpreter and a translator.
   In Group 1, 66.7% (10 of 15) answered correctly. For Group 2, 16.7% (2 of 12) answered correctly.
   Direct quotes of incorrect answers from Group 1 include "They play an invaluable role in helping people communicate across language and cultural barriers." Furthermore, one participant said, "I don't know the difference…I work at a hospital and see how translators can help patients feel more comfortable and help them understand what is being said."
   Only 10 of the 15 participants from this group responded to the part of the question asking if they believed that the jobs of an interpreter and translator are important. All 10 of them responded with some version of "yes," however.
   Direct quotes of incorrect answers from Group 2 include "A translator simply translates another language but can lack context, connotation, etc. Interpreters take these factors into account," and "I don't actually know what the difference is. Although, I've only heard 'translator' used for spoken languages and 'interpreter' for sign language," and "I think that their jobs are important because we live in a global world that needs to communicate between languages and cultures."
   Only 7 of the 12 participants from this group responded to the part of the question asking if they believed that the jobs of an interpreter and translator are important. All 7 of them responded with some version of "yes," however.

5.4 Data Sampling of Survey Part B

   As it has already been laid out, this section will be a question-by-display of the rest of the data collected from Survey Part B.

Question 1 [2,3]

For Group 1, the main parts of the English language comedy routine that were most cited as the funniest dealt with the increasing simplicity with which food can be ordered today, the extreme accessibility to food, the exaggeration made up by the comedian regarding an interaction he could have with the delivery person when ordering food to his house, and the prevalence of overeating in American culture and the humorous anecdotes that may entail. There was also a prevailing notion that the routine was not funny among some participants.

Direct quotes from some of the participants in this group include, "I was able to relate based on personal experience, "I think the funniest part was about not being able to eat with chopsticks. I related to that on a personal level as I had to ask for a fork before," and "It wasn't really that funny."

For Group 2, the main parts of the English language comedy routine that were most cited as the funniest dealt with the increasing simplicity with which food can be ordered today, the extreme accessibility to food, the exaggeration made up by the comedian regarding an interaction he could have with the delivery person when ordering food to his house, and the prevalence of overeating in American culture and the humorous anecdotes that may entail.

Direct quotes from some of the participants in this group include, "feeling sick after four milkshakes because a lot of people say they're lactose intolerant but they eat dairy in scary amounts," "talking about how a person who was featured in a 'fat/overweight' ad would know it's themselves [sic] even with a blurred face." One participant claimed, "I didn't experience a funny bit."

Question 2 [2,3]

For Group 1, there was an overwhelming response that, on a very general level, the routine did not incite laughter from the participants. Direct quotes regarding why they think this was include, "Some jokes just didn't connect with me," "I have no personal experience with unusual menu items," and "I think there's a different atmosphere when you're at the show."

For Group 2, the three parts of the English language comedy routine that were most cited as causing laughter to others but not the participant himself or herself dealt with the comedian changing his voice at times to make it higher for comedic effect, the impossibility of the comedian's story regarding him eating a large cinnamon bun, and the inability of the participants to relate to the story the comedian related about how when he saw a very skinny woman at the gym, he was reminded of McDonald's McRib sandwich.

Direct quotes regarding why they think this was include, "maybe because I was taking the joke too literally," "I think sometimes it happens because I can't relate to that part of the bit, or I don't fully understand where the joke is going," and "I didn't find it funny because…as someone adopted from China, the bit reminded me of how Americans expect Asian places to accommodate them."

Question 3 [2,3]

For Group 1, the main parts of the English language comedy routine that were most cited as not causing laughter for the others but causing the participant to laugh were that this never happened, and that there were perceived generation differences between the audience and the participant.

Direct quotes regarding why they think this was include "I never really laugh

out loud when watching routines," and "I remember beanbag chairs from the '80's. There may have been an age/generational difference."

For Group 2, the main parts of the English language comedy routine that were most cited as not causing laughter for the others but causing the participant to laugh were the comedian's voice changes and two other nondescript responses referencing the fact that the participants were sure that there were situations in which the others laughed, but they did not.

Direct quotes regarding why they think this was include, "The other people… come from similar cultural backgrounds and so I think we share a similar sense of humor," and "I definitely laughed a bit at certain things that other people may not have. It's hard to remember exactly what, though."

Question 4 [2]

Between both groups, on average, the participants said that emotionally they felt like an 8.1. For Group 1 specifically, the average was an 8.2. The range was from 7 to 10. For Group 2, the average was an 8.0. The range was from 5 to 10.

Question 5 [1]

For Group 1, the general feelings and causes cited for this were general references to an increase in positivity and a decrease in stress. Direct quotes from some of the participants include, "Watching stand-up made me take my mind off work and feel more relaxed," "I'm in a slightly better mood, "and "Nothing has changed to impact my mood."

Then, for Group 2, the general feelings and causes cited were an increase in mood and relaxation, as well as general positive feelings now even if the participant cited a more negative mood previously. Direct quotes from some of the participants include, "Comedy always does boost my mood," "I feel a bit more relaxed now from exercising those mouth muscles," and "All that laughing improved my otherwise neutral mood," and "I always feel better after a few good laughs."

Question 6 [3]

Between both groups, the average score on the scale regarding how much the participants felt someone with as much English ability as they had in Spanish would be able to enjoy the show was a 5.2.

For Group 1 the average was a 5.2. For Group 2, the average was a 5.2.

Question 7 [3]

For Group 1, the most common reasons cited for why someone with as much English ability as they had in Spanish would be able to enjoy a show in American English were the conventional nature of the jokes, and that the subtitles would work.

The top three reasons the same group thought that those people may not be able to enjoy a show in American English were possible cultural and linguistic differences.

Direct quotes include, "His jokes seem relatable with a conventional setup and punchline," and "Some of my friends from Central and South America have not had donuts."

For Group 2, the most relevant reasons cited for why someone with as much English ability as they had in Spanish would be able to enjoy a show in American English were due to the perceived intercultural relatability of the humor, the comedian's extra-linguistic humor, meaning his voices and stage persona, as well as the notion that the international community as a whole enjoys laughing at many Americans' problems

with weight. There was also mention of cultural differences in how Americans and Spaniards market their businesses.

The most relevant reasons the same group thought that those people may not be able to enjoy a show in American English were the notion that someone from a different background may not be able to relate culturally, and that there would most likely be problems understanding on a linguistic level.

Direct quotes include, "A cultural knowledge of life in the U.S. might be required, for example, delivery of a pizza," "references to specific cultural things someone who speaks another language/is from another country may not be able to understand," "The topics are universal…and I think they would be able to appreciate Jim Gaffigan's stage persona in any case," and "Many stores in Spain don't have membership programs as much as many American stores do, so that joke may be lost as well."

Question 8 [2,3]

Between both groups, 85.1% of the participants answered "yes" to the "yes/no" question on whether or not they enjoyed the video.

For Group 1, the percentage was 80% (12 of 15), while for Group 2, 91.7% (11 of 12) of the participants answered "yes."

Interestingly, the one participant form Group 2 who alleged that he or she did not enjoy the stand-up routine, marked that he or she felt better on the corresponding scales, and responded to the corresponding open-ended questions in such a way that reflected an improvement in feelings as well.

Question 9 [2,3]

Between both groups, 85.1% of the participants answered "yes" to the "yes/no" question on if they thought the video was funny.

For Group 1, the percentage was 80%, while for Group 2, 91.7% of the participants answered "yes."

Interestingly, the one participant form Group 2 who alleged that he or she did not think the stand-up routine was funny, marked that he or she felt better on the corresponding scales, and responded to the corresponding open-ended questions in such a way that reflected an improvement in feelings as well.

Question 10 [3]

For Group 1, the average score on the scale regarding how much the participants believed a native speaker of another variety of English would be able to enjoy the show, compared to an American was a 7.1. For Group 2, the average score was an 8.7.

Question 11 [3]

The overwhelmingly top reason cited by Group 1 on why they thought the non-American English speakers would not be able to enjoy the show as much as an American was possible cultural differences between the English-speaking countries. The overwhelmingly top reason cited by the same group on why they thought the non-American English speakers would be able to enjoy the show as much as an American was the fact that it would be the same language.

Direct quotes include, "They can focus on the delivery rather than reading the subtitles," and "I've listened to Australian and British comedians and very occasionally I may not have understood a joke."

The most relevant reasons cited by <u>Group 2</u> on why they thought the non-American English speakers would not be able to enjoy the show as much as an American were the perception that some of the participants had that cultural differences between the United States and the other English-speaking countries would be an impediment. Furthermore, some participants cited that the comedian's accent may also hinder the enjoyment of a non-American English speaker while watching this comedy routine.

The most relevant reasons cited by the same group on why non-American English speakers would be able to enjoy the show as much as an American were the belief that cultural differences are not in fact such that they would cause a gap in understanding, and that there is no difficulty regarding the language.

Direct quotes include, "The topic seemed universal and those countries are more or less similar culturally to the US," "there still might be some cultural-specific things they [non-American English speakers] don't understand, and "There is not a language barrier, and they [non-American English speakers] are facing similar obesity issues."

Question 12

Question 12 will be sampled and analyzed at the end of this paper.

5.5 Data Sampling of Survey Part C

As it has already been laid out, this section will be a question-by-display of the rest of the data collected from Survey Part C.

Question 1 [2]

<u>Between both groups</u>, on average, the participants said that emotionally they felt like a 7.4. For <u>Group 1</u> specifically, the average was a 7, while for <u>Group 2</u>, the average was an 8.

Question 2 [1]

For <u>Group 1</u>, the general feelings and causes cited for this were stress, as well as general descriptions of feeling good. Direct quotes from some of the participants include, "I'm in a really good mood this time," and "I'm exhausted and drained."

Then, for <u>Group 2</u>, the general feelings and causes cited for this were a lack of stress, excitement for an upcoming holiday or vacation, and nondescript reasons for feeling good. Direct quotes from some of the participants include, "I had a relatively good day…no major problems or stresses," "Vacation starts tomorrow," and "I don't really have a particular reason to be very excited right now."

Question 3 [1,3]

<u>Between both groups</u>, the average score for knowing people from other countries was a 6.1.

The average for <u>Group 1</u> was a 5.3. The average for <u>Group 2</u> was a 7.1.

Question 4 [1,3]

<u>Between both groups</u>, the average score for knowing people whose native language isn't English was a 6.5.

The average for <u>Group 1</u> was a 5.3. The average for <u>Group 2</u> was a 7.9.

Question 5 [<mark>1</mark>,<mark>3</mark>]

Between both groups, the average score for agreeing with the statement on the positivity and enrichment that comes from diversity in the participants' lives was an 8.3.

The average for Group 1 was a 7.4. The average for Group 2 was a 9.5.

Question 6 [<mark>2</mark>,<mark>3</mark>]

Between both groups, the average score for agreeing with the statement on the positivity of humor in people was a 9.3.

The average for Group 1 was a 9.1. The overwhelmingly main reason cited for this was the bonding abilities of humor. Direct quotes from some of the participants include, "It brings a better mood to yourself and others, and "The presence of humor and comedy in a social environment is important because it can lighten the mood."

The average for Group 2 was a 9.6. The main reasons cited for this were because the participants believed that while humor facilitated intercultural understanding and connected people, comedy may still be used with negative intentions. Direct quotes from some of the participants include, "Humor is a bridge that can bring two cultures closer together…in a more stress-free way, "Laughter is HEALTHY!!!", and "For the most part it's good but…it can be used to mask bad things like trauma or used as an avoidance mechanism."

Question 7 [<mark>1</mark>,<mark>3</mark>]

Between both groups, the average score for agreeing with the statement on the importance of having people of diverse background grounds in their lives was an 8.2.

The average for Group 1 was an 8.1. The average for Group 2 was an 8.4. The range was from 2 to 10.

5.6 Data Sampling of Survey Part D

As it has already been laid out, this section will be a question-by-display of the rest of the data collected from Survey Part D.

Question 1 [<mark>2</mark>,<mark>3</mark>]

For Group 1, by far the funniest part of the routine as cited by the participants was the part on the religious saints, for a variety of reasons. Primarily, though, this was because the participants said they could relate to it the best.

Direct quotes from some of the participants in this group include, "I found it to be very relatable since church was part of my upbringing," and "He's trading the saints, who are supposed to be holy, like playing cards."

For Group 2, the most common parts of the Spanish language comedy routine that were most cited as the funniest dealt with the parts about not being able to trust people, as well as a variety of other parts that the participants found to be relatable on a personal level. Furthermore, in this group it was also believed that the routine overall wasn't funny.

Direct quotes from some of the participants in this group include, "the part about the blood donation and telling your ex-lover to stay for cake," "when he addressed his disability in the form of an earthquake joke," "his joke about using the card with saints [as if they were] Yu-Gi-Oh! Cards," and "I actually didn't really find any of it very funny… I didn't laugh."

Question 2 [2,3]

      For Group 1, the parts of the Spanish language comedy routine that were most cited as causing laughter to others but not the participant himself or herself dealt with the comedian's Mexican culture, regarding food and specific references to cities in Mexico.

      Direct quotes regarding why they think this was include, "I did not laugh when references were made to places I assume are in Mexico, because I did not know of them," and "[the joke about surviving an earthquake] was lost on me because I was unfamiliar with that food."

      For Group 2, the main parts of the Spanish language comedy routine that were most cited as causing laughter to others but not the participant himself or herself were about the saints, the comedian's story about having cake, and some of the participants' self-reported inability to follow the routine linguistically, even with subtitles.

      Direct quotes regarding why they think this was include, "I was trying to listen and attempt a futile translation or watch the words and missed some jokes," I was focusing on trying to understand the Spanish instead of reading the subtitles, so I missed a couple jokes, "The audience laughed really hard at his bit about the saints. I didn't really get it," and "I didn't understand [the St. Jude card] joke."

Question 3 [2,3]

      For Group 1, while some participants did answer otherwise, the overwhelming response was that there were not any parts in which others did not laugh but that the participant did.

      Direct quotes regarding this include, "They may not have laughed as much when he joked about earthquakes because that is a real threat for the people there. Generally, I will laugh if the joke is funny even if it may be inappropriate or in bad taste," and a variety of answers similar to "no," and "this did not happen."

      For Group 2, the main parts of the English language comedy routine that were most cited as not causing laughter for the others but causing the participant to laugh were the jokes about the cards with the saints. Some of the participants also included that there were not any parts where others did not laugh but they did.

      Direct quotes regarding this include, "I laughed at the saint stamps and Jesus jokes," said one participant who went on to describe that he or she grew up in a religious household. Other responses simply include, "No" or "No there wasn't."

Question 4 [2]

      Between both groups, on average, the participants said that emotionally they felt like an 8.1. For Group 1 specifically, the average was a 7.7, while for Group 2, the average was an 8.5.

Question 5 [1]

      For Group 1, the general feelings and causes cited for this were notions that the video was funny, but perhaps not too much so.

      Direct quotes from some of the participants include, "This video was funny, and it brightened my mood," "I'm not feeling too stressed," and "I feel the same as I did before the video."

      Then, for Group 2, the general feelings and causes cited for this were overall nondescript reports of how this routine, or comedy in general, can make the participants themselves, or people in general feel better. Some of the participants also cited that the time they had spent in Mexico may have served to increase the positivity they got out of

this show.

Direct quotes from some of the participants include, "Laughing is the best medicine. Also, now I'm thinking about the time I spent in Mexico and cake," "I enjoyed the stand-up," "The stand-up was really funny and enjoyable," and "I honestly feel the same as I did before, just hungrier now."

Question 6 [3]

Between both groups, the average score on the scale regarding how much each participant felt he or she was able to enjoy the show as much as a native Spanish speaker from Spain was a 6.7.

For Group 1 the average was a 6.5. For Group 2, the average was a 6.9.

Question 7 [3]

For Group 1, the most common reasons cited for why the participants thought they would be able to enjoy the show in Spanish as much as a native Spanish speaker from Spain were that the routine was funny and relatable and that the subtitles helped understanding.

The most common reasons why the same group thought that they may not have been able to enjoy the show as much as Spanish speakers from Spain were language and cultural difficulties.

Direct quotes include, "If it was in my language, I would've enjoyed it more," "The reason it's not a full 10 is because I had to read the subtitles," and "There were some culture-specific moments, that unless you're familiar with those customs, you may not get the joke."

For Group 2, the most prevalent reasons cited for why the participants thought they would be able to enjoy the show in Spanish as much as a native Spanish speaker from Spain were the energy of the comedian and the relatability of his jokes, as well as the opinion that subtitles facilitated understanding.

The most prevalent reasons the same group thought that they may not have been able to enjoy the show as much as Spanish speakers from Spain were their dependency on the subtitles, and the distractions that these brought about, as well as the feeling of not being to enjoy the show on a linguistic level.

Direct quotes include, "I think the jokes were relatable and the comedian's energy was great, even if I was reading the subtitles." Other direct quotes include, "I automatically question the authenticity of the subtitles. I wonder if different slang in Mexico vs. Spain would have been confusing for Spaniards," "I think it would have been better if I spoke fluent Spanish," and "Being a native Spanish speaker would have been better. Comics use inflection of their voice which gets lost when you're reading words on a screen."

Question 8 [2,3]

Between both groups, the average score on the scale regarding the participants' degree of agreement to the affirmation that they enjoyed the video in Spanish was a 7.3.

For Group 1 the average was a 7.5. For Group 2 the average was a 7.1.

Question 9 [2,3]

Between both groups, the average score on the scale regarding the participants' degree of agreement to the affirmation that the video in Spanish was funny was a 7.4.

For Group 1 the average was a 7.4. For Group 2 the average was a 7.4. The range was from 1 to 10.

Question 10 [3]

        <u>Between both groups</u>, the average score on the scale regarding how much the participants believed a native Spanish speaker of another variety of Spanish would be able to enjoy the show, compared to a Spaniard was an 8.2

        For <u>Group 1</u>, the average score was an 8.1. For <u>Group 2</u>, the average score was an 8.3.

Question 11 [3]

        The most prevalent reasons cited by <u>Group 1</u> on why they thought the non-Spaniard Spanish speakers would not be able to enjoy the show as much as a person from Spain were the possibility of cultural differences between the two countries, and smaller perceived linguistic differences.

        The top reasons cited by the same group on why they thought non-Spaniard Spanish speakers would be able to enjoy the show were the lack of subtitles.

        Direct quotes include, "Some of the humor seemed cultural, so they would not appreciate those as much, and "People from other Spanish-speaking countries would probably be able to understand on a language level."

        The most prevalent reasons cited by <u>Group 2</u> on why they thought the non-Spaniard Spanish speakers would not be able to enjoy the show as much as a person from Spain were perceived cultural gaps and, to a much lesser extent, linguistic barriers. The top reasons cited by the same group on why they thought the non-Spaniard Spanish speakers would be able to enjoy the show as much as a Spanish speaker from Spain were the lack language differences and the opinion that the comedian's humor was universal.

        Direct quotes include, "The comedian talked about pretty universal topics," "[For a] Spanish speaker from any other country, the cultural differences would not be as relatable," and "I think some of the cultural aspects would be relatable."

Question 12 [1,2,3]

        <u>Between both groups</u>, the average score on the scale regarding how much the participants agreed with the statement affirming a number of the points that have led to the formation of the hypotheses, as well as some points from the hypotheses themselves, was a 9.

        For <u>Group 1</u>, the average score was a 9. For <u>Group 2</u>, the average score was a 9.

Question 13 [1,2,3]

        For <u>Group 1</u>, some of the reasons cited for why the participants agreed with the statement were the ability of humor to form bonds and its ability to promote health. While some of the reasons given for why they disagreed with the statement included the idea that a translator's job is not terribly important.

        Direct quotes include, "The translator/translation is *not* undervalued because of the service they provide," "I think humor is highly capable of making people feel less worried about common situations," and "I think [the job of a humor translator] is challenging…difficult. Humor is a great way to bring different people together, so being able to share it with each other through translation is great!"

        For <u>Group 2</u>, some of the reasons cited for why the participants agreed with the statement were the feelings that they had experienced a bond with the comedian themselves, and that humor helps in dealing with difficult situations. While some of the reasons given for why they disagreed with the statement were about their opinions that

while it's important, translating humor is not, or should not, be a top priority in dealing with the world's issues. The other main reason given here by the participants was that the cultural implication of humor makes it difficult that it be a widespread tool used to aid any type of ailments.

Direct quotes on reasons some participants presented for disagreeing with the entirety of the statement include, "…the job of a translator should try and translate humor, but it is not the highest priority. Humor is purely cultural and will only be understood by the people of that culture," and "I wouldn't say that translating humor is a top-tier priority like political [or] economic issues."

Direct quotes on reasons some participants presented for agreeing with the entirety of the statement include, "I feel very connected to this comedian's ideas, and that would not have been possible had the subtitles not been done well," and "Humor lifts my spirits from the pure laughter and smiling." This participant extended the answer by saying that in a world filled with "depressing" news, "translation [of humor] plays a great role because it gives people from different places [or] cultures common ground [and] …can bridge understanding, and be a powerful tool in creating change in the world."

5.7 Data Sampling Summary

In summary, this part has been a very detailed sampling of the data I have collected from my field study. We have seen how each of the three points of the hypotheses are integrally tied into this research. Going forward into the Data Analysis and Results part, it may be helpful to refer back to the Data Sampling or *Metodología*.

As you may have already been able to guess from the title, in the next part we will analyze and see the results of the data that we have gathered in this Data Sampling part. I look forward to seeing you there.

6. DATA ANALYSIS AND RESULTS

6.1 Introduction to Data Analysis and Results

Hello again.

As it was set forth previously in the Data Sampling Summary (section 5.7), here we will analyze the data from my field work that we sampled in the Data Sampling part. Again, it is important to note that an integral part of this Data Analysis and Results is the need to tie some data points to other data points.

That is to say, just as the connections between the surveys were detailed in the *Metodología* section, so too will similar connections be made in this Data Analysis section. What's more, the same color-coding technique that was used in the Data Sampling to show how the hypotheses are woven throughout this field study will be employed here as well as a number of graphs.

This Data Analysis and Results will, therefore, consist of a combination of graphs and written analysis on each of the three points of the hypotheses, and how they relate to each other.

In accordance with this layout, section 6.2 will analyze and give the results of the General Data Points. Then the following sections will analyze and give the results of each of the three points of the hypotheses in relation to each other, as each case

requires. Then, in sections 6.5 and 6.6 we will analyze the significant ramifications of these results.

As part of the analysis, I will refer back to the research that has been previously discussed in the Background Information, as well as to the data already sampled in the Data Sampling part. This will then lead us directly into the *Conclusiones* (Conclusions). All of the percentages shown here have been rounded to the nearest tenth for sake of consistency and simplicity.

6.2 Analysis and Results of the General Data Points

- Between both groups, the average age of the population was 29. The oldest person was 59 years old, while the youngest was 20. There were 10 males and 17 females, for a total of 27 participants.

- Group 1, or the non-immigrant population, consisting of Americans who live in America, had an average age of 31.3. The oldest participant was 59 years old, while the youngest was 20. There were 6 males and 9 females, for a total of 15 participants.

- Group 2, or the immigrant population, consisting of Americans who live in Spain, had an average age of 26.1. The two oldest people were 31 years old, while the two youngest were 22. There were 4 males and 8 females, for a total of 12 participants.

Analyzing this data, we see that 92.6% of all the participants fell into the 19 to 44-year-old age category, which, as established in subsection 3.7.2 of the Background Information section, is the combination of the two most popular age demographics for Netflix and other Subscription Video-on-Demand (SVoD) services (Statista, *Subscription Video on Demand*, 2018), (Statista, *Are you currently…Netflix?*, 2017).

What's more, the same subsection showed that there are more (although slightly) female subscribers to SVoD than men (Iqbal, 2019) . In the study carried out and analyzed here for this paper, the female majority has also been maintained. Between all the participants, 63% were female, meaning 37% were male.

In total, recalling the previous research cited in the Background Information part, we remember that the average Netflix or other SVoD user is a female in her mid-20's who spends slightly more than an hour streaming on the platform per day (Statista, *Subscription Video on Demand*, 2018), (Statista, *Are you currently…Netflix?*, 2017), (Iqbal, 2019), (Pesce, 2018).

Seven of the 27 (25.9%) participants were females between the ages of 23 and 26 who said they "almost always" watched Netflix (scored above the total participant average on Netflix usage).

Refer to Graph 1 for a visual representation of the participants in this field study that would match all of the previously cited demographics on SVoD usage (females in their mid-20's who spend slightly more than an hour streaming on the platform per day).

Graph 1.

Percentage break down
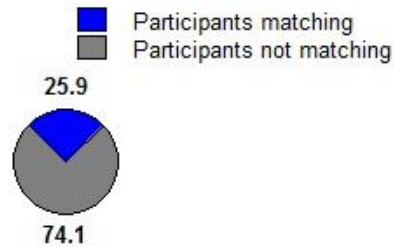
6.3 Data Analysis and Results of Point 1 and Point 3 of the Hypotheses

To begin this subsection, we refer back to sections 3.0 and 3.1 of the Background Information. There we established that:

- Point (1) of the hypotheses says we live in a stress-filled, globalized world, where we all are, for better rather than for worse, more exposed than ever to people of different cultures and people who speak different languages, and

- Point (3) of the hypotheses says because humor is culture, due to their increased personal exposure to other cultures and languages, immigrants are better equipped to take advantage of the health benefits of humor. This means that in order to extend this help to as many people as possible, immigrants and otherwise, the role of translation of humor is of utmost importance. Humor builds cultural understanding and health in an increasingly international world.

In order to see if these points have been supported by my research, let us refer back to the data we sampled in the Data Sampling part. There, we see the questions that were accompanied by the green [1] and the red [3].

First, we will see and analyze the results from both groups together to see if point [1] of the hypotheses, that the world is globalized, has been confirmed.

Second, we will see and analyze the results from each group individually to see if, as point [3] states, the immigrant population has increased personal exposure to other cultures and languages.

Third, we will see and analyze the results from both groups together to see if point [1] of the hypotheses, that the world is stress-filled, has been confirmed.

Lastly, this data will be available in three different graphs for easy visualization. Furthermore, this information will be referred to later in this Data Analysis and Results.

(Survey Part A, Q2)

Regarding the participants' reported language abilities, <u>between both groups</u>, 29.6% reported that they could hold a conversation on a variety of topics in a language other than their native English.

Not shockingly, Group 2 vastly outscored Group 1 in this question. This claim was true for 62.5% of the immigrant population, <u>Group 2</u>, and for 0% of <u>Group 1</u> participants.

Here, simple math shows that from this study immigrants are significantly more likely to be able to converse in a foreign language. As it is impossible to include this in a graph, it should be appreciated alongside the rest of the analysis and the graph that will follow.

(Survey Part A, Q5; Survey Part C, Q3)

Regarding the participants knowing people from other countries, the data shows that the immigrant population knows 1.4 times as many people from other countries than the non-immigrants. In fact, one participant from Group 1 said that he or she did not know anybody from another country. Despite this, the non-immigrants' average score of a 5.2 means they still know slightly more people than halfway between "no one" and "a lot of people."

(Survey Part A, Q6; Survey Part C, Q4)

Along the same lines, we have seen that, although the immigrants know 1.4 times as many people whose native language isn't English than the non-immigrant population, the latter group, on average, did score a 5.4 here, meaning they know slightly more people than halfway between "no one" and "a lot of people." This pales in comparison, however, to Group 2's score of 7.6.

With these backgrounds analyzed, we see that they result in:

(Survey Part A, Q7; Survey Part C, Q5)
- <u>Group 2</u> being 1.2 times more likely than Group 1 to be friends with and/or have positive opinions of people who speak different languages and who are from different cultures, and to think those differences are enriching for both parties.

(Survey Part A, Q9; Survey Part C, Q7)
- <u>Group 2</u> being 1.1 times more likely than Group 1 to think that it's important to have people from other cultures and who speak other languages in their lives.

According to the data from this section, we find that:

- For both groups, point [1] of the hypotheses, regarding the international nature of today's world, has been confirmed. Between the entire population set, the participants scored a 7.4, meaning that on average, they agree much more with the questions regarding this point than not.
- Upon analyzing the groups separately, we find that <u>Group 2</u>'s average score from these questions was an 8.3, while the average for <u>Group 1</u> was a 6.6. This means that the immigrant population, is 1.3 times more exposed to the international nature of today's world, thus confirming this aspect of point [3] of the hypotheses, that immigrant populations have increased personal exposure to other cultures and languages.

Now, to continue, we must keep in mind the research cited in the Background Information part that showed that nearly 80% of Americans feel stressed (Gallup, 2017), and the fact that point [1] of the hypotheses also sets forth that we live in a stress-filled world.

Furthermore, we recall that the top the top five causes of stress among Americans, are work, money, health, relationships, and poor nutrition (The American Institute of Stress, 2017). With this information in mind, we turn our attention to analyzing and showing the results of the participants' written responses on the matter.

(Survey Part A, Q4; Survey Part B, Q5; Survey Part C, Q2; Survey Part D, Q5)

Between both groups, over the course of these four survey parts, the word "stress," along with any form of the word, and any reasonable synonym ("drained", "overwhelmed," etc…) was cited by 16 different participants as negatively impacting their feelings 31 times. This means that 59.3% of the participants claimed to be stressed at some point during the survey. While this is less than the 80% previously cited from the Gallup poll (Gallup, 2017), it is fair to say, that as more than half of the participants said they were stressed, this aspect of point [1] of the hypotheses can also be confirmed.

It is also interesting to note that between both groups, work (including schoolwork), money, health, relationships, and/or poor nutrition was specifically cited as a cause of this stress 19 times, or in 61.3% of the responses in which a participant claimed to have been stressed. With a total of 10 mentions in 31 reports (32.3%), work (and school) work was the top stressor in this survey. This may not necessarily be surprising in light of the fact that this is also what The American Institute of Stress reported (The American Institute of Stress, 2017).

Graph 2 is a visual representation of point [1] of the hypotheses regarding how much more exposed to the international nature of today's world immigrants are than non-immigrant populations.

Graph 2. Visual representation of non-immigrant exposure to the international nature of today's world (top) compared to immigrants' exposure to the international nature of today's world (bottom), which is 1.3 times bigger.

Image source: (Fagan, 2019)

6.4 Data Analysis and Results of Point 2 and Point 3 of the Hypotheses

To begin this subsection, we refer back to sections 3.0 and 3.1 of the Background Information. There we established that:

- Point (2) of the hypotheses says humor helps people feel better. The health benefits of humor are easy to come by and give way to positive outcomes for a variety of health problems. This is healthy not only for people on an individual level, but for the healthcare systems themselves and

- Point (3) of the hypotheses says because humor is culture, due to their increased personal exposure to other cultures and languages, immigrants are better equipped to take advantage of the health benefits of humor. This means that in order to extend this help to as many people as possible, immigrants and otherwise, the role of translation of humor is of utmost importance. Humor builds cultural understanding and health in an increasingly international world.

In order to see if these points have been supported by my research, let us refer back to the data we sampled in the Data Sampling part. There, we see the questions that were accompanied by the yellow [2] and the red [3].

Now based on the research that had been carried out previously and cited in the Background Information part, we recall that, in summary, the United States spends more than 17% of its gross domestic product on health care services (World Health Organization, 2014), and that Spanish health care, at 9.5% of its GDP, finds itself to be more expensive than the average of comparable countries (OECD, *OECD Health Statistics…,* 2014). Despite these high costs, we remember that Dr. Berk found "substantial parallelism between moderate exercise and repetitive use of laughter" (Berk, 2010, as cited by NPR, 2010), and that in a study carried out in hospitals in Spain, on a day dedicated to getting the patients to laugh, no painkillers had to be used (Ramos Suárez, et al., 2007), thus saving money for the healthcare system on these drugs.

This confirms that the aspect of point (2) of the hypotheses that humor is healthy for the health care systems themselves, is true. It also confirms point (2) of the hypotheses that humor may help in a variety of health problems.

With this information in mind, let us continue by analyzing the data previously sampled as we did in section 6.2

(Survey Part A, Q3; Survey Part B, Q4; Survey Part C, Q1; Survey Part D, Q4)

Between both groups, and regarding both comedy sets, the participants reported feeling 10% better after viewing the routines. In a world where, as we saw in subsection 3.7.2 of the Background Information part, Netflix is "easily the most popular streaming service and one of the most successful entertainment destinations in the industry" (Katz, 2019), it is clear that the aspect of point (2) of the hypotheses, that the health benefits of humor are easy to come by and give way to positive outcomes for a variety of health problems to people on an individual level, is true. This said, it is also true that the 10% increase in how the participants felt after watching the comedy, compared to before the viewing, was lower than expected. However, here, what is most important is that there was an increase. After all, this research has never claimed that humor is the cure to any ailment, but instead that it is a tool that may be used for real health benefits. That is what is shown here.

Continuing, in order to bring point (3) of the hypotheses into the picture, we must recall that in section 6.2 we saw that immigrant populations have increased personal exposure to other cultures and languages. Now the next part of this point stipulates that immigrants are better equipped to take advantage of the health benefits of humor in this international world. In order to put this to the test, we turn our attention to an analysis of how the participants were feeling before and after each comedy set, and for both of the groups individually.

For Group 1, the English-language comedy routine improved how the participants felt by 7.9%. For Group 2, the same routine improved how the participants felt by 12.7%.

Then, for Group 1, the non-immigrant population, the Spanish-language comedy routine improved how the participants felt by 10.0%. For Group 2, the immigrant population, the Spanish-language comedy routine improved how the participants felt by 6.3%.

Very interestingly, this shows that despite the confirmation of the aspects of the points of the hypotheses that we have analyzed until now, the aspect of point (3) of the hypotheses that alleges immigrants are better equipped to take advantage of the health benefits of humor in this international world, has been disproven. This means, that according to this study, non-immigrant populations are 1.6 times better equipped to take advantage of the health benefits of humor in this international world.

For a visual representation of how much more non-immigrant populations, it turns out, are better equipped to take advantage of the health benefits of humor in this international world, than immigrant populations, let us enjoy Graph 3 on the next page.

Graph 3. A visualization of how much more non-immigrant populations (bottom, 1.6 times bigger) are better equipped to take advantage of the health benefits of humor in this international world, than immigrant populations (top).
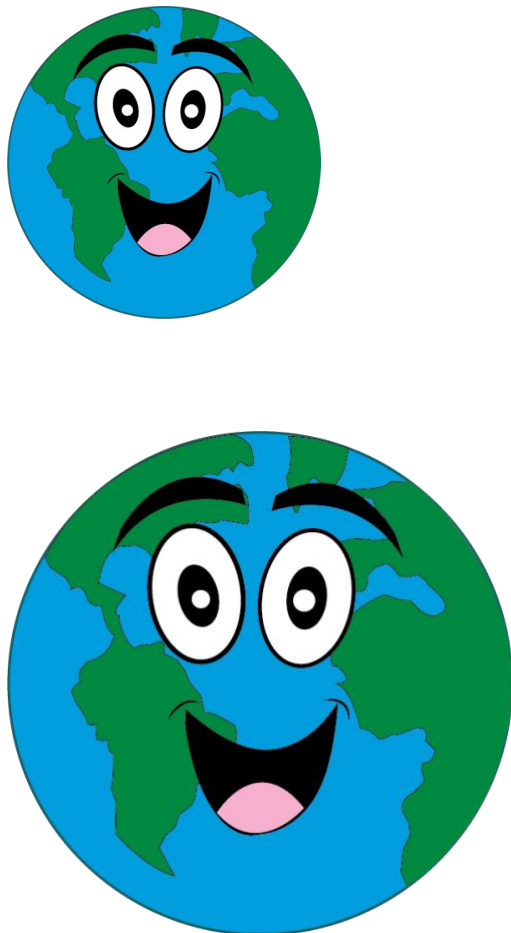

Image source: (Fagan, 2019)

6.5 Trying to Find Why

Keeping in mind this newfound information about point (3) of the hypotheses being rejected, we will analyze the remaining survey questions to try to find possible explanations as to why. Afterwards, this will lead us directly into the *Conclusiones* (Conclusions). It is important to remember that:

- Point (2) of the hypotheses says humor helps people feel better. The health benefits of humor are easy to come by and give way to positive outcomes for a variety of health problems. This is healthy not only for people on an individual level, but for the healthcare systems themselves and;

- Point (3) of the hypotheses says because humor is culture, due to their increased personal exposure to other cultures and languages, immigrants are better equipped to take advantage of the health benefits of humor.

This means that in order to extend this help to as many people as possible, immigrants and otherwise, the role of translation of humor is of utmost importance. Humor builds cultural understanding and health in an increasingly international world.

Logically, to analyze why, according to this study, the non-immigrant population scored as better equipped to take advantage of the health benefits of humor in this international world than immigrant populations, we should refer back to the corresponding survey parts to analyze what the participants themselves have said on the matter. That is why, now, we will look at the follow survey questions.

(Survey Part B, Q's 1-3; Survey Part D, Q's 1-3)

An analysis of these questions regarding what parts of the comedy the participants did and didn't find funny, and why, will shed some light on the topic at hand. It may be helpful to refer back to sections 5.4 and 5.6 of the Data Sampling part for reference. I'll give you a few minutes to do that now.

Great. You're back. Let us continue.

Between both groups, regarding the English-language comedy routine, the participants most often cited that the funniest parts dealt with the increasing simplicity with which food can be ordered today, the extreme accessibility to food, the exaggeration made up by the comedian regarding an interaction he could have with the delivery person when ordering food to his house, and the prevalence of overeating in American culture and the humorous anecdotes that may entail. As it was shown in that section, on average, the direct quotes from each participant of Group 1, explaining why the part that he or she chose was the funniest dealt with the relatability of the jokes on a more personal level than for Group 2.

In Group 1, there were more answers along the lines of, "I related to that on a personal level as I had to ask for a fork before," and "I found it to be very relatable since church was part of my upbringing," whereas in Group 2, impersonal or more general reasoning, such as, "talking about how *a person* who was featured in a 'fat/overweight' ad would know it's themselves [sic] even with a blurred face," or "because *a lot of people* say they're lactose intolerant but they eat dairy in scary amounts," was given more often.

Along these same lines, between both groups, the participants overwhelmingly answered that either there were no parts that caused them laughter individually but didn't cause others to laugh, or that there may have been, but that those parts were so insignificant they gave way to answers such as "It's hard to remember exactly what."

This personal reliability issue has been discussed before, and will be discussed again in this section, as it is appears to have been a key player throughout this study when trying to understand what is funny. It's a difficult task. In fact, recall Dr. Vandaele's quote from subsection 3.4.2 of the Background Information part, that humor "has driven some desperate scholars to give up on any attempt to define it" (Vandaele, 2002, as cited in Young 2007). Just as we did not throw in the towel then, neither shall we here.

Instead, we will look at what is *not funny* to see if that may help us find what *is*. Between both groups, we once again saw from question 2 that even when other people found certain parts of the comedy routine to be funny, when any given participant was unable to relate to it, he or she simply didn't find it as funny. Conversely, when an individual did find a joke relatable, they overwhelmingly found it funnier.

This gave way to two important statistical findings.

First, <u>between both groups</u>, the word "relatable" or any form of the word, and in all contexts, was mentioned in 40.7% of the responses.

Second, <u>between both groups</u>, and in both comedy routines, when a participant cited a certain part as relatable, or expressed the same notion in other words, on average he or she reported feeling 8.1% better after the viewing the comedy routines than the participants who did not report finding the sets relatable.

This information on relatability in and of itself was not necessarily surprising. What was unexpected, however, was how this notion of relatability played out in this study. Now that we have seen empirical evidence that it is the driving force behind determining what is funny, let us see which group of participants may be better equipped to relate to others insofar as it *relates* to what is being studied in this research.

(Survey Part B, Q's 6,7, 10, 11; Survey Part D, Q's 6,7, 10, 11)

To do so we must analyze the above-mentioned questions as they relate to each group individually and for each of the comedy routines separately.

Regarding the American English-language comedy routine, as it was shown in the *Metodología* and Data Sampling parts, the participants were asked to rate from 1 (never) to 10 (just as likely) how much they thought someone with as much ability in English as they had in Spanish would be able to enjoy comedy in American English, even with subtitles. Similarly, in a later question, they had to use the same scale to relate to how much they thought a native English speaker from a country other than the United States would be able to enjoy the comedy in American English.

The average score for <u>Group 1</u> between these two questions on to what extent they think others can relate to them was a 6.2. For the same questions, the average for <u>Group 2</u> was a 7.0. This shows that here, <u>Group 2</u>, the immigrant group, was 12.9% more open to relating to others than <u>Group 1</u> as far as it related to these questions. This is in line with the findings from section 6.3 that showed that the participants from Group 2 felt 4.8% better than the participants from <u>Group 1</u> after viewing the English-language comedy.

Perhaps the key to comedy and taking advantage of the health benefits it provides in an international and stress-filled world has less to do with individual's personal exposure to other languages and cultures, and more to do with relatability than previously thought.

In order to continue to analyze if this may be the case, we will now carry out a similar analysis regarding the Spanish-language comedy routine. As it was set forth in greater detail in the *Metodología* section, the comedian chosen for these questions was Mexican, and not Spanish, in accordance with points (1) and (3) of the hypotheses. These points of the hypotheses originally set forth that due to their increased personal exposure to other cultures and languages, immigrants are better equipped to take advantage of the health benefits of humor in an international and stress-filled world. But we have seen that the results of this research have shown that to not be the case. Instead, upon analyzing the data, we have found that relatability may be the key to unlocking why this point of the hypotheses was rejected.

On the questions regarding if the participants each thought, even with subtitles in English, he or she could enjoy the Mexican Spanish comedy show as much as a native Spanish speaker from Spain, and how well each of the participants thought Spanish speakers from other countries could relate to the show in Mexican Spanish,

these are the results:

Group 1, the non-immigrants, scored an average of 7.3.

Group 2, the immigrant population, scored an average of 7.6.

This data that shows that in the context of what is a foreign-language comedy routine for both groups, the immigrants were only 4.1% more open to relating to others than Group 1. From what has been recently analyzed about relatability, we would have expected that the relatability score of Group 1 would be higher than Group 2's since, from what we recall, from the data analyzed previously, the non-immigrant group was found to be 1.6 times better equipped to take advantage of the health benefits of humor in this international world than the immigrants.

Could it be that the very increase in personal exposure to the international world that I hypothesized would better equip the immigrants for this comedy was precisely what caused them not to be? Perhaps an analysis of their direct quotes on the issue will give us a better view.

It is true, as it can be seen by referring back to the corresponding sections of the Data Sampling part, that both groups referenced cultural differences as a possible roadblock for a person (or themselves) not understanding foreign comedy. However, upon further analysis of the data, we see that the rationale that Group 2 gave was much more detailed and included a depth of understanding of the topic that was not found with Group 1.

When one participant from Group 1 said, "People from other Spanish-speaking countries would probably be able to understand on a language level," a participant from Group 2 said, "I wonder if different slang in Mexico vs. Spain would have been confusing for Spaniards."

Furthermore, when one participant from Group 1 said "Some of my friends from Central and South America have not had donuts," a participant from Group 2 affirmatively cited first-hand knowledge of the differences between the two cultures at play and said, "Many stores in Spain don't have membership programs as much as many American stores do, so that joke may be lost as well."

What we see here, in short, is that ignorance is bliss. Because the immigrant population is, in fact, more exposed to the international nature of the world, perhaps while they can relate to it better on average, they are also more critical of it, which in turn reduces how funny they find this comedy to be.

(Survey Part D, Q12; Survey Part D, Q13)

To underscore this idea, let us take the quote from a participant in Group 2 from the above-mentioned survey. For context, as I stated in more detail in the *metodología* part, this question asked the participants to rate from 0 (not at all) to 10 (100% agreement) how much they agreed with what was a general view of the three points of the hypotheses. Both groups scored a 9.0. While in theory, they may overwhelmingly agree with these statements, in practice statistics show that what I thought was their strength may have ultimately turned out to be their fall. This leads to comments like that of one participant from Group 2, "Humor is purely cultural and will only be understood by the people of that culture." They are too critical of the international nature of today's world, perhaps leading them to be more skeptical of the humor in it.

How "purely cultural" is humor, though? Perhaps not as much as this participant believes, especially in light of the relatability question. It seems as though if humor is *too* "purely cultural," the funniness may be lost, as it means the person will relate too much to the humor, making him or her too critical of it. What this may mean for future studies will be discussed in the *conclusiones* (Conclusions). There, we will also briefly

examine a previously done study in the field to see what hypotheses may be formed for this future study.

Not all is lost, however. Now we will analyze the few remaining questions as a way to set the scene for the final time and head into the *Conclusiones* (Conclusions).

6.6 But Not All Is Lost

This section will be dedicated to setting the stage for the conclusions in the next part. As it may be clear from the title, despite some rejection for the hypotheses, not all is lost. After all, we've all been rejected before. Please refer to the last sentence of section 3.2 of the Background Information for one piece of advice on how to handle this situation.

Now, the second piece of advice on how to handle this situation is to come back to the field work, and analyze the following questions.

(Survey Part A, Q8, 10; Survey Part B, Q 8, 9; Survey Part C, Q6; Survey Part D, Q8,9)

When we do so, we find that, despite the rejection in the hypotheses, keeping in mind the Albert Einstein quote from section 3.8 of the Background Information, we can still arrive at some very positive and simply stated results from this study as it relates to all 3 points of the hypotheses. We have seen that:

- The world is international and stressful [1]. But that
- Humor helps people feel better, the health benefits of humor are easy to come by, and that this is good not only for people on an individual level, but for the healthcare systems themselves [2].

What's more, between both groups, the participants rated humor as a positive characteristic in people, regardless of background, as a 9.4 out of 10. This is obviously good news going forward, and will be discussed more in the conclusions. Until then, however, after analyzing the data from both groups individually, we see that the immigrants saw humor as a 5.4%-more-important characteristic in people than the non-immigrant population. Despite this higher score, the participants in Group 2, again, were more critical of what humor means when they elaborated on their answers. Three of the 12 (25%) participants from Group 2 cited possible negative consequences of humor, whereas 2 of the 15 (13.3%) participants from Group 1 did the same.

In summary, between both groups, analyzing the English-language comedy, the fact that 85.1% of the population said they thought the comedy was funny and that they enjoyed it, is a motivator to expand on this research going forward. That said, between both groups, the participants rated their degree of enjoyment of the Spanish language comedy routine, and how funny they thought that set was, as only a 7.4.

That may be good news going forward, though, as the participants unequivocally recognize, as the hypotheses have confirmed, that today's world is international and stressful, and that as such the need for humor translators is important because it spreads the health benefits of humor to as many people as possible. What's more, from the questions in Survey Part D, we have seen that, between both groups, the participants are split nearly down the middle regarding whether or not the subtitle translations were a hindrance or an advantage when watching the comedy in the foreign language. The possible ramifications of this will be discussed in the next part.

Therefore, as we conclude the Data Analysis and Results, we keep in mind Zabalbeascoa's quote from section 3.2. that it is "surprising that the link between

translation and humor has not received sufficient attention from scholars in either field" (Zabalbeascoa, 2005). Seeing that in this field study, only 44.4% of the population accurately described the difference between interpreting and translating, and that perhaps immigrant populations are *less* equipped to take advantage of the health benefits of humor, it is clear that we have our work cut out for us going forward.

This will now lead us directly into the Conclusions (*Conclusiones*).

7. CONCLUSIONES

Siguiendo la misma línea en la que se acabó el apartado anterior, en el actual se va a proveer una breve explicación de los resultados del estudio de campo, basándose, como se ha hecho a lo largo de todo este trabajo, en las hipótesis. Luego, a partir de dicha explicación, al igual que se describió al final del aparatado *Data Analysis and Results*, se van a describir las limitaciones de este estudio, así como sugerencias para combatirlas para futuros estudios. Por último, se desarrollará como esta investigación puede y debe servirse como una base a partir de la cual se llevarán a cabo investigaciones más extensas sobre este campo de estudio en el futuro.

Antes de continuar, cabe mencionar que los resultados, las limitaciones, y las propuestas para extender estos estudios en el futuro van de la mano. Se verá que unos de los mismos conceptos que se detallan en una sección se repetirán en otra. Esto es normal, ya que, por ejemplo, un dato se podía haber visto afectado por una limitación que se intentará arreglar para futuras investigaciones en este campo.

7.1 Una breve explicación de los resultados

Antes de leer esta explicación, es primordial familiarizarse con el análisis detallado de los resultados de este estudio de campo que se proveyó en el apartado anterior, así como repasar la metodología que se utilizó para llegar a este punto. En fin, no se puede haber pasado por alto ninguno de los apartados anteriores, pues de ser así, esta explicación tendrá poco o ningún sentido porque todos están entrelazados entre sí. Una vez hecho eso se puede empezar a apreciar esta breve explicación de los resultados.

Primero, de acuerdo con el punto (1) de las hipótesis se ha concluido rotundamente que el mundo de hoy es internacional y lleno de estrés. Se vio que casi el 60% de los 27 participantes dijo estar estresado en algún momento a lo largo de este estudio. Para continuar, se verificó que, de acuerdo con el punto (2) de las hipótesis, el humor tiene verdaderos efectos sanitarios positivos tanto para los sistemas sanitarios en sí como para las personas a nivel individual. Como dato, se vio que el humor ha aumentado la salud emocional de los participantes en un 10%. Es más, se confirmó que, aunque la población de los inmigrantes reportó estar 1,3 veces más expuestos a la internacionalidad del mundo de hoy, la puntuación media entre ambos grupos en cuanto a esta cuestión ha sido un 7,4 sobre 10. Es decir, han sacado un Notable en la clase de diversidad.

Llegado a este momento, se creía que, de acuerdo con el punto (3) de las hipótesis, la población de los inmigrantes estaría más preparada para aprovechar los beneficios sanitarios del humor en este mundo internacional. Sin embargo, al enterarse de que los no inmigrantes demostraron un aumento en cómo se sentían en un 10,0% después de ver la rutina de comedia en español mientras que los inmigrantes reportaron una mejora de solo 6,3%, se podía concluir que el punto (3) de las hipótesis fue rechazado.

A la luz de que los participantes no podían llegar a una decisión por consenso en

cuanto a si los subtítulos traducidos eran un estorbo o una ventaja, y que hay prueba razonable de que sacar provecho sanitario al humor en nuestro mundo internacional y de estrés tiene menos que ver con la exposición de uno a la diversidad del dicho mundo, y más que ver con cuanto cada persona se pueda identificar con el humor a nivel personal, se ha puesto el escenario para que se elabore como esta investigación puede y debe servirse como una base a partir de la cual se llevarán a cabo investigaciones más extensas sobre este campo de estudio en el futuro.

Antes de llegar ahí, sin embargo, será necesario describir las limitaciones de este estudio para que se puedan intentar evitar en el futuro.

7.2 Las limitaciones de este estudio

Como se puede deducir por sentido común, al igual que en cualquier otro aspecto de la vida, este estudio no se ha llevado a cabo en una utopía. Dicho brevemente, ha habido ciertas limitaciones con las que se ha tenido que lidiar. Está sección está dedicada a detallarlas con el fin de que se trabaje para evitarlas, o si no, mitigar sus consecuencias para los futuros estudios que se basen en este. A base de ello, en la sección 7.3 se estudiarán sus posibles remedios. Está claro que esta no es una lista exhaustiva de todas las limitaciones de esto estudio. Sería imposible enumerar todas. En su lugar, se pretende que sirva como una aproximación al asunto.

Para empezar con las limitaciones más generales, se refiere al número de entrevistados en esta investigación. Se puede considerar que los 27 con los que ha contado este estudio es una cifra bien alimentada por así decirlo, sobre todo teniendo en cuenta el hecho de que en un estudio similar del doctor Berk al que se refirió en la subsección 3.4.2, solo se contó con 14 participantes (Berk, 2010, as cited by National Public Radio [NPR], *Why Laughter May Be Medicinal*, 2010). Habiendo dicho esto, está claro que cuanto más participantes tenga un estudio, más exactos y fundamentados serán sus resultados.

Ya se ha descrito en el apartado *Metodología*, pero aquí cabe subrayar que muchas personas no son de fiar. Si no ven que participar les otorga un beneficio tangible e inmediato su interés se ve apagado en seguida. Para combatir esto, se ha ofrecido una remuneración de 10 euros a cada entrevistado por su participación íntegra. Por suerte, no todos lo han aceptado. Es más, tres personas han hecho la primera sesión, pero no volvieron una semana después para la segunda.

Hablando de dinero, la segunda limitación se puede resumir con la frase "El tiempo es oro". Se ha tenido que hacer frente al hecho de que incluso con los encuestados que estaban más animados para participar, cada uno aportara un horario de disponibilidad particular que había que hacer encajar en las reglas del estudio que estipularon que había que dejar pasar aproximadamente una semana entre cada sesión para cada participante. Esto atrasó el avance de la investigación. Habría funcionado mejor si hubiera una manera de que todos pudiesen participar a la vez en ambas sesiones. Ello no solo habría servido para ahorrar tiempo, sino también puede que habría servido para que la tercera limitación no existiera.

Si todos los encuestados pudieran haber participado a la vez, también se habría creado un ambiente más apropiado para el humor. Aunque no fuera un impedimento que los participantes mencionasen con frecuencia significativa, es verdad que el tener que manejar 27 horarios distintos hizo que los participantes tuvieran que participar solos o en grupos que al final nunca llegaron a tener a más de 5 personas a la vez. A fin de cuentas, puede que se pudiera haber simulado mejor un ambiente que fomentara el

humor si hubiera más gente. Razonablemente, se puede concluir que esto habría dado pie a una variación en los datos ya que la risa es contagiosa.

La próxima, y cuarta limitación que se ha experimentado en esta investigación es que la misma naturaleza de ella requiera que se entreviste a participantes que viven en diferentes países. Tal vez, este hecho en sí no sea problemático, sin embargo, el hecho de que yo sea una persona con tiempo limitado, lo es. Esto quiere decir que, al igual que se describió en el apartado Metodología, aunque yo haya podido tener las condiciones más controladas para la población de los inmigrantes, para el Grupo 1, el entorno en el que se realizó la investigación estaba a la merced de que siguieran las instrucciones que les envié con el fin de equiparar dichas condiciones.

La quinta limitación ha sido que yo solo pudiera trabajar entre dos lenguas. De poder extender este estudio a más lenguas y culturas, se habría podido respaldar los mismos tres puntos de las hipótesis incluso más. Es decir, se podría haber hecho más énfasis en lo que es la internacionalidad e interculturalidad del mundo de hoy. Asimismo, se habría podido profundizar en los sistemas sanitarios de más países. Estas, y más, son curiosidades en las que se profundizará en la sección 7.4 de este apartado.

7.3 Posibles remedios para limitaciones de este estudio

En esta sección se propondrán posibles sugerencias para resolver las limitaciones establecidas anteriormente. No se pretende que este análisis sea exhaustivo, sino solamente que provea unas ideas y consejos que se podrán emplear en el futuro.

Primeramente, para comentar cómo se puede lograr una mayor participación en esta investigación, se agruparán la primera y segunda limitación que se detallaron previamente. El dinero habla. De poder ofrecer una mayor remuneración a los posibles entrevistados, más habrían participado. De hecho, ha ocurrido que un par de personas me pidieron más de los 10 euros que les ofrecía por su tiempo. Cuando les dije que esto no era posible, se negaron a participar. Además de la aparente codicia, es una pena que estas personas no sepan apreciar los estudios académicos. Irónicamente, pueden ser precisamente los estudios como estos los que darán pie a un sistema sanitario más barato y una mejor salud personal de los cuales seguramente aprovecharán las mismas personas que rehusaron participar por avaricia.

El segundo remedio posible para lograr una mayor participación sería contar con más tiempo para recoger a participantes. Aunque los 27 que se han obtenido sea una cifra sustancial, lógicamente si se pudiera dedicar más tiempo a recolectar a participantes, más se tendrían.

Hablando de tiempo, otra limitación que se mencionó tenía que ver con posibilitar que más participantes participasen a la vez. Si se pudiera programar las sesiones con más tiempo, se tendrían más posibilidades de que los encuestados pudieran organizarse para reunirse con el investigador un día (dos días) en concreto.

Ahora para seguir con la cuarta limitación, si fuera posible contar con más de un investigador, es decir, uno para hacer las entrevistas en cada país, o bien en caso de que siguiera habiendo solo uno, contar con más tiempo posibilitaría (aunque no necesariamente económicamente) que este viajase al otro país para hacer el estudio allí en persona.

Para concluir esta sección, se sugerirá como se podría hacer frente a la quinta limitación. Al igual que poder reunir a más participantes abrirá el camino hacia resultados más concluyentes, poder trabajar entre más de dos lenguas y culturas demostrará más profundamente las verdaderas ventajas sanitarias que esta investigación está esperando sacar a luz. Lo más importante que se puede hacer para convertir este

estorbo en una posibilidad es leer la sección 7.4 sobre las posibilidades para ampliar estos estudios en el futuro.

7.4 Posibilidades para investigaciones más extensas

Si no tiramos la toalla en la subsección 3.4.2, al establecer una definición del humor, si no tiramos la toalla en la sección 6.3 cuando se rechazó una parte de las hipótesis, y si no tiramos la toalla en la sección 7.2 al profundizar en las limitaciones del estudio, tampoco la vamos a tirar en la presente sección. De hecho, vamos a aprovechar estas circunstancias para que este campo novedoso sea más estudiado y para que los resultados que se den sean más concluyentes, aplicables y funcionales. Con este fin, esta sección está dedicada a detallar las posibilidades para investigaciones más extensas en este campo.

Para empezar, se va a responder a la quinta limitación de la sección previa. Este campo de estudio tiene a su disposición un acervo casi ilimitado. Los participantes dijeron que creen que el humor en sí tiene aspectos universales, y ya se estableció que se hablan unas 7.000 mil lenguas en el mundo (Ethnologue, "How many languages…?,"2019). Con estos dos datos, se ve que teóricamente, mucho más allá de solo utilizar el español e inglés, hay casi 49 millones de pares de lenguas que se podrán estudiar. Es más, al recordar que se especificó que este estudio trató solamente del español europeo (y hasta cierto punto, mexicano) y el inglés americano, y que según el doctor Moody (Moody, 1978, p. 45) quien divulgó la naturaleza social de la risa, a partir de la presente investigación, existe la posibilidad de abrir el camino a estudiar los efectos sanitarios que tendría el humor entre diferentes culturas que hablan el mismo idioma.

Es decir, ¿cómo se podría estudiar esto entre participantes americanos que viven en el Reino Unido y participantes británicos que viven Estados Unidos, por ejemplo? Casi el 100% los participantes dijeron que el trabajo de un traductor e/o intérprete era importante, aunque no necesariamente fueran capaces de distinguir entre de qué se tratan esos trabajos. Es más, se recuerda que los entrevistados no podían llegar a una conclusión con respecto a si los subtítulos eran una ventaja o impedimento. Además de la disonancia cognitiva demostrada por estimar que los subtítulos eran un estorbo, pero, aun así alegar que se podía disfrutar el monólogo de comedia en otra lengua y que el mismo ayudó con cómo se sentía (cosas que serían imposible sin los subtítulos presuntamente problemáticos), este estudio abre la puerta a más posibilidades en cuanto a educar al público sobre las diferencias entre un traductor e intérprete. Eso será sumamente importante a medida que el mundo se hace cada vez más internacional.

También será posible que se estudie como mejorar la misma formación educativa que reciben los traductores. A fin de cuentas, se puede referir a la sección 3.2 donde se encuentra la cita de la autora Virginia Cano Mora: "Tanto los estudios como la profesión del traductor e intérprete están de por sí poco definidos. En el Reino Unido, por ejemplo, no existe ninguna carrera universitaria que trate ampliamente estas disciplinas" (Cano Mora, sin fecha). Tal vez exista la necesidad de más énfasis en formar a buenos traductores de subtítulos, sobre todo dada la información de las subsecciones 3.7.1-3.7.3 del apartado *Background Information* sobre la extensión del *SVoD*.

Asimismo, ¿cuáles son las posibilidades de estudiar este campo en contextos de otros medios de comedia? Los cómics, los dibujos animados, las conversaciones diarias, los libros y revistas, y los programas de televisión y las series, entre muchos medios

más, son fuentes que ya están muy metidas en el humor. Es más, ¿cómo se podría emplear la interpretación en algunos de estos contextos?

Para continuar, incluido o no el papel del mundo internacional, se debe estudiar más profundamente los beneficios sanitarios que tiene el humor. En la subsección 3.4.2 se vio que, sin lugar a dudas, estas posibilidades son reales y con posibles consecuencias muy positivas. Anteriormente, se dijo que no se pretende que el humor cure las enfermedades más graves ni que reemplace los grandes hallazgos médicos que han dejado que la medicina de hoy llegue a las alturas que ha alcanzado, sino que sea la guarnición que acompaña un plato que ya está rico.

Centrándose ahora en el rechazo del punto (3) de las hipótesis con respecto a la noción de que la población de inmigrantes estaría más capacitada para sacar provecho a los beneficios sanitarios del humor, se puede usar este hallazgo cuyas explicaciones se detallaron más profundamente en la sección 6.4, para abrir investigaciones que den pábulo a dar respuestas a la pregunta de la subsección 3.4.2 para definir el humor. Con la sección 6.4 en mente, tal vez, sea cual sea el contexto, el humor se pueda definir, en parte, como lo que sea cercano para un individuo, pero no demasiado, para que no se haga crítico de ello.

Teniendo en cuenta, como se estableció en el *Data Analysis and Results*, que la población de los no inmigrantes experimentó una mejora en cómo se sentían 1,6 veces mayor que los inmigrantes después de ver comedia en otra lengua, lo cual condujo al rechazo del punto (3) de las hipótesis, uno tiene que preguntarse cómo cambiarían estos datos si en futuros estudios se ocupara de la cuestión de poder identificarse con los chistes (véase la sección 6.5).

En estos momentos, apenas puedo hacer más que formar una hipótesis al respecto, pero para proveer un muy breve análisis preliminar, basaría mi hipótesis en dos puntos fundamentales: primero, mi propia investigación aquí me llevaría a pensar que, si los mismos dos grupos de personas estuvieran expuestos a comedia con la que todos se pudieran identificar, los inmigrantes experimentarían una mejora mayor con respecto a la población de no inmigrantes. En segundo lugar, me basaría la investigación de Jonah Peretti, cofundador y ejecutivo en jefe de BuzzFeed, quien, al describir qué hace que algo se haga viral en nuestro mundo que está obsesionado con el internet, dijo que "poder identificarse con algo es el lubricante psicológico principal que guía a uno por todo su *feed* personalizado sin pensar" (Peretti, 2007, as cited by Larson, 2019, New York Times Magazine, 2019). Basado en esto, yo diría que el grupo que mejor se pueda identificar con la comedia, experimentará una mejora mayor en cuanto a cómo ella hace que los participantes se sientan.

Es más, es curioso notar que tanto Peretti (2007) como Moody (1978) usan la palabra "lubricante" (*lubricant* en inglés) al referirse a la sociedad y el humor.

De todas formas, la presente investigación puede servir de la leña que aviva el fuego de intentar definir el humor a nivel universal, porque al final, de poder haber basado este trabajo en una definición concreta, si la hubiera, es lógico deducir que el camino habría sido distinto.

7.5 Las conclusiones de las conclusiones

Este trabajo novedoso ha unido tres campos: la traducción, la sanidad y el humor, que, en un principio, podían haberse visto tan distintos entre sí que sería imposible no solo entrelazarlos, sino también hacerlo para abrir el camino para nuevos campos de estudios. Sin embargo, eso es exactamente lo que se ha logrado en este trabajo.

Al mirar el firmamento por la noche se ve la luz de las estrellas brillar en el universo. Tal vez, es esta la luz del humor. A fin de cuentas, hemos visto que el humor se puede considerar *universal* y que es la luz que alumbra los momentos oscuros. La paradoja de Fermi dice que una posible razón por la cual, con todos los casi innumerables planetas y estrellas que hay en nuestra galaxia y las otras cercanas, no se ha encontrado vida extraterrestre es por el llamado Gran Filtro que acaba con todas o casi todas las civilizaciones antes de que sean capaces de comunicarse con otras (Frabetti, 2017 citado en El País 2017). Asimismo, puede que la falta de una respuesta universal a la pregunta *¿qué es gracioso?* tenga que ver también con un gran filtro. Es decir, una parte de definir el humor a nivel universal, es lo que sea cercano a un individuo con tal que no lo sea demasiado para que uno no se haga crítico de ello. No duden acuñar esta hipótesis la paradoja de Fagan, y siéntanse libres a estudiarla. En fin, la mejor forma de extender una investigación es empezar otra parecida pero novedosa.

P.D.: Se me olvidó mostrar y analizar la pregunta número 12 de la *Survey Part B*. Si está decepcionado, espero que, por lo menos, pueda contestar que "sí" a la última pregunta de la Introducción.

Gracias por leer, nos vemos en la tesis doctoral.

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RESUMEN:

En un mundo cada vez más internacional y estresante, y cuyos habitantes pueden padecer una amplia gama de otras aflicciones de salud, el humor es una herramienta menospreciada y útil para emplear en muchos contextos sanitaros. Dada la naturaleza global del mundo de hoy, traducir el humor es necesario para que los muchos beneficios del humor se extiendan a todas las personas que puedan. Esto es sano no solo para las personas a nivel individual, sino también para los sistemas sanitarios en sí.

Aunque haya muchos, y este campo de estudio novedoso fácilmente pueda abrir las puertas a otros estudios relacionados, el objetivo principal de este estudio es analizar hasta qué punto se puede utilizar el humor para sacar provecho a sus muchos beneficios sanitarios. En un mundo cada vez más internacional en el cual traducir el humor para que se extienda su alcance, se estudiará si los inmigrantes, debido a su exposición mayor a diferentes culturas y lenguas en comparación con los no inmigrantes, se ven mejor equipados para aprovechar los beneficios sanitarios del humor en contextos de diversidad.

En este estudio se han planteado tres puntos de las hipótesis. A lo largo de todo el estudio se llamarán: punto (1), punto (2), y punto (3). En términos generales, el punto (1) propone que el mundo de hoy es estresante e internacional. El punto (2) dice que los beneficios de salud que el humor puede dar son reales y fáciles de acceder. El punto (3) propone que, debido a verse más expuestos a la diversidad del mundo, los inmigrantes están más preparados para capitalizar los beneficios sanitarios del humor, y que ello significa que para que dichas ventajas se puedan extender a todas las personas que puedan, el papel de la traducción del humor es importante en un mundo cada vez más internacional.

Con base en el *Background Information* (marco teórico), e inspirada por los estudios previos llevados a cabo por Harvard Medical School (Skerrett, 2015) y la universidad Loma Linda (Estados Unidos de América) (Bains, *How Laughter can…*, 2016), he estudiado a 27 personas: 12 inmigrantes y 15 no inmigrantes a lo largo de aproximadamente una semana para averiguar si estos tres puntos de las hipótesis se sostienen.

Los resultados han confirmado los puntos (1) y (2) de las hipótesis, pero el punto (3) ha sido denegado. Esto ha dado pie a otros hallazgos interesantes, sin embargo, que seguramente abrirán el camino incluso más para futuros estudios en este campo de estudio novedoso.

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PALABRAS CLAVE

Comunicación intercultural, Humor, Interculturalidad, Salud, Sistemas sanitarios, Traducción

ABSTRACT:
In an increasingly international and stressful world, in which people face a myriad of health issues, humor is an underappreciated yet useful tool to employ in many healthcare settings. Given the global nature of today's world, translating humor is necessary so that its many benefits may reach as many people as possible. This is heathy not only for people on an individual level, but also for the healthcare systems themselves.

Although there are many, and this new field of study may easily open the door to related research, the main goal of this study is to analyze to what point the many benefits of humor may be capitalized on in healthcare settings. In an increasingly international world in which translating humor so that the advantages it holds may spread, we will study if immigrants, due to their increased exposure to different cultures and languages, in comparison to non-immigrant populations, are better equipped to take advantage of the health benefits of humor.

The hypotheses of this study have been divided into three points. Throughout this paper they will be referred to as point (1), point (2), and point (3). They will be detailed in the body of the text, but in general terms, point (1) proposes that today's world is stressful and international. Point (2) says that the health benefits that humor may bring are real and easily accessible. Point (3) sets forth that, due to being more exposed to diversity in the world, immigrant populations are better prepared to capitalize on the health benefits of humor. This means, then, that in order to extend such advantages to as many people as possible, the role of translation in humor is important in this increasingly international world.

With the Background Information section as a jumping point, and inspired by previous research done by Harvard Medical School (Skerrett, 2015), and Loma Linda University (United States) (Bains, *How Laughter can…*, 2016.), I've studied a total of 27 people (12 immigrants and 15 nonimmigrants) over the course of approximately one week to find out if the three aforementioned points of the hypotheses hold water.

The results have confirmed points (1) and (2) of the hypotheses, but point (3) has been rejected. This has given way to other interesting findings, however, that will surely pave the road for future studies in this innovative field.

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KEYWORDS:
Health, Healthcare systems, Humor, Intercultural communication, Interculturalism.

TÍTULO:
LOS ANIMALES CON SABOR A NARANJA Y LIMÓN: LA TRADUCCIÓN DEL HUMOR PARA UN MUNDO MÁS SANO

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Universidad de Alcalá

MÁSTER O PROGRAMA DE DOCTORADO EN QUE SE DEFENDIÓ:
Comunicación Intercultural, Traducción e Interpretación en los Servicios Públicos. Inglés-español

FECHA DE PRESENTACIÓN
3 junio 2019

RESUMEN:
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<mark>RESUMEN EN LA OTRA LENGUA DE TRABAJO DEL ALUMNO</mark>

TITLE:
ORANGE- AND LEMON-FLAVORED ANIMALS: HUMOR TRANSLATION FOR A HEALTHIER WORLD

AUTHOR:
Mitchell Jacob Fagan

MASTER'S PROGRAM:
Intercultural Communication, Public Service Translation and Interpreting. English-Spanish

DATE:
June 3, 2019

ABSTRACT:
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