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School of Humanities

Department of English Language

**Activities to Improve the Intercultural Communicative Competence in
the Training of Translators at Universidad Central “Marta Abreu” de Las
Villas**

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2021

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Sobre la presente edición, Editorial Feijóo, 2021



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Editing and correction: Miriam Artiles Castro

ISBN 978-959-312-453-9



Editorial Samuel Feijóo, Universidad Central «Marta Abreu» de Las Villas,
Carretera a Camajuaní, km 5 ½, Santa Clara, Villa Clara, Cuba. CP 54830

ABSTRACT

Intercultural communicative competence (ICC) is an essential tool in the English Language teaching and learning process, especially in the training of translators. In the current globalized world, the translator needs to acquire a certain level of intercultural communicative competence (ICC) in order to function as a bridge between different sociocultural groups, minimizing the effects of cultural misunderstandings. Therefore, the main goal of this research paper is to propose a set of activities for the subject *Introducción a la Traducción* in the third academic year of the course English Language with Second Foreign Language (French) at Universidad Central “Marta Abreu” de Las Villas (UCLV) for students to become interculturally competent translators. The paper consists of two chapters. Chapter 1 focuses on the theoretical framework about culture, interculturality, communication, language, intercultural communication and intercultural communicative competence, as well as the relationships between them. Chapter 2 deals with the methodological framework, stages and context of the research. Also, the activities proposed are described in this second chapter. Finally, conclusions, recommendations, bibliography and annexes are provided.

Keywords: culture, intercultural communicative competence, interculturality, language, translator training

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Introduction

The globalized world of today's requires a new type of translator. In an interconnected world the necessity to understand complex cultural contexts and to adapt messages to heterogeneous audiences is becoming crucially important. Translators, more than simple interlinguistic mediators, are increasingly becoming intercultural mediators. Therefore, training in intercultural communication becomes vital in their training.

This new translator has to gain certain abilities that go beyond the borders of linguistics. He/she needs to understand culture, with its several dimensions that comprise both the tangible and intangible aspects of human behavior and manners. It is also essential to be knowledgeable about all the situations that may arise when one culture encounters another, or how a culture can influence another in the process called interculturality. Also, it is necessary to be conscious about language and the key role it has in developing culture and in communication, since an effective communication requires an understanding and recognition of the connections between a language and the people who use it.

Our current society demands intercultural competent translators capable of understanding how people from different countries and cultures behave, communicate and perceive the world around them. If the afore mentioned competencies are combined and systematically developed in the training of translators, a better professional will be formed who will have the competence to function as a cultural mediator. In other words, the translator will be a person who not only helps to facilitate the link between cultures and individuals but also fosters the elimination of linguistic and cultural barriers. Achieving this, it can conclusively be affirmed that translators have attained intercultural communicative competence.

Therefore, improving the intercultural communicative competence of future generations of translators is becoming a recognized priority for academic and professional training institutions around the globe. Distinguished academic figures such as Michael Byram, formerly an advisor to the Council of Europe on language and intercultural issues, has long been an advocate of the necessity of developing intercultural as well as linguistic skills for translators and interpreters. The International Permanent Conference of University Institutes of Translators and Interpreters (CIUTI) has also promoted the idea of integrating intercultural as well as linguistic and technical

skills. The creation of the European Masters in Translation (EMT) which highlights the importance of intercultural communication training has also furthered this agenda (Language on the Move, 2009).

Despite its confirmed importance in translation studies, intercultural communicative competence has not been given the required attention in the training of translators, which has led to the lack of knowledge and acquisition of this competence. For that matter, the ignorance with regard to intercultural communicative competence has become a problem.

Statement of the problem

Students of the course English Language with Second Foreign Language (French) at the Universidad Central “Marta Abreu” de Las Villas (UCLV) might not be fully acquainted with the important role intercultural communication will play in their future professional lives as translators. In fact, the intercultural training which takes place in this course remains limited or not well defined. Therefore, these students are not probably acquiring the required intercultural communicative competence.

Consequently, the previously described situation led to the following research question:

- How can the intercultural communicative competence of third-year students of the course English Language with Second Foreign Language (French) at Universidad Central “Marta Abreu” de Las Villas (UCLV) be improved for them to become interculturally competent translators?

Thus, the **overall aim** of this diploma paper is:

- To propose a set of activities for the subject *Introducción a la Traducción* in the third academic year of the course English Language with Second Foreign Language (French) at Universidad Central “Marta Abreu” de Las Villas (UCLV) for students to become interculturally competent translators.

In order to fulfill this overall aim, a number of **specific objectives** were accomplished:

- To establish the theoretical foundations related to culture, interculturality, language, intercultural communication, intercultural communicative competence, and intercultural communicative competence in the training of translators.
- To diagnose the current situation of the students of the course English Language with Second Foreign Language (French) at Universidad Central “Marta Abreu” de Las Villas (UCLV) with respect to their training as translators from an intercultural approach.
- To design a set of activities for the subject Introducción a la Traducción in the third academic year of the course English Language with Second Foreign Language (French) at the Universidad Central “Marta Abreu” de Las Villas (UCLV) for students to become interculturally competent translators.

For the achievement of the previously mentioned activities, different methods were used:

Theoretical methods

- Historical and logical: This method was used for analyzing the evolution of the concepts related to culture, interculturality, intercultural communication, intercultural communicative competence, and intercultural communicative competence in the training of translators and interpreters.
- Analysis and synthesis: This method allowed the analysis of the tendencies and the collected data to formulate the main theoretical principles to develop the research.
- Structural and systemic: This method guided the authors throughout the whole research process and in the proposal from a logical and systematized view.

Empirical methods

- Survey: to diagnose the current situation concerning the training of students as future interpreters and translators from an intercultural approach.
- Participant observation: was applied to gain a closer insight into students’ practices regarding intercultural competence in the subject Introducción a la Traducción.

Statistical and Mathematical methods

- Percentage analysis: to process data obtained from surveys.

The **sample** chosen for this research consisted of ten (10) fourth-year students of the academic year 2019-2020 and five (5) professors from the English Language Department at the Universidad Central “Marta Abreu” de Las Villas.

To choose the sample, some aspects were taken into consideration:

Academic level of students: fourth-year students because in this academic year the basis of translation and interpreting should have been established. In addition, these students have been through their pre-professional period of practices where they should have had the chance to interact with foreigners from diverse cultures, and also to translate texts originally written in English.

Academic and scientific degree of professors: Professors who have published scientific articles in English as authors and as co-authors. Most of them hold scientific degrees of PhD and MSc, and academic degrees of Assistant Professor, Associate Professor or Full Professor.

Willingness: all the students and professors included in the sample were willing to collaborate.

Contribution of the research

The overall aim of this research paper, as it was previously stated in the Introduction, is to propose a set of activities for the subject Introducción a la Traducción in order to improve the intercultural communicative competence of third-year students of the course English Language with Second Foreign Language (French) at Universidad Central “Marta Abreu” de Las Villas (UCLV). Therefore, the activities herein proposed will contribute to the upgrading of students in their command of the translation process from an intercultural approach. Moreover, this research will contribute to the enrichment of the methodological work and to the quality of the educational process in the previously mentioned degree course.

Structure of the research work

Chapter I outlines the theoretical foundations of the research. For this purpose, a study on the state of the art of culture, interculturality, language, intercultural communication, and intercultural

communicative competence in the training of translators was performed. The review of these concepts helped to establish the theoretical basis of the study.

Chapter 2 reports the methodological approach and the stages of the research. It also describes the sample and methods used. In the final part, a set of activities is provided for the subject *Introducción a la Traducción* for improving the intercultural communicative competence of third-year students of the course English Language with Second Foreign Language (French) at the Universidad Central “Marta Abreu” de Las Villas (UCLV).

The paper is completed with conclusions and recommendations followed by the bibliographical references and annexes.

CHAPTER I: THEORETICAL FRAMEWORK

This chapter is divided into five main sections. The first section outlines the concepts of culture and interculturality. The second section deals with the relationship between communication and language. The third part is concerned with intercultural communication. Also, the concept of intercultural communicative competence and its importance in the training of translators is explored in the fourth section. In the final part, the integration of the intercultural communicative competence (ICC) into the teaching and learning process of translation is analyzed.

1.1. Culture and interculturality

1.1.1. Culture

The definition of culture is a very complex subject, and is usually difficult to define. The following definition gives a basic version of the concept from an anthropological perspective:

“Culture is the system of shared beliefs, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning.” (Bates & Plog, 1991)

Corbet (2003) explains that the above definition gives a static description of culture by stating that culture is constructed once and is passed from one generation to another. He also points out that throughout the different studies on culture, social scientists have come to a consensus on a more dynamic view of the concept, which is that culture is not a static quintessence but something that is produced and constantly shifts and changes.

Loveday (1981) describes culture as ‘an entire way of life’. According to him “culture involves the implicit norms and conventions of a society, its methods of ‘going about doing things’, its historically transmitted but also adaptive and creative ethos, its symbols and its organization of experience.” He suggests that it should be clear that the concept of culture “is not necessarily

related —or even best related— to nationalities, but of communities characterized by a range of factors, including age, gender, class, ethnicity and even such things as leisure pursuits.”

Adaskou et. al., Adaskou, Britten, & Fahsi (1990) itemize the definition of ‘culture’ as a concept with four dimensions: (i) the aesthetic sense (media, cinema, music and literature); (ii) the sociological sense (family, education, work and leisure, traditions); (iii) the semantic sense (conceptions and thought processes); (iv) the pragmatic (or sociolinguistic) sense (‘appropriacy’ in language use).

In 1976, Hall developed the iceberg analogy of culture. He reasoned that there are some visible aspects above the water, but there is a larger portion hidden beneath the surface (Hall, 1976).



Figure 1. Edward T. Hall's Iceberg Model

As can be noticed from Hall's Iceberg Model, the external and visible part of culture is the tip of the iceberg; it includes behaviors and some beliefs. The internal part of culture - which is difficult to observe- is below the surface of a society and includes some beliefs, values and thoughts and patterns that underlie behavior. Therefore, a new culture cannot be judged based only on what we see in our first encounter with it. It is important to take some time to become acquainted with individuals of that culture and interact with them. This is the only way in which the values, thoughts, beliefs and behavioral patterns of a society can be uncovered.

Following the same analogy, Hall subclassified culture into two types: the one with “C” (which is the tip of the iceberg) and the other with “c” (the part of the iceberg that is below the surface). Culture with “C” refers to the tangible or physical representations, such as art, music, dance, rituals, religion, cooking, shelter, clothing and technologies. The other with “c”, which is the one referring to the immaterial aspects of culture such as principles of social organization,

mythology, philosophy and the social relations established between people. This last one determines the behavior of citizens from one culture or another (Hall, 1976).

The knowledge of different cultures' behavior is indispensable in the training of qualified language professionals. As Pérez Castellano and Granados Campo (2015) stated:

“Culture is an integral part of any communication process, especially in the professional and academic spheres. If we are not interculturally competent to face a situation in which communication plays a key role in achieving the link between two different cultures, then the work will lack focus.” (Pérez Castellanos & Granados Campo, 2015)

It is clear from the above that culture is an extremely wide concept involving all the aspects of human life, some of which can remain the same for generations and others can be in constant variation. It must be divided into different spheres or parts for its better study. One part of culture is tangible because we can observe it, whereas the other is the imperceptible part which is the larger.

1.1.2. Concept of Interculturality

The term interculturality refers to the relations established deliberately between different cultures. While analyzing the term interculturality, it is necessary to point out that the adjective “intercultural” suggests interactions between different cultures. It thus refers to the way that different cultures contribute simultaneously to shape communicational behavior and common references negotiated by participants in an encounter, but also to the impact that such interactions may have on the cultures of the groups concerned. This sense is related to the process whereby cultures which come into contact, mutually influence one another's evolution (Frame, 2009).

According to Savigne and O'Farrill:

“Interculturality is a type of relationship that is established intentionally between cultures and that promotes dialogue and the encounter between them based on the mutual recognition of their respective values, beliefs and ways of life. The concept includes the relationships established between people belonging to different ethnic, social, professional, and gender groups, within the borders of the same community.” (Garbey Savigne & Enríquez O'Farrill, 2016)

The process of interculturality has affected language teaching, covering the space culture has always had in the language curriculum and it is considered another competence to develop in the learning process. It represents a hopeful point of contact between the individual, school curriculum and society. In fact, Trujillo Sáez (2002) defines interculturality “as the active participation in communication helped by critical awareness and analysis and motivated by the appreciation of diversity as the foundation of society.”

In general, interculturality could be seen as the process of interaction between two or more different cultures. It may be considered as an exchange of ideas, beliefs, ways of life, that permits the formation of links and the establishment of relations between people belonging to different backgrounds. Therefore, when interculturality happens, different cultures encounter and influence each other.

1.2. Relationship between communication and language

1.2.1. Concept of communication

Communication is what has permitted humanity to evolve to the current levels it stands today. It is defined as the exchange of ideas and / or information between two or more people. In the act of communication there is usually at least one speaker, a message and a receiver. The speaker formulates a message that is transmitted to one or more people (ARTICLES JUNCTION BLOG©, 2013).

According to the Merriam Webster Dictionary, communication is defined as “a process by which information is exchanged between individuals through a common system of symbols, signs or behavior”. The Oxford Dictionary defines communication as “the imparting of exchanging of information by speaking, writing, or using some other medium”. However, these definitions still do not convey the entire meaning that communication encompasses.

A more developed and detailed concept of communication is the one given by Trujillo Sáez (2002), unifying other concepts of renowned authors of the field. He stated that taking into account the Theory of Relevance, communication is a process through which an addresser intends to modify the cognitive environment of an addressee. According to Trujillo, in order to achieve this: “the communicator produces a stimulus which makes it mutually manifest to communicator and audience that the communicator intends, by means of this stimulus, to make manifest or more

manifest to the audience a set of assumptions. It is from that stimulus that the addressee can infer the addresser's intention and the meaning of its communicative act.” Through this analysis he concludes that communication is not a mere coding-decoding process but, an inferential process, that is, a re-construction more or less exact of the addresser's message, which gives as a result wider coincidence of both cognitive environments.

Monika (2012) classifies communication into three types:

- Visual communication: As its name suggests, it is the communication carried out through visual aid. It is the transmission of ideas and information that can be read.
- Verbal communication: It is a conversation between two or more entities that use communication organs to transmit a message. It includes two subcategories: interpersonal and public discourse.
- Non-verbal communication: It is the communication process through which messages are sent or received without using words. These messages are communicated through gestures, body language or posture, face expressions, eye contact or the use of objects such as clothing, hairstyle, architecture or symbols.

It is worth noting that communication is linked to culture because it is through communication that we can keep record of our history, customs and traditions in a specific moment in time and pass them on to the next generation that will in turn enrich it and maintain the values, thus perpetuating culture. According to Delgado (2013), “since a person is born into the world, various aspects of communication have been used to send information to and from a person. This may be felt and heard through spoken words, written symbols, and even, through facial expression and movement”.

Trujillo Sáez (2002) explains concisely the link that exists between culture and communication:

“In the communicative process, culture plays three roles. First, it is from and through the communicators' cultural schemata that the communicative situation is perceived and understood and the communicative act created; second, it is also from and through the communicators' cultural schemata that the meaning of the addresser's communicative act may be inferred; third, the result

of the communicative act is a modification of the communicators' cognitive schemata (Vega, 1995, pp. 402-409 and 416-420). Thus, culture and communication are deeply and necessarily connected.” (Trujillo Sáez, 2002)

In general, communication can be defined as an indispensable tool of human development that provides the possibility of interacting with each other. It is giving, receiving or exchanging ideas, information, signals or messages through appropriate media, enabling individuals or groups to persuade, to seek information, to give information or to express emotions. Although different types of communication can be identified, all of them have the same purpose, which is conveying a message between two or more individuals. Communication has become a major tool to culture, because it permits to keep record of a culture at a specific time and pass the knowledge to the next generation.

1.2.2. Concept of language

Language is considered as an exclusive human property. Human life in its present form would be inconceivable without the use of language. Kumaravadivelu expresses that “language permeates every aspect of human experience, and creates as well as reflects images of that experience” (Kumaravadivelu, 2006)

Several definitions of language have been proposed by several linguists since language became such an important subject of study. At first, definitions were very basic, stating that language was the expression of ideas by means of speech-sounds combined into words, which in turn were combined into sentences, and this ultimately expressed the ideas into thoughts. Also, the American linguists Bernard Bloch and George L. Trager (1972) formulated the following definition: “A language is a system of arbitrary vocal symbols by means of which a social group cooperates”

Another definition of language is given by David Crystal (2019), a renowned linguist who indicates that language is a system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release.

Amberg and Vause (2012) explain that even those who study language sometimes disagree over an exact definition. Some concepts, such as whether or not language must have a written and/or oral component have different viewpoints. What they all agree is that language is a rule-based system of signs. This means that they come into existence through common practice by users of the language rather than through the imposition of an authority figure. As a result, members who use the language conventions of their particular community may not even be conscious of following them.

Amberg and Vause (2012) also clarify that: “We talk about language as a system of rules or conventions because a single language convention, for example, a single word, a pause, or an alphabet letter, does not tell us much beyond its immediate meaning. Thus, we usually combine these conventions together to convey larger meanings.”

As noted from above, even when there is not an exact definition of language among the authors that have studied the subject, from what has been studied it can be stated that language is a structured system based on signs and rules of conventionally spoken, manual or written symbols. It is through language that human beings express themselves as members of the same group and culture, and it is with the help of language that the human race has been able to develop.

To sum up, humans are capable of communicating to some degree without language, but real communication requires language and all essential communication tools. Language is the system of words, signs and rules that people use to express thoughts and feelings, whereas communication is the act of giving, receiving or exchanging intended meanings from one person or group to another through the use of mutually understood signs. In addition, humans communicate with language and communication is the way by which language is preserved and maintained. In fact, dead tongues such as Latin, Sanskrit and Biblical Hebrew have extinguished because people have stopped communicating in those languages. Therefore, it is possible to affirm that language and communication are intertwined, and one depends on the other.

1.3. Intercultural communication

In today’s multicultural society, language learners need to develop their linguistic competence alongside with their intercultural competence to overcome both linguistic and cultural barriers they may encounter when interacting with people of other cultures. Many researchers and academics

within the intercultural field have given different definitions about the concept intercultural communication.

Bakić-Mirić (2007) defines intercultural communication as a multidisciplinary academic field of research and study that seeks to understand how people from different countries and cultures behave, communicate and perceive the world.

Delgado (2013) in her analysis of intercultural communication states that it “can be defined as any interpersonal interaction between persons belonging to different cultural or social groups, which differ from one another because of diverse backgrounds, communication and linguistic behaviors, communication interpretations, word meanings, and communication styles.” She also points out that intercultural communication includes verbal and nonverbal messages and that it is a dynamic process because it is always changing and evolving.

Sánchez Carrera (2013) considers that in order to fully understand intercultural communication and its various aspects “the definition of intercultural communication must also include strands of the field that contribute to it such as anthropology, cultural studies, psychology and communication.”

Allwood (1985) in her article *Intercultural Communication* concludes that intercultural communication is “the sharing of information on different levels of awareness and control between people with different cultural backgrounds, where different cultural backgrounds include both national cultural differences and differences which are connected with participation in the different activities that exist within a national unit.”

Therefore, as evidenced above, it is possible to conclude that intercultural communication studies how people from different cultures communicate (verbally and non-verbally), manage, work together, approach deadlines, negotiate a contract, meet, greet, think, build relationships, give oral presentations, and so forth. In all the previous scenarios, intercultural communication demands the ability of communicating effectively within a culture as well as being understood by the people of that culture.

1.4. Intercultural communicative competence and its importance in the training of translators

1.4.1. Intercultural communicative competence

In the interconnected world that we live in today, the increasing opportunities of having an international experience, particularly that provided to students, has transformed Intercultural Communicative Competence in a vital requisite. The development of Intercultural Communicative Competence has become fundamental to Foreign Language Teaching. However, it is necessary to bear mind that developing Intercultural Communicative Competence is not the same to teaching culture in language classrooms, it goes beyond that (Varela Spínola, 2012).

Sercu (2005) points out that in order to deal with intercultural experiences a person needs a number of intercultural competences identified as willingness to engage with the foreign culture, self-awareness and the abilities to look upon oneself from the outside; to see the world through the others' eyes, to cope with uncertainty, to act as a cultural mediator, to evaluate others' points of view, to consciously use culture learning skills and to read the cultural context, and to understand that individuals cannot be reduced to their collective identities.

According to Moran (2001), the goal of developing Intercultural Communicative Competence is not simply to teach the knowledge of another culture, nor to develop the ability to behave appropriately in that culture. It is to enable cultural learners to acquire a mix of culture-specific understanding and culture-general understanding by emphasizing intellectual insight and empathy regarding a specific culture such as history, literature, arts, products, practices, perspectives, communities and persons. Intercultural Communicative Competence focuses also on the outcome of competence involving verbal and nonverbal cultural behaviors and skills; for example, language proficiency, communicative competence, cultural competence and intercultural competence.

Fantini (2005) explains that intercultural competence is the ability of successfully communicating with people from other cultures. A person who is interculturally competent captures and understands, in interaction with people from foreign cultures, their specific concepts in perception, thinking, feeling and acting. Earlier experiences are considered, free from prejudices; there is an interest and motivation to continue learning. While interacting with people

from other cultures they face certain obstacles which are caused by differences in the cultural understanding between the two people in question. Such experiences motivate people to work on skills that can help them put forward their point of view in front of an audience belonging to a completely different cultural ethnicity and background.

Even though its widespread use in today's world, intercultural communicative competence (ICC) is a relatively recent concept. Therefore, there is no clear consensus on one clear definition among the authors who have studied the subject. What we have learned from all the authors is that ICC is a very complex phenomenon comprising several and different components (Rodríguez Ruiz & Varela Spínola, 2019).

A more precise and holistic definition is given by Fantini (Fantini & Tirmizi, 2006), stating that intercultural communicative competence is a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself.

Intercultural Communicative Competence (ICC) is not something innate within a person. There are necessary conditions that must exist before being consciously and consistently competent in intercultural interactions. As a complex phenomenon, ICC encompasses multiple components. Varela Spínola (2012) summarizes Fantini's explanation about intercultural communicative competence as follows:

a) Traits and characteristics: Traits are innate personal qualities while acquired characteristics are developed later in life and are related to one's cultural and situational.

b) Areas or domains:

- The ability to establish and maintain relationships;
- The ability to communicate with minimal loss or distortion;
- The ability to collaborate in order to accomplish something of mutual interest or need.

c) Dimensions:

- Knowledge
- Skills

- Attitudes/affect (positive)
- Awareness

d) Proficiency in the host language

The ability to communicate in a proficient manner in the host language enhances significantly the ICC. Facing another language confronts how one perceives, conceptualizes, and expresses oneself. In this process we can also foster the development of alternative communication strategies on someone else's terms. Carrying out this challenging process often paves the way of transcending and transforming how one understands the world.

e) Developmental Levels - Varying levels of attainment throughout a longitudinal and developmental process. Intercultural Communicative Competence normally evolves over a lengthy and continuing process, occasionally with moments of stagnation and even regression.

Rodríguez Ruiz and Varela Spínola (2019) affirmed that the most influential model of intercultural communicative competence is the one proposed by Byram (2002). In fact, definitions of this competence nowadays are based on his model. They also explain that Byram defines intercultural communicative competence as the relationship of linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence. From his definition, they conclude, that Byram does not abandon objectives and guidelines from the communicative approach of foreign language teaching; instead, he expands this notion, acknowledging the connection between language and culture.

According to Byram (2002), intercultural communicative competence is a complex combination of some dimensions. He presents them as five *savoirs*:

- “*savoir être*,” which is concerned with attitudes of the intercultural speaker and mediator, and consists in showing curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own;
- “*savoirs*,” which refers to the knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction;

- “savoir comprendre,” or related to the skills of interpreting and relating, that is to say, the ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own;
- “savoir apprendre/faire,” connected to the skills of discovery and interaction or the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction;
- “savoir s’engager,” linked to critical cultural awareness, which means having the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries.

It is clear from the above that Intercultural Communicative Competence (ICC) is more than learning culture. It is the ability of successfully communicating with people of foreign cultures. In other words, it is to capture and understand their specific concepts in perception, thinking, feeling and acting.

1.4.2. The translator as an intercultural mediator

The topic of intercultural competence and intercultural communicative competence has gained significant importance in recent times in the training of professional translators which will function as mediators in the communication process between two cultures. Tomozeiu, Koskinen and D’Arcangelo (2016) draw our attention to the cause of it stating that is mainly due to the overwhelming development and demands of the globalized world our society is living in. Therefore, they affirm that an interculturally competent translator should be one that demonstrates a high level of intercultural knowledge, skills, attitude and flexibility throughout his or her professional engagements that will allow him to function as an intercultural mediator. It has been discussed by various specialists on this topic that to accomplish this objective, intercultural competence needs to be introduced into the translator’s training curriculum in a conceptually clear manner.

Bennet (1997) affirms that as a result of globalization, and the increasing interaction among cultures in modern times, it is of crucial importance to move from the notion of cultural competence to that of intercultural competence. He explains that it is not enough to be fluent in a language in the sense of being proficient in its phonology, grammar, lexis, and so on. It is also

necessary to avoid being a “fluent fool”, meaning there are other important aspects to knowing a language beyond these. The modern language speaker is seen as one who combines his/her foreign language knowledge and skills with knowledge and understanding of the other person’s cultural, social and societal universe.

The two prominent foreign language teaching theoreticians Byram (1997) and Claire Kramsch (1993) highlight that it is more important to promote the ideal of the intercultural speaker rather than to make native-speaker proficiency the ideal in Foreign Language Teaching. This intercultural speaker should possess the following characteristics:

- intercultural communicative competence as a complex entity of intercultural relations,
- knowledge of social groups and practices in both the target and home cultures,
- skills of interpreting and relating,
- skills of discovery and interaction,
- critical cultural awareness, which comprises abilities to evaluate perspectives, practices and products of both home and target cultures (Byram M., 1997).

The afore-mentioned characteristics are closely related to the competences a translator ought to possess in the current society to function as an intercultural mediator. The translating process is not only related to transferring meaning from a source language to a target language. It also comprises the translation from the source culture to the target culture, in a way that the readers feel like the text was originally written in their mother tongue.

In general, an intercultural mediator is a person who not only helps to facilitate the link between cultures and individuals but also fosters the elimination of linguistic and cultural barriers, the understanding and the enhancement of one’s own culture, and the access to services. According to Byram: “A good intercultural mediator should have the willingness to engage in a different culture; knowledge about a different culture; the ability to interpret a different culture; the ability to gain new knowledge about a different culture and finally the ability to evaluate one’s own perspectives and practices on and in a different culture” (Byram, 1997).

Therefore, it is especially important that future translators' intercultural communicative competence be systematically developed through a carefully structured curriculum.

1.4.3. Role of the intercultural communicative competence in the training of translators

Translation is not just a communicative act but also a cultural act of communication between cultures. Language and culture cannot be separated; therefore, they are included in this process. When translating a text from one culture to another, translators must pay attention to differences in the type and degree of conventionality of the cultures of origin and destination. A proficient translator must know not only the two languages in which he usually works, but also the two cultures, making him not only a bilingual professional but also an intercultural one (Ponce Márquez, 2007).

It is evident from above that the work of the translator as a cultural mediator takes on special importance. He/She adopts the function of an invisible and intercultural link. Today, translators have become professionals capable of connecting the realities of two different cultures. The competent translator must be able to adapt a message expressed in the original language to a target language impregnated with a totally different culture without the receiver detecting that he is facing a translation, even in the translation of scientific texts.

The translator is, therefore, responsible for nothing more and nothing less than a message, which was probably not designed to be translated. The message should be effectively translated into a target language without giving the speakers of that language any feeling of strangeness. The translator must be prepared to encounter ambiguous constructions containing too much verbiage. It must always be necessary to change the syntactic order, shorten long and dense ideas, and even look for words and phrases that help to respond to temporary difficulties. For the translator to be able to make such changes it is very important that they have a deep knowledge of the target language's culture.

Concerning the role of translators as cultural mediators, Brumme (2006), a professor at Pompeu Fabra University in Barcelona states the following:

“The translator is no longer understood as a mere transmitter between two languages, but as a bi or multicultural specialist who has to recreate, in a given situation, for a target culture, a text impregnated with a culture of origin. With the help of cultural knowledge as wide as possible,

it must be able to distinguish between the realities of the author, his own and that of the client / receiver.”

If a translator wants to be interculturally competent and act as a cultural mediator, it is essential that his/her intercultural competence is properly trained. They have to be capable of looking through the double perspectives of both source text and target text. In order to make this process effective, some authors point out that it is necessary to make students see behind words, and suggest that to achieve this it becomes crucial to practice skills as those of comparing and relating cultures. (Tomozeiu, Koskinen, & D’Arcangelo, 2016)

The necessity of building on a mediating competence is highlighted as the main difference between translators intercultural competence and intercultural competence in general. The essence of the competence is that translators need to have an awareness of his/her role in the intercultural communication process. The PICT research group has detailed and defined the crucial focus on the interpersonal component of translators’ intercultural competence. The PICT model, unlike other alike models, is unique in the sense that it is built around the intercultural competence needs of the translator.

Tomozeiu, Koskinen and D’Arcangelo (2016), have concluded that several scholars that have studied the role of the intercultural communicative competence in the training of translators seem to agree in the importance of the idea of a three-step process for students: first, students need to develop an ability to identify differences and nuances between the cultures that are present in the translation process (which requires a high degree of understanding and self-analysis); second, students need to consciously develop strategies and tactics for managing such differences; and third, students need to learn to face and manage the consequences their choices might have in transferring from source text to a target culture. If the aim is that students develop the ability to understand and identify these differences, is necessary to train students’ awareness and curiosity towards his/her own culture and the other culture he/she wants to transfer meaning to. This will allow them to also function as professional mediators.

Rodríguez Morell (2011) also points out that the integration of linguistic, discursive and socio-cultural knowledge of the languages and the development of abilities, habits and competences should be an objective of the training entities of language professionals.

It is evident that in the process of training translators it is vital that the future translator becomes motivated and understands the need to achieve empathy with both cultures, his own and the source culture. Through proper training this future professional will develop a degree of sensitivity to their own culture and communication processes, but above all, they will develop an intercultural communicative competence that will allow them to be tolerant, open-minded, respectful and able to act and respond empathically to the cultural shock.

1.5. Integrating the intercultural communicative competence (ICC) into the teaching and learning process of translation

Since interculturally competent translators should demonstrate a high level of intercultural knowledge, skills, attitude and flexibility in their professional engagements, the intercultural communicative component should be integrated into the curriculum. It should not be regarded as an independent ingredient, but as linked to the learning outcomes and the students' performance on an analytical and a practical level.

For integrating the intercultural communicative component into the curriculum, the future translators should be trained considering their knowledge, skills/abilities or attitudes on the basis of these dimensions: theoretical, textual and interpersonal (PICT, 2012).

Theoretical dimension

This dimension should include a specially shaped conceptual and terminological framework that should become part of the students' overall competence and critical awareness of their role in cultural and not just linguistic transfer. For instance, students should become familiar with the core concept of the theory of intercultural communication, the conceptual tools for analyzing intercultural perspective, the knowledge of the cultural context of translation and interpreting, the links between intercultural communication theory and Translation Studies.

Textual dimension

It should emphasize the skills students should be able to apply on the basis of their theoretical knowledge to the actual process/product of translating from one culture into another.

To achieve this dimension, it is advisable that students compare and analyze cultural issues from source and target audiences, and make a comparative analysis of texts from an intercultural

perspective. Also, students should recognize problems of non-equivalence and applying strategies to address them, and recognize and manage the impact of the translator's internalized culture and emotional reaction to elements of the source culture and text.

Interpersonal dimension

This third dimension is mostly focused on students' attitudes of openness and the ability to be non-judgmental in relation to both source and target cultures. Therefore, students should show cultural awareness and empathy in social exchange, curiosity and proactiveness in all forms of contact with other cultures. In addition, students should display sensitivity to affects and potential conflicts in communication and should position themselves in the social context (PICT, 2012).

Summing up, integrating the intercultural communicative competence (ICC) into the curriculum of future translators would result in better prepared professionals with high level of intercultural knowledge, skills, attitudes and flexibility in their professional engagements. For integrating ICC in the curriculum, the PICT research group has detailed a model that is built around the intercultural competence needs of the translator. This model is divided into three dimensions for a better distribution of the knowledge, skills/abilities or attitudes that an intercultural translator must gain, namely: theoretical, textual and interpersonal.

Conclusions of Chapter 1

The aim of this chapter was to establish the theoretical foundations of the study herein presented. Consequently, it explored essential definitions such as culture, interculturality, communication, language, intercultural communication, intercultural communicative competence and its importance in the training of translators. In addition, the chapter dealt with the integration of the intercultural communicative competence into the teaching and learning process of translation.

CHAPTER II: METHODOLOGY OF RESEARCH AND DATA ANALYSIS

This chapter is devoted to the description of the methodology, the context and the stages of the research. Also, a set of activities is displayed for the subject Introducción a la Traducción of the course English Language with Second Foreign Language (French) at the Universidad Central “Marta Abreu” de Las Villas for students to become interculturally competent translators.

2.1. Methodology implemented, context and stages of the research

The author of the present diploma paper adopted a mixed-method approach since this method focuses on collecting, analyzing, and mixing both quantitative and qualitative data. Moreover, this approach allows for a more comprehensive understanding of research problems than either approach separately (Creswell and Plano, 2011).

The study herein presented was carried out at Universidad Central “Marta Abreu” de Las Villas, School of Humanities, English Language Department. It was aimed at proposing a set of activities to help third-year students of the degree course English Language with Second Foreign Language (French) to become interculturally competent translators.

The whole research process was organized into three (3) main stages:

First stage: bibliographic review in order to construct a theoretical framework to systematize the main concepts associated with the topic of research and their relationships. Thus, concepts such as culture, interculturality, language, communication, intercultural communication

and intercultural communicative competence were analyzed and systematized. Also, it was explored the role of translators as intercultural mediators as well as the importance of intercultural communicative competence in their training.

Second stage: needs analysis concerning the current situation of intercultural communicative competence in the degree course English Language with Second Foreign Language (French). Thus, ten (10) fourth-year students of the academic year 2019-2020 were given a survey (Annex 1), and five (5) professors from the Department of English Language were given a similar survey (Annex 2).

Third stage: design of some activities to improve the intercultural communicative competence in the subject Introducción a la Traducción in the third year of the above-mentioned degree course. For designing these activities, the theoretical framework analyzed in Chapter 1 was considered and the results of the surveys applied to both students and professors.

2.2. Description of the sample

The sample chosen for the current research involved ten (10) fourth-year students of the academic year 2019-2020 and five (5) professors from the English Language Department.

In order to select the sample, important consideration was given to the academic level of students, the academic and scientific degree of professors as well as their willingness to cooperate with this research:

- Academic level of students: Fourth-year students of the English Language Course with Second Foreign Language (French) were chosen because they had already taken the subject Introducción a la Traducción in the third academic year of their studies

- Academic and scientific degree of professors: Professors who have published scientific articles in English as authors and as co-authors. Most of them hold scientific degrees of PhD and MSc, and academic degrees of Assistant Professor, Associate Professor or Full Professor.

- Willingness: All of the students and professors were willing to cooperate.

2.3. Methods

As mentioned in the Introduction, in this research some methods were applied:

Theoretical methods: historical and logical, analysis and synthesis, structural and systemic

Empirical methods: surveys and participant observation

Statistical and mathematical methods: percentage analysis

2.3.1. Students survey

As previously stated, ten (10) fourth-year students of the academic year 2019-2020 were given a survey (Annex 1). Its purpose was to explore students' point of view concerning their acquisition of Intercultural Communicative Competence throughout their degree course and what importance they give to its study.

Results

Question 1

- 7 students (70 %) believe that they have learned/acquired the concept of Intercultural Communicative Competence (ICC) throughout the degree course
- 3 students (30 %) believe that they have learned/acquired the concept of Intercultural Communicative Competence throughout the degree course

Question 2

- 2 students (20 %) consider that the development of Intercultural Communicative Competence is good in the English Language course
- 6 students (60 %) consider that the development of Intercultural Communicative Competence is acceptable in the English Language course
- 2 students (20 %) consider that the development of Intercultural Communicative Competence is nil in the English Language course

Question 3

- 10 students (100 %) believe that there is a need to improve Intercultural Communicative Competence in the English Language course

Question 4 (a)

- 6 students (60 %) consider that there are subjects that help them develop Intercultural Communicative Competence in the English Language course

- 4 students (40 %) consider that there are no subjects that help them develop Intercultural Communicative Competence in the English Language course

Question 4 (b)

- 3 students (30 %) think that the subject Panorama of the English-Speaking Countries help them develop Intercultural Communicative Competence in the English Language course

- 4 students (40 %) believe that the subjects of the discipline Second Foreign Language (French) help them develop Intercultural Communicative Competence in the English Language course

- 2 students (20 %) believe that the subjects of the discipline English Language help them develop Intercultural Communicative Competence in the English Language course

Question 5

- 7 students (70 %) consider that teachers introduce Intercultural Communicative Competence and related activities in the class

- 3 students (30 %) do not consider that teachers introduce Intercultural Communicative Competence and related activities in the class

Question 6

- 8 students (80 %) believe that improving ICC in the course will help them understand and respect the traditions, behaviors, ways of living of people belonging to other cultures

- 4 students (40 %) think that improving ICC will provide them with tools and background knowledge necessary to succeed in their future lives as translators and interpreters

Question 7

- 10 students (100 %) consider that for being a competent translator it is necessary to develop Intercultural Communicative Competence

Question 8

- 10 students (100 %) believe that the interaction with foreign students or teachers in the university will help them improve ICC as foreign language professionals

2.3.2. Professors survey

Five (5) professors of the Department of English Language Studies at the Universidad Central “Marta Abreu” de Las Villas were surveyed (Annex 2) in order to gather some important information related to the current knowledge and development of Intercultural Communicative Competence (ICC) in the course English Language with Second Foreign Language (French) at UCLV. These professors hold scientific degrees of PhD, MSc and academic rank of Assistant Professor, Associate Professor or Full Professor.

Results

Question 1

- 5 professors (100 %) evaluate the development of ICC in the course as acceptable

Question 1.1

- 4 professors (80 %) consider that students usually lack skills and knowledge because they do not get enough information on cultural aspects and sometimes they are not aware of its importance

Question 2

- 5 professors (100 %) consider that there is a need to improve ICC in the course

Question 2.1

- 5 professors (100 %) consider that there is a need to improve ICC because it is necessary for the students' future professional lives, they will be more prepared to deal with certain situations, and because learning a foreign language means learning also the culture of the people who speak that language

Question 3

- 3 professors (60 %) consider that ICC belongs to most of the subjects, specially Interpreting, Translation and the subjects of the disciplines of Foreign Languages
- 1 professor (20 %) considers that ICC also belongs to the disciplines of Literature and History
- 1 professor (20 %) considers that ICC also belongs to the subject of Didactics

Question 3.1

- 4 professors (80 %) consider that ICC should be often studied
- 1 professor (20 %) considers that ICC should be studied sometimes

Question 4

- Professors propose some ideas to develop ICC in the course such as to raise intercultural awareness, to compare different cultures with our own, to work with authentic materials and to deliver lessons about other countries' traditions

Question 5

- Some of the activities proposed by professors are to compare different versions of the same text, to make simulation presentations, to work on workshops on cultural differences and to work with specific texts with specific vocabulary that is difficult to translate because of cultural differences

Question 6

- 5 professors (100 %) agree that it is not necessary to add another subject to teach the theory of ICC. They propose to incorporate it to other existing disciplines

2.3.3. Regularities obtained from the surveys

After analyzing the results of the surveys to both students and professors, the following regularities can be pointed out:

- Both students and professors believe that the students have some general knowledge about intercultural communicative competence but they consider it has to be improved
- In general, both consider that the development of ICC is acceptable in the course
- Professors and students agree that the teaching of ICC could be integrated in almost every discipline of this course
- The majority of the surveyed think that the inclusion of ICC would be very useful for the enrichment of students for their future professional lives

2.4. Description of activities for the subject Introducción a la Traducción of the Course English Language with Second Foreign Language (French) at the Universidad Central “Marta Abreu” de Las Villas (UCLV) for students to become interculturally competent translators

The activities herein presented were designed based on the theoretical foundations of Chapter 1 and the regularities obtained from the application of surveys to both students and professors described above.

The activities are based on the personal experience of the author of the present diploma paper as an English Language student at UCLV. They are intended to sensitize third-year students with respect to the importance of intercultural communicative competence in their training as future professional translators. Moreover, they are designed according to the needs analysis concerning the current situation of intercultural communicative competence in the degree course English Language with Second Foreign Language (French) which was carried out in the second stage of the whole research process.

In addition, the activities proposed will allow students to be more confident and prepared when they continue their studies, mainly in the practice period. Therefore, they will be a very useful pedagogical tool in the teaching and learning process of translation in what concerns intercultural communication.

All of them fulfill the following requirements:

- They were designed according to educative and intercultural communication criteria.
- They are centered on students' Intercultural Communication needs, interests, and competences.
- They may encourage students to be aware of and to develop an interest for their own culture and for foreign cultures.
- They draw students' attention to the ways people from different cultural backgrounds communicate.
- They can equip the future translators with some of the basic competences they need to acquire in order to develop intercultural communicative competence.
- They can foster students' skills of observation, interpretation and critical cultural awareness.
- They can help students to manage and mediate the cross-cultural clashes and misunderstandings which might arise when translating to and from different languages with their corresponding cultures.
- They can be applied by teachers in between the planned lessons of the subject *Introducción a la Traducción* of the course *English Language with Second Foreign Language (French)* to expand students' knowledge regarding intercultural communication.

Each activity is structured as follows:

⇒ Topic

⇒ Objective

⇒ Technique

⇒ Teaching Aids

⇒ Time

⇒ Procedure

⇒ Evaluation

Activity 1

- Topic: Analyzing a British Recipe

• Objective: 1. To learn about different ways of cooking, eating habits and cooking terminology in both the source culture (SC) and the target culture (TC). 2. To become acquainted with the differences in style, structure and level of precision between SC and TC when translating.

- Technique: Pair work and group work

- Teaching Aids: book of recipes (digital format), printed materials (recipe)

- Time: 20-25 minutes

- Procedure:

o The teacher introduces briefly the topic, the book the students will be dealing with (Renal Recipe Book compiled by Renal dietitians), and the printed recipe they are going to analyze.

Recipe

Pumpkin Risotto

This is a filling dish and although it contains butternut squash (a vegetable with moderate amounts of potassium), it is made with rice (rather than potatoes) which lowers the potassium content of the overall dish. The cheese used for this recipe is minimal, however you can enjoy this meal without cheese making it lower in phosphate and fat.

Serves 3-4

- 570 mL (1 pint) vegetable such as low salt Bouillon or chicken stock
- 1 small onion, chopped
- 12 fresh sage leaves, chopped finely
- 2 tbsp olive oil
- 170g (6 oz) Arborio (risotto) rice
- 250g (9 oz) pumpkin or butternut squash, diced small

- 50g (2 oz) butter
- Freshly ground black pepper
- Piece of fresh parmesan, or vegetarian parmesan-style grating cheese (optional)

Preparation method

1. Heat the stock until almost boiling and then simmer over a very low heat. In a separate heavy-based saucepan sweat the onion in the oil until soft but not browned. Add the chopped sage and cook for a couple more minutes.

2. Add the rice and mix well for a few seconds to coat the grains with oil, then pour in one-third of the stock and bring to a gentle simmer. Cook until almost all the stock is absorbed. Add the pumpkin or squash and a little more stock, and continue to simmer gently until the stock is absorbed.

3. Add the remaining stock a little at a time, until the pumpkin is soft and the rice nicely al dente. You may not need all the stock, but the texture should be loose and creamy.

4. Stir the butter into the risotto, and season well with salt and pepper. Divide into four servings and add grated cheese.

o The teacher asks the students to read the introductory part of the recipe and to translate it taking into account the needs of the target culture (Spanish-speaking people, specifically Cubans in this case).

o After translating the first part, some students will share their translations out loud and the other students should pay attention with the objective to correct any mistakes or help to improve the text. The teacher will mediate this activity when required.

o Next, the teacher will provide printed papers with some recipes in the target language (Spanish) and asks the students to analyze and compare according to overall style, structure, and level of precision between the English and Spanish recipes.

o On the basis of the students' analysis, the teacher asks if there is a need for modification due to cultural reasons with regard to these three aspects, and asks to justify the answers with examples.

o The teacher sets as an assignment to identify at least five cooking terms or phrases in the recipe and translate them into students' language (Spanish), making special emphasis on the ingredients and cooking instructions. The teacher remarks that cooking terminology is a culture-specific issue.

- Evaluation:

- The teacher evaluates the students' performance in class when they are asked to read out loud the translation of the introductory part of the recipe.

o The teacher asks the students to summarize, according to what they have learnt in the lesson, the differences and similarities in style, structure and level of precision between SC and TC when translating.

Activity 2

- Topic: Compiling a Bilingual Glossary

- Objective: To compile a bilingual glossary about specific cultural topics that will help to expand the cultural competence of students.

- Technique: Group work

- Teaching Aids: blackboard, chalk, dictionaries

- Time: 10-15 minutes

- Procedure:

o The teacher will get the students to make in groups a bilingual glossary of terms used in a) recreational activities, b) hotel reception and accommodation, c) typical food from both languages culture (one choice per group). The students will have a two-week deadline to hand in the glossary.

o The glossary will contain up to 50 items/terms extracted from parallel texts in the source and target languages (e.g. a digital magazine/newspaper/brochure that has both English and Spanish version).

- o The teacher will provide links to websites related to recreational activities, hotel reception and accommodation, and typical food that will support students' research. However, the students can use any other source.

- o The students should accompany the glossary with a comment on equivalence and non-equivalence deriving from cultural differences, as well as on possible emotional connotations inherent in the items (e.g. a word may have two equivalents but one has a negative connotation).

- o The glossary should include definitions in both languages.
- o When students hand in the glossary to the teacher, they will also share it with the group and copy their partners' glossary in order to read them and expand their intercultural knowledge.

- Evaluation:

- o The teacher asks students if they think this exercise will help them expand their intercultural insight into both cultures and why. Also, the teacher asks them if this brief research will be helpful when facing a translation about these three topics (recreational activities, hotel reception and accommodation, and typical food) and why. These questions will test their awareness concerning the importance of acquiring intercultural knowledge.

Activity 3

- Topic: Two Versions of a Story

- Objective: To compare the Spanish translation of a short English story (about a culture-bound topic) and analyze the translation according to the lexis, syntactic formulations and style used.

- Technique: Pair work, group work

- Teaching Aids: printed copy of a short English story and its translation, dictionaries

- Time: 35-40 minutes

- Procedure:

- o Teacher asks students to read in groups of two a short story in English and its translation in Spanish.

- o Afterwards, the students should re-read them, and compare them with respect to the differences and similarities in lexis, syntactic formulations and style.

- o The students should write down these differences and similarities and think about the causes of these differences.

- o Teacher asks them if these differences are caused by syntactical differences between languages, by cultural differences that are reflected in the language use or by both. The students should discuss them with the whole class and take down notes about it with the examples (The teacher will mediate when there are some cultural aspects the students do not know of, providing the necessary information).

- o Then, the teacher asks them to take a quick look at the similarities, note them down and share them with the class.

- o The teacher asks the students if they agree with the translation and if they think the translated story is functional in the target language. Also, the teacher asks if they would have given a similar translation or if there is something they would have improved.

- o The teacher will provide another short story as an assignment. The students should translate it paying special attention to the lexis, syntactic formulations and style used in the source language and the ones they will use in the target language. The translation should be handed in as an evaluation. The students will have a week deadline.

- Evaluation:

- o Students are evaluated while they answer what the teacher assigns them to do in class.

Activity 4

- Topic: One Language, not the Same Culture

- Objective: 1. To analyze different variants of the same language and make the students realize by themselves that in English as in Spanish there are different variants according to the culture and region people live in. 2. To become acquainted with some words which are used by English and Spanish cultures in different regions.

- Technique: Individual work and Group work

- Teaching Aids: blackboard, chalk, printed copies of exercises, dictionaries

- Time: 15-20 minutes

- Procedure:

- o The teacher starts the activity talking briefly about the topic and explaining that in variants of the same language there exist differences in the way people speak or refer to things and phenomena of their environment. Even in the variant of the same country, there are differences depending on the region or social group the inhabitants belong to.

- o The teacher asks if they are familiar with this situation in their own or any of the foreign languages the students are studying or know, and asks them to provide examples.

- o Then the teacher proposes an activity in which the students should complete a table with the American or British word that is missing in each case. Both words, the one that is missing and the one that is given, have the same meaning. The students can rely on dictionaries in order to fulfill the activity.

Match Column A with Column B

Column A American English	Column B British English
	biscuit
truck	
bill	
	trousers
rug	
	trainers
	petrol
apartment	

Answer (American – British)

- cookie – biscuit

- truck – lorry

- bill – note

- pants – trousers

rug – carpet

- gas/gasoline – petrol

- sneakers – trainers

- apartment – flat

o The teacher asks one student to write the completed table on the board. The whole class should analyze the answers and make corrections if needed. The teacher will mediate in this debate.

o Then, the teacher will ask students to complete another table but this time the variants of the language are the one from Cuba and the one from México. The students can rely on dictionaries in order to fulfill the activity.

Match Column A with Column B

Column A Cuban variant	Column B Mexican variant
	falda
guagua	
pasaje	
	encendedor
	regadera
jaba	
perchero	
espejuelos	

Answers (Cuban variant – Mexican variant)

- saya – falda

- guagua – camión
- pasaje – boleto
- fosforera – encendedor
- ducha – regadera
- jaba – bolsa de plástico
- perchero – gancho
- espejuelos – anteojos

o The teacher asks another student to write the completed table on the board. The whole class should analyze the answers and make corrections if needed. The teacher will mediate in this debate.

o The teacher asks the students why they think there exist these differences in variants of the same language. The students should realize that even when the two countries share the same language, the cultures that speak those languages are different.

o The teacher will assign, as homework, to make a list of words (10-15) that are used by Cuban speakers in the western and eastern part of the country which have the same meaning but people refer to differently.

- Evaluation: The teacher evaluates students' performance in the lesson as they answer the activity.

Activity 5

- Topic: Words cannot express every reality from different cultures
- Objective: 1. To learn that sometimes there are words or phrases that are difficult or almost impossible to translate due to the great gap between the cultures. 2. To provide the students with some tools that may help them overcome the previously described situation in the translation process.
- Technique: Individual and pair work

- Teaching Aids: Printed materials, travel brochure (digital format), dictionaries

- Time: 35-40 minutes

- Procedure:

- o The teacher introduces the topic the students will be dealing with in the activities and explains that:

1. Sometimes, it is difficult to translate some specific words, places, behaviors or events. This is mainly related to what the linguists call “realia” (culture-bound problems, culture-specific items, extralinguistic cultural references or culture-specific references). The term realia comes from Latin meaning ‘real things’. In translation studies, it is used to refer to concepts which are found in a given source culture but not in a given target culture (Leppihalme, 2011). This is due to the fact that cultures construct reality in different ways.

2. According to Florin (1993), realia are words and combinations of words denoting objects and concepts characteristic of the way of life, the culture, and the social and historical development of one nation and alien to another. Since they express local and/or historical color they have no exact equivalents in other languages.

- o Then, the teacher assigns the students to imagine they wanted to participate in a contest for a tourist agency in which they should write a brief brochure of their home region or country considering three main aspects: history/historical places, landmarks/places of interest and the geography.

- o Students should do firstly a sketch of the brochure. In order to do that they should brainstorm with their partner five examples of each aspect and write all down.

- o Then they should analyze what they have written and consider it from a translation point of view. They should think if it is easy to translate it into English, if there is any translation difficulty with any of the items and, if there is any, which one.

- o Students should write those difficulties down in their notebooks and discuss with their partner about them, and with the teacher.

o Then, students will analyze the table of Classification of realia provided by Nedergaard-Larsen (1993).

Classification of realia provided by Nedergaard-Larsen

Extralinguistic culture-bound problem types		
Geography	geography	mountains, rivers
	meteorology	weather, climate
	biology	flora, fauna
	cultural geography	regions, towns roads, streets, etc.
History	buildings	monuments, castles, etc.
	events	wars, revolutions, flag days
	people	well-known historical persons
Society	industrial level (economy)	trade and industry, energy supply, etc.
	social organisation	defence, judicial system, police, prisons, local and central authorities
	politics	state management, ministries, electoral system, political parties, politicians, political organisations
	social conditions	groups, subcultures, living conditions, problems
	ways of life, customs	housing, transport, food, meals, clothing, articles for everyday use, family relations
Culture	religion	churches, rituals, morals, ministers, bishops, religious holidays, saints
	education	schools, colleges, universities, lines of education, exams

	media	TV, radio, newspapers, magazines
	culture, leisure activities	museums, works of art, literature, authors, theatres, cinemas, actors, musicians, idols, restaurants, hotels, nightclubs, cafés, sports, athletes

o After analyzing the table, students will answer which instances of realia they can find in the sketch of the brochure they have done and how they would translate them into English. o Then, the teacher will give students a travel brochure in English and its translation into Spanish. The students should find any instances of realia and say if it is well translated and if there is anything they would improve.

o As a homework assignment, students will write in pairs the brochure with the elements they have brainstormed in the lesson as well as a translation into English. Both of them should be handed in for review (two-week deadline).

- Evaluation:

o Students are evaluated while they are completing the activity and answering the teacher's questions.

o The teacher will review the brochure and the translation in order to observe if the students could deliver an intercultural competent translation and check students' understanding of the lesson.

Activity 6

- Topic: The reality behind jokes

- Objective: To learn and gain insight into the English-speaking people culture, specifically through their definition of 'fun'.

- Technique: Individual and group work

- Teaching Aids: printed material (jokes), dictionaries

- Time: 35-40 minutes

- Procedure:

- o The teacher introduces the activity by asking the students if they like jokes and why.

- o Then, the teacher will give the students five jokes from both the UK and the US. These jokes will have the ending detached in another column. The students should match the correct joke endings. For them to complete this exercise, they should be acquainted with particular aspects of those cultures.

Match Column A with Column B

Column A	Column B
1. What do you call security guards working outside Samsung shops?	a) -Santa stops after three hos.
2. What time does Andy Murray get to bed?	b) -To sing: "Hello from the other side!"
3. -What is the difference between Tiger Woods and Santa Claus?	c) -Guardians of the Galaxy.
4. Why did Adele cross the road?	d) -It's not unusual.
5. -Doctor, I can't stop singing The Green Green Grass of Home. He says-That sounds like Tom Jones syndrome. -Is it common? -I asked	e) -Tennish

- o After finishing the matching process, the teacher will comment about the cultural referents present in each of the jokes and try to manage that students share their ideas based on their own experiences (if any) as intercultural speakers (the students are encouraged by the teacher

to help in this explanatory process if they know the referents). The goal here is to open a space for debate about the cultures they are studying. The teacher makes students realize that interculturality and culture are present even in the most trivial aspects of a culture: something as simple as a joke could be misunderstood or not even understood. He/she adds that if a professional translator is not capable of realizing the cultural problems this may bring to the cultures encountered in a given situation, no matter how simple it may seem to him or her, this translator has failed on the task.

Note: Meaning of jokes

Joke 1

-What do you call security guards working outside Samsung shops?

-Guardians of the Galaxy. Explanation: Samsung is an electronics industry that has become famous mostly in the production and development of smartphone technology. Even though that the brand is from South Korea, some of the model names are English words, as for example in this case is Galaxy (any of the large systems of stars, etc. in outer space ...Oxford Advanced Learner's Dictionary). The allusion of the guards of these shops is also intertwined with a famous American superhero film released in the year 2014 that is called "Guardians of the Galaxy."

Joke 2

What time does Andy Murray go to bed?

-Tennish

Explanation: Sir Andy Barron Murray is a British professional tennis player from Scotland. Two-time Olympic champion. The ending -ish, in one of its meanings signifies fairly or approximately (Oxford Advanced Learner's English Dictionary). Tennish is a play of words with Murray's profession tennis the number ten and the ending -ish which would mean at around of ten hours.

Joke 3

-What is the difference between Tiger Woods and Santa Claus?

-Santa stops after three hos.

Explanation: Eldrick Tont "Tiger" Woods is an American professional golfer who holds numerous golf records. Ho is taboo or slang for a female prostitute. It also resembles to the sound that Santa Claus supposedly makes when he laughs: Ho-ho-ho, and he repeats it three times. Tiger was also known for a scandal about various infidelities that cost him his marriage and the sponsorship of various agencies.

Joke 4

Why did Adele cross the road?

-To sing: "Hello from the other side!"

Explanation: Adele is an English song-writer very famous in both, the UK and the US and one of the most renowned songs of this singer is precisely the one in the joke. Here they mix the famous way of starting short jokes in English-speaking countries "Why did the chicken cross the road?"

Joke 5

-Doctor, I can't stop singing The Green Green Grass of Home.

He says -That sounds like Tom Jones syndrome.

-Is it common? -I asked

-It's not unusual.

Explanation: "The Green Green Grass of Home" and "It's not unusual" are songs sung by Tom Jones (the second one made him really famous). He was a Welsh singer.

Joke 6

-What computer sings the best?

-A Dell

Explanation: Dell is an American multinational computer technology. Adele is a English song-writer very famous in both, the UK and the US.

o Next, the teacher provides four students with four jokes, and gives them some time to analyze the joke and to ask for explanation of the joke if needed. After a minute or two these students should perform the joke in front of the classroom, they might even do it in a form of a show or a comic TV program.

o After this, the teacher will ask the class if they all understood the joke and if it was funny for them.

Note: Jokes and meanings

Joke 6

-What computer sings the best?

-A Dell

Joke 7 So, a man dies, goes to Heaven, and sees St. Peter. There are many clocks surrounding him so the man asks, "What are these clocks for?" St. Peter replies, "These are lie clocks, they tick once for every lie you tell. Here we have Mother Teresa's clock. She has never lied so the clock has not moved. Honest Abe has only lied twice in his life, so it has only ticked twice." The man then asks, "So, where is George Bush's clock?" St. Peter replies, "Oh! that is in Jesus' office, he is using it as a ceiling fan!"

Joke 8

Two Englishmen, two Scotsmen, two Welshmen and two Irishmen were marooned on a desert island. The two Scotsmen got together and started a bank; the two Welshmen got together and started a choir; the two Irishmen got together and started a fight; the two Englishmen never spoke to each other. Why? – they hadn't been introduced!

Joke 9

What is the difference between Cinderella and the England football team?

-Cinderella wanted to get to the ball.

o After this, the teacher will ask if they all understood the joke, if it was funny for them. Then the teacher will introduce a debate about what do they consider "fun" and why. She/he will

also ask about the different classifications of jokes and humor. After hearing the student's ideas the teacher gives the explanations behind the jokes for those who did not get the point. The purpose is that students realize that even between people of the same culture, the definition of such concepts as 'funny' or 'hilarious' might vary. The same happens with people of different cultures; the most visible difference is that such differences are deeper.

- o Then the teacher will introduce a debate about what they consider 'funny' and why. After listening to the students' ideas, the teacher gives the explanations of the jokes for those who did not understand. (The purpose is that students realize that even between people of the same culture, the definition of such concepts as 'funny' or 'hilarious' might vary. The same happens with people from different cultures)

- o After analyzing and inferring this, the teacher asks if all these 9 jokes could be translated into Spanish, if all of them could be delivered into the target language with the same meaning, with the same idea of 'funny', with the exact same message. (In some of them, it might be possible, some of them could be understood by a large audience of different cultures; for some of them it would be practically impossible.)

- o The teacher asks to translate five jokes. The teacher asks the student which jokes were most difficult and why. Furthermore, different ways of approaching the problems that may arise will be provided by the teacher.

- o Then, teacher will encourage the students to find at least two more jokes that reflect what has been discussed in the classroom in order to discuss them briefly in the next lesson.

- Evaluation:

- o The evaluation is done according to students' participation in the lesson.

Activity 7

- Topic: History as a reflection of our identity

- Objective: 1. To develop interest for our own as well as another culture. 2. To learn that before engaging in the translation process, the professional translator must do some background research about the topic.

- Technique: Individual and group work.
- Teaching Aids: printed material (a passage of history from the book Historia de Cuba - Nivel medio superior), blackboard, chalk, dictionaries
- Time: 45-50 minutes
- Procedure:

o The teacher will introduce the activity by explaining that culture is to a certain extent a result of history. In history we can find the answers to why we behave in a certain way, why we speak in a certain way or with a certain accent, why we like a certain kind of music, food, or why we defend the values we do at present.

o Then, the teacher will ask the students about their history. (Some passages of Cuban History will be very difficult to talk about, or they would feel insecure because they cannot or might not find an equivalent in the target culture, which is English, to the extent that some things they might feel the need to explain them in their mother tongue. This will prove them that interculturality may be tricky when we encounter people from different cultures.)

o Next, the teacher will give the students a passage of Cuban History with some expressions in bold that will pose some difficulty when we plan to translate them due to culture-bound issues (bloqueo, campo socialista, período especial en tiempos de paz). The teacher asks them to do a reverse translation (15 minutes) paying special attention to those words.

A passage of Cuban History

En medio del mundo unipolar predominante en los inicios de la década de 1990, la Isla enfrentó una situación de doble bloqueo; pues, junto a la intensificación del bloqueo económico norteamericano, se unía ahora la imposibilidad de acceder a los productos y mercados del desaparecido campo socialista. La situación para la economía cubana fue tan crítica que obligó a declarar al país en período especial en tiempos de paz. Muchos pensaban que era el colapso de la Revolución; pero el pueblo cubano, con muchas iniciativas, sacrificios y unidad en torno a la dirección de la Revolución, logró preservar las principales conquistas obtenidas con el socialismo. (Callejas Opisso, Loyola Vega, Díaz Pendás, López Civeira, & Rodríguez Ben, 2014)

o Afterwards, the teacher proceeds to check the translation. A student will be asked to write his/her translation on the board. All the class should analyze it and provide other solutions and the teacher should clarify any doubts concerning the expressions in bold. He/she should explain how to translate it and the best equivalent. The teacher will highlight the equivalents of troublesome expressions such as **bloqueo**, **campo socialista**, **período especial en tiempos de paz**, taking into account the context where it is produced.

Equivalent of the phrases

In texts issued in Cuba for foreigners, the most widely accepted equivalent should be:

- Bloqueo: blockade.
- Campo socialista: East European socialist bloc/ Socialist bloc
- Período especial en tiempos de paz o simplemente período especial: The Cuban Economic Crisis that started in 1991/ Special Period in Time of Peace (Special Period). When using the second equivalent it is recommended to write the whole phrase the first time and then write just what is in parenthesis

o After checking the translation, the teacher asks the students the conclusions they have come to during the activity. (e. g. before translating, we should first be aware and do research about the subject, in both languages and/or cultures to deliver an accurate translation).

o As an assignment, the students should analyze culture-bound words (**milicias criollas**, **mulato**, **patria chica**, **cabildo**, **milicianos**) from another brief passage of Cuban history and translate it.

Passage of Cuban History

Cuando las milicias criollas, integradas por blancos, negros y mulatos libres, se enfrentaron al invasor inglés, defendían todo lo suyo. La tierra donde habían nacido, sus familias y propiedades, su “patria chica” representada en su localidad o región, su religión, lengua, costumbres y tradiciones. Este sentido de pertenencia se manifestó en la valentía demostrada por José Antonio Gómez de Bullones (Pepe Antonio), regidor del cabildo de Guanabacoa, que al

frente de una partida de milicianos hostilizó con sorprendidos y rápidos ataques a las tropas inglesas. (Callejas Opisso, Loyola Vega, Díaz Pendás, López Civeira, & Rodríguez Ben, 2014)

- o The students should also do some research about a specific passage of either U.S. or U.K. History for the next lesson and bring a paragraph or two of that passage in which it can be observed culture-bound issues.

- Evaluation:

- o The evaluation is done individually, through the students' conclusions of the activity and their behavior and participation in class.

Activity 8

- Topic: Learning through Literature: Little Women

- Objective: 1. To get familiar with some issues of the culture of one English-speaking country through literature in order to enrich students' cultural competence. 2. To analyze differences in book style and organization when translating. 3. To stimulate reading, researching and translating activities outside classroom.

- Technique: Individual and pair work

- Teaching Aids: Novel Little Women (a fragment in digital copy), printed materials, computer/laptop, video

- Time: 25-30 min

- Procedure:

- o As preparation for this activity, in the previous lesson the teacher had asked the students to read the first chapter of the book Little Women by Louise May Alcott.

- o The teacher starts the activity by asking the students if they enjoyed the reading.

- o Then, the teacher will display a fragment of the movie Little Women. After the students have observed the fragment, the teacher asks if it resembles somehow to what they have read in Chapter 1 of the book.

- o The teacher gives the students a digital copy of an already made translation of the first chapter of the book. The students, in pairs, should read the first two pages and compare the general style of both texts (e.g. similarities and differences). The teacher also asks to pay special attention to the way the dialogs are written in both languages.

- o After the students point out similarities and differences regarding dialogues in both languages, the teacher provides the students with printed materials in English and Spanish that explain how dialogues are constructed in each of the languages. This is for them to study dialogs individually. He/she also provides links to websites in case students want make a deeper analysis.

- Evaluation: The students are evaluated for their participation in the lesson with respect to the analysis of the differences and similarities in book style and organization when translating, most specifically the dialogues.

Activity 9

- Topic: Translating Little Women

- Objective: 1. To get familiar with some issues of the culture of one English-speaking country through literature in order to enrich students' cultural competence. 2. To stimulate reading, researching and translating activities outside classroom.

- Technique: Individual and group work

- Teaching Aids: Novel Little Women (digital copy), printed material, computer/laptop, video, dictionaries

- Time: 50 minutes

- Procedure:

- o The students should have already read the first chapter of the book *Little Women* by Louise May Alcott

- o The students were also asked to find some intercultural elements that may pose a difficulty if they were to translate the book.

o The students were also asked to find information about the author of the book and the context in which the story unfolds.

o The teacher displays a brief video with the life and work of the author of the book *Little Women*. After the students watch the video, the class is encouraged to comment what they have researched about the author and context of the book.

o The teacher starts by explaining that in order to translate any book, any good translator should have the willingness to do some research about the historical and cultural background of the given book; otherwise, it will be challenging to put on the writer's shoes and convey the message he or she meant. That is why they were assigned to find information about the author and context of the book.

o Afterwards, the students will read from pages 3 to 6 of the book (printed copies). Then, they would read the same pages of the translated version (printed copies). Some words and phrases are highlighted because they refer to cultural aspects, and the students can observe how those aspects were translated into Spanish.

Highlighted words and phrases

English	Spanish
...where the fighting was.	...donde se hacía la guerra civil
...to buy UNDINE AND SINTRAM	...comprar un Undine y Sintram (libro)
Faber's drawing pencils	Cajita de lápices de dibujo
We work hard enough to earn it	Trabajamos como unas negras para ganarlo
niminy-piminy chits	muchachas pedantes
net	Red

Turn up your hair	Te has puesto moño
Look as prim as China Aster	Ponerme primorosa

Explanation

- The phrase where the fighting was is translated as donde se hacía la guerra civil because in the context of the book, the American Civil War was taking place and all the men were fighting there.

- The phrase to buy UNDINE AND SINTRAM is translated as comprar un Undine y Sintram. These are two books written by Friedrich de la Motte Fouqué that were very popular at the time the book was published.

- The phrase Faber's drawing pencils is translated as cajita de lápices de dibujo because Faber is a German brand that produces drawing pencils.

- The phrase we work hard enough to earn it is translated as trabajamos como unas negras para ganarlo. Perhaps in Spanish they used this expression because in that epoch black people were the ones who worked the hardest since they were slaves. It could also be translated as trabajamos sin descanso/sin parar.

- The phrase niminy-piminy chits is translated as muchachas pedantes. Niminy-piminy is an adjective that means affectedly dainty or refined.

- The word net is translated as red but it refers to the net that women wore to tighten their hair. In Cuba it is referred to as redecilla.

- The phrase turn up your hair is translated as te has puesto moño because, in that epoch, women used to do their hair according to age and social rank.

- The phrase look as prim as China Aster is translated as ponerme primorosa. China Aster is a Chinese plant that is widely cultivated because it is bright and colored.

o Students will analyze the highlighted words and phrases and make sure they understand the meaning they convey. Also, they will be ready to discuss whether they think the translation is

correct or not. Students should express their opinions and explain their reasons, and write down everything in their notebook.

- o The debate starts and the teacher leads the debate and asks and answers when it is necessary. The goal here is that students analyze by themselves, and discuss mainly with each other, and try to find correct equivalents that will enrich the translation they have been given.

- o The teacher encourages the students to read the entire book, firstly, for their personal growth and to improve their language, and secondly, to search for other cultural aspects that could be a problem if they were to translate it. They could also find the suitable translation, and ask the teacher whenever they are in doubt. This is not compulsory, it is a way of stimulating the reading and translating activities outside the classroom.

- Evaluation: The students are evaluated for their participation in the lesson.

Conclusions of Chapter 2

In the current chapter the methodology followed by the author and the stages of the research are presented. The sample and methods are also outlined. In the final part, some activities for the subject *Introducción a la Traducción* of the course English Language with Second Foreign Language (French) at Universidad Central “Marta Abreu” de Las Villas (UCLV) for students to become interculturally competent translators are described.

Conclusions

This research paper highlights the importance of the intercultural communicative competence in our increasingly interconnected and globalized world, particularly in the training of translators. It is a modest contribution to the process of teaching and learning process of translation, specifically for the subject Introducción a la Traducción. Therefore, these conclusions can be drawn:

- In the literature review in order to establish the foundations for this paper several topics were addressed. Hence, fundamental concepts such as culture, interculturality, communication, language, intercultural communication and intercultural communicative competence were analyzed. Furthermore, issues regarding the relationship between communication and language, the role of translators as intercultural mediators as well as the importance of intercultural communicative competence in their training were discussed.
- The methodology implemented in the research process corresponds to a mixed-method approach since it focuses on collecting, analyzing, and mixing both quantitative and qualitative data. The whole research process consisted of three (3) main stages. The first stage was the bibliographic review for constructing a theoretical framework to systematize the main concepts associated with the topic of research and their relationships. Secondly, the needs analysis concerning the current situation of the intercultural communicative competence in the degree course English Language with Second Foreign Language (French) at Universidad Central “Marta Abreu” of Las Villas was performed. The third step entailed the design of some activities for the subject Introducción a la Traducción of the aforementioned degree course so that students can become interculturally competent translators.
- The activities proposed were designed on the basis of the theoretical foundations of the research and the regularities obtained from the needs analysis

concerning the current situation of the intercultural communicative competence in the degree course English Language with Second Foreign Language (French). The proposal consists of nine (9) activities whose main objective is to make third-year students aware of the importance of intercultural communicative competence in their training as future professional translators. In addition, these activities could be a very suitable pedagogical tool in the teaching and learning process of translation in order to foster the students' intercultural communicative competence.

Recommendations

The present research is included in the field of intercultural communicative competence and its relationship with the teaching and learning process of translation. Thus, the activities proposed could be a significant contribution to the subject Introducción a la Traducción in the third-year of the course English Language Course with a Second Foreign Language (French). Therefore, it will be advisable:

- To take the present research as a resource material to increase professors' efforts in the training of interculturally competent translators
- To assess the activities proposed through specialists' criteria
- To implement the set of activities in the coming academic years.

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Annex 1: Survey to fourth-year students of the English Language Course with a Second Foreign Language (French) at Universidad Central “Marta Abreu” de Las Villas.

Objective: To explore students’ point of view concerning their acquisition of Intercultural Communicative Competence throughout their degree course and what importance they give to its study.

Dear student,

The following survey has the purpose of gathering some important information related to the current knowledge and development of Intercultural Communicative Competence (ICC) in the course English Language with Second Foreign Language (French) at UCLV. In order to achieve that we kindly request for your cooperation since it is of crucial importance for the current research paper.

Thank you in advance.

Academic year _____

Answer the questions below considering what is stated in the following concept:

According to Moran, the goal of developing Intercultural Communicative Competence (ICC) is not simply to teach the knowledge of another culture, nor to develop the ability to behave appropriately in that culture. It is to enable cultural learners to acquire a mix of culture-specific understanding and culture-general understanding by emphasizing intellectual insight and empathy regarding a specific culture such as history, literature, arts, products, practices, perspectives, communities and persons. Intercultural Communicative Competence focus also on the outcome of competence involving verbal and nonverbal cultural behaviors and skills, for example, language proficiency, communicative competence, cultural competence and intercultural competence (Moran, 2001).

1. Do you think that you have learned/acquired the concept of Intercultural Communicative Competence (ICC) throughout your degree course?

___ Yes

___ No

2. How do you evaluate the development of ICC in your course of studies?

___ Good

___ Acceptable

___ Null

3. Do you think that there is a need to improve ICC in the course?

___ Yes

___ No

4. Do you think that there are subjects that help you develop ICC in the course?

___ Yes

___ No

a. In case your answer is positive, which?

_____.

5. Do teachers introduce intercultural communicative competence and related activities in the class?

___ Yes

___ No

6. How does the improvement of ICC would impact in your future professional life as interpreter and/or translator?

7. Do you think that for being a competent translator-interpreter it is necessary to develop ICC?

8. From your perspective, would the interaction with foreign students or teachers in the university help to improve your ICC as a foreign language professional?

Annex 2: Survey to professors of the English Language Department at Universidad Central “Marta Abreu” de Las Villas.

Objective: To gather some important information related the current knowledge and development of Intercultural Communicative Competence (ICC) in the course English Language with Second Foreign Language (French) at UCLV.

Dear teacher,

The following survey has the purpose of gathering some important information related the current knowledge and development of Intercultural Communicative Competence (ICC) in the course English Language with Second Foreign Language (French) at UCLV. In order to achieve that we kindly request for your cooperation since it is of crucial importance for the current research paper.

Thank you in advance.

Year(s) of experience: _____

Subject(s) you teach: _____.

1. From your perspective, how do you evaluate the development of Intercultural Communicative Competence in our course of studies:

_____ Good

_____ Acceptable

_____ Null

Justify your answer.

2. Do you think that there is a need to improve ICC in the course?

_____ Yes

_____ No

2.1 Why?

_____.

3. In your opinion where does culture/ICC fit? What discipline does it belong to?

3.1 How frequently it should be studied?

☐ Often

☐ Sometimes

☐ Never

4. How could you develop ICC within our course?

5. What activities could be done in in order to improve ICC in the course of studies?

6. Is it necessary an additional subject that teaches the core concepts of intercultural communication theory so that students become aware of their role as cultural mediators and not just linguistic transfers? Explain.
