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APPRAISAL AND ANALYSIS OF THE PROCEDURES AND METHODS USED TO TRANSLATE SEVERAL DOCUMENTS FROM SPANISH TO ENGLISH AND FROM ENGLISH TO SPANISH FOR A PUBLIC UNIVERSITY

Thesis Submitted to Obtain the Licenciate Degree in English with Concentration in Translation

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Abstract

This investigation paper had as a purpose to put into practice the translation methods and techniques in some documents from English to Spanish and from Spanish to English. The documents to be translated are “The New Science of Customer Emotions”, “Words Can Help Manage Emotions”, “Cultura Afrodescendiente” and “La desigualdad de género en Japón”. These documents were provided by the Universidad Nacional de Costa Rica. In order to get the expected results for this work, the researcher analyzed the documents and based on that, it was chosen the translation method and techniques that were applied on the documents. In addition, it was added two glossaries, one for the translated texts from Spanish to English and another one from translated text from English to Spanish. Finally, the results were achieved through the application for the color-coding instrument in order to have a better understanding and best way to translate the documents

Resumen

Este trabajo de investigación se realizó con el fin de poner en práctica los métodos y técnicas de traducción en documentos de inglés a español y de español a inglés. Los documentos que se utilizaron son~~;~~ “The New Science of Customer Emotions”, “Words Can Help Manage Emotions”, “Cultura Afrodescendiente” y “La desigualdad de género en Japón” los cuales fueron proporcionados por la Universidad Nacional de Costa Rica. Con el fin de obtener los resultados esperados para este trabajo, el investigador analizó los documentos y en base a eso, se escogieron el métodos y técnicas de traducción que se aplicaron en los documentos. Además, se agregaron dos glosarios, uno para los textos traducidos de español a inglés y otro de texto traducido de inglés a español. Finalmente, los resultados se lograron a través de la aplicación del instrumento de codificación por colores con el fin de tener una mejor comprensión y mejor manera para traducir los documentos.

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CHAPTER I

Introductory Framework

This study will begin by explaining the problem statement, the general and specific objectives, the justification of this study, and the background information. During this chapter, the researcher aims to provide the translated documents to communicate a message from one language to another, specifically Spanish to English and English to Spanish for a public university. Moreover, some antecedents refer to the history and the importance of translation in the past and nowadays.

1.1 Problem statement

Even though the translation is being used more as a tool of communication nowadays, the researcher has noticed that there are still challenges to getting access to develop this research. First, there is not a lot of availability to get the documents to be translated. When looking for them, the researcher called about six institutions to request the information; nevertheless, many people were not much aware, or there were some roadblocks in terms of getting approvals to get those documents; despite the fact it was explained the purpose for this study due to translation purposes and have sent a bunch of e-mails to explain the need for the work, unfortunately, the absence of answers about this request in some and others they sent me documents but without the minimum of pages required.

Second, the pandemic situation affected me a lot because the schedules to call or even to look for the right people to request the documents took me much more time to call several times to the institutions to ask for this documentation. In addition, I had to go personally to the public university because virtually, you need to be a regular student to have access to this information.

Third, it was complicated to find two single documents with the required pages to translate; consequently, it was necessary to choose more than two to fulfill the college requirements; however, in the end, it was very beneficial because the researcher was able to choose several short articles which are very interesting to translate; so many students and indeed the institution will be benefited from this.

Fourth, the vocabulary that needs to be looked up to translate the documents would require the use of dictionaries and virtual investigations of the culture because in some cases, it was required to make sure that the translations would be the most accurate way. After all, if this is not done, then the translation will not be successful. The message will not be fully communicated appropriately.

The main purpose of these translations is to communicate in other languages because most people read these articles and the content on these documents is very spoken among the population. In this way, translators can prove the great skills and abilities they have when doing this work. Even though nowadays, there are technological translators that help people to communicate or even translate, by getting feedback from people when using them, sometimes the message is not accurate and confident; so, in the end, the role of translators is still necessary and important; so by doing this type of researchers, it shows how this communicative tool is still very useful in daily life.

1.2 Research Question

What is the effect of using translation procedures and methods to translate several documents from Spanish to English and English to Spanish for a public institution?

1.3 Objectives

1.3.1 General objective

To appraise and analyze the procedures and methods used to translate several documents from Spanish into English and English to Spanish for a public university.

1.3.2 Specific objectives

- Translate the documents from Spanish into English and English to Spanish for a public university.
- To apply various translation techniques to the documents to achieve cohesive, natural, and accurate texts.
- To evaluate the effect of the translation techniques applied on the documents.
- To create a glossary with the most relevant terminology found in both texts.

1.4 Justification

The purpose of this study consists of translating several documents in both languages, Spanish-English and English Spanish, to a public university. The documents are varied because they are not only two documents; the topics covered in this research are related to culture, gender inequality, and emotions because the content can be read by any person. The vocabulary and grammar are not that difficult because most of them are articles that talk about very well-known topics around the world. However, the challenge would be on the cultural aspects because some of the words need to research to know if they have a translation.

The first main reason who will take the benefit from these translated documents is the library of the public university that requires the documents, and these can be available for the students who are currently studying careers that might need this data in another language or professors who can transmit this information on any class; so, they would like to know more about the topics that are ready translated. Moreover, the information will grant knowledge to those readers who cannot understand one language or the other. Translating this information into the native language for the interested readers will be easier and faster to comprehend and use this data for any particular purpose.

Second, one of the advantages that will be on this study is the variety of documents that will be translated, not only two documents because it was a little difficult to find only two; so this study will be translated more than two that covers documentary and articles in both languages; so this can be very beneficial. For example, one of the translated documents that will be in this work is named "Gender inequality in Japan," which was written in Spanish; so it is very interesting because even though Japan is well-known as a very innovative and developed country, there are still gaps that are still pending to discuss in further and society needs to know about it; so for that reason, it is very important that this message can be translated; so other students can be aware of that.

Another topic presented in these documents is culture. One of them describes the historical analysis of the figure of Saint Joseph and its different manifestations in Honduran culture society as well as its cult, artistic creation, and popular devotion. Another document that let us know a bit more about the culture is the Afro-Costa Rican people in Limón, which is currently limited to its culinary rice and beans and patí; so this article aims to provide a historical approach and tell us how many of these elements culture have been preserved; so the contribution on translating this information would be very special and interesting to know more about our Afro community. Finally, there are another two documents that will cover emotions to make decisions on the market and how to understand the emotions of Children; so this information will be useful for students that study careers in these areas; so the translated documents can be comprehensible in Spanish to use them for any purpose.

Third, by translating these documents, it will apply the different methods and procedures used in translation because many people think or believe that translation is word by word, so it is wrongly misunderstood that a person who processes knowledge in two languages is capable of doing so a translation. Indeed, it is more than that, and as it has been talked about in the antecedents, translation is an art; so, there will be certain procedures and analyses that need to be applied to communicate the message accordingly, and this will not affect the meaning of the information. Even though there are computing tools that can translate "literal" the message, it is necessary for the ability of translators who can offer services to not only translate but also to read carefully the information that needs to be translated.

One of the procedures of “translating” that most of the translators need to follow will be; to analyze the data and make a decision about the most appropriate method that will be used to translate; so this would depend on the content date because there are documents, articles or even books that are “technical” in the fields of literature, medicine, manuals, engineering, chemistry among others which in many cases the dictionaries in that field needs to be used to translate accurately. In addition, there are other areas like cultural arts which we would need to read very carefully to transmit the message near to the source language because there are words that cannot be translated, and content needs to be investigated further to proceed with the translations because the information does not limit to words only but also traditions, culture, and art that have existed for years; so as translators, we need to be careful with the use of this tool of communication wisely in order not to transmit a wrong message to the readers.

Furthermore, it is important to highlight the role of translation; nowadays, it is multilingual and multicultural because technology has led us to get access easier in the work environment like the virtual meetings, chats, videos, and virtual conversations; so multinational companies require people who speak more than two languages because it is required to communicate with other countries to discuss any topic like legal, business, marketing among others.

1.5 Antecedents

Translation has been a means of communication and an extraordinary tool used throughout history, even in the earliest days of human interaction, whether it would be for emotional, trade, or survival purposes. The translation is necessary to communicate a message, written or orally, into another one. Nowadays, the demand for translation services has been in continuous development and evolution throughout time, and now it is more vital than ever due to the influence of globalization. The translation is being used in business to expand internationally or penetrate foreign markets. In addition, it is also used for entertainment like in movies, films, shows, magazines, or even in more formal uses like news, legal and business documents. All these have had a remarkable impact on the world, so the practice of this “gift” provides people the opportunity to understand the meaning in many languages.

When trying to investigate further the roots of the word “translation” which comes from the Latin term, that means "to bring or carry across," as well as this word comes from the Ancient Greek “metaphrasis” which means “to speak across”; all these terms have created theories where translation has been used throughout the ages. Consequently, studying the history of translation has allowed society to learn a lot about cultures and civilizations that existed many centuries ago. Without the impact of translators working throughout history, maybe we would not be able to comprehend the contextual meaning of many historical scripts.

For this reason, we need to go back in time, like centuries in history, to know how translation has played an important role in history. Therefore, we can start talking about the most translated book in human history, the bible. This book has reached 450 languages fully translated and more than 2000 partially, but why the bible has been translated into many languages? The reason is that people did not speak Hebrew or Greek at that time; so, to spread the word and encourage faith, religious texts needed to be available in multiple languages, so religion played such a critical role in translation development. Indeed, the church named Saint Jerome as the patron of translation. Indeed, September 30th is celebrated as International Translation Day.

Another example that we can talk about translation history is the religious story about the Babel Tower, which according to the book of Genesis (Genesis 11:5-6), tells us that in the past, the whole world had one common language for all people who decided to build a tower that would reach to heaven, and nothing will be restrained from them. Without this common language, their society could not function. Due to all the disobedience and arrogance of these people to reach heaven and want to become gods, God disrupted their speech and split up the entire society. This example might show how language originated and why people speak different languages, even though there is a good intention to build the tower altogether; however, communication was not possible to carry out with the language split. Therefore, Translation has become a tool for homogenization which is recognized as indispensable.

When questioning why the majority of the countries speak Spanish in America Continent, we need to remember the time of the conquest when Christopher Columbus stepped on American lands, so he discovered that he had to lead around 1,000 languages grouped in about 133 families the native people. It was clear that the Spain people did not speak the Latin American languages (indigenous language), and the Americans did not understand Spanish; hence the extensive use of interpreters was very necessary to carry out the communication between them. In those times, translators existed and were also named *“lenguaraces," "farautes," "trujumanes," or "naguatlatos*." Therefore, these translators were forced by the Spain people to teach the Latin American people to speak Spanish; so, in the beginning, the indigenous children were taught by sacristans due to the mandate of the crown with the justification that it was the evangelizing mission.

When researching in order branches about the history of translation, it was very interesting to know scientists' opinions. Thus, scientifically speaking, we have Charles Drawing, which according to the article "the origin of language," talks about Charles Darwin’s theory that states that the origin of language is an imitation that comes from the natural sounds like the voices of other animals and man's cries. On the other hand, another scientist like Max Muller thinks that all human languages have a single common origin. Moreover, Home Tooke, one of the founders of the Nobel science of philology, observes that language is an art, like baking, and it is not a true instinct because every language must be learned.

Then, when looking for history in Costa Rica, it was complicated to find some research about that, so there are pieces of evidence that the conquest of Christopher Columbus who came to our country to conquer Costa Rica was one of the greatest language influences because as it has mentioned above our native indigenous did not speak Spanish and were taught by the Spaniards to learn Spanish; nevertheless, as the people who live Costa Rica, the language has been changed a lot because the Costa Rican people do not necessarily speak as the Spaniards do, so it was found history on how Costa Rica has developed its essence of the Spanish language.

One of the major features that Costa Rica has when Costa Rican people speak is the “erre tica," which, according to the Costa Rica University, suffered a process of assimilation into the

Spanish language. According to Chavarría Aguilar (1951), assibilation is a phonetic change that turns a non-sibilant consonant into a sibilant one. The phoneme has described the symbol /R/as a “very fricative apicoalveolar spiral." In addition, it also stated that the Spanish language is being considered heterogeneous because, within the country, our provinces have different Costa Rican dialect areas. For instance, Costa Rica has been influenced by many other languages, as Gysyisms has frequently used the word “achará." Another strong impact on the language was the indigenous, which unfortunately disappeared with the coming of Spaniards due to the colonization. Even though there are still indigenous tribes that are still speaking their languages, Spanish has dominated, and it is fully spoken in Costa Rica.

Moreover, another interesting thing that Costa Rica has is different dialects in every province; for example, in Guanacaste and Limon, due to the annexation of Guanacaste in which people were from Nicaragua and the coming of immigrants from Limon was impacted tremendously not only in the culture but also in the language. These provinces have different ways of speaking Spanish. For instance, checking on investigation about the reason why the afro-descendant people talk English, it is because they talk *“limonense creole*," also known *as "makatelyu”* that means in Spanish “*dejáme decirte algo*” which is an English-base creole related and similar to the Jamaican creole. The birth of this language is due to the strong migratory wave of Antillean workers caused by the construction of the railroad to the Atlantic, as well as the domination of the region by the transnational United Fruit Company. Most of these workers came from Jamaica and Barbados, Trinidad, Haiti, and New Orleans. Even though their presence in Costa Rica was going to be temporary because there was a temporary work contract and they had the idea to return to their homes, however many of these people were not able to go back due to the poverty of economic conditions that made it impossible to return to their homelands.

1.6 Scope

The main purpose of this research is to conclude all the documents to be translated, which are the articles in both languages apply the different translation procedures and methods to translate the translated versions for the public institution successfully.

Next, this work will be created a glossary with the most relevant terminology found in the different texts. Finally, the researcher will ask herself the research question: What is the effect of using translation procedures and methods to translate several documents from Spanish to English and English to Spanish for a public institution?

CHAPTER II

Theoretical Framework

The theoretical framework consists of concepts, definitions, and existing theories used for the investigation. This information included in this chapter is the data from different authors within years, so they explain the text's styles, translation methods, and techniques. It is a collection of interrelated concepts. Moreover, a theoretical framework specifies the key variables that influence a phenomenon of interest and permits the reader to evaluate the information critically. The importance of this chapter is that the researcher aims to inform the reader of the translation techniques used on the translated documents and the glossary, which is valuable to provide a clear meaning for the words and terms that might mislead the reader.

2.1 Text Analysis

The translation process begins by reading the documents in the source language (SL) carefully to understand; first the general meaning, then it is necessary to identify the limitations that documents might have like the literal vocabulary or the cultural content which needs to be investigated to translate the information accordingly. According to (Newmark Peter 1988), he states that there is a process of 5 principles when analyzing the texts that will be translated: in order words, a plan of criticism.

The first one is related to a brief analysis of the source language text that includes the statement of the author's purpose; in other words, the attitude that she/he takes towards that topic. Then, the second one is the translator's interpretation of the SL text. This consists of the methodologies used to translate the texts, which can vary depending on the translation content in the source language. Newmark (1988) indicates that translators are vulnerable and good translations can tolerate several errors; this would be a good thesis to distinguish the inadequate translation from the source language. Next, the third one says about comparing the translation with the original to identify the translation methods applied and analyze if the translated document took longer than the original one. Finally, the fourth one explains the evaluation of the translation, which consists of reading the translated version to assess the accuracy of the text. If it is clear from the original, it is important to consider and determine if this was successfully translated.

2.1.1 Text Styles

Style refers to many things, but there is a particular focus related to translation and linguistics in this case. One of them is the reflection of his or her personality, unique voice, and way of approaching the audience and readers. In addition, it refers to a person's method of expressing himself/herself through a written word like the form and format of writing; in other words, it is how the translators write, however, some of them might not follow this because when talking about professional translation styles would probably seem like a second priority concern. After all, translation emphasis has always been on context, faithfulness, and proper interpretation of the source text's context.

According to Huang (2015), style can be described as a writer or speaker's regular and typical language choices. This makes the corresponding ordinary expression; this means more than just the style. This author adds that style research may fall into three categories: genre, variety of language, and text type. The genre is categorized as fiction, including poetry, novel drama, and non-fiction like political writing, biography, and advertisements. Then, a variety of languages can be written or spoken. Finally, the text type is divided into two: the ***rhetorical perspective*** that covers narrative, descriptive, expository, argumentative, and instructional. The

functional perspective includes expressive, informative, evocative, phatic, poetic, and metalinguistic.

In contrast, Newmark (1988, p.13) states that following Nida's study, there are four types of literary and non-literary text styles: the narrative, the description, the discussion, and the dialogue. The ***narrative text*** style refers to a dynamic sequence of events in which the focus will be on the verbs or phrasal verbs. This is because the writing's main purpose is to tell a story; so, for that reason, the use of verbs is very important because the characters perform the series of events. This type of text can be found in fables, poetry, legends, and short stories.

The second text style is the ***description***, which is static with emphasis on linking verbs, adjectives adjectival nouns. The author does not just tell the reader what was seen, felt, tasted, smelled, or heard in descriptive writing. Rather, the author describes something from their own experience and careful choice of words like phrasing that makes it seem real. Therefore, this text style can be found in literature and poetry or even in songs in which emotions play an important role when expressing what we think or feel.

The third text style is ***discussing***, which is a treatment of ideas, emphasizing abstract nouns (concepts), verbs of thought, mental activity, logical argument, and connectives. It presents differing opinions, viewpoints, and perspectives on an issue, enabling the reader to explore different ideas before making an informed decision. These texts present a structure that is usually an introductory statement of position that supplies the necessary background information, then arguments for and against, supporting evidence, and a recommendation or conclusion. Finally, the fourth text style is ***dialogue***, which emphasizes colloquialisms and fanaticisms representing a social function like formal and informal conversations.

2.1.2 Stylistic Scales

The stylistic scale is one of the main aspects when translators analyze the text; this helps the translator identify the type of readers that text would be addressed to and the vocabulary needed in the translation. These scales differ from the well-known Newmark's scales; however, it is interesting to show a different theory by another author about the scale of formality. Schäffner (2002, p.22) mentions levels of formality and explains the relationship between sender and addressee in terms of basic distinctions of levels of formality on a scale from formal to informal. Schäffner mentions five levels: the ***frozen style***, a language used in statutes and contracts. Then, the ***standard text*** is coherent and very formal; therefore, there is the absence of contractions, qualifying modal adverbials, subjectivity markers like pronouns or expressions, and diction like lexical items. Next is the ***consultative text*** that involves everyday conversational expressions. Then, the ***casual style*** is used between friends and insiders who have something to share and is characterized by a simple sentence and noun phrase structure. The final one is the ***intimate style*** used between very close people and has a maximum of shared background information. On the other hand, if it is needed another opinion about this topic, Newmark (1988, p. 14) states that the stylistic scales have three different scales which are formality, generality or difficulty, and emotional tone, which will be explained as follows:

2.1.2.1 Scale of Formality.

According to Newmark, the scale of formality is divided into eight categories which are the following: ***officialese*** which is used in formal documents written by the governments and official institutions. In addition, Schultz (2004, p.428), this is an old-fashioned language often linked to legal rhetoric; in other words, it is the language of bureaucracy with three main characteristics: *congeries*, *logos*, and the *low aesthetic*. Then, the ***official*** is like the officialese scale, but it is more informative. The ***formal*** scale is used in areas requiring more complex language, such as meetings, discourses, and formal settings. While the ***Neutral*** is used in everyday language, either spoken or written forms, these texts are available for any level of education. Newmark gives an example presented on this scale: "Eating is not allowed here."

The fifth scale is the ***informal*** used mostly among families or friends. An example of this category proposed by Newmark (1988, p14) would be "Please don't eat here." The sixth category is the ***colloquial*** and ***slang*** scale, which is not formal. Stolt (2010, p.5) states that slang is located below the language level that is stylistically neutral and thus ranges from colloquial to vulgar to obscene. One of the Newmark examples used on this scale is "Lay off the nosh." The final scale is ***taboo*** which is generally a prohibited language. Allan (2006, p.9) states nothing is taboo for all people under all circumstances because sometimes one community recognizes a taboo through time, but society is constantly changing, so what was considered taboo from time to time, however, some words have been normalized in people; so they lost the taboo scale. Therefore, it is important to read carefully what the author intends to communicate something coherent to avoid vulgarity.

2.1.2.2 Scale of Generality or Difficulty

This scale refers to the level of complexity of the documents. Newmark provides three categories: ***simple***, understandable, and polite vocabulary or words. A well-exemplified by Newmark (1988) in the following sentence: "The seafloor is covered with rows of big mountains and deep pits." Then, the next category is ***popular***, which uses colloquial and common words. Then, the ***neutral*** category is used in everyday vocabulary in context so that the message can be cleared. One of Newmark's examples of this scale would be "A graveyard of animal and plant remains lies buried in the earth's crust."

2.1.2.3 Scale of Emotional Tone.

Due to it being emotional, this scale splits presents four scales Newmark (1988, p.14), which give the message using intensifiers. The ***factual tone*** can be a combination of the first two scales in which the text is more real, and it is not necessary to use vast descriptions or emotions. Then the gentle or warm tone scale expresses the message with more gentle vocabulary. Finally, the ***understatement tone***, and the expressions need to be translated into the target language because it needs to have more accuracy in the message.

2.1.3 Text Function

The function of translation is communicative. Therefore, theories of translation should mirror theories of language. One important thing to consider is that translators should never translate words. The translators translate sentences or ideas, or messages. According to Jacobson and Butler, language possesses three main text functions: Informative, expressive, and evocative. The functions help the translators understand and practice different translating methods and processes to succeed in the same text or even in the same passage. The translation method would depend on the main function of the text. According to Newmark (1988), it builds a foundation for the reference to the translator who should adopt different translation methods to attempt to produce an effect as close as possible to that get on the readers from the original.

2.1.3.1 Informative.

Following the work of Buhler, the core of the informative function of language is external situations or facts of a topic, for example, ideas or theories. The informative function follows a standard format, and it is direct communication. Meanwhile, the author's status in the text is anonymous. For this reason, Newmark (1988, p.39) suggests adopting the approach of communicative translation to cause an effect on the target readers as close as possible, emphasizing the accuracy and truth of the message transmission.

The readers of a translated text should comprehend the document for translation purposes. The topics in which the informative function can be found is with any topic of knowledge, for example, a textbook, a technical report, an article on a web page like a newspaper, a scientific report, even a thesis, minutes, or agenda of a meeting. Most of these works that are being translated are the informative type because they constitute most of the documents from international organizations, multinationals, private companies, and translation agencies.

2.1.3.2 Expressive.

According to Newmark (1988, p.39), the cord of the expressive function is the speaker's mind; in other words, the author's ideology, which is sacred in the text. The author's components constitute the "expressive" elements of a definitive text and become the author's language style. For this reason, for a definitive text, Newmark suggests adopting the approach of semantic translation. Moreover, Newmark also adds a type of expressive text function***: serious imaginative literature*** that includes poetry, short stories, novels, and plays. Then the second one is the ***authoritative statements*** which are texts of any nature that derive from their authority and the high status or the reliability and linguistic competence of their authors; for example, these documents can be found in political speeches, documents from ministers, or party leaders. It also covers legal documents scientific, philosophical and academic works written by acknowledged authorities. Finally, the last text in this category is autobiographies, essays, and personal correspondence. They are expressive because they have focused personal effusions, mainly on emotions like sadness and happiness.

2.1.3.3 Vocative.

The core of vocative text function is the readership since the status of their authors is not important. Instead, the importance of the vocative text is the effect of the information transmission on the readers' response to make them act, think, or feel. Therefore, to attract readers and perform the vocative function of the text so they can achieve the expected effect of the original, the translator must observe readers' reading habits and feeling and try to use their familiar expressions. In many cases, the translators would rather choose the approach of explanation rather than reproduction. Then, in this scenario, the translator has the right to correct or improve the text's logic, discard any expressions of ambiguity, and correct barriers. Newmark (1988, p.41) explains that nowadays, vocative texts are more often addressed to a readership than a reader. In addition, he explains that there are two factors in the vocative text function. The first one corresponds to the relationship between the writer and the readership, mainly using the pronoun "you," infinitives, imperatives, subjunctive, indicatives, impersonal, passive, title, and hypocoristic names, "please. The second one can be found in texts that must be written in a language that will immediately be comprehensible to the readership.

2.1.4 Translation Methods

Over history, translation has played a vital role when translating a document; even though not too many authors explain the main translation procedure, the most prominent in this area of study is Newmark, who has written many prominent translation theories. He has classified the translation texts into diverse types. He proposed the translation method into ***semantic*** and ***communicative*** translation. He also states that the main problem when the translator is translating is that they are doing it literally or freely because there were questions about the most appropriate method to apply or if the work should be translated word by word or translating the spirit into the end of the message. Then, Newmark has divided into two categories: the semantic translation and the communicative translation; so, he makes an interesting distinction between both.

2.1.4.1 Semantic translation.

This type of translation is related to the semantic and syntactic structure of the target language, so semantic translation emphasizes the precise tone. One of the features of this type of translation is that the translation unit is small to approach the original text in structure and order. Therefore, the translated text must be faithful. According to Beeby-Londsdale (1996), the semantic translation attempts to render the exact contextual meaning of the original so that this translation might require more effort on the reader's part. For this reason, semantic translation is essential to preserve the quality of literature for certain types of readers.

On the other hand, Sin-wai Chan (2004) indicates that semantic translation respects context, while literal translation does not. In semantic translation, the translator's first loyalty is to the author. In literal translation, loyalty is overall to the norms of the source language. The semantic translation remains within the original culture and preserves the author's idiolect.

Therefore, the documents in which the content is related to philosophy, religious, political, scientific, legal, technical, or literary need to be translated semantically.

2.1.4.2 Communicative translation.

The communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original (Newmark (1988, p39). He also adds that the semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original. As a recap, this translation method addressed itself solely to the second reader, who does not anticipate difficulties and would have a great transfer of foreign elements to his/her own culture when necessary; therefore, the translation still needs to respect and work on the text style of the source language text as the only material for his/her work.

2.2 Translation Procedures

In contrast to translation strategies that have just previously developed and are applied to the entire text to be translated; the translation procedures may vary within the same text depending on the document content because when translating, there are smaller units of language within the text; therefore, according to Newmark (1988) refers to the following translation procedures.

2.2.1 Transposition

The transposition is the first technique or steps toward oblique translation. Transposition is when parts of the speech change their sequence when translated. This method involves replacing one-word class with another without changing the message's meaning: "I give him a kiss," or "I kissed him." Another example can be "Out of order" "No funciona." It is important to mention that this translation procedure is quite different from literal. This can be exemplified as follows:

TL Text: After he comes back.

Literal Translation Text: Después que él regrese

Transposition procedure: Después de su regreso.

This translation procedure also includes "shifts of transpositions" that change the grammar from a source language to the target language Newmark (1988, p55). One of the examples of this would be from singular to plural, for example, "Furniture" "muebles." There is a second type of shift is required when source language grammatical structure is not presented in the TL; for instance, the English gerund "working with you is a pleasure," "Es un placer trabajar para usted;" indeed, Newmark mentions that gerund is the most neglected of all translator's transpositions.

Finally, there is a third type of shift: literal translation is grammatically possible, but many do not accord with the target language's natural usage.

2.2.2 Modulation

This translation procedure tries to provide naturalism to the translated text. According to Newmark (1988), modulation happens when the translator reproduces the message of the original text in the target language per the current norms of the TL. This procedure can be explained better with a variation of the form of the message obtained by a change in the point of view. This may also involve a change of the grammatical categories; for example, "It is not difficult to show," can be translated into the modulation procedure "Es fácil de mostrar." Another interesting thing about this procedure is the difference between literal translation and modulation, in which the idea or meaning is the same. However, the phrases used in the source or target language are not translated. For instance, this can be shown in the below comparison.

TL Text: Te lo dejo.

Literal Translation: I leave it to you.

Modulation procedure: You can have it.

As it can be seen, the grammar is correct, but it can sound unnatural or awkward; therefore, the importance of modulation is to avoid literal translation; therefore, when the reader is reading the document, the objective is that the readers are reading an original text instead of a translation. Indeed, the name of this procedure was labeled by Georges Panneton, who was one of the precursors of the oblique system in translation.

2.2.3 Omission

This procedure consists of the reduction of the elements from the TL considered Redundant. This methodology seems to be rather drastic, but it does not harm to omit the translation of a word or expression in some contexts. One of the interesting things about the omission procedure is that it is the most used for subtitling translations works because it omits words that do not have equivalents in the target language or may raise the receptor's hostility. According to Vasquez-Ayora (1977, p.361), this procedure does not mean lazy or lackluster translations because this translation procedure is a tool that is being used like any other; so depending on the topic that is being translated, this technique is frequently used and sometimes obligatory. One of the examples of omission procedure is with ***"verbs + Adj***," like ***"to grow quiet, "to grow old***," which can be translated in Spanish as ***"tranquilizers"*** and ***"envejecer"*** respectively.

Another example of this procedure that explains Vasquez-Ayora (1977, p.365) can be the following:

What a speech! I would like To have it illuminated to Hang in the office.	***¡Qué discurso! Me gustaría tenerlo para colgarlo en la Oficina.***

As seen above, the translator omitted the word illuminated because this can confuse the reader in Spanish. After all, the translator might question whether that word can be referred to the speech or have the portrait illuminated to hang it.

2.2.4 Amplification

This translation technique refers to the opposite of the omission because it consists in the addition or further explanation of the meaning of a segmented text. Moreover, amplification happens when the translator uses more words in the target language to cover syntactic or lexical gaps by adding more elements. The purpose of this translation procedure is to facilitate the reader the comprehension of the message; therefore, the documents that are often used with this technique are the academic texts to ensure a better understating of the original text or to provide cultural equivalents that may not be clear enough in the target language. Vasquez-Ayora (1977, p.336) explains the economy in English and Spanish. This "economy" obeys to reasons of structure because when a document is translated into English, the units are simple and diluted; on the other hand, the people who have spoken or translated into this language, they have the experience that the Spanish version tends to be longer; so for that reason, it is presented the great economy of the Anglo-Saxon language. Vasquez-Ayora explains several scenarios which are applied to this translation technique: Amplification of the adverb, amplification of the verb, amplification of the adjective, amplification of the pronoun, amplification of the prepositions, and amplification of the demonstratives.

2.2.5 Explicitation

This procedure happens when the information is implicit in the source language and this making it explicit in the target language. Vasquez-Ayora (1977, p.346) explains that the main objective of this translation procedure is that it is the explanatory and specifying purposes are pursued. He mentions an example of this explicitation method would be

The Secretary of State testified Against the provision that automatically Excluded all OPECT members	***En las audiencias previous el Secretario de Estado argumentó en contra de la disposición que excluye ipso facto a los miembros de la OPEP***

As you can see above, this translation text in which the words "testified" needs to be explicit.

Because if it writes just the word "testified," it might not know about the process followed when a bill in the US congress. It is important to remember that, as with the other translation methods, the translators need to pay attention when applying any procedure not to lose the global effect of communication and observe the principles of stylistic equivalence.

2.2.6 Literal Translation

The literal translation intends to render the primary meaning of each word while keeping all the syntactic features from the SL. Newmark (1988, p.69) states that there are differences to distinguish literal from word-for-word and one-to-one translation. Word-for-word translation of the source language grammar and word order, as well as the primary meanings of all the source language words; for instance, the cultural words are translated literally; ***"love at first sight,"*** which means in Spanish ***“amor a primera vista***." Therefore, the main use of this method is to understand the mechanics of the source language. Newmark agrees that this technique is the best option for translating texts in which the form is important as the content such as great speeches, autobiographies, and literary works.

Then, we have a one-to-one translation, which according to Newmark, it is a broader form of translation where the source language has a corresponding target language word. Another feature of this procedure is that it respects collocational meanings, and one-to-one translation is more common than a word-to-word translation. One example representing the literal translation is the Harry Potter books, which were translated into more than 60 languages, so the translations represented an important challenge. Rowling made up several words and phrases in the books, such as spells, incantations, magic words, objects, and places. Many of the spells come from or were inspired by Latin and had a certain resonance with English speakers. In some cases, translators have created the unfamiliar words themselves. Others have used literal translation.

2.2.7 Punctuation changes

Punctuation is an important procedure that is necessary when translating. Newmark (1988, p.58) explains that the translator must decide when and where to use the punctuation. The author also adds that punctuation can be potent, so he advises the translator to make comparative punctuation between the translated and original versions. There are punctuation rules for each punctuation mark; for instance, the use of semi-colons that indicate many simultaneous events or activities, then the period is like a stop sign at the end of a sentence or to complete a thought or comma separate each item in a series or list. There are others like the abbreviations or the apostrophe "s" to show possessive of things that belong to people. Therefore, as per some of the above rules, punctuation is an essential aspect of text analysis because it provides a semantic indication of the relationship between sentences and clauses. These might vary according to language. (Newmark, 1988, p.58).

2.2.8 Compensation

This procedure occurs when loss of meaning, sound effect, metaphor, or pragmatic effect in one part of a sentence is compensated in another part of a contiguous sentence Newmark (1988, p.90). This translation method is used because the translator solves the problem of aspects of the source text that cannot take the same form in the target language by replacing these aspects with other elements of form in the source text. One example is with the pronoun in Spanish "tu” and “usted" in English have only one pronoun, which is "you." On the other hand, Vasquez-Ayora (1977, p.380) talks about the stylistic equivalence of communicating the same tone and nuances of the original text to the version.

2.2.9 Equivalence

Equivalence refers to a strategy that describes the same situation by using completely a different stylistic or structural methods for producing equivalent text. This procedure is particularly useful for the translation of proverbs and idioms. Newmark (1988, p.91) mentions that this procedure is presented on notices, friendly alternatives, phrases, and idioms; in other words, diverse ways of rendering the cliches and formal aspects of language. For instance, the word in English babysitter means in Spanish "niñera." This term cultural speaking, "niñera" does not have the same equivalence for the United States

2.2.10 Adaptation

This technique explains changing the cultural reference when a situation in the source culture does not exist in the target culture. Vazquez-Ayora (1977, p.325) mentions an example of using this procedure when translating the academic grades like "college" that cannot be confused in Spanish for "colegio" or with the word babysitter, which means in Spanish "niñera."
The author also adds that using these translation techniques does not limit only to literary works like philosophy, politics, or religion but is often used in matters that people deal with daily like international institutions, government, private companies, and others.

2.2.11 Borrowing

Borrowing is a translation technique that involves using the same word expression or expression from the original text in the target text. This word or expression borrowed is usually in italics; for this reason, it is important to understand that this technique does not necessarily translate. An example of this procedure is ***the gaucho was wearing a black sombrero and a worn bombacha.*** Other examples when using this technique are with the words; “leader to “líder” or “football” to “fútbol."

2.2.12 Calque

It means to borrow a word or phrase from another language while translating its components to create a new word. In addition, when a translator uses a calque, he/she creates or uses a neologism in the target language by adopting the structure of the source language; for instance, the words "football" to "balompié." According to Darwish (2016, p.131), calque translation should not be confused with loan translation because calque translation is essentially copying or tracing the meanings of individual parts of the source language word, while loan translation is borrowing words or expressions of the source language.

2.2.13 Sentence inversion

It consists of moving a word or phrase to another place in the sentence or paragraph to achieve naturalness in the target source. An inverted sentence switches the placement of the verb before the subject of a sentence as if in a question. Here is an example of the translation procedure "never have I understood less about women," Inverted Sentences for Advance Learner of English, (2018). Moreover, there are other forms of sentence inversion like "question form" that includes (auxiliary + subject + subject + main verb), and it is used to stress the uniqueness of an evert and begins with a negative ***"seldom has the boss been upset!"***. Then there are inverted sentences with the adverbs of frequency like never, rarely, and seldom, which are used at the beginning of a sentence; for instance, ***"seldom has he seen anything stranger."***

2.3 Glossaries

A glossary is a documentation tool, so checking this term on the internet provides many meanings. According to the Cambridge dictionary, a glossary is an alphabetical list of meanings of the words or phrases in a text that are difficult to understand. According to Lionbridge, the glossary is also known as lexicon, term base, and terminology collection. It may be as simple as a spreadsheet in smaller companies or projects. The larger multi-national companies or projects require more automated or even sophisticated tools to manage all their terms.

Generally, the glossary is important not only to have a clear meaning of the unknown or awkward words but also for the ones that exist in the target language but do not in the source. Another meaning that can be found in a glossary is, for instance, in the literature area, it is for an alphabetical list of a difficult, technical, or foreign word in a text along with an explanation of their meaning. This example can easily apply to the translation of books or in cultural documents in which many words might not have an equivalence in another language.

The importance of a glossary can vary enormously. Sometimes people think that this is not important because many times, people pretend that the audience will easily understand the terms; however, this theory is not true because the glossary is an important part of any document or even more in a book to explain this information to the readers. Moreover, glossaries can be useful for helping students identify and acquire the vocabulary of the discipline and ensure the students have an accurate source for word definitions.

One of the reasons is to keep your message consistent across languages because they play a huge part in making sure a message is clear enough for the reader. A clear example of using a glossary is in the translation works because, in that way, the vocabulary is accurate. That specific terms are not only correct but also translated and handled in exactly the way the translator needs them to be. An important aspect mentioned in the article from Lionbridge mentions that approximately 15 percent of globalization project cons arise from rework, and inconsistent terminology is the primary cause of rework. For instance, the business has its language, and especially in English, the meaning of words is not the same when used as a verb, noun, or adjective. For instance, the word "drive," when used as a verb, can describe several actions, such as operating a motor vehicle; however, when this is used as a noun means to describe a computer device that stores data.

2.3.1 Relevance for the translator

A glossary is the translator's reference for proper terminology, and it is a document that helps avoid the consistency problem. Glossaries are not only created for the readers' purposes to understand difficult or complex terminology or vocabulary; however, they also guide the translator for the vocabulary, especially the literal one of a specific field. The relevance of glossaries in translation is that it helps to eliminate uncertainty in the translation process. It provides consistency and shortens the time it takes to translate a document or text to reduce the overall cost. In the past, internal reviewers who created glossaries were done manually; however, as mentioned previously, nowadays, most companies depend on automated tools, processes, and experience to create and manage glossaries.

2.3.2 Relevance of the translation process

It is important to highlight three areas to indicate the importance of glossaries in the translation process. They provide translators the best possible insight into these main and how the terms are being used. Integro (2018) explains these core aspects as follows: Accuracy: The first reason why creating a glossary is very important is accuracy. Translators want translated documents to be 100% accurate; therefore, the translation team or individual is fully equipped to choose the correct term in the target language. Language is very flexible, and everyone has a different way of referring to the same thing; this will be an opportunity for important translator data about the different meanings that a term might have. For example, a shipbuilder may have a specific name for elements of their process.

The second aspect of the glossary is the brand tone in which the translator would need to convey the correct tome for the text content, which will be the product or brand. A good example would be a toy manufacturer because all their products have their brand-specific names; therefore, the translator would need to work closely with the customer to decide on how best to handle the product name for each target market.

Then, the next level of importance of a glossary will be consistency which would also improve if a glossary is created before translation, so a list of key terms, along with their definitions, would help tremendously to be consistent on the terms that will be used throughout the text. In the case of literal documents, which in many cases contain technical vocabulary, it would be unacceptable for a word to be translated each time differently. An example of this can be the manuals for a product. The last important aspect of the glossary would be translation speed. Good translators spend more time researching phrasing, wording, and background information rather than actual translation. Having detailed terminology can certainly reduce the total time spent on an assignment, so, in that way, it can avoid duplication of efforts.

2.3.3 How to create a glossary

A glossary is created in collaboration with your translator provider or sometimes by customers themselves. The main goal of a glossary is to improve the quality of the translation, therefore the selection of words. Integra (2018) says a glossary list is based on the rule of “rubbish-in” and “rubbish-out." This means that the glossary should be crate as gospel, so in terms that would go into the glossary are wrong or not fully considered, this will cause the low quality of the translation; consequently, it is recommended to add specific, technical terms and another type of words that a translator wishes to translate in a specific way. The glossary would be the source of truth, which means that it contains the official translations; therefore, there are some important tips to create a glossary.

1. Identify which terms should be included in your glossary: Words and short expressions with a specific or technical meaning; for instance, technical terms, legal terms, slogans, brand-specific terminology, acronyms, abbreviations, and all unique terminology that is used frequently.
2. Provide context: Usually, the customers will provide a list of these terms, or the translator would need to identify them when reading the documents required to be translated.
3. Then, the next step for the translator is to translate the terms and manage the glossary. Another important detail to add when translating documents is that there is a tool called "multi-term," which is a tool to create glossaries. This tool helps a translator to list in an automated tool the list of terms that need to be included in the glossary; therefore, the system can identify the language and will create the terminology in both languages into the system.

CHAPTER III

Methodological Framework

This chapter consists of developing what the researcher is going to do to achieve the study's general and specific objectives. Furthermore, the research approach will be developed that explains the method used in this work, either qualitative, quantitative, or mixed approaches, as well as the instruments used to analyze and translate the texts. According to Dew (2007, p433), methodology refers to the principles underlying research approaches as distinct "methods," which are the ways of collecting data. The researchers need to provide their methodological justification by discussing why they select a particular method in their research.

3.1 Research Approach

This work will develop the qualitative researcher approach; therefore, it will be developed on the study and analysis of translation methods and techniques that will be used on the translated documents from English to Spanish and Spanish to English. Bairagi (2019, p.12) mentions that there are different types of research approaches and are classified into various categories, including descriptive research, correlational research, analytical research, experimental research, explanatory research, exploratory research, quantitative research, qualitative research, basic research and applied research; however, on this charter will be developed only three of them which the qualitative, quantitative and mixed-method.

3.1.1 Qualitative Method

The qualitative method deals with the quality, or the type of the parameters considered for the research (Bairagi, 2019, p.20). Therefore, research related to human behavior is an example of qualitative research because everybody can react to a situation differently, so it is not easy to have predictive conclusions. In translation, qualitative research can be cross-cultural when it compares behaviors across two or more cultures. Indeed, the type of research is more complicated and requires more guidance. The objective of the qualitative approach is to gain an understanding of underlying reasons and motivations to cover a trend in thought and opinion. It is usually used for a small number of respondents and the applied data collection data such as open responses, interviews observation, and field notes.

3.1.2 Quantitative Approach

Quantitative research involves measuring quantities of characteristics used as features for status research (Bairagi, 2019, p.20). For this research, the numbers, graphs, and number data analysis are often used in this type of research; so, it can be said that the statistical analysis on parameter values for conclusions can be measured, for instance, the number of individuals taking benefits for different for a product or service. The objective of this approach is different from the qualitative because this technique is usually used a quantity of data to generate results from a sample to the population of interest to measure the incidence of various views and opinions in a chosen sample. The sample for this approach usually uses a large number of cases representing the population of interest. The data collection is based on precise measurements using structured and validated data to identify statistical relationships.

3.1.3 Mixed Approach

Even though there are two different methods to identify the study of research, it is well-known that the mixed approach is also used, which is a combination of both methods to investigate and acquire knowledge. Cresswell (2016) states that mixed methods involve collecting and “mixing” or integrating quantitative and qualitative data in a study. The mixed approach involves further analysis of integrating the two databases for additional insight into research problems and questions.

3.2 Research Design

For this research, the approach that will be used will be qualitative, which aims to provide an analysis of the documents that are going to be translated. As covered previously in this study, the decision on the best translation procedures will be key to successfully having a translated version. The research method will include collecting data obtained after the translation of the articles into both languages. In this study and mentioned in this work, the researcher will translate several documents that will include culture, psychology, and marketing. Therefore, it will apply the corresponding text analysis chart, and the color-coding that will facilitate a better comprehension of the data analysis for these documents. As mentioned in the qualitative research, this represents a challenge to the translator because the investigation will take longer and collect as much information as possible to decide the most appropriate translation procedures.

3.3 Information Sources

Having clever work to translate documents is necessary to have good resources to support your work and the investigation that supports your thesis. For this reason, we have several types of sources that we briefly explain their meaning.

Primary Sources: These include documents, images, and artifacts that provide firsthand testimony or direct evidence related to a historical topic under a research investigation; so, we can say that these are original documents created with the event or facts that are being researched. For instance, Peter Newmark and Vasquez-Ayora. It was found that other authors took the base of the primary authors who developed the translation study. Douglas Robinson, Michael Cronin, Lawrence Venuti, and Libo Huang can be mentioned.

<u>Secondary Sources</u>: these sources interpret or analyze a historical event or period that has already happened. Using the primary sources can cover the same topic but add a layer of interpretation. Secondary sources can include books about a topic, biographies of historical and famous people, articles, essays analyzing novels, and political commentary. Working on secondary sources can help understand how the work is being discussed; for instance, in translation, there are a lot of studies and researchers. Going back many years, and it was previously mentioned in this work, one of the pioneers of translation is Saint Jerome, the patron of translators and interpreters. He was known as the first translator who translated the Bible to Latin, and he was the person who wrote about the translator method.

In summary, for these two resources, the primary source provides direct access to a work for you to discuss, analyze and cite, while the secondary source looks at that work through another writer's lens. Finally, there are tertiary sources, a text that helps you find the primary and secondary sources, like an index, directory, or bibliography. This source does not provide citable content itself but gives a list of sources. For instance, Wikipedia is probably the most popular tertiary source among students; however, this type of source cannot be cited in academic writing because anybody on the internet can edit it; so, it is not considered a credible source.

3.4 Analysis Categories

In this work, it is important to include qualitative research, so the information should be categorized into four categories which are: (1) translation, (2) translation procedures, (3) text analysis, and (4) glossary.

3.4.1 Translation: The English word translation comes from the Latin "translation."

"Trans" translates as "across, while "ferre" means "to carry" or "to bring," "latio" derives from "latur," the past participle of "ferre"; so, taking all these meanings together, the contemporary definition for translation is "carrying across," or "bringing across." In other words, it is to transfer from one point to another like a written message from one language to another language.

3.4.2 Translation Procedures

As Newmark indicates in his book "A Textbook of Translation, the translation methods are related to the whole text, while translation procedures are used for sentences and smaller language units. Therefore, the translators apply to transfer the message in the written test into the target text in the most natural way to avoid literalism.

3.4.3 Text Analysis

The text analysis would allow the translation to determine how the text should be translated in terms of text function, type of document, tone, stylistic scales of formality, and emotional tone.

3.4.4 Glossary

This consists of a list of terms and descriptions about a certain subject. This list is arranged alphabetically and provides brief definitions of words related to a specific topic.

3.5 Data Collection Instruments

The data collection instruments are an essential part of this translation work because these allow gathering the most important data to have a special focus for the research chosen by the researcher. In this case, the research will use text analysis, color-coding, and two glossaries, one in English and another in Spanish.

3.5.1 Text Analysis

The first instrument is the text analysis, and indeed, this is the first process that a translator does before translating. Newmark indicates that a translator begins the job by reading the original for two objectives: to understand what it is about, and the second to analyze it from a "translator's point of view which is not the same as linguist's or a literary critic's. Therefore, the translators need to determine the intention of how the document is written; it can select the appropriate translation method and identify issues. The text analysis chart is important because it helps the translator review the target text to ensure that everything is included. For this work, there are two charts for each SL as follows.

Table 1

Text Analysis	**Cultura Afrodescendiente**	**La desigualdad de género en Japón**
Text Style		
Stylistic Scale of Formality		
Stylistic Scale of Generality		
Stylistic Scale of Emotional Tone		
Text Function		
Type of Translation		

Table 1 shows the instruments that the researcher will use to analyze the text under study. Source: Researcher's own creation

Table 2

Text Analysis	The New Science of Customer Emotions	Words can help manage emotions
Text Style		
Stylistic Scale of Formality		
Stylistic Scale of Generality		
Stylistic Scale of Emotional Tone		
Text Function		
Type of Translation		

Table 2 shows the instruments that the researcher will use to analyze the text under study. Source: Researcher's own creation

3.5.2 Glossaries

The glossary is an important part of the translation process because the documents will have more accuracy at the time that are being translated so; this will be useful for the translator to avoid inconsistencies when translating the documents. In addition, the glossary works as an extra resource for the readership to understand difficult or technical terms, and the translator can keep this data for future translations. For this reason, this work has two glossaries. The first is an English to Spanish glossary, and another is from Spanish to English.

Table 3

English Term	Spanish Term	Definition

Table 3 shows the instruments that the researcher will use to create the glossary from English to Spanish. Source: Researcher's own creation

Table 4

Spanish Term	English Term	Definition

Table 4 shows the instruments that the researcher will use to create the glossary from Spanish to English. Source: Researcher's own creation

3.5.3 Color Coding Chart

The main objective of the color coding is to highlight paragraphs to identify the different translation methods that were applied to them. In that way, the translators can easily analyze and would be able to compare the different translation procedures used for the documents.

Table 5

Technique	Color
Modulation: using a phrase that is different in the source and target language to convey the same idea	
Transposition: Where the parts of the speech change their sequence when they are translated	
Omission	Red Font on Source Text
Amplification	
Explicitation: To express something more explicit from the ST to TT. Explain and be more specific	
Literal Translation: a word for word translation	
Compensation: it is used when something cannot be translated and the meaning that is lost is expressed somewhere in the translated text	
Equivalence: Use a completely different expression. It is used in interjections, idioms, or proverbs	
Adaptation: Cultural substitution or cultural equivalent	

Table 5 shows the color that represents each technique in the color-coding instrument. Source: Researcher's own creation

3.6 Collection data process and data analysis

Translators need to have a clear process to translate the documents. As mentioned during this work, one of the first steps is to read the documents and analyze the texts. This is necessary because the message will be as accurate as possible in the target language. Newmark (1988) states that there are two types of reading: General and close reading.

The translator needs to consult or look for information in specialized textbooks or encyclopedias to understand the subject and key concepts in the general reading. In contrast, close reading pays particular attention to words and out of context. He also mentions that the translation process can be compared to an iceberg: the tip is the translation because it is visible; however, what is written on the page; the iceberg, represents all the work that a translator does as many times as possible to convey the message most naturally and comprehensively available. It can be said that a translator translates ideas and not words because translators will often look for articles, research papers, and books, among others, to become familiar with a particular subject or area.

Therefore, when texts are being translated, the revision on them is required to verify the style, formality, tone, and coherence and make sure that the message and the author's intention are transmitted appropriately. This work will select several paragraphs to analyze the translation procedures with the corresponding color coding created for this word. This chart will facilitate the different techniques used on the different documents and a better understanding.

CHAPTER IV

Translated Documents

4.1 Translation of the documents “HBR The New Science of Customer Emotions” and Words Can Help Manage Emotions” from English to Spanish.

La Nueva Ciencia de las emociones de los clientes

Una mejor manera de impulsar el crecimiento y la rentabilidad

Por Scott Magids, Alan Zorfas y Daniel Leemon

Cuando las empresas se conectan con las emociones de sus clientes, la recompensa puede ser formidable. ***Considere los siguientes ejemplos: Un gran banco introdujo una tarjeta de crédito diseñada para los “millennials”,*** con el objetivo de inspirar una conexión emocional, el uso del producto dentro de este grupo aumentó en un 70% y el crecimiento de nuevas cuentas aumentó en un 40***%. Un año después del lanzamiento de productos y mensajes para maximizar la conexión emocional, un limpiador doméstico, líder, convirtió las pérdidas de cuota de mercado en un crecimiento de dos dígitos. Finalmente, cuando un minorista de ropa a nivel nacional reorientó su comercialización y la-experiencia del cliente en su forma más emocional*** por medio de la segmentación de clientes, el crecimiento se triplicó. Debido a estas grandes oportunidades para crear valor, las empresas deben perseguir las conexiones emocionales como una ciencia y una estrategia. Sin embargo, para la mayoría de nosotros, construir estas conexiones es más una hipótesis que una ciencia. Al final del día, se tiene poca idea de cómo realmente funciona y si sus esfuerzos han producido los resultados esperados.

Nuestra investigación en cientos de marcas y docenas de categorías, muestran que es posible medir rigurosamente y orientar estratégicamente los sentimientos que impulsan el comportamiento de los clientes los cuales son llamados, “motivadores emocionales”. Estos brindan un mejor indicador para el valor futuro de los clientes de una empresa en cualquier otra métrica la cual incluya la conciencia de marca y la satisfacción del cliente, debido a que pueden ser una importante y nueva fuente de crecimiento y rentabilidad. En el nivel más básico, cualquier empresa puede comenzar un proceso estructurado de aprendizaje sobre los motivadores emocionales de sus clientes y la realización de experimento para aprovecharlos y luego escalar a partir de ahí. Por otro lado, las empresas pueden invertir en investigación profunda como análisis de “big data” o contratar consultorías.

Compañías de servicios financieros, comercios minoristas, atención médica y tecnología ahora utilizan un detallado de conexión emocional para atraer y retener a los clientes más valiosos. Las empresas más sofisticadas están haciendo grandes estrategias de conexión emocional que involucran cada una de las funciones dentro de la cadena de valor desde el desarrollo y mercadeo de productos hasta ventas y servicios.

A continuación, describiremos nuestra investigación y nuestro trabajo con las empresas, el cual, hasta donde sabemos, es el primero en mostrar vínculos directos y sólidos entre con motivadores emocionales específicos así también las acciones de una empresa para aprovechar el comportamiento del consumidor y los resultados comerciales.

Definición de motivadores emocionales

Esta investigación surgió debido a nuestra frustración, dado que las empresas con las que trabajamos sabían que las emociones de los clientes eran importantes; pero no podían encontrar una forma consistente para definirlas, conectarse con ellas y vincularlas entre sí hacia los resultados. Pronto descubrimos que había un léxico estándar de las emociones, por lo que hace ocho años nos propusimos crear uno con el cual trabajamos con expertos y estudiamos la investigación antropológica de las ciencias sociales. Finalmente reunimos una lista de más de 300 motivadores emocionales.

Tenemos clientes quienes se conectan emocionalmente con una marca debido a que se siente identificados con sus motivaciones y les ayuda a cumplir con frecuencia de manera inconsciente sus deseos más profundos con frecuencia de manera inconsciente. Tenemos también los motivadores emociones "importantes", ya que poseen el deseo de "destacar entre la multitud", "tener confianza en el futuro", y "disfrutan de una sensación de bienestar" por nombrar solo algunos (Ver tabla "Motivadores de alto impacto").

De esta manera, identificar y medir los motivadores emocionales es complicado porque los propios clientes probablemente ni siquiera son conscientes de ellos. Estos sentimientos son típicamente diferentes de lo que dicen los clientes y son las razones por las que hacen elecciones de marca, así como los términos que se utilizan para describir sus respuestas emocionales a determinadas marcas. Es más, como se discutirá posteriormente, las conexiones emocionales con los productos no son ni uniformes ni constantes ya que varían según la industria, marca, punto de contacto y la posición del cliente en el proceso de toma de decisión.

En resumen

El problema: Las empresas saben que las emociones impulsan el comportamiento del cliente, pero la mayoría no tiene idea de cómo conectarse de manera que motiven los comportamientos deseados. El proceso es más una hipótesis que una ciencia.

La solución: Los autores han creado un léxico de "motivadores emocionales" utilizando una gran cantidad de análisis de datos para vincularlos a un comportamiento rentable específico.

La oportunidad: Al identificar los motivadores emocionales más predominantes para un segmento de clientes determinado; las empresas pueden diseñar marketing y otras estrategias para aprovechar esos motivadores, brindando una nueva fuente de crecimiento y de ventaja competitiva.

¿Por qué son importantes las conexiones emocionales?

Aunque las marcas puedan agradar o generar confianza, para la mayoría, no concuerda con las emociones que impulsan los comportamientos de los clientes más rentables.
Algunas marcas por naturaleza les resulta más fácil hacer tales conexiones; sin embargo, una empresa no tiene que nacer con el ADN emocional de Disney o Apple para ser exitoso.
Incluso, un producto de limpieza o una comida enlatada pueden lograr poderosas conexiones.
Por tanto, en síntesis, el proceso se puede ver de la siguiente manera:

Primero, para los clientes más valiosos, se debe aplicar una gran cantidad de datos en conjuntos detallados para identificar los motivadores emocionales. Por ejemplo, los clientes de automóviles de alto valor podrían sentir "una sensación de pertenencia", y/o "una sensación de libertad". Luego, usamos modelos estadísticos para observar un gran número de clientes y marcas para posteriormente comparar los resultados con los motivadores emocionales de las personas con su comportamiento de compra y así identificar picos en las mismas. Estos estarán asociados con los motivadores específicos.

Estos datos revelan cuáles son los motivadores que generan los comportamientos de los clientes más rentables. Seguidamente, se cuantifica el valor actual y potencial de los motivadores para una marca dada y ayudar a identificar estrategias para sacar el máximo provecho. (Ver, tabla lateral "Cómo iniciar").

Motivadores de gran impacto

Cientos de "motivadores emocionales" impulsan el comportamiento del consumidor. A continuación, se muestran los 10 motivadores que afectan significativamente el valor del cliente en las categorías ya estudiadas

Me siento motivado (a) por el deseo de:	**Las marcas pueden aprovechar este “motivador” ayudando a los clientes**
Destacarse en la multitud	Proyectar una identidad social única; ser visto como especial.
Tener confianza en el futuro	Percibir el futuro mejor que el pasado; tener una imagen mental positiva de lo que está por venir.
Disfrutar de una sensación de bienestar	Sentir que la vida está a la altura de las expectativas y que se logró el equilibrio. Buscar un estado libre de estrés sin conflictos ni amenazas.
Sentir una sensación de libertad	Actuar de manera independiente sin obligaciones o restricciones.
Sentir un sentido de emoción	Reacción intensa emocional. Participar en eventos emocionales y divertidos.
Sentido de pertenencia	Tener afinidad con personas con quienes se relaciones o aspiran a ser como ellos. Sentirse parte de un grupo.
Proteger el ambiente	Mantener la creencia de que el medio ambiente es sagrado; emprender acciones para mejorar su entorno.
Ser la persona que deseo ser	Cumplir un deseo de superación personal continua; vivir con su autoimagen ideal.
Sentirse seguro	Creen que lo que tienen hoy, estará allí mañana. Perseguir metas y sueños sin preocupaciones.
Ser exitoso en la vida	Sienten que tienen vidas significativas y que eso vale la pena. Eso va más allá de las medidas financieras o socioeconómicas.

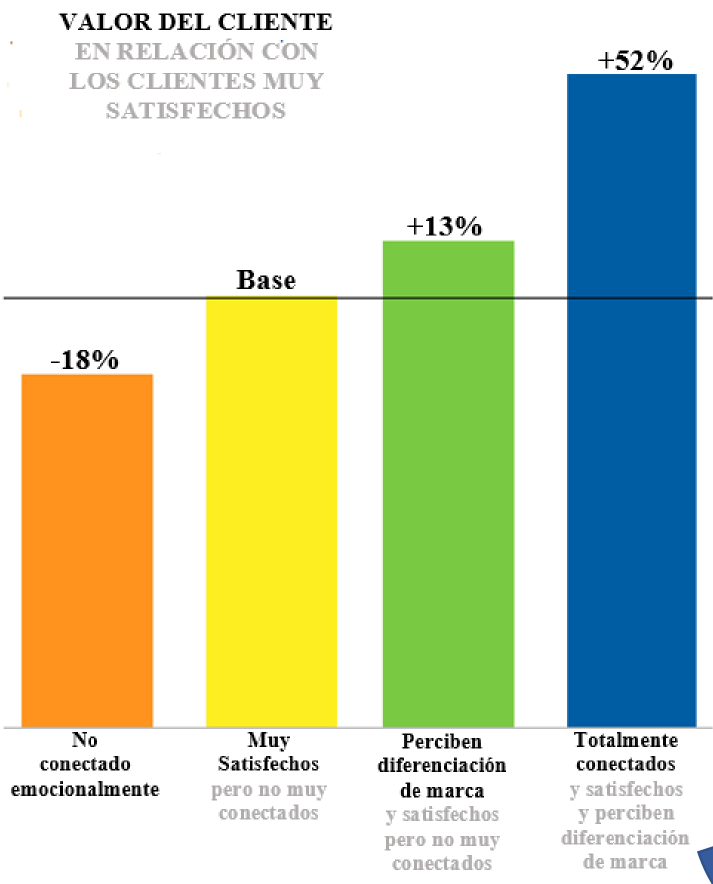
Además, el modelo permite comparar el valor de crear fuertes conexiones emocionales con la de obtener una buena puntuación en las métricas estándar de los clientes; como, por ejemplo, la diferenciación de marca y satisfacción e inclusive destacar las ganancias potenciales para poder mirar más allá de las medidas tradicionales.

Encontramos que los clientes se vuelven más valiosos en cada paso de un proceso predecible llamado “camino de conexión emocional” a medida que pasan de (1) estar desconectados de (2) estar muy satisfechos a (3) percibir la diferenciación de marca a (4) estar

totalmente conectados. Aunque los clientes muestran una conexión en crecimiento en cada paso, su valor aumenta dramáticamente cuando llegan al cuarto paso: "ser totalmente conectados", los clientes son un 52% más valiosos, que aquellos quienes simplemente están muy satisfechos.
De hecho, su valor relativo es sorprendente entre una variedad de métricas como las compras y la frecuencia de uso. (ver gráfico, "el valor de la conexión emocional").

El valor de la Conexión Emocional

Debido a que las relaciones de los clientes con una marca son complejas, ellos se mueven a lo largo del camino hacia la plena conexión emocional. A pesar de que se vuelven más valiosos a cada paso del proceso, hay un aumento considerable en la última categoría. A través de una muestra de nueve categorías, los clientes "totalmente conectados" son 52% más valiosos en promedio que aquellos que simplemente están "satisfechos".



El aumento del valor de los clientes "totalmente conectados" en relación con aquellos "muy satisfechos" varía de acuerdo con la categoría. A continuación, se muestra los valores para las nueve categorías muestreadas

Compras de productos de limpieza **+103%**	Compras de aplicaciones para tabletas **+82%**	Compras de con tarjeta de crédito **+68%**
Compras a través de internet **+52%**	Hospedajes de hotel **+41%**	Visitas a tiendas con descuento **+37%**
Productos Bancarios **+35%**	Visitas a restaurantes de comida rápida **+27%**	Gasto en juegos de casino **+23%**

El camino es una guía importante de donde las empresas deberían invertir y revela que, a menudo, invierten en los lugares equivocados.

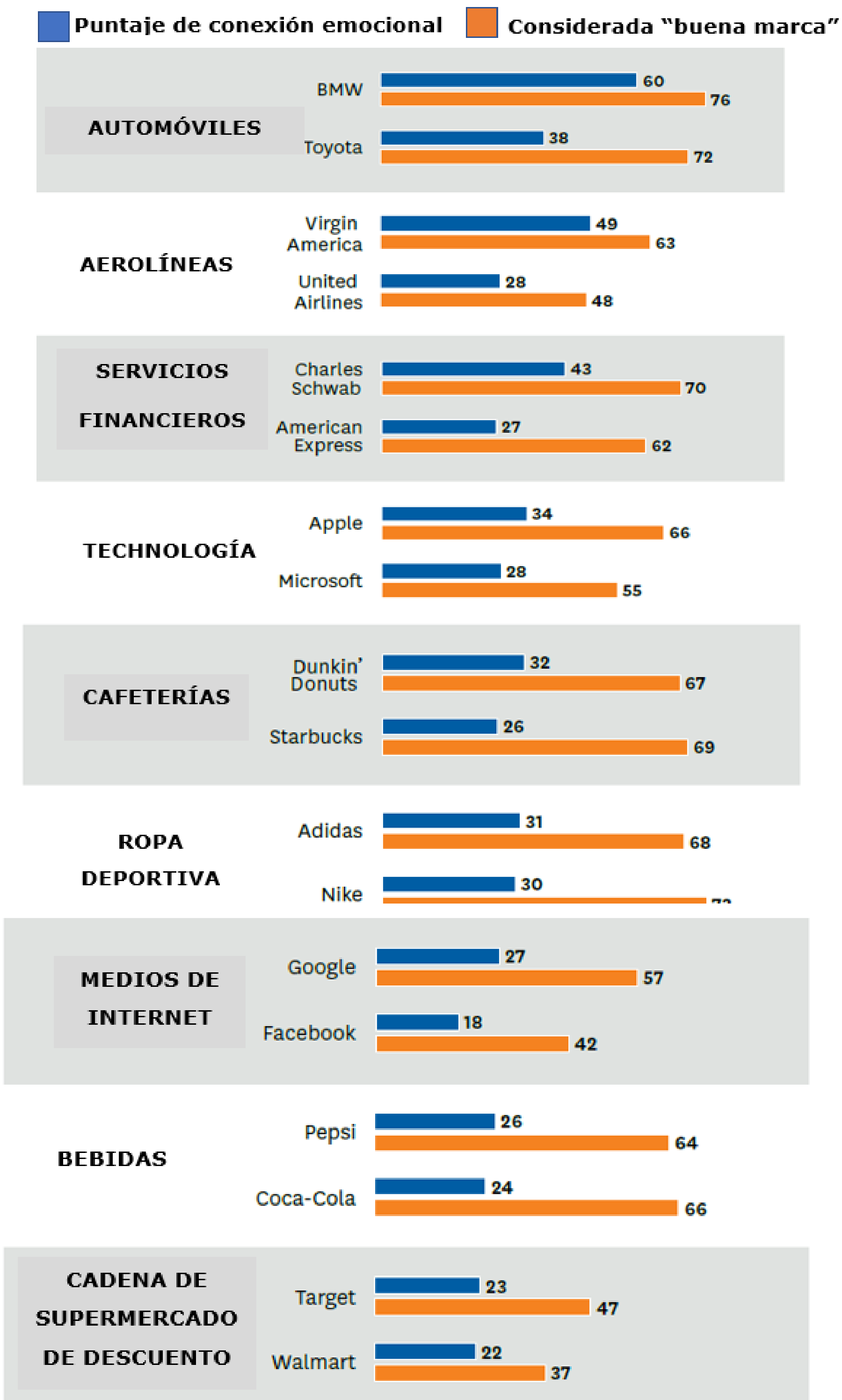
Para aumentar los ingresos y la participación en el mercado, muchas empresas se centran en convertir clientes "insatisfechos" en "satisfechos"; sin embargo, nuestro análisis muestra que mover los clientes de "muy satisfechos" a "completamente conectados" puede tener tres veces más el retorno que moverlos de "desconectados" a "muy satisfechos" por ello los rendimientos más altos se encuentran en los clientes que ya están "completamente conectados" para maximizar su valor y atraerlos a su marca. Cuatro ideas de nuestra investigación son especialmente relevantes para las empresas que buscan construir una conexión emocional.

Los motivadores emocionales varían según la categoría y marca. De más de los 300 motivadores emocionales, 25 afectan significativamente el valor del cliente en todas las categorías que hemos analizado. En cualquier lugar, hay 5 de 15 motivadores emocionales adicionales, los cuales son importantes en cualquier categoría. Por ejemplo, la sensación que causa una empresa de muebles para el hogar es “ser creativo” por lo que inspira a los consumidores a comprar con más frecuencia. Otro ejemplo es el deseo de “sentirse revitalizado y renovado” lo cual impulsa la lealtad a los restaurantes de comida rápida. Los motivadores emocionales también varían dentro de las categorías ya que dependen de los deseos de los clientes más valiosos en las marcas. Esto, debido a que las marcas difieren en que tan bien se alinean con los motivadores de sus clientes ya que cada uno podría tener un punto de partida diferente en cualquier esfuerzo para fortalecer las conexiones emocionales y ese punto no necesariamente se relacionará con las medidas convencionales de percepción de marca. (Ver gráfico “La Brecha de la (conexión emocional) sí importa). Los motivadores emocionales varían entre la segmentación de los clientes. Recuerda la tarjeta de crédito creada teniendo en mente la generación de los “Millenials”. Nuestro modelo dio paso a deseos para “proteger el ambiente” y “ser la persona”.

La brecha de la (conexión emocional) sí importa

El “puntaje de la conexión emocional” (ECS) por sus siglas en inglés es una firma que mide la proporción de clientes que están “totalmente conectados. Una brecha entre el “puntaje de conexión emocional” (ECS) de una marca y el porcentaje de cliente que la consideran una “buena marca” señala una oportunidad para transformar a los clientes “satisfechos” en clientes “totalmente conectados” y más valioso.

Las brechas entre el "puntaje de conexión emocional" (ECS) de una marca y los competidores indican oportunidades para aprovechar (o mantener) la ventaja prestando atención a las conexiones emocionales.



Una empresa no debe tener el ADN emocional de Disney o Apple para ser exitoso. Incluso un producto de limpieza o una comida enlatada puede crear conexiones poderosas.

Quiero ser un motivador “clave” en la categoría de banca para ese grupo etario; (Tradicionalmente, los motivadores de la industria tales como los deseos de “sentirse seguro” y de “tener éxito en la vida” son los más comunes entre los grupos etarios más longevos. El banco diseñó funciones y mensajería para conectar esos sentimientos y así poder lograr un crecimiento más rápido para la nueva tarjeta de crédito.

Los motivadores emocionales de una persona hacia una marca determinada o industria varía según cada cliente. En los sectores bancarios, el deseo de “sentirse seguro” es un motivador imprescindible para atraer y retener los clientes desde el principio. Al vender productos cruzados, posterior a esa compra, el deseo de “tener éxito en la vida”, se vuelve más importante. Para maximizar los resultados, las empresas deben alinear sus estrategias de conexión emocional con sus objetivos específicos de compromiso con el cliente con la adquisición, retención, venta cruzada, etc.

Las conexiones emocionales conducen a oportunidades de crecimiento y éstas existen por medio de la experiencia del cliente, no sólo por el posicionamiento de una marca tradicional y publicidad.

Por ejemplo, las redes sociales tienen un gran impacto en la conexión emocional. Una marca de condimentos encontró que el 60% de sus clientes afiliados a su red social (especialmente seguidores de Facebook, Twitter y Pinterest), frente al 21% de la totalidad de los clientes estaban emocionalmente conectados. Este crecimiento acelerado, en término de meses, se debe al enfoque en sus redes sociales, desarrollando su sitio web para recetas y promociones para la comunidad de clientes.

Conexiones emocionales en el trabajo

Veamos cómo una estrategia de conexión emocional valió la pena para una cadena de moda nacional. La empresa estaba luchando con los desafíos comunes de la industria. Aunque tenía una marca conocida y una sólida presencia en el mercado, las ventas en las tiendas se estancaron y los descuentos estaban reduciendo los márgenes de ganancias. Por tanto, la estrategia se centró en la gestión de costos, la eficiencia logística y optimizar la combinación de mercancía en tiendas, pero con un éxito limitado. Por otro lado, en los últimos dos años, se trabajó junto con el minorista el cual incluía una estrategia de cuatro partes para identificar, comprender y cuantificar el valor de los clientes más emocionalmente conectados. Esta estrategia expuso una serie de grandes oportunidades inexploradas y permitió al minorista dirigir mejor las inversiones en toda la empresa.

1. **Clientes conectados, el objetivo meta**. Nos propusimos a responder dos pregunta básicas

¿Qué tan valioso fueron los clientes totalmente conectados del minorista?, y ¿Podría la empresa atraer a más de ellos? Se utilizó técnicas estadísticas para medir la intensidad de las conexiones emocionales de los clientes frente al minorista y sus competidores. El proceso comenzó con encuestas para discernir cómo los consumidores se relacionan con los motivadores emocionales clave, así como con el análisis para ver cuáles motivadores predecían mejor el comportamiento de compra. Posteriormente, modelado el impacto financiero de construir conexiones emocionales con los clientes en cada paso del camino, desde la categoría de “desconectado” hasta la categoría de “totalmente conectado”.

Nuestro análisis mostró que, aunque la categoría de “totalmente conectado”, correspondía solo al 22% de los clientes, el 37% representaban a los ingresos y gastaban en promedio, el doble al año ($400) como clientes altamente satisfechos. Mejorar la conexión emocional para transformar a los “clientes satisfechos” en otros completamente conectados o ambos, podría ser una estrategia de crecimiento viable si el minorista pudiera atraer a clientes “totalmente conectados” de la competencia. Una mayor segmentación reveló que un grupo de personas, especialmente clientes valiosos, se etiquetaron como modas florecientes debido a que la ropa se conecta con su profundo deseo de entusiasmo, aceptación social y autoexpresión. Por mucho, el grupo de “florecientes” fue el segmento más emocionalmente conectado y la mitad de ellos ya son parte de la categoría “totalmente conectado”.

Comparando las proporciones de varios segmentos basados en emociones, el gasto en el tamaño de esos segmentos destaca una diferencia extraordinaria de valor: Los floreros tiene una proporción de 1.9, casi el doble del promedio del mercado y más de nueve veces la del grupo de los menos conectados (a quienes llamamos “no complacientes” y cuyo cociente es sólo 0,2).

Dada la estructura de costos relativamente fijos de las ventas al por menor, para adquirir y conservar al grupo de los florecientes representó una oportunidad para impulsar ingresos y márgenes. Un perfil detallado del grupo destacó su atractivo para exponer diferentes maneras para que el minorista los tuviera como grupo meta. Clientes en este segmento:

- Poseen un alto valor de por vida, gastando un promedio de $468 al año versus $235 para otros clientes.
- Comprar con más frecuencia se defienden más: El 46% de los florecientes compran categoría clave de moda al menos mensualmente frente al 21% del resto de los

compradores. Los florecientes tienen 1.4 veces más probabilidad que otros clientes en recomendar sus productos a sus amigos y familiares.

- Son menos sensibles al precio. Tienen 2,3 veces más probabilidades para decir que están "dispuestos a pagar más por los mejores productos de moda", 1,7 veces menos probable que tome decisiones de compra de moda únicamente con base en el precio, y 1,3 veces menos probable que compre precios más bajos.
- Predominan más la mujer más jóven más étnicamente diversa y más propensa a vivir en centros urbanos que otros clientes.
- Están digitalmente más comprometidos que otros segmentos: Tiene 2,3 veces más probabilidad de buscar una moda minorista en línea, 2,9 veces más probable que compre productos de moda a través de sus dispositivos móviles, y 3,7 veces más probabilidades de seguir a un minorista en las redes sociales.

Basándose en estas y otras ideas, el minorista creó un modelo para buscar las oportunidades para los clientes más valiosos. Al aplicar la categoría del esquema de segmentación a los más de 25 millones de personas en su base de datos de clientes, se determinó el valor financiero y los comportamientos de los clientes florecientes para así confirmar que gastaron substancialmente más que otros clientes, tuvieron el estilo de vida más alto debido a su poder adquisitivo, así como la menor deserción y sensibilidad al precio en cualquier segmento debido a su poder adquisitivo. Se estimó que mover al grupo de los florecientes al camino de la categoría "totalmente conectados" podría aumentar las ventas anuales entre un 3% y un 5% y si se alejan de los competidores podrían aumentar los ingresos entre un 5% y un 8% debido a que este grupo gasta más per cápita que otros clientes y se mueven con menos frecuencia. Este análisis también predice las mejoras en los márgenes operativos y rendimientos del capital.

2. Cuantificar los motivadores emocionales claves

A continuación, se analizan decenas de miles de clientes del grupo de los florecientes en todas las categorías, se cuantificó más de 40 motivadores emocionales en las categorías de compras, gastos, lealtad y promoción. Luego se identificó la categoría con el motivador emocional más importante. Quienes se aburrieron, tuvieron la relación más sólida hacia las compras y se evaluó la posición competitiva del minorista en cada uno. Tanto el análisis financiero como el modelo mostraron que, al invertir más, fortalece la experiencia del cliente en torno a los deseos de "sentir un sentido de pertenencia" "siente una sensación de emoción" y "siente una sensación de libertad". Los motivadores que impulsan la categoría del comportamiento de compra y del cual el minorista ya tenía la posición más fuerte, tenían más probabilidades de producir el ROI más alto. Por tanto, aquellos motivadores emocionales se convirtieron en el foco principal de inversión.

3. Optimice las inversiones en todas las áreas

Para maximizar las oportunidades de la conexión emocional, las empresas deben ir un paso adelante en el mercadeo. El minorista examinó cada una de las áreas y punto de contacto con el cliente para encontrar maneras de mejorar los motivadores emocionales con alto ROI. Esto dio como resultado cuatro áreas principales de inversión: tiendas en línea, experiencia multicanal, comercialización y mensajes.

Tiendas. Con más de 700 tiendas, para estimar cuál de los minoristas tiene más clientes florecientes, se calificaron cada uno de acuerdo con la presencia de este segmento en el área comercial de la tienda. Dio como resultado que en las tiendas cuyos puntajes generaron hasta un 25% o más de ingresos que los otros. Sus ventas; en la misma tienda, estaban creciendo doblemente más rápido y su beneficio operativo fue del 30% mayor. Sus márgenes de ganancia aumentaron un 10%.

Para maximizar las oportunidades de conexión emocional en las empresas, se debe examinar cada área y punto de contacto con el cliente.

Para un menor uso de cupones, se debe realizar una mayor rotación de inventario de acuerdo con las expectativas (los clientes florecientes no sólo dirán que estarán dispuestos a pagar más, pues ellos en realidad pagarán más). Estos análisis cambiaron la estrategia de ubicación de la tienda. Se mapeó la mayor concentración del grupo de clientes florecientes en todos los mercados y submercados de Estados Unidos junto con los deseos de compra en más de 150 tiendas de otros minoristas.

Las empresas de bienes raíces ahora utilizan un modelo predictivo para identificar lugares que frecuentan y se encuentran cerca de los clientes florecientes, así como también de otros minoristas. Este cambio está dando sus frutos ya que hay nuevas tiendas en áreas comerciales con una cantidad alta de clientes florecientes y tienen ventas del primer año de un 20% más que los promedios históricos lo cual conduce a tiempos de equilibrio más rápidos y mayores rendimientos de capital. Un análisis más detallado ha revelado oportunidades para abrir cientos de tiendas que atiendan las poblaciones de clientes florecientes que estén desatendidas y de esa forma disponer de capital para nuevas tiendas y cerrar otras que el comerciante identifique con poca afluencia de este tipo de clientes.

El análisis de conexión emocional también ha permitido entender al comerciante que aspectos en la experiencia de compra en la tienda es lo más importante para los clientes “florecientes”; como por ejemplo, el diseño de la tienda la cual posea artículos en liquidación, wifi gratuito y que los vendedores sean fáciles de encontrar son importantes sin embargo, esas cualidades a menudo no son reconocidos por los propios clientes ya que el análisis mostró que en realidad eso no impulsan las visitas ni las compras.

Sobre la base de su estrategia, el comerciante predijo que la opción de "compra en línea y recoger en la tienda" es algo que pocos clientes dicen que es importante ya que anteriormente estaba disponible de manera limitada, pero este servicio podría ser un impulsor clave de una conexión emocional (habla a los clientes florecientes la sensación del deseo de libertad). De esta manera, se probó tanto la comunicación dirigida como de las promociones en la tienda y se notó un aumento en las ventas, por lo tanto, se destinó capital para replicar este modelo a nivel nacional. Del mismo modo, el comerciante predijo que ver imágenes en la tienda como por ejemplo "personas como tú" impulsaría la conexión emocional y compras entre los clientes florecientes (aunque cabe recalcar, que este factor no es predominante).

Como prueba, se amplió su presencia en el mercado por medio de las redes sociales para compartir fotos al sitio y motivó a los clientes a enviar selfies mostrando sus atuendos y estilos favoritos. Con estas fotos (contando con el permiso de los clientes) se mostraban en pantallas grandes en la tienda por lo que generó el deseo de los clientes florencientes de "sentir un sentido de pertenencia". La investigación indica que el segmento respondió a este motivador y creó una mayor intención de compra.

El comerciante está ahora diseñando y probando en la tienda "experiencias" para aprovechar otros tipos de conexiones emocionales; como por ejemplo las experiencias multicanales que pueden ayudar a optimizar estas conexiones. Para ello, el comerciante cuantificó las conexiones emocionales y gasto de los clientes en más de 100 puntos de contacto multicanal. Estos incluyeron la navegación y compra de aplicaciones móviles, visitas en las páginas de redes sociales del comerciante, navegación de la página de internet del comercio electrónico y las devoluciones de mercancía comprada por medio de la tienda en línea.

Cada punto de contacto fue calificad de acuerdo con su impacto potencial en la conexión emocional y gasto; por consiguiente, los modelos estadísticos revelaron las combinaciones más poderosas de puntos de contacto en cada etapa del "camino del cliente", lo cual permite al comerciante perfeccionar su estrategia multicanal y priorizar sus inversiones. Por ejemplo, los clientes florecientes indican que usar una computadora en línea a través de un sitio web es fácil de usar para tomar decisiones importantes de compra.

De hecho, la facilidad y el encanto del sitio móvil, así como la disponibilidad de los servicios como Applepay tienen un impacto mucho mayor en las conexiones emocionales y niveles de gasto por lo que el comerciante está utilizando tales conocimientos para diseñar inversiones en comercio electrónico, dispositivos móviles y redes sociales que construirán conexiones emocionales con los clientes florecientes. Por ejemplo, se desarrolló múltiples conceptos para el rediseño de la navegación y estético de su aplicación móvil; por lo que se probó la eficacia de cada versión mejorada con los sentimientos de "libertad", "pertenencia" y "emoción", lo cual dio como resultado un crecimiento en las compras.

Comercialización La selección de mercancías se realiza desde el nivel más general hasta etiquetas específicas, las cuales pueden optimizar a impulsar la conexión emocional. Posteriormente, el comerciante busca los hábitos de compra de los clientes florecientes en todo el país a través de datos de punto de venta recopilados de cientos de comerciantes por compañías de investigación independientes. Cuando se aplica la segmentación para estos clientes florecientes a estas bases de datos POS, se configuró el comportamiento de compra en más de 20 categorías de productos y 100 etiquetas e identificó a las 10 compañías competitivas donde los clientes compran sus productos por lo que los resultados muestran brechas en la mercancía, esenciales para los clientes florecientes y que, por lo tanto, el comerciante trabaja junto con sus fabricantes para reequilibrarla.

Enfoque en los mensajes Cuando el comerciante identifique a los clientes florecientes, él/ella ya puede enviarles mensajes personalizados para poder influenciar el comportamiento de compra del cliente en cada etapa del proceso; por ejemplo, mientras los clientes florecientes consideran inicialmente ir de compras es “para divertirse”; sin embargo, las compras son esenciales en el punto de venta por lo que es clave cuando se realiza la compra, emerge el sentido de “sentirse creativo”. Por ende, cuando el comerciante trabaja a partir de esos conocimientos, desarrolla una serie de mensajes dirigidos cronometrados a los clientes florecientes, según el camino del proceso que lleva recorrido el cliente: Un sistema de datos envía correos electrónicos adaptados a la navegación que realiza cada cliente como las transacciones y servicios. La tasa de respuesta de esta campaña de mercadeo directo pasó del 40% al 210% comparados a los promedios históricos.

La selección de los medios de comunicación se puede ajustar con precisión para aumentar la conexión emocional por lo que se hizo un perfil del consumo de los clientes florecientes en 500 programa de TV, 100 páginas de internet, 50 tipos de aplicaciones móviles, 80 publicaciones impresa y 20 tipos de programación de radio. Cuando el comerciante trabaja con su agencia de publicidad, ejecuta los diferentes medios basados en la conexión emocional; por ejemplo, tomando en cuenta que los clientes florecientes son usuarios entusiastas de Instagram, You Yube y Twitter, se amplió sus programas en estas plataformas lo cual aumentó su ROP de mercadeo.

4. Sistematizar, medir y aprender

Aprender sobre la conexión emocional no requiere una búsqueda exhaustiva a sus procesos de negocio; se puede incorporar estrategias relevantes en el flujo de trabajo existente. Esto será más efectivo cuando se convierte la conexión emocional en un indicador clave de rendimiento e incluirlo en el tablero de indicadores con los altos mandos. El comerciante desarrolló una métrica que le brinda al CEO y al equipo ejecutivo y incluyó el progreso de los clientes en la conexión emocional junto con el aumento o disminución de clientes conectados en la empresa con sus principales competidores en una sola página. La métrica muestra el puntaje de correlación de la conexión emocional de los clientes con medidas de valor de vida anual como gasto, abandono y permanencia. Además, muestra cómo el negocio impacta a emociones específicas que están en tendencia y cómo los clientes florecientes interactúan con los principales puntos de contacto y multicanales en la tienda. Asimismo, el comerciante incluye las métricas de la conexión emocional en sus pruebas continuas de los diferentes medios, mensajes, diseño de tiendas, servicios digitales y experiencias de aplicaciones móviles.

Los resultados de estas estrategias y cambios operacionales son sorprendentes. Las ventas en la misma tienda que visitan los clientes florecientes lograron un crecimiento de 3,5% el año pasado, mientras que el crecimiento anual de la misma tienda durante los últimos cinco años solo fue de un 1% en promedio. Las rotaciones de inventario aumentaron más del 25%. La cuota de mercado y soporte al cliente también creció (el número de clientes recomendados al comerciante subió un 20% año tras año) contribuyendo a valores récord de la vida útil del cliente. Detrás de todas estas ganancias se encuentra un aumento del 20% en el puntaje de conexión emocional por lo que en gran parte el resultado es llevar a los clientes satisfechos a un estado emocional pleno de conexión.

La importancia de la conexión

Adoptar una estrategia de conexión emocional a través de la organización requiera conocimientos profundos del cliente, capacidades analíticas y sobre todo una capacidad de compromiso de la gestión para alinear la organización con la nueva forma de pensar. Es importante que el mercadeo no acapare la estrategia con “su” dominio (aunque la función puede y debe utilizar la conexión emocional para demostrar el impacto financiero directo de su gasto). El perfil actual del comerciante usa la conexión emocional para impulsar la alineación a través de las operaciones del equipo directivo, el C-suite, y la sala de juntas. Al inicio, el CEO identificó la conexión de emociones como estrategia para restaurar el crecimiento rentable. El CFO y el director de estrategia luego dimensionaron el “rédito económico” por lo que lideraron junto con los responsables de marketing, tienda, experiencia del cliente y comercialización para colaborar en una estrategia integrada. La llegada del “big data” trae claridad, disciplina y rigor al deseo de mucha data de las empresas para conectar con las emociones del cliente que realmente importa. Las conexiones emocionales ya no tienen que ser un misterio, puede ser una fuente de competencia real que trae ventajas y crecimiento.

Para empezar

Para identificar y aprovechar los motivadores emociones de los clientes, se puede dividir en tres fases.

PRIMERO. Realice un inventario de su investigación de mercado existente y conocimiento de los datos del cliente, probablemente podrá encontrar descripciones cualitativas de las emociones motivadoras de los clientes como los aspectos de la vida que tienen más valor como (familia, comunidad, libertad, seguridad) los que los inspira cada día en el futuro. A partir de ahí, continuar con la investigación para agregar detalles a la comprensión de esas emociones.

Defina un conjunto de motivadores emocionales para indagar. La lista de los “motivadores de alto impacto” proporcionará ideas, así como será la investigación cualitativa. Las encuestas en línea pueden ayudar a cuantificar la importancia de los motivadores individuales.

¿Los clientes están más motivados por la vida en el presente o por el futuro? ¿objetivos? ¿colocan mayor valor en la aceptación social o individual? No se debe asumir qué motiva al cliente porque sabes quienes son ellos. Los padres jóvenes pueden estar motivados por el deseo de brindar seguridad a sus familias o por un impulso de escape o diversión (probablemente, usted pueda encontrar ambos en su base de clientes) y no perjudicar la comprensión de emociones centrándose en cómo se sienten las personas acerca de su marca o que expresen qué es lo que sienten. Por ende, necesita entender sus motivaciones principales que se separan de tu marca.

SEGUNDO. Se debe buscar y analizar a los mejores clientes tanto aquellos que compran más, que sean menos sensibles al precio y los más leales. Para ello, identificar aquellos que están muy satisfechos con su marca, cualquiera que sea el grado de su conexión emocional y divídalos en cuartiles de acuerdo con sus compras anuales, promoción etc. Se debe examinar el cuartil superior para ver las características y el comportamiento de tus mejores clientes que difieren del resto de los cuartiles. Observar la demografía si las personas comprar en línea, cuánto compran de sus competidores y dónde obtienen su información sobre su marca (medios tradicionales, redes sociales, entre otros). Comparar los motivadores emocionales de tus mejores clientes con los que se han investigado en su base general de clientes y ver cuáles motivadores emocionales son más importantes y específicos del grupo del cuartil más alto por lo que se debe encontrar dos o tres de estos motivadores claves que tienen un estrecha relación con su marca. Esto será útil como una guía inicial de las emociones que se necesitan conectarse con el fin de hacer crecer el segmento de clientes más valiosos de su negocio, a las estrategias de mercado y experiencias de los clientes. Estas tácticas le brindarán mayores oportunidades de conexión.

TERCERO. Es importante que la empresa tenga el compromiso de la "conexión emocional" para su crecimiento. Utilizar el lenguaje de las conexiones emocionales cuando hablas de los clientes, no sólo en el departamento de mercadeo si no también en toda la empresa. En nuestra experiencia, las estrategias exitosas basada en conexiones emocionales requieren de la aceptación de altos mandos y debe abarcar a todas las funciones; por ejemplo, si las personas que están desarrollando un producto el cual está funcionado en una versión más fácil de usar, no debería simplemente preguntarse si los clientes están satisfechos con ello; sino que ellos deberían aprender cuáles motivadores emocionales se identificarán más y los hará fortalecer las conexiones emocionales.

Acerca de la investigación Se inició con un proyecto de investigación de dos años que involucra expertos en literatura, en revisión y ciencias sociales, se identificó 300 emociones universales motivadoras

Para medir su impacto en el comportamiento del consumidor, se realizó encuestas de intercepción de más de un millón de consumidores estadounidenses a través de miles de sitios web, recopilando datos en 30 industria y más de 400 marcas, la cuales incluyeron medidas de consideración de marca, prueba, recompra, promoción, satisfacción del cliente, diferenciación de marca y conexión emocional.

Durante seis años más, recolectamos más un billón de puntos de datos demográficos y de compras reales. Se utilizan técnicas analíticas como la regresión multivariada y con el modelo de ecuación estructural, se determina qué motivadores están más poderosamente asociados con el comportamiento del cliente y el valor del cliente por categoría y por marca y el grado en que la conexión con esos motivadores influye en el comportamiento del cliente, tanto en términos absolutos como en relación con los comportamientos más comunes.

Las palabras pueden ayudar a administrar las emociones

La investigación se usó basada en estrategias para la enseñanza de vocabulario con emocionales en los niños pequeños.

Uno de los objetivos clave de la educación infantil es fomentar la empatía y la comprensión en los estudiantes. Los niños pequeños tienen la capacidad de comprender y regular sus propias emociones, así como empatizar con las mismas y con las experiencias de los demás.

Con aquellos niños que no desarrollan estas habilidades, el objetivo es lograr mejores resultados de aprendizaje y más relaciones positivas. La educación global para la ciudadanía se promociona a nivel global ya que es fundamental para un futuro humano más positivo y se enfoca en el rol de la empatía y compasión de los estudiantes quienes son líderes y tomadores de decisiones; sin embargo, el respeto y la audiencia varía ampliamente entre las culturas. En aquellas conocidas como “bajo contexto” (es decir, Alemania, Reino Unido), las emociones no se enfatizan en la toma de decisiones y la vida pública, mientras que las culturas de “alto contexto”, como en Japón y Egipto, consideran las emociones como un área importante en todas las interacciones. En este artículo, los autores presentan una investigación sobre las palabras emocionales, así como la alfabetización emocional para los niños además de proporcionar sugerencias para la aplicación de la práctica.

Lily es una niña saludable de 3 años con un hermano recién nacido en casa. Aunque ella es feliz, está orgullosa de ser la hermana mayor, pero ella ha comenzado a mostrar cierta frustración con el nuevo bebé. Esta semana, ella mordió a un amigo en prescolar durante tres días seguidos debido a que el juego no salió como ella deseaba. Tanto los padres de Lily como su maestra, la Sra. Kelly, están en una conversación para discutir los cambios emocionales y los desafíos de Lily para afrontar esta situación.

Sam es un niño de 5 años inteligente y feliz que siempre le gusta ir al jardín de niños de la clase de la Sra. Green. Un día, cuando Sam llegó a su casa, puso su mano en su frente y dijo: "Oh, mamá, estuve tan avergonzado hoy". Preocupada su madre le preguntó: "¿Por qué? ¿Qué te pasó? Sam respondió diciendo una gran risa y dijo: "¡No sé!" "pero la Sra. Green siempre dice eso cuando está avergonzada". La madre de Sam estaba encantada al saber que su hijo conocía la palabra "avergonzado" pero no estaba seguro de cómo explicarle a Sam ya que obviamente no entendía su significado y uso.

Los testimonios anteriores describen a niños pasando por alguna forma de aprendizaje emocional, es una experiencia que, durante sus primeros años, expresan una emoción y adquieren una nueva palabra emocional nueva y sofisticada. Los niños experimentan una variedad de diferentes emociones, tanto positivas como negativas, las cuales son importantes en la vida de los niños y es fundamental que tan bien ellos expresan esas emociones que comprendan las emociones de los demás lo cual es un factor clave para el desarrollo de aprendizaje temprano en los niños, así como la construcción de relaciones (Kostelnik, Gregory, Soderman y Whiren, 2012). Así que los educadores de la primera infancia y investigadores abogan por la educación de la primera infancia para abordar los problemas de las emociones de los niños pequeños. (Denham, 1998, Hyson, 2004). En ese sentido, el propósito de este artículo es describir y demostrar cómo aplicar estrategias basadas en la investigación para el vocabulario y la enseñanza de las palabras emocionales en los niños pequeños para que puedan mejorar, manejar, y comprender sus propias emociones, así como las de los demás. En la siguiente sección, repasaremos la importancia de desarrollo emocional durante los primeros años de vida y describir el vocabulario instructivo para el desarrollo de estrategias de los niños pequeños. Luego combinaremos la información para proporcionar estrategias apropiadas para la enseñanza de la emoción de las palabras. Finalizaremos el artículo con un detallado ejemplo de implementación de las estrategias sugeridas, utilizando literatura infantil de calidad.

Desarrollo emocional en los primeros años de vida

Hallazgos recientes en el área de la neurociencia y psicología intentan diferenciar los sentimientos y las emociones. Aunque estos dos términos se utilizan indistintamente en nuestra vida cotidiana, Damasio (2003), un renombrado neurocientífico, dijo que “el sentimiento es una representación mental del estado” (es decir, se reconoce que un evento está sucediendo), mientras que la emoción es un elemento observable, reacción al estado (es decir, comportamiento asociado o efecto visible). Desde la perspectiva psicológica, la competencia emocional es la capacidad de comprender las propias emociones y las de los demás, gestionar las experiencias emocionales y expresar apropiadamente las emociones (Eisenberg, Cumberland y Spinrad, 1998; Goleman, 2007). Este artículo considera cómo los niños pequeños pueden aprender a entender, expresar y gestionar diferentes emociones.

En los primeros años de la infancia es un momento particularmente importante para el desarrollo de emociones positivas hacia uno mismo, hacia los demás y al mundo general (Kostelnik et al., 2012). Debido a los cambios recientes en los estándares y políticas de educación temprana, muchos programas para la primera infancia han adoptado un currículum enfocado exclusivamente en el desarrollo de habilidades cognitivas en los niños pequeños (es decir, alfabetización, matemáticas), como consecuencia, se descuida lo emocional (Hyson, 2004). Sin embargo, los hallazgos de la investigación apuntan a una relación interactiva entre el desarrollo emocional y cognitivo en los niños (Zins, Bloodworth, Weissberg y Walberg, 2004).

Las emociones negativas o mal reguladas pueden afectar el enfoque de un niño e interferir con su funcionamiento cognitivo. Por el contrario, las emociones positivas y adecuadamente reguladas pueden apoyar funciones cognitivas avanzadas, tales como prestar atención a los detalles, establecer metas, planificación, resolución de problemas y toma de decisiones (Consejo Científico Naciones del Desarrollo del Niño 2004; Raver, Garner y Smith, Donald, 2007).

El desarrollo emocional ha sido bien documentado como un dominio pionero que debe desarrollarse y apoyarse a lo largo de los primeros años de la infancia (Denhan, 1998; Garner y Waajid, 2012; Izard, 1991, Izard et al., 2001; Lemerise & Arsenio, 2000; Saarni, Mumme y Campos, 1998; Thomson, 1994). Además, los estados emocionales de los niños quienes se influencian tanto por el temperamento como por el apego de los cuidadores primarios tienen un poderoso impacto en las relaciones sociales (Eisenber, Fabes y Spinrad, 2006, Thompson, 2006).

Los niños que poseen mayor conocimiento de las emociones tienen más probabilidad que se comporten con simpatía, ayuden y compartan con otros; a su vez, ellos son más del agrado de los demás. En resumen, los niños que son emocionalmente sanos son más capaces de tener relaciones positivas (Katz & McClellan, 1997). Además, los niños pequeños que tienen la capacidad de reconocer e interpretar las señales emocionales de los demás, comprenden que sus emociones tienen mejores resultados académicos y sociales en los próximos años. Por el contrario, la falta de comprensión de sus propias emociones y las de los demás pueden ser un indicador de serios problemas de desarrollo (Durlak, Weissberg, Dymnicki, Taylor y Schellinger, 2011; Izard et al., 2001).

Los investigadores identifican algunos principios básicos sobre las emociones que los niños necesitan entender durante sus primeros años de la infancia (Ahh, 2005ª, 2005b; Ashiabi, 2000; Garner y Waajid, 2012; Hyson, 2004; José & Strain, 2010; Kostelnik et al., 2012; Saarni, 1990). El primer principio es que todos tenemos emociones (Hyson, 2004; Saarni, 1990). El segundo principio es que las emociones son motivadas por diferentes situaciones. Aproximadamente a partir de los 3 años, los niños pequeños desarrollan conciencia emocional con respecto a sí mismos y hacia los demás y la mayoría de ellos entienden una distinción simple entre emociones primarios como feliz y triste y qué producen esas emociones (Berk, 2006).

A medida que los niños pequeños crecen y experimentan una variedad de diferentes situaciones, ellos necesitan ayuda para comprender emociones complejas y sus posibles causas. Ashiabi (2000) indica que el papel del maestro es importante ya en ocasiones específicas deben ser responsables para explicarles verbalmente el significado de las emociones. Ahn (2005a, 2005b) realizó estudios en primera infancia sobre los esfuerzos de los maestros para ayudar a los niños en comprender las causas de sus emociones. Se brindan ejemplos y/o situaciones (tanto reales como indirectas) las cuales pueden ayudar a los niños pequeños a relacionarse emocionalmente con situaciones contextuales. El tercer principio consiste en diferentes maneras para expresar las emociones. Los maestros deben modelar y guiar a los niños a expresarse con modales adecuados (Ashiabi, 2000), uno de los cuales es ser capaz de expresar sus emociones con las palabras apropiadas (Joseph & Strain, 2010). Tener una palabra precisa para expresar sus emociones a menudo pueden ser un sustituto de la interacción física y, por lo tanto, puede prevenir comportamientos desafiantes (Kostelnik et al., 2012) Una vez que los niños pequeños entienden el concepto general de una categoría emocional primaria como la felicidad y la tristeza son capaces de aprender palabras adicionales para etiquetar emociones que están relacionados, pero pueden provenir de diferentes situaciones (Beck, Mckeown, & Kucan, 2013).

El próximo paso natural es comenzar a aprender pequeñas y discretas diferencias en las emociones que son similares y no de extremos opuestos como lo es la felicidad y la tristeza. El siguiente principio es que otras personas probablemente no se sientan de la misma manera que me siento yo. Por eso, comprender las perspectivas de otras personas no es una tarea fácil para muchos niños pequeños; sin embargo, son capaces de determinar estados emocionales de los demás considerando el contexto de una situación. Un estudio reciente por Garner y Waajid (2012) apoya de manera directa la importancia de este principio al informar que el conocimiento situacional de los niños en edades de prescolar, así como la capacidad de comprender las emociones de los demás en un momento dado es una predicción sólida hacia el éxito prescolar posterior.

El último principio es hacer cosas para perjudicar la manera de cómo me siento y cómo se sienten los demás. Tal regulación emocional es quizás el objetivo final del aprendizaje emocional durante los primeros años de la infancia. Por lo general, los niños en edad prescolar comienzan a adquirir formas para poder mantener la calma a sí mismos, buscando consuelo, suprimiendo ciertas emociones, ignorando ciertos eventos emocionales y considerando interpretaciones alternativas de eventos (Kostelnik et al., 2012). Los niños deben recibir ejemplos, así como entornos seguros los cuales se deben discutir y practicar sus alternativas para ajustar las situaciones y alterar los estados emocionales. Como se mencionó anteriormente, unas de las formas para apoyar la vida positiva en los niños pequeños es la de proporcionar las palabras emocionales apropiadas. Los niños que pueden describir sus emociones con las palabras adecuadas, el cual es un proceso llamado como auto revelación, es menos probable que recurran a expresarse con medios físicos de emociones negativas. Lamerise y Arsenio (2000) propuso el concepto de alfabetización emocional para discriminar diferentes estados emocionales los cuales requieren identificación, así como la comprensión de las palabras emocionales. Izard et al. (2001) también apoyó la importancia en adquirir palabras emocionales dado a que la capacidad verbal de los niños y el conocimiento emocional durante los primeros años de la infancia predicen su éxito social. Recientemente, Garner y Waajid (2012 encontraron que los niños en edad prescolar, quienes son expresivos, tienen comprensión receptiva y muestran empatía hacia las emociones de los demás son lo que positivamente tienen capacidades cognitivas y competencia social. Por lo tanto, los estudios empíricos indican que la capacidad de reconocer y etiquetar las emociones es un paso importante para niños pequeños en la gestión de sus propios comportamientos, mientras que la ausencia de palabras emocionales puede dar lugar a malas interpretaciones de los comportamientos de los demás. En resumen, cuando ellos poseen etiquetas emocionales apropiadas los niños pequeños pueden expresar sus emociones mejor y comprender a los demás y en última instancia, desarrollar un mayor nivel de autoconciencia y comprensión social (Fox & Lentini, 2006; Garner y Waajid, 2012; José y Strain, 2010; Lamerise y Arsenio, 2000).

Investigaciones basadas en estrategias basadas para la enseñanza de vocabulario para los niños pequeños

El vocabulario es un aspecto muy importante para la comunicación oral. Los niños deben saber lo que significan las palabras para ser capaces de comunicarse utilizando el lenguaje oral, así como comunicarse, especialmente en situaciones que provocan emociones fuertes. El nivel del vocabulario está relacionado con las habilidades cognitivas tales como etiquetar, clasificar y categorizar (Stahl y Stahl, 2004). Debido a esta conexión, la capacidad lingüística de un niño está realmente vinculada a su capacidad. Un vocabulario más amplio le permite un pensamiento más refinado y una comprensión más profunda (Baker, Simmons y Kame'enui, 1998). Por ejemplo, cuando más vocabulario sepa un niño para describir sus emociones, más fuerte serán sus habilidades de razonamiento, los niños estarán mucho más preparados en comunicar sus emociones y comprender las de los demás. Se prevé que este entendimiento desarrollará empatía y la capacidad para controlar y regular sus comportamientos respectivamente.

Una excelente manera de enseñar nuevo vocabulario a los niños es leyéndoles cuentos en voz alta. Los cuentos contienen muchas palabras sofisticadas; incluyendo palabras emocionales, por ello redactar libros infantiles será la mejor enseñanza que cualquier otro tipo de contexto de lenguaje oral. (Hayes & Ahrens, 1988). Los libros de historia brindan información de experiencias que aún muchos niños no pudieron haber encontrado en la vida. Por ende, los cuentos son una forma de exponerlos en situaciones que evocan emociones (como por ejemplo, volar en un avión, ser objeto de burlas por otros niños, una muerte familiar) son situaciones que cuando se hablan en un contexto que se aleja del aquí y ahora es llamado uso de" lenguaje descontextualizado", el cual es difícil para los niños pequeños. (Nagy y Scott, 2000).

Los cuentos modelan a los niños este tipo de lenguaje descontextualizado para enseñarles a hablar y pensar en una situación que no pueden ver ni oír en ese momento en particular, sino que deben de imaginarlo. Este ejercicio construye su capacidad para recordar una emoción que probablemente va acompañada de una situación en particular cuando la experimentan de primera mano. (Beck et al., 2013). Así que los cuentos les enseñan a los niños las palabras correctas para usar en situaciones que puedan experimentar. La investigación de alfabetización de la primera infancia sugiere que las "lecturas en voz alta" podrían utilizarse como base general para la enseñanza efectiva en el vocabulario de los pequeños debido a que cuando se enseña una palabra nueva, existen estrategias que pueden ser muy útiles para aumentar el aprendizaje de los niños.

La primera es la lectura repetida ya que escuchar una palabra leída en contexto varias veces en un contexto aumenta la retención de esa palabra (Blachowicz & Fisher, 2000; Penno, Wilkinson & Moore, 2002; Sénéchal, 1997). La investigación sugiere tres lecturas de un libro debido a que es lo más efectivo (Coyne, McCoach & Kapp, 2007; Justicia, Meier & Walpole, 2005 Penno et al., 2002). Explicar el significado de una palabra nueva es también fundamental en la enseñanza del vocabulario (Beck et al., 2013; Biemiller & Boote, 2006; Justicia et al., 2005; Penno et al., 2002; Wasik & Hindmann, 2011). Estas deben ser “amigables para los niños” usando terminología que conozcan ellos para explicarles la nueva palabra. Por ejemplo, la definición de “avergonzado” puede significar como “la manera que una persona puede sentir cuando algo le sucede y desearía que nadie más lo hubiera visto o sabido.” La palabra “desanimada” se podría explicar como “cuando una persona se ha esforzado mucho por algo y no puedes hacerlo y se rinde”. Esta palabra puede significar también como se siente alguien que está esperando que vaya a pasar y no pasa, y eso le entristece. Esta estrategia permite que los niños puedan relacionar la nueva palabra con el conocimiento el cual mezclado con otras palabras que ya saben lo hacen recordar este nuevo vocabulario. Para enseñar una palabra nueva, los docentes realizan una lectura en voz alta por lo que la mayoría de ellos realizarán preguntas; sin embargo, es fundamental prestar especial atención a las preguntas abiertas que pertenecen a la palabra en sí misma o a la situación del libro con la que se relaciona la nueva palabra. Por lo tanto, responder preguntas durante una lectura en voz alta promueva la interacción por parte de los niños, lo cual tiene un efecto positivo en el desarrollo de su lenguaje. (McKeown & Beck, 2003; Whitehurst et al., 1988). Motivar a los niños a usar la palabra como parte de su respuesta pues esto es también muy eficaz.

La discusión es otra estrategia clave para emplear durante la lectura en voz alta. Cuando se inicia esta conversación del libro junto con la nueva palabra, ayuda a los niños a entender el significado de la historia, así como el significado de la nueva palabra (Beck & McKeown, 200; Beck et al., 2013; Mckeon & Beck, 2006; Coyne et al., 2007; Dickinson & Smith 1994; Wasik y Hindman, 2011). Los maestros pueden ahondar en un nivel superior conversando con los niños en cómo esa palabra se relaciona con sus experiencias y cómo se usa en un contexto de la historia y cómo se podría utilizar en otros contextos no relacionados con el libro. Además, se recomienda ofrecer muchos ejemplos y situaciones en las que los niños puedan practicar el uso de una palabra nueva. Otra manera es cuando se lee en voz alta, utilizando el mismo libro y la palabra, pero en otro día, Con esto, se puede desarrollar actividades durante toda la semana. (Beck & Mckeown, 2007; Silverman & Crandell, 2010; Wasik & Hindman, 2011). Al presentar múltiples situaciones con las que se usa una nueva palabra o se realiza de manera repetitiva, así como poner en práctica el nuevo vocabulario presenta posibilidades para trabajar estas palabras, así como situaciones que pueden suceder en cualquier momento y lugar como la hora del almuerzo, un juego al aire libre, durante alguna actividad de arte, en centros de juego e inclusive cuando saluda o se despide de algo o alguien.

Combinando las dos: Enseñar palabras de emoción al usar lectura de cuentos en voz alta.

Las estrategias descritas explicadas anteriormente vienen de la investigación en la enseñanza del vocabulario para niños pequeños y indica que se pueden combinar estos conocimientos con información o datos sobre el desarrollo emocional de los niños para crear un conjunto de estrategias específicas en la enseñanza de nuevas palabras emocionales. Basada en la observación de las estrategias de los docentes de primera infancia, Ahn (2005b), recomendó que los maestros utilicen libros y lecturas en voz alta con mayor intencionalidad, para de esa manera apoyar mejor a los niños en el aprendizaje y desarrollo emocional. Por ende, el objetivo es brindar a los docentes de la primera infancia una estructura para la enseñanza de palabras emocionales para lograr un cambio positivo en los niños pequeños en su desarrollo emocional. A continuación, se detallan los pasos.

Presentar el libro

Cuando se comience una lectura en voz alta, proporcione una introducción al libro que se leerá. Lea el título para los niños, nombre del autor y el ilustrador. Muestre el libro y comente el dibujo de la portada. Además, tener un espacio para realizar predicciones sobre el o los personajes, problema o eventos que se puedan presentar en la historia. El objetivo en este paso es activar conocimientos previos que los niños puedan tener sobre el tema o situación del libro.

Identificar la palabra

Se puede enseñar hasta tres nuevas palabras en una lectura en voz alta (Beck et al., 2013). Se deben considerar varios factores para elegir las palabras apropiadas en cualquier aula de clases para los niños por lo que se debe utilizar una guía de acuerdo con el nivel de audiencia que en este caso son los niños, a fin de tomar de decisiones sobre cuántas y cuáles palabras enseñar. Por ejemplo, es posible que el docente desee enseñar a los niños más pequeños quienes son por lo general felices y molestos o enseñar a niños mayores quienes son encantadores y furiosos. Es importante tomar en cuenta los antecedentes de los niños, conocimientos y experiencias previas como en sus hogares, comunidades, así como algún tipo de enseñanza de vocabulario anteriormente implementado. La idoneidad de cualquier palabra en particular siempre variará en función de los niños de la clase.

Luego de la introducción del libro, se debe mostrar la palabra emocional en una oración, dicha tarjeta se dice claramente a los niños. Seguidamente, les debe pedir que repitan la palabra varias veces después del docente, si es necesario. Esta práctica conecta el sonido a la palabra impresa y crea una representación fonológica en el cerebro de los niños para que cuando escuchen nuevamente la palabra lo recuerden con facilidad. Además, soliciteles escuchen la palabra mientras se lee el libro e inclusive una señal cuando la escuchan. Es importante recordar que agregar una palabra escrita como elemento visual no debe interpretarse con la expectativa de que los niños puedan codificar o decodificar estas palabras. Sin embargo, tener una presentación visual de lo que la palabra puede verse en el papel, es un primer paso hacia la alfabetización emergente del desarrollo de los niños pequeños (Vukelich, Christie, & Enz, 2012). Esta manera podría ser un aprendizaje adicional sobre la relación entre el lenguaje oral y lenguaje escrito.

Lea el libro y realice preguntas

Después de que se presente el libro y se identifique la palabra a escuchar, está listo para leer. Mientras se lee en voz alta, realice una pausa de vez en cuando para hacer preguntas abierta sobre la historia. Preguntas que inicien con cuándo, por qué, y cómo las cuáles son ideales para motivar el uso del lenguaje oral de los niños. El objetivo es conectar lo que está sucediendo en la historia con el conocimiento y experiencias previas. Cuando se repite o reformulen las respuestas de los niños, ayudan a reforzar su comprensión y, al aprender la nueva palabra, los niños deben entender el contexto de la historia por lo que es posible que necesite hacer un autoexamen sobre cuántas preguntas se deben incluir, así que es importante considerar cuánto tiempo se cuenta para la capacidad atencional que tienen los niños y la posibilidad de promover el comportamiento fuera de actividades habituales. Si considera utilizar menos preguntas, se debe elegir aquellas que se relacionan con los elementos de la historia que causan la emoción y utilizar la palabra que se está enseñando.

Enseñe y converse cada palabra

Posteriormente que se lea el libro, es hora de enseñar el o los significados de las palabras que se han elegido; este es el núcleo principal para la enseñanza del vocabulario. Se puede comenzar mostrando la palabra nuevamente y brindando un ambiente amigable para los niños, se explica la definición de esta, luego mostrar la palabra utilizando una herramienta visual como un dibujo. Luego, demostrar la forma en cómo luce una persona experimentando una emoción como su postura corporal y expresión facial; por ejemplo, al enseñar la palabra “avergonzado”, se puede mostrar alguna persona inclinando su cabeza y cubriéndose los ojos y el rostro con sus manos y decir: “¡Oh, no!, ¡acabo de derramar mi leche! ¡Ojalá nadie me hubiera visto!”. Al brindar demostraciones visuales de las emociones, es importante considerar cómo dar ejemplos de palabras representando emociones negativas, como deprimido o furioso. Es importante hablar sobre la necesidad de poner atención cuando se experimenta una emoción negativa, como cuando el niño golpea una pared o rompe un crayón. Ante todo, debemos aprender a mantener nuestras reacciones bajo control para mantenernos a salvo, así como a los demás.

Con la palabra furioso, donde se aprietan los puños, se golpee con los pies o se haga un ruido de frustración (que es muy común para la mayoría de los niños pequeños), por lo que el docente, si es posible, ir al rincón de lectura del aula y sentarse en una silla cómoda y cerrar los ojos. Dígales a los niños que se quedará allí por un minuto mientras el docente mantenga la calma. Después de la demostración, repita la frase del libro y sustitúyala en una definición simple en lugar de la palabra. Esto permite que los niños escuchen cómo encaja el significa dentro del contexto. Utilice un pensamiento en voz alta para explicar el contexto y por qué la palabra es la mejor elección para la historia. Hablarse a sí mismo en voz alta y no dejar espacio para inferencias mientras se explica por lo que, luego de explicar cómo se usa la palabra en la historia, ofrecer ejemplos adicionales en otras situaciones, podría causar la misma emoción y permitir que los niños utilicen esa nueva palabra.

Finalmente, se deben proporcionar maneras para que los niños procesen y practiquen la nueva palabra, como por ejemplo se puede utilizar demostraciones del cuerpo, postura y expresiones faciales asociadas con una emoción y en caso de ser emociones negativas puede o no presentarse ciertas emociones y reacciones asociadas a la situación que está sucediendo. Lo importante es dar a los niños una oportunidad de aplicar el aprendizaje adquirido. Los niños pueden:

- Describir algunos ejemplos que se han visto en otros para demostrar una emoción en particular.
- Aplicar la palabra en diferentes situaciones en las que puedan experimentar la emoción.
- Determinar si lo haría o no, si es posible, de manera grupal.
- Conectar la palabra con otras palabras para entender cómo se relacionan con la emoción.
- Compartir sus propias experiencias con la emoción, describiendo momentos en los que han sentido esa emoción.

Practique durante la semana

Después de la lectura en voz alta, el repasar el significado de la palabra ayudará a los niños a recordar y usar de manera más efectiva. Debe realizarse un mayor esfuerzo para utilizar la palabra en otros momentos del día y crear situaciones para que los niños la utilicen. Establecer actividades que motiven el uso de la palabra para que intenten usarla. Se pueden encontrar o crear situaciones y ponerlo en práctica en diferentes actividades como los centros de juegos, o actividades de actuación a la hora de la comida, así como actividades donde los niños formen un círculo y tiempos de juego. Una forma divertida de motivarlos es mostrar una tarjeta con la palabra, así como cada vez que se escuche la palabra, para que al final puedan contar la totalidad de veces que se escuchó. Además, utilizando literatura familiar en el aprendizaje de los niños a través de actividades en donde se encuentren conectados, es una forma efectiva de ayudarlo a aprender y eventualmente internalizar las palabras incluso aquellas que pueden parecer un poco complicados. Existen muchas oportunidades para ponerlas en práctica y así desarrollar las habilidades para usarla y utilizarla en situaciones más generalizadas.

Un ejemplo: Enseñar "envidia" a través de la lectura del Crisantemo

Por medio de la lectura del crisantemo nos ayuda a ilustrar los pasos anteriores a fin de poner en práctica la enseñanza del vocabulario. Un ejemplo completo se presenta a continuación. La emoción elegida es "envidia" y el libro que se usará en voz alta es Crisantemo de Kevin Henkes (1991). Vale la pena destacar que en este ejemplo en particular es una muy buena opción para los niños en edades desde los 4 hasta los 8 años; por tanto, los maestros deben usar su mejor criterio sobre cuál libro y palabra utilizar con sus estudiantes, tomando en cuenta la edad, el desarrollo cognitivo y madurez, así como experiencias previas y contextos inmediatos comunitarios.

El siguiente ejemplo está escrito del lenguaje o escritura que un maestro en realidad diría a los niños durante la clase.

1. **Mostrar el libro**

Tenemos una nueva historia que vamos a leer y hablar toda la semana. El título de este libro se llama "Crisantemo". El autor y el ilustrador es Kevin Henkes quien escribió las palabras y realizó los dibujos para este cuento.

Ahora veo una niña quien es un ratón y se encuentra en la portada de este libro y está sosteniendo una flor. Esta flor se llama "crisantemo" por lo que tengo una idea de lo que podría tratarse este libro ¿Qué pueden decir sobre la niña? ¿Qué opinan que podría suceder en esta historia? (Tome los comentarios de los niños y les brinde retroalimentación). ¡Esa es una gran idea! ¿Alguien más le gustaría agregar algo? ¿Qué más podría ocurrir?

2. **Identifique la palabra**

Ahora, mientras está leyendo el cuento, me gustaría que escuchen una nueva palabra. Esta nos dirá cómo alguien se siente en el cuento; la palabra es "envidia" (muestra la palabra impresa en una tarjeta). Todos digan conmigo "envidia", "envidia" (Los niños dicen la palabra con la maestra) ¡Buen Trabajo! Mientras estoy leyendo el cuento, escuchen esa palabra, "envidia" y cuando la escuchen, me muestran un pulgar hacia arriba (muestre la señal de pulgar hacia arriba).

3. **Lea el libro y realice preguntas.**

Vamos a empezar esta historia. (Inicie la lectura)

(p. 3) ¿Cuántos de ustedes, les gusta su nombre? ¿Por qué les gusta?

(p. 5) ¿Qué notan sobre su nombre? ¿Es un nombre que solemos escuchar?

(p. 7) ¿Por qué todos se rieron cuando el profesor dijo su nombre? Escucha los nombres de otros niños… (lea los nombres) … ¿Qué diferencia tiene el nombre de Crisantemo?

(p. 8) ¿Cómo se sentirían si se burlan de tu nombre?

(p. 16) ¿Por qué creen que los niños se están riendo de su nombre? ¿Crees que les gusta su nombre? ¿Por qué no?

(p. 18) Veo un pulgar hacia arriba (los nombres de los niños) ¿Qué palabra escuchaste) Si, usted escuchó la palabra "envidia", ¡Buen trabajo! (Repetir la oración del libro con la palabra "envidia") Sus padres piensan que otros niños tienen envidia del nombre Crisantemo. Creen que los otros niños les gustaría un nombre como el de ella.

(p. 22) ¿Por qué a los niños les gusta el profesor de música? Bien, ¿alguien puede agregar algún comentario? ¿Qué hacer cuando te gusta alguien? Podrían escuchar todo lo que ella dice y esté de acuerdo con ella y quizás les gusten las mismas cosas que a ella le gustan.

(p. 26) La Sra. Twinkle dice que le gusta el nombre de Crisantemo ¿Qué creen que los niños piensen ahora? ¿Qué opinas de lo que esté pensando ahora Crisantemo?

(p. 28) ¿Qué desean los otros niños? ¿Qué podrían hacer?

Hicieron un gran trabajo escuchando atentamente nuestra nueva palabra de este cuento, ahora hablemos al respecto.

4. **Enseñe y hable sobre la palabra**

La palabra "envidia" (mostrar la palabra en la tarjeta impresa), repitan "envidia" (los niños la repiten). La palabra "envidia" es cuando deseas algo que otra persona tiene o te gustaría poder hacer las mismas cosas que la otra persona. A veces te puedes sentir muy triste, enojado, o molesto cuando sientes envidia. En nuestro cuento Crisantemo. La madre y el padre están hablando de los niños en la escuela y dicen: "Simplemente están celosos y envidiosos, dijo su padre. Así es como te verías cuando sientes envidia. (Demostrar una imagen con la expresión envidia; brazos cruzados, mueca, mira de lado a alguien, aprieta tus labios, levanta las cejas). Todos me muestran como se ve alguien con envidia. La madre y el padre de Crisantemo piensan que los otros niños les gustaría un nombre elegante como el de Crisantemo en lugar de sus propios nombres. No pueden cambiar los nombres que tienen; por lo que se sienten enojados o molestos. Sus padres piensan que por eso los niños se burlan de ella por su nombre porque desearían tener su nombre también. Por lo tanto, en el cuento también podríamos decir que solo están molestos porque quieren un nombre como el de ella.

Tuve envidia una vez cuando mi hermano tuvo un juguete nuevo. Ahorró su dinero y lo compró él mismo en la juguetería, pero yo quería un juguete nuevo también, pero no ahorré mi dinero. Él jugaba con él todo el día y yo estaba envidioso porque no tenía un juguete nuevo para jugar. Tengo una amiga que toma clases de gimnasia y ella puede hacer una voltereta lateral. Ella las realiza en el patio y se ve muy divertido. Intenté hacer una voltereta lateral, pero me caí. Ojalá pudiera hacer una voltereta lateral como la de ella. Tengo envidia de que se divierta haciendo volteretas.

Ahora, inténtalo, diré algunas cosas que voy a hacer y si te harían sentir envidia, digan: “tengo envidia”, de lo contrario, denme un pulgar hacia abajo.

- Voy a comprar un par nuevo de zapatos.
- Voy a recibir una inyección.
- Voy a la playa el próximo fin de semana.
- Se me cayó la galleta al suelo.
- Tendré tiempo para leer mi libro esta noche.

Ahora, alguien ¿podría contarme si en algún momento sintieron envidia por alguien? (Preguntar a los niños según sea necesario para hacer conexiones sobre la palabra) Entonces, ¿por qué estabas envidioso? (Indique, a los niños decir: “Tuve envidia porque ________” ¿Qué tenían ellos que usted deseaba? ¿Qué hacían que también tú querías hacer? ¡Genial! ¿Cuál fue la palabra que estamos aprendiendo? ¿Cuál? (Diga junto con los niños “envidia”)

5. **Practique durante la semana**

- Coloque la tarjeta en un lugar visible donde se pueda contabilizar el conteo de veces cada vez que alguien usa o escucha la palabra durante la semana.
- Cuando elija estudiantes en trabajo o como ayudantes para el día, diga: “Sé que puedes sentir envidia de alguien que consigue un trabajo hoy, pero recuerda que todos tendrán un turno esta semana”.

- Durante el tiempo de receso, puedes decir: “Puedes que sientas “envidia” de alguien que está jugando con los bloques, pero no puedes quitárselos”.
- En el patio durante el recreo, puede decir: “Veo que sientes envidia de que Polina pueda cruzar las barras de mono sin caerse. ¿Por qué no? ¿Le pides que enseñe cómo hacerlo?
- En clase de escritura o español, sugiera a los niños escribir una historia sobre un momento en que sintieron envidia y qué fue lo que hicieron al respecto.

Una nota final sobre la capacidad de respuesta cultural

Para concluir, el propósito de este artículo fue describir estrategias basada en la investigación para la enseñanza de vocabulario y usándolas para enseñar palabras de emoción a niños pequeños. Este objetivo se creó debido a la cantidad de aprendizaje y desarrollo sobre emociones que se producen durante los primeros años.

Los maestros de prescolar o primera infancia necesitan estrategias que sean apropiados y efectivos en la promoción del aprendizaje de vocabulario con los niños pequeños quienes aún no saben leer por sí solos. Utilizando estas estrategias para enseñar de manera explícita palabras con emoción a los niños pequeños les ayudarán a entender sus emociones propias y ajenas, así como gestionar sus emociones y conductas de manera efectiva.

Como siempre es importante tomar en consideración la diversidad de los niños como los antecedentes y experiencias debido a que el desarrollo emocional de los niños como cualquier otro tipo de desarrollo, son típicamente influenciados por sus características biológicas, temperamento y experiencias únicas a lo largo de su vida (Hyson, 2004; Kostelnik et al., 2012; científico nacional del Consejo sobre el Niños en Desarrollo 2004). Por otro lado, la diversificación de las culturas puede tener diferentes normas o expectativas sobre las expresiones emocionales, incluyendo expresiones faciales, gestos, contacto visual y lenguaje corporal. Por ejemplo, algunos asiáticos o los niños latinos pueden mostrar la emoción con vergüenza o con una sonrisa incómoda y/o negarse a hacer contacto visual con el maestro o adulto (Lynch & Hanson, 2004). Las diferencias no deben ser juzgadas como buenas o malas para el desarrollo emocional; por el contrario, se debe respetar y entender de manera genuina como parte de las variaciones emocionales (Ekman, 2007).

Por ende, los maestros de prescolar o primera infancias no deben de tratar de enseñar a todos los niños de una sola manera en particular para expresar sus emociones. En su lugar, se debe construir una confianza con los niños y sus familias en un esfuerzo por aprender y tomar en cuenta el aspecto cultural, así como las variaciones individuales de los niños pequeños en cuanto al desarrollo de las emociones, expectativas y expresiones (Han & Thomas, 2010; Lynch y Hanson, 2004). En este artículo, se discutió sobre la investigación basada en estrategias para enseñar palabras con emociones de manera efectiva para los niños pequeños, por lo tanto, debe ir acompañada del cuidado de los niños pequeños, la consideración y el respeto de los maestros para los diferentes aspectos emocionales, así como necesidades culturales incluyendo sus antecedentes, experiencias, conocimientos previos, culturales y el contexto comunitario.

4.2 Translation of the documents "Cultura Afrodescendiente" and "La desigualdad de género en Japón" from Spanish to English.

"Limon is not just 'patty' and 'rice and beans'

Elements that make up the Afro-Costa Rican Culture

Abstract

Within Costa Rican society, a reduced vision of Afro-Costa Rican culture limited it to the culinary of rice and beans, patí (an empanada filled with spiced meat), and the so-called Calypso music. This Afro culture in Limón, Costa Rica, a heritage of Afro-Caribbean immigrants from the late 10th century. The Afro-Costa Rican culture of the 21st century has inherited elements from these immigrants, particularly the Jamaicans. This article aims to provide a historical approach to achieve two objectives: First, to verify how many of these elements of immigrant culture have been preserved; and second, to contribute to the United Nations declaration of the Decade of Afro-descendant (2015-2024) by conducting research focused on the Afro community. For this purpose, primary sources used were the oral history of two Afro-Costa Ricans born in the mid-20 century, and general information a Jamaican provided through e-mails for a more contemporary view of Jamaica's culture. Some 20th century newspapers were also reviewed, as well as other publications related to the subject. Among the principal conclusion drawn, the study highlighted the persistence of element typical of Afro-Caribbean immigrant groups' culture in the 20th century's turn. Besides, it is evident the modification of the culinary traditions adapted to the current society, as well as other inherited cultural elements, which currently deserve recognition from this Afro-Costa Rican culture that has important cultural elements that should be appreciated and preserved.

Keywords: Costa Rica; Limón; Jamaican heritage; afro-Costa Rican culture, culture.

Introduction

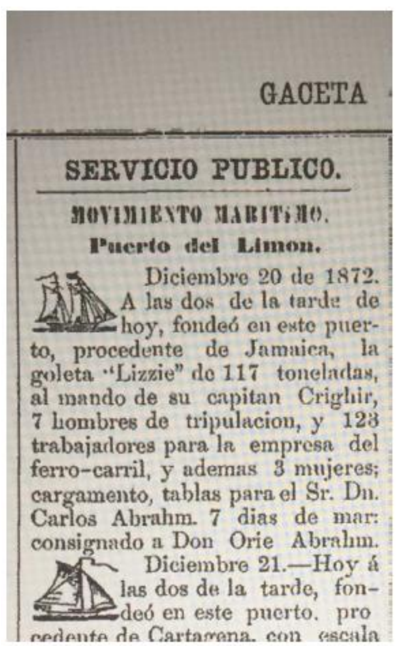
The first part of the title of this presentation was the introduction made by the administrator of the House of Culture in Limón, Mr. Jorge Edwards Nicholson. He welcomed the 10th grade students of the Colegio Humanístico Omar Dengo in Heredia, on their tour to the port on June 21st, 2018. Implicit, in this statement, is the assumption that this is the region of Afro Costa Ricans (Hutchinson, 2015). This ethnic group is presented and represented by means of the national discourse as the leading group in a multiethnic region that also includes the indigenous, Chinese, mestizos, and all the mixtures between them. As Murillo Chaverri (1995) says, “Puerto Limón, and with it the Atlantic region of Costa Rica, was born and developed with the face of cultural diversity” (p. 60). However, this would be a topic for another discussion.

In addition, with this affirmation, the echo of a complaint is heard, as the afro-Costa Rican culture has been reduced two aspects from the ancestral cuisine: rice and beans and patty. The Mr. Edwards Nicholson’s discontent motivated this qualitative research, whose main objective is to point out, without being exhaustive, some aspects that today we know as Afro-Costa Rican culture, that developed during the 20th century as a version particularly brought from the island of Jamaica, at the end of the 19th century.

Historiographies on the elements that make up the Afro-Costa Rican culture are virtually rare. The Carmen Murillo Chaverri’s investigation (1999), “Vaivén de arraigos y desarraigos: Identidad afrocaribeña en Costa Rica 1870-1940,” focuses on the Development of an Afrocentricity of the Afro-Caribbean immigrant population during the construction of the railroad on 20th century in Costa Rica. This Afrocentricity that she mentions is manifested in English language, education by the immigrants, religion, and toponymy. The study held by Carlos Meléndez and Quince Duncan (1989), El negro en Costa Rica (The black people in Costa

Rica), discusses more specific aspects in terms of the elements that constitute the Jamaican culture that developed during 20th century. Within these cultural aspects, they mentioned housing, food, menu, clothing, art, religion, and speech.

Discussion about the Mento music, how it was adapted to calypso, and its insertion in the Costa Rican society was found in Manuel Monestel's investigations (2013), "Negritud, Resistencia cultural en letras del calypso limonense" and Guillermo Navarro Alvarado (2015), "Contradicciones de la inclusión y la especulación del calypso limonense en la cultura hegemónica de costarricense para posibles marcos de análisis." Meléndez and Duncan's study is the one that best develops many of the elements that would constitute the Afro-Costa Rican culture during 21st century. This investigation aims to verify the existence of these elements today, as well as the changes happened after they were legally recognized as Costa Rican citizens (2019 marks 140 years of this immigration).


GACETA

SERVICIO PUBLICO.

MOVIMIENTO MARITIMO.

Puerto del Limon.

Diciembre 20 de 1872. A las dos de la tarde de hoy, fondeó en este puerto, procedente de Jamaica, la goleta "Lizzie" de 117 toneladas, al mando de su capitan Crighir, 7 hombres de tripulacion, y 123 trabajadores para la empresa del ferro-carril, y ademas 3 mujeres; cargamento, tablas para el Sr. Dn. Carlos Abrahm. 7 dias de mar: consignado a Don Orie Abrahm.

Diciembre 21.—Hoy á las dos de la tarde, fondeó en este puerto, procedente de Cartagena, con escala

Figure 1: First official entry of Afro-Caribbean people to Costa Rica
Source: Official newspaper Gaceta, January 15th, 1873, p.4

Second wave of Afro-descendants to Costa Rica

According to Meléndez and Duncan (1989), the second wave of Afro-descendants in Costa Rica occurred at the end of 19th century with the arrival of immigrants for the great project of General Tomas Guardia, the construction of the railroad to the Atlantic, as the region was referred to at that time. The following image found in the Gaceta newspaper (1873) reports the first official entry of people Afro-Caribbean women to the national territory, in December 1872. What is relevant to emphasize the fact that these subjects were considered undesirable in Costa Rica post-independence, which contributed their culture to take root within the national territory.

Settlement of Afro-descendants in Costa Rica

Around the second year after the construction of the railroad began, the company suffered an economic crisis that forced the dismissal of many workers. In Guillermo Nane's report, in March 1874, can be seen the measures that were taken to guarantee the Caribbean workforce to complete this national work despite of the difficulties at the beginning. Therefore, the newspaper, La Gaceta (1874) reported the following.

> *With the desire to avoid the departure of many workers who cannot labor in the company, and in accordance with the instruction of the Presidential Designate, I have empowered the superintendent to give each worker who wishes to settle next to line between Limón and the Camp N2, a 50X50 yards plot, with the promise of obtaining from the Supreme Governance the corresponding title deeds when the case comes.*

In the book written by Carmen Murillo Chaverri (1995), *"Identidades de hierro y humo: La construcción del ferrocarril al Atlántico 1870-1890,"* it was discussed the life in the camps the line and indicated that they were divided in four. The fourth division did not have a camp. The first division was from Limón to the Pacuare river, the second one was from Pacuare river to

Angostura, the third one was from Angostura to Cartago, and the fourth one was from Cartago to Alajuela. It is understandable that this would have been a tempting offer for unemployed immigrants in Costa Rica. This opportunity not only helped the settlement of this population in the province of Limón, but also to the preservation and development of their culture in a foreign country.

The labor crisis forced the government to offer lands to the Afro-Caribbeans to guarantee the completion of the work, so many accepted; however, as Meléndez and Duncan (1989) indicated "it was unknown if title deeds were-conferred to those who accepted, in such moment of crisis, with the intention of starting to colonize the banks of the railroad" (p.76). The answer to this question is an interesting topic for another investigation. The truth is that the settlement helped to develop the culture of the immigrant groups.

According to sociologist Guidens (1997), "culture refers to the way of life of the members in a society, or groups within a society. It includes how they dress, their marriage customs, and family lives, their work patterns, religious ceremonies, and the pursuit of entertainment" (p.18). This definition describes any social group including the Afro-Caribbean immigrants from the XIX century. Jamaican historian Bryan (2000) presents a clear vision of the development of the Jamaican culture after the abolition of slavery (August 4th, 1834). Bryan shows that, despite the dominant English class wanted to continue imposing a hegemonic culture on the Afro-descendant people culture specific to the region with a mixture of some of the European elements imposed through postcolonial education, religion, and African heritage.

When these Afro-Caribbean groups settled in the province of Limón, they began to recreate their own culture within the national territory. In the contemporary Costa Rica, the elements of national consumption that would identify the Afro-descendant culture are evidenced in the mento music (Monestel 2013; Quillermo, 2015), versioned such as limonense calypso, and a tiny part of the cuisine: rice and beans, and the patty, the reason of the title of this presentation.

Elements that make up Afro-Costa Rica culture

English language/Jamaican creole

The African population, moved to the Caribbean through transatlantic trade, (see *histography of the Caribbean by* Shepherd and McD 2000 Beckles *Slavery in the Atlantic World*: *Student Reader), was* forced to speak the language of the English slavers, in the case of Jamaica (islands also known as the English Caribbean Sr. Kitts, Montserrat, Barbados, Trinidad and Tobago, Bahamas, British Virgin Islands, Anguilla, Antigua, Barbuda). There African languages were eliminated leaving only fragments that are heard in everyday speech.

Jamaican folklorist and linguist Louise Bennet addresses this topic and recreates the Jamaican creole. Elements of this Jamaican Creole English remained and were passed on to their descendants in Costa Rica (it is recommended Perry 2011), “Mi lengua maternal y yo”). Creole was spoken in the private and public spheres in the province of Limón in the 19th century. Radio Casino, in the mid-century XX, contributed to its propagation with programming aimed at the Afro audience, which also featured the renowned Jamaican Folklorist Louise Bennet, who died in England in 2006, who was responsible for legitimizing this language on the island of Jamaica with her character name Auntie Roachie.

The importance of preserving the English language was confirmed in the 20th century, when some parents sent, particularly, their daughters to Jamaica to be educated as teachers. At the end of their preparation, they returned to Costa Rica to teach their knowledge of the language. In the video “La historia tiene color” (History has color) of the Universidad Estatal a Distancia (1989), a woman named Esther White, an English teacher, is interviewed. She stated that when she was 21 years old, her father sent her to Kingston, Jamaica to study English, and upon her return, she began teaching in 1930 along with the Hutchinson publication “El trabajo dignifica: Twentieth Century Afro-Costa Rican Women and Informal Work in Port Limon, Costa Rica,” which confirmed the participation of English schools’ teachers.

To ensure success, they even used educational material from Jamaica. Nurse Silvia Moss shares one of the books used that she had in her personal library since 1961. These materials were brought from Jamaica and sold at the Jack Orane store, as confirmed in the publication of the Ministerio de Educación Regional Limón (2010).

In the 20^{th} century, the interest in Afro- Costa Rican education continued according to The Limon Searchlight, “A New School” (1930 and in the Atlantic Voice, “Reopening of the Authorized English Language Schools” (1946). In addition, the Limonence mentioned: “it will be studied the possibilities to expand the school for girls-Limón” (1959, p10); in another note, it detailed: “La Escuela General Tomas Guardia was not informed about the visit of Mr. President” (The Limonence, 1959, p.11) and continued with the following: “Do you think it is fair that having a school with a capacity for 200 and more students and that they currently only have 148, is justified the low enrollment? (1959, pp.4-11).

The population, particularly Afro-Costa Rican born in the province of Limón, still speaks the English language known as Creole English today. The Methodist Church, besides other private institutions, still offer English classes to the entire Limón community and not just the Afro-Costa Rican people.

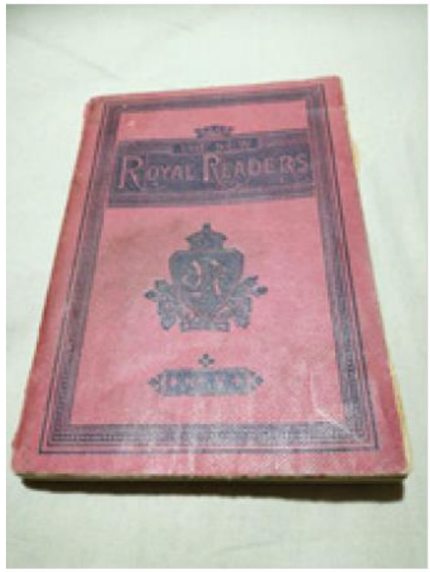


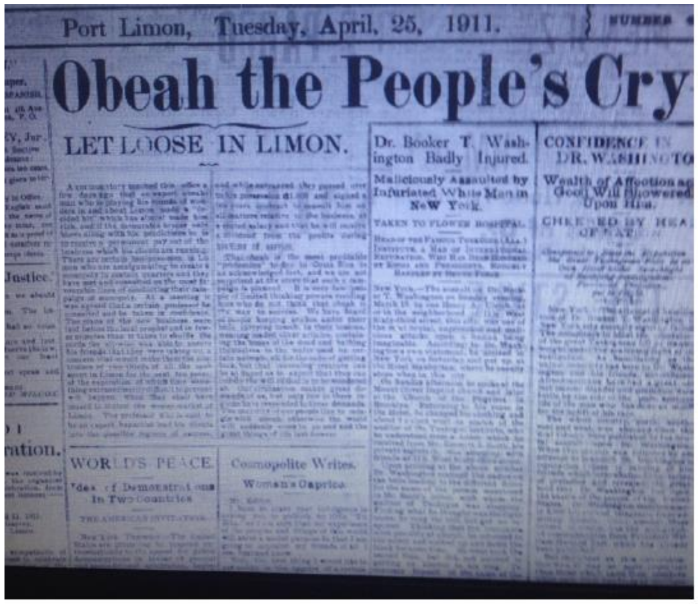
Figure 2 Royal Reader.
Source: Picture courtesy of Silvia Moss, 2019

Figure 3: The Atlantic, April 26th, 1950

Protestant religion/the church

As they were colonized by England, the Anglican religion was also instilled in them. Other evangelical denomination, including Baptist and Methodist formed took part of the process of religious indoctrination process in the new world. The syncretism of the imposed religions and those that were brought from Africa, known by investigations as the revivalism, pocomania, obeah, and rastafarai, were inevitable. For this reason, the oppressive system demonized their religious practices. In this regard, it is recommended to see Kofi Boukman Barima (2017) “Obeah to Rastafari: Jamaica as a Colony of Ridicule, Oppression and Violence 1865-1939.” Bryan (2000) states that in Jamaica, at the end of XIX century, the practice of obeah was included in “leyes de la vagancia (laziness laws)” … in 1898) (p.39), many of the practitioners’ received fines and, in some cases, were imprisoned. The situation was not different from when they emigrated to Costa Rican lands. It is important to highlight that these immigrant groups were divided between practitioners of Afro religions such as Obeah and Pocomania and practitioners of protestant religions including Anglican, Baptist, Methodist, and Adventist.

Newspapers aiming the Afro community in the 20th century, such as The Atlantic Voice, the Limón Searchlight, show the different activities, such as weddings, Sunday services, Sabbath, and parochial schools that were held in these different denominations, which highlighted their importance within the community. However, this tension between the two religious sides followed them to Costa Rica, where they still received the news condemning the practice of obeah in Jamaica (Limon Weekly News, 1903, p.2). It is not surprisingly that in the newspaper “The Nation” (1911), a headline appeared on the front-page headline “Obeah the people’s cry: let loose in Limón” condemning the practice in Costa Rican lands.



Port Limon, Tuesday, April, 25, 1911.

Obeah the People's Cry

LET LOOSE IN LIMON.

Dr. Booker T. Washington Badly Injured.

Maliciously Assaulted by Infuriated White Man in New York.

TAKEN TO FLOWER HOSPITAL.

WORLD'S PEACE

Cosmopolite Writes.

Woman's Caprice

Figure 4: Condemning news about the practice of obeah in Limón.
Source: The Nation April 25th, 1911.

Twenty-seven years later, between 1936 and 1938, news appeared condemning the practice of Pocomania. In the previous reference, it was just the comments of people in the community who did not agree with the practices, even though when it was admitted their prevalence in the province of Limón. By the end of the thirties, there were serious accusations. In defense of the practice and expulsion from the country, it was found "La voz del Atlántico (1936, p.1) "Defensa del Jefe de la Secta Pocomia Sir Altiman Krimbel Dabney (Defense of Pocomania Sect Chief Sir Altiman Krimbel Dabney)" and dissociation by other denominations. Furthermore, el Diario de Costa Rica, which was a newspaper (1936), in extensive commentary entitled "Los sacerdotes del diabólico culto de la cocomia, invaden la zona del Atlántico," showed their ignorance, religious intolerance, stereotyped perception of the hypersexuality of afro women, and their racism. In the first paragraph, it is said:

> *"A while ago, in these same columns vast information covers the most curious and picturesque characters of a yellow chronicle of a fantastic story. We refer to the*

> *practices from a sect that masks, with ritual facades, a monstrous cult of undoubted demonic affiliation. Such practices have alarmed the residents of that area due to the increase on the numbers of followers among the Jamaican population who have influenced the priests of-the curious and frightening Cocomia, which the name given to this kind of slave religion (p.5)".*

As Alvarado Luna (2016) indicates, "…. however, they make the mistake of calling it: "Cocomía" demonstrating little or no knowledge on that term" (p.202). What is not clear in the section is whether this person was a religious Catholic or a government representative. It must be remembered that during that time, the Catholic Church and the Liberal Status were fighting an ideological struggle. Therefore, if the person had been a follower of this religion, the situation would have been disturbing, since it would be necessary to make sure that this "cult" was not attractive to their membership, which would have added to the struggle with the ideology of the liberals. For a better understand, it is recommended Solano (2011) *"La identificación del desaticulador del mundo católico: el liberalism, la masonería y el protestantismo en la prensa católica en Costa Rica (1880-1900,)"* as well as Martínez (2009), *"Conspiradores Políticos" y "Sectas Misteriosas" Imaginarios Sociales sobre la Masonería en Costa Rica (1865-1899),* and Urbina (2015) *"Iglesia, Estado y Control Mental en Costa Rica: El Caso de la prohibición de la enseñanza de la teosofía en el Colegio superior de Señoritas (1922)."*

Mr. Altiman Krimbel Dabney, Head of the pocomania religion was mistreated and threatened, and his church was violated. In a statement to the government of "La Voz del Atlántico (1936), he defended himself:

> *"I came to this country to build my church and registered it under its flag and its laws. I paid the corresponding fee for thirty years; however, the government for having received*

> *money and false reports from malicious people, they sent their employees to violent my church, which happened twice; on May 15th and the night of June 22nd, 1932. These people destroyed thirteen flags and many valuable objects from my church, they reviewed the record of religion, and besides, they beat me up with their machetes (knives) and took me to jail.* (p.1)

Based on this reference, Mr. Altiman had at least three years of practicing this religion in this country legally, which makes sense, since in 1848 there was freedom of worship to attract European immigration, a fact that benefited other immigrant groups.

This article was-written in 1936, even though he had been having problems since 1932. It was written in Spanish that made us questioned if Mr. Altiman had an excellent command of language or if someone else wrote it. Maybe, he was expelled in 1936 by the new president León Cortes (1936 -1940), a mandate that was strongly marked against unwanted immigrants (González, 2017). Subsequently, he was expelled, but not before cursing the county. The hegemony was successful on its efforts to repress and suppress practitioners of obeah and pocomania, and not so much with Protestant religions.

Likewise, it is important to highlight that many of these churches were settled very early in the province of Limón. The newspaper Limón Newly in this publication: “Church notices” (1903), it is shown an advertisement from the Baptist Church of the hours and the preacher who would be in Matina, Madre de Dios, 9 Millas, and 12 Millas.

The settlement of Protestant Churches in Costa Rica played not only a spiritual role, but also a social role that supported and protected them in the country. One of their social roles was the parochial school that also helped in the preservation of the English language. In addition, they offered a similar curriculum to the one offered on the island. Frankly Perry (2019) supports that the Protestant church, besides other organizations, played an important role in the development, not only religiously but also socially in the Afro community during XX century. These organizations, including the religious ones, were responsible to teach, especially, the young people in values that they considered essential, like speaking in public, debating, raising funds, among others that were spread in society in general, and were pluses that helped to socially escalate and to be prestigious.

Perry (Personal Communication, 2019) remembers:

> *"You learn values in the church, the English school they would teach you values another thing we used to have, recitations, and those recitations, tried to teach values. I remembered one I had the seh. "Politeness is to do and say the kindness things in the kindness way. So let us try to be polite in everything we do, and remember always to say please and not forget to say thank you", all these things brough implicit or sometimes well-explicit the values, so the church contributed a lot on this…"*
>
> *Teníamos oratoria, we used to call it rally. For example, the churches, and the lodges and the burial scheme would organize this example Jadah would represent plantin and Ignacia bread fruit, and they would give you some little bagas and you went out with these little bags and ask as many as possible and they supposed to put some money in there, and Jadah would have to prepare a very nice speech about plantin. What they were trying to is teaching young people to express themselves and aside from that to get some money for the school, or for the church, loud laugher. You call it research because you search and search again. Usually, your parents will help you, and old books. Usually, it would happen on a Sunday.*

Values

The Afro immigrant groups, very proud to be part of the England Crown, pursued to show how educated they were in comparison to the from Costa Rica people. There are anecdotes from elderly people that talk about the differences. For example, they considered dirty spitting on the street and let alone on the floor of the house. When they built houses, the toilets were located on the back since they were considered that keeping the human waste near the house was not hygienic. The men who wore hat took it off when entering a house or public establishment. The respect for the elderly people, the authorities, the value of work, the love of art, and greet people when they entered a space for the first time and say goodbye when they retired. Those were some of the values that were instilled thought. Perry (personal communication, 2019), regarding the parents,-said:

> *When elders around you don't egg up, you don't used bad words around adults, any adult could scold you, there was respect for teacher. You go to English school and Spanish school. You had to learn some kind of trade women would learn to sew, men would learn, they would go at a tailor, and everyone would learn to play an instrument. Everybody in Limón could sing.*

Fortunately, much of what Perry discussed about values like respect to parents remains in the community. What has changed is the interaction of parents with their children. Nowadays, adult conversations involve young children, which many adults do not consider a good idea. Children do not say bad words in company of their parents and if a young person says bad words in front of adults is not seen in a good way and it is considered the loss of that value.

As for having a "trade," which means, in this context, a preparation that is not professional, it has been lost with the professionalization of Afro-Costa Ricans, whom we find in all academic disciplines within the Costa Rican society. They still exist, within Afro-Costa Rican society of the 21st century, shoemakers, tailors, seamstresses, bakers, but not in the same quantity of the 20th century. In the XX century newspapers like The Atlantic, Limón Searchlight, and El Atlántico~~,~~ are shown advertisements for tailors, hotels, bars, and bakeries, among others in the port of Limón. It can be mentioned the bakeries of Mr. Booth and Mr. Patterson bakeries, known as “mista patisin” and chicken among others. Tailor shops, such as Mr. Ranny and Mr. Barton, among others.

Clothing

Meléndez and Duncan (1989) stated that “the black people who came to Costa Rica dressed very simple for work; however, when there were ceremonies, whether religious or social, they brought out their exceptional style in clothing” (p.112). Lucetta Miller Blake (Afro-Costa Rican woman born in Siquirres in 1944) confirmed what Meléndez and Duncan (1989) said, when describing, in a detailed way, the different attires used according to the activity:

> *The people used to dress, well, the people used to have their house clothes, they call it their judging clothes, and they had their dressing clothes. The house clothes may be one or two that they have in the house. When they are going out, they put another kind of clothes to go shop or to go and run errands, then on Sunday, you have you dressing clothes… The older people their globes and their white clothes, their hats, the bigger (older) would not church without their hats and their white dress and their stocking, well dress! When it is a party time, they will wear long dress. The children will war them white dress, some will wear cancan, and they would have the bowtie, from the side to the back. And the smaller ones will have one or two big bows in their hair. Well-dressed to go to church. To go to party, and Christmas time. But yes, they had three set of clothes, one for the house, one for*

> *everyday going out and one for the church and for dressing*. (Lucetta Miller Blake, 2019, personal communication).

The Afro-Costa Rican population of the 21st century still "bring out their good style for clothing" when they attend church and events that are considered very important, such as weddings or official events, among others. The difference in clothing for work was very simple, indicated Meléndez and Duncan and it depended on the labor sector in which they work for. Today, there are many Afro teachers who have their own dress code up to the college level. Another change occurred in the use of cancan and hats.

Recreational Activities

The Afro Community of the XX century, they carried out many recreational activities that helped to strengthen the community ties between those in the port and those living along the "old lines." A review of the newspapers of that time takes us into that world. Activities included walks, cricket, horse racing, athletics, boxing, baseball. For further information on recreational activities and sports, it is recommended to read the Limon Weekly News (1903). Franklyn Perry (personal communication, 2019) states the following about sports.

> *Well, you know that baseball, basketball, soccer no, it was very new, rather it was an imposition from the central valley. You see Carmen, there is no good football team in Limón!!! What there is, yes, is a good seedbed. Very good soccer because there is no support and the one man that cam them tek him and put hina jail, blank cian have money, blank cyan have success, them must put them dong, and them* use plenty a week to do it.

The only one of the previously mentioned activities that are not practiced nowadays is cricket, said Marta Johnson, former mayor of the province, in conversations held in 2019 in an activity where they were being offered an award for reviving cricket in Limón. This activity was attended by a women's cricket team from England along with the cricket team of the province of Limón. However, it was not newsworthy. This game remains a national sport in the English Caribbean islands. The UNIA, Branch 300, that is located in Limón in its effort to maintain the Afro culture during the XXI century, often organizes recreational activities similar at the ones carried out during the XX century.

Household Cleaning: household objects and activities

The Afro-Caribbean population has been very creative in using some elements that came from nature, transforming them into objects to be used in daily household activities; for example, the coconut brush that was used to give shine to the wooden floor of all the houses in Limón, at that time. It is the fruit of the coconut. Another example was the "coal pot" that was used as charcoal for cooking during a process of burning branches and trees, as it was confirmed by Mr. Franklyn Perry.

In the XX century, most of the Afro-Costa Rican houses were made of wood; therefore, it was used floor wax and coconut brush to keep them clean and shiny. This practice was confirmed by Meléndez and Duncan (1989) in a discussion about the Afro-Caribbean culture in the housing section, where they indicate that "the floors were polished carefully, by polishing them with the coconut shell" (p.107). Lucetta Miller Blake (personal communication, 2019) shared with us in detail the entire process to make the floors look shiny, which included the treatment of the wood by scraping it and applying a dye that was extracted from the pieces of leftover leather from the shoemakers. She explained the following:

> *To clean the house first, you always had the front pieza, you had the kitchen and back pieza, those who had it, and they had the wire, and they scrub that floor with soap and wata, scrub it clean, White, White, the board floor, the back, the kitchen, then the living room and the bedroom, maybe the dinning, depending on how the house stay. They will dye the floor. They used to but this bark where the people cut up the pieces of the leather from the shoemaker. Then set it with tea and I don't know what else, and make a dye, and that is what dye the floor wid. That terrible because it stains up you hand you fingah everything. And they polish it with a piece a rag shine like a glass! Soh them used to clean the house. They used to make the brush with coconut after they fall off the tree dry, they saw it to a certain dimension…they dry it and scrape it with something to get the hair come up. Some people go down on their knees, some shine with their foot (Personal communication, 2019).*

Figure 4: Coconut brush to give shiny in a house from a mestizo family
Note: Cieneguita house from Puerto Limón
Source: Photo courtesy of Reysell Johnson Morgan

Nowadays, in most of the houses in Puerto Limón, the floors are ceramic. Not only the Afro-Costa Rican used the coconut brush to clean the house, but also anyone who still has a wooden floor.

Food and drink

In terms to the culinary elements that were brought from Jamaica, there is no doubt that many made a Costa Rican version. Maybe, the rice and bean became a dish that identifies the Afro community, because it was easy to adapt it with the consumption of rice and beans which are popular in the national culture. In the same way, the *patty* and *platain tart* got into the national imagination because they are like sweet and salty empanadas. Based on the e-mail of the Jamaican Reverend Daren Evans (2019), much of the culinary brought from Jamaica still remains; however, a great deal has changed.

Figure 5 and 6: Different versions of Rice and Beans
Source: Picture by Elsa Hutchinson Miller, in a Puerto Viejo restaurant, 2019 (left)
Source: Picture by Carmen Hutchinson Miller, in Delicias restaurant, Heredia, 2019. (right)

Among the dishes that sill remain from Jamaica is rice and beans, which is one of the elements that identifies the Afro-Costa Rican community in the present. This dish was eaten every Sunday in their homes during XX century. Families went to church and on their return everyone ate their lunch. In addition, some desserts accompanied the meals such as cake, bread pudding, cassava pudding, cocadas, gingerbread cookies, among others. During the week, they prepared different dishes for each day.

Lucetta Miller Blake (personal communication, 2019) detailed what she ate for breakfast, lunch, and dinner. She also referred to some changes that are occurring:

> *In terms of food a lot of change and some still keep like rice and beans on Sundays, it's a tradition, at least in Limon, and many people still keep it up. But the food in general, the style of cooking in general change because black nevah used to be cooking arroz con pollo and all those things, black people was stew beans, beans soup, vegetable soup and bread kind with meat. The food they used to cook down with coconut shoulder stake, breast steak, but now no! The people eat stake and chicken, chicken, chicken! Chicken was a special dish first time, but now is chicken and all kind of different things. The cooking really changed because colored people talk about picadillo, that is not a colored person dish, but the people eat it a lot which is good because is vegetable. So, our style of cooking has changed a lot but still a lot of people still have the porridge…. the plantain, or cornmeal or rice, anything like that. The people don't like to make fry cake again, they will buy it, but they don't make it again. Well breakfast what we used to call tea was bread, butter, who had butter and tea with milk, chocolate with milk on Sundays, bush tea during the week, sometimes an egg, sometimes the father will get the egg. Lunch time we used to call dinner, the regular food, whether rice, stew bean, bread kind with meat or soup. You will be sure that one day in the week you sure to have soup, one day in the week, you sure to have stew beans, you have the rice and beans on Sunday and the evening you have your tea, some people made chocolate, some people make bush tea and bread. The elderly people who like cafi (coffee) will drink cafi, black cafi, and some people wid drink it with the coconut milk pure. Colored people general didn't give children* cafi, I don't know why but they didn't give us cafí.

The exclusivity of eating rice and bean only on Sundays has disappeared because of the commercialization of this dish, which can be eaten on any day of the week not only in Limón but also outside of it; for example, there are Caribbean restaurants in San José and Heredia. This dish is also served in tourist hotels out Limón. Many of these restaurants are mostly managed by Limonences or Limonences descendants, like the case of Delights Restaurant run by Afro-Limonences, whose chef is Patricia Sawyers. This restaurant is located in the Plaza del Valle Mall in Tibás. As it is confirmed by Lucetta, black people from XXI century have incorporated many elements of the national cuisine such as rice with chicken, picadillo, among others. Even so, they still serve the rice and beans as their main dish on Sundays, which is usual for Afros and mestizos. On the other hand, although today Jamaica still cooks rice and beans, this is not their national dish. In Jamaica, the national dish is ackee and salt cod (known in Costa Rica as seso vegetal) and salt cod (codfish). This dish is also prepared in the Afro-Costa Rican community.

The tubers, desserts, and "atoles" are still eaten in Costa Rica and Jamaica, they include dumpling, which is used in soups; *fry cake* also named as *fry dumpling*; the *Christmas cake* or black cake, less dark and with less fruit than Jamaica's one. The *sorrel* or Jamaica water; a version of *hardough bread* in Jamaica; red beans soup; *rundown* que it is known as *rondong, stew beans, sorrel, oxtail, bread fruit, yam, yucca, sweet potato, green plantain*. In regards of "atoles", the one made of green plantain and cornmeal.

Figure 7: Pan Bon

Source: Pictures taken by Carmen Hutchinson Miller: Caribeños stop. Puerto Limón, 2019

Figure 8: Gingerbread

Source: Pictures taken by Carmen Hutchinson Miller: Caribbean Stop. Puerto Limón, 2019

Figure 9: Cocadas

Source: Pictures take by Carmen Hutchinson Miller. Caribbean Stop. Puerto Limón, 2019

Figure 10: Ginger cookie

Source: Pictures taken by Carmen Hutchinson Miller: Delicias del Caribe Restaurant, Heredia,

2019 and Caribbean Delights Restaurant, Tibás, 2019

Figure 11: Plantain tart

Source: Pictures taken by Carmen Hutchinson Miller. Delicias del Caribe Restaurant, Heredia,

2019 and Caribbean Delights Restaurant, Tibás, 2019.

Figure: 12 Patty

Source: Pictures taken by Carmen Hutchinson Miller: Delicias del Caribe Restaurant, Heredia,

2019 and Caribbean Delights Restaurant, Tibás, 2019

The cold drink of gall or badly named “agua de sapo” is not brought from Jamaica, as stated by Rev Daren (personal communication, 2019) “the closest thing we probably have to that is ginger beer, it’s the same as the hiel without the lime.” Some Afro-Limonences are offended that the gall drink is called “agua de sapo.” Lucetta Miller Blake shared the genesis of this nomination, which born precisely in the sodita (food establishment where simple food is sold) of the gentlemen known as Mr. Rob. This “soda” was in operation between the 1960s and 1970s, according to Mrs Miller Blake:

> *As far as I can remember, Mr. Rob did have a fresco shop, right diagonal ovah the trackline form the cuartel de Limón, and they used to call the police them sapos, (mind you go jail fah this) they used to call them sapos, so when them come ova now, is police from San José and from ada places, so them always go by Mr. Rob and him used to make the dulce with the ginger and the lilme so them don’t know that is name and them always come and she dame una de esa agua, deme una de esa agua, so afta word now Mr. Rob when him serving it now him she esta es agua de sapo because him mean to she that is sapos them wata because them always she deme una agua de esa, so that’s as far as I understand so the agua sapo star, Hiel, but him she because the police them used to but it and them use to say deme de esa agua. So that’s what I understand. (Miller, 2019, personal communication)*

According to this story, the name of this drink “agua de sapo” was due to the reference from to police officers who were not from the province, as “sapos.” When they were in the port of Limón, they frequented Mr. Rob’s soda, which was located on the opposite side of the police station. While they were in the police station, they often went to the soda. They did not know the name of the drink; so, they referred them as “that water.” Therefore, when other mestizos arrived, they asked for the same water, but Mr. Rob told them that the drink is "agua de sapo" because it was a term that police officers used every time, they visited the "soda." According to Lucetta, that was how the gall, Afro-Costa Rican drink, became popular and became cemented in the national imaginary as "agua de sapo." Interesting information about the Afro-Limonence story that also must be internalized in the national imaginary.

Figure 13: Gall

Source: Picture taken by Carmen Hutchinson Miller, Las Delicias Restaurant, Heredia, 2019

For hot drinks, in the XX century, they used all type of herbs to drink as tea and for medicinal use. The most used herb is the *"cerasee"* which is the one mentioned by Meléndez and Duncan (1989), as "sourocy." According to *Encyclopedia of Jamaican Heritage* (2003), the scientific name is (*Momordica charantia*). It is a vine of tendril vine from cucumber and squash, very bitter and for medicinal purposes. This is still used in Jamaica and among the Afro community, particularly in the province of Limón. Other herbs include dandelion, lemongrass, avocado tree leaf, guava tree leaf, mint, orange peel, lemon tree leaves, among others. Even though herbs are sill used for medicinal use however, coffee, chocolate and herbal tea in sachets are frequently drunk today.

Figure 14: Cerasee

Source: this herb is used to cure the flue. Picture taken by Carmen Hutchinson Miller, Heredia.

Figure 15: Dandelion

Source: this herb is used as tea to clean the blood. Picture taken by Elsa Hutchinson Miller, Puerto Viejo, 2019

Music

In terms of music, the mento music versioned into calypso Limonence was left to mention. During XX century, calypso was listened to, especially the music by-Mighty Sparrow, who was born on the Grenada island and moved to Trinidad when he was young. He lives there to this day. Reggae was also played. This maintained the links not only with Jamaica, but also with other islands in the English Caribbean. Nowadays, the young people are more incorporated into the national society listing to the music of their choice including young artists from the English and Spanish Caribbean: Socca and *reggaeton*. According to Rev Evans (personal communication, 2019), in today's Jamaica; *"Our predominant music at this time is dancehall, which was evolved from reggae."*

Conclusion

The qualitative research helps to conclude that, indeed, some elements of the culture of Afro-Caribbean immigrant groups at the end of XX century still remain within the Afro-Costa Rican culture of the XXI century; indeed, including in the culinary area, the patty and rice and beans, that are well-known within the national society.

In regards with the culinary, many elements have been adapted to the current society; keeping important elements of that immigrant culture, such cooking rice and beans not only on Sundays as it was done in the XX century. Even so, in the province of Limón and among Limonences who emigrated to other provinces within the national territory, the main dish on Sundays is still the rice and beans.

Other culinary elements inherited from the Jamaican culture of the 20th century that are not popular at the national level include like rundown, escovitch fish, stew beans, dumpling, Christmas case, fry cake, black bread versioned to hardough bread, breadfruit, yame, yucca, green banana, and corn meal. As for desserts, in addition, the well-known plantain tart, there are cocadas, gingerbread, bon bread, bread pudding.

On the other hand, for drinks, there are hot ones like those made from all kinds of herbs like tea and coffee. In addition, the cold drinks, we have sorrel, lemon, or any seasonal fruit. An interesting result of the investigation is the story behind the gall drink, known as “agua de sapo” by Mrs. Lucetta Miller Blake that motivate to continue researching on this matter.

Other cultural elements inherited were the good customs of cleaning the house, the respect for the adults, good dress for special occasions and the music versioned to Calypso Limonence. Implied on Mr. Edward’s complaint, Nicholson has the desire for the recognition on this Afro-Costa Rican culture because it has important cultural elements that must be valued and preserved.

Gender inequality in Japan

Gender inequality in career opportunities and long working hours perpetuate wage differences between men and women

Kazuo Yamaguchi

The situation of Japanese women does not improve, at least in comparison to the rest of the world. Despite Japanese government's attempts in the recent years to promote economic activity of women, Japan was ranked in a regrettable position in the gender inequality index of the World Economic Forum in 2018, that is 110 out of 149.

This benchmarks countries on their progress toward gender equality in four areas; although, the result is slightly better than in 2017 (114 of 146), it remains the same or worse than in previous years (111 in 2016 and 101 in 2015). Among the primary reasons is the deep gap of 24,5% in 2018, the second after South Korea in the Organization for Economic Co-Operation and Development (OECD).

This gap is huge mainly because many women are "non regular" workers; in other words, they have a fixed-term employment. On the other hand, in Japan the "regular "workers have jobs for indefinite period, without concrete work obligations and are highly protected from firings and layoffs. However, the irregular employees work full time and have term contracts and specific labor obligations. Just over 53% of women between ages 20 to 65 are irregular workers, compared to just 14.1% of male workers in 2014.

As in other cases, non-regular Japanese employees earn low wages, irrespective of gender. For regular employees, on the contrary, wages increase until they reach 50 years old, since in most of the companies charge wage premiums based on the years of service. The gap between the number of men and women with non-regular jobs is perpetuated because the employers consider that the recent college graduates are preferred as applicants for regular jobs and give them priority. Consequently, women who stop working because they have children and try to re-enter later have very limited opportunities for regular employment in the face of competition from these young people.

Now, the analysis of the gender wage gap by combining type of employment (four categories that distinguish regular versus non-regular employment and full-time versus part-time) and age groups finds that gender differences in employment type, specifically, the larger proportion of women in non-regular positions is only of 36% of this gap (Yamaguchi, 2011). Indeed, the main factor is the gender wage gap within men and women in regular full-time positions explains more than half of the overall wage discrepancy. Therefore, that factor is even more critical than the overrepresentation of women in non-regular positions.

Women do not have the opportunity of exercising other different professions rather than those considered suitable for them

Men at the helm

One of the main causes of the wage gap amount regular employees is the scarcity of women in management positions. According to the *2016 Basic Survey on Equality of Employment Opportunity* by the Ministry of Health, Labor, and Welfare, women occupy 6,4% of the positions of department director or equivalent; 8.9 percent of section head or equivalent; and 14.7 percent of task-unit supervisor or equivalent.

The survey asked employers with few women in management positions the possible reasons and presented them a list of numerous possibilities. The two major reasons selected were "right now, there are no women with the necessary knowledge, experience or judgement capacity" and "women retire before attaining management positions due to their short years of service." This impression is misguided as my own research (Yamaguchi, 2016) reveals a very different situation. In an analysis of companies with 100 and more employees, it was observed that 21% of the gap between men and women with regular positions in middle management positions (head of section) or higher could be explained by reasons of education and experience.

Long hours are incompatible with the role of Japanese married women given the persistence of a division of traditional work

The limited duration of women's employment was not an important factor. My analysis also shows men are 10 times more likely to move to a management position while having a university increases the likelihood just 1.65 times. (The study considers other factors of promotion to a management position). Societies, in which opportunities and social rewards are determined primarily by individual achievement, are considered as "modern," while in the "pre-modern" societies, the determinant is the social status ascribed. Although "post-modernism" is a debated topic in Japan, contemporary Japanese society keeps features that cannot even be considered "modern." Biological sex is what determines whether a person will a manager in Japan, not individual achievement, such as a university degree. The fact that the career path is different for men and women is largely the reason for the unequal rate of promotion to management positions.

In Japan, there is a managerial career track (*sogo shoku*) and a dead-end clerical track (*ippanshoku*). The system is closely associated with gender. Many women do not pursue *sogo* *shoku* positions despite their greater opportunities for career development because they demand regular overtime hours.

In fact, among women, the strongest correlation with promotion to management level is the presence of long working hours, which indicates that women who do not work long overtime hours do not have opportunities to become managers. However, these working schedules are incompatible with the role of married Japanese women because of the marked tradition division of labor, in which the burden that recharges in them the attention of children and the household tasks is chiefly borne by. Consequently, the persistence of Japanese companies on long work hours is already an intrinsic source of the gender gap, especially to get management positions.

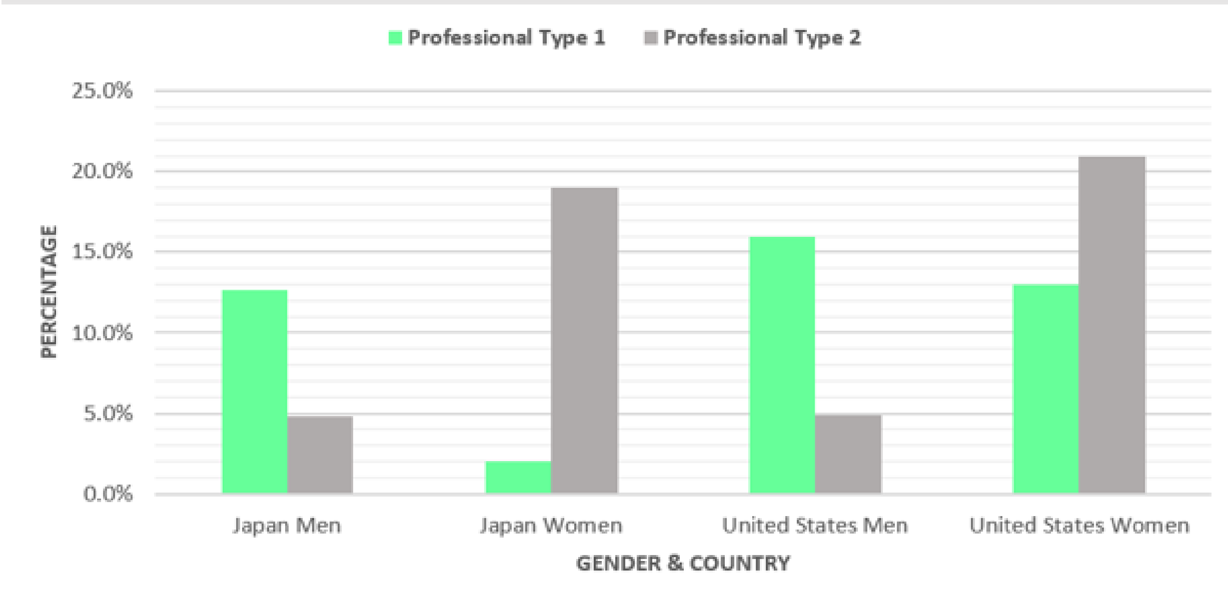
Persistence of Traditional Roles

Another important cause for the gender wage gap between men and women is the pronounced professional segregation. In OECD countries, women are often overrepresented in professions linked to human services, such as education, health, and social work. In Japan there are two other features. First, even among those professions, women are underrepresented in the high-status professions; for example, the proportion women among physicians and university professors in Japan is the lowest from the OECD. Second, women are very underrepresented in non-human-service professions that do not, such as research, engineering, law, and accounting.

My latest study takes a detailed look at the wage gap between male and female professionals, focusing on labor market data from US and Japan. Using a 2005 Japanese survey and the demographic census of 2010, I evaluated the proportion of men and women in two categories before mentioned: human services that exclude high-ranking profession such as physicians and college professors (type II), and other professions that included human services in a high category and non-human service professions (type I). In Japan, the proportion of women in this last category is remarkably low: in United Status, 12,7% of women work in type I professions, compared to less than 2% in Japan (see chart).

Professions by gender: Japan and United States

In US, 12,7% of employed women work in positions which are more demanding and are not related with human services. In Japan, that number is less than 2%



Source: Kazuo Yamaguchi

Note: The Type 1 refers to those professions that include high category related to human services like engineering, law, and accounting. The type 2 refers to those careers related with human services like education, health and social work and exclude the high-category professions included on type 1

Japanese women are clearly concentrated in type II careers. This professional division leads to a wide gap for two reasons. First, the wage gap between men and women in the professions type I is very small; women are extremely underrepresented. Second, there are marked wage discrepancies within the type II professions. Although, the average wage of men in type II profession is higher than of clerk, salesman or manual workers, the average wage of women in a profession type II is lower not only than the average wage for males in the same type of work, but also it is lower than the average wage of a male office worker, salesman or manual workers.

My research also shows that the least proportion of women in management positions and type I professions cannot be explained in terms of differences in academic background, including university majors, between men and women (Yamaguchi currently in press). Japan and Turkey are the only two countries in the OECD in which the university graduation rates of women are still lower that the men, and therefore, it is to be expected that achieving gender equality would reduce the access gap to high-ranking occupations. However, my analysis reveals that if the current correlation between education and professional life as determined by the gender, will continue only if there are more women graduate university students. The result will be mostly an increased presence of women in professions type II, where they are already overrepresented. On the other hand, the increase in the number of women in management positions and type I professions will be minimal.

Therefore, in average, gender equality in terms of academic results will not reduce the wage gap between men and women. The only exception would be an equalization of the proportion of university graduates in science and engineering, which would correct the presentation gap in type I professions and in that way would reduce the wage gap. The fact that academic preparation does not explain the professional differences between men and women, would lead us think that the origin is found in the hiring practices. As a result of practices rooted in stereotypes, women do not have opportunities to go into professions other than those deemed suitable for them.

Major careers that are opened to Japanese women are extensions of women’s traditional family roles, such as the children education, nursing, and other supporting roles in health care attention. Japanese employers must recognize that the workplace is not an extension of gender divisions at home, but an area in which the individual can develop their potential and contribute to society. However, this recognition remains to be seen.

Although the government seeks to pay equal wages for equal jobs, especially for regular and non-regular workers with the same job, I think that offering the same working opportunities, mainly in management and high-status professional positions, is more critical for the reduction of the gender wage gap in Japan. Furthermore, the lack of opportunities for women remains not only because of the hiring practices, but also because of the long working hours, so the government should try to create conditions in order to balance the personal and professional life, besides changing the mindset that depends on long working schedules and providing working flexibility. Also, it could promote a change in attitude that reserves exclusively to women the responsibility of childcare.

CHAPTER V

This chapter will show the translation of the documents "HBR The New Science of Customer Emotions," "Words can Help Manage Emotions," "Cultura Afrodescendiente," and "La desigualdad de género." Furthermore, it includes the application of the instruments for this work: One of them is the text analysis chart used to explain in detail the features of each text that were translated. Then color-coding is another instrument included in this work to explain what translation technique was used.

5.1 Analysis and Interpretation of the Results

As mentioned in this work, the instruments are useful for gathering data to do the corresponding analysis of the documents. This analysis will help identify the right procedures and translation methods, the text analysis chart, glossaries, and color-coding. The text analyst chart will help the translator to analyze the documents in the target language because the translator will have to read and see the author's intention and then how the documents will be translated into the target language, and it is faith or not as well as the characteristics that the documents have. Then the next instrument is the color-coding chart used for a deep study. Finally, the glossary is important to have the important terminology to achieve a coherent translation.

5.1.1 Text Analysis

In the following tables, it can be found the text analysis. This instrument is very important because it is the process of decoding the text to be translated. Newmark (1988) stated that the analysis of a text that the purpose of this is to read the original document to understand what the text is about and analyze the text from a translator's point of view. He also mentioned that there are important steps when understanding the text; close and general reading to familiarize with the texts because it helps the translator review all the data.

Table 6 for Spanish Documents that will be translated into English

Text Analysis	Cultura Afrodescendiente	La desigualdad de género en Japón
Text Style	Descriptive	Descriptive
Stylistic Scale of Formality	Informal	Formal
Stylistic Scale of Generality	Popular	Technical
Stylistic Scale of Emotional Tone	Factual	Factual
Text Function	Informative	Informative
Type of Translation	Semantic	Semantic

Table 6 illustrates the text analysis of the documents translated from Spanish into English.
Source: Researcher's creation.

Table 7 for English Documents that will be translated into Spanish

Text Analysis	The New Science of Customer Emotions	Words can help manage emotions
Text Style	Descriptive	Descriptive
Stylistic Scale of Formality	Formal	Formal
Stylistic Scale of Generality	Technical	Technical
Stylistic Scale of Emotional Tone	Factual	Factual

Text Function	Semantic	Semantic
Type of Translation		

Table 7 illustrates the text analysis of the documents translated from English into Spanish.
Source: Researcher's creation

5.1.2 Color Coding

This instrument will help the translator identify the different translation techniques applied to the documents. This process consists of choosing 15 paragraphs for each language; in other words, fifteen paragraphs from the documents translated from Spanish to English and fifteen paragraphs from English to Spanish. Each paragraph will need to have approximately 100 words. When each paragraph is chosen, it needs to have the original language paragraph and the translated version. Moreover, the purpose of this instrument is to highlight in color the techniques that the researcher used to translate the texts, so each technique is assigned a specific color. The color-coding chart will serve as a guide to identifying the translation techniques. This translation technique is also known as "indirect translation techniques, which are used when the two languages and cultures are further apart because they change the structural and conceptual elements to preserve the meaning.

Table 8

Technique	Color
Modulation: using a phrase that is different in the source and target language to convey the same idea	
Transposition: Where the parts of the speech change their sequence when they are translated	

Omission	Red Font on Source Text
Amplification	
Explicitation: To express something more explicit from the ST to TT. Explain and be more specific	
Literal Translation: a word for word translation	
Compensation: it is used when something cannot be translated and the meaning that is lost is expressed somewhere in the translated text	
Equivalence: Use a completely different expression. It is used on interjections, idioms, or proverbs	
Adaptation: Cultural substitution or cultural equivalent	

Table 8 shows the color that represents each technique in the color-coding instrument. Source: Researcher's own creation

5.1.2.1 Color Coding: From the documents "The New Science of Customer Emotions" and "Words can help manage emotions"

Paragraph 1

When companies connect with customers emotions, the payoff can be huge. Consider these examples: **After** a major bank introduced a credit for Millenials that was designed to inspire emotional connection, use among the segment increased by 70% and new account growth rose by 40%. Within a year of launching products and messaging to maximize emotional connections, a leading household cleaner turned market share losses into double-digit growth. And when a nationwide apparel retailer reoriented its merchandising and customer experience to its most emotionally **connected** customer segments, **same-store sales** growth **accelerated more than** threefold.

Given the enormous opportunity to create **new** value, companies should pursue emotional connections as a science and a strategy.

Translation

Cuando las empresas se conectan con las emociones de sus clientes, la recompensa puede ser formidable. **Considere los siguientes ejemplos: Un gran banco introdujo una tarjeta de crédito diseñada para los "millennials",** con el objetivo de inspirar una conexión emocional, **el uso del producto** dentro de este grupo aumentó en un 70% y el crecimiento de nuevas cuentas aumentó en un 40**%. Un año después del lanzamiento de productos y mensajes para maximizar la conexión emocional, un limpiador doméstico, líder, convirtió las pérdidas de cuota de mercado en un crecimiento de dos dígitos. Finalmente, cuando un minorista de ropa a nivel nacional reorientó su comercialización y la experiencia del cliente en su forma más emocional** por medio de la segmentación de clientes, el crecimiento se triplicó.

Debido a estas grandes oportunidades para crear valor, las empresas deben perseguir las conexiones emocionales como una ciencia y una estrategia.

Paragraph 2

Although brands may be liked or trusted, most fail **to align themselves** with the emotions that drive their customers' most profitable behaviors. Some brands by nature have an easier time making such connections, but a company doesn't have to be born with the emotional DNA of Disney or Apple to succeed. Even a cleaning product or a canned food can forge powerful connections.

The process, in brief, looks like this: Applying big data analytics to detailed customer-data sets, we first identify the emotional motivators for a category's most valuable customers. High-value automobile customer, for example, might want to "feel a sense of belonging" and "feel a sense of freedom".

Translation

Aunque las marcas puedan agradar o generar confianza, pero la mayoría no concuerda con las emociones que impulsan los comportamientos de los clientes más rentables. Algunas marcas por naturaleza les resulta más fácil hacer tales conexiones; sin embargo, una empresa no tiene que nacer con el ADN emocional de Disney o Apple para ser exitoso. Incluso, un producto de limpieza o una comida enlatada pueden lograr poderosas conexiones. Por tanto, en síntesis, el proceso se puede ver de la siguiente manera:

Primero, para los clientes más valiosos, se debe aplicar una gran cantidad de datos en conjuntos detallados para identificar los motivadores emocionales. Por ejemplo, los clientes de automóviles de alto valor podrían sentir "una sensación de pertenencia", y/o "una sensación de libertad".

Paragraph 3

The pathway is an important guide to where companies should invest-and it reveals that they often invest in the wrong places. To increase revenue and market share, many companies focus on turning dissatisfied customer into satisfied ones. However, our analysis shows that moving customers from highly satisfied to fully connected can have three times the return of moving them from unconnected to highly satisfied. And the highest returned **we've seen** have come **from focusing on** customer who are already fully connected to the category-from maximizing their value and attracting more of them to your brand. Four insights from our research are especially relevant to firms looking to build on emotional connection.

Translation

El camino es una guía importante de donde las empresas deberían invertir y revela que, a menudo, invierten en los lugares equivocados.

Para aumentar los ingresos y la participación en el mercado, muchas empresas se centran en convertir clientes "insatisfechos" en "satisfechos"; sin embargo, nuestro análisis muestra que mover los clientes de "muy satisfechos" a "completamente conectados" puede tener tres veces más el retorno que moverlos de "desconectados" a "muy satisfechos" por ello los rendimientos más altos se encuentran en los clientes que ya están "completamente conectados" para maximizar su valor y atraerlos a su marca. Cuatro ideas de nuestra investigación son especialmente relevantes para las empresas que buscan construir una conexión emocional.

Paragraph 4

Emotional motivators for a given brand or industry vary with a person's position in the customer journey. In banking, the desire to "feel secure" is a critical motivator when attracting and retaining customers early on. When cross-selling products later, the wish to "succeed in life" becomes more important. To maximize results, companies must align their emotional-connection strategies with their specific customer-engagement objectives acquisition, retention, cross-selling, and so on.

Emotional connection driven growth opportunities exist across the customer experience, not just in traditional band positioning and advertising. For example, social medial can have a big impact on emotional connection.

Translation

Los motivadores emocionales de una persona hacia una marca determinada o industria varía según cada cliente. En los sectores bancarios, el deseo de "sentirse seguro" es un motivador imprescindible para atraer y retener los clientes desde el principio. Al vender productos cruzados, posterior a esa compra, el deseo de "tener éxito en la vida", se vuelve más importante. Para maximizar los resultados, las empresas deben alinear sus estrategias de conexión emocional con sus objetivos específicos de compromiso con el cliente con la adquisición, retención, venta cruzada, etc.

Las conexiones emocionales conducen a oportunidades de crecimiento y éstas existen por medio de la experiencia del cliente, no sólo por el posicionamiento de una marca tradicional y publicidad. Por ejemplo, las redes sociales tienen un gran impacto en la conexión emocional.

Paragraph 5

Defining Emotional Motivators

Our research stemmed from our frustration that companies we worked with knew customers' emotions were important but couldn't figure out a consistent way to define them, connect with them, and link them to results. **We** soon discovered that there was no standard lexicon of emotions, and so eight years ago we set out to create one, working with experts and surveying anthropological and social science research. **We** ultimately assembled a list of more than 300 emotional motivators. **We** consider customers to be emotionally connected with a brand when it aligns with their motivations and helps them fulfill deep, often unconscious, desires.

Translation

Definición de motivadores emocionales

Esta investigación surgió debido a nuestra frustración, dado que las empresas con las que trabajamos sabían que las emociones de los clientes eran importantes; pero no podían encontrar una forma consistente para definirlas, conectarse con ellas y vincularlas entre sí hacia los resultados. Pronto descubrimos que había un léxico estándar de las emociones, por lo que hace ocho años nos propusimos crear uno con el cual trabajamos con expertos y estudiamos la investigación antropológica de las ciencias sociales. Finalmente reunimos una lista de más de 300 motivadores emocionales. Tenemos clientes quienes se conectan emocionalmente con una marca debido a que se sienten identificados con sus motivaciones y les ayuda a cumplir con frecuencia sus deseos más profundos de manera inconsciente.

Paragraph 6

About the Research

Beginning with a two-year research project involving literature review and social science experts, we identified 300 universal motivation emotions. To measure their impact on customer behavior, we conducted intercept surveys of more than one million U.S consumers through thousands of websites, gathering data across 30 industries and 400-plus brands that included measures of brand consideration, trial, repurchase, advocacy, customer satisfaction, brand differentiation, and emotional connection. Over six more years **we** collected more than one billion data points, **including** demographic and actual purchase data. Using analytical techniques such as multivariate regression and structural equation modeling, **we** determined which **emotional** motivator are most powerfully associated with customer behavior and customer value by category and by brand and the degree to which connecting to those motivators influences customer behavior, both in absolute terms and relative to more commonly measured **drivers of** behavior.

Translation

Acerca de la investigación

Se inició con un proyecto de investigación de dos años que involucra expertos en literatura, en revisión y ciencias sociales, se identificó 300 emociones universales motivadoras. Para medir su impacto en el comportamiento del consumidor, se realizó encuestas de intercepción de más de un millón de consumidores estadounidenses a través de miles de sitios web, recopilando datos en 30 industrias y más de 400 marcas, las cuales incluyeron medidas de consideración de marca, prueba, recompra, promoción, satisfacción del cliente, diferenciación de marca y conexión emocional. Durante más de seis años, recolectamos más un billón de puntos de datos demográficos y de compras reales. Se utilizan técnicas analíticas como la regresión multivariada y con el modelo de ecuación estructural, y se determina qué motivadores están más poderosamente asociados con el comportamiento del cliente y el valor del cliente por categoría y por marca y el grado en que la conexión con esos motivadores influye en el comportamiento del cliente, tanto en términos absolutos como en relación con los comportamientos más comunes.

Paragraph 7

At the most basic level, any company can begin a structured process of learning about its customers' emotional motivators and conducting experiments to leverage them, later scaling **up** from there. At the other end of the spectrum, firms can invest in deep research and big data analytics or engage consultancies **with specific expertise.** Companies in financial services, retail, health care, and technology are now using a detailed understanding of emotional connection to attract and retain the most valuable customers. The most sophisticated firms are making emotional connection part of a broad strategy that involves every function in the value chain, from product development and marketing to sales and service.

Translation

En el nivel más básico, cualquier empresa puede comenzar un proceso estructurado de aprendizaje sobre los motivadores emocionales de sus clientes y la realización de experimentos para aprovecharlos y luego escalar a partir de ahí. Por otro lado, las empresas pueden invertir en investigación profunda como análisis de "big data" o contratar consultorías. Compañías de servicios financieros, comercios minoristas, atención médica y tecnología ahora utilizan datos detallados de conexión emocional para atraer y retener a los clientes más valiosos. Las empresas más sofisticadas están haciendo grandes estrategias de conexión emocional que involucran cada una de las funciones dentro de la cadena de valor desde el desarrollo y mercadeo de productos hasta ventas y servicios.

Paragraph 8

One of the key objectives of childhood education is to build empathy and understanding in student. Young children with the ability to comprehend and regulate their own emotions and empathize with the emotions and experiences of others-go on to achieve greater learning outcomes and more positive relationships than children who do not develop these skills. Global citizenship education, which is being touted around the world as critical to a positive human future, emphasizes the role of empathy and compassion in students' leadership and decision-making. However, respect for and public display of emotions varies widely across cultures. In **cultures** known as "low-context" (i.e., Germany, U.K.), emotions are deemphasized in decision making and public life, whereas "high-context" cultures, as in Japan and Egypt, consider emotions to be an important part of all interactions.

Translation

Uno de los objetivos clave de la educación infantil es fomentar la empatía y la comprensión en los estudiantes. Los niños pequeños tienen la capacidad de comprender y regular sus propias emociones, así como empatizar con las mismas y con las experiencias de los demás.

Con aquellos niños que no desarrollan estas habilidades, el objetivo es lograr mejores resultados de aprendizaje y más relaciones positivas. La educación global para la ciudadanía se promociona a nivel global ya que es fundamental para un futuro humano más positivo y se enfoca en el rol de la empatía y compasión de los estudiantes quienes son líderes y tomadores de decisiones; sin embargo, el respeto y la audiencia varía ampliamente entre las culturas. En aquellas conocidas como "bajo contexto" (es decir, Alemania, Reino Unido), las emociones no se enfatizan en la toma de decisiones y la vida pública, mientras que las culturas de "alto contexto", como en Japón y Egipto, consideran las emociones como un área importante en todas las interacciones.

Paragraph 9

Lily is a healthy 3-year-old with a baby brother at home. Although she is ***mostly*** *happy and seems to be proud of being a big sister, she has begun to display some frustration with the new baby. This week, she has bitten a friend at her preschool three days in a row when the play didn't go as she wanted. Both of Lily's parent and her teacher, Ms. Kelly, are having a conference to discuss Lily's emotional changes and approaches to address the issue.*

Sam in a smart and happy 5-year-old boy who always enjoys going to Ms. Green's kindergarten class. One day when Sam came home, he put his hand on this forehead and said, "Oh, Mom, I was so embarrassed today."

Translation

Lily es una niña saludable de 3 años con un hermano recién nacido en casa. Aunque ella es feliz, está orgullosa de ser la hermana mayor, pero ella ha comenzado a mostrar cierta frustración con el nuevo bebé. Esta semana, ella mordió a un amigo en el prescolar durante tres días seguidos debido a que el juego no salió como ella deseaba. Tanto los padres de Lily como su maestra, la Sra. Kelly, están en una conversación para discutir los cambios emocionales y los desafíos de Lily para afrontar esta situación.

Sam es un niño de 5 años inteligente y feliz que siempre le gusta ir al jardín de niños de la clase de la Sra. Green. Un día, cuando Sam llegó a su casa, puso su mano en su frente y dijo: "Oh, mamá, estuve tan avergonzado hoy".

Paragraph 10

Vocabulary is a very important aspect of oral language ability. Children must know what words mean to be able to communicate using oral language and being able to communicate is especially essential in situations that cause strong emotions. Vocabulary level is connected to cognitive skills, such as labeling, classifying, and categorizing (Stahl & Stahl, 2004). Because of this connection, a child's language ability is actually linked to their **thinking and reasoning ability**. A larger vocabulary allows for more refined thinking and deeper understanding. (Baker, Simmons, & Kame'enui, 1998). For instance, the more vocabulary a child knows to describe emotions and the stronger their reasoning skill are, the better they will be at communicating their emotions and understanding those of others.

Translation

El vocabulario es un aspecto muy importante para la comunicación oral. Los niños deben saber lo que significan las palabras para ser capaces de comunicarse utilizando el lenguaje oral, así como comunicarse, especialmente en situaciones que provocan emociones fuertes. El nivel del vocabulario está relacionado con las habilidades cognitivas tales como etiquetar, clasificar y categorizar (Stahl y Stahl, 2004). Debido a esta conexión, la capacidad lingüística de un niño está realmente vinculada a su capacidad. Un vocabulario más amplio le permite un pensamiento más refinado y una comprensión más profunda (Baker, Simmons y Kame'enui, 1998). Por ejemplo, cuanto más vocabulario sepa un niño para describir sus emociones, más fuertes serán sus habilidades de razonamiento, los niños estarán mucho más preparados en comunicar sus emociones y comprender las de los demás.

Paragraph 11

After you have introduced the book and identified the word to linter for, you ready to read. As you read aloud, pause occasionally to ask open-ended questions about the story. Questions that begin with when, why, and how are good for encouraging **elaboration and plenty of** oral language use from children. Your goal is to connect what is happening in the story to the children's prior knowledge and experiences. Repeating or rephrasing children's answers helps reinforce their understanding. **In order** to learn the new word, children must understand the context of the story **itself.** You may need to make a judgement about how many questions to include.

Translation

Después de que se presente el libro y se identifique la palabra a escuchar, está listo para leer. Mientras se lee en voz alta, realice una pausa de vez en cuando para hacer preguntas abiertas sobre la historia. Preguntas que inicien con cuándo, por qué, y cómo, las cuáles son ideales para motivar el uso del lenguaje oral de los niños. El objetivo es conectar lo que está sucediendo en la historia con el conocimiento y experiencias previas. Cuando se repite o reformulen las respuestas de los niños, ayudan a reforzar su comprensión y, al aprender la nueva palabra, los niños deben entender el contexto de la historia por lo que es posible que necesite hacer un autoexamen sobre cuántas preguntas se deben incluir

Paragraph 12

To help illustrate the above steps of vocabulary instruction in practice, a full example is presented below. The chosen emotion word is envious, and the read-aloud book is Chrysanthemum by Kevin Henkes (1991). It would be worthwhile to note that this particular example would be a good choice for 4- to 8-year-olds; teacher should use their best judgment about which book and which word to use with their students considering their age, cognitive development, and maturity, as well as prior experiences and immediate community context. The following example is written as the language or script the teacher would actually say to children during the instruction.

Translation

Por medio de la lectura del crisantemo nos ayuda a ilustrar los pasos anteriores a fin de poner en práctica la enseñanza del vocabulario. Un ejemplo completo se presenta a continuación. La emoción elegida es “envidia” y el libro que se usará en voz alta es Crisantemo de Kevin Henkes (1991). Vale la pena destacar que en este ejemplo en particular, es una muy buena opción para los niños en edades desde los 4 hasta los 8 años; por tanto, los maestros deben usar su mejor criterio sobre cuál libro y palabra utilizar con sus estudiantes, tomando en cuenta la edad, el desarrollo cognitivo y madurez, así como experiencias previas y contextos inmediatos comunitarios. El siguiente ejemplo está escrito del lenguaje o escritura que un maestro en realidad diría a los niños durante la clase.

Paragraph 13

An excellent way to teach new vocabulary to children is **by** reading storybooks aloud. Storybooks contain many sophisticated words, including emotion words, making children's books better **for vocabulary** instruction than any other oral language context (Hayes & Ahrens, 1988). Story books also provide **insight** about experiences that many children many have not encountered yet in life. Thus, storybooks are a way to expose **children** to situations that evoke emotions (e.g.,flying on an airplane, being teased by other children, a death in the family). Talking about such situations in a context that is removed from the here and now is called using "decontextualized language" which is difficult for your children (Nagy & Scott, 2000).

Translation

Una excelente manera de enseñar nuevo vocabulario a los niños es leyéndoles cuentos en voz alta. Los cuentos contienen muchas palabras sofisticadas; incluyendo palabras emocionales, por ello redactar libros infantiles será la mejor enseñanza que cualquier otro tipo de contexto de lenguaje oral (Hayes & Ahrens, 1988). Los libros de historias brindan información de experiencias que aún muchos niños no pudieron haber encontrado en la vida. Por ende, los cuentos son una forma de exponerlos a situaciones que evocan emociones (como, por ejemplo, volar en un avión, ser objeto de burlas por otros niños, una muerte familiar), las cuales son situaciones que cuando se hablan en un contexto que se aleja del aquí y ahora es llamado uso de" lenguaje descontextualizado", el cual es difícil para los niños pequeños (Nagy y Scott, 2000).

Paragraph 14

The above scenarios describe children going through some form of emotional learning experience during their early years-expressing emotion and acquiring a new and sophisticated emotion word. Children experience a variety of different emotions every day. Emotions, both positive and negative, are important in children's lives and how well they express those emotions and understand others' emotions is a critical aspect of children's early development, learning, and relationship building (Kostelnik, Gregory, Soderman, & Whiren 2012) Thus, early childhood educators and researchers advocate for early childhood education that addresses young children's emotions (Denham, 1998; Hyson,2004). To that end, the purpose of this article is to describe and demonstrate how to apply research-based strategies for vocabulary.

Translation

Los testimonios anteriores describen a niños pasando por alguna forma de aprendizaje emocional, es una experiencia que, durante sus primeros años, expresan una emoción y adquieren una palabra emocional nueva y sofisticada. Los niños experimentan una variedad de diferentes emociones, tanto positivas como negativas, las cuales son importantes en la vida de los niños y es fundamental que tan bien ellos expresen esas emociones y que comprendan las emociones de los demás lo cual es un factor clave para el desarrollo de aprendizaje temprano en los niños, así como la construcción de relaciones (Kostelnik, Gregory, Soderman y Whiren, 2012). Así que los educadores e investigadores e la primera infancia abogan abordar los problemas de las emociones de los niños pequeños (Denham, 1998, Hyson, 2004). En ese sentido, el propósito de este artículo es describir y demostrar cómo aplicar estrategias basadas en la investigación para el vocabulario.

Paragraph 15

Once young children understand the general concept of a primary emotional category such as happy or sad, they are capable of learning additional words to label emotions that are related, but may stem from different situations (Beck, Mckeown, & Kucan, 2013). The natural next step is to begin learning small and discrete differences between emotions that are similar and not from the opposite ends of **the spectrum** as are happy and sad. The next principle is that other people may not feel the same way I do. Fully understanding other people's perspectives is not an easy task for many young children.

Translation

Una vez que los niños pequeños entienden el concepto general de una categoría emocional primaria como la felicidad y la tristeza, son capaces de aprender palabras adicionales para etiquetar emociones que están relacionados, pero pueden provenir de diferentes situaciones (Beck, Mckeown, & Kucan, 2013). El próximo paso natural es comenzar a aprender pequeñas y discretas diferencias en las emociones que son similares y no de extremos opuestos como lo es la felicidad y la tristeza. El siguiente principio es que otras personas probablemente no se sientan de la misma manera que me siento yo. Por eso, comprender las perspectivas de otras personas no es una tarea fácil para muchos niños pequeños.

5.1.2.2 Color Coding: from the documents "Cultura Afrodescendiente" and "La desigualdad de género en Japón"

Paragraph 1

También, en esta afirmación, se escucha el eco de una queja por reducir la cultura

afro costarricense a dos aspectos de la culinaria ancestral, el rice and beans y el patty. El descontento del Sr. Edwards Nicholson motivó esta investigación cualitativa que tiene como objetivo principal puntualizar, sin ser exhaustiva, algunos aspectos que conforman lo que hoy conocemos como la cultura afro costarricense, la cual se desarrolló durante el siglo XX, como una versión de la cultura traída, particularmente de la isla Jamaica, a finales del siglo XIX.

Historiografías sobre los elementos que componen la cultura afro costarricense son virtualmente escasos.

Translation

In addition, with this affirmation, the echo of a complaint is heard, as the afro-Costa Rican culture has been reduced two aspects from the ancestral cuisine: rice and beans and patty. Mr. Edwards Nicholson's discontent motivated this qualitative research, whose main objective is to point out, without being exhaustive, some aspects that today we know as Afro-Costa Rican culture, that developed during the 20^{th} century as a version particularly brought from the island of Jamaica, at the end of the 19^{th} century.

Historiographies on the elements that make up the Afro-Costa Rican culture are virtually rare.

Paragraph 2

Idioma inglés/creole jamaicano

La población africana, trasladada al Caribe por medio de la trata trasatlántica, (se recomienda ver histografía del Caribe de Shepherd y McD [2000] Beckles Caribbean Slavery in the Atlantic World: A Student Reader) se vio forzada a hablar el idioma de esclavistas ingleses, en el caso de Jamaica (estas islas también conocidas como el Caribe ingles St. Kitts, Monsterrat, Barbados, Trinidad and Tobago, Bahamas, British Virgin Islands, Anguilla, Antigua, Barbuda). Sus idiomas africanos fueron eliminados dejando solo fragmentos que se escuchan en el vocablo cotidiano.

La folclorista y lingüista jamaicano Louise Bennet trata este tema y recrea el creole jamaicano. Elementos de este inglés criollo jamaicano se mantuvieron y fueron transmitidos a sus descendientes en Costa Rica (se recomienda el trabajo de Perry [2011] "Mi lengua materna y yo").

Translation

The African population, moved to the Caribbean through transatlantic trade, (see *histography of the Caribbean by* Shepherd and McD 2000 Beckles *Slavery in the Atlantic World*: *Student Reader)*, *was* forced to speak the language of the English slavers, in the case of Jamaica (islands also known as the English Caribbean Sr. Kitts, Monsterrat, Barbados, Trinidad and Tobago, Bahamas, British Virgin Islands, Anguilla, Antigua, Barbuda). Their African languages were eliminated leaving only fragments that are heard in everyday speech.

Jamaican folklorist and linguist Louise Bennet addresses this topic and recreates the Jamaican creole. Elements of this Jamaican Creole English remained and were passed on to their descendants in Costa Rica (it is recommended Perry 2011), "Mi lengua maternal y yo").

Paragraph 3

La importancia de la preservación del idioma inglés se cimentó en el siglo XX, cuando algunos padres enviaban, particularmente a sus hijas a Jamaica para que se educaran como docentes. Al finalizar su preparación, regresaban a Costa Rica para impartir su conocimiento en el idioma. En el video "La historia tiene color" de la Universidad Estatal a Distancia (1989) **aparece** entrevistada una mujer de nombre Esther White, maestra de inglés, quien comenta que a la edad de 21 años su padre la envió a Kingston, Jamaica para que estudiara inglés y, a su regreso, inició su labor docente en 1930 junto con la publicación Hutchinson "El trabajo dignifica: Twentieth Century Afro-Costa Rican Women and Informal Work in Port Limon, Costa Rica", lo cual confirma la participación de las maestras de escuelas de inglés.

Translation

The importance of preserving the English language was confirmed in the 20th century, when some parents sent, particularly, their daughters to Jamaica to be educated as teachers. At the end of their preparation, they returned to Costa Rica to teach their knowledge of the language. In the video “La historia tiene color” (History has color) of the Universidad Estatal a Distancia (1989), a woman named Esther White, an English teacher, is interviewed. She stated that when she was 21 years old, her father sent her to Kingston, Jamaica to study English, and upon her return, she began teaching in 1930 along with the Hutchinson publication “El trabajo dignifica”: Twentieth Century Afro-Costa Rican Women and Informal Work in Port Limon, Costa Rica,” which confirmed the participation of English schools’ teachers.

Paragraph 4

Religión protestante/la iglesia

Al ser colonizados por Inglaterra, también se les inculcó la religión anglicana. Otras denominaciones evangélicas incluidas la bautista y la metodista formaron parte de ese proceso de adoctrinamiento religioso en el nuevo mundo. El sincretismo de las religiones impuestas y las que trajeron de África conocidas por las investigaciones como el revivalism, pocomania, obeah y rastafarai fueron inevitables y, por tal razón, el sistema opresor demonizó sus prácticas religiosas. Al respecto, se recomienda ver Kofi Boukman Barima (2017) “Obeah to Rastafari: Jamaica as a Colony of Ridicule, Oppression and Violence 1865-1939”. Bryan (2000) comenta que en Jamaica, a finales del siglo XIX, la práctica del obeah fue incluida en “las leyes de la vagancia…en 1898” (p. 39), sus practicantes recibieron multas y en algunos casos encarcelamiento.

Translation

Protestant religion/the church

As they were colonized by England, the Anglican religion was also instilled in them. Other evangelical denominations, including Baptist and Methodist took part of the process of religious indoctrination process in the new world. The syncretism of the imposed religions and those that were brought from Africa, known by investigations as the revivalism, pocomania, obeah, and rastafarai, were inevitable. For this reason, the oppressive system demonized their religious practices. In this regard, it is recommended to see Kofi Boukman Barima (2017) "Obeah to Rastafari: Jamaica as a Colony of Ridicule, Oppression and Violence 1865-1939." Bryan (2000) states that in Jamaica, at the end of XIX century, the practice of obeah was included in "leyes de la vagancia (laziness laws)" … in 1898) (p.39), many of the practitioners' received fines and, in some cases, were imprisoned.

Paragraph 5

Valores

Los grupos inmigrantes afros, muy orgullosos de ser parte de la corona inglesa, se esmeraban de mostrar lo culto que eran con respecto a las prácticas de los del país receptor. Anécdotas de personas mayores cuentan las diferencias. Por ejemplo, consideraban sucio escupir en la calle y menos en el piso de la casa. Cuando construían las casas, el baño estaba atrás, ya que consideraban que mantener los desechos humanos cerca de la casa no era higiénico. Los hombres que usaban sombrero se lo quitaban cuando entraban a una casa o establecimiento público. El respeto a las personas adultas, a las autoridades, el valor al trabajo, el amor al arte y saludar cada vez que entraban a un espacio por primera vez y decir adiós cuando se retiraban eran algunos de los valores inculcados.

Translation

Values

The Afro immigrant groups, very proud to be part of the England Crown, pursued to show how educated they were in comparison to the from Costa Rica people. There are anecdotes from elderly people who talk about the differences. For example, they considered dirty spitting on the street and let alone on the floor of the house. When they built houses, the toilets were located on the back since they were considered that keeping the human waste near the house was not hygienic. The men who wore hat, took it off, when entering a house or public establishment. The respect for the elderly people, the authorities, the value of work, the love of art, and greet people when they entered a space for the first time and say goodbye when they retired. Those were some of the values that were instilled.

Paragraph 6

La limpieza en el hogar: objetos y actividades domésticas.

La población afrocaribeña ha sido muy creativa al utilizar algunos elementos que provenían de la naturaleza, transformándolas en objetos para ser usados en la labor cotidiana y doméstica. Un ejemplo **de estos** es el cepillo de coco que se usaba para darle brillo a los pisos de madera de todas las casas en el Limón de entonces.

Se trata de la fruta del coco. Otro ejemplo era el ‘coal pot’ que se utilizaba como carbón para cocinar durante un proceso de quema de ramas y árboles, según lo confirma el Sr. Franklyn Perry. En el siglo XX la mayoría de las casas de afro costarricenses eran de madera.

Para mantenerlas limpias y brillantes se utilizaba cera para piso y el cepillo de coco, práctica que confirman Meléndez y Duncan (1989) en su discusión sobre la cultura afrocaribeña en el apartado de vivienda donde indican que se “lustraban los pisos con esmero, sacándoles brillo con la cascara del coco” (p. 107).

Translation

Household Cleaning: household objects and activities

The Afro-Caribbean population has been very creative in using some elements that came from nature, transforming them into objects to be used in daily household activities; for example, the coconut brush that was used to give shine to the wooden floor of all the houses in Limón, at that time. It is the fruit of the coconut. Another example was the "coal pot" that was used as charcoal for cooking during a process of burning branches and trees, as it was confirmed by Mr. Franklyn Perry.

In the XX century, most of the Afro-Costa Rican houses were made of wood; therefore, it was used floor wax and coconut brush to keep them clean and shiny. This practice was confirmed by Meléndez and Duncan (1989) in a discussion about the Afro-Caribbean culture in the housing section, where they indicate that "the floors were polished carefully, by polishing them with the coconut shell" (p.107).

Paragraph 7

Comida y bebida

En cuanto a los elementos **que componen** la culinaria que se trajo de Jamaica, no hay duda de que muchos hicieron una versión costarricense. Tal vez el rice and beans se volvió el plato que identifica a la comunidad afro, porque fue fácil adaptarlo con el consumo de arroz y frijoles popular en la cultura nacional. De igual manera el patty y el plantain tart entran a la imaginación nacional porque son parecidas a las empanadas dulces y saladas. Basado en el correo electrónico del reverendo jamaicano Daren Evans (2019), todavía se mantiene mucha de la culinaria traída de Jamaica, pero gran cantidad ha evolucionado.

Translation

Food and drink

In terms to the culinary elements that were brought from Jamaica, there is no doubt that many made a Costa Rican version. Maybe, the rice and bean became a dish that identifies the Afro community, because it was easy to adapt it with the consumption of rice and beans which are popular in the national culture. In the same way, the *patty* and *platain tart* got into the national imagination because they are like sweet and salty empanadas. Based on the e-mail of the Jamaican Reverend Daren Evans (2019), much of the culinary brought from Jamaica still remains; however, a great deal has changed.

Paragraph 08

La bebida fría del hiel o el mal llamado 'agua de sapo' no es traída de Jamaica, como lo indica el Rev Daren (Comunicación personal, 2019): 'the closest thing we probably have to that is ginger beer, its the same as the hiel without the lime'. Algunos afro limonenses se ofenden que se le llame a la bebida del hiel, 'agua de sapo'. Lucetta Miller Blake comparte el génesis de esta nominación, la cual nace precisamente en el puerto de Limón en la sodita del señor conocido como Mr. Rob. Esta soda estuvo funcionando entre los años sesenta y setenta, según la señora Miller Blake:

Translation

The cold drink of gall or badly named "agua de sapo" is not brought from Jamaica, as stated by Rev Daren (personal communication, 2019) "the closest thing we probably have to that is ginger beer, it's the same as the hiel without the lime." Some Afro-Limonences are offended that the gall drink is called "agua de sapo." Lucetta Miller Blake shared the genesis of this nomination, which was born precisely in the sodita (food establishment where simple food is sold) of the gentlemen known as Mr. Rob. This "soda" was in operation between the 1960s and 1970s, according to Mrs Miller Blake:

Paragraph 9

De acuerdo con esta historia, la **asignación** 'agua de sapo' a la bebida se debió a la referencia a los policías que no eran de la provincia, como 'sapos'. Cuando **estos** estaban en el puerto de Limón frecuentaban la soda de Mr. Rob, el cual quedaba del lado opuesto de donde todavía se encuentra la comisaría de **Limón.** Mientras estaban en la comisaría frecuentaban la soda, **al no** conocer el nombre de la bebida se referían a ella como 'esa agua'. Por lo tanto, cuando otros mestizos llegaban a pedir la misma agua, Mr. Rob les decía que era 'agua de sapo' por ser el término que usaban los policías cada vez que lo visitaban.

Translation

According to this story, the name of this drink "agua de sapo" was due to the reference from to police officers who were not from the province, as "sapos" (snitches). When they were in the port of Limón, they frequented Mr. Rob's soda, which was located on the opposite side of the police station. While they were in the police station, they often went to the soda. They did not know the name of the drink; so, they referred them as "that water." Therefore, when other mestizos arrived, they asked for the same water, but Mr. Rob told them that the drink was "agua de sapo" because it was a term that police officers used every time, they visited the "soda."

Paragraph 10

Música

Con respecto a la música, nos quedó el mento versionado en el calypso limonense. Durante el siglo XX se escuchaba el calypso, especialmente del Mighty Sparrow, quien nació en la isla de Grenada y se mudó a Trinidad de joven, donde vive hasta el día de hoy. También se escuchaba el reggae. Así se mantenían los vínculos no solo con Jamaica, sino con otras islas del caribe inglés. En la actualidad, la juventud está más incorporada en la sociedad nacional escuchando la música de su preferencia e incluyendo artistas jóvenes del Caribe inglés y español: el socca y el reggeaton. En la Jamaica de hoy, de acuerdo con el reverendo Evans (Comunicación personal, 2019): "Our predominant music at this time is dancehall, which was evolved from reggae".

Translation

Music

In terms of music, the mento music versioned into calypso Limonence was left to mention. During XX century, calypso was listened to, especially the music by Mighty Sparrow, who was born on the Grenada island and moved to Trinidad when he was young. He lives there to this day. Reggae was also played. This maintained the links not only with Jamaica, but also with other islands in the English Caribbean. Nowadays, the young people are more incorporated into the national society listing to the music of their choice including young artists from the English and Spanish Caribbean: *Socca* and *reggaeton*. According to Rev Evans (personal communication, 2019), in today's Jamaica; *"Our predominant music at this time is dancehall, which was evolved from reggae."*

Paragraph 11

La investigación cualitativa ayuda a concluir que, efectivamente, algunos elementos de la cultura de los grupos inmigrantes afrocaribeños de finales del siglo XX todavía se mantienen dentro de la cultura afro costarricense del siglo XXI, incluso en el área culinaria el patty y el rice and beans, más conocidos dentro de la sociedad nacional.

En cuanto a lo culinario, muchos elementos culturales se han versionado a la sociedad actual, manteniendo elementos importantes de esa cultura inmigrante, como es el cocinar el rice and beans no solamente los domingos como era en el siglo XX. Aun así, en la provincia de Limón y entre limonenses que emigran a otras provincias dentro del territorio nacional, el plato principal los domingos todavía sigue siendo el rice and beans.

Translation

The qualitative research helps to conclude that, indeed, some elements of the culture of Afro-Caribbean immigrant groups at the end of XX century still remain within the Afro-Costa Rican culture of the XXI century; indeed, including in the culinary area, the patty and rice and beans, that are well-known within the national society.

In regards with the culinary, many elements have been adapted to the current society; keeping important elements of that immigrant culture, such cooking rice and beans not only on Sundays as it was done in the XX century. Even so, in the province of Limón and among Limonences who emigrated to other provinces within the national territory, the main dish on Sundays is still the rice and beans.

Paragraph 12

Como en otros casos, los empleados irregulares japoneses cobran sueldos bajos, **que se mantienen de manera casi uniforme,** más allá de su género. El sueldo de los empleados regulares, por el contrario, aumenta con la edad hasta **aproximadamente** los 50 años, ya que **en la** gran mayoría de las empresas cobran primas salariales basadas en los años de servicio. La brecha entre la cantidad de hombres y mujeres con empleos irregulares se ve perpetuada porque los empleadores consideran que los recién graduados son preferibles como postulantes para empleos regulares, y les otorgan prioridad. En consecuencia, las mujeres que dejan de trabajar al tener hijos e intentan reincorporarse más adelante tienen oportunidades de empleo regular muy limitadas frente a la competencia de estos jóvenes.

Translation

As in other cases, non-regular Japanese employees earn low wages, irrespective of gender. For regular employees, on the contrary, wages increase until they reach 50 years old, since most of the companies charge wage premiums based on the years of service. The gap between the number of men and women with non-regular jobs is perpetuated because the employers consider that the recent college graduates are preferred as applicants for regular jobs and give them priority. Consequently, women who stop working because they have children and try to re-enter later have very limited opportunities for regular employment in the face of competition from these young people.

Paragraph 13

De hecho, entre las mujeres, la correlación más marcada con el ascenso al nivel gerencial es la presencia de largas horas de trabajo, lo cual indica que las mujeres que no trabajan muchas horas extra no tienen oportunidades de llegar a altos cargos. **Ahora bien,** esos horarios son incompatibles con el papel de las mujeres japonesas casadas, dada la marcada persistencia de una división de labores tradicional que recarga en ellas la atención de los hijos y los quehaceres domésticos. En consecuencia, la insistencia de las empresas japonesas en una jornada laboral extendida es de por sí una fuente intrínseca de la brecha de género, especialmente **a la hora de** acceder a cargos gerenciales.

Translation

In fact, among women, the strongest correlation with promotion to management level is the presence of long working hours, which indicates that women who do not work long overtime hours do not have opportunities to become managers. However, these working schedules are incompatible with the role of married Japanese women because of the marked tradition division of labor, in which the burden that recharges in them the attention of children and the household tasks is chiefly borne by women. Consequently, the persistence of Japanese companies on long work hours is already an intrinsic source of the gender gap, especially to get management positions.

Paragraph 14

El hecho de que la preparación académica no explique las diferencias profesionales entre hombres y mujeres lleva a pensar que el origen se encuentra en las prácticas de contratación. Como resultado de prácticas arraigadas en estereotipos, **las** mujeres no tienen oportunidades de acceder a profesiones que no se consideran apropiadas para ellas. **Las** principales carreras abiertas a las mujeres japonesas son extensiones de papeles familiares tradicionales, como la educación de los niños, la enfermería y otras funciones auxiliares en la atención de la salud. **Los** empleadores japoneses deben reconocer que el lugar de trabajo no es una extensión de los estereotipos del hogar, sino un ámbito en el cual el individuo puede concretar su potencial y contribuir a la sociedad.

Translation

The fact that academic preparation does not explain the professional differences between men and women, would lead us think that the origin is found in the hiring practices. As a result of practices rooted in stereotypes, women do not have opportunities to go into professions other than those deemed suitable for them. Major careers that are opened to Japanese women are extensions of women's traditional family roles, such as the children education, nursing, and other supporting roles in health care attention. Japanese employers must recognize that the workplace is not an extension of gender divisions at home, but an area in which the individual can develop their potential and contribute to society.

Paragraph 15

Aunque el gobierno busca pagar los mismos sueldos **a quienes hacen el** mismo trabajo —especialmente **en el caso de los** trabajadores regulares e irregulares que desempeñan la misma función—, opino que ofrecer las mismas oportunidades laborales, sobre todo en puestos gerenciales y profesiones de alta categoría, es más crítico para reducir la discrepancia salarial en Japón. Además, como la falta de oportunidades para las mujeres persiste no solo debido a las prácticas de contratación sino también a las largas horas de trabajo **exigidas**, el gobierno debería intentar crear condiciones para equilibrar mejor la vida personal y profesional, entre otras formas cambiando una mentalidad que depende de horarios prolongados y promoviendo la flexibilidad laboral.

Translation

Although the government seeks to pay equal wages for equal jobs, especially for regular and non-regular workers with the same job, I think that offering the same working opportunities, mainly in management and high-status professional positions, is more critical for the reduction of the gender wage gap in Japan. Furthermore, the lack of opportunities for women remains not only because of the hiring practices, but also because of the long working hours, so the government should try to create conditions in order to balance the personal and professional life, besides changing the mindset that depends on long working schedules and providing working flexibility.

5.1.3 Glossaries

Table 9 Glossary from English to Spanish

English Term	Spanish Term	Grammatical Category	Definition
Market Share	Participación en el mercado	Noun	It represents the percentage of an industry or a market's total sales
Threefold	Triple	Noun	Three times as great as numerous.
outcomes	resultados	Noun	Something that follows as a result or consequence
overwhelming	Fuerte	adjective	Very great strong
affiliation	asociación	Noun	The process of affiliating
Revive	reanimar	Verb	To become active and flourish again
Cross-selling	Venta cruzada	Noun	It is the sale of an additional product or service related to the primary purchase that a customer makes.
Flourishers	Florecientes o prósperos	Noun	When people experience positive emotions living within an optimal range of human functioning.
Retailer	comerciante	Noun	A person or business that sells goods to the public

thrill	emoción	Noun	A sudden feeling of excitement and pleasure
ROI	Retorno de la inversión	Acronym-Noun	Return on Investment
Paying off	Calendar o cancelar	Verb	To pay
Leverage	aprovechar	Verb	Use something to maximum advantage
Omnichannel	omnicanal	adjective	Type of retail that integrates the different methods of shopping available.
To pursue	seguir	Verb	Follow (someone or something)
chuckle	soltar una risa	Noun	A quiet or suppressed laugh
forestall	prevenir	Verb	To delay, to prevent
Stem	provenir	Verb	Originate in or be caused by
Yield	producir	Verb	To submit to urging
reasoning	razonamiento	Noun	The action of thinking about something in a logical, sensible way
dismissal	despido	Noun	The act of ordering or allowing someone to leave
scaffold	escalar	Verb	Attach scaffolding
pout	Mala Cara	Noun	To show annoyance
cartwheel	Rueda de carro	Noun	The wheel of a cart

Table 9 shows the glossary from English to Spanish the researcher will use to show the terms. Source: Researcher's own creation

Table 10 Glossary from Spanish to English

Spanish Term	English Term	Grammatical Category	Definition
culinaria	culinary	adjective	It is something related to food or cooking
Historiografías	historiographies	Noun	The various interpretations of historical events
Afrocentricidad	Afrocentricity	Noun	Cultural and political movement
toponimia	toponymy	Noun	The study of place names
Título de propiedad	Tittle deeds	Noun	A legal deed or document constituting evidence of a right
sabáticas	sabbatical	Noun	A period of paid leave granted
escupir	To spit	Verb	Eject saliva forcibly from one’s mouth.
inculcar	instill	Verb	Gradually but firmly establish an idea,

			attitude in a person's mind.
tubérculos	tubers	Noun	Specialized storage stem of certain seed plants.
brecha	gap	Noun	An opening made by a break or rupture
jubilar	retire	Verb	Leave one's job and cease to work
sobrerepresentadas	overrepresented	Verb	Include a disproportionately large number
apremiante	urgent	Noun	Require immediate action or attention

Table 10 shows the glossary from Spanish to English the researcher will use to show the terms. Source: Researcher's own creation

CHAPTER VI

Conclusion and Recommendations

This chapter will present information obtained through evaluating and analyzing the translated documents in both languages (English and Spanish). The translator made the conclusions and recommendations, which included interesting information that can help other translators (students) when they need to work on a research paper like the present one.

6.1 Purpose for the conclusion

The main purpose of this work is to share the outcomes of the translations. For this reason, the researchers need to provide this information and if the objectives were accomplished. In addition, the researcher will provide the effect or impact on the analysis and the application of the translation methods in the documents that were used for this work.

6.2 Conclusions

6.2.1 Conclusions for the translated the documents “The New Science of Customer Emotions”, “Words can Help Manage Emotions”, “La cultura Afrodescendiente” , and “La desigualdad de género en Japón”

First, when a translation process begins, it is important to have a text analysis; so this means that it is important to read texts carefully because that will provide a better idea of what they are talking about and get familiar with them. Newmark (1988), stated that understanding the texts requires general and close reading. In addition, the translator should analyze the text comprehensively, since this appears to be the only way of ensuring that the source text has been completely and correctly understood.

On the other hand, the text elements are important to translate a text accurately, so it requires consideration based on its context and features. Consequently, the stylistic scales like formality, generality, and emotional tone, are aspects when translators are analyzing texts because they will help to identify the type of readers that the texts would be addressed to as well as the vocabulary that would be needed in the translation.

For that reason, the four documents were categorized with the following text analysis. The first two documents that were translated from Spanish into English were categorized with the text style as “descriptive” in both, then for the stylistic scales, there are some differences in both documents; for example, the “cultura Afrodescendiente” is informal because, through the text, it includes testimonies from people, so much of the vocabulary used is informal, then the text “La desigualdad de género en Japón is much more formal because it is an article. Furthermore, the text function for both documents are “informative” because they provide the information to the readers about the different topics and the type of translation is semantic in both documents.

On the other hand, the other two texts from English to English, have similarities in text style as “descriptive” in both texts, then the stylistic scales, the texts were categorized as formal, technical, and factual. Finally, both documents have the text function as “informative” and finally the type of translation as “sematic”.

6.2.2 The translation techniques applied to the documents to achieve communicative and idiomatic texts

Before analyzing the original texts, it is important to the most appropriate translation technique that will be applied to render a natural and precise translation. The translation happens when the translator transfers the meaning of a written text from one language to another. When choosing the right procedures, translators need to consider the individual words and phrases, the translator can convey each linguistic element most accurately. Newmark (1988) stated that it was important to consider these techniques to facilitate rendering the source message to the target language in the documents.

During this work, in chapter 5, it was required to choose and analyze 30 paragraphs in total for 100 words approximately for each one; so at the end, to find out the times that a translator procedure was used, it was counted the number of times on each one.

Therefore, the translation technique, "literal translation," was the most used, indeed it was used in all the 30 paragraphs. According to Newmark (1988), the “literal translation” consists of the SL grammatical constructions being converted to their nearest TL equivalence. Then, another translation that was used a lot was the transposition technique. This technique is a change in the parts of the speech from the source text that is replaced in the target text. For instance, the transposition technique was presented mainly on the grammar order like noun-adjective is ordered in Spanish but in English is ordered as adjective-noun. We have 12 omissions and 22 amplifications and 11 explicitations the objective of this technique is to provide the reader a clearer understanding of a certain word or phrase.

6.2.3 The glossary used for the most important terminology in the documents

Besides the translation of the documents, there were some words that the researcher needed to investigate their meaning. The glossaries were very useful to have a better understanding of the terms and, in that way, translate them into the TL language accurately. This was crucial for the outcome of these translations.

Therefore, it was created two tables of glossaries from English to Spanish and the other way around. The most challenging document that the translator had was the document “The New Science of customer emotions” because even though the article is addressed to any person, the document had some technical terms in business; so the researcher needed to investigate more about them to understand and get familiar with its content.

6.3 Restatement of the Problem Statement.

The objective of the research question is to guide the readers on what the thesis is about. At the same time, it helps the researcher to learn something new in the translation area. This field of the study demonstrated that it is not just to put words in order or use the google translate application to translate something. Translation carries out more than that, and the researcher learned more to analyze better all the parts of the processes that involve this field of study. The present research aimed to reproduce various texts related to business, psychology, culture, and informative texts to put them available to students who do not speak any of the languages.

6.4 Recommendations

The translator enjoyed a lot all this thesis work, in the beginning, it was not easy because it was a little bit difficult to find some public institutions to provide documents to translate. Therefore, it is ideal that many other institutions should have available in an easier way. In addition, for the student, it is recommended to look for the texts to be translated in advance because it takes time for the institution to reply, and it is required the approval from the English Director. In this case, the Universidad Nacional provided great support to look for the documents and had the time to choose them.

The split between the graduation workshop and the thesis is great; however, during the graduation workshop, it is recommended to gather in advance the sources needed to look for all the information that is needed in the first three chapters, as well as to start translation the texts beforehand for chapter four; so, the process to finish the remaining chapters and the corrections during the thesis period will be much easier. Another important thing to remember is to have close communication with the English tutor because this will help the researcher to set up the commit dates for the different deliveries that must be accomplished during the thesis period.

In addition, it is essential to count on several sources either the internet or vast dictionaries to look for the different word definitions in the text to be translated. Finally, students are not alone in this journey because they have tutors and many professionals to count on to have a successful work.

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Annexes

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SPOTLIGHT ON DIGITAL CUSTOMER ENGAGEMENT

The New Science of Customer Emotions

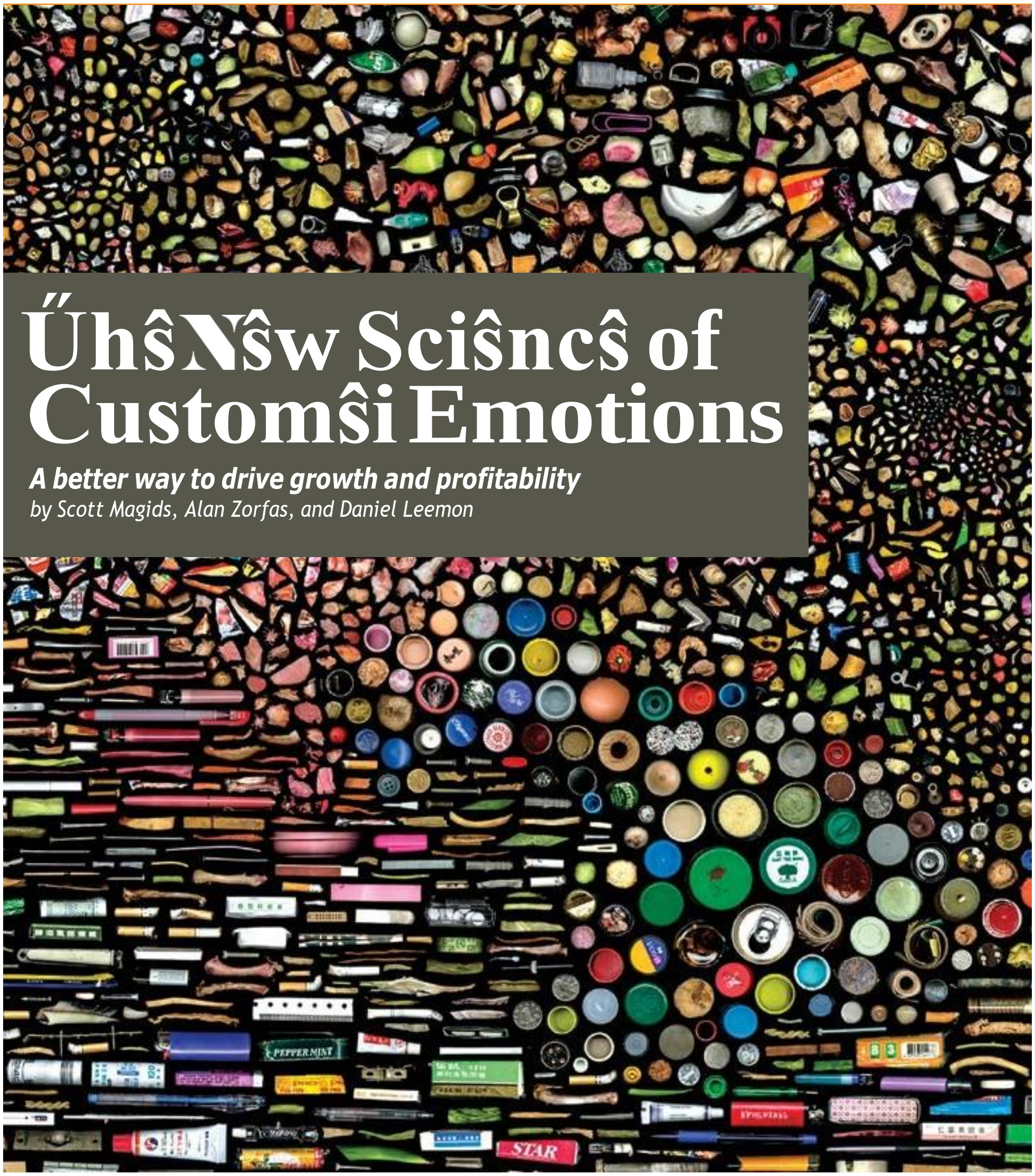
A better way to drive growth and profitability

by Scott Magids, Alan Zorfas, and Daniel Leemon

SPOTLIGHT ON DIGITAL CUSTOMER ENGAGEMENT

SPOTLIGHT

ARTWORK Hong Hao, *My Things No. 5*
2002, scanned objects, digital c-print
120 x 210 cm



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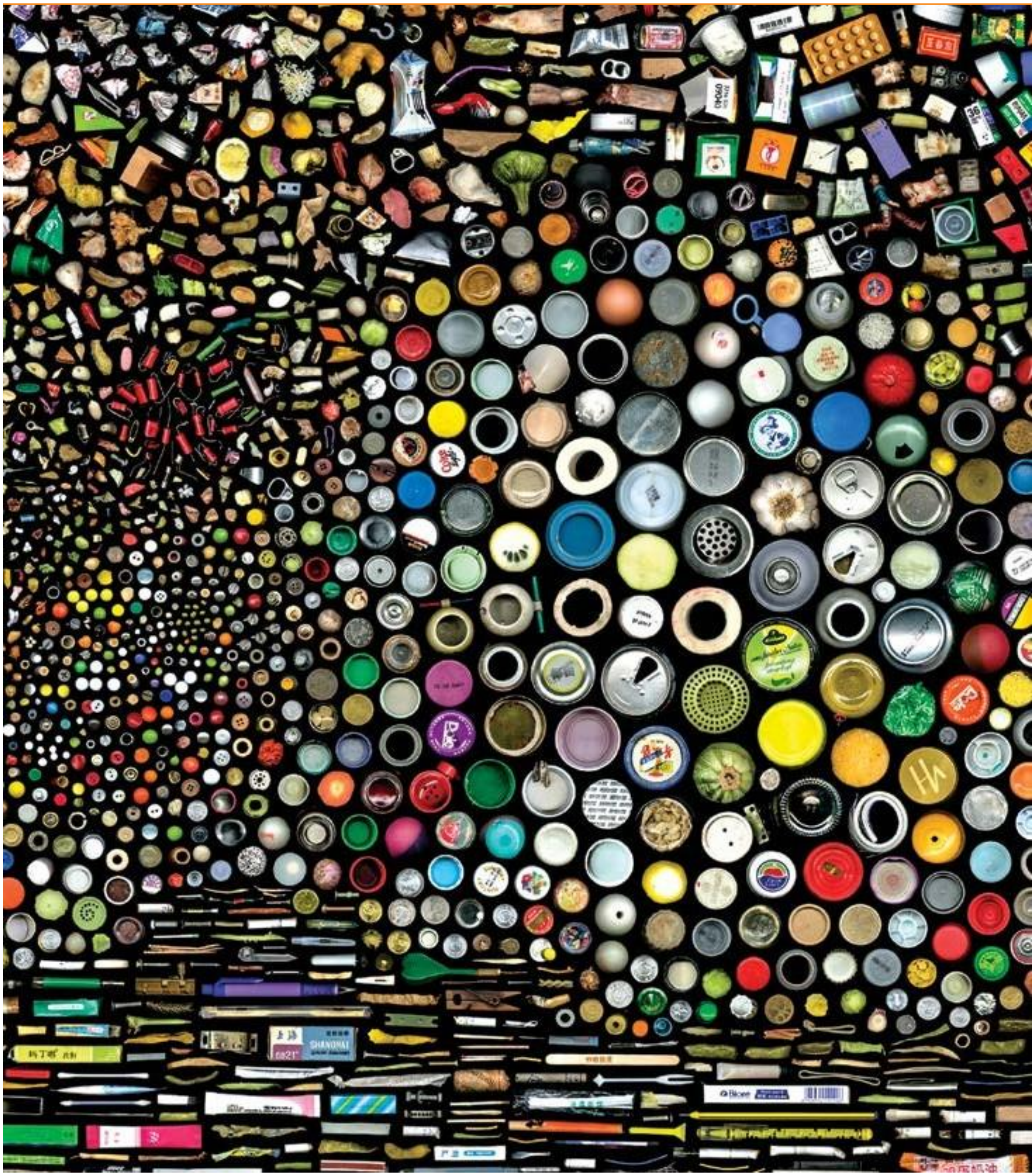

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When companies connect with customeis' emotions, the payoff can be huge. Considei these examples: Aftei a majoi bank intioduced a ciedit caid foi Millennials that was designed to inspire emotional connection, use among the segment increased by 70% and new account growth rose by 40%. Within a year of launching products and messaging to maximize emotional connection, a leading household cleaner turned market share losses into double-digit growth. And when a nationwide apparel retailer reoriented its merchandising and customer experience to its most emotionally connected customer segments, same-store sales growth accelerated more than threefold.

Given the enormous opportunity to create new value, companies should pursue emotional connections as a science—and a strategy. But for most, building these connections is more guesswork than science. At the end of the day they have little idea what really works and whether their efforts have produced the desired results.

Our research across hundreds of brands in dozens of categories shows that it's possible to rigorously measure and strategically target the feelings that drive customers' behavior. We call them "emotional motivators." They provide a better gauge of customers' future value to a firm than any other metric, including brand awareness and customer satisfaction, and can be an important new source of growth and profitability.

At the most basic level, any company can begin a structured process of learning about its customers' emotional motivators and conducting experiments to leverage them, later scaling up from there. At the other end of the spectrum, firms can invest in deep research and big data analytics or engage consultancies with specific expertise. Companies in financial services, retail, health care, and technology are now using a detailed understanding of emotional connection to attract and retain the most valuable customers. The most sophisticated firms are making emotional connection part of a broad strategy that involves every function in the value chain, from product development and marketing to sales and service.

In what follows we'll describe our research and our work with companies—to our knowledge, the first to show direct, robust links among specific emotional motivators, a firm's actions to leverage them, consumer behavior, and business outcomes.

Defining Emotional Motivators

Our research stemmed from our frustration that companies we worked with knew customers' emotions were important but couldn't figure out a consistent way to define them, connect with them, and link them to results. We soon discovered that there was no standard lexicon of emotions, and so eight years ago we set out to create one, working with experts and surveying anthropological and social science research. We ultimately assembled a list of more than 300 emotional motivators. We consider customers to be emotionally connected with a brand when it aligns with their motivations and helps them fulfill deep, often unconscious, desires. Important emotional motivators include desires to "stand out from the crowd," "have confidence in the future," and "enjoy a sense of well-being," to name just a few. (See the exhibit "High-Impact Motivators.")

Identifying and measuring emotional motivators is complicated, because customers themselves may not even be aware of them. These sentiments are typically different from what customers *say* are the reasons they make brand choices and from the terms they use to describe their emotional responses to particular brands. What's more, as we'll discuss, emotional connections with products are neither uniform nor constant; they vary by industry, brand, touchpoint, and the customer's position in the decision journey.

Idea in Brief

THE PROBLEM
Companies know that emotions drive customer behavior, but most have little idea how to connect in ways that motivate the desired behaviors. The process is more guesswork than science.

THE SOLUTION
The authors have created a lexicon of "emotional motivators" and, using big data analytics, linked them to specific profitable behaviors.

THE OPPORTUNITY
By identifying the most powerful emotional motivators for a given customer segment, companies can design marketing and other strategies to leverage those motivators, giving them a new source of competitive advantage and growth.

Why Emotional Connections Matter

Although brands may be liked or trusted, most fail to align themselves with the emotions that drive their customers' most profitable behaviors. Some brands by nature have an easier time making such connections, but a company doesn't have to be born with the emotional DNA of Disney or Apple to succeed. Even a cleaning product or a canned food can forge powerful connections.

The process, in brief, looks like this: Applying big data analytics to detailed customer-data sets, we first identify the emotional motivators for a category's most valuable customers. High-value automobile customers, for example, might want to "feel a sense of belonging" and "feel a sense of freedom." Next we use statistical modeling to look at a large number of customers and brands, comparing survey results about people's emotional motivators with their purchase behavior and identifying spikes in buying that are associated with specific motivators. This reveals which motivators generate the most-profitable customer behaviors in the category. We then quantify the current and potential value of motivators for a given brand and help identify strategies to leverage them. (See the sidebar "Getting Started.")

The model also allows us to compare the value of making strong emotional connections with that of scoring well on standard customer metrics such as satisfaction and brand differentiation, thus highlighting the potential gains from looking beyond traditional measures. We find that customers become more valuable at each step of a predictable "emotional connection pathway" as they transition from (1) being unconnected to (2) being highly satisfied to (3) perceiving brand differentiation to (4) being fully connected.

Although customers exhibit increasing connection at each step, their value increases dramatically

High-Impact Motivators

Hundreds of "emotional motivators" drive consumer behavior. Below are 10 that significantly affect customer value across all categories studied.

I am inspired by a desire to:	Brands can leverage this motivator by helping customers:
Stand out from the crowd	Project a unique social identity; be seen as special
Have confidence in the future	Perceive the future as better than the past; have a positive mental picture of what's to come
Enjoy a sense of well-being	Feel that life measures up to expectations and that balance has been achieved; seek a stress-free state without conflicts or threats
Feel a sense of freedom	Act independently, without obligations or restrictions
Feel a sense of thrill	Experience visceral, overwhelming pleasure and excitement; participate in exciting, fun events
Feel a sense of belonging	Have an affiliation with people they relate to or aspire to be like; feel part of a group
Protect the environment	Sustain the belief that the environment is sacred; take action to improve their surroundings
Be the person I want to be	Fulfill a desire for ongoing self-improvement; live up to their ideal self-image
Feel secure	Believe that what they have today will be there tomorrow; pursue goals and dreams without worry
Succeed in life	Feel that they lead meaningful lives; find worth that goes beyond financial or socioeconomic measures

when they reach the fourth step: Fully connected customers are 52% more valuable, on average, than those who are just highly satisfied. In fact, their relative value is striking across a variety of metrics, such as purchases and frequency of use. (See the exhibit “The Value of Emotional Connection.”)

The pathway is an important guide to where companies should invest—and it reveals that they often invest in the wrong places. To increase revenue and market share, many companies focus on turning dissatisfied customers into satisfied ones. However, our analysis shows that moving customers from highly satisfied to fully connected can have three times the return of moving them from unconnected to highly satisfied. And the highest returns we’ve seen have come from focusing on customers who are already fully connected to the category—from maximizing their value and attracting more of them to your brand.

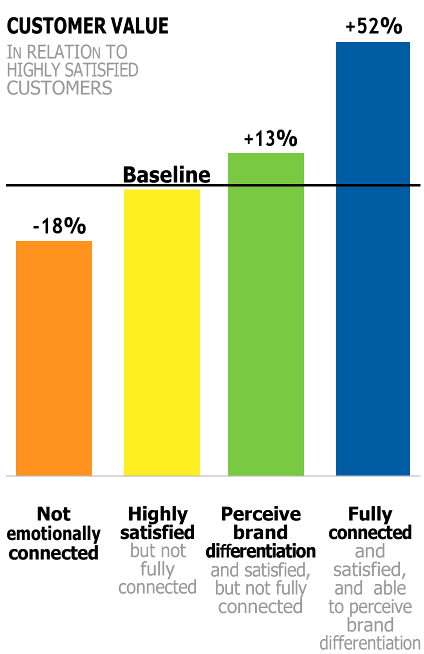
Four insights from our research are especially relevant to firms looking to build on emotional connection.

Emotional motivators vary by category and brand. Of the 300-plus motivators we’ve identified, 25 significantly affect customer value across all the categories we’ve analyzed. Anywhere from five to 15 additional motivators are important in any given category. For example, the sense that a home furnishings store “helps me be creative” inspires consumers to shop there more often. The wish to “feel revived and refreshed” drives loyalty to fast-food restaurants. Emotional motivators also vary within categories, depending on the desires of brands’ most valuable customers. Because brands differ in how well they align with their customers’ motivators, each may have a different starting point in any effort to strengthen emotional connections—and that point won’t necessarily relate to conventional measures of brand perception. (See the exhibit “Mind the (Emotional Connection) Gap.”)

Emotional motivators vary across customer segments. Recall the credit card designed with Millennials in mind. Our model uncovered desires to “protect the environment” and “be the person

The Value of Emotional Connection

As customers’ relationships with a brand deepens, they move along the pathway toward full emotional connection. Although they become more valuable at each step, there’s a dramatic increase at the final one: Across a sample of nine categories, fully connected customers are 52% more valuable, on average, than those who are just highly satisfied.



The increased value of fully connected customers relative to highly satisfied ones varies by category. Here are the values for the nine categories sampled.

Household cleaner purchases **+103%**	Tablet app purchases **+82%**	Credit card swipes **+68%**
Online retailer purchases **+52%**	Hotel room stays **+41%**	Discount store visits **+37%**
Consumer-banking products **+35%**	Fast-food visits **+27%**	Casino-gaming spending **+23%**

A company doesn't have to have the emotional DNA of Disney oi Apple to succeed. Even a cleaning pioduct oi a canned food can foige poweiful connections.

I want to be" as key motivators in the banking category for that age group. (Traditional industry motivators such as desires to "feel secure" and to "succeed in life" are more typical of older groups.) The bank crafted messaging and features to connect to those sentiments, leading to its fastest-growing new credit card.

Emotional motivators for a given brand or industry vary with a person's position in the customer journey. In banking, the desire to "feel secure" is a critical motivator when attracting and retaining customers early on. When cross-selling products later, the wish to "succeed in life" becomes more important. To maximize results, companies must align their emotional-connection strategies with their specific customer-engagement objectives—acquisition, retention, cross-selling, and so on.

Emotional-connection-driven growth opportunities exist across the customer experience, not just in traditional brand positioning and advertising. For example, social media can have a big impact on emotional connection. One condiments brand found that 60% of its social-network-affiliated customers (especially followers on Facebook, Twitter, and Pinterest)—versus 21% of all customers—were emotionally connected. It accelerated growth in a matter of months by increasing its focus on its social media network, developing its online customer community, and pointing customers to the website for recipes and promotions.

Putting Emotional Connections to Work

Let's look at how an emotional-connection strategy paid off for a national fashion retailer. The company was struggling with common industry challenges. Although it had a well-known brand and a strong market presence, same-store sales were stagnating, and promotional pricing was shrinking margins. So it focused on cost management, logistical efficiency, and streamlining the merchandise and store mix—with limited success. Over the past two years we worked with the retailer on a four-part strategy to identify, understand, and quantify the value of the most emotionally connected customers. This exposed a number of large, unexploited opportunities and allowed the retailer to better direct investments across the firm.

1. Target connected customers. We set out to answer two basic questions: How valuable were the retailer's fully connected customers, and could the company attract more of them? We used statistical techniques to measure the strength of customers' emotional connections with the retailer and with its competitors. The process began with surveys to discern how consumers related to key motivators in the category and with analysis to see which motivators best predicted purchase behavior. We then modeled the financial impact of building emotional connections with customers at each step on the pathway from unconnected to fully connected.

Our analysis showed that although fully connected customers constituted just 22% of customers in the category, they accounted for 37% of revenue and they spent, on average, twice as much annually ($400) as highly satisfied customers. Enhancing emotional connection could be a viable growth strategy if the retailer could attract fully connected customers from competitors, transform satisfied customers into fully connected ones, or both.

Further segmentation revealed a group of especially valuable customers. We labeled them Fashion Flourishers, because apparel connects to their deep desire for excitement, social acceptance, and self-expression. As a group, Flourishers are the most emotionally connected segment by far; half are already fully connected to the category. Comparing the ratios of various emotion-based segments' spending to those segments' size highlights extraordinary differences in value: Flourishers have a ratio of 1.9—nearly twice the market average and more than nine times that of the least-connected group (whom we called Can't Please Them, and whose ratio is just 0.2). Given the relatively fixed cost structure of retailing, acquiring and retaining Flourishers represented an opportunity to boost revenue and margins.

A detailed profile of Flourishers underscored their attractiveness and exposed ways for the retailer to target them. Customers in this segment:

- have a high lifetime value, spending an average of $468 a year in the category, versus $235 for other customers.
- shop more often and advocate more: Fully 46% of Flourishers shop key fashion categories at least monthly, versus 21% of all shoppers. Flourishers are 1.4 times as likely as other customers to recommend retailers to their friends and family members.
- are less price-sensitive: They are 2.3 times as likely as other customers to say they are "willing to pay more for the best fashion products," 1.7 times less likely to make fashion purchase decisions solely on the basis of price, and 1.3 times less likely to shop for the lowest prices.
- are predominantly female and younger, more ethnically diverse, and more likely to live in urban centers than other customers.
- are more digitally engaged than other segments: They are 2.3 times as likely to research a fashion retailer online, 2.9 times as likely to shop for fashion products through their mobile devices, and 3.7 times as likely to follow a retailer on social media.

Drawing on these and other insights, the retailer created a blueprint for pursuing the most valuable customer opportunities. By applying the category segmentation scheme to the more than 25 million people in its customer database, it determined the financial value and behaviors of its own Flourishers, confirming that they spent substantially more than other customers and had the highest lifetime value and the lowest attrition and price sensitivity of any segment. It estimated that moving satisfied Flourishers up the pathway to full emotional connection could increase annual sales by 3% to 5%, and that luring Flourishers away from competitors could increase revenue by 5% to 8%. Because members of this group spend more per capita than other customers and turn over less often, the analysis also predicted improvements in operating margins and returns on capital.

1. Quantify key motivators. Next, by analyzing tens of thousands of Flourishers across the category, we quantified the impact of more than 40 motivators on the group's purchasing, spending, loyalty, and advocacy. We identified the most important category motivators—the ones that bore the strongest relationship to purchases—and assessed the retailer's competitive position in each. The financial analysis and modeling showed that further investments to strengthen the customer experience around the desires to "feel a sense of belonging," "feel a sense of thrill," and "feel a sense of freedom"—the motivators driving category purchase behavior and for which the retailer already had the strongest position—were likely to yield the highest ROI. Those motivators therefore became the focus of specific customer-experience investments.

2. Optimize investments across functions. To maximize opportunities from emotional connection, companies must look beyond the marketing department. The retailer examined every function and customer touchpoint to find ways to enhance high-ROI emotional motivators. This brought four major investment areas into focus: stores, online and omnichannel experiences, merchandising, and message targeting.

Stores. To estimate which of the retailer's more than 700 stores had the most Flourisher customers, we scored each one according to the presence of this segment in the store's trading area. We found that high-scoring stores generated up to 25% more revenue than others. Their same-store sales were growing twice as quickly, and their operating profit was 30% greater. Their profit margins were enhanced by 10% higher inventory turns and—consistent with expectations—by lower coupon usage. (Flourishers don't just say they're willing to pay more—they actually do pay more.)

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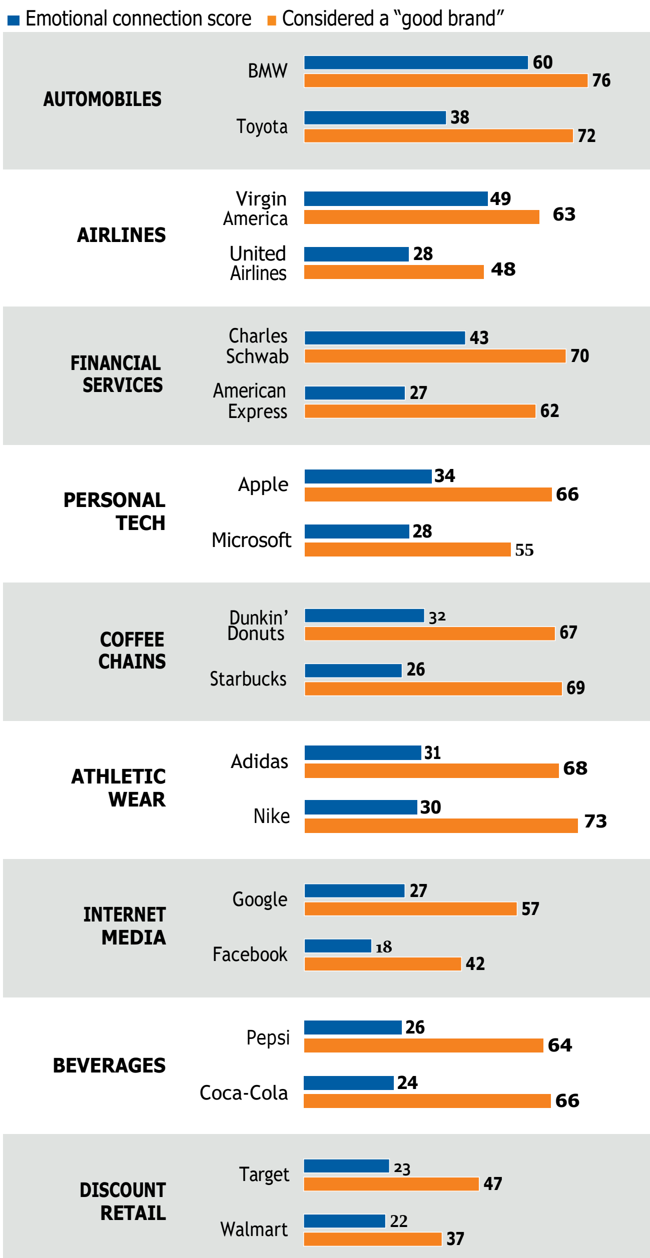
These analytics changed the retailer's store location strategy. We mapped the concentrations of Flourishers in all U.S. markets and submarkets, along with the segment's propensities to shop at more than 150 other retailers. The company's real estate team now uses a predictive model to identify

Mind the (Emotional Connection) Gap

The "emotional connection score" (ECS) of a brand measures the share of customers who are fully connected. A gap between a brand's ECS and the share of customers who consider it a "good brand" signals an opportunity to transform satisfied customers into fully connected—and more valuable—ones. Gaps between a brand's ECS and competitors' indicate opportunities to seize (or maintain) advantage by attending to emotional connections.



sites near Flourishers and also near other retailers they frequent.

The change is paying off. New stores in trading areas with high concentrations of Flourishers have first-year sales that are 20% higher than historical averages, leading to faster break-even times and higher returns on capital. Further analysis has revealed opportunities to open hundreds of stores catering to underserved Flourisher populations. To free up capital for new stores, the retailer is closing ones in low-Flourisher areas.

Emotional-connection analytics have also allowed the retailer to understand which aspects of the in-store shopping experience are most important to Flourishers. Because those qualities often aren't recognized by customers themselves, they had not informed store design. Flourishers *say* it's important that sales associates are easy to find, that clearance items are easy to locate, and that stores have free Wi-Fi. However, analysis showed that those aren't actually the features that drive their visits and purchases.

On the basis of its modeling, the retailer predicted that the option to purchase online and pick up in-store—something that few customers say is important and that was available only on a limited basis—would be a key driver of emotional connection (it speaks to Flourishers' desire to "feel a sense of freedom"). It tested targeted communication and in-store promotion of the option and saw a material lift in sales; it has now committed capital to a nationwide rollout of the capability. Similarly, the retailer predicted that seeing imagery in-store of "people like you" would drive emotional connection and purchasing among Flourishers (although they say that this factor is unimportant). As a test, it expanded its presence on photo-sharing social media sites and encouraged customers to submit selfies showing their favorite outfits and styles. Selfie slide shows are (with subjects' permission) displayed on large screens in test stores, thus addressing Flourishers' desire to "feel a sense of belonging." Research indicates that the segment has responded to this motivator and increased purchase intent.

The retailer is now designing and testing store experiences to leverage nearly a dozen other drivers of emotional connection.

Online and omnichannel experiences. Like individual store environments, online and omnichannel experiences can be optimized for emotional connection. To this end the retailer quantified the impact of more than 100 omnichannel touchpoints on customers' emotional connection and spending. These included mobile app browsing and purchasing, visits to the retailer's social media pages, e-commerce site navigation, and in-store returns of merchandise bought online. Each touchpoint was scored according to its potential impact on emotional connection and spending. Statistical models then revealed the most powerful combinations of touchpoints at each stage of the customer journey, allowing the retailer to hone its omnichannel strategy and prioritize investments.

For example, Flourishers say that using a computer to shop online via an easy-to-use site is important to purchase decisions. In reality, the ease and allure of the *mobile* site and the availability of services such as ApplePay have a far greater impact on emotional connection and spending levels. The retailer is using such insights to design investments across e-commerce, mobile, and social media that will build emotional connections with Flourishers. For instance, it developed multiple concepts for the navigational redesign and aesthetic reskin of its mobile app, tested how effectively each version enhanced feelings of "freedom," "belonging," and "thrill" and drove purchases, and rolled out the best one.

Merchandising. Merchandise selection, from the broad category level to specific labels, can be optimized to drive emotional connection. The retailer now tracks the purchasing habits of Flourishers nationwide through point-of-sale data collected from hundreds of retailers by independent research companies. By applying the Flourisher segmentation to these POS databases, it has modeled the segment's purchase behavior across more than 20 product categories and 100 labels and learned which of the approximately 10 competitive retailers these consumers buy from. The resulting insights have exposed gaps in merchandise important to Flourishers, and the retailer is working with its manufacturers to rebalance its mix.

Message targeting. Having identified its Flourisher customers, the retailer can now send them personalized messages designed to resonate with the emotional motivators that drive behavior at each stage of the customer journey. For example, when Flourishers are initially considering the retailer, "having fun" while shopping is paramount. At the point of purchase, "helps me feel creative" emerges

Getting Started

Identifying and leveraging customers' emotional motivators can be broken into three phases.

FIRST, inventory your existing market research and customer insight data. You will probably find qualitative descriptions of your customers' motivating emotions, such as what aspects of life they value most (family, community, freedom, security) and what they aspire to day-to-day and in the future. From there, pursue research to add detail to your understanding of those emotions. Define a set of emotional motivators to probe—the list in the exhibit "High-Impact Motivators" will provide ideas, as will your qualitative research. Online surveys can help you quantify the relevance of individual motivators. Are your customers more driven by life in the moment or by future goals? Do they place greater value on social acceptance or on individuality? Don't assume you know what motivates customers just because you know who they are. Young parents may be motivated by a desire to provide security for their families—or by an urge to escape and have some fun (you will probably find both types in your customer base). And don't undermine your understanding of customers' emotions by focusing on how people feel about your brand or how they say it makes them feel. You need to understand their underlying motivations separate from your brand.

SECOND, analyze your best customers—those who buy and advocate the most, are the least price-sensitive, and are the most loyal. To do this, identify those who are highly satisfied with your brand—whatever the degree of their emotional connection—and divide them into quartiles according to annual purchases, advocacy, and so on. Examine the top quartile to see how the characteristics and behavior of your best customers differ from those of people in the other quartiles. Look at demographics, whether people buy in person or online, how much they buy from your competitors, and where they get their information about your brand (traditional media, social networks, and so on). Compare the emotional motivators of your best customers with the ones you've researched for your overall customer base and see which are specific or more important to the high-value group. Find the two or three of these key motivators that have a strong association with your brand. They will serve as an initial guide to the emotions you need to connect with in order to grow the most valuable customer segment of your business and to the marketing strategies and customer experience tactics that will provide the greatest connection opportunities.

THIRD, make the organization's commitment to emotional connection a key lever for growth. Use the language of emotional connection when you talk about your customers—not just in the marketing department but across the firm. In our experience, successful strategies based on emotional connection require buy-in from the top and must be embraced across functions. For example, if people in product development are working on a version that's easier to use, they shouldn't just ask whether customers will be satisfied with it; they should learn which emotional motivators it resonates with and how it will strengthen emotional connections.

as key. Working from such insights, the retailer has developed a series of messages targeting Flourishers and timed according to their position in the journey: A rules engine sends out e-mails tailored to browsing, transacting, and servicing interactions. Response rates to this direct-marketing campaign are 40% to 210% higher than historical averages.

Media selection can also be finely tuned to boost emotional connection. We profiled the media consumption of Flourishers across 500 TV shows, 100 websites and social networks, 50 types of mobile apps, 80 print publications, and 20 types of radio programming. Working with its ad agency, the retailer is executing emotional-connection-based media plans. For example, knowing that Flourishers are enthusiastic users of Instagram, YouTube, and Twitter, it has scaled up its programs on these platforms, which has increased its marketing ROI.

1. . Systematize, measure, and learn.

Leveraging emotional connection does not require turning your business processes upside down; you can embed relevant strategies into existing work streams. This is most effectively done by making emotional connection a key performance indicator and including it on the cross-functional senior-management dashboard.

The retailer developed a scorecard that gives the CEO and the executive team a single-page view of customers' progression on the emotional-connection pathway, along with the increase or decrease in connected customers of the company and its key competitors. The scorecard shows the correlation of customers' emotional-connection scores with lifetime value measures such as annual spending, churn, and tenure. It also shows how the business impacts of specific emotions are trending and how Flourishers engage with key in-store and omnichannel touchpoints that drive emotional connection. In addition, the retailer includes emotional-connection metrics in its ongoing testing of media messages, store designs, and digital and mobile experiences.

The results of these strategic and operational changes are startling. Same-store sales for stores serving Flourishers realized growth of 3.5% over the past year, whereas annual same-store growth over the past five years has averaged just 1%. Inventory turns increased more than 25%. Market share and customer advocacy also grew (the number of customers recommending the retailer is up 20% year-over-year), contributing to record-high customer lifetime values. Underlying all these gains is a 20% rise in the company's emotional-connection score—largely the result of moving satisfied customers to full emotional connection.

About the Research

Beginning with a two-year research project involving literature review and social science experts, we identified 300 universal motivating emotions. To measure their impact on consumer behavior, we conducted intercept surveys of more than one million U.S. consumers through thousands of websites, gathering data across 30 industries and 400-plus brands that included measures of brand consideration, trial, repurchase, advocacy, customer satisfaction, brand differentiation, and emotional connection. Over six more years we collected more than one billion data points, including demographic and actual purchase data. Using analytical techniques such as multivariate regression and structural equation modeling, we determined which emotional motivators are most powerfully associated with customer behavior and customer value by category and by brand and the degree to which connecting to those motivators influences customer behavior, both in absolute terms and relative to more commonly measured drivers of behavior.

The Management Imperative

Embracing an emotional-connection strategy across the organization requires deep customer insights, analytical capabilities, and, above all, a managerial commitment to align the organization with the new way of thinking. It's important that marketing not hoard the strategy as "its" domain (although the function can and should use emotional connection to demonstrate the direct financial impact of its spending). Instead, marketing must partner with other functions, teaching and socializing emotional connection. The retailer we profiled now uses emotional connection to drive alignment across the operations management team, the C-suite, and the boardroom. At the outset the CEO identified emotional connection as a strategy to restore profitable growth. The CFO and the chief strategy officer then "sized the financial prize," leading the heads of marketing, stores, customer experience, and merchandising to collaborate on an integrated strategy.

The advent of big data analytics brings clarity, discipline, and rigor to companies' long-held desire to connect with the customer emotions that truly matter. Emotional connections no longer have to be a mystery—they can be a source of real competitive advantage and growth.

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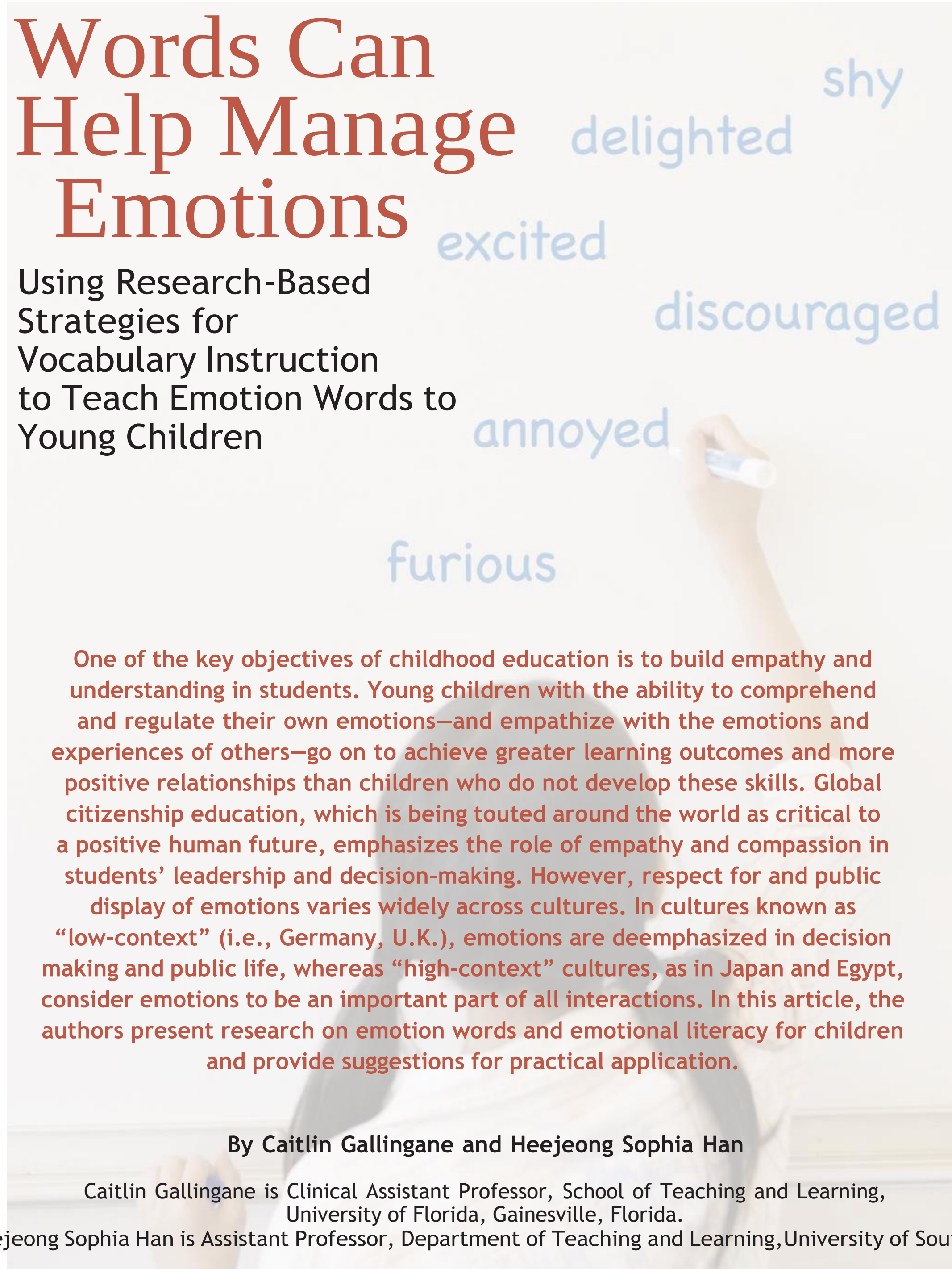
Words Can Help Manage Emotions: Using Research-Based Strategies for Vocabulary Instruction to Teach Emotion Words to YoungChildren

Caitlin Gallingane & Heejeong Sophia Han

Words Can Help Manage Emotions

Using Research-Based Strategies for Vocabulary Instruction to Teach Emotion Words to Young Children



One of the key objectives of childhood education is to build empathy and understanding in students. Young children with the ability to comprehend and regulate their own emotions—and empathize with the emotions and experiences of others—go on to achieve greater learning outcomes and more positive relationships than children who do not develop these skills. Global citizenship education, which is being touted around the world as critical to a positive human future, emphasizes the role of empathy and compassion in students' leadership and decision-making. However, respect for and public display of emotions varies widely across cultures. In cultures known as "low-context" (i.e., Germany, U.K.), emotions are deemphasized in decision making and public life, whereas "high-context" cultures, as in Japan and Egypt, consider emotions to be an important part of all interactions. In this article, the authors present research on emotion words and emotional literacy for children and provide suggestions for practical application.

By Caitlin Gallingane and Heejeong Sophia Han

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Lily is a healthy 3-year-old girl with a baby brother at home. Although she is mostly happy and seems to be proud of being a big sister, she has begun to display some frustration with the new baby. This week, she has bitten a friend at her preschool three days in a row when the play didn't go as she wanted. Both of Lily's parents and her teacher, Ms. Kelly, are having a conference to discuss Lily's emotional changes and approaches to address the issue.

Sam is a smart and happy 5-year-old boy who always enjoys going to Ms. Green's kindergarten class. One day when Sam came home, he put his hand on his forehead and said, "Oh, Mom, I was so embarrassed today." Concerned, his mother asked, "Why? What happened to you?" Sam responded with a big chuckle and said, "I don't know! But, Ms. Green always does this when she says she's embarrassed." Sam's mother was delighted that he knew the word "embarrassed," but wasn't sure how to carry on this conversation since Sam obviously did not understand its meaning and use.

The above scenarios describe children going through some form of emotional learning experience during their early years—expressing emotion and acquiring a new and sophisticated emotion word. Children experience a variety of different emotions every day. Emotions, both positive and negative, are important in children's lives and how well they express those emotions and understand others' emotions is a critical aspect of children's early development, learning, and relationship building (Kostelnik, Gregory, Soderman, & Whiren, 2012). Thus, early childhood educators and researchers advocate for early childhood education that addresses young children's emotions (Denham, 1998; Hyson, 2004).

To that end, the purpose of this article is to describe and demonstrate how to apply research-based strategies for vocabulary instruction in teaching emotion words to young children, so that they can better manage and understand their own emotions as well as those of others. In the following sections, we review the importance of emotional development in the early years and describe vocabulary instructional strategies for young children. Then, we will combine the information to provide appropriate strategies for teaching emotion words. We end the article with a detailed example of implementing the suggested strategies using quality children's literature.

Emotional Development in the Early Years

Recent findings from the fields of neuroscience and psychology attempt to differentiate feelings and emotions. Although these two terms are typically used interchangeably in our daily lives, Damasio (2003), a renowned neuroscientist, articulated that feeling is a mental representation of the state (i.e., recognition that an event is taking place), whereas emotion is an observable reaction to the state (i.e., associated behavior or visible effect). From a psychological perspective, emotional competence is the ability to understand one's own emotions and those of others, manage emotional experiences, and appropriately express emotion (Eisenberg, Cumberland, & Spinrad, 1998; Goleman, 2007). This article considers how young children can learn to understand, express, and manage different emotions.

The early childhood years are a particularly important time for the development of positive emotions toward one's self, others, and the larger world (Kostelnik et al., 2012). Due to recent shifts in early education standards and policies, many early childhood programs have adopted a curriculum focusing exclusively on developing young children's narrow cognitive skills (i.e., literacy, math), consequently neglecting the emotional aspects (Hyson, 2004). Yet research findings point to an interactive relationship between children's emotional and cognitive development (Zins, Bloodworth, Weissberg, & Walberg, 2004). Negative or inappropriately regulated emotions can affect a child's focus and interfere with their cognitive functioning. Positive or appropriately regulated emotions can support advanced cognitive functions, such as attending to details, setting goals, planning, problem solving, and decision making (National Scientific Council on the Developing Child, 2004; Raver, Garner, & Smith-Donald, 2007).

Emotional development has been well documented as a foundational domain that should be developed and supported throughout the early childhood years (Denham, 1998; Garner & Waajid, 2012; Izard, 1991; Izard et al., 2001; Lemerise & Arsenio, 2000; Saarni, Mumme, & Campos, 1998; Thompson, 1994). In addition, children's emotional states, as influenced by temperament as well as attachment experience with primary caregivers, have a powerful impact on their social relationships (Eisenberg, Fabes, & Spinrad, 2006; Thompson, 2006). Children with greater knowledge of emotions are more likely to behave sympathetically, help others, and share with others; in turn, they are more liked by others. In short, children who are emotionally healthy are better able to enter into positive relationships (Katz & McClellan, 1997). Furthermore, young children who have the ability to recognize and interpret others' emotional cues and understand their emotions have better academic and social outcomes in later years, whereas failure to understand their own emotions and those of others may be an indicator of serious developmental problems (Durlak, Weissberg, Dymnicki, Taylor, & Schellinger, 2011; Izard et al., 2001).

Researchers identify a few basic principles about emotions that children need to understand during their early childhood years (Ahn, 2005a, 2005b; Ashiabi, 2000; Garner & Waajid, 2012; Hyson, 2004; Joseph & Strain, 2010; Kostelnik et al., 2012; Saarni, 1990). The first principle is that *everyone has emotions* (Hyson, 2004; Saarni, 1990). The second principle is that *emotions are prompted by different situations*. Beginning at approximately age 3, young children develop emotional awareness regarding themselves as well as others, and most of them understand a simple distinction between primary emotions like happy and sad and what could yield those emotions (Berk, 2006). As they grow older and experience a variety of different situations, they need help in developing an understanding of more complex emotions and their possible causes. Ashiabi (2000) emphasizes the teacher's responsibility to verbally explain the meaning of emotions on specific occasions. Ahn (2005a, 2005b) studied early childhood teachers' efforts to help children understand the causes of emotions. Providing specific examples and/or situations (both real and vicarious) can help young children relate emotions with situational contexts. The third principle is that *there are different ways to express emotions*. Teachers need to model and guide children to express themselves in acceptable manners (Ashiabi, 2000), one of which is being able to express their emotions with appropriate words (Joseph & Strain, 2010). Having a precise word to express their emotions can often be a substitute for physical action, and thus can forestall challenging behaviors (Kostelnik et al., 2012). Once young children understand the general concept of a primary emotional category such as *happy* or *sad*, they are capable of learning additional words to label emotions that are related, but may stem from different situations (Beck, McKeown, & Kucan, 2013). The natural next step is to begin learning small and discrete differences between emotions that are similar and not from the opposite ends of the spectrum as are *happy* and *sad*. The next principle is that *other people may not feel the same way I do*. Fully understanding other people's perspectives is not an easy task for many young children. However, they are capable of determining emotional states of others and considering the context of a situation. A recent study by Garner and Waajid (2012) directly supports the importance of this principle by reporting that preschool-age children's situational knowledge, such as the ability to understand others' emotions at a given circumstance, was the strongest predictor for later school success. The last principle is that *I can do things to affect how I feel and how others feel*. Such emotional regulation is perhaps the ultimate goal of emotional learning during the early childhood years. Typically, preschool-age children begin to acquire such strategies as soothing oneself, seeking comfort, suppressing certain emotions, ignoring certain emotional events, and considering alternative interpretations of events (Kostelnik et al., 2012). Children should be provided with examples and safe environments in which to discuss and practice their options for adjusting situations and altering emotional states.

As previously mentioned, one of the ways to support young children's positive emotional development is to provide them with appropriate emotion words. Children who can describe their emotions in appropriate words, a process referred to as self-disclosure, are less likely to resort to physical means of negative emotional expression. Lemerise and Arsenio (2000) proposed the concept of emotional literacy, such that discriminating among varying emotional states requires a recognition, labeling, and understanding of emotion words. Izard et al. (2001) also supported the importance of acquiring emotion words, given that children's verbal ability and emotional knowledge during the early childhood years predicted their later social success. Most recently, Garner and Waajid (2012) found that preschool-age children's expressive labeling and receptive comprehension ability, as well as understanding of others' emotions, positively predict their cognitive and social competence. Thus, empirical studies indicate that the ability to recognize and label emotions is an important step for young children in managing their own behavior, while an absence of emotion words could lead to misinterpretations of others' behaviors. In sum, when they possess appropriate emotional labels, young children can express their emotions, better understand others, and ultimately develop a higher level of self-awareness and social understanding (Fox & Lentini, 2006; Garner & Waajid, 2012; Joseph & Strain, 2010; Lemerise & Arsenio, 2000).

rESEArCH-BASED STrATEGIES FOr VOCABULAry INSTrUCTION FOr yOUNG CHILDrEN

Vocabulary is a very important aspect of oral language ability. Children must know what words mean to be able to communicate using oral language, and being able to communicate is especially essential in situations that cause strong emotions. Vocabulary level is connected to cognitive skills, such as labeling, classifying, and categorizing (Stahl & Stahl, 2004). Because of this connection, a child's language ability is actually linked to their thinking and reasoning ability. A larger vocabulary allows for more refined thinking and deeper understanding (Baker, Simmons, & Kame'enui, 1998). For instance, the more vocabulary a child knows to describe emotions and the stronger their reasoning skills are, the better they will be at communicating their emotions and understanding those of others. It is anticipated that this understanding will develop into empathy and the ability to control and regulate their behaviors accordingly.

An excellent way to teach new vocabulary to children is by reading storybooks aloud. Storybooks contain many sophisticated words, including emotion words, making children's books better for vocabulary instruction than any other oral language context (Hayes & Ahrens, 1988). Storybooks also provide insight about experiences that many children may not have encountered yet in life. Thus, storybooks are a way to expose children to situations that evoke emotions (e.g., flying on an airplane, being teased by other children, a death in the family). Talking about such situations in a context that is removed from the here and now is called using "decontextualized language," which is difficult for young children (Nagy & Scott, 2000). Storybooks model this kind of decontextualized language for children and teach them how to talk and think about a situation that they cannot see or hear at that particular moment, but instead must think about abstractly. This exercise builds their ability to recall an emotion that is likely to accompany a particular situation when they do experience it firsthand (Beck et al., 2013). Thus, storybooks model for children the right words to use in situations they may encounter.

Research in the area of early childhood literacy suggests that "read-alouds" could be used as an overarching framework for effective vocabulary instruction for young children. When teaching a new word, certain strategies seem to be the most helpful in increasing children's learning. The first is repeated reading. Hearing a word read in context multiple times increases children's retention of that word (Blachowicz & Fisher, 2000; Penno, Wilkinson, & Moore, 2002; Sénéchal, 1997). Research suggests that three readings of a book is the most effective (Coyne, McCoach, & Kapp, 2007; Justice, Meier, & Walpole, 2005; Penno et al., 2002).

Explaining the meaning of a new word is also critical in vocabulary instruction (Beck et al., 2013; Biemiller & Boote, 2006; Justice et al., 2005; Penno et al., 2002; Wasik & Hindman, 2011). These explanations should be "child-friendly," using terms children already know to explain the new word. For instance, the definition of *embarrassed* could be presented as "the way you feel when something happened to you that you wish no one else had seen or knew about." The word *discouraged* could be explained as "how you feel when you've been trying really hard to do something and you can't do it and so you give up. It can describe how you feel when you are hoping and hoping that something will happen, and then it doesn't and you aren't excited about it anymore. Sometimes you can feel very sad when you feel discouraged." This strategy allows children to relate the new word to knowledge and other words they already know, and thus they are more likely to remember the new vocabulary.

Throughout a read-aloud, most teachers naturally ask questions. When teaching a new word, however, it is critical to pay specific attention to the questions being asked. Using open-ended questions that pertain to the word itself or the situation in the book to which the new word is related is essential. Answering questions during a read-aloud promotes interaction on the part of the children, which has a positive effect on their language development (McKeown & Beck, 2003; Whitehurst et al., 1988). Encouraging children to use the word in their answer and modeling how to do so is also effective.

Discussion is another key strategy to employ during read-aloud. Initiating discussion of the book and the new word helps children understand the meaning of the story and the meaning of the new word (Beck & McKeown, 2001; Beck et al., 2013; McKeown & Beck, 2006; Coyne et al., 2007; Dickinson & Smith, 1994; Wasik & Hindman, 2011). Teachers can scaffold higher level thinking by discussing with children how the word connects to their experiences, how the word is used in the context of the story, and how it could be used in other contexts not included in the book. Offering many examples and situations in which children can practice using a new word is also recommended.

Finally, it is very important to follow up a read-aloud by revisiting the same book and word on another day and using extension activities throughout the week (Beck & McKeown, 2007; Silverman & Crandell, 2010; Wasik & Hindman, 2011). The goal is to present multiple situations in which the new word applies, offering children repeated exposure to and practice using the new vocabulary. Possibilities for working on these words and situations can occur almost any time during a typical day, such as lunch time, during outside play, during art projects, in dramatic play centers, and during arrival or dismissal.

Combining the Two: Teaching Emotion Words Using Storybook Read-Alouds

The strategies described above are drawn from research in vocabulary instruction for young children. We can combine this knowledge with information about young children's emotional development to create a set of specific strategies for teaching new emotion words. Based on the observation of early childhood teachers' strategies, Ahn (2005b) recommended that teachers use books and read-alouds with more intentionality to better support children's emotional learning and development. As such, our aim is to provide early childhood teachers with a structure for teaching emotion words explicitly in an effort to effect positive change in young children's emotional development. Table 1 presents a suggested list of storybooks featuring emotion words. A full detailed example follows the explanation of the steps.

Introduce the Book

When you begin a read-aloud, provide an introduction to the book you will read. Read the title for the children and name the author and the illustrator. Display the book and comment on the cover illustration. Take a moment to make a prediction about the characters, problem, or events that may be in the story. Your goal in this step is to activate prior knowledge the children may have about the topic or situation in the book.

Identify the Word

You can effectively teach up to three new words in one read-aloud (Beck et al., 2013). Several factors should be considered when choosing appropriate words for any classroom of children. Use children's developmental levels and conceptual understanding as a guide for decisions about how many and which words to teach. For example, you may want to teach younger children *happy* and *mad*, and teach *delighted* and *furious* with older children. Also take into account the children's background knowledge and prior experiences in their homes or communities, as well as any prior instruction you have implemented on related words. The appropriateness of any particular word will always vary based on the children in your class.

After your book introduction, display the emotion word on a sentence strip or index card and say it clearly for your children. Have them repeat the word after you, several times if necessary. This practice connects the sound to the printed word and creates a phonological representation in the brain that the children will use for retrieval from their memory the next time they hear the word. Prompt children to listen for the word while

A Suggested List of Storybooks Featuring Emotion Words

Book Title	Author & Illustrator	Emotion Words
The Boll Weevil Ball	Kelly Murphy	discouraged
The Popcorn Dragon	Jane Thayer, Lisa McGue	delighted
Muncha! Muncha! Muncha!	Candace Fleming, G. Brian Karas	furious
Lilly's Purple Plastic Purse	Kevin Henkes	furious
A Porcupine Named Fluffy	Helen Lester, Lynn Munsinger	embarrassed
Big Red Lollipop	Rukhsana Khan, Sophie Blackall	excited
When Sophie Gets Angry – Really, Really Angry	Molly Bang	angry
The Sandwich Swap	Queen Rania AlAbdullah, Kelly DiPucchio, Tricia Tusa	ashamed
There's No Such Thing as Monsters	Steve Smallman, Caroline Pedler	frightened; lonely
Franklin Is Lost	Paulette Bourgeois, Brenda Clark	annoyed; frightened; worried
Library Mouse: A Friend's Tale	Daniel Kirk	shy
Wemberly Worried	Kevin Henkes	worried
Knuffle Bunny Free	Mo Willems	thankful; proud; relieved
Click, Clack, Moo Cows That Type	Doreen Cronin, Betsy Lewin	impatient; furious
Salt in His Shoes	Deloris Jordan, Roslyn M. Jordan, Kadir Nelson	disappointed; determined
Carrot Soup	John Segal	discouraged; disappointed
When I Feel Angry	Cornelia Maude Spelman, Nancy Cote	angry
The Rainbow Fish	Marcus Pfister	delighted; angry
Gretchen Groundhog, It's Your Day	Abby Levine, Nancy Cote	shy; surprised
The Way I Feel	Janan Cain	[various]
Feelings	Aliki	[various]
On Monday When It Rained	Cherryl Kachenmeister, Tom Berthiaume	[various]

you read the book and give them a signal to show when they hear it. It is important to remember that introducing a written word as a visual should not be done with the expectation that children will be able to decode or encode these words. Nevertheless, having a visual representation of what the word may look like on paper is a *first step* toward young children's emergent literacy development (Vukelich, Christie, & Enz, 2012). This could be an additional learning opportunity about the relationship between oral language and written language.

Read the Book and Ask Questions

After you have introduced the book and identified the word to listen for, you are ready to read. As you read aloud, pause occasionally to ask open-ended questions about the story. Questions that begin with *when*, *why*, and *how* are good for encouraging elaboration and plenty of oral language use from children. Your goal is to connect what is happening in the story to the children's prior knowledge and experiences. Repeating or rephrasing children's answers helps reinforce their understanding. In order to learn the new word, children must understand the context of the story itself. You may need to make a judgment about how many questions to include; to make this decision, consider how much time you have, your children's attention span, and the possibility of promoting off-task behavior. If you consider it wise to use fewer questions, choose ones that relate to story elements that cause the emotion and use the word you are teaching.

Teach and Discuss Each Word

After you have finished reading the book, it is time to directly teach the meanings of the word you have chosen—this is the core of vocabulary instruction. Begin by displaying the word again and giving a child-friendly definition of it. Next, "show" the word using a visual demonstration. Demonstrate what someone looks like when they are experiencing the emotion by modeling what their body posture and facial expression might look like. For instance, when teaching the word *embarrassed*, you might bow your head and cover your eyes and face with your hands and say, "Oh, no, I just spilled my milk! I wish no one had seen me do that!" When providing visual demonstrations of emotions, it is particularly important to consider how to provide examples for words representing negative emotions, such as *depressed* or *furious*. It is important to talk about the urge to have an extreme reaction when experiencing a negative emotion, like punching a wall or breaking a crayon, but stress that we must learn how to keep our reactions under control to keep ourselves and others safe. For the word *furious*, you could ball your fists, stamp your feet, and make a frustrated noise (which is very common for most young children), but then walk to the reading corner in the classroom and sit down in a comfortable chair and close your eyes. Tell the children you will stay there for a minute while you get under control.

After the demonstration, repeat the sentence from the book and substitute the simple definition in place of the word—this lets the children hear how the meaning fits into the context. Use a think-aloud to explain the context and why the word is the best choice for that moment in the story. Talk to yourself out loud and leave no room for inferences while you're explaining. After you explain how the word is used in the story, offer additional examples of situations that might cause the same emotion and allow the children to use the new word. Finally, provide some ways for the children to process and practice using the new word. Practice can be demonstrations of the body posture and facial expressions associated with an emotion or, in cases of negative emotions, discussions of situations that may evoke certain emotions and what the reaction should or should not look like. The important factor is giving the children a chance to apply their learning after they have watched you model. Children can:

- Describe some examples of times they have seen others demonstrate the particular emotion
- Apply the word to different situations in which they might experience the emotion
- Determine whether or not they would experience the emotion in possible situations that you present to the group
- Connect the word to other words they know that also relate to the emotion
- Share their own experiences with that emotion by describing times when they have felt the emotion.

Extend Throughout the Week

After your read-aloud, revisiting the word and its meaning will help the children remember it and be able to use it more effectively. Make an intentional effort to use the word at other times of the day and create situations for the children to use it. Set up activities that will elicit the use of the word and prompt them to try using it. You can find or create situations when the word may apply during center activities, role-playing activities, mealtime, circle time, and playground time. A fun way to encourage children is to post a vocabulary card and tally each time you hear the word being used. Using familiar literature and extending children's learning through other connected activities is an effective way to help them learn and eventually internalize the words, even the ones that initially may appear to be too sophisticated. Multiple opportunities for practice lead to the ability to use the word and generalize it to other situations.

An Example: Teaching "Envious" Through Reading *Chrysanthemum*

To help illustrate the above steps of vocabulary instruction in practice, a full example is presented below. The chosen emotion word is *envious* and the read-aloud book is *Chrysanthemum* by Kevin Henkes (1991). It would be worthwhile to note that this particular example would be a good choice for 4- to 8-year-olds; teachers should use their best judgment about which book and which word to use with their students considering their age, cognitive development, and maturity, as well as prior experiences and immediate community context. The following example is written as the language or script the teacher would actually say to the children during the instruction.

1. Introduce the book

We have a new story that we are going to read and talk about all week. The title is *Chrysanthemum*. The author *and* the illustrator is Kevin Henkes; he wrote the words *and* he drew the pictures for this story.

Now, I see a little girl who is a mouse on the front of this book and she's holding a flower. This kind of flower is a chrysanthemum. That gives me an idea what this book might be about. What does that tell you about this little girl? What do you think might happen in this story? [Take comments from children and give feedback.]

That's a great idea! Does someone want to add to that? What else might happen?

2. Identify the word

Now, while I'm reading this story, I want you to listen for a new word. This word will tell us how someone is feeling in the story.

The word is "envious" [show printed word on card]. Everybody say "envious" with me. "Envious" [children say word with teacher].

Great job! While I'm reading this story, listen for that word, "envious," and when you hear it, show me a thumbs-up [demonstrate a thumbs-up].

3. Read the book and ask questions

Let's read this story. [Begin reading.]

[p. 3] How many of you love your name? Why do you love it?

[p. 5] What do you notice about her name? Is it a name that we usually hear?

[p. 7] Why did everyone giggle when the teacher said her name? Listen to the names of the other kids… (read the names)… What's different about Chrysanthemum's name?

[p. 8] How would you feel if other kids were laughing at your name?

[p. 16] Why do you think the kids are teasing her about her name? Do you think they like her name? Why not?

[p. 18] I see a thumbs-up from [children's names]! What word did you hear? Yes, you heard the word "envious," great job! [Repeat the sentence from the book with the word "envious" in it.] Her parents think that the other kids are envious of Chrysanthemum's name. They think the other kids want a name like hers.

[p. 22] Why do the kids like the music teacher? Good, can anyone add to that? What do you do when you like someone? They might listen to everything she says and agree with her and maybe like the same things she likes.

[p. 26] Mrs. Twinkle says that she likes Chrysanthemum's name. What do you think the kids think now? What do you think Chrysanthemum will think about her name now?

[p. 28] What do the other kids wish for? What are they pretending to do?

You did a great job listening carefully for our new word from this story; now, let's talk about it.

1. Teach and discuss the word

This is the word "envious" [show printed word on card]. Say "envious" [children repeat in unison].

"Envious" describes how you feel when you want something that someone else has or you wish you could do the same things that someone else can do. Sometimes you can feel very sad or mad or upset when you feel envious. In our story, Chrysanthemum's mother and father are talking about the kids at school and they say, "They're just jealous. And envious . . . said her father."

This is what you might look like when you feel envious. [Demonstrate an envious expression; cross your arms; pout; look sideways at someone; tighten your lips; raise your eyebrows.] Everybody show me what you look like when you are feeling envious.

Chrysanthemum's mother and father think that the other kids really want a fancy name like Chrysanthemum's instead of their own names. They can't change the names they have, though, so that makes them feel mad or upset. Her parents think that that's why the kids are teasing her about her name, because they wish they had her name, too. So, in the story we could also say they're just upset because they want a name like hers.

I was envious once when my brother got a new toy. He saved up his money and bought it himself at the toy store. I wanted a new toy, too, but I didn't save my money. He played with it all day and I was envious because I didn't have a new toy to play with.

I have a friend who takes gymnastics and she can do a cartwheel. She does cartwheels on the playground and it looks like so much fun. I tried to do a cartwheel, but I fell down. I wish I could do a cartwheel like she can. I'm envious that she has fun doing cartwheels.

Now, you try it. I'll say some things that I'm going to do and if they would make you feel envious, say, "I'd be envious." If not, give me a thumbs-down.

- I'm going to get a new pair of shoes.
- I'm going to get a shot.
- I'm going to the beach next weekend.
- I dropped my cookie on the ground.
- I will have time to read my book tonight.

Now, someone tell me about a time when you felt envious of someone. [Ask follow-up questions as needed to make connections about the word for the children.] So why were you envious? [Prompt the children to say, "I was envious because______."] What did they have that you wanted, too? What were they doing that you wanted to do, too?

Great! What was the word we are learning about? [Say "envious" in unison with the children.]

2. Extend throughout the week

- Post the word card and make tally marks each time someone uses or hears the word throughout the week.
- When you choose jobs/helpers for the day, say, "I know you may be envious of someone who gets a job today, but remember that everyone will have a turn this week."
- During center time, say, "You might be envious that someone else is playing with the blocks, but you cannot take them away from them."
- On the playground, say, "You look like you're envious that Polina can go across the monkey bars without falling. Why don't you ask her to teach you how to do it?"
- In the writing center, suggest the children write or dictate a story about a time they were envious and what they did about it.

A Final Note About Cultural Responsiveness

To conclude, the purpose of this article was to describe research-based strategies for vocabulary instruction and demonstrate using them to teach emotion words to young children. This goal was set due to the large amount of learning and development about emotions that occurs during the early years. Early childhood teachers need strategies that are appropriate for and effective in promoting vocabulary learning with young children who are not yet reading independently. Using these strategies to explicitly teach emotion words to young children will help them understand their own and others' emotions and manage their emotions and behaviors effectively.

As always, it is important to take into consideration children's diverse backgrounds and/or experiences. Children's emotional development, like any other developmental domain, is typically influenced by their biological characteristics, temperament, and unique experiences throughout their lives (Hyson, 2004; Kostelnik et al., 2012; National Scientific Council on the Developing Child, 2004). Children's varying cultural contexts (e.g., ethnicity, language, socio-economic status, religion) within a family environment and larger society may influence their development of emotional understanding and their level of expressiveness (Cole & Tan, 2008; Kitayama & Markus, 1994; Sharma & Fischer, 1998). Different cultures may have different norms or expectations about emotional expressions, including facial expressions, gestures, eye contact, and body language. For instance, some Asian or Latino children may exhibit the emotion of embarrassment with an awkward smile and/or refusal to make eye contact with the teacher or adult (Lynch & Hanson, 2004). Differences are not to be judged as good or bad emotional development, but rather should be understood and genuinely respected as variations of emotional expressions (Ekman, 2007).

Thus, early childhood teachers should not try to teach all children to learn one uniform way of expressing their emotions. Instead, they should build a trusting relationship with the children and their families in an effort to learn about and honor the cultural as well as individual variations of young children's emotional development, expectations, and expressions (Han & Thomas, 2010; Lynch & Hanson, 2004). In this article, we discussed research-based strategies to effectively teach emotion words to young children. The instruction should be coupled with early childhood teachers' care, consideration, and respect for children's diverse emotional and cultural needs, including their background experiences, prior knowledge, and cultural and community context.

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“Limón no es solo ‘patty’ y ‘rice and beans’”: Elementos que componen la cultura afrocostarricense

“Limón Is Not Just Patí and Rice and Beans”. Elements That Make Up the Afro-Costa Rican Culture

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Costa Rica

Resumen

Dentro de la sociedad costarricense existe una visión reducida de la culturaAfro-costarricense limitada a la culinaria del rice and beans, el patty, y la músi-ca del llamado calypso. Esta cultura afro en Limón, Costa Rica, constituye una herencia de los inmigrantes afrocaribeños de finales del siglo XIX. La cultura afrocostarricense del siglo XXI ha heredado elementos de estos inmigrantes, particularmente de los jamaicanos. Se pretende con este artículo un acercamiento histórico para alcanzar dos objetivos. El primero es verificar cuántos de estos elementos de la cultura inmigrante se ha mantenido y segundo, contribuir con la declaración de las Naciones Unidas del Decenio de los Afrodescendientes (2015-2024), al realizar investigaciones enfocadas en la comunidad afro. Para ello se utilizan fuentes primarias por medio de la historia oral de dos afro-costarricenses nacidos a mitad del siglo XX, además de información general que brindó un jamaicano mediante el correo electrónico, para una visión más contemporánea de la cultura de ese país. También se revisaron algunos periódicos del siglo XX, además de otras publicaciones relacionadas con el tema. Entre las principales conclusiones que surgen del estudio, se pueden destacar la persistencia de elementos propios de la cultura de

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grupos inmigrantes afrocaribeños de finales del siglo XX. Además, queda en evidencia la modificación del aspecto culinario versionado a la sociedad actual y otros elementos culturales heredados, los cuales en la actualidad merecen el reconocimiento de esta cultura afrocostarricense que reviste de importantes elementos culturales que deben ser valorados y preservados.

Palabras clave: Costa Rica; Limón; herencia jamaicana; cultura afrocostarricense, cultura.

Abstract
Within Costa Rican society, a reduced vision of Afro-Costa Rican culture limited it to the culinary of rice and beans, patí (an empanada filled with spiced meat), and the so-called Calypso music. This Afro culture in Limón, Costa Rica, is a heritage of Afro-Caribbean immigrants from the late 19th century. The Afro-Costa Rican culture of the 21st century has inherited elements from these immigrants, particularly the Jamaicans. This article aims to provide a historical approach to achieve two objectives: first, to verify how many of these elements of immigrant culture have been preserved; and second, to contribute to the United Nations declaration of the Decade of Afro-descendants (2015-2024) by conducting research focused on the Afro community. For this purpose, primary sources used were the oral history of two Afro-Costa Ricans born in the mid-20 century, and general information a Jamaican provided through e-mails for a more contemporary view of Jamaica's culture. Some 20th-century newspapers were also reviewed, as well as other publications related to the subject. Among the principal conclusions drawn, the study highlighted the persistence of elements typical of Afro-Caribbean immigrant groups' culture in the 20th century's turn. Besides, it is evident the modification of the culinary traditions adapted to the current society, as well as other inherited cultural elements, which currently deserve recognition from this Afro-Costa Rican culture that has important cultural elements that should be appreciated and preserved.

Keywords: Costa Rica; Limón; jamaican heritage; afro-costarican culture, culture.

Introducción

La primera parte del título de esta presentación fue la introducción que hizo el administrador de la casa de la cultura en Limón, el Sr. Jorge Edwards Nicholson, al darles la bienvenida a los estudiantes de 10mo del Colegio Humanístico Omar Dengo de Heredia, en su gira al puerto el 21 de junio del 2018. Implícito en esta afirmación está la suposición de que esta es la región de afrocostarricenses

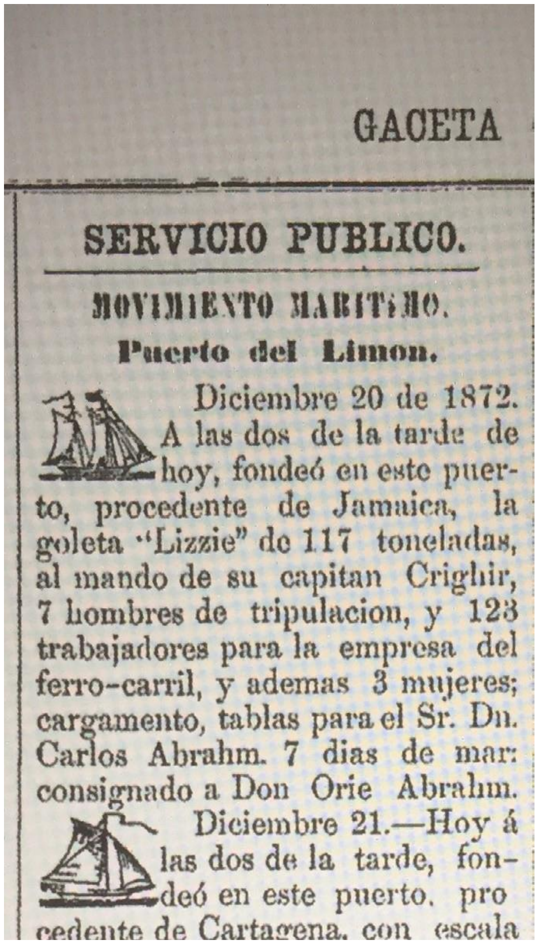
(Hutchinson, 2015). Este grupo étnico se presenta y se representa por medio del discurso nacional como el grupo protagónico en una región multiétnica que también acuerpa a población indígena, china, mestiza y todas las mezclas entre estas. Como dice Murillo Chaverri (1995), “Puerto Limón, y con él la región Atlántica de Costa Rica, nace y se desarrolló con el rostro de la diversidad cultural” (p. 60). Pero esto sería tema para otra discusión.

También, en esta afirmación, se escucha el eco de una queja por reducir la cultura afrocostarricense a dos aspectos de la culinaria ancestral, el rice and beans y el patty. El descontento del Sr. Edwards Nicholson motivó esta investigación cualitativa que tiene como objetivo principal puntualizar, sin ser exhaustiva, algunos aspectos que conforman lo que hoy conocemos como la cultura afrocostarricense, la cual se desarrolló durante el siglo XX, como una versión de la cultura traída, particularmente de la isla Jamaica, a finales del siglo XIX.

Historiografías sobre los elementos que componen la cultura afrocostarricense son virtualmente escasos. La investigación de Carmen Murillo Chaverri (1999), “Vaivén de arraigos y desarraigos: Identidad afrocaribeña en Costa Rica 1870-1940”, se enfoca en el desarrollo de una afrocentridad de la población inmigrante afrocaribeña durante la construcción del ferrocarril y el siglo XX en Costa Rica. Esta afrocentridad que ella menciona se ve manifestada en el idioma inglés, la educación por parte de inmigrantes, la religión y la toponimia. El estudio de Carlos Meléndez y Quince Duncan (1989), El negro en Costa Rica, discute aspectos más puntuales en cuanto a los elementos que constituyen la cultura jamaicana que se desarrolla durante el siglo XX. Dentro de estos aspectos culturales mencionan la vivienda, la alimentación, el menú, el vestido, el arte, la religión y el habla.

Discusiones sobre la música del Mento, versionado al calypso y su inserción en la sociedad costarricense, se encuentra en las investigaciones de Manuel Monestel (2013), “Negritud, resistencia cultural en letras del calypso limonense”, y Quillermo Navarro Alvarado (2015), “Contradicciones de la inclusión y la especulación del calypso limonense en la cultura hegemónica de costarricense para posibles marcos de análisis”.

El estudio de Meléndez y Duncan es el que mejor desarrolla muchos de los elementos que van a constituir la cultura afrocostarricense del siglo XXI. Es la intención de esta investigación verificar la existencia de estos hoy, y los cambios ocurridos después de que legalmente se les reconociera como ciudadanía costarricense (el 2019 marca 140 años de esta inmigración).



GACETA

SERVICIO PUBLICO.

MOVIMIENTO MARITIMO.

Puerto del Limon.

Diciembre 20 de 1872. A las dos de la tarde de hoy, fondeó en este puerto, procedente de Jamaica, la goleta "Lizzie" de 117 toneladas, al mando de su capitan Crighir, 7 hombres de tripulacion, y 123 trabajadores para la empresa del ferro-carril, y ademas 3 mujeres; cargamento, tablas para el Sr. Dn. Carlos Abrahm. 7 dias de mar: consignado a Don Orie Abrahm.

Diciembre 21.—Hoy á las dos de la tarde, fondeó en este puerto, procedente de Cartagena, con escala

Figura 1: Primera entrada oficial de personas afrocaribeñas a Costa Rica.

Fuente: Gaceta Oficial, 15 enero 1873, p. 4.

Segunda oleada de personas afrodescendientes a Costa Rica

De acuerdo con Meléndez y Duncan (1989), la segunda oleada de personas afros en Costa Rica se dio a finales del siglo XIX, con la llegada de inmigrantes para el gran proyecto del General Tomas Guardia, la construcción del ferrocarril al Atlántico como se le refería a la región en ese entonces. La imagen siguiente encontrada en la Gaceta (1873) reporta la primera entrada oficial de personas afrocaribeñas al territorio nacional, en diciembre de 1872.[2]

2 Existe suficiente historiografía de la llegada de personas afrocaribeñas para la construcción del ferrocarril;por lo tanto, no nos vamos a detener en esa discusión en esta oportunidad (Harpelle, 2001; Hutchinson, 2015; Rosario, 2015; Senior, 2011). Existen videos didácticos relacionados con el tema, en plataformas como Youtube videos: "Construyendo nuestra nacion- ¼- Migraciones 21: 28", "Building our nation-2/4-la-bour and Education 23: 38", "Construyendo nuestra nación- ¾- Cultura e identidad 23:45", "Construyendo

Lo que sí es de relevancia recalcar es el hecho de que estos sujetos eran considerados los indeseables en la Costa Rica postindependentista, lo que contribuiría a que su cultura se arraigara dentro del territorio nacional.

Asentamiento de personas afros en Costa Rica

Alrededor del segundo año de iniciarse la construcción del ferrocarril, la empresa sufre un revés económico que obligó al despido de muchos trabajadores. En el informe de Guillermo Nane para marzo de 1874, se ven las medidas tomadas para garantizar mano de obra caribeña para finalizar esta obra nacional en vista de las dificultades de atraer trabajadores en sus inicios. En la Gaceta Oficial (1874) se reporta:

> Con el deseo de evitar la salida de los trabajadores que no se pueden ocupar actualmente por la Empresa, y en conformidad con las instrucciones del Senor Presidente Designado, he facultado al Senor Superintendente para dar á cada trabajador que desee fincarse al lado de la línea entre Limón y el Campamento N^{0} 2, un terreno de 50x50 varas; prometiendo obtener del Supremo Gobierno los respectivos titulos de propiedad cuando llegue el caso. (p. 1)

En el libro de Carmen Murillo Chaverri (1995), *Identidades de hierro y humo: La construcción del ferrocarril al Atlántico 1870-1890,* en su discusión sobre la vida en los campamentos de la línea, indica que estos estaban divididos en cuatro. La cuarta división no tenía campamento. La I división era de Limón al río Pacuare, La II división era del río Pacuare a Angostura, La división III era de Angostura a Cartago y la IV era de Cartago a Alajuela. Es entendible que esta hubiera sido una oferta tentadora para inmigrantes sin trabajo en el país receptor. Esta oportunidad ayudó no solo al asentamiento de esta población en la provincia de Limón, sino también a la preservación y desarrollo de su cultura en suelo extranjero.

La circunstancia de crisis laboral obliga a que se le ofrecieran tierras a los afrocaribeños para garantizar la finalización de la obra, oferta que muchos aceptaron a pesar de que, como lo indican Meléndez y Duncan (1989), “lo que en realidad no sabemos es si alguna vez se llegó a conferir el título de propiedad a quienes se acogieron, en este momento de crisis, al plan de empezar a colonizar las orillas de la vía férrea” (p. 76). La respuesta a esta interrogante es tema interesante para otra investigación. Lo cierto es que el asentamiento ayudó a que se desarrollara la cultura de estos grupos inmigrantes.

De acuerdo con el sociólogo Giddens (1997), “cultura se refiere a las formas de vida de los miembros de una sociedad, o grupos dentro una sociedad. Incluye como se visten, sus costumbres matrimoniales, y vidas familiares, sus patrones de trabajo, ceremonias religiosas y la búsqueda de entretenimiento” (p. 18). Esta definición describe a todo grupo social incluidos los inmigrantes afrocaribeños del siglo XIX. El historiador jamaiquino Bryan (2000) nos presenta una visión clara del desarrollo de la cultura jamaiquina después de la abolición de la esclavitud (4 de agosto de 1834).

Bryan demuestra que, a pesar del control que quería seguir manteniendo la clase dominante inglesa al imponer una cultura hegemónica sobre la mayoría afrodescendiente, esta logró recrear una cultura propia de la región con una mezcla de algunos de los elementos europeos impuestos por medio de la educación postcolonial y la religión, además de la herencia africana.

Al asentarse estos grupos afrocaribeños en la provincia de Limón, empiezan a recrear su cultura, dentro del territorio nacional. En la Costa Rica contemporánea, los elementos de consumo nacional que identificarían a la cultura afrodescendiente se evidencian en la música mento (Monestel 2013; Quillermo, 2015), versionada como el calypso limonense y una parte ínfima de la culinaria el *rice and beans*, y el *patty*, la razón del título de la presentación.

Elementos que componen la cultura afrocostarricense

- **Idioma inglés/creole jamaicano**

La población africana, trasladada al Caribe por medio de la trata trasatlántica, (se recomienda ver histografía del Caribe de Shepherd y McD [2000] *Beckles Caribbean Slavery in the Atlantic World: A Student Reader*) se vio forzada a hablar el idioma de esclavistas ingleses, en el caso de Jamaica (estas islas también conocidas como el Caribe ingles St. Kitts, Monsterrat, Barbados, Trinidad and Tobago, Bahamas, British Virgin Islands, Anguilla, Antigua, Barbuda). Sus idiomas africanos fueron eliminados dejando solo fragmentos que se escuchan en el vocablo cotidiano.

La folclorista y lingüista jamaicano Louise Bennet trata este tema y recrea el creole jamaicano. Elementos de este inglés criollo jamaicano se mantuvieron y fueron transmitidos a sus descendientes en Costa Rica (se recomienda el trabajo de Perry [2011] “*Mi lengua materna y yo*”). El creole se hablaba en la esfera privada y en la pública en la provincia de Limón del siglo XIX. Radio Casino, a mitad del siglo

XX, contribuyó a que este se propagara con una programación dirigida a la audiencia afro, en donde también presentaba a la renombrada folclorista jamaicana Louise Bennett, quien murió en Inglaterra en el 2006, responsable de legitimar este lenguaje en la isla de Jamaica con su personaje llamado Auntie Roachie.

La importancia de la preservación del idioma inglés se cimentó en el siglo XX, cuando algunos padres enviaban, particularmente a sus hijas a Jamaica para que se educaran como docentes. Al finalizar su preparación, regresaban a Costa Rica para impartir su conocimiento en el idioma. En el video “*La historia tiene color”* de la Universidad Estatal a Distancia (1989) aparece entrevistada una mujer de nombre Esther White, maestra de inglés, quien comenta que a la edad de 21 años su padre la envió a Kingston, Jamaica para que estudiara inglés y, a su regreso, inició su labor docente en 1930 junto con la publicación Hutchinson “El trabajo dignifica: Twentieth Century Afro-Costa Rican Women and Informal Work in Port Limon, Costa Rica”, lo cual confirma la participación de las maestras de escuelas de inglés.

Para asegurar una exitosa labor, utilizaban, inclusive, material didáctico de Jamaica. La enfermera Silvia Moss comparte uno de los libros utilizados que tiene en su biblioteca personal desde 1961. Estos materiales eran traídos desde Jamaica y vendidos en la tienda Jack Orane como lo confirma la publicación del Ministerio de Educación Regional Limón (2010). En el siglo XX, el interés por la educación afrocostarricense siguió vigente de acuerdo con el *The Limon Searchlight*, “A New School” (1930) y en el *Atlantic Voice,* “Reopening of the Authorized English Language Schools” (1946). Además, menciona *El Limonense:* “Se estudiarán las posibilidades de ampliar la Escuela de Niñas- Limón”. (1959, p. 10); en otra nota detalla: “La Escuela General Tomas Guardia no fue comunicada de la Visita de Sr. Presidente”. (*El Limonense*, 1959, p. 11) y continúa con lo siguiente: “Le parece justo que habiendo una escuela con capacidad para 200 y más alumnos y que solo tienen 148 actualmente se justifique la poca matricula?” (1959, pp. 4 -11).

La población, particularmente la afrocostarricense nacida en la provincia de Limón, todavía hoy habla el idioma inglés conocido como el inglés criollo. La iglesia Metodista, además de otras instituciones privadas, todavía imparten clases de inglés a toda la comunidad limonense y no solo a la afro.

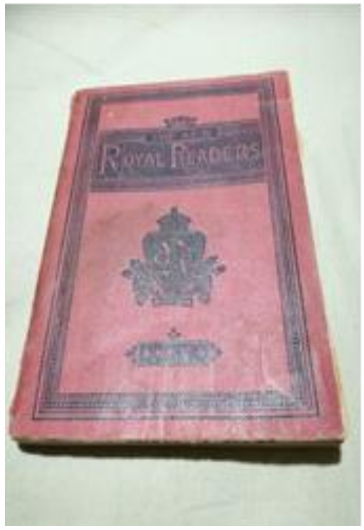


Figura 2: Royal Reader.
Fuente: foto cortesía de Silvia Moss, 2019.

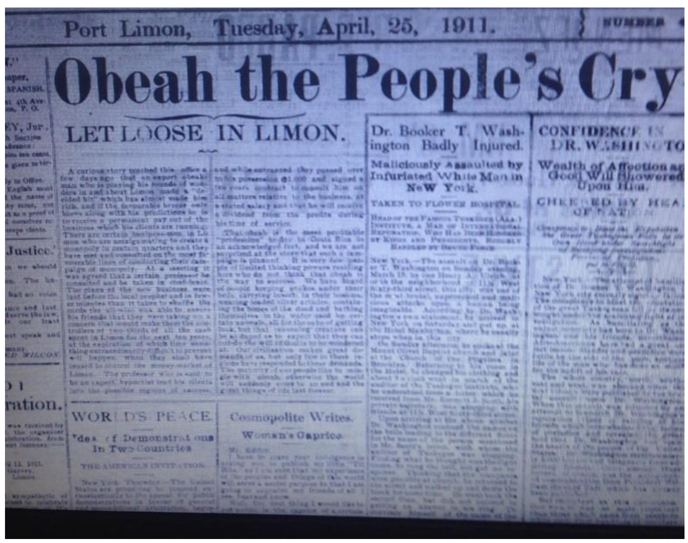
Figura 3: El Atlántico, 26 de Abril, 1950

- **Religión protestante/la iglesia**

Al ser colonizados por Inglaterra, también se les inculcó la religión anglicana. Otras denominaciones evangélicas incluidas la bautista y la metodista formaron parte de ese proceso de adoctrinamiento religioso en el nuevo mundo. El sincretismo de las religiones impuestas y las que trajeron de África conocidas por los investigaciones como el revivalism, pocomania, obeah y rastafarai fueron inevitables y, por tal razón, el sistema opresor demonizó sus prácticas religiosas. Al respecto, se recomienda ver Kofi Boukman Barima (2017) "*Obeah to Rastafari: Jamaica as a Colony of Ridicule, Oppression and Violence* 1865-1939". Bryan (2000) comenta que en Jamaica, a finales del siglo XIX, la práctica del obeah fue incluida en "las leyes de la vagancia…en 1898" (p. 39), sus practicantes recibieron multas y en algunos casos encarcelamiento.

La situación no fue diferente cuando emigraron a tierras costarricenses. Resulta importante señalar que estos grupos inmigrantes se dividían entre practicantes de las religiones afros como el obeah y el pocomania y practicantes de las religiones protestantes que incluían la anglicana, bautista, la metodista y la adventista.

Los periódicos dirigidos a la comunidad afro del siglo XX, como *The Atlantic Voice, The Limon Searchlight*, evidencian las distintas actividades, como bodas, servicios dominicales y sabáticas, escuelas parroquiales que se realizaban en estas distintas denominaciones, lo cual subrayaba su importancia dentro de la comunidad. Esta tensión entre los dos bandos religiosos también los siguió al país receptor en donde todavía recibían noticias que condenaban la práctica del obeah en Jamaica (Limon Weekly News, 1903, p. 2). No es sorprendente que en el periódico The Nation (1911) apareciera un encabezado en primera página "Obeah the people's cry: let loose in Limon" en donde se condenaba la práctica en tierras costarricenses.


Port Limon, Tuesday, April, 25, 1911.

Obeah the People's Cry

LET LOOSE IN LIMON.

Dr. Booker T. Washington Badly Injured.

Maliciously Assaulted by Infuriated White Man in New York.

WORLD'S PEACE

Cosmopolite Writes.

Woman's Caprice.

Figura 4: Noticia condenatoria de la práctica del obeah en Limón.
Fuente: The Nation April 25, 1911.

Veintisiete años más tarde, entre 1936 y 1938, aparecen noticias que condenan la práctica de la pocomanía. En la referencia anterior era solo el comentario de gente de la comunidad que no estaba de acuerdo con las prácticas aun cuando se admitía su prevalencia en la provincia de Limón.

Ya a finales de la década de los treinta se notan acusaciones oficiales serias. En defensa por la práctica y expulsión del país, se encuentra La Voz del Atlántico (1936, p. 1) "Defensa del Jefe de la Secta Pocomia Sir Altiman Krimbel Dabney" y la disociación por otras denominaciones. Asimismo, el Diario de Costa Rica (1936), en un extenso comentario titulado "Los sacerdotes del diabólico culto de la cocomia, invaden la zona del Atlántico", saca a relucir su ignorancia, intolerancia religiosa, percepción estereotipada de la hipersexualidad de la mujer afro y su racismo. En el primer párrafo comenta:

> Hace un tiempo en estas mismas columnas una vasta información sobre el hecho que reviste los más curiosos y pintorescos caracteres de crónica amarilla de relato fantástico. Nos referimos a las prácticas de una secta que encubre con apariencias rituales un monstruoso culto de indudable afiliación demoniaca. Tales practicas [*sic*] han alarmado a los vecinos de esa zona por el creciente número de adeptos que entre la población jamaicana han ido conquistando los sacerdotes de la curiosa y espantable Cocomia, que es el nombre que recibe esta suerte de religión negrera. (p. 5)

Como bien lo indica Alvarado Luna (2016): "… sin embargo, cometen el error de llamarlo: 'Cocomía', demostrando el poco o nulo conocimiento que se tenía del mismo" (p. 202). Lo que no es claro en el apartado es si esta persona era un religioso católico o un representante del gobierno. Hay que recordar que durante esta época la iglesia católica y el estado liberal estaban en una fiera lucha ideológica. Por lo tanto, si hubiera sido un seguidor de esta religión, la situación habría sido preocupante, ya que habría que asegurarse de que esta "secta" no era atractiva a su feligresía, lo cual se habría sumado a la lucha con la ideología de los liberales.

Para un mayor sustento de lo anterior, se recomienda: Solano (2011) "*La identificación del desarticulador del mundo católico: el liberalismo, la masonería y el protestantismo en la prensa católica en Costa Rica (1880-1900)",* también Martínez (2009) su texto *"Conspiradores Políticos" y "Sectas Misteriosas" Imaginarios Sociales sobre la Masonería en Costa Rica (1865-1899)* y Urbina (2015) "*Iglesia, Estado y Control Mental en Costa Rica: El Caso de la prohibición de la enseñanza de la teosofía en el Colegio superior de Señoritas (1922)*".

El señor Altiman Krimbel Dabney, jefe de la religión pocomania fue maltrado y amenazado y su iglesia fue violentada. En un comunicado al gobierno de La Voz del Atlántico (1936), él se defiende:

Yo vine a este país construí mi iglesia y la inscribí bajo su bandera y sus leyes y pagué la cuota correspondiente a treinta años. El gobierno por haberrecibido dinero y falsos reportes de gentes maliciosas, envió sus empleadospara que registraran mi iglesia, lo que ocurrió dos veces el 15 de mayo, y la noche del 22 de junio de 1932. Estos señores destruyeron trece banderas

> y muchos valiosos objetos de mi iglesia y tocaron el registro de la religión, además de esto me pegaron con sus machetes y me llevaron a la cárcel. (p. 1)

Basado en esta referencia, el señor Altiman tenía al menos tres años de estar practicando su religión en este país de forma legal, lo cual tiene sentido, ya que en 1848 había libertad de culto para atraer las inmigraciones europeas, hecho que beneficiaba a otros grupos inmigrantes.

Este artículo, lo escribe en 1936 a pesar de que estuvo recibiendo problemas desde 1932. Fue escrito en español, lo que nos lleva a interrogar si el señor Altiman tenía excelente dominio del idioma o si alguien se lo escribió. El hecho de que fuera expulsado en 1936 puede deberse al nuevo presidente León Cortes (1936 a 1940), mandato que estuvo fuertemente marcado en contra de los inmigrantes indeseados (González, 2017). Subsecuentemente fue expulsado, no sin antes maldecir al país. La hegemonía fue exitosa en sus esfuerzos por reprimir y suprimir a los practicantes del obeah y el pocomania, no así con las religiones protestantes.

Asimismo, se puede mencionar que, desde muy temprano en la inmigración, estas iglesias se establecieron en la provincia de Limón. El periódico *Limon Weekly News* en su publicación*:* "*Church notices*" (1903) aparece un anuncio de la iglesia bautista de las horas y el predicador que estaría en Matina, Madre de Dios, 9 Millas y 12 Millas.

El establecimiento de las iglesias protestantes en el país receptor jugó no solo un papel espiritual sino también un rol social que los acuerpaba y protegía en el país foráneo. Uno de sus roles sociales eran las escuelas parroquiales que también ayudaron en la preservación del idioma inglés, además de ofrecer un currículo muy similar a la que se ofrecía en la isla.

Franklyin Perry (2019) comparte que la iglesia protestante, además de las otras organizaciones, jugó un rol importante en el desarrollo, no solo religioso sino también social de la comunidad afro del siglo XX. Estas organizaciones, incluidas las religiosas, se encargaron de formar especialmente a la juventud en valores que consideraron imprescindibles, como el hablar en público, el debatir y recaudar fondos, entre otros, los cuales, llevados a la sociedad en general, eran pluses que les ayudaban a escalar socialmente, además de dar prestigio.

Perry (comunicación personal, 2019) recuerda:

> You learn values in the church, the English school they would teach you values Another thing we used to have, recitations, and those recitations

> trataban de inculcar valores. I remember one I had to seh. 'Politeness is to do and say the kindness things in the kindness way. So let us try to be polite in everything we do, and remember always to say please and not forget thank you', todas estas cosas traían implícito o a veces bien explícito los valores, entonces, la iglesia contribuyo mucho a ello…
>
> Teníamos oratoria, we used to call it rally. For example the churches, and the lodges and the burial scheme would organize this for example Jadah would represent plantin and Ignacia bread fruit, and they would give you some little bagas and you went out with these little bags and ask as many people as possible and they supposed to put some money in there, and Jadah would have to prepare a very nice speech about plantin. what they were trying to do is teaching young people to express themselves and aside from that to get some money for the school, or for the church, loud laughter. You call it research because you search and search again. usually, your parents will help you, and old books. Usually it would happen on a Sunday.

- **Valores**

Los grupos inmigrantes afros, muy orgullosos de ser parte de la corona inglesa, se esmeraban de mostrar lo culto que eran con respecto a las prácticas de los del país receptor. Anécdotas de personas mayores cuentan las diferencias. Por ejemplo, consideraban sucio escupir en la calle y menos en el piso de la casa. Cuando construían las casas, el baño estaba atrás, ya que consideraban que mantener los desechos humanos cerca de la casa no era higiénico. Los hombres que usaban sombrero se lo quitaban cuando entraban a una casa o establecimiento público. El respeto a las personas adultas, a las autoridades, el valor al trabajo, el amor al arte y saludar cada vez que entraban a un espacio por primera vez y decir adiós cuando se retiraban eran algunos de los valores inculcados. Perry (comunicación personal, 2019), con respecto a los padres plantea:

> When elders around you don't eggs up, you don't use bad words around adults, any adult could scold you, había respeto por los educadores. You go to English school and Spanish school. You had to learn some kind of trade women would learn to sew, men would learn, they would go at a tailor, and everyone would learn to play ah instrument. Everybody in Limón could sing.

Dichosamente, mucho de lo que comenta Perry sobre los valores como el respeto a los padres todavía se da dentro de la comunidad. Lo que ha cambiado un poco es la interacción de los padres con los hijos. Hoy en conversaciones de adultos están involucrados los hijos menores, lo cual muchos adultos mayores no consideran buena idea. Los hijos no dicen malas palabras en compañía de sus padres y si un joven dice malas palabras frente a los adultos no es visto de buena manera y se habla de la pérdida de ese valor.

En cuanto a tener un 'trade' que quiere decir en ese contexto una preparación que no sea profesional, se ha perdido con la profesionalización de los afrocostarricenses, a quienes encontramos en todas las disciplinas académicas dentro de la sociedad costarricense. Todavía existen, dentro de la sociedad afrocostarricense del siglo XXI, zapateros, sastres, costureras, reposteros, pero no en la misma cantidad del siglo XX. En los periódicos del siglo XX como *The Atlantic, The Limon Searchlight* y *El Atlantico*, aparecen anuncios de sastres, hoteles, bares y panaderías. Entre otros en el puerto de Limón podemos mencionar las panaderías de Mr. Booth, Mr. Patterson, conocido como mista patisin, y, pollo entre otros. Sastrerías tenemos el de Mr. Ranny y el de Mr. Barton, entre otros.

- **Vestimenta**

Meléndez y Duncan (1989) expresan que "los negros que vinieron a Costa Rica vestían de una manera muy sencilla para el trabajo. Pero a la hora de las ceremonias, sean estas religiosas o sociales, sacaban a relucir su buen gusto por el vestido" (p. 112). Lucetta Miller Blake (mujer afrocostarricense nacida en Siquirres en 1944) confirma lo dicho por Meléndez y Duncan (1989), al describir, de forma detallada, los distintos atuendos usados según de la actividad:

> The people used to dress, well, the people used to have their house clothes, they call it their judging clothes, and they had their dressing clothes. The house clothes may be one or two that they have in the house. When they are going out they put on another kind of clothes to go shop or to go and run errands, and then on Sunday you have you dressing clothes… the older people their globes and their white clothes, their hats, the bigger (older) would not go church without their hats and their white dress and their stockings, well dress! When is a party time they will wear long dress. The children will wear them white dress, some will wear cancan, and they would have the bowtie, from the side, to the back. And the smaller ones will have one or two big bows in their hair. Well dress to go to church. to go to party, and Christmas time. But yes, they had three set of clothes, one for the house, one for the everyday going out and one for the church and for dressing. (Lucetta Miller Blake, 2019, comunicación personal)

La población afrocostarricenses del siglo XXI todavía "saca a relucir su buen gusto por el vestido", cuando asisten a la iglesia y a eventos que se consideran de vital importancia, como bodas o eventos oficiales, entre otros. La diferencia en la vestimenta para trabajos que indicaba Meléndez y Duncan era sencilla, dependía del sector laboral en el que se encuentren. Hoy existen gran cantidad de docentes afros que tienen su código de vestido hasta el nivel universitario. Otro cambio también se da en el uso del cancán y los sombreros.

- **Actividades recreativas**

La comunidad afro del siglo XX realizaba muchas actividades recreativas que ayudaban a fortalecer los lazos comunitarios entre los del puerto y los que vivían a lo largo del 'old lines'. Una revisión de los periódicos de la época nos adentra a ese mundo. Las actividades incluían paseos, cricket, carrera de caballos, atletismo, boxeo, béisbol. Se recomienda para ver sobre actividades recreativas y deportivas *The Limon Weekly News (*1903). Franklyn Perry (comunicación personal, 2019) narra así en cuanto a los deportes:

> Bueno, usted sabe que el béisbol, basketball, football no, is very new, más bien es una imposición del valle central. Usted ve Carmen, no hay un buen equipo futbolero en Limón!!! Lo que hay sí, es un buen semillero. Very good soccer because no hay apoyo and the one man that came them tek him and put hina jail, black cian have money, black cian have success, them must put them dong, and them use plenty a wee to do it.

La única actividad de las previamente mencionadas que no se practica hoy es el juego del cricket, plantea Marta Johnson, exalcaldesa de la provincia, mediante conversaciones sostenidas en el 2019 en una actividad donde se le estaban brindando un reconocimiento por reavivar el cricket en Limón. A esta actividad asistió un equipo femenino de cricket de Inglaterra junto con el equipo de cricket de la provincia de Limón. Lamentablemente no fue de importancia noticiosa. Este sigue siendo el deporte nacional en las islas del Caribe inglés. La UNIA, Branch 300, que es la que se encuentra en la provincia de Limón en su afán de mantener la cultura afro en el siglo XXI, frecuentemente organiza actividades recreativas parecidas a las que se efectuaban durante el siglo XX.

- **La limpieza en el hogar: objetos y actividades domésticas**

La población afrocaribeña ha sido muy creativa al utilizar algunos elementos que provenían de la naturaleza, transformándolas en objetos para ser usados en la labor cotidiana y doméstica. Un ejemplo de estos es el cepillo de coco que se usaba para darle brillo a los pisos de madera de todas las casas en el Limón de entonces. Se trata de la fruta del coco. Otro ejemplo era el ‘coal pot’ que se utilizaba como carbón para cocinar durante un proceso de quema de ramas y árboles, según lo confirma el Sr. Franklyn Perry.

En el siglo XX la mayoría de las casas de afrocostarricenses eran de madera. Para mantenerlas limpias y brillantes se utilizaba cera para piso y el cepillo de coco, práctica que confirman Meléndez y Duncan (1989) en su discusión sobre lacultura afrocaribeña en el apartado de vivienda donde indican que se “lustraban los pisos con esmero, sacándoles brillo con la cascara del coco” (p. 107). LucettaMiller Blake (comunicación personal, 2019) nos comparte, de forma detallada, todo el proceso para que los pisos se vieran brillantes, que incluía el tratamiento de la madera raspándola y poniéndole un tinte que se sacaba de los pedazos de cuero que sobraban de los zapateros. Ella explica:

> To clean the house first, you always had the front pieza, you had the kitchen and the back pieza , those who had it, and they had the wire, and they scrub that floor with soap and wata, scrub it clean, White, White, the board floor, the back, the kitchen, then the living room and the bed room, maybe the dinning, depending on how the house stay. They will dye the floor. They used to buy this bark where the people cutup the pieces of the leather from the shoe maker. Then set it with tea and I don’t know what else, and make a dye, and that is what they dye the floor wid. That terrible because it stain up you hand, you fingah everything. And then they polish it with a piece a rag shine like a glass! Soh them used to clean the house. they used to make the brush with coconut after they fall off the tree dry, They saw it to a certain dimension…they they dry it and scrape it with something to get the hair come up. some people go down on their knees, some shine with their foot (Comunicación personal, 2019).

Figura 4: Cepillo de coco para darle brillo a los pisos en una casa de familia mestiza.
Nota: Casa en Cieneguita del puerto Limón.
Fuente: Foto cortesía de Reysell Johnson Morgan. Puerto Limón, 2019.

Hoy, en la mayoría de las casas en el puerto de Limón, los pisos son de cerámica, y no solo afrocostarricenses utilizan el cepillo de coco para limpiar su casa, sino cualquier persona que todavía tiene piso de madera.

- **Comida y bebida**

En cuanto a los elementos que componen la culinaria que se trajo de Jamaica, no hay duda de que muchos hicieron una versión costarricense. Tal vez el *rice and beans* se volvió el plato que identifica a la comunidad afro, porque fue fácil adaptarlo con el consumo de arroz y frijoles popular en la cultura nacional. De igual manera el *patty* y el *plantain tart* entran a la imaginación nacional porque son parecidas a las empanadas dulces y saladas. Basado en el correo electrónico del reverendo jamaicano Daren Evans (2019), todavía se mantiene mucha de la culinaria traída de Jamaica, pero gran cantidad ha evolucionado.


Figuras 5 y 6: Diversas versiones de rice and beans.
Fuente: Foto de Elsa Hutchinson Miller, en restaurante en Puerto Viejo, 2019. (Izquierda)
Fuente: Foto de Carmen Hutchinson Miller, en restaurante las Delicias, Heredia, 2019. (Derecha)

De los platos que todavía se mantienen de Jamaica está el *rice and beans* que es uno de los elementos que identifica a la comunidad afrocostarricense en el presente. Este plato se comía sin falta todos los domingos en sus casas en el siglo XX. Las familias iban a la iglesia y al regreso todos comían su almuerzo, además de los postres que lo acompañaba en la mesa como un queque, pudin de pan o de yuca, cocadas, galletas de jengibre, entre otras. Durante la semana se preparaban distintos platos para cada día.

Lucetta Miller Blake (comunicación personal, 2019) nos detalla lo que se comía para el desayuno, el almuerzo y la cena, además de referirse a algunos de los cambios que se están dando:

> In terms of food a lot of change and some still keep like the rice and beans on Sundays, its a tradition, at least in Limon, and many people still keep it up. But the food in general, the style of cooking in general change because black nevah used to be cooking arroz con pollo and all those things, black people was stew beans, beans soup, vegetable soup and bread kind with meat. The food they used to cook down with coconut shoulder stake, breast steak, but now no! The people eat stake and chicken, chicken, chicken!. Chicken was a special dish first time, but now is chicken and all kind of different things. the cooking really change, because colored people talk about picadillo, that is not a colored person dish,; but the people eat it a lot which is good because is vegetable. so our style of cooking has change a lot but still a lot of people still have the porridge…the plantain, or cornmeal or rice, anything like that. The people don’t like to make fry cake again, they

> will buy it, but they don't make it again. well breakfast what we used to call tea was bread, butter, who had butter and tea with milk, chocolate with milk on Sundays, bush tea during the week, sometimes a egg, sometimes the father will get the egg. Lunch time we used to call dinner, the regular food, whether rice, stew beans, bread kind with meat or soup. you will be sure that one day in the week you sure to have soup, one day in the week you sure to have stew beans, you have the rice and beans on Sunday and the evening you have you tea, some people make chocolate, some people make bush tea and bread. The elderly people who like cafi (coffee) will drink cafi, black cafi, and some people wid drink it with the coconut milk pure. Colored people generally didn't give children cafi, I don't know why but they didn't give us cafí.

La exclusividad de comer *rice and beans* solo los domingos ha desaparecido por la comercialización de este plato, que se puede conseguir en cualquier día de la semana tanto en la provincia de Limón como fuera de ella, por ejemplo, hay restaurantes caribeños en San José y en Heredia. También se sirve en hoteles turísticos fuera de la ciudad de Limón. Muchos de estos restaurantes, en su mayoría, son administrados por limonenses o descendientes limonenses, como es el caso del restaurante Caribbean Delights, administrado por afrolimonenses, cuya chef es Patricia Sawyers. Este restaurante está ubicado en el centro comercial Plaza del Valle en Tibás. Como lo confirma Lucetta, las personas afros del siglo XXI han incorporado muchos elementos de la cocina nacional como el arroz con pollo, el picadillo, entre otros. Aun así, todavía sirven el *rice and beans* como su plato principal los domingos, lo cual es usual tanto por afros como por mestizos. Por otro lado, aunque en la actualidad todavía en Jamaica se cocina el *rice and beans*, este no es el plato nacional. En Jamaica el plato nacional es el *ackee* y el *salt fish* (se conoce en Costa Rica como seso vegetal) y el *salt fish* (el bacalao), plato que también se sigue preparando en la comunidad afrocostarricense.

Los tubérculos, postres y atoles que todavía se consumen en Costa Rica y Jamaica incluyen: el *dumpling*, que se usa en las sopas; el *fry cake*, que llaman *fry dumpling*; el *christmas cake* o queque de negro, menos oscuro y con menos frutas que el de Jamaica; el *sorrel* o agua de Jamaica; el pan de negro, una versión del *hardough bread* en Jamaica; sopa de frijoles rojos; *rundown* que llamamos *rondong*, *stew beans, sorrel, oxtail, bread fruit, yam,* yuca, *sweet potato, green plaintain*. En cuanto a atoles, el hecho con plátano verde y el *cornmeal*.

Figuras 7: Pan Bon

Fuente: Fotos tomadas por Carmen Hutchinson Miller. Parada de Caribeños. Puerto Limón, 2019.

Figura 8: Pan de jengibre.

Fuente: Fotos tomadas por Carmen Hutchinson Miller. Parada de Caribeños. Puerto Limón, 2019.

Figura 9: Cocadas

Fuente: Fotos tomadas por Carmen Hutchinson Miller. Parada de Caribeños. Puerto Limón, 2019.

Figura 10: Galleta de jengibre.

Fuente: Fotos por Carmen Hutchinson Miller. Restaurante Delicias del Caribe, Heredia, 2019 y Restaurante Caribbean Delights

Figura 11: Plantain tart

Fuente: Fotos por Carmen Hutchinson Miller. Restaurante Delicias del Caribe, Heredia, 2019 y Restaurante Caribbean Delights, Tibás, 2019.

Figura 12: Patty

Fuente: Fotos por Carmen Hutchinson Miller. Restaurante Delicias del Caribe, Heredia, 2019 y Restaurante Caribbean Delights, Tibás, 2019.

La bebida fría del hiel o el mal llamado ‘agua de sapo’ no es traída de Jamaica, como lo indica el Rev Daren (Comunicación personal, 2019): ‘the closest thing we probaly have to that is ginger beer, its the same as the hiel without the lime’.

Algunos afrolimonenses se ofenden que se le llame a la bebida del hiel, 'agua de sapo'. Lucetta Miller Blake comparte el génesis de esta nominación, la cual nace precisamente en el puerto de Limón en la sodita del señor conocido como Mr. Rob. Esta soda estuvo funcionando entre los años sesenta y setenta, según la señora Miller Blake:

> As far as I can remember, Mr. Rob did have a fresco shop, right diagonal ovah the trackline from the cuartel de Limon, and they used to call the police them sapos, (mind you go jail fah this) they used to call them sapos, so when them come ova now, is police from San Jose and from ada places, so them always go by Mr. Rob and him used to make the dulce with the ginger and the lime so them don't know what it name and them always come and seh dame una de esa agua, deme una de esa agua, so afta word now Mr. Rob when him serving it now him seh este es agua de sapo because him mean to seh that is the sapos them wata because them always she deme una agua de esa, so that's as far as I understand so the agua sapo start, Hiel, but Him seh because the police them used to buy it and them use to say deme de esa agua. So that's what I understand. (Miller, 2019, Comunicación personal)

De acuerdo con esta historia, la asignación 'agua de sapo' a la bebida se debió a la referencia a los policías que no eran de la provincia, como 'sapos'. Cuando estos estaban en el puerto de Limón frecuentaban la soda de Mr. Rob, el cual quedaba del lado opuesto de donde todavía se encuentra la comisaría de Limón. Mientras estaban en la comisaría frecuentaban la soda, al no conocer el nombre de la bebida se referían a ella como 'esa agua'. Por lo tanto, cuando otros mestizos llegaban a pedir la misma agua, Mr. Rob les decía que era 'agua de sapo' por ser el término que usaban los policías cada vez que lo visitaban. Según Lucetta, así fue como la hiel, bebida afrocostarricense se popularizó y se cimentó en el imaginario nacional como el 'agua de sapo". Interesante relato de la historia afrolimonense que también debe internalizarse en el imaginario nacional.

Figura 13: Hiel

Fuente: Foto de Carmen Hutchinson Miller, restaurante Las Delicias, Heredia, 2019.

Para las bebidas calientes, en el siglo XX usaban todo tipo de yerba para tomar como té y para uso medicinal. La yerba más utilizada es el *cerasee,* la cual es mencionada por Meléndez y Duncan (1989), como 'sourocy'. Según la *Enciclopedia of Jamaican Heritage* (2003), el nombre científico es (*Momordica charantia)*. Es una enredadera o zarcillo vid del pepino y el ayote, muy amargo y de uso medicinal. Esta se sigue usando en Jamaica y entre la comunidad afro, particularmente en la provincia de Limón. Otras hierbas incluyen el diente de león, el zacate de limón, hoja de árbol de aguacate, hoja de árbol de guayaba, la menta, la piel de la naranja, hojas del árbol de limón, hojas del árbol de naranja, entre otras.

Aun cuando se siguen utilizando las yerbas para uso medicinal, hoy, se toma más café, chocolate y té de hierbas en bolsitas.

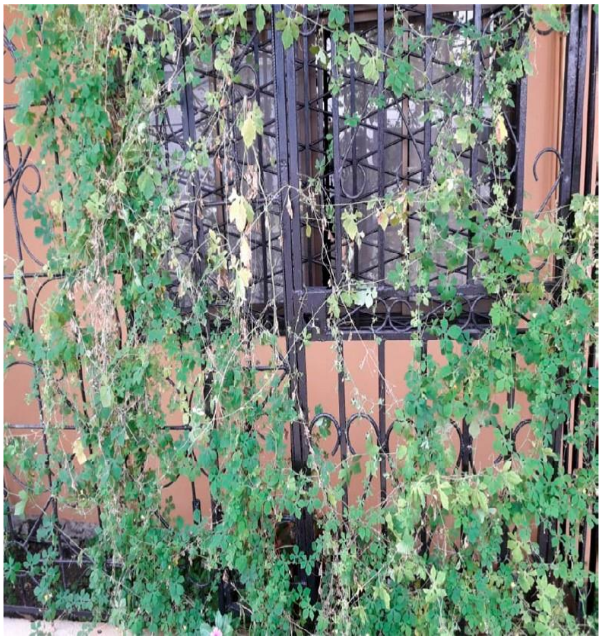


Figura 14: Cerasee

Fuente: Se usa como té y para curar el catarro. Foto de Carmen Hutchinson Miller, Heredia.

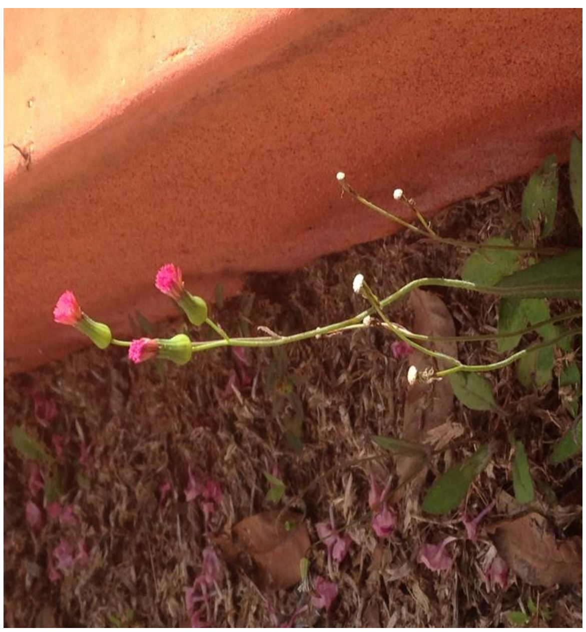


Figura 15: Diente de león

Fuente: Se usa como té y para limpiar la sangre. Foto de Elsa Hutchinson Miller, Puerto Viejo, 2019.

Música

Con respecto a la música, nos quedó el mento versionado en el calypso limonense. Durante el siglo XX se escuchaba el calypso, especialmente del Mighty Sparrow, quien nació en la isla de Grenada y se mudó a Trinidad de joven, donde vive hasta el día de hoy. También se escuchaba el reggae. Así se mantenían los vínculos no solo con Jamaica, sino con otras islas del caribe inglés. En la actualidad, la juventud está más incorporada en la sociedad nacional escuchando la música de su preferencia e incluyendo artistas jóvenes del Caribe inglés y español: el *socca* y el r*eggeaton*. En la Jamaica de hoy, de acuerdo con el reverendo Evans (Comunicación personal, 2019): "Our predominant music at this time is dancehall, which was evolved from reggae".

Conclusión

La investigación cualitativa ayuda a concluir que, efectivamente, algunos elementos de la cultura de los grupos inmigrantes afrocaribeños de finales del siglo XX todavía se mantienen dentro de la cultura afrocostarricense del siglo XXI, incluso en el área culinaria el *patty* y el *rice and beans*, más conocidos dentro de la sociedad nacional.

En cuanto a lo culinario, muchos elementos culturales se han versionado a la sociedad actual, manteniendo elementos importantes de esa cultura inmigrante, como es el cocinar el *rice and beans* no solamente los domingos como era en el siglo XX. Aun así, en la provincia de Limón y entre limonenses que emigran a otras provincias dentro del territorio nacional, el plato principal los domingos todavía sigue siendo el *rice and beans*.

Otros elementos culinarios heredados de la cultura jamaicana del siglo XX y que no son populares en el ámbito nacional incluyen el *rundown*, *escovitch fish*, *stew beans*, *dumpling*, *christmas cake*, *fry cake*, pan de negro versionado del *hardough bread*, fruta de pan, yame, yuca, plátano verde, atoles de banano verde y de harina de maíz. En cuanto a los postres, además del conocido *plantain tart*, están las cocadas, pan de jengibre, pan bon, pudín de pan.

En cuanto a las bebidas, están las calientes como las hechas de todo tipo de hierbas, además del té y el café. También están las bebidas frías como el de sorrel, las de limón o cualquier fruta de temporada. Un resultado interesante de la investigación es la historia detrás de la bebida hiel, conocida como 'agua de sapo', contada por la señora Lucetta Miller Blake, lo que nos motiva a seguir investigando sobre este tema.

Otros elementos culturales heredados fueron las buenas costumbres del aseo del hogar, el respeto a las personas adultas, el buen vestir para ocasiones especiales y la música versionada al calypso limonense. Implícito en la queja del señor Edwards Nicholson está el deseo del reconocimiento de esta cultura afrocostarricense que reviste de importantes elementos culturales que deben ser valorados y preservados.

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LA desigualdad de género en Japón

La desigualdad de género en cuanto a oportunidades profesionales y los largos horarios de trabajo perpetúan las diferencias salariales entre hombres y mujeres

Kazuo Yamaguchi

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La situación de las mujeres japonesas no mejora, al menos en relación con el resto del mundo. A pesar de los intentos legislativos realizados en los últimos años por el gobierno nacional para promover la actividad económica de las mujeres, Japón ocupó un puesto lamentable en el índice de desigualdad de género del Foro Económico Mundial en 2018: 110 de 149. Este índice mide el progreso de los países en términos de igualdad de género en cuatro ámbitos, y aunque el resultado es ligeramente mejor que en 2017 (114 de 146), es igual o peor que en los años anteriores (111 en 2016 y 101 en 2015).

Entre las principales razones se encuentra la profunda brecha salarial, de 24,5% en 2018, la segunda después de Corea del Sur dentro de la Organización para la Cooperación y el Desarrollo Económicos (OCDE).

Esta brecha es tan grande sobre todo porque muchas mujeres son trabajadoras “irregulares”, es decir, tienen empleo de duración determinada. En Japón, los trabajadores “regulares” tienen empleos por tiempo indeterminado, sin obligaciones laborales concretas y están muy protegidos contra los despidos y cesantías, en tanto que los irregulares —muchos de los cuales trabajan a tiempo completo— tienen contratos a plazo y obligaciones laborales específicas. Poco más de 53% de las mujeres de 20 a 65 años de edad son trabajadoras irregulares, frente a apenas 14,1% de los trabajadores hombres, en 2014.

Como en otros casos, los empleados irregulares japoneses cobran sueldos bajos, que se mantienen de manera casi uniforme, más allá de su género. El sueldo de los empleados regulares, por el contrario, aumenta con la edad hasta aproximadamente los 50 años, ya que en la gran mayoría de las empresas cobran primas salariales basadas en los años de servicio. La brecha entre la cantidad de hombres y mujeres con empleos irregulares se ve perpetuada porque los empleadores consideran que los recién graduados son preferibles como postulantes para empleos regulares, y les otorgan prioridad. En consecuencia, las mujeres que dejan de trabajar al tener hijos e intentan reincorporarse más adelante tienen oportunidades de empleo regular muy limitadas frente a la competencia de estos jóvenes.

Ahora bien, al analizar la brecha salarial combinando tipos de empleo (cuatro categorías que distinguen empleo regular e irregular y a tiempo completo o parcial) y grupos etarios, observé que las diferencias de género por tipo de empleo —concretamente, la mayor proporción de mujeres en empleos irregulares— explica solo 36% de la brecha (Yamaguchi, 2011). De hecho, el factor principal es la diferencia salarial entre hombres y mujeres con empleos regulares a tiempo completo, que explica más de la mitad de la discrepancia salarial global. Por lo tanto, ese es un factor más apremiante que la sobrerrepresentación de las mujeres en el empleo irregular.

Las mujeres no tienen la oportunidad de ejercer otras profesiones distintas de las que SE consideran adecuadas para ellas

Hombres al timón

Una de las principales causas de la brecha salarial entre los empleados regulares es la escasez de mujeres en cargos directivos. Según la *encuesta básica de 2016 sobre igualdad en las oportunidades de empleo* organizada por el Ministerio de Salud, Trabajo y Bienestar Social, las mujeres ocupan 6,4% de los cargos de dirección de departamentos o cargos equivalente; 8,9% de los cargos de jefe de sección o equivalente; y 14,7% de los puestos de supervisor de unidad o equivalente.

En la encuesta se les preguntó a los empleadores con pocas mujeres en cargos directivos cuáles eran las razones, presentándoles una lista de numerosas posibilidades; las dos más seleccionadas fueron “en este momento no hay ninguna mujer con los conocimientos, la experiencia o el criterio necesario” y “las mujeres se jubilan antes de alcanzar puestos gerenciales debido a los escasos años de servicio”. Esa impresión está errada, y mis estudios (Yamaguchi, 2016) revelan una situación muy diferente.

En un análisis de empresas con 100 o más empleados, observé que solo 21% de la brecha entre hombres y mujeres con empleos regulares en cargos directivos intermedios (jefe de sección) o más altos podía explicarse por motivos de educación y experiencia. El resto se debía a diferencias en las *tasas de ascenso* a cargos directivos entre empleados con el mismo nivel de educación y experiencia. La

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Los horarios prolongados son incompatibles con el papel de las mujeres casadas japonesas, dada la marcada persistencia de una división de labores tradicional

duración limitada del empleo de las mujeres no era un factor importante. Mi análisis muestra también que los hombres tienen 10 veces más probabilidades de pasar a un puesto gerencial, en tanto que poseer un título universitario aumenta la probabilidad apenas 1,65 veces. (El estudio tiene en cuenta otros determinantes del ascenso a un puesto directivo).

Las sociedades en las cuales las oportunidades y las recompensas sociales están determinadas primordialmente por el logro individual están consideradas como "modernas", en tanto que en las "pre-modernas" el determinante es el status social adscripto. Aunque el "post-modernismo" es un tema debatido en Japón, la sociedad japonesa contemporánea mantiene características que ni siquiera pueden considerarse "modernas". El sexo biológico es lo que determina si una persona será gerente en Japón, no el logro individual, como un título universitario.

El hecho de que la trayectoria profesional sea diferente para hombres y mujeres es en gran medida la razón de la desigual tasa de ascenso a puestos gerenciales. En Japón, hay una trayectoria profesional hacia la gerencia (*sogo shoku*) y una trayectoria administrativa que tiene un techo (*ippan shoku*). El sistema está muy asociado con el sexo. Muchas mujeres no persiguen puestos de *sogo shoku* a pesar de que ofrecen más oportunidades de desarrollo profesional porque exigen trabajar horas extra con regularidad.

De hecho, entre las mujeres, la correlación más marcada con el ascenso al nivel gerencial es la presencia de largas horas de trabajo, lo cual indica que las mujeres que no trabajan muchas horas extra no tienen oportunidades de llegar a altos cargos. Ahora bien, esos horarios son incompatibles con el papel de las mujeres japonesas casadas, dada la marcada persistencia de una división de labores tradicional que recarga en ellas la atención de los hijos y los quehaceres domésticos. En consecuencia, la insistencia de las empresas japonesas en una jornada laboral extendida es de por sí una fuente intrínseca de la brecha de género, especialmente a la hora de acceder a cargos gerenciales.

Persistencia de los papeles tradicionales

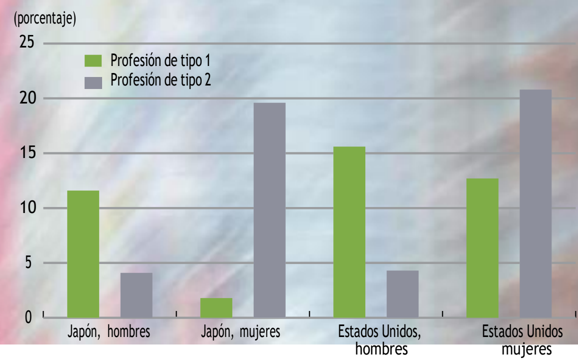
Otra causa importante de la brecha salarial entre hombres y mujeres es la pronunciada segregación profesional por género. En los países de la OCDE, las mujeres suelen estar sobrerrepresentadas en las profesiones vinculadas a servicios humanos, como educación, sanidad y trabajo social. En Japón, existen otras dos características. Primero, aun dentro de esas profesiones, las mujeres están subrepresentadas en las de categoría más alta; por ejemplo, la proporción de médicas y profesoras universitarias en Japón es la más baja de la OCDE. Segundo, las mujeres están muy subrepresentadas en las profesiones que no tienen que ver con servicios humanos, como investigación, ingeniería, derecho y contabilidad.

Mi último estudio analiza detalladamente la brecha salarial entre los profesionales hombres y mujeres, centrándose en datos del mercado laboral estadounidense y japonés. Usando una encuesta nacional japonesa de 2005 y el censo demográfico estadounidense de 2010, evalué la proporción de hombres y mujeres en las dos categorías antes mencionadas: los servicios humanos que excluyen profesiones de alta categoría como médicas y profesoras universitarias ("tipo II"), y otras profesiones que incluyen servicios humanos de alta categoría y profesiones no relacionadas con servicios humanos ("tipo I"). En Japón, la proporción de mujeres en esta última categoría es notablemente baja: en Estados Unidos, 12,7% de las mujeres ocupan profesiones de tipo I, frente a menos de 2% en Japón (véase el gráfico). Las mujeres japonesas están claramente concentradas en profesiones de tipo II.

Esta división profesional conduce a una amplia brecha salarial por dos motivos. Primero, la brecha salarial entre hombres y mujeres en las profesiones de tipo I es muy pequeña; las mujeres están extremadamente subrepresentadas en ellas. Segundo, hay marcadas discrepancias salariales *dentro* de las profesiones de tipo II. Si bien el salario promedio de los hombres en una profesión de tipo II es más alto que el de un oficinista, vendedor o trabajador manual,

Las profesiones, por género: Japón y Estados Unidos

En Estados Unidos, 12,7% de las mujeres empleadas trabajan en los puestos de trabajo más exigentes no relacionados con los servicios humanos. En Japón, esa cifra es menos del 2%.



Fuente: Kazuo Yamaguchi (actualmente en imprenta).
Nota: El tipo 1 se refiere tanto a aquellas profesiones que incluyen servicios humanos de alta categoría, como médicos y profesores universitarios, como a las profesiones no relacionadas con los servicios humanos, como la ingeniería, el derecho y la contabilidad. El tipo 2 se refiere a las profesiones relacionadas con los servicios humanos, como la educación, la salud, el trabajo social, y excluye las profesiones de alta categoría incluidas en el tipo 1.

el sueldo promedio de las mujeres en una profesión de tipo II es más bajo no solo que el de un hombre que hace el mismo trabajo, sino también que el de un hombre oficinista, vendedor o trabajador manual.

Mi investigación muestra también que la menor proporción de mujeres en puestos gerenciales y profesiones de tipo I no puede explicarse en función de diferencias de preparación académica, incluidos títulos universitarios, entre hombres y mujeres (Yamaguchi, actualmente en imprenta). Japón y Turquía son los dos únicos países de la OCDE en los cuales las tasas de graduación universitaria de las mujeres siguen siendo menores que las de los hombres; cabe prever, entonces, que el logro de la igualdad de género reduciría la brecha de acceso a ocupaciones de alta categoría. Sin embargo, mi análisis revela que si la actual correlación entre educación y vida profesional determinada por el género continúa a medida que se gradúen más universitarias, el resultado será mayormente un aumento de la presencia de mujeres en profesiones de tipo II, donde ya están sobrerrepresentadas. Por otra parte, el aumento del número de mujeres en puestos gerenciales y profesiones de tipo I, donde están subrepresentadas, será mínimo. Por ende, en promedio, la igualdad de género en términos de resultados académicos no reducirá mucho la brecha salarial entre hombres y mujeres.

La única excepción sería una igualación de la proporción de graduados universitarios en ciencias e ingeniería, lo cual corregiría la brecha de representación en profesiones de tipo I y, así, reduciría en cierta medida la brecha salarial.

El hecho de que la preparación académica no explique las diferencias profesionales entre hombres y mujeres lleva a pensar que el origen se encuentra en las prácticas de contratación. Como resultado de prácticas arraigadas en estereotipos, las mujeres no tienen oportunidades de acceder a profesiones que no se consideran apropiadas para ellas. Las principales carreras abiertas a las mujeres japonesas son extensiones de papeles familiares tradicionales, como la educación de los niños, la enfermería y otras funciones auxiliares en la atención de la salud. Los empleadores japoneses deben reconocer que el lugar de trabajo no es una extensión de los estereotipos del hogar, sino un ámbito en el cual el individuo puede concretar su potencial y contribuir a la sociedad. Pero ese reconocimiento está mayormente ausente.

Aunque el gobierno busca pagar los mismos sueldos a quienes hacen el mismo trabajo —especialmente en el caso de los trabajadores regulares e irregulares que desempeñan la misma función—, opino que ofrecer las mismas oportunidades laborales, sobre todo en puestos gerenciales y profesiones de alta categoría, es más crítico para reducir la discrepancia salarial en Japón. Además, como la falta de oportunidades para las mujeres persiste no solo debido a las prácticas de contratación sino también a las largas horas de trabajo exigidas, el gobierno debería intentar crear condiciones para equilibrar mejor la vida personal y profesional, entre otras formas cambiando una mentalidad que depende de horarios prolongados y promoviendo la flexibilidad laboral. Asimismo, podría promover un cambio en la actitud que reserva exclusivamente a las mujeres la responsabilidad del cuidado de los niños. FD

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