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Facultad de Ciencias de la Educación y Desarrollo Humano

Traducción del libro “mas alla de la esperanza” de Evidelio

Adames Arjona

págs. 1-50

Proyecto final de graduación presentado como requisito para optar
por el título de Licenciatura de Inglés con énfasis en Traducción

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Acknowledgements

First and foremost, to my family and my classmates, and to the teachers who have been with me all these years, sharing their knowledge with me in class—thank you so much for everything.

Dedication

First and foremost, I dedicate this project to my parents for their unconditional love and support throughout my entire life, and to all those who have been with me on this journey.

Introduction

Translation is an essential medium of communication because it enables ideas, knowledge, and cultural values to be shared across linguistic boundaries. Without translation, many texts would remain confined to their original language and inaccessible to wider audiences. It allows readers from different backgrounds to engage with works that shape history, literature, science, and law. Translation also promotes intercultural dialogue by fostering understanding between societies. It preserves cultural heritage by making texts available to future generations in multiple languages. For me, translation is not only a technical process but also an ethical responsibility to ensure fidelity and respect for meaning. It enriches education, promotes inclusion, and strengthens global communication.

The purpose of translation techniques is to provide strategies that help translators convey meaning accurately and effectively. These techniques allow us to address challenges such as idiomatic expressions, cultural references, and structural differences between languages. They serve as tools to maintain the integrity of the source text while adapting it to the target language. Techniques also ensure that the translation reflects both the literal meaning and the intended tone of the original. They help balance fidelity with readability, making the text accessible to new audiences. For me, applying techniques is a way to demonstrate professional skill and responsibility. Ultimately, they are the foundation of a translation that is both precise and culturally sensitive.

The purpose of this final project is to translate at least fifty pages of the book , MAS ALLA DE LA ESPERANZA, author Evidelio Adames Arjonas applying diverse translation techniques that will demonstrate our knowledge of how to implement them properly and functionally. In this project, we attempt to answer the following question: how does the implementation of certain translation techniques reflect the meaning and content of the book Mas alla de la esperanza written by Evidelio Adames Arjona, from page 1 to page 50?

In the first chapter of this translation project, we discuss the theoretical foundations of translation and the importance of techniques in ensuring fidelity and clarity. We examine the role of translation in intercultural communication and highlight the ethical responsibilities of translators. In the second chapter, we present the translation of fifty pages of the source text in Spanish into the target language, English, organized in two columns for comparison. This section demonstrates the application of techniques such as equivalence, adaptation, and modulation. In the third chapter, we provide conclusions and recommendations based on the challenges encountered during the translation process. We analyze specific difficulties related to syntax, pragmatics, and cultural references. We also include a glossary of twenty-five key terms that were essential to the translation. Finally, the project concludes with a bibliography of sources consulted and an annex that supports the research and translation process. This structure ensures that the project is both practical and analytical, combining translation practice with academic reflection.

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First Chapter

1.1 Antecedents

Translating books is important because it allows people from different countries to read works written in other languages. Translation makes it easier to share knowledge between different cultures. It also allows readers to learn about different customs, ideas, and ways of understanding the world. Books can contain literary, scientific, historical, and cultural information that is valuable to many people. Thanks to translation, a book can reach readers who do not speak the original language. It also promotes communication and understanding between different cultures. For these reasons, translating books is an important way of sharing knowledge and literature.

Evidelio Adames Arjona, who uses the pseudonym **Roje Adam Carr**, was born on **June 5, 1954**. He is the son of Salomón Adames and Haydeé Arjona, who were originally from Tolé. He spent his first four years in Remedios and later moved to Finca Blanco, in the Puerto Armuelles area. There, he completed his elementary studies at Finca Blanco School. He later completed six years of secondary education at Puerto Armuelles Secondary School. Because of his academic achievements, he received an IFARHU scholarship to study at the University of Panama. His education was very important in developing his career as a professor and researcher.

At the University of Panama, Evidelio Adames Arjona studied Premedicine and later obtained a degree in Biology. He also studied Secondary Education and completed postgraduate studies in Higher Education. In addition, he obtained a master's degree in Medical Entomology from the Faculty of Medicine. His academic and research career led him to participate in international courses and seminars related to environmental health and scientific research. He conducted research on ecology and the control of disease vectors, among other subjects. He also collaborated with different institutions and participated in activities related to health and the environment. His experience as an educator and researcher is reflected in the scientific, ecological, and social topics found in his works.

The book is titled *Más allá de la esperanza*, and its author is **Roje Adam Carr**, the pseudonym of Evidelio Adames Arjona. The book was published in **2006**. It is the second part of the story and continues the narrative of *El silencio de la naturaleza*. The work includes elements of reality, superstition, and fantasy. It also develops topics related to nature, science, health, and society. **Title:** *Más allá de la esperanza*. **Author:** Roje Adam Carr (Evidelio Adames Arjona). **Year of publication:** 2006. **Publisher:** University of Panama. **Place of publication:** Panama.

Más allá de la esperanza continues the narrative and diverse themes of the first part of the story, titled *El silencio de la naturaleza*. The work combines elements of reality, superstition, and fantasy. The main characters and some of the locations related to the story are real. Some of the places mentioned include Río Tolé and Arraiján. In addition to presenting stories, the author includes scientific, ecological, and social information. Some of the topics discussed are wildlife, biodiversity, drought, desertification, and climate change. In this way, the book combines literature with knowledge that encourages reflection about nature and society.

The book also uses literature as a way of educating readers and sharing knowledge. The author provides information about different animals, including their common and scientific names. He also discusses topics related to Coiba National Park, biodiversity, and

environmental problems. The introduction also mentions agricultural crops, diseases, sustainable development, technology, and rural telemedicine. These scientific and social topics are incorporated into a narrative that contains elements of reality, superstition, and fantasy. The characters develop in real settings that make the story more interesting. Therefore, the work offers a combination of literature, science, education, and reflection.

The purpose of *Más allá de la esperanza* is to entertain readers while also providing scientific, ecological, and social knowledge. The author uses literature to present information related to nature, health, and the environment. The book seeks to create interest in topics such as biodiversity, climate change, and sustainable development. It also encourages readers to reflect on the relationship between people and the environment around them. The combination of reality, superstition, and fantasy helps maintain the reader's interest in the stories. In addition, the book demonstrates that literature can be used to educate and share knowledge. In conclusion, its purpose is to tell stories while encouraging readers to learn, reflect, and understand different aspects of nature and society.

1.2 Justification

Translation is important for intercultural communication because it allows people from different cultures to understand one another. It helps transfer ideas, traditions, values, and experiences from one language to another. Through translation, people can learn about cultures that are different from their own. It also reduces language barriers that can make communication difficult between communities. Literary translation allows readers to discover stories and perspectives from other countries. In this way, translation promotes respect, understanding, and communication between cultures. Therefore, translation is an important tool for building connections in an increasingly multicultural world.

This translation could be relevant for the author because it would allow his work to reach readers who speak English. Translating *Más allá de la esperanza* could give international readers the opportunity to learn about his ideas and experiences. It could also help introduce aspects of Panamanian culture, nature, and society to a wider audience. The translation would preserve the main messages of the original work while making them accessible to another linguistic community. It could also increase interest in the author's literary and scientific contributions. In addition, translating his work could help promote Panamanian literature outside the Spanish-speaking community. For these reasons, the translation could contribute to giving the author's work greater international visibility.

This translation is important to me because I am a translation student at Universidad Latina de Panamá. It gives me the opportunity to apply the translation skills and knowledge that I have learned during my studies. Working with a Panamanian book also allows me to connect my academic training with local literature and culture. Through this project, I can improve my vocabulary, grammar, research, and translation techniques. I can also learn how to deal with cultural expressions and concepts that may not have direct equivalents in English. This experience can help me develop professionally as a future translator. Therefore, the project is an important opportunity to gain practical experience and strengthen my abilities as a translation student.

Several groups could benefit from the translation of this book. English-speaking readers would have the opportunity to learn about a Panamanian literary work. Students could also use the translated version to learn about Panama's culture, nature, science, and society. Researchers interested in Panamanian literature and culture could have access to the work in English. The translation could also be useful for people who are interested in environmental topics discussed in the book. Teachers could potentially use the translated work as educational material in different contexts. Overall, the translation could help make the author's ideas and the cultural information in the book accessible to a wider audience.

Translation is closely related to research in Applied Linguistics because both fields study how language works in real-life situations. Applied Linguistics can help translators understand differences between languages and cultures. Research in this field can provide useful information about grammar, vocabulary, discourse, and communication. Translators can use this knowledge to make appropriate decisions when transferring a message from one language to another. Translation research can also examine how cultural elements and meanings are transferred between languages. This project provides an opportunity to apply linguistic knowledge to an authentic translation task. Therefore, translation and Applied Linguistics work together to improve communication and develop effective strategies for transferring meaning between languages.

1.3 Objectives

To translate the book *Más allá de la esperanza*, by Roje Adam Carr (Evidelio Adames Arjona), into English in order to preserve its literary, cultural, scientific, and social content while applying appropriate translation strategies and techniques to convey the meaning of the original text clearly and accurately to English-speaking readers.

1.3.1 General Objective

To translate from Spanish into English the pages 1 to 50 from the book “Mas Alla de la Esperanza” written by Evidelio Adames Arjonas.

1.3.2 Specific Objectives

1. Apply seven translation techniques when translating from the source language of the book “Mas Alla de la Esperanza” written by EVIDELIO ADAMES ARJONAS, into the target language, in this case, English.
2. Demonstrate effective use of writing conventions in the target language (the book being translated): punctuation, capitalization, coherence, and unity.
3. Analyze the structure of the target language to identify the syntax and pragmatics of both languages and translate them appropriately.
4. Interpret the cultural and sociological aspects that may influence the translation of the source text.

1.4 Methodology

There is no doubt translation has been one of the biggest contributors to the development of our current globalized world.

Translation is such an important aspect of communication, so it requires a lot of study and understanding of both languages involved in the process. One must know the context, grammar, nuances, and culture behind each language.

That is where translation techniques come to the picture, which are the different methods used in translating texts from language to another. Any competent translator should know each of these techniques and can instinctively use any of them whenever is required.

1.4.1 Translations Techniques Implemented

1. Literal Translation

Definition: “An output that maintains source-language grammatical and lexical correspondences, sometimes at the expense of idiomatic target-language expression” (Baker, 1992).

Example #1

(p. 6)

SL: mi padre falleció cuatro años después, el 15 de abril de 2003.

TL: my father died four years later, on April 15, 2003.

Analysis: This example shows a complete and simple sentence that can be translated directly because the words have clear equivalents in English. The translation keeps the original meaning and information, including the date. No significant changes are needed to communicate the author's message clearly.

Example #2

(p. 10)

SL: Unos pescadores observaron a una mujer vestida de blanco, caminar hacia la casa.

TL: Some fishermen saw a woman dressed in white walking toward the house.

Analysis: This example shows a complete sentence that uses **literal translation** because the main words and ideas are transferred directly into English. The original meaning is preserved, including the description of the woman and her movement toward the house. Only a small grammatical adjustment is made to make the sentence sound natural in English.

2. Modulation

Definition: “A semantic shift that results in a different formulation while retaining the same communicative effect” (Newmark, 1988).

Example #1

(p. 12)

SL: acabarían de raíz con estos flagelos en la población.

TL: they would completely eliminate these problems from the population.

Analysis: This example uses the **modulation technique** because the idea “acabar de raíz” is expressed from a different perspective in English. Instead of translating the expression literally as “uproot,” the translation uses “completely eliminate” to communicate the same idea in a more natural way.

Example #2

(p. 12)

SL: produce campañas políticas cargadas de promesas.

TL: it leads to political campaigns full of promises.

Analysis: This example uses **modulation** because the idea is expressed from a slightly different perspective in English. The Spanish verb “produce” is changed to “leads to,” while the general meaning of the sentence remains the same. This change makes the expression more natural in the target language.

3. Equivalence:

“A technique producing a completely different form in the target language to express the same situation, commonly used for idioms and proverbs” (Vinay & Darbelnet, 1995/1958)

Example #1

(p. 19)

SL: Definitivamente una gran fiesta para los ganaderos.

TL: It was definitely a huge celebration for cattle ranchers.

Analysis: This example uses the **equivalence technique** because the expression “una gran fiesta” is translated as “a huge celebration.” Although the words are not translated exactly, the same idea is communicated naturally in English. The translation maintains the positive meaning of the original expression.

Example #2

(p. 19)

SL: nada le quitaba lo supersticioso.

TL: nothing could shake Leo’s superstitious beliefs.

Analysis: This example uses the **equivalence technique** because the original expression is changed into a different expression in English while maintaining the same meaning. The phrase “nothing could shake” communicates the idea that Leo continued to hold his superstitious beliefs. This makes the translation more natural for English readers.

4. Adaptation

Definition: “A substitution in translation where a cultural reference in the source text is replaced with a target-culture equivalent to preserve communicative effect” (Vinay & Darbelnet, 1995/1958).

Example #1

(p. 12)

SL: el “juega vivo”

TL: the “survival system”

Analysis: This example uses the **adaptation technique** because “juega vivo” is a culturally specific Panamanian expression that does not have a direct equivalent in English. The translation changes the original expression to “survival system” in order to communicate the idea to English-speaking readers. Although the words are different, the translation attempts to preserve the meaning and function of the cultural expression.

Example #2

(p. 14)

SL: “Mi tía no podía controlar las lágrimas, y nadie podía hablar por el ‘nudo’ en la garganta.”

TL: “My aunt couldn't hold back her tears, and no one could speak because of the ‘lump’ in their throats.”

Analysis: This example shows adaptation because the Spanish expression “nudo en la garganta” is translated as “lump in their throats,” which is a natural expression in English. Instead of translating the words literally, the translation uses an expression that communicates the same emotional situation to English-speaking readers. The meaning and emotional effect of the original expression are preserved.

5. Addition

Definition: “The deliberate insertion of lexical or explanatory material in the target text to clarify implicit source information” (Newmark, 1988).

Example #1

(p. 14)

SL: “Milagros es una niña preciosa y para mi alegría ‘bilingüe’.”

TL: “Milagros is a beautiful little girl and, to my delight, ‘bilingual,’ thanks to her excellent Spanish and her Ngöbé Buglè dialect.”

Analysis: This example shows addition because the translation adds “thanks to her excellent Spanish and her Ngöbé Buglè dialect,” which is not stated in the original sentence. This information helps explain why Milagros is considered bilingual. The addition makes the meaning clearer for English-speaking readers.

Example #2

(p. 14)

SL: “mi tío Lele en su caballo, desesperado por cabalgar hasta el pueblo”

TL: “my Uncle Lele on his horse, eager to ride into town”

Analysis: This example can be considered addition because “into town” provides a clearer indication of the destination mentioned in the original context. The added information helps the English reader understand where Uncle Lele wants to ride. The main meaning of the original text is preserved.

6. Reduction

Definition: “The omission or condensation of source-text material in the target text to preserve coherence, avoid redundancy, or fit target norms” (Newmark, 1988).

Example #1

(p. 24)

SL: “con el sostenimiento de la biodiversidad y riqueza paisajística”

TL: “along with the preservation of biodiversity and scenic beauty”

Analysis: This example shows reduction because the Spanish expression “sostenimiento de la biodiversidad y riqueza paisajística” is simplified in English as “preservation of biodiversity and scenic beauty.” The translation removes the repetition of some elements while keeping the main idea. This makes the sentence more natural and concise in English.

Example #2

(p. 32)

SL: “Las comunidades organizadas, especialmente las indígenas y campesinas”

TL: “Organized communities, especially indigenous and rural communities”

Analysis: This example shows reduction because the Spanish expression “las indígenas y campesinas” is expressed more concisely in English as “indigenous and rural communities.” The translation avoids repeating the noun “communities” while maintaining the original meaning. This makes the sentence more natural and concise in English.

7. Calque

Definition: “A literal, loan translation in which a foreign expression is translated word-for-word into the target language, preserving source structure” (Vinay & Darbelnet, 1955/1958).

Example #1

(p. 24)

SL: “derechos humanos”

TL: “human rights”

Analysis: This example shows calque because the elements of the Spanish expression are translated directly into their corresponding English terms. “Derechos” becomes “rights” and “humanos” becomes “human.” The structure and meaning of the original expression are maintained in the English translation.

Example #2

(p. 32)

SL: “Parque Nacional Coiba”

TL: “Coiba National Park”

Analysis: This example shows calque because the components of the Spanish name are translated directly into their corresponding English terms. “Parque Nacional” becomes “National Park,” while “Coiba” remains unchanged because it is a proper name. The translation preserves the original meaning and structure of the name.

Second Chapter

2.1 translated text

página 1 DEDICATORIA A la memoria de ABDIEL J. ADAMÈS ELIGIO VEGA OSMAN FEGURSON FERMIN QUIJADA página 2 PROLOGO Mas allá de la esperanza completa el hilo narrativo y la diversidad temática de la primera parte del relato que Roje Adam Carr (Seudónimo de Evidelio Adames) titulo, atinadamente, El silencio de la naturaleza. En esta segunda parte, prosigue la fluidez de la anterior y, emplea, en ocasiones, retrospecciones que coadyuvan a mantener el interés del lector y encajan, con precisión y armonía, en lo que Todorov denominó el discurso y la historia de una obra. En la totalidad del relato, se puede percibir la presencia de un gran educador, quien aprovecha su creación literaria para brindarnos actualizaciones científicas, ecológicas y sociales de variada índole. Así, se refiere a animales de nuestra rica fauna, con su denominación popular y su nomenclatura científica correspondiente; a la ley que creó el anhelado Parque Nacional Coiba; a la biodiversidad, la sequía desertificación y al cambio climático; a los bioensayos genéticos en cultivos agrícolas; a la reproducción humana; a las vacunas contra el SIDA, la malaria, la leishmaniasis, el mal de Chagas, la encefalitis, el tórsalo; al desarrollo sostenible, la informática; a la telemedicina rural por medio de radios de microondas y a otros señalamientos de suma interés para todos. Es necesario señalar, sin embargo, que esta suscita actualización, gracias a su brevedad, no nos aleja de la esencia del relato que presenta elementos de realidad, superstición y fantasía, en cuyos escenarios se mueven los personajes principales en Río Tolé, Arraiján y el Hospital del	page 1 DEDICATION In memory of ABDIEL J. ADAMÈS ELIGIO VEGA OSMAN FEGURSON FERMIN QUIJADA page 2 PROLOGUE Beyond Hope complements the narrative thread and thematic diversity of the first part of the story that Roje Adam Carr (a pseudonym for Evidelio Adames) aptly titled *The Silence of Nature*. In this second part, the fluidity of the previous section continues, and the author occasionally employs flashbacks that help maintain the reader's interest and fit, with precision and harmony, into what Todorov termed the discourse and the story of a work. Throughout the story, one can sense the presence of a great educator, who uses his literary work to provide us with a wide range of scientific, ecological, and social insights. Thus, it refers to animals from our rich fauna, by their common names and corresponding scientific nomenclature; to the law that established the long-awaited Coiba National Park; to biodiversity, drought, desertification, and climate change; to genetic bioassays in agricultural crops; to human reproduction; to vaccines against AIDS, malaria, leishmaniasis, Chagas disease, encephalitis, and torsion; to sustainable development and information technology; to rural telemedicine via microwave radio; and to other topics of great interest to everyone. It should be noted, however, that this brief retelling, thanks to its conciseness, does not detract from the essence of the story, which features elements of reality, superstition, and fantasy—the settings in which the main characters move in Río Tolé, Arraiján, and the Hospital
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página 3 Seguro Social de la ciudad de Panamá, donde fenecieron los padres de nuestro autor. El tema indigenista que se ha observado intensamente en obras famosas como <i>El mundo es ancho y ajeno</i>, del peruano <i>Ciro Alegría</i>, y <i>Huasipunto</i>, el ecuatoriano <i>Jorge Icaza</i>, es fundamental en la narrativa de <i>Roje Adam Carr</i>. El indio, quien en los albores del siglo XXI se muere de desnutrición, parasitosis intestinal, bronquitis asmática y tuberculosis, merece especial atención del narrador protagonista. Esta valoración de nuestros indios se reitera en diferentes pasajes de la obra, y es, como bien dijera <i>Varaivé</i>, “una pedrada en cada ventana de los que, pudiendo mejorar sus condiciones, han hecho muy poco a través de los tiempos”. Hoy, cuando en la sociedad se hace una profunda crisis de los valores morales, que son los pilares de la convivencia universal; cuando la unidad familiar –núcleo básico de la sociedad– presenta un marcado resquebrajamiento; y el materialismo consumista y degradante se ha apoderado de la humanidad, de modo que el dinero se ha convertido en una deidad adorada por una gran población que se encuentra inmersa y robotizada por múltiples factores alienantes; y la droga, la guerra y la violencia cunden por doquiera. Más allá de la esperanza, al igual que <i>El silencio de la naturaleza</i>, representan un fuerte estremecimiento a la conciencia de los hombres y mujeres para reflexionarse y vivamos en un mundo donde imperen la paz, el amor y la justicia. Al respecto,	page 3 Social Security in Panama City, where our author's parents passed away. The theme of indigenous culture, which has been prominently featured in famous works such as “<i>El mundo es ancho y ajeno</i>” by the Peruvian author <i>Ciro Alegría</i> and “<i>Huasipunto</i>” by the Ecuadorian author <i>Jorge Icaza</i>, is central to <i>Roje Adam Carr</i>’s narrative. The Indian, who at the dawn of the 21st century is dying of malnutrition, intestinal parasites, asthmatic bronchitis, and tuberculosis, deserves special attention from the narrator-protagonist. This assessment of our indigenous peoples is reiterated in various passages of the work, and it is, as <i>Varaivé</i> so aptly put it, “a stone thrown at every window of those who, despite having the power to improve their conditions, have done very little over the years.” Today, as society faces a profound crisis of moral values—which are the pillars of universal coexistence—; as the family unit—the basic nucleus of society—is showing marked signs of disintegration; and as degrading, consumerist materialism has taken hold of humanity, so that money has become a deity worshiped by a large segment of the population that is immersed in and mechanized by multiple alienating factors; and drugs, war, and violence are rampant everywhere, “<i>Beyond Hope</i>”, like “<i>The Silence of Nature</i>”, serves as a powerful wake-up call to the consciences of men and women, urging them to reflect so that we may live in a world where peace, love, and justice reign. In this regard,
página 4 el narrador protagonista, alzando su vista hacia el cielo expresa: “Dios Todopoderoso, ¿qué sucede hoy?, ¿por qué se reportan tantos deterioros ambientales, enfrentamientos bélicos, pobreza extrema, drogadicción, homicidios y actos internacionales de terrorismo?”. Por ello, el eje que se percibe con mayor intensidad en la narración – y que aflora en cada una de sus páginas – es el eje del amor: amor a	page 4 The narrator-protagonist, looking up at the sky, says: “Almighty God, what is happening today? Why are there so many reports of environmental degradation, armed conflicts, extreme poverty, drug addiction, homicides, and acts of international terrorism?” For this reason, the theme that resonates

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PRIMERO

Milagro o Aceptación

Cuando el vehiculo avanzaba lentamente por el puente de rio Tolé, miraba aquella casa abandonada, de madera y color celeste, ubicada a unos 150 metros de la Carretera Interamericana, atrapada en una densa vegetación constituida de bosque secundario tardío, bosque de galería, herbazales y rastrojos.

Un ambiente de tristeza se apoderaba lentamente de mi ser, cuando me acercaba. Habían transcurridos cinco largos y difíciles años desde la pérdida física de mi madre aquel 3 de enero de 1999; mi padre falleció cuatro años después, el 15 de abril de 2003.



SILENCIO Y NOSTALGIA PROFUNDA

El techo de zinc parecía desmoronarse, y casi toda la madera de cedro espinoso (*Bombacopsis quinatum*) estaba invadida por comejenes o termitidos. Esparcidas por

page 6

FIRST

Miracle or Acceptance

As the vehicle moved slowly across the Tolé River bridge, I looked at that abandoned house—made of wood and painted light blue—located about 150 meters from the Inter-American Highway, nestled amid dense vegetation consisting of late-successional secondary forest, gallery forest, grasslands, and stubble.

A sense of sadness was slowly taking hold of me as I approached. Five long and difficult years had passed since my mother's death on January 3, 1999; my father passed away four years later, on April 15, 2003.



SILENCE AND DEEP NOSTALGIA

The zinc roof seemed to be crumbling, and almost all of the spiny cedar (*Bombacopsis quinatum*) wood was infested with termites. Scattered throughout

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todo el piso, la escalera y en los dos cuartos de arriba, se observaban heces de roedores (*Rattus norvegicus*) y murciélagos frugívoros e insectívoros (probablemente *Phyllostomus discolor*, *Carollia perspicillata* o *Artibeus jamaicensis*).

Cuando entré a la cocina, observé una verdadera ruina: el piso tenía impresas las huellas frescas de la zorra semiacuática (*Caluromys derbianus*)... ¡Vaya! tres piedras, leña vieja y tizones indicaban que algún indigena se detuvo a prepararse algo de comer para poder avanzar en su pesquería de camarones y sábalo.

No fue fácil caminar en los alrededores de la casa, ya que, mientras miraba hacia el río, sentía una masa de plomo en mi garganta, y mis ojos lagrimosos buscaban desesperadamente a dos personas o al menos escuchar sus voces... ¡Oh noooooo!; me dejé caer en la escalera de entrada, prácticamente podrida.

El grito no físico, sólo de mi espíritu, imploró al Padre Celestial, la divina oportunidad de ver a mis padres unos segundos, tan sólo para

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Rodent droppings (*Rattus norvegicus*) and those of fruit-eating and insect-eating bats (probably *Phyllostomus discolor*, *Carollia perspicillata*, or *Artibeus jamaicensis*) were found throughout the apartment, on the staircase, and in the two upstairs rooms.

When I walked into the kitchen, I saw a real mess: the floor was covered with fresh footprints from the semi-aquatic opossum (*Caluromys derbianus*)... Wow! Three stones, old firewood, and embers indicated that some indigenous person had stopped there to prepare something to eat so they could continue fishing for shrimp and shad.

It wasn't easy to walk around the house because, as I looked out toward the river, I felt a lump in my throat, and my teary eyes desperately searched for two people—or at least to hear their voices... Oh noooooo! I collapsed on the front steps, which were practically rotting away.

The cry—not a physical one, but one from my spirit alone—implored the Heavenly Father for the divine opportunity to see my parents for just

experimentar en mi boca aquellas palabras hermosas que aprendí desde niño...papá y mamá. Todo a mi alrededor se marchitaba, no encontraba oxígeno y únicamente pude inclinar mi rostro, tal vez buscando unificar el milagro con la aceptación.

Un fuerte adormecimiento de ambos brazos y manos me hicieron despertar, ya que me había quedado

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dormido en la escalera. Levanté la mirada, dejándome llevar por la hermosura del río Tolé con sus árboles de guabita de mono (*Inga spurea*), los coqueteos de dos pájaros pecho amarillo (*Tyrannus melancholicus*), la floración encantadora de algunas especies de árboles guachapali (*Phitecolobium saman*) y guácimo (*Guazuma ulmifolia*) y el vuelo ligero de un martin pescador (*Ceryle torquata*), que con su canto logró vencer el silencio de la naturaleza.



UN PUNTO ENERGÉTICO Y TESTIGO DEL SILENCIO DE LA NATURALEZA

Definitivamente, algo más que mágico sucedió en ese tiempo tan reparador...quizás, Dios hizo sentir la presencia de mis padres, quienes me encontrarían dormido en la escalera, y como siempre nunca me despertarían para dejarme descansar. Sé que mi padre solamente tocaría suavemente mi escaso cabello y mi madre tomaría mi rostro con sus manos para besarme suavemente la parte izquierda y luego la derecha. En este espacio y tiempo

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energético, se combinaron fantasía, superstición

a few seconds, simply to feel on my lips those beautiful words I had learned as a child... Dad and Mom. Everything around me was withering; I couldn't breathe, and all I could do was bow my head, perhaps seeking to reconcile the miracle with acceptance.

A strong numbness of both arms and hands made me wake up, as I had remained

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asleep on the stairs. I looked up, letting myself be carried away by the beauty of the Tolé River with its guabita de mono trees (*Inga spurea*), the courtship displays of two yellow-breasted tyrant flycatchers (*Tyrannus melancholicus*), the enchanting blossoms of some species of guachapali (*Phitecolobium saman*) and guácimo (*Guazuma ulmifolia*) trees, and the light flight of a kingfisher (*Ceryle torquata*), whose song managed to break the silence of nature.



A PLACE OF ENERGY AND A WITNESS TO THE SILENCE OF NATURE

Something more than magic definitely happened during that restorative time... perhaps God made me feel the presence of my parents, who would find me asleep on the stairs, and as always, would never wake me so I could rest. I know my father would just gently touch my sparse hair, and my mother would cup my face in her hands to kiss me gently on the left cheek and then the right. In this space and time

page 9

In this energetic atmosphere, fantasy, superstition, and reality were intertwined.

y realidad. Con tanta grandeza espiritual alcanzada, miré hacia el interior de la casa, y se produjo una iluminación en mi alma, tanto así que exclamé: -Todo esto mejorará. página 10 SEGUNDO Supersticiones en un Ambiente Político Mi hermano Leo algunas veces viajaba en su "pick-up" desde Arraiján, para atender los pagos de la luz y la limpieza en los alrededores de la casa. En una ocasión, cuando pasaba por Santiago hacia Panamá, me comunicó sobre algunos relatos de mi tío Lele y mi tía Lita, quienes dijeron haber escuchado pasos en los cuartos, algunas cosas caerse y caminatas sobre el techo de zinc. Igualmente, mi sobrina Elizabeth dijo a Leo que unos pescadores observaron a una mujer vestida de blanco, caminar hacia la casa, y cuando se encontraban en la carretera, escucharon unas carcajadas en la casa. Definitivamente, era impresionante cómo mi hermano, muy serio, se enrojecía con semejante relato. página 11 Pude desconectar a Leo de su estado ansioso, al hablarle sobre un viaje especial a río Tolé, con el propósito de realizar una verdadera limpieza y fumigación, ya que las excretas de roedores y murciélagos son peligrosas por la transmisión del hongo causante de la histoplasmosis (<i>Histoplasma capsulatum</i>) y del virus Hanta; este último, produce serios padecimientos respiratorios y renales, una enfermedad emergente muy temida por la población, con casos registrados en las provincias de Los Santos, Herrera y Veraguas. Manifesté a Leo lo importante que significaba visitar este escenario donde nuestros padres protagonizaron página 12 una gran baralla buscando la sobrevivencia de la familia. Ese domingo 23 de noviembre de 2003, cuando Leo tomaba su café, le encendi la	Having attained such spiritual greatness, I looked inside the house, and my soul was filled with such light that I exclaimed: -All of this will get better. page 10 SECOND Superstitions in a Political Context My brother Leo would sometimes drive his pickup truck from Arraiján to take care of the electricity and cleaning bills around the house. On one occasion, when he was passing through Santiago on his way to Panama, he told me about some stories from my Uncle Lele and my Aunt Lita, who said they had heard footsteps in the rooms, things falling, and footsteps on the tin roof. Likewise, my niece Elizabeth told Leo that some fishermen saw a woman dressed in white walking toward the house, and while they were on the road, they heard loud laughter coming from the house. It was definitely striking to see how my brother, who is usually so serious, blushed at such a story. page 11 I was able to help Leo relax by telling him about a special trip to the Tolé River, with the goal of conducting a thorough cleanup and fumigation, since rodent and bat droppings pose a danger due to the transmission of the fungus that causes histoplasmosis (<i>Histoplasma capsulatum</i>) and the Hanta virus; the latter causes serious respiratory and kidney problems—an emerging disease greatly feared by the population, with cases reported in the provinces of Los Santos, Herrera, and Veraguas. I told Leo how important it was to visit this place where our parents had played a leading role page 12 a huge struggle to ensure the family's survival. That Sunday, November 23, 2003, while Leo was drinking his coffee, I turned on the TV for
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televisión antes del sorteo de la lotería; no era casual que los candidatos para las elecciones presidenciales de mayo 2004, se debatieran en una campaña política descomunal... la llamada "recta final".

El candidato Martin Torrijos sobrepasaba a sus contendientes en las encuestas, seguido de Guillermo Endara, Miguel Alemán y Ricardo Martinelli, en su orden. Me percaté de que era una situación similar a la acaecida en las elecciones de 1999 cuando el voto popular dijo un NO a Torrijos y a Vallarino, y dio paso a la primera presidenta de la República de Panamá, doña Mireya Moscoso.



LA NATURALEZA EXPRESA SU GRANDEZA DESDE EL SITIO DE REUNIONES DEL CONGRESO GENERAL NGOBE BUGLE

página 13

Comenté a Leo, que al terminarse el período presidencial 2004-2009, con cualquier candidato vencedor seríamos favorecidos todos los panameños.... NO tendríamos en Panamá más hambre, miseria, corrupción y desempleo, ya que los cuatro habían manifestado que acabarían de raíz con estos flagelos en la población. Definitivamente, que cualquier gestión sostenida en un "idealismo de pupitre", produce campañas políticas cargadas de promesas, y da paso a un sistema complejo de supervivencia llamado "el juega vivo", que es una suma de conductas parasitarias, cancerígenas y depredadoras de la dignidad humana.

Dios Todopoderoso, ¿qué sucede hoy? ¿Por qué, se reportan tantos deterioros ambientales, enfrentamientos bélicos, pobreza extrema,

him before the lottery drawing; it was no coincidence that the candidates for the May 2004 presidential election were locked in a massive political campaign... the so-called "home stretch."

Candidate Martin Torrijos was leading his rivals in the polls, followed by Guillermo Endara, Miguel Alemán, and Ricardo Martinelli, in that order. I realized that this was a situation similar to what happened in the 1999 elections, when the popular vote said "NO" to Torrijos and Vallarino, paving the way for the first female president of the Republic of Panama, Mireya Moscoso.



NATURE SHOWCASES ITS GRANDNESS AT THE VENUE FOR THE NGOBE BUGLE GENERAL CONGRESS

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I told Leo that once the 2004–2009 presidential term ended, no matter which candidate won, all Panamanians would benefit. There would be no more hunger, poverty, corruption, or unemployment in Panama, since all four candidates had stated that they would eradicate these scourges among the population. Without a doubt, any administration based on "armchair idealism" produces political campaigns laden with promises and gives rise to a complex system of survival known as "el juega vivo"—a combination of parasitic, cancerous behaviors that prey on human dignity.

Almighty God, what is happening today? Why are there so many reports of environmental degradation, armed conflicts, extreme poverty,

drogadicción, homicidios y actos internacionales de terrorismo?. Leo se despidió con un abrazo muy fuerte...Créan-me, no puedo negar que desde pequeño, he sido muy protegido por mi hermano. Al subirse a su carro, le tuve que gritar para que abriera el vidrio y luego esperar que bajara el volumen, ya que tenía su clásico CD uuummhhh "Elisa", de los Combos Nacionales, y sólo así pude decirle: - Leo, trabajo la segunda parte del cuento, ya que por fin se publicará la primera parte "El silencio de la naturaleza" lo que tanto hemos esperado desde 1998. A pesar de que mi hermano insistía en que le contestara tres preguntas: ¿Quién grito?, ¿Cuál era el "rebulû" página 14 ahora! y ¿cómo termina?, solo se llevó esta respuesta: - Leo ...grábame ese CD, separate de la carretera si te agarra la "mococoa" y hazme una llamada perdida al celular cuando estás en casa. La segunda parte del cuento se llamará "Más allá de la esperanza". página 15 TERCERO Clonación del Tiempo En el cruce de Tolé, encontramos a mi prima Yita, quien nos informó que Jacinto se encontraba en rio Tolé pasando las vacaciones de verano 2004 con su hija Milagros. Jacinto es funcionario del Ministerio de Educación, pues labora como maestro en Paso Canoa. Milagros es una niña preciosa y para mi alegría "bilingüe", por su excelente castellano y su dialecto ngóbé buglè.	drug addiction, homicides, and acts of international terrorism? Leo said goodbye with a really big hug... Believe me, I can't deny that ever since I was little, my brother has always looked out for me. As he got into his car, I had to yell at him to roll down the window and then wait for him to turn down the volume, since he was playing his usual CD... uuummhhh "Elisa" by Los Combos Nacionales, and only then was I able to say to him: - Leo, I'm working on the second part of the story, since the first part, "The Silence of Nature," which we've been waiting for since 1998, is finally going to be published. Even though my brother kept insisting that I answer three questions: Who shouted? What was the "rebulû"? page 14 Now! And how does it end? He only got this answer: - Leo... burn that CD for me, pull over if you start feeling "mococoa," and give me a missed call on my cell phone when you get home. The second part of the story will be called "Beyond Hope." page 15 THIRD Time Cloning At the Tolé intersection, we ran into my cousin Yita, who told us that Jacinto was at the Tolé River spending his 2004 summer vacation with his daughter Milagros. Jacinto is an employee of the Ministry of Education; he works as a teacher in Paso Canoa. Milagros is a beautiful little girl and, to my delight, "bilingual," thanks to her excellent Spanish and her Ngóbé Buglè dialect.
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Próximo a la casa, nos esperaba mi tía Lita, la hermana más joven de mi madre, que ya hace gala de su cabellera blanca, y mi tío Lele en su caballo, desesperado por cabalgar hasta el pueblo, para encontrarse con su amiga de muchos años. Por supuesto que esto de cabalgar por una hora no lo sabe mi gran amigo "Lucho" Moreno, urólogo, quien atiende su riñón, vías urinarias y la próstata.

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Fue increíble ver la alegría de dos perros de la tercera edad, Peluche y Bobby, al ver juntos a Jacinto, Lalito, Leo, Franklin, Román, Generino y Glorina. Mi tía no podía controlar las lágrimas, y nadie podía hablar por el "nudo" en la garganta.

La casa quedó casi nueva, por la limpieza y fumigación extrema que se hizo. Se quitó toda la madera vieja, pintamos, colecté 24 alacranes moribundos, tapamos los huecos de los horcones (mini-cuevas de murciélagos y roedores) y se podaron unos árboles, cuyas ramas eran

Near the house, my Aunt Lita—my mother's youngest sister, who already sports a head of white hair—was waiting for us, along with my Uncle Lele on his horse, eager to ride into town to meet his longtime friend. Of course, my good friend "Lucho" Moreno—a urologist who treats kidney, urinary tract, and prostate conditions—has no idea about this hour-long ride.

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It was incredible to see the joy on the faces of two senior dogs, Peluche and Bobby, when they saw Jacinto, Lalito, Leo, Franklin, Román, Generino, and Glorina all together. My aunt couldn't hold back her tears, and no one could speak because of the "lump" in their throats.

The house looked almost brand-new thanks to the thorough cleaning and fumigation that was done. We removed all the old wood, painted, I collected 24 dying scorpions, we filled in the holes in the tree trunks (mini-caves for bats and rodents), and we pruned some trees whose branches were

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el puente de las ratas. El uso de las trampas Shermann, utilizando hojuelas de averna y mantequilla de mani, permitió la captura de nueve ratas.

El señor Román, por su gran experiencia, acompañó a Generino, en la limpieza de todo el terreno en cuatro días, mientras que Leo, usando la máquina corta grama, ponía estilo alrededor de la casa. Franklin y yo nos encargamos de la fumigación. Jacinto y Lalito se encargaron de reemplazar la madera vieja y pintar la casa.



UN DÍA DESPUÉS DE MAÑANA

Las dos primeras noches, se durmió en Tolé, para dar oportunidad a la ventilación de la casa. Pero las dos noches siguientes, efectuamos conversaciones al estilo de una Junta de Centro del CRUV, o tal vez al estilo de una asamblea legislativa tocando el tema del Tratado de Libre Comercio o de la Ley 17 de la Caja del Seguro Social. En la última noche, con gran apacibilidad, hice los comentarios siguientes:

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The Rat Bridge. The use of Sherman traps, baited with Averna chips and peanut butter, resulted in the capture of nine rats.

Mr. Román, drawing on his extensive experience, helped Generino clear the entire lot in four days, while Leo used the lawn mower to trim the grass around the house. Franklin and I took care of the spraying. Jacinto and Lalito took care of replacing the old wood and painting the house.



THE DAY AFTER TOMORROW

The first two nights, we slept in Tolé to allow the house to air out. But the following two nights, we held discussions in the style of a CRUV Center Board meeting—or perhaps in the style of a legislative assembly debating the Free Trade Agreement or Law 17 on the Social Security Fund. On the last night, with great calm, I made the following comments:

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-No teníamos excusas por el abandono del terreno en río Tolé. Luego de la pérdida física de mi madre aquel 3 de enero de 1999, el traslado de mi padre a Arraiján ocupó más a mis hermanas al atender los catarros flemono-sos, la demencia senil y las alteraciones del sueño... un estrés familiar, pero más controlado.

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-Mi padre, de 96 años, padeció una bronconeumonia en la Semana Santa de 2003, y falleció la tarde del miércoles 15 de abril. Estuve cuatro días consecutivos en la Caja del Seguro Social, y esa tarde mi vida experimentó "una clonación del tiempo" de aquella tarde del 3 de enero de 1999.

Sostenía el cuello de mi viejo, cuando Leo y mis dos hermanas me estremecieron y gritaron fuerte para que yo hiciera algo. En los dos infartos que tuvo, pude regresarlo a la vida, pero el tercero resultó un suspiro lento; tuve fuerzas para abrazar a mis hermanos y luego caminé lentamente hacia el balcón desde donde miré la Universidad de Panamá y el resto de la ciudad..

El año que ingresé a la Universidad (1973), producto de un exitoso, pero impactante primer semestre, regresé a Finca Blanco (zona bananera de Puerto Armuelles) pesando 104 libras y con una coloración casi amarillento-sa. Al verme tan escuálido, mi padre me dijo:

¡chumba, hijo, retírese de esa vaina, que usted va a terminar en el hospital o muerto!; y más aún dijo a mi madre: Haydeé, alimentemos bien a este muchacho.

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- Aquella tarde del miércoles 15 de abril, el cielo mostraba su dominio muy reluciente y con pocas nubes. Dos agentes del tránsito al frente de la Facultad de Educación marcaban en una libreta la infracción, probablemente de cincuenta dólares, sin dar la opción al conductor del famoso "diezmo: el Estado o yo". Detrás de un letrero "Cool Ice", se percibía la comunidad de Viejo Veranillo, cargando con la

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-We had no excuses for neglecting the property on the Tolé River. After my mother's death on January 3, 1999, my sisters were more occupied with caring for my father after he moved to Arraiján—dealing with his phlegmy colds, senile dementia, and sleep disturbances... a source of family stress, but one that was more manageable.

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-My 96-year-old father suffered from bronchopneumonia during Holy Week in 2003 and passed away on the afternoon of Wednesday, April 15. I spent four consecutive days at the Social Security Office, and that afternoon, my life experienced a "cloning of time" from that afternoon on January 3, 1999.

I was holding my father's neck when Leo and my two sisters shook me and shouted loudly for me to do something. During the two heart attacks he had, I was able to bring him back to life, but the third one ended in a slow, final breath; I found the strength to hug my siblings, and then I walked slowly toward the balcony, from where I looked out at the University of Panama and the rest of the city.

The year I entered college (1973), after a successful but grueling first semester, I returned to Finca Blanco (a banana-growing area in Puerto Armuelles) weighing 104 pounds and looking almost yellowish. Seeing how emaciated I was, my father said to me, "Geez, son, get out of that mess—you're going to end up in the hospital or dead!" And he even said to my mother, "Haydeé, let's feed this boy properly."

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- That afternoon on Wednesday, April 15, the sky was bright and clear, with few clouds. Two traffic officers in front of the College of Education were writing down the ticket—probably for fifty dollars—in a notebook, without giving the driver the choice between the famous "tithe: the State or me." Behind a "Cool Ice" sign, the community of Viejo Veranillo

desesperanza y el desempleo. En nuestra casa de estudios superiores, se vivía un gran momento: las campañas políticas de tres candidatos a la rectoría: Gustavo García De Paredes, Julio Vallarino y Chen Barria.



DEL MONTE A LA CIUDAD, UNA LUCHA SIN CUARTEL QUE AL PRINCIPIO LLEVA UNA DOSIS DE DESESPERANZA

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CUARTO

Realidad, Superstición o Fantasía

A Glorina se le cerraban los ojos, ya que es usual en los indígenas dormir temprano; a Milagros se le escuchaba roncar, y Lalito preparaba un café en el fogón. Leo, Román, Franklin, Jacinto y Generino escuchaban atentamente mis relatos de desahogo.

Eran las doce de la noche cuando, finalmente, aterricé con el comentario que todos ellos esperaban:

Tenemos pendiente algo bastante delicado, no sólo por los relatos de mis tios en los últimos meses del año 2003, sino el compromiso de aclarar aquel grito espeluznante, la noche del rosario mensual de mi madre.

Mi explicación a las carcajadas que escucharon los pescadores, se basó en los ruidos por la cantidad de ratones y murciélagos activos de noche en la casa. Igualmente, expresé que el caminar sobre el techo de zinc, se debía a los movimientos de murciélagos grandes del género *Artibeus*, que se desplazaban utilizando los pies y codos. Las caídas de objetos se debió a los

could be seen, weighed down by despair and unemployment. At our institution of higher learning, it was a momentous time: the political campaigns of three candidates for the presidency—Gustavo García De Paredes, Julio Vallarino, and Chen Barria.



FROM THE MOUNTAINS TO THE CITY: A RELENTLESS STRUGGLE THAT AT FIRST BRINGS A DOSE OF DESPAIR

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FOURTH

Reality, Superstition, or Fantasy

Glorina's eyes were closing, as it is common for indigenous people to go to sleep early; Milagros could be heard snoring, and Lalito was making coffee on the stove. Leo, Román, Franklin, Jacinto, and Generino listened intently to my stories as I poured out my heart.

It was midnight when I finally came out with the comment they were all waiting for:

We still have a rather delicate matter to address—not only because of my uncles' accounts from the last few months of 2003, but also because of our commitment to shed light on that piercing scream on the night of my mother's monthly rosary.

My explanation for the loud laughter the fishermen heard was based on the noises caused by the large number of mice and bats active at night in the house. I also explained that the sounds of walking on the zinc roof were caused by the movements of large bats of the genus *Artibeus*, which moved around using their feet

juegos o cortejos de las ratas que en esta zona tienen un tamaño bastante apreciable.

Leo me interrumpió, diciéndome:

Hermano incrédulo, entonces ¿como explicas la mujer vestida de blanco?

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Le contesté que a mi manera de ver el mundo natural, esto es el "clásico aguardiente o vaciamiento de la pacha" para contrarrestar el frío, sobre todo cuando se está terminando de pescar. Tal vez, con la fumigación o cuando visitemos más la casa, los animales se ahuyentrán y todo volverá a la normalidad. Al escucharme noté que Jacinto y Generino manifestaban más convenci-miento del lenguaje de la naturaleza, más que de supersticiones, pero a Leo, nada le quitaba lo supersticioso.

Esa última noche del famoso viaje de limpieza y fumigación, muy cerca de las tres de la mañana, les pedi a Leo y a Jacinto, que me acompañaran a la carretera, que un funcionario de COPEG me entregaría una nota enviada por el doctor José Dimas Espinosa, referente a un viaje a Medellín (Colombia), donde se realizaria la gestión técnica y administrativa, para erradicar el gusano barrenador en las 20 millas náuticas del territorio colombiano, un compromiso previo a la declaratoria nacional: "Libre del gusano barrenador del ganado en la República de Panamá". Definitivamente una gran fiesta para los ganaderos, ya que el país se ahorra más de 10 millones de dólares por año, que era el impacto económico aproximado de esta temible mosca.

and elbows. The falling objects were caused by the play or courtship behavior of the rats, which are quite large in this area.

Leo interrupted me, saying:

Unbelieving brother, then how do you explain the woman dressed in white?

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I replied that, in my view of the natural world, this is the "classic ritual of burning or cleansing the pacha" to ward off the cold, especially when we're finishing up fishing. Perhaps, with the fumigation or as we visit the house more often, the animals will be driven away and everything will return to normal. As I spoke, I noticed that Jacinto and Generino seemed more convinced by the language of nature than by superstitions, but nothing could shake Leo's superstitious beliefs.

On that last night of the famous cleanup and fumigation trip, around three in the morning, I asked Leo and Jacinto to accompany me to the highway, where a COPEG official would hand me a note sent by Dr. José Dimas Espinosa regarding a trip to Medellín (Colombia), where the technical and administrative procedures would be carried out to eradicate the —not the borer—within the 20 nautical miles of Colombian territory, a commitment prior to the national declaration: "Free of the cattle borer fly in the Republic of Panama." It was definitely a huge celebration for cattle ranchers, since the country saves more than 10 million dollars a year—which was the approximate economic impact of this dreaded fly.

En la cerca, se escuchaban muchas lechuzas (Tyto alba), que volaban hacia la casa, y aproveché la ocasión para recordarles que estas aves son los mejores cazadores de ratas durante la noche, pero que esta vez le redujimos su comida con las trampas Sherman.

Impresionante,

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pero Leo, como todo buen alumno de la idiosincrasia popular, expresó:

-Cuando la lechuza canta, el indio muere, no siempre pasa, pero sucede -

Los tres planificamos esa madrugada pasar la Semana Santa 2004 en río Tolé, y más alentador aún, efectuar varias noches de pesca y juegos de dominó. De seguro, tendríamos preparado todo nuestro "equipo de campo"; sin embargo, esta vez con cinco años más de edad

Near the fence, I could hear many barn owls (Tyto alba) flying toward the house, so I took the opportunity to remind them that these birds are the best rat hunters at night, but that this time we'd cut into their food supply with the Sherman traps. Impressive,

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But Leo, like any good student of popular culture, said:

When the owl hoots, the Indian dies; it doesn't always happen, but it does happen—

That early morning, the three of us made plans to spend Holy Week 2004 on the Tolé River—and, even better, to spend several nights fishing and playing dominoes. We would surely have all our "camping gear" ready; however, this time we'd be five years older.

Coincidimos en que nuestro interés central no era la pesca de peces y camarones, o recordar viejos tiempos...se trataba de la respuesta a la gran pregunta ¿Quién gritó?



NUESTRA FUENTE NATURAL DE AGUA Y QUE NOS PERMITIÓ LA VIDA, SE ENTREGA CON INOCENCIA AL RÍO TOLÉ.

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QUINTO

Academia, Ciencia, Desarrollo y Percepción Social

Iniciaba el año 2004 con un verano en su máxima expresión, tanto así, que los cerros se tornaban amarillo-sos o "ictéricos", las hojas de los árboles casi moribundas, las piedras de muchos ríos extrañando los tiernos masajes de las corrientes, los vuelos de las aves naturalmente restringidos, y el canto de ranas, cigarras y grillos, parecían convertirse en pequeños y lentos bostezos.

We agreed that our main interest wasn't fishing for fish and shrimp, or reminiscing about the old days... it was about answering the big question: Who shouted?



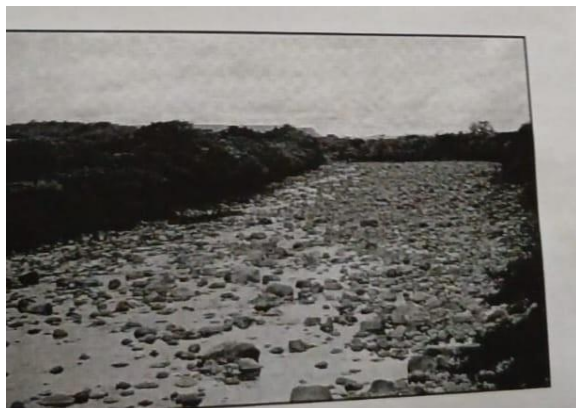
OUR NATURAL SOURCE OF WATER, WHICH GAVE US LIFE, FLOWS INNOCENTLY INTO THE TOLÉ RIVER.

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FIFTH

Academia, Science, Development, and Social Perception

The year 2004 began with summer at its peak—so much so that the hills had turned a dull yellow or “icteric” hue, the leaves on the trees were nearly withered, the stones in many rivers longed for the gentle caress of the currents, and the birds’ flights were naturally restricted, and the croaking of frogs, the chirping of cicadas, and the chirping of crickets seemed to turn into small, slow yawns.



UN BOSQUE DE GALERÍA, LUCHA SIN CUARTEL POR RETENER AGUA Y ALIVIAR EL FUTURO DE UN RÍO EN AGONÍA

Las noches calurosas del verano eran compensadas por un cielo encantador, lleno de miles de estrellas y ocasionalmente algunos meteoros que impactaban sobre la atmósfera, hermoso espectáculo que probablemente, como dijo Elsie, "los capitalinos no se percatarían, dado

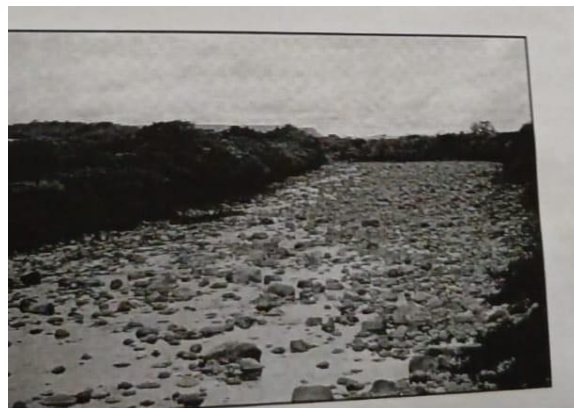
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que su gran actividad diurna y nocturna en la ciudad, les impide mirar el cielo".

El Centro Regional Universitario de Veraguas (CRUV) es una unidad académica de docencia, investi-gación, extensión, difusión y producción, de gran presti-gio regional, nacional e internacional.



CENTRO REGIONAL UNIVERSITARIO DE VERAGUAS AL SERVICIO DE LA COMUNIDAD



A GALLERY FOREST: A RELENTLESS STRUGGLE TO RETAIN WATER AND SECURE THE FUTURE OF A RIVER ON THE VERGE OF COLLAPSE

The hot summer nights were offset by an enchanting sky, filled with thousands of stars and, occasionally, a few meteors streaking through the atmosphere—a beautiful sight that, as Elsie said, "city dwellers probably wouldn't notice, given

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"that their busy day and night activities in the city prevent them from looking up at the sky."

The Veraguas Regional University Center (CRUV) is an academic institution dedicated to teaching, research, outreach, dissemination, and production, and is highly regarded at the regional, national, and international levels.



VERAGUAS REGIONAL UNIVERSITY CENTER SERVING THE COMMUNITY

A la fecha el CRUV, cuenta con aproximadamente 5,800 estudiantes, 359 docentes y 116 administrativos, distribuidos en 15 Facultades y 37 carreras. En esta institución, laboro como docente e investigador titular a tiempo completo desde marzo de 1999, luego de haber entregado mis primeros veinte años de servicios en la Facultad de Ciencias Naturales, Exactas y Tecnología del Campus Central.

En el inicio de la primera década del siglo XXI, se promulgan los grandes objetivos del milenio, a saber: la educación primaria universal, la sostenibilidad de los

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ecosistemas, el combate a la pobreza y la erradicación del SIDA, malaria y tuberculosis.

El Programa de las Naciones Unidas para el Desarrollo (PNUD) y el Banco Mundial (WB), canalizan fondos de apoyo internacional en tres grandes líneas de investigación y desarrollo: Biodiversidad, Sequia-Desertificación y Cambio Climático.

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En el campo de la ingeniería genética y molecular, se continúa con los bioensayos genéticos en cultivos agrícolas, reproducción humana y en la búsqueda de vacunas contra SIDA, malaria, leishmaniasis, Chagas, algunas encefalitis, tórsalo, entre otros.



La leishmaniasis (picada bayano, ya te ví, picada bejuco) es causada por un protozoo-hemoflagelado y transmitido por la picada de una chitra aliblanca (*Lutzomyia* spp.) conocida como chitra conejera. Los

To date, CRUV has approximately 5,800 students, 359 faculty members, and 116 administrative staff, distributed across 15 schools and 37 degree programs. I have worked at this institution as a full-time tenured faculty member and researcher since March 1999, after having spent my first twenty years of service in the School of Natural, Exact, and Technological Sciences on the Central Campus.

At the beginning of the first decade of the 20th century,¹ the major Millennium Development Goals were established, namely: universal primary education, the sustainability of

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ecosystems, the fight against poverty, and the eradication of AIDS, malaria, and tuberculosis.

The United Nations Development Program (UNDP) and the World Bank (WB) channel international aid funds into three major areas of research and development: biodiversity, drought and desertification, and climate change.

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In the field of genetic and molecular engineering, genetic bioassays continue to be conducted on agricultural crops, in human reproduction, and in the search for vaccines against AIDS, malaria, leishmaniasis, Chagas disease, certain types of encephalitis, and tularemia, among others.



Leishmaniasis (bayano bite, ya te ví, bejuco bite) is caused by a hemoflagellate protozoan and transmitted by the bite of a white-winged sand fly (*Lutzomyia* spp.), known as the rabbit sand fly. Peresozos, armadillo

peresozos, zarigüeyas, armadillos, son animales reservorios (albergan el parásito y no sufren la enfermedad)

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En los países tropicales en vías de desarrollo, incluyendo Centroamérica y Panamá, el ecoturismo parece convertirse en un elemento vital de la economía. Por ende, el saneamiento ambiental, la conservación de los bosques, ríos y costas, con el sostenimiento de la biodiversidad y riqueza paisajística, jugará un papel fundamental en el desarrollo de las comunidades y del país en general.

Nuestro país vive una "alerta" en las negociaciones, especialmente en lo referente a tan cuestionado Tratado de Libre Comercio (TLC), por cuanto se requiere fortalecer las capacidades institucionales, debido a la agresiva competitividad en el mercado internacional, someterse a las estrictas medidas fito y zoosanitarias, y la elevación del existente nivel tecnológico.

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La estructura gubernamental debe insertar más profesionalismo en las instituciones, mediante procedimientos de concurso, sobre todo si queremos un desarrollo sostenible, basado en el respeto de las libertades fundamentales, de los derechos humanos y en la equidad al desarrollo de los pueblos.

El mundo de la informática y de la comunicación avanza, abriendo varios caminos de acceso al conocimiento científico que posiblemente se estaría duplicando cada 100 días. Los sistemas educativos proponen la tecnología virtual, las teleconferencias y ciertos modelos pedagógicos a distancia.

opossums, are reservoir animals (they harbor the parasite but do not develop the disease).

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In tropical developing countries, including Central America and Panama, ecotourism appears to be becoming a vital component of the economy. Therefore, environmental protection, the conservation of forests, rivers, and coastlines—along with the preservation of biodiversity and scenic beauty—will play a fundamental role in the development of communities and the country as a whole.

Our country is on "high alert" regarding negotiations, particularly those concerning the much-debated Free Trade Agreement (FTA), as it is necessary to strengthen institutional capacities in light of aggressive competition in the international market, comply with strict phytosanitary and animal health measures, and raise the current level of technology.

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The government must foster greater professionalism within institutions through competitive selection processes, especially if we want sustainable development based on respect for fundamental freedoms, human rights, and equitable development for all peoples.

The world of information technology and communication is advancing, opening up various avenues of access to scientific knowledge, which is estimated to be doubling every 100 days. Educational systems are adopting virtual technology, teleconferencing, and certain distance-learning models.

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Me permito en esta obra reconocer la gestión desarrollada en el distrito de San Félix, cuando el doctor Silvio Vega, colabora con el proyecto "telemedicina rural", el cual consiste en colocar unidades de video-teléfono con estetoscopio en Cerro Iglesia y Hato Juli, que mediante unos radios de microondas de un buen ancho de banda, se conectan a otra unidad colocada en el Hospital de San Félix. Desde las comunidades, un asistente de salud le puede presentar un paciente a un médico de San Félix, y éste lo puede auscultar y hacer diagnósticos como neumonía, asma, tuberculosis, etc; más aún, se pueden auscultar los latidos cardiacos del feto de mujeres embarazadas.

Ustedes, amigos, recuerdan que el doctor Silvio Vega, aportó con el tratamiento y cuidados para restablecer a Generino del efecto sostenido de las hojas del guabito de mono.

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In this work, I would like to acknowledge the efforts undertaken in the San Félix district, where Dr. Silvio Vega is collaborating on the "rural telemedicine" project. This project involves installing video-telephone units equipped with stethoscopes in Cerro Iglesia and Hato Juli, which, via high-bandwidth microwave radios, connect to another unit located at the San Félix Hospital. From the communities, a health assistant can present a patient to a doctor in San Félix, who can then auscultate the patient and make diagnoses such as pneumonia, asthma, tuberculosis, etc.; furthermore, the doctor can auscultate the fetal heartbeat of pregnant women.

You, my friends, will recall that Dr. Silvio Vega provided the treatment and care needed to help Generino recover from the lingering effects of the monkey guabito leaves.

El Parque Nacional Coiba (PNC), creado mediante Ley 44 de la República el 26 de julio de 2004, es declarado Patrimonio Mundial de la humanidad por la UNESCO el 14 de julio de 2005. El equipo administrativo y gubernamental introduce políticas de conservación y uso sostenible, muy rigurosas, que fomentarán el turismo ecológico, recreativo y educacional. El Consejo Directivo es la máxima autoridad del PNC, presidencia es ocupada por la ANAM y para los años del 2005 al 2007, la Secretaria está a cargo de Fundación MarViva.

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CONSERVAR Y PROTEGER EL RECURSOMARINO-COSTERO ES UN COMPROMISO DE TODOS LOS PANAMEÑOS

La Fundación MarViva, colabora con las autoridades ANAM y AMP, en el patrullaje dentro del PNC, a través de dos naves con alta tecnología, las cuales son utilizadas como transporte para los guarda parques y policías ecológicos. El PNC es patrimonio natural de la humanidad, y parte del corredor marino del pacifico oriental tropical.

Coiba National Park (PNC), established by Law No. 44 of the Republic on July 26, 2004, was designated a UNESCO World Heritage Site on July 14, 2005. The administrative and government team has implemented very rigorous conservation and sustainable use policies that will promote ecological, recreational, and educational tourism. The Board of Directors is the highest authority of the PNC; the presidency is held by ANAM, and from 2005 to 2007, the MarViva Foundation served as secretary.

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PRESERVING AND PROTECTING MARINE AND COASTAL RESOURCES IS A COMMITMENT SHARED BY ALL PANAMANIAN

The MarViva Foundation collaborates with the ANAM and AMP authorities on patrols within the PNC using two high-tech vessels, which are used to transport park rangers and environmental police. The PNC is a natural World Heritage Site and part of the Eastern Tropical Pacific Marine Corridor.

Respecto a zonas protegidas, recordemos que en Chiriquí nunca prosperaron las intenciones de construirse en el 2004 el famoso "camino ecológico" a través del sendero "Los Quetzales", un indicativo que mejoraría la cultura conservación y protección de los recursos naturales.

En un callejón sin salida, se encuentran las reformas a la Caja del Seguro Social, dado el descontento popular por la aprobación de la Ley 17 en la Asamblea

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Legislativa, especialmente del movimiento FRENADESSO. El país se colapsó social y económicamente, debido a las continuas marchas de protestas, el paro indefinido, los cierres de calles y algunas secuelas de vandalismo.



FRENADESSO, MOVIMIENTO POPULAR, CALIFICÓ LAS REFORMAS A LA CAJA DEL SEGURO SOCIAL EN 2005, COMO "LA LEY DE LA MUERTE™"

El país, independientemente de la administración en turno, avanza lentamente hacia el desarrollo, sosteniendo el peso del desempleo, la pobreza, la falta de equidad en

With regard to protected areas, let us recall that in Chiriquí, plans to build the famous "ecological trail" through the "Los Quetzales" trail in 2004 never came to fruition—a sign that the culture of conservation and protection of natural resources is improving.

Reforms to the Social Security Fund have reached a dead end, given the public discontent over the Assembly's passage of Law 17

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Legislative, particularly from the FRENADES SO movement. The country collapsed socially and economically due to the continuous protest marches, the indefinite strike, street blockades, and some incidents of vandalism.



FRENADESSO, A POPULAR MOVEMENT, DESCRIBED THE 2005 SOCIAL SECURITY REFORMS AS "THE DEATH LAW™"

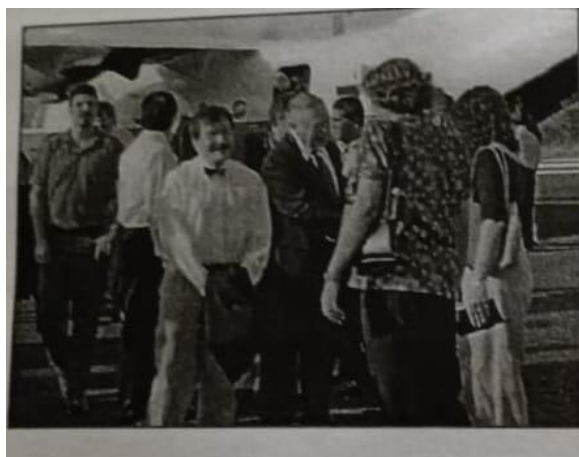
Regardless of the administration in power, the country is slowly moving toward development, while grappling with unemployment, poverty, inequality in social welfare, social insecurity, the slow and gradual depletion of natural

cuanto a bienestar social, la inseguridad social, el empobrecimiento lento y gradual de los recursos naturales (agua, suelo bosque y vida silvestre), y algunos proyectos con estudios ambientales muy cuestionados.

La Universidad de Panamá otorga el doctorado "Honoris Causa", al prestigioso galeno Dr. Adán Ríos Ábrego. En 70 años, nuestra institución ha otorgado

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seis, pero este es el segundo reconocimiento a un panameño, ya que el primero fue otorgado a Rogelio Sinán. El Centro Regional Universitario de Veraguas, sede del acro, recibió la visita del Presidente de la República, el Rector de la Universidad, especialistas de las Universidades George Washington y Galveston Texas, miembros del Consejo General Universitario y Decanos de la Facultad de Medicina y Enfermería del Campus Central.



DOCTOR ADÁN RÍOS ÁBREGO Y CIENTÍFICOS DE LOS ESTADOS UNIDOS EN EL AEROPUERTO DE SANTIAGO

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SEXTO

Al Estilo de Narraciones Panameñas

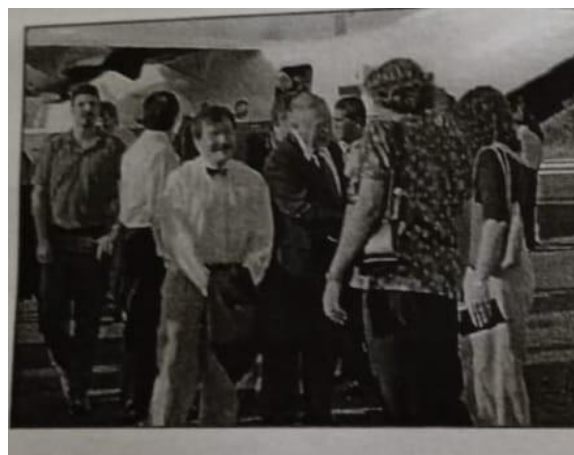
Nos encontrábamos sin oficios la tarde del día 12 de marzo 2004, con las cuatro hamacas ocupadas por Leo, Franklin, Román y Jacinto, quienes tenían una competencia de ronquidos. Mi cuñada decía que entregaría el premio "godzilla" a la roncada más poderosa, y el

resources (water, soil, forests, and wildlife), and some projects with highly controversial environmental impact studies.

The University of Panama awards an honorary doctorate to the distinguished physician Dr. Adán Ríos Ábrego. Over the past 70 years, our institution has awarded

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Six, but this is the second time a native of Panama City has been honored, as the first award was given to Rogelio Sinán. The Veraguas Regional University Center, where the event was held, was visited by the President of the Republic, the University Rector, specialists from George Washington University and the University of Texas at Galveston, members of the University General Council, and the deans of the School of Medicine and the School of Nursing at the Central Campus.



DR. ADÁN RÍOS ÁBREGO AND SCIENTISTS FROM THE UNITED STATES AT THE SANTIAGO AIRPORT

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SIXTH

In the Style of Panamanian Stories

We were hanging out that afternoon on March 12, 2004, with the four hammocks occupied by Leo, Franklin, Román, and Jacinto, who were having a snoring contest. My sister-in-law said she would award the "Godzilla" prize to the

premio "cocodrilo" a la boca más abierta.

Me dirigia hacia el charco más hondo del rio, casi para niños, por el impacto de tan azotador verano, y muy de cerca venian Lalito y Cleidis. Lalito me dijo que últimamente no se sentia bien, producto de una inflamación en el intestino grueso. Igualmente, me dijo que a tío Lele, se le habian complicado la próstata y la presión. Yo también comenté que el doctor Eligio Vega, una verdadera "luz" en mi familia y quien salvó a Gene-rino con el descubrimiento del antidoto, se encontraba hospitalizado.

Cleidis, además de asistir a la escuela, ayuda a su madre a cuidar sus hermanitos Cristian y Kalef, dos niños dinamitas que hay que cuidarlos entre varios... créanme, no asumo esa responsabilidad, solo juego con ellos para conservar mi poco cabello.

En la noche, como era una tradición, presenté el juego de diapositivas "slide" de mis padres. Posterior mente, Leo se levantó y cómo Jesús con sus apóstoles, empezó sus clásicos cuentos supersticiosos, que llenan

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de suspenso sus seguidores. Veamos algunos de esos relatos de eventos sobrenaturales:



SOLO MIREN LA MIRADA DE CRISTIAN Y KALEF... SUERTE CLEIDIS

loudest snorer and the "Crocodile" prize to the one with the widest-open mouth.

I was heading toward the deepest part of the river—almost like a children's pool, given the intensity of that scorching summer—and Lalito and Cleidis were right behind me. Lalito told me he hadn't been feeling well lately because of inflammation in his large intestine. He also told me that Uncle Lele was having complications with his prostate and blood pressure. I also mentioned that Dr. Eligio Vega—a true "beacon" in my family and the one who saved Gene-rino by discovering the antidote—was in the hospital.

Cleidis, in addition to going to school, helps her mother take care of her little brothers Cristian and Kalef—two little whirlwinds who require the help of several people to look after them... Believe me, I wouldn't take on that responsibility; I just play with them to keep what little hair I have.

That night, as was the tradition, I presented my parents' slide show. Later, Leo stood up and, just like Jesus with his apostles, began his classic superstitious stories, which fill

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keeps his followers in suspense. Let's take a look at some of these accounts of supernatural events:



JUST LOOK AT THE WAY CRISTIAN AND KALEF ARE LOOKING... GOOD LUCK, CLEIDIS

Que mi tía Lita y mi tío Lele habían dicho que ellos estaban muy viejos para estar inventando, y que ellos también conocían mucho sobre movimientos de ratas, murciélagos y sonidos producidos por animales de monte... Bueno, esto fue una piedrita para mi. Cuestión que aprovechó Elizabeth, para decirme que los señores pescadores de Tolé que vieron la mujer vestida de blan-co y escucharon las carcajadas, no tomaban licor y eran muy respetados en el pueblo ...uffff, esta piedra fue más grande.

Que a la señora Clelia, estando en la casa una noche de 1998, cuidando a su nieta Cleidis y doblando una ropa, le hicieron una llamada al celular. Corrió buscando señal hacia la grama, le soltaron una carcajada y cuando regresó asustada, observó que Nubia estaba dormida y con Cleidis a su lado. En otra ocasión, estando acostada en el piso del cuarto que da con la escalera principal,

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escuchó unos pasos fuertes desde el primer escalón, los cuales fueron descendiendo; luego, muy asustada, llamó a Lalito, quien bajó con el arma y recorrió todo el alre dedor de la casa, sin resultados.

Leo refirió que estando una noche con sus nietos, en el cuarto principal, notó que se encendía y apagaba la luz ..y luego que arrastraban un "banquillo". Esto fue una verdadera noche de terror para los niños que lloraban de miedo.

Lalito comentó que también era importante conocer sobre antisociales, que usaban la casa para hacer gala de sus mentes corruptas, ya que los banquillos de arriba estaban desordenados, había residuos de cigarrillos y hasta anticonceptivos. Definitivamente aproveché la ocasión para decir: - Bueno, esto abre un espacio, para pensar que ellos pueden ser los actores que sembraron miedo a cambio de que no visitaran más la casa.

-Chuleta.. primera vez que Leo se molestó por mi comentario. Al segundo, todos me silenciaron con un gesto tan poco atractivo que

My Aunt Lita and my Uncle Lele had said that they were too old to be making things up, and that they, too, knew a lot about the movements of rats and bats and the sounds made by wild animals... Well, that was a bit of a shock to me. Elizabeth took advantage of this to tell me that the fishermen from Tolé who saw the woman dressed in white and heard the laughter didn't drink liquor and were highly respected in town Uffff, this was an even bigger stumbling block.

One night in 1998, while Mrs. Clelia was at home watching her granddaughter Cleidis and folding laundry, she received a call on her cell phone. She ran out onto the lawn looking for a signal; someone burst out laughing at her, and when she returned, frightened, she saw that Nubia was asleep with Cleidis by her side. On another occasion, while lying on the floor of the room off the main staircase,

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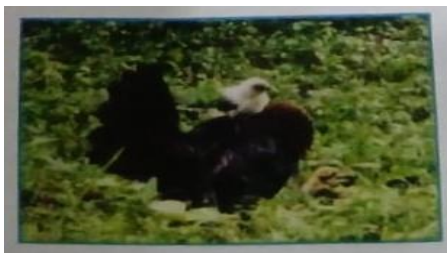
She heard loud footsteps on the first step, which then came down the stairs; then, very frightened, she called out to Lalito, who came down with his gun and searched all around the house, to no avail.

Leo said that one night, while he was with his grandchildren in the master bedroom, he noticed the light turning on and off ...and then heard a "stool" being dragged across the floor. It was a truly terrifying night for the children, who were crying with fear.

Lalito commented that it was also important to know about the troublemakers, who used the house to flaunt their corrupt minds, since the benches upstairs were in disarray, there were cigarette butts, and even contraceptives. I definitely took the opportunity to say: "Well, this gives us reason to think that they might be the ones who sowed fear so that people would stop visiting the house."

-Chuleta...the first time Leo got upset over my comment. The second time, everyone silenced me with such an unfriendly gesture that I thought it would be best to leave the group and

consideré saludable salir del grupo y retirarme.



OYE MADRE LEVANTA LA CABEZA QUE VIENE UN GAVILAN POLLERO... NO ES SUPERSTICIÓN

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SÉPTIMO

Más Allá de la Esperanza

Al involucrar mi especialidad con la problemática ambiental y de la salud pública de la provincia de Veraguas, a través de algunas representaciones, como: Junta Técnica Provincial, Consejo Directivo del Parque Nacional Coiba, Comisión de Ambiente y especialmente como coordinador de Extensión del CRUV, nuevos conocimientos y experiencias se han sumado para enfrentar, con mucha motivación esta segunda parte de mi cuento "El silencio de la naturaleza", titulada "Más Allá de la Esperanza".

Las comunidades organizadas, especialmente las indígenas y campesinas, se rebelan contra cualquier imposición de proyectos (sendero los Quetzales, hidroeléctrica en los estrechos del río Cobre, la situación de los embalses en la Región Occidental del Canal de Panamá, los vertederos de desechos sólidos y hospitalarios en las provincias, entre otros).

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Hemos señalado que en cualquier rincón de patria, los seres humanos viven alertas y con una gran disposición a luchar, si es posible... más allá de la esperanza. Esta corriente del pensamiento no se detendrá tan fácilmente, y se hace sentir, cada vez con más determinación.

Los grandes y pequeños inversionistas, no sólo requieren de una tranquilidad nacional en materia de seguridad, sino que necesitan trabajar correctamente,

walk away.



HEY, MOM, LOOK UP—A HAWK IS COMING... IT'S NOT SUPERSTITION

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SEVENTH

Beyond Hope

By applying my expertise to environmental and public health issues in the province of Veraguas—through various roles, such as: the Provincial Technical Board, the Board of Directors of Coiba National Park, the Environment Commission, and especially as Outreach Coordinator for CRUV—I have gained new knowledge and experiences that have enabled me to tackle, with great enthusiasm, this second part of my story "The Silence of Nature," titled "Beyond Hope."

Organized communities, especially indigenous and rural communities, are rebelling against any imposition of projects (the Sendero Los Quetzales project, the hydroelectric plant at the Cobre River narrows, the situation with the reservoirs in the western region of the Panama Canal, and solid waste and medical waste landfills in the provinces, among others).

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We have pointed out that in every corner of our homeland, people live on high alert and with a strong willingness to fight, if possible... beyond all hope. This current of thought will not be easily stopped, and it is making itself felt with ever-greater determination.

Investors, both large and small, not only need peace of mind regarding national security, but they also need to be able to operate effectively,

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permitiendo el desarrollo de las comunidades con los beneficios que generan determinados proyectos; es decir, que la gestión, como el éxito de todo gobierno en turno, nacerá en la comunidad organizada.



UNA CORRIENTE DEL PENSAMIENTO QUE SE HACE SENTIR CON MUCHA DETERMINACIÓN

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En los ambientes urbanos, se percibe un desmoronamiento de la cultura sanitaria, con agudos impactos en la sociedad. Los proyectos urbanísticos e industriales no se han sometido a un ordenamiento y homologación técnica, ya que cualquier lugar es apto para una barriada o industria. Por ejemplo, resultan evidentes las frecuentes inundaciones en las ciudades, producto de que ríos, canales y alcantarillados se han abastecido de desechos sólidos y/o lixiviados.

¿Qué es mejor? ¿explicar realidades, supersticiones o fantasías?; ¿Cómo podremos conectar las supersticiones a una realidad?; ¿La

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enabling communities to develop through the benefits generated by certain projects; in other words, effective governance—like the success of any administration in office—will stem from an organized community.



A SCHOOL OF THOUGHT THAT IS MAKING ITS PRESENCE FELT WITH GREAT DETERMINATION

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In urban environments, there is a perceived decline in public health culture, with severe impacts on society. Urban and industrial development projects have not been subject to technical regulation and approval, since any location is deemed suitable for a housing project or industrial facility. For example, frequent flooding in cities is evident, resulting from rivers, canals, and sewer systems being clogged with solid waste and/or leachate.

Which is better: explaining realities, superstitions, or fantasies? How can we connect superstitions to reality? Is superstition a fantasy that offers an escape from some unknown social

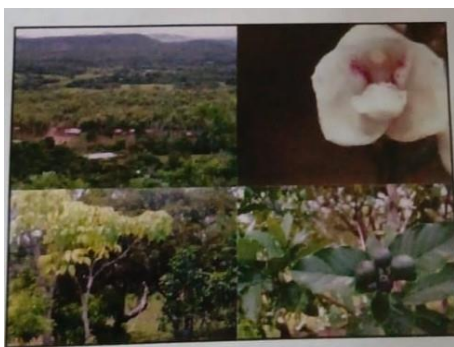
superstición es una fantasía de escape a un stress social desconocido?; ¿Cómo podremos conectar estas realidades de la conducta humana con la fantasía de un mundo más ordenado, apacible y amoroso?

Bueno, me diría el gran maestro Carlos Francisco Changmarin, que Victoriano Lorenzo, luchó "más allá de la esperanza". Usted, amigo lector, ¿qué me diría al respecto? ¿que solo es una fantasía, superstición o reali-dad para tan ilustre veragüense?.

¿Cómo considera usted que la humanidad haría frente a situaciones tan complejas y evitar el suicidio de la vida o del planeta?, ¿con mucha tecnología?, ¿con una vida llena de santería?, ¿con guerras biológicas, químicas y armamentos?, ¿con una vida al azar como partícula en el viento?, ¿con una vida religiosa?.

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¡Hey! amigos... no se concentren tanto en la lectu ra, y recuerden que yo no era persona grata en el grupo que rodeaba y escuchaba los comentarios de mi herma-no Leo. Perdonen, no les habia contado que me había retirado a la escalera, ya reparada y punto focal de los sueños reparadores y energéticos. Allí me trasladé a la fantasía de "más allá de la esperanza" o tal vez de "invo-lucrar lo más pronto" a Nuestro Señor Jesucristo en los asuntos humanos y ambientales.



INTERPRETANDO LA NATURALEZA EN ASAFIVE, UBICADO EN LA SOLEDAD DE SANTIAGO

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OCTAVO

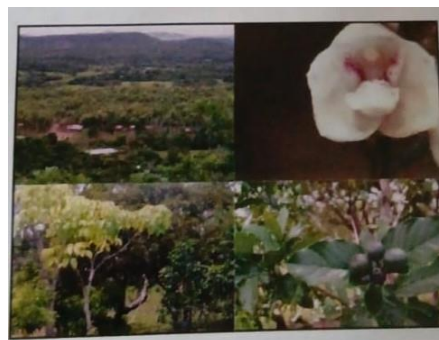
stress? How can we connect these realities of human behavior to the fantasy of a more orderly, peaceful, and loving world?

Well, as the great master Carlos Francisco Changmarin would say, Victoriano Lorenzo fought "beyond hope." And you, dear reader, what would you say about this? Is it just a fantasy, superstition, or reality for such an illustrious native of Veraguas?

How do you think humanity would cope with such complex situations and prevent the destruction of life or the planet? With advanced technology? With a life steeped in Santeria? With biological and chemical warfare and weapons? With a life lived at random, like a particle in the wind? With a religious life?

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Hey! Friends... don't focus so much on reading, and remember that I wasn't exactly welcome in the group that surrounded my brother Leo and listened to his comments. Sorry, I hadn't told you that I'd retreated to the staircase—now repaired and the focal point of restorative, energizing dreams. There, I drifted into a fantasy of "beyond hope" or perhaps of "involving Our Lord Jesus Christ as soon as possible" in human and environmental affairs.



INTERPRETING NATURE AT ASAFIVE, LOCATED IN LA SOLEDAD, SANTIAGO

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EIGHTH

Tocando la Superstición... ¿Quién Gritó? Amigo lector, recuerden la primera parte de este cuento, aquel final del capítulo duodécimo, titulado ¿Quién Grito?... bueno, he aquí una pequeña ayuda. "En una ligera alumbrada, observé que algo se movía entre la espesa selva existente en las márgenes del río. En una corta avanzada, pude sentir que alguien caminaba detrás del grupo. Por un momento parecía que se repetía lo experimentado aquel 13 de mayo de 1992. Un grito escalofriante, mezcla de animal y humano, rompió el silencio de la troposfera e hizo que todos saliéramos corriendo. Al llegar a casa, encontramos a Generino, quien, según mi padre, tenía varias horas de estar conversando los detalles de lo sucedido en esos 17 años que estuvo alejado de la sociedad. Observé a Jacinto más petrificado que aquella noche en el árbol de mango. Todos, al mismo tiempo, nos preguntamos: ¿Quién gritó?" Era impresionante observar cómo esa tarde, cuando el sol se despedía al estilo de la cómica "teletubis", Leo, Franklin, Generino, Román y Jacinto, se preparaban para la noche. Cualquiera diría que se trataba de un frente guerrillero. Antes de iniciar nuestro caminar, recordé que habíamos tenido la pérdida física de Tío Lele, el Dr. Eligio Vega y el Dr. Abdiel J. Adames; y así, todos inclinamos el pagina 43 rostro y en silencio pedimos a Dios Padre que los proteja en su hogar celestial. Luego, de un ligero avanzar, comenté al grupo que ambos doctores y docentes de la Universidad, gozaban de una inmensurable simpatía de los estudiantes, administrativos y colegas, y especialmente, mi aprecio y agradecimiento por la contribución tan valiosa en mi formación como docente e investigador de la Universidad de Panamá. Nos encontrábamos en el lugar donde "Bobby"	On the Subject of Superstition... Who Screamed? Dear reader, remember the first part of this story—the end of Chapter 12, titled “Who Screamed?”... Well, here’s a little hint. "In the dim light, I noticed something moving among the thick jungle along the riverbank. After a short advance, I sensed that someone was walking behind the group. For a moment, it seemed as if what had happened on May 13, 1992, was repeating itself. A blood-curdling scream—a mixture of animal and human—shattered the silence of the troposphere and sent us all running. When we got home, we found Generino, who, according to my father, had been talking for several hours about what had happened during those 17 years he’d been away from society. I noticed that Jacinto was even more petrified than he’d been that night in the mango tree. We all asked ourselves at the same time, “Who screamed?” It was amazing to watch that afternoon, as the sun set in the style of the comedy show “Teletubbies,” Leo, Franklin, Generino, Román, and Jacinto getting ready for the night. Anyone would have thought it was a guerrilla front. Before we began our walk, I recalled that we had suffered the loss of Uncle Lele, Dr. Eligio Vega, and Dr. Abdiel J. Adames; and so, we all bowed our page 43 With our heads bowed, we silently asked God the Father to protect them in their heavenly home. Then, after taking a few steps forward, I told the group that both doctors—who were also professors at the university—were immensely beloved by students, administrative staff, and colleagues, and I expressed, in particular, my appreciation and gratitude for their invaluable contribution to my training as a professor and researcher at the University of Panama. We were at the spot where “Bobby” had faced
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se enfrentó a Generino, cuando un estruendo entre los herbazales al estilo de toros en la barrera, nos paralizó a todos...chuleta, el pánico regresa a nuestra vida. A pesar de que no pude definir de qué se trataba, sospeché de un tapir o macho de monte (*Tapirus bairdii*); Luego, otro aullido espeluznante y de tono muy grave, a unos 100 metros, estremeció este único reducto de selva y lo que en ella habita. El sonido fue escuchado con tanta claridad como aquella noche del 8 de diciembre, cuando todos salimos corriendo del río.

Leo estaba muy asustado, Generino expresaba algo más que miedo y Jacinto sólo me miraba perdidamente, esperando qué decidía. Franklin y Román decidieron regresarse a casa, expresando que aceptaban los límites del valor y que dejaban el enigma para segunda orden, y con la promesa de no adelantar comentarios.

Unos minutos después de tranquilizarnos, Leo, Jacinto, Generino y yo, avanzamos guiados por el rastro existente entre los rastros próximos al árbol de

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mango, con alumbradas cortas hacia el suelo, ya que en ese punto Jacinto fue víctima de la mordedura de una robusta serpiente (*Bothrops asper*). Recuerdo que Jacinto, después de permanecer 20 días en el Hospital Regional de David, donde se controló el veneno, tuvo que seguir atendiendo la herida ocasionada por la mordedura con el curandero Domingo, un indígena de las tierras altas de Tolé.

Jacinto!, mira esa huella y las heces, por su aspecto fibroso parece un animal muy vegetariano, y sigo pensando que es el macho de monte *Tapirus bairdii*.

Sin embargo, me detuve y hablé muy despacio :

-Te acuerdas Leo de aquella ocasión, cuando nuestro padre comentó que acompañado de mi hermano mayor, en ese entonces de 12 años de edad, quien tenía la fama de tener buena puntería con la escopeta, se le apareció en esta misma área del terreno, un animal negruzco tan grande como un novillo. Al parecer, cuando

off against Generino when a loud roar from the tall grass—like bulls at the barrier—froze us all in our tracks... Chuleta, panic returns to our lives. Although I couldn't tell exactly what it was, I suspected it might be a tapir or a Baird's tapir (*Tapirus bairdii*); then, another blood-curdling, deep-toned howl, about 100 meters away, shook this last remaining patch of jungle and everything that lives there. The sound was heard just as clearly as on that night of December 8, when we all ran away from the river.

Leo was very scared, Generino seemed to be feeling more than just fear, and Jacinto just stared at me blankly, waiting to see what I would decide. Franklin and Román decided to go home, saying that they accepted the limits of courage and would leave the mystery for another time, and promising not to make any premature comments.

A few minutes after we'd calmed down, Leo, Jacinto, Generino, and I set off, guided by the trail through the stubble near the tree

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mango tree, with the lights shining low toward the ground, since that was where Jacinto was bitten by a large snake (*Bothrops asper*). I remember that Jacinto, after spending 20 days at the David Regional Hospital, where the venom was treated, had to continue receiving treatment for the bite wound from the traditional healer Domingo, an indigenous man from the Tolé highlands.

Jacinto! Look at that footprint and the droppings—judging by their fibrous appearance, it looks like a very herbivorous animal, and I still think it's the male *Tapirus bairdii* from the mountains.

However, I paused and spoke very slowly:

-Do you remember, Leo, that time when our father mentioned that, accompanied by my older brother—who was 12 years old at the time and had a reputation for being a good shot with a shotgun—he came across a blackish animal as big as a steer right here on this property? Apparently, when they shone their flashlights,

ellos alum-braron, la bestia estaba a 15 metros envistiendo y con ojos rojos incandescentes. Mi padre abandonó el área inmediatamente, no por el miedo normal al animal, sino porque visto de frente el rostro del animal parecía humano. Él refirió a mi madre, que se trataba del demo-nio mismo. Este suceso ocurrió en el año 1946.

Conociendo que nuestro padre fue de poco hablar, trabajador y muy estricto, mis comentarios produjeron mayor temor a Leo, Jacinto y Generino. Definitivamen-te, que una noche tan oscura y con semejante estruen-

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do que dejó "el animal", restaba esperanza a toda fauna viviente en esta zona semiboscosa.

Nos acercamos al peñón, un casquete boscoso donde nace la quebrada que pasa a sólo cuatro metros de la casa, antes de entregarse con respeto y elegancia al río Tole. Parecía extraño que no observáramos las ranas negras con bandas verdes y los camarones azules, probablemente cada uno en sus madrigueras, intentaban sobrevivir al miedo.



CASQUETE BOSCOZO IMPACTADO POR EL AURA VISTA POR LEO, GENERINO Y JACINTO

Generino y Jacinto estremecieron fuertemente a Leo para que observaran hacia la cima del pequeño cerro ubicado en el terreno del Señor Chema... Chuletal, yo no veía nada. Nos sentamos cuidadosamente, y dejamos de alumbrar, ya que los relámpagos muy cerca de Nancito y

the beast was 15 meters away, charging toward them with glowing red eyes. My father left the area immediately—not out of the usual fear of the animal, but because, seen head-on, the animal’s face looked human. He told my mother that it was the devil himself. This incident occurred in 1946.

Knowing that our father was a man of few words, hardworking, and very strict, my comments made Leo, Jacinto, and Generino even more afraid. Definitely, on such a dark night with such a loud noise—

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The fact that “the animal” had left offered little hope for the wildlife in this semi-wooded area.

We approached the rock, a wooded outcrop where the stream that runs just four meters from the house begins, before flowing respectfully and gracefully into the Tole River. It seemed strange that we didn’t notice the black frogs with green stripes and the blue shrimp—probably each in its own burrow—trying to survive their fear.



BOSCOSO'S HEAD HIT BY THE AURA SEEN BY LEO, GENERINO, AND JACINTO

Generino and Jacinto shook Leo hard so he would look toward the top of the small hill on Señor Chema’s property... Man, I couldn’t see a thing. We sat down carefully and turned off our flashlights, since the lightning was very close to Nancito and

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Remedios, ofrecían con dificultad una claridad apenas perceptible. Leo, Jacinto y Generino estaban paralizados o petrificados y con la mirada directa al cerro. Honestamente, muy temeroso por ellos, que no resistieran su propia vida ante lo que sólo ellos observaban, incliné mi cabeza y empecé a orar en silencio, trasladándome al libro de Mateo, capítulo 6:9-13.

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NOVENO

Algo Más que Respirar Oxígeno

Generino, en unos minutos, levantó a Jacinto y a Leo, ya más tranquilos, y todos caminamos en silencio a casa. Lalito, Franklin y Román nos recibieron con un café y el reloj marcaba las 11:45 p.m. Después de sentar nos en unos "banquillos" en el patio, Generino dijo:

Amigos, quiero confesarles que el señor Román no murió por mi culpa aquella noche en el río Santiago, sino por esa bestia con ojos rojos incandescentes y rostro de persona, que nos asustó esta noche. Yo, desde un árbol, logré ver que ambos se encontraron frente a frente e intenté ayudar a Román, pero mejor me escapé, aunque, no negaré que el miedo me acobardó. En mi peregrinar nocturno, nunca más observé algo similar.

Inmediatamente, Jacinto agregó:

- Esa hermosura de luz azul con muchas auras blanquecinas, salió de este bosque hacia el cerro, luego cubrió esa bestia totalmente y la extinguió en pocos segundos. Cuando eso sucedía, sentía demasiado frío en mi cuerpo...vaya! no puedo explicarlo. Pienso, que este terreno hoy alcanzó la tranquilidad, gracias a Dios. Tal vez nadie se ocupó de darle un

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Remedios provided, with difficulty, a barely perceptible glimmer of light. Leo, Jacinto, and Generino stood paralyzed or petrified, staring straight at the hill. Honestly, I was very afraid for them—that they might not be able to hold on to their own lives in the face of what only they could see—so I bowed my head and began to pray silently, turning to the book of Matthew, chapter 6:9–13.

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NINTH

More Than Just Breathing Oxygen

A few minutes later, Generino helped Jacinto and Leo—who were now calmer—to their feet, and we all walked home in silence. Lalito, Franklin, and Román greeted us with coffee; the clock read 11:45 p.m. After we sat down on some “stools” in the patio, Generino said:

Friends, I want to confess to you that Mr. Román didn’t die because of me that night on the Santiago River, but because of that beast with glowing red eyes and a human face, the one that scared us tonight. From up in a tree, I managed to see the two of them come face to face, and I tried to help Román, but I decided to run away instead—though I won’t deny that fear got the better of me. In all my nighttime wanderings, I’ve never seen anything like it again.

Jacinto immediately added:

- That beautiful blue light, with many whitish auras, emerged from this forest toward the hill, then completely enveloped that beast and extinguished it in a matter of seconds. As that was happening, I felt an intense chill run through my body... wow! I can’t explain it. I think this place has finally found peace today, thank God. Perhaps no one bothered to assign a meaning to every supernatural phenomenon,

significado a cada expresión sobrenatural, porque las experiencias de escuchar sonidos o de percibir amenazas de entes extraños, van más allá de la razón.

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Leo, sin importarle que yo no habia visto absoluta mente nada, ya que mi mente estuvo enclaustrada en el macho de monte, y luego buscando su protección, nos dijo:

- Mi viejo tenía razón a esa edad de 40 años, cuany do dijo a mi madre: "Creo que hoy nos espantó el demo nio mismo". La naturaleza que tanto ha absorbido a mi hermano menor es importante y justifico su manera de ver el mundo. La historia de Generino iniciada con la alimentación de las tiernas guabitas de mono, es otra parte que debo considerar o respetar. He estado expues to a los temas de peliculas, como: "El exorcista", "Alien", "El Ente", "Goes", "Señales", "El Aro y "El sexto senti-do", los cuales inquietan sólo un poco a la humanidad; sin embargo, nuestra experiencia esta noche marca un gran paso en mi vida.

- Me adelanto a pensar que la superstición es sólo un aviso a nuestra forma de conducirnos en esta socie-dad extremadamente apática. La naturaleza es orden, la realidad está dividida en el bien y el mal. Nuestra fanta-sía está en un escenario desconocido o subconsciente, en una lucha sin cuartel. A pesar de que estamos en un universo complejo, nuestro planeta cuenta con agua, luz natural y dos atributos fundamentales: la vida y en los seres humanos, el amor.

Me encontraba impresionado al escuchar a Leo, que en la medida que nos hablaba, colocaba sus brazos sobre mi hombro... Dios mio!... Leo lloraba, no era usual. Toda-

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via no sabia que vieron ellos, pero era mi oportunidad de hablar...entonces, dije:

— Un gran literato y pensador, Victor Hugo, escri bió "¡quê tristeza me da cuando la naturaleza habla al ser humano y el ser humano no escucha!". Sin embar go, dije a todos: tristeza siento, el saber que en lo más profundo de su conciencia, el ser humano se habla y no se

because experiences like hearing sounds or sensing threats from strange entities go beyond reason.

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Leo, not caring that I hadn't seen a thing—since my mind was completely focused on the male mountain lion and then on seeking its protection—told us:

- My old man was right back when he was 40, when he told my mother, "I think the devil himself scared us today." The natural world that has so captivated my younger brother is important, and it explains his way of seeing the world. Generino's story, which began with feeding the baby guabitas, is another aspect I must consider and respect. I've been exposed to movie themes such as "The Exorcist", "Alien", "The Entity", "Goes", "Signs", "The Ring", and "The Sixth Sense", which only unsettle humanity a little; however, our experience tonight marks a major turning point in my life.

- I'd go so far as to say that superstition is merely a warning about how we conduct ourselves in this extremely apathetic society. Nature is order; reality is divided into good and evil. Our imagination exists in an unknown or subconscious realm, in a relentless struggle. Although we live in a complex universe, our planet has water, natural light, and two fundamental attributes: life and, in human beings, love.

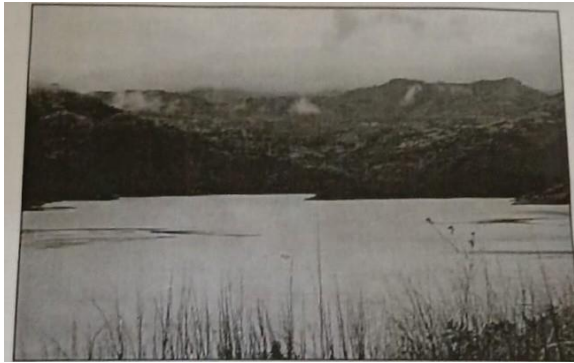
I was struck by what Leo was saying; as he spoke to us, he placed his arms around my shoulders... My God!... Leo was crying—that was unusual. All—

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I didn't know what they saw, but it was my chance to speak... so I said:

— Victor Hugo, a great writer and thinker, wrote, "How sad it makes me when nature speaks to human beings and they do not listen!" However, I said to everyone: I feel sadness knowing that, deep within their conscience, human beings speak to themselves but do not

escucha.



LA NATURALEZA ES AMOR Y ORDEN...
PERO EL DESARROLLO SOSTENIBLE ES
UN VERDADERO RETO PARA EL SER
HUMANO

Luego, me paré frente a Leo, y dije:

– Leo, siento que mis padres están aquí en cada respirar, nos dejaron su energia en cada árbol, en cada recorrer del agua de la quebrada y el río, en cada nube que nos cubre, en cada canto de insectos, ranas y aves.

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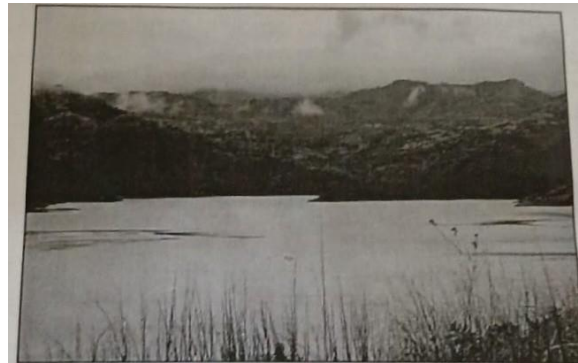
— Tengo la percepción y por ahora vivo de ella, que una conexión energética difícil de explicar. No sabemos, por ahora dónde están, pero trata de respirar, que aquí hay algo más que aire con oxígeno... y por ahora sólo vive esta realidad. Quedamos con nuestros hermanos, amigos y una vida por compartir, aprovechemos esta estancia relativamente corta en el planeta que nos regala Dios y con un propósito que talvez escape a la razón humana.

Amigos lectores:

Muchos dicen que la esperanza es lo último que se pierde, pero deben saber, amigos lectores, que antes y más allá de la esperanza está el amor, el mejor instrumento natural. Dicen que al amor mueve montañas, pero resulta que las montañas están bien ubicadas y tranquilas, es el hombre la montaña que debe moverse y actuar favorablemente al orden y perfección del universo... intentemos usar ese instrumento bendito

Eternamente agradecido por su atención y lectura....

listen.



NATURE IS LOVE AND ORDER... BUT
SUSTAINABLE DEVELOPMENT IS A REAL
CHALLENGE FOR HUMANITY

Then I stood in front of Leo and said:

– Leo, I feel like my parents are here with every breath I take. They left their energy in every tree, in every flow of water in the stream and the river, in every cloud that covers us, and in every song of insects, frogs, and birds.

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— I have this sense and for now I live by it of an energetic connection that's hard to explain. We don't know, for now, where they are, but try to breathe; there's more here than just oxygen rich air... and for now, this is the only reality I experience. We are here with our brothers and sisters, our friends, and a life to share. Let's make the most of this relatively short stay on the planet that God has given us, for a purpose that may be beyond human reason.

Dear Readers:

Many say that hope is the last thing to be lost, but you should know, dear readers, that before and beyond hope lies love—the greatest natural tool. They say that love moves mountains, but it turns out that the mountains are firmly in place and at rest; it is man who is the mountain that must move and act in a way that promotes the order and perfection of the universe... Let's try to use that blessed tool.

I am eternally grateful for your attention and for reading this....

con un fraternal abrazo

— Roje Adam Carr

FIN

with a warm hug

— Adam Carr, Roje

THE END

Third Chapter

3.1 Challenges and Solutions

As 2-2026 students of the Final Project of the bachelor's degree on English with an emphasis on translation, we came up, as a community of learning with the following challenges and solution that we faced during this process.

Challenges	Solutions	Examples	Source
False friends (false cognates)	Check contextual meaning with bilingual and monolingual dictionaries; prefer sense-equivalent terms; document choices in translator's notes or glossary.	English "actual" → Spanish "real" (not "actual"). Note decision in glossary if ambiguous.	Newmark, P. (1988). A Textbook of Translation.
Idioms and fixed expressions	Find target-language idiomatic equivalents; if none, paraphrase preserving function/tone; use translator's note for culturally key items.	"Kick the bucket" → "estirar la pata" (informal) or "morir" (neutral); choose per register.	Baker, M. (2011). In Other Words.
Register and tone	Determine source register; map to appropriate target register for readership; keep consistency via style sheet; verify with native readers.	Formal academic English → formal Spanish (usted/usteded forms, passive vs. impersonal constructions).	House, J. (2015). Translation Quality Assessment.
Cultural references and localisms	Localize when appropriate or retain with brief explanatory notes; consult project brief and target readership; consider footnotes/endnotes.	"Thanksgiving" → "Día de Acción de Gracias" with brief cultural note if culturally important.	Venuti, L. (1995). The Translator's Invisibility.
Untranslatable words/concepts	Use descriptive paraphrase, calque, or translator's note; balance fidelity and readability; document strategy.	Japanese "wabi-sabi" → descriptive phrase or footnote explaining aesthetic concept.	Munday, J. (2016). Introducing Translation Studies.
Syntax and sentence length differences	Re-segment or merge sentences to fit natural target rhythm; preserve coherence and voice; track long-sentence strategies in style sheet.	Long periodic English sentence may be split into two or three natural Spanish sentences.	Nida, E. A., & Taber, C. R. (1969). The Theory and Practice of Translation.
Gender and agreement issues	Review gendered nouns, adjectives, participles; resolve ambiguous pronoun references; run dedicated QA pass for agreement errors.	English neutral "they" → adjust to Spanish plural or rephrase to avoid gender mismatch.	Pym, A. (2010). Exploring Translation Theories.
Phrasal verbs and multiword verbs	Replace with natural single verbs or target collocations; preserve aspect and register.	"Look up" (dictionary) → "consultar"; "put up with" → "tolerar/soportar."	Baker, M. (2011). In Other Words.
Terminology consistency (technical terms)	Build a termbase/glossary, use CAT tools, and maintain a bilingual glossary shared with project team.	"Plaintiff" consistently → "demandante" in legal text.	Bowker, L., & Fisher, D. (2010). Computer-Aided Translation.
Ambiguity in source text	Query author/editor when	Ambiguous antecedent:	Chesterman, A.

	possible; select most plausible interpretation and document decisions in translator's notes.	"John told Mark he was late." Query or annotate chosen referent.	(1997). Memes of Translation.
Stylistic features (wordplay, rhyme, rhythm)	Recreate communicative effect using creative equivalents; if impossible, explain in translator's note and preserve spirit rather than literal wording.	English pun: "Time flies like an arrow; fruit flies like a banana." → create Spanish wordplay or paraphrase with explanatory note.	Newmark, P. (1988).
Dialects and regional variation	Decide target dialect per brief (e.g., Panamanian Spanish) and adapt idioms, lexis, and orthography accordingly; note major deviations.	British "lorry" → Latin American "camión" (or Panamanian variant "camión"/"camioneta" per register).	Hurtado Albir, A. (2001). Traducción y Traductología.
Punctuation and orthography conventions	Apply Spanish punctuation rules (e.g., inverted question/exclamation marks), orthography, and house style; include style sheet.	Use «» or " " per publisher style; inverted question marks in Spanish.	Real Academia Española (RAE). (2010). Ortografía de la lengua española.
Legal/rights/quotations/epigraphs	Preserve quoted text accurately; verify permission for translated paratexts; note original-language epigraphs and provide translations if required.	Epigraph in English: keep original and add Spanish translation in brackets or footnote if publisher requires.	Venuti, L. (1995).
Formatting, layout, and paratext	Maintain layout where possible; adapt line breaks, captions, and tables for text expansion; keep numbering consistent and document changes.	Wide tables may need reformatting to fit Spanish phrasing; captions translated and kept aligned.	Bowker, L., & Fisher, D. (2010).
Quality assurance and proofreading	Multiple revision passes: self-edit, peer review, and final proofreading by a native reviewer; use QA checklists and CAT QA features.	Track changes per chapter; final pass by Panamanian Spanish native reviewer.	Alves, F. (2003). Training Translators.
Time management and scope creep	Create timeline with milestones; negotiate scope with advisor; prioritize main text before extras; keep a change log.	Allocate chapters by deadline; schedule QA and glossary creation early.	O'Brien, S. (2012). Translation and Project Management.
Machine-translation pitfalls	Use MT only as draft aid; post-edit thoroughly; verify idioms and terminology; never rely solely on raw MT for publication.	Post-edit an MT draft, correcting register, idioms, and cultural references.	Garcia, I. (2015). Neural Machine Translation.
Ethical and fidelity issues	Follow translator's brief and academic ethics; document substantive changes, adaptations, or censorship decisions; consult advisor for sensitive material.	Omitting offensive content requires documented justification and advisor approval.	Steiner, G. (1998). After Babel.

Conclusions

As 2-2026 students of the Final Project of the School of English at Universidad Latina de Panama (David), we came up, as a community of learning, with the following conclusions:

The translation process is inherently iterative and collaborative, involving multiple stages that move beyond a simple one-pass transfer of words. At the outset, close reading and textual analysis establish the source text's semantic structure, register, and cultural references, which guide subsequent choices. Drafting is exploratory: initial renderings test lexical options, syntactic alignments, and rhythm, revealing tensions between fidelity and readability. Revision refines these choices through micro-level edits and macro-level restructuring, often uncovering interpretive ambiguities that require revisiting the source. Peer review and consultation with subject-matter experts or native speakers help catch blind spots and validate cultural assumptions. This cyclical workflow ensures greater accuracy and cultural appropriateness than solitary, linear translation, and it also supports professional standards and accountability. Embracing iteration and collaboration fosters continuous learning and improves the translator's ability to manage complex texts over time.

A competent translator's toolkit comprises a range of techniques that must be selected contextually rather than applied dogmatically. Literal translation preserves source-language structure where form matters, while dynamic equivalence prioritizes target-language naturalness and communicative effect. Other operations—modulation, transposition, addition, omission, borrowing, and explicitation—offer flexible strategies to resolve mismatches in grammar, lexis, and pragmatics between languages. The informed use of these techniques requires not only linguistic competence but also awareness of genre conventions and reader expectations in the target culture. Decision-making should be guided by the text's function: legal, literary, technical, or promotional texts demand different priority settings for fidelity and fluency. Documenting technique choices and their motivations enhances transparency and provides a useful audit trail for quality assurance. Ultimately, technique selection is a principled practice that balances respect for the source text with responsiveness to the target audience.

Capturing the author's tone and intention is as crucial as transferring propositional content, because tone shapes how readers interpret meaning and value. Tone emerges from lexical choices, sentence rhythm, rhetorical devices, and pragmatic cues such as irony, sarcasm, or intimacy, all of which can be fragile in cross-linguistic transfer. A translator must perform stylistic analysis to identify salient voice markers and to map their functional equivalents in the target language, considering register, modality, and cultural norms for expression. Preserving intention often requires creative solutions—recasting metaphors, adjusting syntactic emphasis, or choosing idiomatic expressions that evoke similar effects—while continuously checking against the author's presumed purpose. Where exact replication is impossible, translators should prioritize preserving communicative effect over literal word-for-word fidelity. Footnotes, prefaces, or translator's notes can explain unavoidable divergences and preserve ethical transparency about interpretive decisions. Success in this area depends on sensitivity, literary competence, and disciplined editorial judgment.

Cultural transfer is a central responsibility of the translator because many texts are saturated with culture-bound references that carry layered meaning. Identifying elements such as historical allusions, idioms, taboos, and sociolectal markers is the first step toward informed rendering; the next is selecting an appropriate strategy—domestication to maximize accessibility, foreignization to preserve difference, or annotation to supply context. Each choice affects reader reception and may alter perceived authorial stance, so translators must weigh the text’s aims and the target audience’s expectations carefully. In some contexts, preserving foreignness preserves authorial authenticity and ethical fidelity; in others, smoothing cultural distance is necessary to communicate the intended effect. Collaboration with cultural consultants, use of parallel translations, and reference to source-culture corpus data improve decision-making and reduce the risk of inadvertent misrepresentation. Maintaining sensitivity to power dynamics and the politics of representation is critical, particularly when translating marginalized voices or politically charged material. Thoughtful cultural mediation thus protects both meaning and dignity across linguistic borders.

Ethical and fidelity considerations require translators to balance transparency and adaptation while remaining accountable for their interpretive interventions. Fidelity is not a single measurable value but a set of competing priorities—lexical accuracy, functional equivalence, authorial voice, and reader comprehension—that must be negotiated on a case-by-case basis. Ethical practice includes disclosing significant departures from the source, avoiding self-serving rewrites, and resisting pressures that would distort meaning for ideological, commercial, or expedient reasons. Keeping detailed glossaries, revision logs, and translator’s notes helps document interpretive choices and supports reproducibility and critique. Where ambiguities in the source text exist, translators should record alternative readings and the rationale for selecting one over another, ideally in a brief commentary accompanying the translation. Professional codes of conduct and institutional review—when available—provide useful frameworks but cannot substitute for individual responsibility and reflexivity. Ultimately, ethical translation upholds both the author’s communicative intent and the target audience’s right to an honest representation.

Artificial intelligence offers powerful tools that can enhance productivity, consistency, and access to raw translation drafts, but it currently cannot replace the nuanced judgment of skilled human translators. Machine translation and large-language models excel at producing rapid, broad-stroke renderings, terminology extraction, and consistency checks across large corpora, thereby reducing repetitive work and shortening turnaround times. However, these systems struggle with pragmatic inference, rhetorical subtlety, cultural subtext, and authorial voice, frequently producing fluent but semantically risky outputs that require careful post-editing. Responsible integration of AI involves using it for drafting, pre-translation segmentation, terminology management, and quality assurance while reserving final decisions about tone, ethics, and creative equivalence for human experts. Translators should also be aware of AI-related risks—data privacy, model bias, and overreliance—that can compromise quality or ethical standards. Training translators in post-editing skills and in critical evaluation of AI outputs is therefore essential to harness benefits without ceding control. In sum, AI is

a tool that amplifies human capacity but does not absolve translators of interpretive responsibility.

Best-practice translation in the AI era combines human expertise with machine support in an integrated workflow that optimizes strengths and mitigates weaknesses. This hybrid model uses AI to manage routine tasks—terminology extraction, consistent phrasing, draft generation—freeing translators to focus on higher-order interpretive work such as tone preservation, cultural mediation, and ethical judgement. Establishing clear quality-control stages, including human review, peer feedback, and target-audience testing, ensures that machine-assisted drafts meet professional standards before publication. Continuous professional development in both linguistic skills and digital literacy helps translators evaluate when to accept, modify, or reject machine suggestions. Transparency about the role of AI—through metadata, translator’s notes, or versioning—protects trust and allows downstream users to assess provenance and reliability. Ultimately, a deliberate, reflective approach that privileges human oversight will produce translations that are both efficient and faithful to their communicative and cultural aims.

3.2 Recommendations

As 2-2026 students of the Final Project of Bachelor's degree in English with an emphasis in translation from Universidad Latina de Panama (David), we, as a community of learning and contemplating a "project" as having pieces of a puzzle that we work in collaboration, we came up with the following recommendations:

Encourage active, sustained reading of the source text as the foundational step for any translation project. Advise students to read the book multiple times: an initial global reading to grasp plot and tone, followed by focused readings for lexical, syntactic, and pragmatic features. Promote annotation practices—marginal notes, highlighting, and index cards for recurring motifs to build an accessible reference during translation. Recommend creating a preliminary glossary of key terms, names, and culturally specific items encountered on first reads. Stress the importance of reading with the target audience in mind, noting passages that may require adjustment for readability or cultural mediation. Emphasize time management so reading phases are not rushed, allowing deeper comprehension and fewer downstream reinterpretations.

Train translators to identify and distill the author's main ideas and communicative intention as the guiding principle for all transfer decisions. Teach methods for summarizing chapters and extracting thesis statements, thematic arcs, and rhetorical aims to ensure translations reflect the book's central message. Recommend mapping source-text intentions onto target-culture expectations, distinguishing authorial voice from generic conventions. Encourage annotation of pragmatic cues (irony, emphasis, deixis) and paratextual elements (forewords, epigraphs) that inform intent. Include reflective prompts requiring translators to justify how each rendering serves the author's purpose. Foster discussion groups where peers evaluate whether translations preserve intended meanings and effects.

Emphasize explicit procedures for capturing register, voice, and stylistic particularities that convey the author's intention beyond propositional content. Recommend building a style sheet that records tone markers, sentence-length patterns, recurring syntactic constructions, and favored lexical fields. Teach comparative stylistic analysis by selecting parallel passages and experimenting with alternative renderings to assess which choices best reproduce voice in the target language. Encourage sensitivity to rhythm, rhetorical devices, and narrative focalization that shape reader response. Promote iterative revision cycles where stylistic fidelity is balanced against naturalness in the target language. Validate stylistic decisions through reader feedback or small focus groups when possible.

Frame the selection and application of translation techniques as deliberate, context-driven choices tied to textual function. Teach students to catalog candidate techniques (explicitation, modulation, transposition, calque, loanword, adaptation) and match them to problem types observed in the book. Recommend documenting each significant decision in a translation log, noting alternatives considered and the rationale linked to preserving meaning or effect. Encourage flexible technique deployment:

e.g., preserve foreign terms for stylistic emphasis but explicate culturally opaque concepts for reader comprehension. Provide classroom exercises that contrast literal vs. functional outcomes to illustrate consequences of technique choices. Stress that technique mastery requires both analytical knowledge and practice across genres.

Highlight cultural aspects as central translation challenges and provide concrete strategies for handling culture-specific items in the book. Recommend classifying culture-bound elements (institutions, idioms, culinary items, humor) and determining audience sensitivity to foreignization vs. domestication. Propose tiered solutions: retain source term with brief gloss, use culturally equivalent term, or provide a short explanatory insertion while choosing based on prominence and impact on narrative flow. Encourage background research and consultation of bilingual corpora or native informants for contested cases. Teach ethical considerations in representing marginalized or contested cultural references accurately and respectfully. Promote annotation of cultural choices in translator notes when publication allows.

Define best practices for using online dictionaries and digital resources as integral but critically mediated aids in the translation of the book. Recommend treating online dictionaries as starting points for sense exploration, not definitive authorities—cross-checking definitions across multiple reputable sources. Teach students to consult specialized glossaries and parallel-text corpora to verify collocations, register, and frequency of usage. Encourage awareness of algorithmic biases and user-generated errors in crowd-sourced entries, prompting verification with printed references or native speakers for sensitive items. Instruct on saving and curating useful online entries into personal thrombase's with source citation and context examples. Emphasize combining digital lookup with contextual analysis to avoid decontextualized, literal choices.

Integrate the above themes into assessment and classroom practice to cultivate transferable competencies for book-length translation projects. Recommend scaffolded assignments that mirror the workflow: comprehensive reading logs, intent summaries, annotated style sheets, documented technique choices, cultural decision reports, and curated online-dictionary evidence. Use rubrics that evaluate process documentation, fidelity to authorial intent, stylistic appropriateness, cultural mediation, and justified use of digital tools. Include peer review sessions focused on interpretive alignment and the transparency of translators' decisions. Provide real-world simulations (publisher briefs, editorial feedback) to assess professional readiness. Encourage reflective portfolios combining final translations with the supporting materials produced during the process.

Recommend ongoing professional development and resource-building to sustain high-quality book translation practice beyond the classroom. Advocate for departmental investment in shared corpora, curated online resource lists, and collaborative term bases reflecting prior projects and negotiated choices. Encourage participation in translator forums, workshops, and mentorships to refine judgment about authorial intent and cultural nuance. Promote periodic updates to recommended digital tools and training on critical evaluation of online dictionaries and machine-assisted suggestions. Foster a culture of documentation by publishing case studies and annotated translations to disseminate successful

strategies and cautionary examples. Prioritize iterative improvement: treat each book-length translation as both a service to readers and a learning opportunity for the translator.

3.4 GLOSSARY

1. **Transición**
2. **Peajes**
3. **Carga**
4. **Contenedores**
5. **Estadísticas**
6. **Autoridad**
7. **Administración**
8. **Congreso**
9. **Ley**
10. **Privilegios**
11. **Constitución**
12. **Reglamentos**
13. **Retiro**
14. **Inversiones**
15. **Bases**
16. **Tratado**
17. **Soberanía**
18. **Bandera**
19. **Zona**
20. **Entrega**
21. **Ceremonia**
22. **Neutralidad**
23. **Transferencia**
24. **Celebración**
25. **Simbología**

1. Transición (Transition) — Process of change from one state, regime, or condition to another. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
2. Peajes (Tolls) — Fees charged for use of a road, bridge, or service (plural of peaje). Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
3. Carga (Cargo/Load) — Load or burden carried by a vehicle or the act of loading; also figurative burden. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
4. Contenedores (Containers) — Large receptacles or standardized units used to store or transport goods (plural of contenedor). Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
5. Estadísticas (Statistics) — Numerical data collected and analyzed to describe or infer properties of a population (plural of estadística). Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
6. Autoridad (Authority) — Power or right to give orders, make decisions, and enforce obedience; an official body or person with such power. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
7. Administración (Administration) — Management or organization of public affairs, institutions, or businesses; the body that governs or manages. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
8. Congreso (Congress) — Deliberative assembly or legislative body that makes laws; formal

- meeting of delegates. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
9. Ley (Law) — Rule established by authority, generally binding and enforceable by institutions. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 10. Privilegios (Privileges) — Special rights or advantages granted to a person or group (plural of privilegio). Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 11. Constitución (Constitution) — Fundamental set of principles or established precedents according to which a state is governed. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 12. Reglamentos (Regulations) — Rules or directives made and maintained by an authority to control conduct (plural of reglamento). Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 13. Retiro (Retirement/Withdrawal) — Act of withdrawing or retiring from a position, place, or activity; pensioned departure. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 14. Inversiones (Investments) — Allocation of capital or resources with the expectation of future benefit or profit (plural of inversión). Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 15. Bases (Bases/foundations) — Fundamental principles, grounds, or starting points for an argument, system, or organization (plural of base). Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 16. Tratado (Treaty) — Formal agreement between states or parties, usually in written form and binding. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 17. Soberanía (Sovereignty) — Supreme authority of a state to govern itself and make decisions free from external interference. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 18. Bandera (Flag) — Piece of cloth with distinctive design used as a symbol of a country, organization, or cause. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 19. Zona (Zone/Area) — Defined area or region with specific characteristics or designated purpose. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 20. Entrega (Delivery/Handing over) — Act of delivering or formally handing over something; submission. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 21. Ceremonia (Ceremony) — Formal event or ritual marking an important occasion or observance. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 22. Neutralidad (Neutrality) — State of not supporting or helping any side in a conflict or dispute. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 23. Transferencia (Transfer/Transferral) — Act of moving something from one place, person, or entity to another. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 24. Celebración (Celebration) — Act of honoring or observing an event with festivities or ceremonies. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>
 25. Simbología (Symbolology/Symbolism) — System or study of symbols and their meanings; use of symbols to represent ideas. Source (APA): Real Academia Española. (2014). Diccionario de la lengua española (23.^a ed.). <https://dle.rae.es>

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Annex

Más allá de la Esperanza



Cuento
2



ROJE ADAM CARR

Los protagonistas y localidades que se relacionan
con la historia que les voy a narrar, son reales. La
aceptación de los sucesos, depende en qué
dimensión, se ubica usted . . .

REALIDAD - SUPERSTICIÓN - FANTASÍA



MARVIVA
Protegiendo paraísos marinos



Evidelio Adames Arjona

AUTHOR

David, 15 de julio de 2026

Doctor
Evildelio Adames Arjona
Autor del libro

Respetado Doctor Adames Arjona:

Por este medio le solicitamos respetuosamente la autorización para realizar la traducción de la obra de su autoría titulada **“Mas alla de la Esperanza Cuento 2”**.

Dicha traducción será realizada por el estudiante **Yonatan Miranda**, con cédula de identidad personal **1-748-1677**, como trabajo final para optar por el título de **Licenciatura en Inglés con Énfasis en Traducción**. El estudiante será asesorado por docentes de nuestra institución, entre ellos el **Profesor Wilmo Candanedo**.

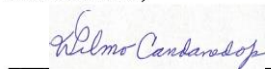
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Agradeciendo su consideración y esperando contar con su autorización, nos despedimos de usted.

Atentamente,



Profesor Wilmo Candanedo
Profesor encargado
Universidad Latina de Panamá



Dr. Evildelio Adamens Arjona
Autor de la obra



UNIVERSIDAD LATINA DE PANAMA

DECLARACIÓN JURADA

Yo Yonatan Miranda Abrego con cédula de identidad personal número, 1-748-1677 Estudiante graduando del programa/carrera de Licenciatura en Inglés con Énfasis en Traducción declaro bajo la gravedad del juramento que el material que aparece en este trabajo de graduación, en la opción: Proyecto Final (Tesis, proyecto final, pasantía, otro), es de mi producción intelectual, en razón de lo cual exoneró a la Universidad Latina de Panamá de cualquier responsabilidad relacionada a este aspecto.

Como constancia firmo la presente declaración el día 30 del mes de agosto del año 2026.

Firma del estudiante:

Cédula: 1-748-1677

Yonatan Miranda