‘Unstated’ mediation: On the ethical aspects of non-professional interpreting and translation
Foreword

As organizers of the NPIT6 conference in Nicosia, we are delighted to be contributing to the continuation of a successful series of conferences on the emerging field of non-professional interpreting and translation, a field which examines interpreting and translation not as professions, but as a ubiquitous social practice of mediation.

We are particularly happy to be hosting an event that brings together academia and the industry, both the ‘professional’ and the ‘non-professional’. Work in and around non-professional interpreting and translation is important — we could even say vital —, as it is carried out in the framework of some of the most pressing social problems and challenges of today. It also reflects the added value that translation as practice and translation studies as a discipline can offer to other academic disciplines. These include not only the ‘traditional’ — often called ‘neighboring’ — disciplines such as language learning, language education, and sociology, but also at first sight more distant ones, such as medicine, journalism, and business & public administration.

The NPIT series of events are organized without any formal bidding; each organizing committee chooses and sort of ‘passes on the torch’ to the next organizers. Therefore, we would like to thank the organizers of the NPIT5 conference, Barbara Schouten (University of Amsterdam), Rena Zendedel (Utrecht University), and Antoon Cox (KU Leuven & Free University Brussels) for entrusting to us the continuation of the NPIT events, as well as for all their guidance. We would also like to thank the University of Cyprus, and especially Stella Achilleos, Chair of the Department of English Studies, for embracing, supporting, and sponsoring the organization of the conference. Special thanks go to the secretary of the conference, Thekla Constantinou, and to students of the Department of English Studies who have assisted and will continue to assist us in the logistics of the conference; without their support the organization of this event would not have been feasible at all.

We are immensely grateful to the members of the Advisory Board as well as to other colleagues, for supporting us from the very first steps of the organization, for contributing to the dissemination of the call for papers, for undertaking the critical task of reviewing more than 90 submissions, and for ensuring quality and fairness in the selection of papers and panels. Above all, we would like to thank all the colleagues from more than 25 countries around the world, who submitted their proposals and helped us put together a very rich program in terms of topics and perspectives; let us not forget that success of a conference always lies in the diversity and quality of the contributions of its participants. We very much appreciate the willingness of presenters who — on top of their own work — volunteered to chair parallel sessions. Last but not least, we would like to thank our keynote speakers, Haridimos Tsoukas (University of Cyprus & Warwick Business School), Esther Monzó-Nebot (Universitat Jaume I), and Rachele Antonini (Università di Bologna), for accepting our invitation and for honoring us by sharing their expertise.

We would like to conclude by extending a heartfelt welcome to all participants, from Cyprus and abroad. We wish everyone a very productive, but also enjoyable conference in the coming days! We all need that after the unimaginable circumstances of the last three years.

Nicosia, 15 May 2023

George Floros, Konstantinos Kritsis, Rafaella Athanasiadi
# Table of Contents

The Book of Abstracts of the NPIT6 conference contains the abstracts of the submissions that were accepted to the conference. It is structured not in an alphabetical order but based on the version of the conference program that was sent out to all participants on the 5th of May. Inevitably, there will be unforeseeable last-minute changes, which will be indicated in the online version of the Program, as well as through printed posts in the conference stand at the conference venue.

The Book of Abstracts first gives a simplified overview of the Conference Program (p. 3 in this document, please see here for the full version) and is then divided into three main sections, each containing the contributions falling under the specific category (click to be redirected):

- **a)** Keynote Speeches
- **b)** Workshop/Panel
- **c)** Parallel Sessions

Following the order in which the keynote speeches are delivered across the three conference days, the Keynote Speeches section (a) is further divided into the subsections (click to be redirected):

1. Haridimos Tsoukas
2. Esther Monzó-Nebot, and
3. Rachele Antonini.

Following the order in which the sessions take place across the first two conference days, the Workshop/Panel section (b) is further divided into the subsections (click to be redirected):

1. Interactive Workshop, and
2. Panel 1.

The Parallel Sessions section (c) is further divided into subsections corresponding to the numbering followed for the parallel sessions on the Conference Program (click to be redirected):

- Parallel session 1 [Thursday, 25 May 2023]
- Parallel session 2 [Thursday, 25 May 2023]
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**Disclaimer**

The texts that were submitted by the authors have undergone minimum editing (mainly formatting, punctuation, adjustment of spelling to American English, and style of in-text citations); the content, the style, and the references of the abstracts (if provided by the authors) appear as initially submitted.
Conference Program

Below you will find a shortened, simplified version of the conference program, as a quick guide to locate talks and presentations. For the full version of the conference program, please click here.

**Thursday, 25 May 2023**

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<td>12:30 - 13:00</td>
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<td>Parallel session 4</td>
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<td>Language mediation as a defining line between professional and non-professional translators / interpreters</td>
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<td>Mohammad Aboomar</td>
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Facing the future: Multilingualism and intercultural competence in a globalised world
Moderation: Konstantinos Kritis

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Organization: Małgorzata Górecka, Antonino Parija-Lora, Maria Seresi

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Caroline Lahr, Anne Catharina Glashoff
Machine translation tools in healthcare settings: potential, limitations, and ethical implications

11:30 - 12:00
Anna Sotowskaya Rybakova
How do Polish legal practitioners and academics trust generic MT engines to allow them to communicate in English as a ‘living’ language?

12:00 - 12:30
Pierluigi Lazaro Guillén & Gabriel Cabrera Méndez
Urgent training for telephone interpreters

12:30 - 13:00
Małgorzata Górecka, Mary Nurmilo, Nina Havelka
Machine translation as a tool for the journalist?

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Parallel session 7
Moderation: Barbara Schouten

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Jenna Napier
Brokering of communication between deaf parents and healthcare professionals: The experience of young hearing people in the UK

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Carmen Pera Diaz
How do clinicians feel about child language brokering? A narrative inquiry analysis

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Almodona Navado, Ana Isabel Foulquí, Alina Pélaco
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Magdalena Bartłomiejczyk, Sonja Pölßnauer
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Kayo Matsumura
A comparative study of ethical norms of professional and non-professional interpreters in the media

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Michele Russo
Ad hoc Translation and the war in Ukraine: Between manipulation and objectivity in non-professional translation

12:00 - 12:30
Khaled Al-Shari
World Cup 2022 controversies: Conflict of interest and negotiating voices on Wikipedia

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Maria Constantinou
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Parallel session 8
Moderation: Klaus Al-Sharafi

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Christina Fakolou
Going (un)certified: non-professional interpreting and translating in the Greek asylum locale

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Sebnem Bahadir-Beyazit
Verbal gratitude: Nonprofessional interpreters as instruments of ideologies/organization in postconflict situations

15:00 - 15:30
Julie Boelt
The unspoken mediation of activist interpreting in social movements: Insights to rethink ethics and social justice in the professional-academic field

15:30 - 16:00
Kamy Jensen van Vuuren
Shifting positions in interspecies interactions: interpreting in animal welfare in South Africa

Saturday, 27 May 2023

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Bazhale Antoniadi
Media and fictional narratives of Child Language Brokering (CLB) and how they may contribute to the normalisation of this practice
Moderation: Raffaella Athanasiadou

11:00 - 13:00

Building 08, ROOM 010

Parallel session 9
Moderation: Nike Kocijančič Pekom

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Carmen Valero-Garcia
HPV migrant women and languages of lesser diffusion: Towards the ‘generalization’ of communication with foreign population. A case study

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Jonathan Maurice Ross
Non-professional interpreting by the Bosiphoria: Public service providers’ perspectives on communication challenges and strategies in a district of Istanbul

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Agnostika Buk, Ivona Smed
From non-professional to professional - challenges for aspiring young interpreters in the time of crisis

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Shiyu Guo
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Parallel session 10
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Joel Snyder
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Wenhui Yao
Positioning of non-professional subtitling: An ethical perspective on English-Chinese subtitles’ translational identities

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Antonios Cox, Heddi Salents
“I explain everything with hands and feet, and I have the impression that they do get it”. Creating awareness on multilingual communication by doing research together

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Brittney Chan, Jeanine Suwanda, Julia van Weert, Barbara Schouten
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Antonios Cox
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Agnes Horvath
Ad hoc language mediators in the Hungarian health sector

Parallel session 12
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Jenny Wong
Interpreting quality assessment in faith-based settings

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Monique Malufo
Non-professional religious interpreting: Co-performance at the Methodist Church of Southern Africa (MCSA)

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Vanessa Steinbueger
Translatorial perceptions, actions, and ethics of NPI in a catholic NGO

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Building 08, ROOM 010: Closing session
George Floros, Konstantinos Kritis, Raffaella Athanasiadou
Keynote Speeches

Haridimos Tsoukas
University of Cyprus & Warwick Business School
Webpage

Organizing and/as translating
Translation has often been used as a metaphor in organization theory. It has been argued that as management ideas (e.g., strategic planning, decentralization, performance appraisal, new public management, etc.) travel across organizations, they get “translated”: reshaped in new contexts. The translation metaphor has been loosely used to indicate transformation of meaning as ideas circulate. I will argue that more can be done with this metaphor. Specifically, I will seek to work out its theoretical implications and argue that both translating and organizing are social practices that involve normatively bound activities. I will argue the following: First, just like a “translation system” aims at extending society’s communicative range (Hermans 2007) by re-enacting pre-existing discourses, so formal organization aims at extending the reach of social systems beyond the here-and-now by de-contextualizing. Secondly, both a translation system’s and an organized system’s code is that of representation, defined as proxy and resemblance. In an organized system, some have the right to speak on behalf of others and what is being organized is re-presented in terms of abstract categories established and connected. Thirdly, constructing comparability and equivalence is necessary for a social practice to be possible. Equivalence enables the travel of ideas across sites and levels deemed comparable. Fourthly, equivalence is necessarily provisional; organizing-as-translating is open-ended. The repeatability that is characteristic of organized action potentializes its instantiation in ever variable contexts. Fifthly, organizing-as-translating is a reflexive activity, subjected to second-order observation. Finally, I will briefly outline the implications of organizing and/as translating for professionally organizing translation.

References

Esther Monzó-Nebot
Universitat Jaume I
Webpage

A care-inhibiting gaze:
Non-professional vs professional interpreting from a care ethic lens
Care is a value generally underestimated in Western societies. In many cases, these societies distribute care duties so that they can be performed out of sight and out of mind, allowing those with more privileged positions to avoid care-related tasks while feeling a sense of autonomy without having to recognize the caring work of others. Feminist thought has brought care out of the shadows and has advocated for care as the core value of human societies (Gilligan 1993). To be caring, individuals and their actions require attentiveness (an active attitude that opens awareness of the needs of others), responsibility (taking action when needs are identified), competence (knowing how to provide the care that is needed), responsiveness (listening to the response given to our caring, acknowledging power differentials to avoid toxicity and abuse), and plurality (showing respect for differences) (Fisher & Tronto 1990).
This talk seeks to examine care as a driving force in the discourse of non-professional interpreters, while recognizing the complex interplay that experience, education, and position have on this dynamic. This discussion draws on interviews with professional and non-professional interpreters working locally for one international non-governmental organization (NGO) and several other NGOs in the same geographical context in Spain, along with service managers and policymakers at local and regional levels. While both service managers and policymakers in the area consider care as central in their assessment of interpreting for social services, interpreters reveal nescience, conflicts, resistances, and alignments as regards embedded and enshrined ideologies that are present in institutionalized training and professional organizations. Their
comments also suggest a new reading to what other studies focusing on trust have disclosed for the relationship between interpreters and service users, service providers, policymakers, and interpreters themselves vis-à-vis the profession and the practice as two sometimes explicitly distinguished entities. Based on status characteristics theory, I argue that care as a professional value interacts in possibly counterproductive ways with cultural beliefs and illusions, and that translation and interpreting studies has been instrumental in reinforcing such cultural beliefs and illusions allowing for care to be politically resisted and undermined across interpreting settings. As a point of critical reflection, the talk concludes with the question of whether translation and interpreting studies has risked endangering professionalization efforts in areas where translation and interpreting activities rely on the values of social justice to the point that there are damaging consequences for those most vulnerable, and whether harnessing the power of care ethics from a systemic perspective may improve working conditions for interpreters.

References

Media and fictional narratives of Child Language Brokering (CLB) and how they may contribute to the normalization of this practice

The use of two or more languages on screen and on the printed page implies that, from a narrative and communicative standpoint and in order to allow the viewers/readers to partake in what is said, the characters/interlocutors must find a means to communicate with one another. In both fictional and real interactions understanding is facilitated either by a professional or untrained interpreter who speaks the language(s) used in the film, novel or TV program. In some of these television, literary and screen products, the role of the linguistic mediator is taken on by children. Child Language Brokering (CLB) is the label that defines any form of formal and informal language and cultural (inter)mediation performed by bilingual children and adolescents to facilitate communication between their family, peers, and other involved parties with members of the host society. Until very recently, this practice was an unacknowledged and unseen aspect of how bi-/multicultural children experience migration. However, in recent years, this practice has been the object of a growing body of research that has delved into specific areas and effects of CLB including, inter alia, issues such as parentification, family dynamics, emotional impact, racialization, and discrimination, and CLB as a form and expression of care. Likewise, CLB has also gained increased visibility thanks to an increasing number of filmic, literary and television productions. Following an overview of past and current studies, this talk sets out to examine how CLB is portrayed in films, TV programs and novels and will compare these depictions to children’s narratives of real experiences of CLB drawn from extant academic literature. Moreover, this talk will argue that these media and fictional representations may contribute to shape a biased public perception of CLB of the real impact that this practice has on the lives of the children who perform it and on their and their families’ inclusion in society.
Interactive Workshop

**ORGANIZER & DESCRIPTION**

**Charlotte Bosseaux** The University of Edinburgh [Charlotte.Bosseaux@ed.ac.uk](mailto:Charlotte.Bosseaux@ed.ac.uk)

*The ethical demands of translating trauma and gender-based violence: An audiovisual translation project*

United Nations figures indicate that 1 in 3 women will suffer Gender-Based Violence (GBV) in her life. Beyond these statistics are human beings, survivors, many of whom have to rely on translation in order to be heard. My research project entitled ‘The Ethical Demands of Translating GBV: a Practice-Based Research Project’ aims to provide good practice guidelines for different stakeholders (translators/subtitlers, filmmakers and charities) to ensure the voices of GBV survivors and those who have suffered trauma are ethically conveyed. It also aims to establish which translation methods are the most ethical when translating audiovisual personal narratives dealing with trauma and emotions, as well as understand how subtitlers and voice-over practitioners cope with the translation of challenging sensitive material. The project is underpinned by a practical component: a multilingual documentary which will feature GBV survivors whose first language is not English. Above all, the research emphasizes the importance of working, filming, and translating ethically.

In this panel, I present the project, including my partners (film director Ling Lee, Translation and Interpreting consultants Screen Language, and charity Saheliya) and the role they have played in this practice-based research project. I then focus on the guidelines for film directors and language professionals (subtitlers, voice-over practitioners and interpreters on film shoots) and open a discussion on the best ways to reach non-professional translators, subtitlers, voice-over practitioners and interpreters.

The panel is divided into two sections: (1) presentation of the project [50 minutes] and (2) discussion and brainstorming with the audience on reaching NPIT [30 minutes].

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Panel 1

**ORGANIZERS & DESCRIPTION**

**Maarit Koponen** University of Eastern Finland [maarit.koponen@uef.fi](mailto:maarit.koponen@uef.fi)
**Antonio Pareja-Lora** Universidad de Alcalá [antonio.pareja@uah.es](mailto:antonio.pareja@uah.es)
**Márta Seresi** Eötvös Loránd University [seresi.marta@btk.elte.hu](mailto:seresi.marta@btk.elte.hu)

*Technology in Non-professional Interpreting and Translation*

Translators, interpreters, copyeditors, content editors and other language professionals are in the forefront of using new technologies. They work alongside the latest technological advances, have access to training and are usually aware of the opportunities and pitfalls resulting from relying on new technologies. However, qualified language professionals do not have the exclusive monopoly of using language technology. As high-tech language mediation tools, such as Machine Translation (MT) or Automated Interpreting, become more and more accessible and user-friendly, they become parts of the everyday toolkit of people who are not professional translators or interpreters. People with very different professional backgrounds rely on these tools and use them in high-prestige communications between equals (for example for the translation of academic papers or questionnaires) as well as in situations of power asymmetry (where traditionally a human interpreter would provide community interpreting). The use of modern technologies can also help non-professional language mediators to learn the basics of the profession ad to get a qualification, especially in case of an urgency.
In this panel, members of the EU-funded COST Action LITHME examine several scenarios where non-professional translators or interpreters use technological tools designed to help language mediation. LITHME (Language in the Human-Machine Era) brings together experts and academics from across Europe and beyond to share insights about the impacts of technology use on languages and to predict how modern language technology will affect our everyday lives. In particular, the authors of the research presented in the panel belong to LITHME’s Working Group 7, which focuses on language professionals and language work.

PANELISTS

Caroline Lehr  Zurich University of Applied Sciences  Caroline.Lehr@zhaw.ch
Anne Catherine Gieshoff  Zurich University of Applied Sciences  AnneCatherine.Gieshoff@zhaw.ch

**Machine translation tools in healthcare settings - potential, limitations, and ethical implications**

Machine translation (MT) is increasingly tested as a tool to facilitate the communication across languages in health care settings (Dew et al. 2018). However, today we know little about how MT tools are actually used by healthcare professionals and patients. In addition, there are rarely guidelines that would ensure an appropriate use of this technology (Vieira, O’Hagan & O’Sullivan 2021). This paper will present results from an interview study conducted with Swiss healthcare professionals on their use of MT. It sets out to better understand the potential of MT in healthcare as well as the human value of interpreters in a communication setting in which intercultural and emotional intelligence are of utmost importance. Results of our study suggest that MT tools and human interpreters are deployed for different types of situations which can be distinguished according to their predictability, technical complexity, emotionality, and relational goals. Also, practical aspects like organization and financing of interpreters seem to play a role. While MT can facilitate access to healthcare, the limitations of MT tools also raise some issues. For example, they can lead to additional stress in patients and a loss of time for healthcare staff. Based on our results, we address the co-existence between MT tools and human interpreters from an ethical perspective and derive recommendations for the use of MT in healthcare that can help to ensure an ethical use of this technology.

**References**


Anna Setkowicz-Ryszka  University of Łódź  anna.setkowicz.ryszka@edu.uni.lodz.pl

**How much do Polish legal practitioners and academics trust generic MT engines to allow them to communicate in English as a lingua franca?**

Translators and translation scholars recognize legal translation as very challenging, due to the differences between legal systems, legal cultures and genre conventions, resulting in various degrees of non-equivalence or asymmetry between concepts (Šarčević 1997). Legal translation competence includes familiarity with various branches of law, ability to interpret legal texts or comparative law skills (Popiolek 2020), on top of the general translation competence. Yet not all lawyers are aware of these challenges. In the author’s practice as a reviser for a legal publishing house, abstracts of journal articles are frequently machine-translated (even though authors are expressly prohibited from using MT) or translated by persons without sufficient command of English, so this is clearly a case of non-professional use of translation technologies. In the hands of legal practitioners, MT entails serious risks, such as breach of confidentiality or miscommunication with clients. Additionally, both legal practitioners and academics seem unaware of the possibility of pre-editing their texts for a better result and the limitations of generic MT engines, used to translate their highly specialist and non-routinized writing (Biel 2021). The paper presents the results of a questionnaire based on Bowker’s (2021) questionnaire on MT use habits, filled by Polish legal practitioners and doctoral students participating in MT literacy workshops.

**References**


**Urgent training for telephone interpreters**

Several studies point out at the difficulties interpreters face when interpreting for specific populations (i.e., refugees, Jiménez-Ivars & León-Pinilla 2018) and protocols have been developed to orient the performance of interpreters in particular assignments (i.e., in trauma-focused cognitive behavioral therapy (TF-CBT) due to post-traumatic stress disorder, d’Ardenne et al. 2007) or for particular clients (Lázaro Gutiérrez 2021). In telephone interpreting, protocols serve to confront issues such as the lack of information about the client, procedures for dealing with unexpected events, treatment of the parties involved, ethical dilemmas, etc., and are the basis for the continuous training of interpreters (Lázaro Gutiérrez, Iglesias Fernández & Cabrera Méndez 2021).

This contribution will describe the training designed in the framework of the agreement between the University of Alcalá and Spanish telephone interpreting company Dualia Teletraducciones. It is delivered online and caters for new and emergent needs in telephone interpreting that require the urgent recruitment and employment of interpreters in specific and usually infrequent language combinations. These interpreters have very diverse backgrounds in terms of previous training and expertise, and, for some of them, this is the first approach to interpreting.

The Afghan evacuation, the war in Ukraine, changes in Spanish immigration policies, and the provision of interpreting for new clients (e.g., suicide hotline) not only challenge the human capacities of Dualia Teletraducciones but also point at the scarcity of professional and fully trained interpreters. The urgent training provided by our consortium aims at filling this professional gap. We will detail the technology used during training, the platforms that have proved most useful, the subjects in which training has been carried out, the requests from non-professional interpreters and how the quality of the service has evolved.

**References**


**Machine translation as a tool for the journalist?**

Journalistic content is generally produced in a limited selection of languages, mainly the official languages of the country or region of the media operator, and possibly to a lesser extent in some lingua franca. At the same time, however, contemporary societies are increasingly multilingual, and the languages used in the media do not reach everyone. This creates barriers to linguistic accessibility of reliable, current knowledge (see e.g., Hirvonen & Kinnunen 2021) and limits their ability to participate in knowledge production and be recognized and represented in media. This has broader implications for trust, security, equality and ultimately, societal sustainability. It also creates a need for public broadcasting to better reach and represent linguistically diverse audiences. A potential tool to support these efforts may be offered by machine translation (MT). On the one hand, MT can help produce more content in languages that are currently under-served. On the other hand, it can also enable journalists to access more diverse sources, either through increasing access to material written in other languages, or as an aid to be used when interviewing people. The role of different languages, translation, and translation technology in the production of knowledge is one focus area for the project consortium “Democratic epistemic capacity in the age of algorithms” (DECA) funded by the Strategic Research Council established within the Academy of Finland (2022-2025). As part of this project, the research team at the University of Eastern Finland will investigate multilingual and translational processes in journalism, such as how journalists produce news in languages other than mainstream ones and conversely, how they use multilingual sources when producing news in mainstream languages (cf. Perrin & Ehrensberger-Dow 2018).

Special attention will be paid to whether and how journalists use MT in these processes. In this talk, we discuss initial observations from ongoing work and directions for future work in this rapidly developing research area.

**References**


Communication in Child Language Brokering: Role Expectation and Role Performance

Multilingual communication plays a pivotal role in both giving voice to minority linguistic communities that have settled in a new country and in promoting their access to public services. Very often, multilingual communication is enabled by the support of migrant bilingual children and adolescents who help their families with linguistic and cultural brokering (Ceccoli 2022, Weisskirch 2017). This activity is defined by international literature as Child Language Brokering (henceforth CLB) (Antonini et al. 2017, Orellana 2009). Since child language brokers (CLBs) engage in interpreted communicative events and implement communicative strategies, one interesting but also controversial area of CLB is the communicative role CLBs play and the expectations of other parties about such role. In particular, little research has been conducted on non-family member adults’ expectations of the communicative roles and skills adopted by CLBs, especially in multilingual non-academic settings. In this presentation we examine frequent communication strategies implemented by a child language broker and study if/how they meet the other parties’ expectations. Specifically, two child language brokering strategies are analyzed: replacement of a monolingual interlocutor and summarizing of the monolingual interlocutors’ statements. We also discuss child language brokers’ roles and their alignment with adults’ expectations, an innovative focus that merits deeper discussion.

References

“Being the ears”: Sensoriality and language brokering in deaf-hearing families

Child language brokering (CLB) is the ‘informal interpreting’ carried out by children in migrant families. Child language brokering – or sign language brokering (SLB) – has also been found to occur in a range of contexts by deaf or hearing heritage signers (Napier 2017) and is considered a normal, cooperative part of everyday life in a deaf-hearing family (Napier 2021). Regardless of their bilingual or multilingual status, deaf signers experience sensorial asymmetries as a result of not being able to hear, and this impacts on their languaging practices (De Meulder et al. 2019), as well as languaging experiences. Even if deaf parents are bi- or multilingual, they experience: ‘sensorial asymmetries in the form of unequal access to linguistic resources... while they have developed skills in visual/tactile communication [they] have no, reduced, or contextual sensory access to spoken languages [or general ambient sounds]... this is different from having sensorial access to a language by hearing it or by seeing its script but not knowing/understanding it” (De Meulder et al. 2019: 3-4). So, a deaf BSL user, for example, might understand English well but may have limited or no access to hearing it, so heritage signers may recognise their parents’ visual ‘sensory orientation’ (Bahan 2008) and broker extra-linguistic auditory information. This paper will present findings from a study with hearing sign language brokers and deaf parents about their experiences of language brokering in their deaf-hearing families, with a focus on when children broker soundscapes. Thematic analyses of individual and group interviews with 10 parents, 11 adult and 17 young
brokers’ that used visual and arts-based methods revealed that brokers often felt a sense of responsibility to “be the ears” for their parents, not only to tell their deaf parents what people were saying but also to inform them of sounds they could not hear, for example, waking them up if they heard a strange noise at night. This reveals one way that the brokering experience might be different for hearing heritage signers as compared to spoken language child brokers, as they also account for their parents’ lack of sensorial accessibility.

References


Rena Zendedel
Utrecht University r.zendedel@uu.nl

Tessa van Charldorp
Utrecht University t.c.vancharldorp@uu.nl

Marije van Braak
Utrecht University m.vanbraak@uu.nl

Barbara Schouten
University of Amsterdam B.C.Schouten@uva.nl

So tell me... Interactional strategies to enhance patient participation in interpreter-mediated GP interactions

In the current study we will analyze turn taking patterns in interpreted interactions, between Turkish-Dutch migrant patients, their informal interpreters ad GPs. Based on a quantitatively focused pilot study of 20 interpreted consultations in which we looked at dialogic GP-interpreter interactions vs triadic GP-interpreter-patient interactions within a GP consultation, we found that dialogic talk between the GP and the interpreter is the most frequent pattern found (in 61% of analyzed talk). This is followed by the prototype triadic talk between GP, interpreter, and patient (16,5%) which we would expect to be the most prevalent pattern in interpreted interactions. The consequence of such a distribution of turn-taking patterns is that especially the patients stay invisible. In fact, data show that patients often try to take the floor but are generally ignored by informal interpreters.

Based on our pilot study in which we used a translation/interpretation literature perspective, we will now continue our focus of investigation on turn-taking patterns in interpreted GP consultations using a micro-analytic perspective. This will allow us to explore in depth how these three-party conversations unfold, on a turn-by-turn basis. Our main research question is:

How do dialogic GP-interpreter turn-taking patterns come about and in what ways do they differ from the expected triadic turn-taking patterns between GPs, interpreters and patients?

Method: An in-depth analysis of GP consultations with Dutch GPs, Turkish migrant patients and their family members functioning as informal interpreters will be conducted using Conversation Analysis (Jefferson, 2004).

Practice implications: The findings of this study can be used in education and training of health care providers to more effectively communicate via (informal) interpreters.

Harold Lesch
Stellenbosch University hlesch@sun.ac.za

Susan de Klerk
Stellenbosch University sdk@sun.ac.za

Team up with non-professionals for a translation of a patient rated outcome measure

Language practice is justified as professional activity and much effort goes into the ongoing “professionalisation process”. A lot of time is spent on language use where professionals are involved; when one had to reach out to the marginalized in society, effective communication is just as important. Consequently, professional translators, irrespective of their theoretical and methodological background and experience, at time need to tap in on non-professionals and lay people to translate a text. A translator had to team up with a variety of volunteer aids, other staff, etc. to construct the most appropriate target text. The members of the group that is formed have a common interest and often work together as a team as they are cause-focused and interested in achieving access to information in their own language. This is in line with
Pym’s (2002) argument that translation studies should assist in solving certain social problems. In this paper the translation of a typical medical questionnaire which serves as a patient rated outcome measure (PROM) that is used by clinicians and researchers in the field of occupational therapy is used to explain this cooperation.

The aim of this paper is to report on the teamwork between professional translators and including non-professionals to produce an acceptable translated text. The objectives are to outline the process of cross-cultural translation and adaptation of the Disabilities of the Arm, Shoulder, and Hand Questionnaire (i.e., DASH) and to highlight important consideration when translating cross-culturally and adapting PROMs such as the DASH, by consulting non-professionals. This is done from functional theoretical perspective.

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"You can book an interpreter the same way you order your Uber": Work and ethics in the gig economy for interpreting services

In interpreting, ethics has traditionally been viewed prescriptively as applied norms and deontology guiding established professional behavior in defined settings. Yet, the digitalization, remotization, and fragmentation of interpreting work resulting from neoliberal network societies are rewriting established activities, facilitating non-professional interpreters' participation in the market for language services. This shift calls for a reconceptualization of ethical norms and activities at the crossroads of tech-induced tensions and the blurred boundaries between professional and non-professional interpreting. The paper does so by examining interpreting in the gig economy, that is, interpreting work outsourced, paid, managed (and often delivered) via digital labor platforms, and catering a variety of settings. ‘Gig’ interpreting relies on a composite, mostly non-vetted workforce varying in qualifications, geographical location, competence, and labor price, managed by algorithms directing non-transparent client-interpreter matching and decision-making. These dynamics have implications for protocols of optimal performance, social impact, and working conditions in the sector. Following a practice theory perspective, a set of approaches highlighting the sociomaterial character of working and organizational life, I investigate the practices that professional and non-professional ‘gig’ interpreters develop to comply with (assumed) ethical behaviors. Based on a praxiography (ethnography of practice) of ‘gig’ interpreting in Belgium and the Netherlands, a socio-economic context characterized by growing digital innovation and labor platformization, I show how professional and non-professional interpreters’ practices misalign into conflicting ethical constructions. These constructions play around the mediating role of digital platforms in facilitating stakeholders' and providers' access to interpreting, as well as changing conceptualizations of interpreters' role and working conditions therein. This reconceptualization contributes to interpreting studies and practice-based approaches, keeping abreast of ethics as an ever-shifting process produced alongside evolving practices of work, co-constructed by human and non-human agents.

The first Slovene Code of Ethics and Standards of Practice for community interpreters - A move from deontological to consequentialist ethics

The comparison of the results of a nation-wide survey of interpreters from 2020 in Slovenia and the statistics of the Slovene Ministry of the Interior Affairs showed that there exists a mismatch between the needs of the society and the existing language profiles of professional interpreters in the market, which results in the fact that non-professional interpreters are used for almost all the languages of newly arrived migrants (Pokorn & Mikolič 2021). In 2020 an attempt has been made to integrate these non-professional interpreters into professional community. The initiative came from academic TS circles and resulted in the adoption of the national vocational qualification (NVQ) for community interpreters (for Albanian in 2020, Arabic and Farsi in 2021). In 2020 an attempt has been made to integrate these non-professional interpreters into professional community. The initiative came from academic TS circles and resulted in the adoption of the national vocational qualification (NVQ) for community interpreters (for Albanian in 2020, Arabic and Farsi in 2021), i.e., a state certification which gives individuals a possibility to validate their skills and knowledge obtained in the market. The presentation will outline the new NVQs and the deontological documents (created by TS researchers and approved by four representative professional associations of interpreters and translators) that were created afterwards in order to assist the candidates for the NVQ accreditation and other non-professional community interpreters working in Slovenia. The presentation will attempt to show how, following the principle “Don’t condemn, assist!”, the new deontological documents for non-professional community interpreters working in Slovenia move away from the traditional deontological ethics and adopt the principles of consequentialist ethics.

References

Hostile, indifferent, cooperative? BDÜ’s perspective on non-professional interpreters and translators

Several parties or stakeholders are directly involved in the communication situation mediated by interpreters - patients/clients, staff and their institutions/organizations, and the interpreters –, in addition to those ‘indirect stakeholders’ need to be considered as well when talking about NPIT. These include cost bearers, training and certification institutions, legislators and standardization organizations, but also professional associations:
depending on the structure in the respective region, state or country, they are not only in contact with the
directly involved stakeholders, but also with those indirectly involved.
With a membership of over 7,500 translators and interpreters, BDÜ (Federal Association of Interpreters and
Translators) is the industry’s largest professional association in Germany and has been defending the interests
of its individual members and the profession as a whole since 1955. In order to become a member, proof of
academic training or state approved examination, linguistic and translational competences at a high level,
among other things, must be provided. Thus, non-professional interpreters/translators are excluded from
becoming a member of most of the professional organizations in the German speaking countries. BDÜ’s view
of NPIT has changed over time, but what is its position now? And what are the implications of this position?
This presentation will look at the development of BDÜ over the past 15 years. What are the interactions
between the professional association as an indirectly involved actor and the other indirectly involved actors?
What are the effects of the position of a professional association and its influence on the other indirect actors
on the conditions and practice of non-professional interpreters (and translators)? What are the implications
with respect to ethics and professional ethics associated with this position? The (alleged) contradiction of
representing both groups – BDÜ’s own highly qualified members and the industry made up of professionals
and non-professionals will be discussed.

Effrossyni Fragkou National & Kapodistrian University of Athens effiefragkou@enl.uoa.gr

Non-professional interpreting in Greece: Ethical considerations surrounding community interpreting
practices as a commodity

Against the backdrop of the humanitarian crises of 2011, community interpreting became the object of
investigation in Greece as late as 2015-2016, when researchers and academics (cf. Vlachopoulos et al. 2016)
tried to describe interpreting practices that, until then, were falling under the radar of both interpreting
practitioners and academics, on the one hand, and the State, on the other hand. Since then, community
interpreting has evolved and expanded, often paired up or confronted and contrasted with cultural mediation.
Originally relying almost exclusively on volunteers—later on non-professionals—this practice has become
contentious as far as the ethics surrounding it are concerned, including its deontological and legal
repercussions because of a regulatory deficit.
The Greek state has shied away from regulating the practice of interpreting, in general, and community or
public service interpreting, in particular. In this paper, we attempt an explanation of this phenomenon, by
hypothesizing that such policy is inscribed within a broader framework of professions’ deregulation, as part of
a neo-liberal market philosophy which welcomes private initiative by reducing State intervention or
government-led policies, thus redefining the notion of value.
For the purposes of this research, we investigate the legal framework that surrounds professions in Greece;
we look at those who operate in the field of community interpreting (from translation and interpreting agencies
to NGOs and professional associations), while gauging the reactions of the users and the service providers of
community interpreting services.

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Anne Catherine Gieshoff  Zurich University of Applied Sciences gies@zhaw.ch
Michaela Albl-Mikasa  Zurich University of Applied Sciences albm@zhaw.ch
Andrea Hunziker Heeb  Zurich University of Applied Sciences huna@zhaw.ch

Processing spoken and written ELF material in natural translation and interpreting: What handling tactics do non-T&I multilinguals apply?

With the spread of English as a lingua franca (ELF), English texts and speeches are increasingly being produced by non-L1 speakers of English. A recent investigation of the potential cognitive impacts of ELF on mediated communication involves interpreters, translators, and non-T&I multilinguals (Ehrensberger-Dow et al. 2020). This presentation reports on the impact on the non-T&I multilinguals who may engage in natural translation and interpreting.

A task-based experiment in a simulated workplace setting was designed to investigate how these multilinguals approach ELF material. The material was sourced from authentic conference talks and their corresponding abstracts. Of each talk and abstract, an edited version was created. The study participants listened to each talk and read its abstract in their ELF versions and listened to another talk and read its abstract in their edited versions. After each task, they were asked to rate the comprehensibility of the talk and the abstract that they had just processed on a scale from 1 to 6. They then performed a recall task of the content of each talk and abstract and addressed their handling tactics in a post-task interview. We will report on the perceived comprehensibility of non-native text material and the handling tactics applied by the participants. The results intend to stimulate the discussion of how non-professional interpreters and translators cope with increasingly frequent ELF input (Määttä 2017).

References

Kanja Susan van der Merwe  Stellenbosch University  19847912@sun.ac.za

Non-professional pedagogical interpreting in task-based tutorials for Afrikaans second language university students

My study examined the use of pedagogical interpreting, i.e., interpreting as a language teaching technique for non-professional interpreters, to teach Afrikaans second language at Stellenbosch University. The motivation for undertaking this study is based on the need for a teaching technique that will cultivate improved communicative skills in Afrikaans. Pedagogical interpreting (Van der Merwe 2019/2022), interpreting as interaction (Wadensjö 1998) and task-based language teaching (Ellis 2018) with the interaction approach (Long 1996, Gass & Mackey 2015) serve as the theoretical frameworks.

The research design is participatory action research with a case-study component using both qualitative and quantitative research. Participant observation was used to study interaction and personation in the main task, and questionnaires were used to determine the participants’ perspective on the tasks. Three task-based tutorials with themes of animated films, live-action films and series were designed and conducted with 21 Afrikaans Language Acquisition students at Stellenbosch University with no prior experience in interpreting.

In the pre-task, the participants completed a mind map, pedagogical sight interpreting of subtitles and watched a video depicting how liaison interpreting works. The main task was pedagogical liaison interpreting using role-play, where each student portrayed the role of a character of their choice and the student interpreter. As the tutor, I played the interviewer asking the character questions in Afrikaans that the student interpreter had to relay in English and vice versa again for me to facilitate communication. During the post-task, the participants completed the questionnaires.

It was found that pedagogical interpreting is valuable for interaction due to the use of various interaction strategies, promoting comprehension, vocabulary, pronunciation, and self-confidence. All the participants acted satisfactorily by successfully fulfilling their respective roles and indicated that pedagogical interpreting is a valuable, enjoyable, and novel teaching technique for non-professional interpreters’ Afrikaans second language acquisition.

References
Marlie van Rooyen  University of the Free State vanRooyenM1@ufs.ac.za

Leaving room for serendipity: Teaching non-professional interpreting and translation in a resource-constrained context

This paper investigates the inductive development of translation and interpreting education at a South African university amid a global pandemic. The University of the Free State (UFS) introduced a module in non-professional interpreting and translation (NPIT) in 2020 to familiarize students with NPIT practices and research. Not only is this the first course dedicated to NPIT at undergraduate level in South Africa, but it also incorporates training in technological skills and provides students the opportunity to develop their skills as interpreters and translators through service-learning.

In March 2020, all classes were moved online due to the Covid-19 pandemic. As a result of limited internet connectivity, high data costs, and a lack of devices such as computers and smart phones experienced by students, the UFS adopted a low-tech online teaching approach. These challenges severely impacted on the original outcomes of the module, however it also created multiple learning experiences. According to an emergentist view of translator education, both the educators and students were involved in “a multifaceted … learning adventure” (Kiraly 2015: 26). Inspired by the work of the translation education scholars, Kiraly (2015) and Calzada Pérez (2019), this paper investigates the teaching and learning practices from an actor-network theory approach to understand the emergence of innovative teaching and learning practices in a low-tech online teaching environment. Data were collected through semi-structured interviews with students in the module, and from their portfolios and reflexive essays.

References

Marlene Fheodoroff  University of Graz marlene.fheodoroff@edu.uni-graz.at

Broadening natural translation: Ad-hoc interpreting in plurilingual primary schools

With the exception of pioneer Brian Harris, research on Natural Translation (NT) has long been overlooked in Translation and Interpreting Studies. Although, NT has gained more prominence in the last decade—especially regarding Child Language Brokering— it is often limited to forms of interlingual translation and interpreting. There is, however, a broad variety of “polymorphous translation practices” (Simon 2013:181) that can be observed in e.g., plurilingual primary schools where trained interpreters are usually called in exclusively for parent-teacher meetings. In everyday school life, it is ad-hoc adult and child interpreters who use NT to establish communication.

My presentation aims to explore the manifold forms of inter- and intralingual as well as intersemiotic translation and interpreting that go beyond the original understanding of NT and are used by all agents in plurilingual primary schools. To do so, I conceptualize primary schools as agent-centered translation zones (cf. Simon 2013, Fheodoroff 2022) that comprise built, experienced, and representation space dimensions. Thereby, translational phenomena are linked to a geographical area, shared by several linguistic communities, that is subject to hierarchical structures, institutional forces, and societal perceptions. This prompts ethical questions regarding children and interpreting as well as (forced) language acquisition. The examples provided are part of my PhD project. Data was collected by means of participant observations at plurilingual primary schools in the area of Graz, Austria, as well as semi-structured interviews with children, teachers and adult ad-hoc interpreters.

References
Exploring translation crowdsourcing and metacognitive translator training from the perspective of collaborative learning

Translation crowdsourcing, facilitated by technological advances, has become increasingly prevalent and has been broadly applied in various online communities. Existing studies on translation crowdsourcing mainly revolve around its workflows, quality assurance, ethics, and volunteer motivation, with scant attention given to its effects on metacognitive translator training. To fill the research gap, this paper aims to incorporate Global Voices Lingua into metacognitive training through collaborative learning and explore how and to what extent social interactions can enhance students' awareness of conditional knowledge (one type of metacognitive knowledge) and its regulative functions in problem-solving within the context of translation crowdsourcing.

Global Voices Lingua was integrated into a required English-Chinese translation course as part of the course requirements. Fifteen undergraduate students enrolled in this course were divided into mixed-ability groups of three members. Each group was asked to translate one Global Voices' English news post into Chinese. Frist, all group members produced their individual translated versions. After finishing the translation draft, each student was instructed to write his/her self-reflection on all problems encountered and the corresponding problem-solving and decision-making processes. Then, each group conducted a collaborative discussion to further examine if each member solved his/her problems satisfactorily, and (2) to work through the translation differences in individual members’ translated versions. The whole discussion process was recorded by FlashBack Express.

The analysis of the self-reflection data and recording files reveals that performing a crowdsourced translation project through collaborative learning can substantially enhance the students’ conditional knowledge of the following situational demands: (1) Global Voices’ mission and its Translators Guide, (2) Chinese translation styles, and (3) target readers. Moreover, the most-recognized regulative functions of these situational demands include (1) avoiding literal translation, (2) improving readability, (3) choosing an appropriate translation, and (4) improving naturalness. The afore-stated improvement of conditional knowledge is primarily attributable to the constructed and shared metacognitive interactions occurring in each group’s collaborative discussion.

Arab volunteer popularizers of science: Ethics of terminology selection

In 2011, a group of local Arab scientists undertook the popularization of scientific knowledge in Arabic through translation by launching a Facebook page called I Believe in Science. This page was so successful that it sparked what can be considered a whole genre of volunteer science translation into Arabic, spanning various websites and social media platforms. Bypassing bureaucracy and censorship, these initiatives popularize culturally sensitive scientific topics for Arabic readers everywhere (Alduhishy & Malek 2015, Doghaiem 2019).

This model of popularization through non-professional translation raises various ethical considerations. The paper avails of a parallel corpus composed of materials on evolutionary biology translated by both non-professional and professional translators to study such considerations as manifested in terminological choices. Evolutionary biology is an ideal discipline for this study due to its sensitivity in the target culture (Elshakry 2013). The paper reports on observed patterns in the rendering of specialized terminology and the susceptibility of these patterns to ideological interpretations. The materials, published between 2016 and 2020, are collected from four volunteering platforms, namely The Theory of Evolution, I Believe in Science, Syrian Researchers and Muslim Researchers, as well as official Arabic editions of relevant journals such as Nature, Scientific American, National Geographic, and Popular Science. The results contribute to the mapping of non-professional science translation in the Arabic context and the ethics of professional and non-professional mediation of science across cultures.

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Non-professional communities for Easy Language translation in Germany

In recent years, German accessibility laws have boosted the development of a translation market for Easy Language (EL) texts. Empowered by the target groups, EL translation has never been a domain exclusively dominated by experts. Several roles within the EL translation process are represented by non-professional communities (Bredel & Maaß 2016):

- Non-academically trained translators dominate certain areas and market segments. They typically have a background in accessible communication, e.g., special needs teachers or social education workers.
- It is common practice to integrate non-professionals in the QA process. The primary target groups – especially people with cognitive impairments – is involved in assessing the comprehensibility of EL text.
- Within this QA process, chairpersons – often without professional translation education – chair the QA sessions and help optimizing the EL translations.

The involvement of non-professional communities in EL translation workflows has its pros and cons (Maaß 2020), which will be discussed in our paper. Based on structured interviews as well as market analyses, we will present empirical figures concerning the number of non-professionals in EL translation, their educational background, the remuneration involved etc. We will investigate how the three groups of non-professional communities described above are involved as translation service providers. Based on contrastive analyses, we will show the differences and commonalities compared to professional translation processes and established standards (Deilen et al. 2021). Finally, we will critically discuss the ethical considerations of non-professional EL translation.

References

Critical translation and archival studies: A call for more reflexive translation practices in a highly culture-dependent professional context

Archival studies is an academic subject and a professional practice drawing on a diverse and contested body of knowledge. Archival theories, methods and practices are rooted in distinct, culturally specific traditions, and every country, or even every institution, has developed its own local ways of understanding and applying archival terms and concepts. Globalization has increased the sharing of archival knowledge and resources, as well as the use of English as a lingua franca in both academic and professional settings. Archival scholars from all over the world tend to read and write archival literature in English in order to join the larger discourse and gain international reputation (most peer-reviewed journals in the field are English-language journals). As it also happens elsewhere, researchers in the archival field may collect data in multiple languages through surveys or interviews, and then translate everything into English, as if languages were interchangeable and translation was a neutral process. Similarly, international professional standards governing the discipline are published in English, and the responsibility for translation rests on local archival experts, who strive to achieve the best possible “equivalence” between the source text and the target text. Whether in the context of archival scholarship or in relation to professional practice, the translation act is mostly treated as a fait accompli. Rarely, the issues encountered by these non-professional translators are addressed. Being primarily concerned with mistranslation or an incorrect rendering of the English text in their own language, they do not acknowledge the cultural and political implications inherent in their act of mediation (Spivak 1993).

By drawing on critical approaches to translation, where language is understood as a social construct and translation as a political act, I will attempt to problematize non-professional translation in the archival field, and reflect on the consequences of passively accepting, and therefore reinforcing, the hegemony of the English language. I will conclude by suggesting ways to counteract this form of cultural colonialism and disrupt the tacit imposition of meaning typical of conventional translation (Venuti 1998, Mueller 2007).

References


Unnoticed and unstated? Translators and interpreters in multilingual research: A promising topic for translation studies

Recent decades have seen a growing focus on research into migration, with sociologists, anthropologists and other humanities scholars increasingly engaging in multilingual qualitative studies. To obtain data, most have relied on trained, and even more often on untrained translators and interpreters. Despite their pivotal role in the research process, these agents and their contributions to the research outcome have gone largely unnoticed and unrecognized or been deliberately silenced and misrepresented (cf. Borchgrevink 2003). Nor has their work attracted major interest from Translation Studies scholars. Notable exceptions are Kate Sturge, who in 2007 discussed the representation of the Other in ethnography and translation, and Şebnem Bahadir (2020), who highlighted similarities between ethnographers and translators concerning ethical dilemmas and the political consequences of their work. In addition to these conceptual deliberations, there exist a few publications that examine methodological issues (e.g., Littig & Pöchhacker 2014) and a project on translatorial activities in research (Penttilä et al. 2021).

This paper hopes to redress this imbalance and shed light on this largely unexplored, complex, and promising area of research. It will address the following questions: How has multilingual research been viewed within Translation Studies and what questions need to be addressed in future? How do anthropologists and social scientists perceive differences in how trained and untrained interpreters and translators approach an assignment and how aware are they of possible consequences? What ethics framework might be helpful in examining this highly complex field? Finding answers to these questions seems urgent, not least because, however risky translation may be, it also lies at the foundation of much research.

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Simos Grammenidis
Aristotle University of Thessaloniki
simgram@frl.auth.gr

Training trainers for non-professional community interpreters-cultural mediators: the TRAMIG project

In the era of mass migration, either voluntary or forced, communication processes allowing for the exchange between the host society and newly arrived migrants are becoming increasingly important. In this context, translation plays a key role. All across Europe, newly arrived migrants, bilingual family members, professionals, and bilingual employees often work as cultural brokers in highly sensitive settings with little or no training for the profession they are performing.

Despite their shortcomings, these ad-hoc interpreters and translators are regularly employed by the state and other stakeholders in various EU countries. According to several studies on interpreter-assisted communication by non-professional and untrained interpreters or intercultural mediators, incorrect information is often conveyed leading to miscommunication (Pokorn & Mikolič Južnič 2020). Thus, there is an urgent need to train interpreters and intercultural mediators, especially in less-spoken languages, to work in high-risk communication situations such as police interviews, asylum seeking interviews and medical encounters (Pokorn et al. 2020). The aim of this paper is to present the TRAMIG project (Tramig - Training), an Erasmus+ project, which was designed by six institutions (University of Ljubljana, University of Trieste, Oslo Metropolitan University, Aristotle University of Thessaloniki, the National Institute of Public Health of the Republic of Slovenia and the Local Health Authority of Reggio Emilia) in order to educate trainers for community interpreting and intercultural mediation. More specifically, the aims, the outcomes, the outputs, and the impact of the project will be presented.

References

Antigone Bazani
Bangor University
antigonebazani@icloud.com

Language mediation as a defining line between professional and non-professional translators / interpreters

Within Translation Studies (TS), the term ‘language mediator’ was originally suggested as a “catch-all term for ‘professional linguists’” (Valero García & Martin 2008: 17). However, in the 1980s, ‘mediation’ started deviating from this initial conception. In fact, Knapp-Pothoff & Knapp (1986) understood ‘mediation’ as interlingual communicative acts of interpreting between lay bilinguals as well as acts of “natural translation”, whereas the ‘mediator’ was defined in contradistinction to the professional interpreter, who remains supposedly invisible [...] in the interaction (ibid, 17–18). Nevertheless, they later acknowledged that “mediation [...] cannot be considered as an exclusive domain of non-professional interpreting, not even when comparing untrained bilinguals and conference interpreters” (ibid).

Conversely, in L2 teaching mediation is currently viewed as a wider concept which may include acts of everyday translation but should not be reduced to solely translation/interpretation (CV 2020). Although in theory, this conceptualisation links L2 teaching to non-professional translation, it also, practically, disputes TS as a “potentially much larger conceptual and discursive area” (Pérez-González & Susam-Saraeva 2012: 157), and non-professional translation as “translation in a wider context” (ibid).

After discussing how views on mediation shape the profile and identity of professional and non-professional translators/interpreters in different settings, the paper understands mediation, not as a distinctive line between professional and non-professional translation, but rather as the theoretical foundation that supports a broader notion and contextualisation of translation.

References
Kayo Matsushita  Rikkyo University  kayo.matsushita@rikkyo.ac.jp

A comparative study of ethical norms of professional and non-professional interpreters in the media

Since the Russian invasion of Ukraine started in late February 2022, media from around the world—including Japan—have been reporting on the crisis daily. Needless to say, these emerging news reports cannot reach the Japanese public without translation. However, what is less apparent to Japanese news consumers is that both professional and non-professional interpreters are involved in delivering the news.

For example, when Ukrainian president Volodymyr Zelensky addressed the members of the Diet (the Japanese parliament) online on March 23, 2022, it was a non-professional interpreter from the Ukrainian embassy staff who rendered his speech into Japanese (Ushio 2022). However, his online speech addressing the members of the US Congress a week before had been simultaneously interpreted from English into Japanese by professional broadcast interpreters in Japan.

This paper analyzes differences in the output of the professional and non-professional interpreters for these two events to find evidence of norms (Chesterman 1997) that guided their interpretation. Special attention is paid to the particular ethical standards held by professional interpreters compared with their non-professional counterparts that lead to prioritization of literal translation, resulting in a more faithful but less compassionate rendering of the original message. This paper expands upon discussion of this tendency in the Japanese context from Matsushita (2019).

References

Michele Russo  University of Catanzaro  michele.russo@unifg.it

Ad hoc Translation and the war in Ukraine: Between manipulation and objectivity in non-professional translation

Since the war in Ukraine broke out, information on the conflict has not been uniform. Professional Ukrainian and Russian translators and reporters have provided the audience with contrasting news; this lack of certainty in news reporting has led many lay and non-professional translators to look into Russian and Ukrainian sources and to offer their own versions of the facts (Laugesen & Gehrmann 2020).

This work aims to analyze the news reporting from the BBC International Channel and the Russian channel Pervyj Kanal, in order to compare the contrasting information given by formal sources. It will then focus on the versions provided by non-professional English and Russian translators on social networks, so as to analyze the extent to which translation is manipulated and turned into an ad hoc translation in conflict situations.

The examination of the lexical resources employed by both formal sources of information and by non-professional translators aims to investigate specific lexical and semantic devices (Munday 2016) from the perspective of the uses of the universals of translation (Scarpa 2008). The analysis thus aims to pinpoint how non-professional translators aim to obtain an ad hoc translation, which is often disguised as an objective translation.

The manipulation of the universals of translation shows how the linguistic devices are used in Russian and English as means of accusation by two opposite parties. The linguistic instruments of communication thus represent the real weapons that feed the war (Baker 2018).

References

Khaled Sharaf Ahmed Al-Shehari  Qatar University  kshehari@qu.edu.qa

World Cup 2022 controversies: Conflict of and negotiating voices on Wikipedia

Wikipedia is a widely used platform for knowledge production that is made available to the public through a collaborative contribution of public communities, including content writers and Wikipedian editors and translators, to name a few. This study aims to examine how World Cup 2022 controversies are negotiated and
voiced on Wikipedia among different language versions of the “2022 FIFA World Cup” article. The study will apply concepts from the narrative theory and ethics of translation to explore the impact of Wikipedia’s policies on the production of knowledge and whether different messages are generated in different language versions of the same article on Wikipedia. It will apply a qualitative analysis to the article’s associated Talks, cited references, and the narrative of the events and information. It will examine the thread of discussions (Talks) that occurred between contributors while developing the article in various language versions to see to what extent the discussions and references to Wikipedia’s policies affected the process of developing the concepts in the article. The study finds out that the different language versions of the article each follows a different version of prioritisation when voicing their version of the events, although they are likely to use the English version as their starting point.

Maria Constantinou
University of Cyprus mariacon_2004@yahoo.com

**The role of translation in extreme narratives on Twitter: A cross-cultural approach**

This paper sets out to examine the social role of translation and/or mediation in reproducing and spreading online extreme narratives which seem to construct transnationally a fictional dystopian future that within the circles of the far-right and the so-called ‘conspiracy theorists’ is well known as the ‘New World Order’ (NOW). This ‘meta-narrative’, which has flourished in social media platforms mainly in the pandemic context and is still being nourished on other global crises (the war in Ukraine, climate change and food and energy crises), appears to be built on a vast array of personal, public, and disciplinary narratives.

Drawing on narrative and critical discourse analytic approaches to translation (Baker 2010, Munday 2018) and cultural and disciplinary approaches to Conspiracy Theories (for instance, Harambam 2020, Boullier et al. 2021), this study explores from a cross-cultural perspective a trilingual corpus (Greek, French, English) culled from Twitter. The corpus is composed of bilingual texts (mainly from English to Greek or French posted as tweets along with their retweets), tweets that contain translated texts or talks, videos, memes, and hyperlinks to translated articles published by alternative media.

In particular, this presentation sums up and discusses the results of the data analysis, by focusing on a) where these translated narratives come from (who translates and/or for whom, and where such translated narratives are published in case of hyperlinks), b) what is selected to be translated/mediated c) the accuracy of the translation, by considering the strategies used to translate or mis-translate the original texts and d) the social functions of the translation (what Twitter users do by translating a text or by sharing a translation).

A preliminary analysis of the corpus reveals the significant role of translation in spreading such narratives and in performing and strengthening a transnational activism. Twitter users acting as translators/mediators are seeking to ‘(re-)inform’/invite to action like-minded people (who mainly share far-right and traditionalist values) and warn and even disparage those who, in their eyes, ignore the ‘reality’ that is being prepared for them by the so-called ‘globalist elite’. Data also show that Twitter users build their narratives on ‘uncertain knowledge’ of varying intensities (Boullier et al. 2021) and contents. The translated stories contain not only invented and fictional scenarios based on fake news and conspiracy theories, but also official statements by scientists or authorities and dissenting voices that help those activists to deconstruct official narratives. Selective appropriation, reframing, amplification, and distortion seem to be some of the main strategies used to ‘consolidate’ temporally and causally this NWO ‘meta-narrative’.

**References**


Parallel session 7 - Friday, 26 May 2023

Jemina Napier Heriot-Watt University J.Napier@hw.ac.uk

**Brokering of communication between deaf parents and healthcare professionals: The experience of young hearing people in the UK**

Child language brokering (CLB) is the ‘informal interpreting’ carried out by children in migrant families. CLB occurs in a wide range of contexts, which can be considered as low-stakes (for friends, neighbors, or siblings); everyday (occurring very frequently); or high-stakes where the health and well-being of the family depends on the accurate interpretation of the language broker. Sign language brokering (SLB) has also been found to occur in a range of contexts by deaf or hearing heritage signers, including healthcare (Napier 2017) and is considered a normal, cooperative part of everyday life in a deaf-hearing family (Napier 2021). This paper will present findings from a study with young hearing people who have deaf parents in the UK, and their experiences of brokering communication between their parents and healthcare professionals in British Sign Language (Gee et al. in press). Semi-structured interviews were conducted with 12 young people aged 16-25 years old throughout the UK. The goal was to explore hearing heritage signers’ attitudes, feelings and views towards SLB; the impacts they perceive that SLB has/had on them; their differences in their experiences of SLB in healthcare settings, and what factors influence any differences. We will provide an overview of findings focused around key themes: feelings of pride and pressure; insider and outsider status; conflicting roles; autonomy, dependence and independence; choice and expectation; and perceptions of high or low stakes brokering. We will conclude with recommendations for how healthcare providers can better address the needs of deaf patients and their hearing children.

**References**


Carmen Pena Díaz Universidad de Alcalá & FITISPOs UAH carmen.pena@uah.es

**How do clinicians feel about child language brokering? A narrative inquiry analysis**

Immigration is a phenomenon which has been on the increase in Spain for over two decades and yet the access to public services by users with linguistic and cultural difficulties has not been tackled by authorities. In fact, linguistic and cultural issues are often not recognised as an integral part of migratory movements or social integration. While professionals of interlinguistic and intercultural communication (translators, interpreters, mediators) know that language and culture are key components to achieve immigrant integration and consolidate a truly multilingual society, policy makers at local, national, or supranational levels do not always seem aware of the risks and costs of not providing interpreting and translation services, particularly those affecting the health of users.

Regarding the services currently used to cover the communication-related needs between non-Spanish speaking population and healthcare professionals, evidence proves that there are no effective provisions for communication problems at present in Spanish hospitals. An example that suggests the poor management of the situation in relation with the migrants’ access to public healthcare is the fact that relying on a family member (often a minor) in medical consultations is one of the main practices that affects communication. At present, most medical professionals will explain that in their consultations with migrants who do not speak Spanish they ask them to bring along a family member or friend who speaks Spanish. In fact, an abundant body of literature (Antonini 2010, Bauer 2010, Weisskirch 2010, Pena Díaz 2016) describes situations in which family members, children, friends, or anyone who speaks or understands a language helps to break language barriers in hospitals not only in Spain. It is not difficult to see the problems this may cause, from ethical issues to comprehension problems and misunderstandings.

This paper will present a Narrative Inquiry analysis obtained from interviews collected from a sample of eight clinicians about their perceptions and experiences using child language brokers in their appointments with non-Spanish speaking families. The main aim of these interviews is to collect information about child language brokering as recalled and perceived by clinicians who frequently use minors as ad hoc interpreters.

**References**


Child language brokering in healthcare settings in Spain: Still waiting for a change

There are 5,512,558 foreign residents currently living in Spain, a number that has significantly increased since the beginning of the 21st century. Among this foreign population, the largest communities are Moroccans, Romanians and British, whose mother tongue is not Spanish. According to the results from several studies conducted over the last decades (Valero Garcés & Raga Gimeno 2006, Abril Martí & Martin 2011, Nevado Llopis 2015, Foulquié-Rubio, Vargas-Urpi & Fernández Pérez 2018, Nevado Llopis & Foulquié Rubio in preparation), when these allophone residents use the Spanish healthcare services, they frequently ask their children to help them communicate with healthcare professionals through linguistic and cultural mediation, even when professional interpreting or mediation services can be provided. How did these children feel while mediating for their parents in this context? Did they have any negative experiences? How did this brokering task affect these children in their childhood and when they became adults? Through personal, semi-structured interviews firstly with a psychologist specialized in trauma and secondly with young adults who interpreted as kids for their parents in healthcare settings in Spain, we intend to provide answers to these questions. Consequently, we expect to contribute to making the consequences that may be derived from child language brokering even more evident, and thus to promote the use of professional interpreting services in this setting.

References


Volunteer interpreting in medical tourism: Catering for the needs of Polish patients in Viennese abortion clinics

Due to limited access to legal abortion at home, Poles often resort to foreign abortion clinics. We present the results of a small-scale ethnographic study investigating communication practices in abortion tourism. Though healthcare interpreting in general has been widely researched, the specific area of medical tourism is underrepresented in research (Icaono 2021). The wide spectrum of tasks carried out by interpreters may include coordination of appointments, phone interpreting, follow-up correspondence, translation of medical records, escort interpreting (Icaono 2021, Muth & Suryanarayan 2020). In this particular context, the social stigma associated with abortion is an additional challenge, and interpreters may be expected to provide reassurance and psychological support.

A first survey of the field has shown that the international service chain of Viennese abortion clinics begins with their multilingual websites (Bartlomiejczyk & Pöllabauer forthcoming), while at a later stage patients may be helped by language assistants employed by the clinics and/or by volunteer interpreters from pro-choice activist groups. We analyze material obtained from in-depth interviews with volunteer interpreters to discuss how they perceive their role as activists and volunteers (Aguilar-Solano 2015, Boéri 2008), relationships with medical personnel and patients, and the ethical aspects of their work.

References


**Parallel session 8 - Friday, 26 May 2023**

**Christina Fakalou**  University of Thessaly  cfakalou@uth.gr

*Going ‘uncertified’: non-professional interpreting and translating in the Greek asylum locale*

Institutional asylum sites increasingly necessitate interpretation and translation services in languages for which there is a lack of available professionals formally trained (Pöllabauer 2015). In these situations, ‘untrained’ individuals as well as digital communication technologies are often mobilized for interpreting and translating purposes (Jacquemet 2016, Maryns 2015). Considering that from 2015 Greece has faced substantial increase in the number of applications for international protection (Ιωαννίδης 2018), this paper examines non-professional interpreting and translating practices by drawing on ethnographic data from empirical research within a regional asylum office. Participant observation shows a) language-mediated performances by people being ‘present’ at the encounter (i.e., friends, family members, random persons that just ‘happen’ to be speakers of the applicant’s language(s) and/or varieties), b) applicants designating themselves as ‘translators’ of texts through linguistic transcriptions from their languages to Greek or English, c) the utilization of mobile phones, online dictionaries, and machine translation applications. Whilst facilitating intercultural communication, ethical questions arise linked to the quality of assistance offered and to potential implications for the applicants. Yet, taking into account the specific context of the Greek asylum locale, these lay solutions can no longer be disregarded if we wish to avoid the ‘exclusion’ of vulnerable populations from the communicative encounter within the protection system.

**References**


**Şebnem Bahadır-Berzig**  University of Graz  sebnem.bahadir-berzig@uni-graz.at

*Eternal gratitude: Nonprofessional interpreters as instruments of (de/re)migrantization in postmigrant societies*

Within the context of migration, interpreting is often described as facilitating integration, enabling participation and fostering empowerment. The ideal act of interpreting is linked to an understanding of integration aiming at ‘naturalizing’ migrants by de-foreignizing and assimilating them in the sense of making them similar (ad-similar). The nonprofessional interpreter who is already integrated but belongs to the same community as the newly arrived migrant is expected to overcome not only linguistic, but also social, cultural, political, personal barriers. Furthermore the opinion is widespread that she interprets not because she is paid for, but mostly out of the motivation to give the receiving country ‘something back’ (Bahadır-Berzig 2021). This means, that the already resident but still foreign migrant in the sense of di Cesare’s ‘resident foreigner’ (2017/2021) and in the sense of Foroutan’s postmigrant (2019), feels gratitude towards the host country (almost eternally). On the basis of this gratitude she is expected to enter a commitment to pay back her debt for having had the chance to become resident of the host country by way of volunteering to interpret for the newly arrived strangers. This commitment is at the same time a promise that is nearly impossible to be fulfilled: The migrant’s voice is expected to be rendered in such a way that it becomes compatible with the host country’s ideology of integration and participation.

In my paper I want to discuss acts of interpreting and interpreter performances that contribute to or undermine this ideology. I would like to argue that acts of breaking the above-mentioned commitment/promise might show us a path towards a radical interpreting studies which I will try to sketch against the background of the radical approach in the philosophy of migration developed by di Cesare.

**References**


Julie C. Boéri Hamad Bin Khalifa University jboeri@hbku.edu.qa

The ‘unstated mediation’ of activist interpreting in social movements: Insights to rethink ethics and social justice in the professional-academic field

Interpreting is all too often approached through narrow professional lenses, despite the fact that its practice harks back to the first cross-language encounters in the history of humanity. Ethics is not an exception in this regard: the many ethical questions raised by non-professional interpreting are often reduced to the threat that non-professionals may pose to the profession, foregrounding issues such as unpaid labour, poor working conditions, poor quality and dumping. While these issues are certainly legitimate, they reveal a narrow view of ethics with an exclusive concern for professionals’ rights and duties. More problematically, it prevents a meaningful engagement with the patterns of social injustices which drill down to the interpreter-mediated communication encounter.

In an attempt to steer ethics towards social justice, this presentation focuses on the “unstated mediation” of activist interpreters in social movements. Like literature in translation, the social movements milieu provides a fertile ground to open up ethics to social and political responsibilities, in a world torn apart by symbolic and physical violence. Far from being separated from the profession, activist interpreting in social movements provides powerful insights to account for changing professional identities in contemporary interpreting. This presentation puts forward a model to equip researchers to act as proactive mediators of knowledge and harness liberatory potential of praxes, discourses and epistemologies produced in non-professional contexts. The model is then applied to the exploration of activist interpreting in the social movement milieu and combines three complementary standpoints: interpreting in the communication encounter (micro), the politics of organization (macro) and enquiry (meso). This meta-ethical triadic model, as the presentation will evidence, provides a framework to account for the creative and contentious knowledge produced in nonprofessional contexts and to refashion ethical language and thought in and beyond the professional-academic field.

Xany Jansen van Vuuren University of the Free State JansenVanVuurenX@ufs.ac.za

Shifting positionalities in interspecies interaction: interpreting in animal welfare in South Africa

This paper explores the positionality of non-professional interpreters at animal welfare field clinics in South Africa, where the multicultural and multilingual make-up of the participants often requires a blend of verbal and non-verbal interpreting; usually performed by fellow welfare workers or community members. These events are often the only opportunity for pet owners to receive assistance with their animal’s health and welfare. As such, they provide a comprehensive list of services such as vaccinations, check-ups, food provision, general wound care, etc.

Broadly understood as shaped by, amongst others, an interpreter’s agency, personal background, professional situation, and political background (Delgado Luchner & Kherbiche 2018), the notion of positionality considers not merely the positioning that the interpreter assumes while interpreting, but also the influence of external variables on the agency of the interpreter. This paper, through its ecosemiotic theoretical framework, defined as a “branch of semiotics that studies sign processes as responsible for ecological phenomena (relations between [and within] species, population patterns, and structures)” (Maran & Kull 2014), builds on this definition by exploring additional influences on the positionality of the interpreters such as the participants’ primary role in the welfare outreach clinic, and their relationship with the non-human animals, amongst others.

By presenting and discussing findings from a multispecies ethnographic study, this paper aims to elucidate the shifting positionalities of various non-professional interpreters who interpret at animal welfare outreach events.

References


NPIT migrant women and languages of lesser diffusion: Towards the ‘genderization’ of communication with foreign population. A case study

The gender issue has not always been taken into account in the analysis of the migration phenomenon, nor has its role as a link in communication with the migrant population who do not share the same language and culture been sufficiently valued (Valero-Garcés 2016, 2021). The main objective of this article is to call the attention to the significant role(s) of migrant women as NPTI, in particular with languages of lesser diffusion (LLD). Following an ethnographic approach, data come from research, observation, and conversations with NPIT migrant women. To this end, firstly, and by way of introduction, the study of migrant women belonging to linguistic and cultural minorities will be contextualized through the public policies implemented (Red Acoge 2017). Secondly, from a theoretical perspective, some recurring elements of migrant women’s integration will be briefly analyzed (Pérez Grande 2008, Gregory Gil 2016). This will lead us to the analysis of the role(s) of NPTI migrant women and the discussion of issues related to ethics, trust, and confidentiality, illustrated through the testimony of NPTI LLD-speaking migrant women. The main conclusion derived from this exploratory study - with its limitations - indicates that migrant women acting as mediators, translators, and interpreters of LLD are active agents and necessary architects of communication with the foreign population, thus turning translation into a discursive space for (re)thinking the gender issue and the discussion of the phenomenon of ‘genderization’ of communication with migrant population.

References

Non-professional interpreting by the Bosphorus: Public service providers’ perspectives on communication challenges and strategies in a district of Istanbul

In the last decade, Turkey has gone from being primarily an ‘exporter’ of migrant workers to becoming home for the world’s largest population of asylum-seekers, besides many other migrants and members of indigenous minorities. It is also a popular destination for conventional and medical tourism. All these factors increase the likelihood of language and cultural mismatch between Turkish-speaking public service providers and their clients. In response to this new challenge, steps have been taken to institutionalise interpreting service provision, tighten recruitment criteria and develop training programs, especially for court and healthcare settings (Diriker 2015, Eser 2020, Ross 2018). However, in many localities and settings, formal interpreting services do not exist or service providers are unaware of them, so alternative communication strategies are often deployed, including the use of non-professional interpreters.

This paper will report on an exploratory case-study investigating how public service providers in a small area of Istanbul –three neighbourhoods in the very vibrant and cosmopolitan district of Beşiktaş– deal with clients with limited knowledge of Turkish. Employees at institutions such as clinics, schools, mosques, post offices and municipality information offices will participate in semi-structured interviews, with questions covering topics such as the frequency of communication problems, the use of lingua francas, and practical and ethical dimensions of the use of non-professional interpreters. Existing studies of service providers’ views of (non-professional) community interpreting have tended to examine larger geographical entities, such as cities (e.g., Kerremans et al. 2018 on Brussels), regions (e.g., Adams & Rodríguez 2019 on Gran Canaria) or whole countries (e.g., McKelvey 2021 on Scotland) and/or restricted themselves to specific types of setting. This study focusses on a smaller area yet encompasses a richer array of settings. As such, it facilitates a comparison of stakeholder perspectives on non-professional interpreting in different fields and different institutions.
**From non-professional to professional - challenges for aspiring young interpreters in the time of crisis**

In the context of the intercultural and multilingual communication the role of translators and interpreters who are not (yet) professionals has become of crucial importance. Their role as interpreters often surprises them, they undertake tasks spontaneously, and often this role does not reduce them to mere linguistic mediation but also to providing advice and support.

This presentation focuses on the experience gained during the pandemic (2020-2022), while working with students of Applied Linguistics who were the members of the Students Scientific Association ‘POLIGLOCI’. The starting point is from non-professional translations in the context of business communication. Next, the students attempted to make literary translations which focused on the feeling of isolation due to pandemic. Finally, they provided linguistic support in crisis situations in the face of war. Based on real-life experience, the authors indicate the problems the students encountered, the risks they were taken and the benefits they obtained. The considerations are based on students surveys and interviews, as well as their experience while providing assistance directly in the Polish-Ukrainian border region in the face of military action. These situations will be described in line with the rules imposed on professional interpreters as well as the theoretical underpinnings of the counselling process that non-professional interpreters are involved during humanitarian crises. The important aspects that are taken into consideration are the issue of trust-building between the language mediator and the recipient of the message (cf. Paris 2014: 67), the power relationship over the person seeking help in communication, and the expectations in community interpreting. The issue of responsibility and the ethical aspect of non-professional language mediation activities will also be discussed.

**References**


**The positioning and roles of non-professional interpreters in conflict**

The war inevitably involves recruiting more civilian interpreters from the local populations, given the insufficient military linguists (Kujamäki and Footitt 2019). In their study, Footitt and Kelly (2012) argue that interpreters’ identity is related to their relationships with the military and local communities and the status given by both of them. The way in which interpreters perceive their status and roles undoubtedly affects their ethical choices in conflict.

This presentation sets against the War of Resistance against Japanese Aggression from 1937 to 1945. The Kuomintang government recruited a large number of students from Chinese universities to serve as interpreters for American allies. Their university majors varied and, despite a short training period of a few weeks before serving in the military, they were by nature non-professional interpreters. The reality that interpreters were recruited by the Chinese government to provide interpretation services to the US military makes their positioning particularly important. The complexity of their role lies in the combination of linguistic roles and political and military duties. Although they were referred to as ‘interpreters’, their work was not purely linguistic.

This presentation draws on archival documents compiled by Peking University, Tsinghua University, Nankai University, and Yunnan Normal University, and personal and collected memoirs written by interpreters. Based on archival research, the presentation aims to discuss, through narrative analysis, how interpreters were framed and the reasons behind the framing technique, whether as ‘interpreters’, ‘officers’, ‘soldiers’, ‘civilians’ or ‘soldier-interpreter’. The analysis suggests that the roles and positioning of interpreters were closely linked to their national identity and military duties, and their perception of positioning influenced their ethical decisions that conflict with the codes of ethics of the interpreting profession.
Joel Snyder
Audio Description Associates, LLC & American Council of the Blind
jsnyder@audiodescribe.com

*If your eyes could speak: Audio Description training for non-professionals*

How can a blind person “see” a media event or a theatrical presentation? This presentation will demonstrate how audio description (AD) provides access to the arts for people who are blind. AD makes visual images accessible for people who are blind or have low vision via a translation of visual images to succinct language. Using words that are vivid and imaginative, describers observe, select, and use language to convey the visual image that is not fully accessible to a segment of the population—the American Foundation for the Blind notes that 31 million Americans are blind or “have difficulty seeing even with correction.”

AD was developed in 1981 by a radio reading service in Washington, DC. These services are dependent on volunteers and the first audio description service was also structured around voluntary contributions of time and effort. These non-professionals have been largely responsible for the proliferation of audio description for arts events in the United States and elsewhere.

It is critical, of course, that all providers of audio description have adequate training in the fundamentals of audio description. While literature exists that focuses on guidelines for professional audio describers (United States, U.K., Spain, Australia), little has been done to tailor training to non-professionals. In addition to an overview of the history of audio description (including the development of “YouDescribe” in the United States) and a focus on the nature of the audiences for audio description, the program of training for non-professionals to be presented is focused on “The Four Fundamentals of Audio Description” developed by Dr. Snyder throughout the 1990s:

- OBSERVATION: Active Seeing / Visual Literacy—how to develop skills in concentration and observation
- EDITING: WHAT SHOULD BE DESCRIBED—the art of “editing” from what you see
- LANGUAGE: WHAT WORDS TO USE—Brevity, Imagination, Objectivity
- VOCAL SKILLS—using the spoken word to make meaning.

Wenhao Yao
University of Bristol
wh.yao@bristol.ac.uk

*Positioning of non-professional subtitling: An ethical perspective on English-Chinese subtitlers’ translatorial identities*

The proliferation of non-professionalism in the digital age has blurred the conceptual boundaries of professional translatorial identities of subtitlers, posing new challenges to understanding the concepts and realities of subtitling. Discussions have shown that (re-)categorisation of subtitlers based on cultural and socio-economic parameters such as expertise and social success seem unsatisfactory or insufficient, considering the increasing proficiency and influence of non-professional subtitlers’ practice. This project attempts to explore the boundaries between professional and non-professional subtitlers, by describing and comparing their translatorial identities symbolically (re-)constructed by their ethics of decision-making in translating.

A questionnaire (n=200) was employed to collect four groups of English-Chinese subtitlers’ translatorial identity discourses, triangulated by a follow-up interview (n=70). The results showed: 1) blurred internal ethical boundaries of the non-professional group itself (fansubbers) with no coherent dispositional prototype or central feature within the group regarding their ethics of decision-making, 2) unblurred internal ethical boundaries of other three professional groups (freelancers, agency subtitlers, and in-house subtitlers) with coherent dispositional prototypes within respective groups, 3) and blurred boundaries between professional and non-professional subtitlers due to the overlapping of the dispositional prototypes of the fansubbers and their professional counterparts. While confirming the existing blurred boundaries from an ethical perspective, the results also highlighted the nuances across different groups.

This project concludes that non-professional subtitling, featuring chaoticity and versatility, has rather constructed an all-inclusive realm or a liminal space in between—instead of taking one of two opposite positions—a realm or space hosting a repertoire of translatorial dispositions or a widely-recognised translatorial gene pool of multiplicity and potentiality that deserves academic legitimacy for the greater benefit of the subtitling practice.
“I explain everything with hands and feet, and I have the impression that they do get it”: Creating awareness on multilingual communication by doing research together

In multilingual encounters in unplanned settings such as law enforcement or emergency care, people often “make do” with whatever they think may be needed to communicate. This making do, especially in unplanned settings, often relies on different forms of nonprofessional interpreting, digital tools such as google translate, and nonverbal communicative resources. There is often a gap between what people think that happens during these communicative encounters and what actually happens [1], especially in cases where little information is available on the people who act as language brokers. Good communication depends on individuals’ values and perceptions and on their situational awareness [2]. This presentation discusses how the process of setting up and carrying out collaborative research programs with law enforcement personnel [3,4] and health care providers [5] can effectively contribute to raising awareness on the fragility of multilingual communication.

References

Results of a nationwide survey of community interpreters in Germany

Introduction: Despite their crucial role, little is known so far about who actually works as a community interpreter. The aim of this exploratory cross-sectional study was to gain a better understanding of community interpreters in Germany by collecting initial data on four main areas: sociodemographic and work-related data, training and psychosocial distress.

Methods: A nationwide online survey was carried out between June and August 2022 in Germany which included several self-developed questions to assess sociodemographic (e.g., age, gender, socioeconomic status) and work-related data (e.g., frequency, areas of work) as well as interpreters’ training. A standardized scale to measure psychosocial distress was used (NCCN Distress Thermometer). Interpreters were recruited primarily through interpreter pools and training institutions in Germany.

Preliminary results: n = 1,199 people clicked on the survey link, of which n = 898 responses were used for analysis. Most of the participants were female (75%), 75% were born abroad and 12,5% had a second-generation migration background. 61% held a bachelors’ or masters’ degree. On average, participants had been working as interpreters for MED = 6 years (SD = 8,81), 49% reported interpreting from time to time in their leisure time, on average MED = 10 hours per week (SD = 31,69) and mostly in person (90%). On average, they worked in 4 different areas. 70% have attended training at some point (on average MED = 30 hours, SD = 828,79), 30% of them passed a final exam. Of those who have never attended a training, 68% considered themselves as very/rather competent in interpreting. 27% experienced interpreting as distressing.

Discussion: This study provides a first scientifically data basis for the group of community interpreters in Germany. Based on the data, recommendations for training and the development of standards for the use of interpreters in social and health care can be derived.
Getting by in language discordant consultations: Healthcare providers’ use of (non-professional) interpreters and other communication strategies

25.2% of the Dutch population has a migration background and over 8% of the population does not speak Dutch at home (CBS 2022, NL Times 2021). Free interpreting and translation services in the Dutch healthcare system have become unavailable in the last decade due to budget cuts, leading to a sharp increase in the use of non-professional interpreters to mitigate language barriers with low language proficient migrant patients. The Six Function Model of Medical Communication (De Haes & Bensing 2009) guides healthcare providers with meeting patients’ needs in language discordant consultations by indicating what communication strategies they can use to meet these needs (e.g., maintaining eye contact to foster a relationship). Nonetheless, this framework does not take language barriers into account. Hence, an overview on what communication strategies healthcare providers can use, in addition to (non-professional) interpreters, to mitigate language barriers while meeting low language proficient migrant patients’ needs is lacking. To address this, our study conducted 27 semi-structured interviews with healthcare providers working in different settings and used the constant comparative method from Grounded Theory (Charmaz 2014) to uncover what communication strategies they use to meet migrant patients’ cognitive and affective needs in language discordant consultations. This presentation will share insights from the five sub-themes emerged, namely (1) instrumental communication strategies, (2) affective communication strategies, (3) digital tools, (4) types of interpreters, and (5) mobilizing additional support. Our results highlight the importance of raising healthcare providers’ awareness on using all communication strategies available to meet the needs of their low language proficient migrant patients by means of interventions and trainings.

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Managing patient autonomy in unplanned mediated multilingual consultations

Over recent decades, migration patterns have become increasingly diverse, with individual variables such as country of origin and ethnicity dynamically interacting with other variables such as gender, age, education, socio-economic class, language, religion, and legal status. This super-diversity is reflected among patients across the healthcare sector and poses challenges to the provision of care and the achievement of patient autonomy, especially in the presence of multilingualism. Clinicians and patient companions often struggle as they try to discuss treatment options and decisions, to explain or understand risk and to achieve informed consent across languages [1]. In combination with patient vulnerability and institutional constraints, difficulties with communication often generate ethical dilemmas for care providers. This presentation discusses these challenges, drawing on transcriptions of audio-recordings and data from ethnographic observations of unplanned mediated consultations with migrant patients in the Emergency Department. We find that the achievement of patient autonomy depends on a range of interacting factors, such as the degree of shared repertoires between interlocutors, the communicative goals and the ensuing communicative requirements of a particular interaction, and the broader situational context. We show how patient autonomy can be achieved despite limited communicative resources in some situations and how, in other situations, it can be severely compromised, in spite of substantive efforts by the involved interlocutors [2].

References

Ad hoc language mediators in the Hungarian health sector

In order to ensure patient safety and quality care, clear communication is essential, without which misunderstandings and misinterpretations are likely to occur (Regenstein et al. 2013). However, accurate understanding of each other can be quite challenging in a multilingual healthcare environment, where often neither the patient, nor the provider can communicate in their mother tongues. In such situations, interpreters and translators have a particularly important role in the efficiency of communication and, indirectly, in the health of the patient. Although literature on patient safety communication argues that the best way to provide clear communication is through professional language mediators, experience indicates that ad hoc interpreters outweigh the involvement of professional interpreters (The Joint Commission 2010, Horváth 2022). This presentation aims to show how Hungarian health professionals communicate with their foreign patients, and what measures have been taken to support ad hoc translators and improve communication through written documents. Data was collected using qualitative methods, including an online questionnaire and semi-structured interviews. The data obtained was subjected to content analysis and descriptive statistics. The results also show which documents are in greatest need of quality translations in order to improve the efficiency of patient–provider communication in clinical practice.

References


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Jenny Wong University of Birmingham wyjenny@gmail.com

Interpreting quality assessment in faith-based settings

Faith-based interpreting has been an under-researched area, although the practice of having non-professionals interpreting voluntarily in churches is commonplace around the world. This research will examine a few cases where non-professionals interpret at churches voluntarily between Chinese and English, using an interpretative phenomenological analysis (IPA). IPA is a qualitative form of psychology research, which is particularly useful in offering insights into how a person makes meaning out of a given situation, such as a major life event. IPA is deeply rooted in phenomenology and hermeneutics and is inspired by the work of Edmund Husserl, Martin Heidegger, and Maurice Merleau-Ponty. In this study, we will use this approach to explore interviewees’ lived experience to find out how they see their interpreting performance being related to their religious experience. Interpreters who come from different denominations such as Pentecostal, Presbyterian traditions will be interviewed for their reflections on their interpreting performance. After conducting semi-structured interviews, these interviews will be transcribed and themes will be drawn to identify what factors are at work that affect the interpreters’ performance in terms of fidelity, delivery and fluency. It is expected that non-professional interpreters from different denominational traditions will evaluate their interpreting quality differently given their differences in religious experiences.

Monnapula Molefe University of the Free State MolefeMA@ufs.ac.za

Non-professional religious interpreting: Co-performance at the Methodist Church of Southern Africa (MCSA)

NPIT practitioners played an important role in facilitating communication, including religious communication, through history (Angelelli 2004), but due to factors such as professionalisation, the practices may be in danger of losing their valuable place in society. Translator and interpreter training, and the advancement of the status of these language mediators received more attention in the past four decades, leading to the marginalisation of non-professional practices. Furthermore, NPIT practices were also provided peripheral status in the research world; a gap in which studies conducted in recent years attempt to close (Pérez-González & Susam-Saraeva 2012).

This study seeks to contribute by investigating and describing co-performance at the MCSA (Seth Mokitimi Circuit) in South Africa, where linguistically and culturally diverse congregants gather, to worship and praise together. Praise and worship are regarded as actions that may be observed as performances. Performance Theory will be used as the main theory because it suggests that everyone of us puts on a performance in society (Schechner 2020). The researcher seeks to examine how participants act and react to co-performance. He will investigate and describe the role of the religious interpreter, common problems and coping mechanisms, as well as the characteristics that make non-professional religious interpreting, a distinct offshoot of interpreting. Studying religious interpreting may be vital for the future of NPIT as Angelelli (2004: 29) records, “In order to gain a deeper knowledge, we need to study the interpreted communicative event as a social or political event, and then we must examine the interpreter’s multifaceted role within that event”. The qualitative approach is followed because it seeks to understand human participants in their natural habitat. Observations, interviews and video recordings will be used as primary data collection methods. These methods are common in ethnographic studies thus, making ethnography a suitable research design. The data will be analysed through Content Analysis (CA), one of the main analysis methods used for qualitative data (Kumar 2011). CA will enable the researcher to describe multiple aspects in religious interpreting and may help identify unusual and extreme cases from the data. This method will allow the researcher to use both themes emerging from the data and from the consulted literature.

References


Vanessa Steinkogler University of Graz vanessa.steinkogler@edu.uni-graz.at

Translatorial perceptions, actions, and ethics of NPIT in a catholic NGO

Due to their field of activity, many non-governmental organizations (NGOs) work in highly multilingual contexts, where agents with various cultural and linguistic backgrounds meet. Therefore, providing translation
and interpreting services forms the basis for the functioning of these organizations. However, the role of multilingual communication within NGOs has been scarcely discussed in Translation and Interpreting Studies (TIS) research and has only recently gained momentum (cf. e.g., Tesseur 2018). In the Catholic NGO Caritas Graz-Seckau in Austria, translation and interpreting are performed in numerous contexts and organizational departments. This local Caritas office employs a small number of ‘professional’ interpreters, but mostly multilingual Caritas employees are responsible for language mediation (Lomeña Galiano 2020). Since various agents with different professional backgrounds are assigned as translators and interpreters, their perceptions, working conditions, motivations, and ethics regarding translation and interpreting vary considerably. Some of these translators and interpreters have relevant training and are paid for their practices, others perform translation services voluntarily for activist reasons or because of a sense of duty for their own community and for many of these agents translation and interpreting are simply a part of their main profession.

In my presentation, I will shed light on these translators and interpreters and discuss insights derived from interviewing agents translating and interpreting at Caritas about their notions of translation and professionalism as well as their self-perceptions as translators and interpreters.

References


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