



NPIT²

2nd International Conference on
Non-Professional
Interpreting and Translation

Germersheim, May 29-31, 2014

ABSTRACTS

**International Conference on
Non-Professional Interpreting and Translation (NPIT2)
Mainz University,
Department for Intercultural Communication and Cultural Studies
Germersheim, May 29-31, 2014**

Within the field of interpreting and translation studies, non-professional interpreting and translation have always been under-appreciated, neglected and under-researched by academia and have never been associated with other respected professional categories. Nonetheless, it always has been and always will be the most widespread form of translational action. Such an action occurs when an individual translates or interprets without receiving any pay. "Non-professional", however, does not necessarily mean that the quality of translation is insufficient or that the skills of a non-professional translator and interpreter are inadequate.

In an attempt to keep this issue relevant, which was initially brought into motion during the First International Conference on Non-Professional Interpreting and Translation (NPIT1) at the University of Bologna/Forlì in 2012, NPIT2 aims to provide a forum for researchers and students to share information, perspectives and experiences concerning non-professional interpreting and translation. Furthermore, this forum serves to expand the theoretical, methodological, ethical and disciplinary approaches related to this form of linguistic and cultural mediation.

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Keynotes

Claudia V. Angelelli
Claudio Baraldi
Laura Gavioli
Şebnem Susam-Saraeva

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Local Organizing Committee

Feyza Evrin
Saskia Jünemann
Bernd Meyer

***Website
Contact***

www.fb06.uni-mainz.de/ikk/402.php
npit2@uni-mainz.de

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Keynote

Claudia V. Angelelli is a Professor of Spanish Linguistics at San Diego State University. She is the author of *Medical Interpreting and Cross-cultural Communication* (Cambridge University Press), and *Revisiting the Role of the Interpreter* (John Benjamins) and the co-editor of *Testing and Assessment in Translation and Interpreting Studies* (John Benjamins). She is the editor of special issues of *The International Journal of the*

Sociology of Language ("Translators and Interpreters: Geographic Displacement and Linguistic Consequences"), *Translation and Interpreting Studies* (*The Sociological Turn in Translation and Interpreting*) and *Cuadernos de ALDEEU* (*Translation and Interpreting*). Her articles appear in *Interpreting*, *META*, *MONTI* (*Monografías de Traducción e Interpretación*), *The Translator*, *The Annual Review of Applied*

Linguistics, *The Critical Link*, *TIS*, *The International Journal of the Sociology of Language*. She designed the first empirically-driven language proficiency and interpreter readiness test for *The California Endowment and Hablamos Juntos*. She is President of ATISA, World Project Leader for ISO Standards on Community Interpreting and Director of The Consortium of Distinguished Language Centers.

Claudia V. Angelelli

Looking back: A study of (non-professional/ad hoc) family interpreters

The study of ad-hoc interpreters has begun to establish itself as a field of research in its own right. Within the continuum of ad-hoc interpreting, the case of bilingual youngsters and children who have interpreted for their families and immediate communities has been the focus of various studies (e.g. Bialystock & Hakuta 1999, Borrero 2006, Orellana 2003, Valdés, Chavez and Angelelli et.al. 2000, Valdés, Chavez, Angelelli 2003). Research on circumstantial bilinguals who become young interpreters for their families and communities contributes to our understanding of the life experiences of individuals who begin to interpret early in their lives (Valdés and Angelelli 2003). Since most of the community interpreters of today were interpreters in their late childhood and adolescence, getting a glimpse into their lives and experiences may help researchers and teachers understand the habits and ideology of these individuals who may populate interpreter classrooms and workplaces in the future (Angelelli 2010b). In addition, research on bilingual youngsters and children brokering communication for adults allows us to problematize the constructs of language access and language policies of the societies these bilinguals inhabit (Angelelli 2010a). In this presentation we will analyze the ways in which bilinguals living on the US/Mexico border discuss and characterize their experiences as they broker communication for their families and immediate communities. The results have theoretical and practical implications for current conceptualizations of multilingual societies, border areas, community interpreting (interpreting in public services) and for teaching and testing of interpreters.

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Claudio Baraldi is a professor of Sociology of cultural and communicative processes (University of Modena and Reggio Emilia, Italy). His research concerns communication systems and their structural and cultural presuppositions, including intercultural and interlinguistic interactions, adult-children interactions, and organisational meetings. He is interested in the analysis of intervention processes and their results, in particular in the development of techniques for dialogic facilitation of participation and mediation. He has published several papers on dialogue interpreting in public service institutions, in books (John Benjamins, Peter Lang) and international journals, many with Laura Gavioli. With Laura Gavioli, he has also edited the book *Coordinating Participation in Dialogue Interpreting* (John Benjamins, 2012).

Laura Gavioli is professor of English Language and Translation (University of Modena and Reggio Emilia, Italy). Her research concerns the study of spoken language in institutional settings in English and Italian, the exploration of corpora in English and Italian foreign language learning, and translation teaching and learning. She coordinates a network of Italian researchers working in interaction studies, in intercultural and institutional settings (the AIM group, see: <http://www.aim.unimore.it/site/home.html>). Her publications include the volume entitled *Exploring Corpora for ESP Learning* (John Benjamins, 2005). Joining efforts from different disciplinary perspectives, she and Claudio Baraldi collaborated in a long-term project on dialogue interpreting in public service institutions. They have recently co-edited a volume of major contributions on the theme of “participation” in dialogue interpreting (John Benjamins, 2012).

Claudio Baraldi
Laura Gavioli

***On professional and non-professional
interpreting in healthcare services: the
case of intercultural mediators***

A debate that has revolved around the organisation of Italian healthcare interpreting services concerns the choice adopted by most institutions to employ ‘intercultural mediators’ rather than ‘professional interpreters’. Intercultural mediators do not (necessarily) have a professional training in interpreting, they are, however, preferred to professional interpreters in that they are considered more competent in dealing with the possibly different perspectives of healthcare providers and migrant patients. The consideration given by healthcare services to the difficulties involved in ‘mediating’ between healthcare providers and patients from different cultural backgrounds provides food for thought for reflections on professionalism in interpreter-mediated interaction in healthcare.

Drawing from a 10-year research on ‘mediator-interpreted’ interactions in healthcare and a set of data comprising around 250 consultations, our contribution sets out as an attempt to clarify what is involved in this ‘mediating’ work and to account for some of the reasons why the ‘mediation’ component of (medical) interpreter-mediated interaction has raised a debate about the professionalism of mediators/interpreters. A possibly key issue that emerges in our analysis is that, while mediators participate in the interactions with the main task of providing interpreting service, their level of autonomy in managing both renditions and other reactions to participants’ contribution is much higher than the level of autonomy that is prescribed for interpreting. We have noted two main ways in which mediators’ autonomy is displayed in the interactions.

First, in the mediators' design of turns and projection of sequences for rendition. This includes: (a) significant reformulations of primary participants' turns, through e.g. non-renditions, expanded renditions and multi-part renditions of providers' questions or instructions and patients' answers or requests; (b) autonomous projection of other participants' next turns, by e.g. engaging in dyadic sequences between the mediator and one of the participants.

Second, in the interactional construction of the relevance of mediators' action in explaining, clarifying, rendering appropriately, highlighting the importance of therapies or procedures. In the interaction, mediators' autonomy to make 'appropriate' choices is: (a) acknowledged or even called for by healthcare providers, (b) solicited by patients, (c) negotiated and decided upon by primary participants and mediators.

Thus 'mediating', as compared to 'interpreting', seems to imply the interactional management and achievement of a complex relationship between renditions and consideration for participants' responsibilities, needs and perspectives. Elsewhere and expanding a well-known concept by Wadensjö, we have called this work mediators do 'on' communication, "reflexive coordination" (Baraldi and Gavioli 2012: 3-9).

Against this backdrop, mediators' high autonomy in managing reflexive coordination in and for interpreting involves an increased risk of communication mismanagement, whose avoidance involves, in its turn, a high professional competence. It follows that mediators should be held accountable of (non)professional behaviour not for the amount of autonomy they take, but rather for their competence in handling it. Suggestions derived from the analysis of our data may have an impact on the improvement of the professionalism of both mediators and interpreters in reference to communication facilitation with migrant patients, an aspect that been recognized as highly problematic in the literature.

- Baraldi, C. and L. Gavioli 2012. Understanding coordination in interpreter-mediated interaction. In C. Baraldi and L. Gavioli (eds.) *Coordinating Participation in Dialogue Interpreting*. Amsterdam/Philadelphia: John Benjamins. 1-22.

Şebnem Susam-Saraeva is a Senior Lecturer in Translation Studies at the University of Edinburgh, Scotland, U.K. Her research interests have included gender and translation, retranslations, translation of literary and cultural theories, and research methodology in translation studies. She is the author of *Theories on the Move. Translation's Role in the Travels*

of *Literary Theories* (2006), and guest-editor of *Translation and Music* (2008) and *Non-Professionals Translating and Interpreting. Participatory and Engaged Perspectives* (2012, with Luis Pérez-Gonzalez). She is currently working on two different areas of research: translation and popular music, with a particular emphasis on their role within the

Greek-Turkish rapprochement; and, translation and cyberactivism (with a focus on natural birth movement and mommy blogs). Beyond the University of Edinburgh, she is involved in the Translation Research Summer School (TRSS) and is the co-vicepresident of the International Association for Translation and Intercultural Studies (IATIS).

Şebnem Susam-Saraeva

The 'Ordinary Citizen' Translating

The burgeoning field of research on non-professionals translating and interpreting has mostly focused on situations of community interpreting and, to a lesser extent, on on-line social networks. On the other hand, research on translation and music has thus far mainly focused on issues of quality, singability and accessibility, with rare case studies that seek to embed translation and music within their historical and socio-cultural contexts. The talk will bring together these two areas by focusing on the role of the 'ordinary citizen' translating song lyrics and sharing them within the context of the Turkish-Greek rapprochement since the early 1990s. After providing a brief account of the rapprochement and of the various ways in which translation and music had a role in it, I will limit the talk to a particular form of non-professional translation, where fans exchange their lyrics translations on internet forums. These translations are carried out for a variety of purposes, yet, given the context, the interaction amongst the fans inevitably carries the imprint of the rapprochement.

These fans, instead of, or in addition to assuming identities as cyber-citizens, choose to remain closely associated with their respective nation-states. Their translational contributions are gestures arising from what I will refer to as 'transcultural intimacy' (cf. Herzfeld 1997). Recognizing what binds them, first of all within their own nation-states, and then across the Aegean Sea, in a regional form of "rueful self-recognition" (*ibid.* 3-4), these 'ordinary citizens-turned-fans' highlight the role of music in everyday life and utilize its powers to "enhance [their] sense of sociality and community" and "heighten [their] understanding of how others might think and feel" (Hesmondhalgh 2012: 372).

The discourse surrounding the rapprochement has, for a long time, been that of the 'common sense' of the 'common people', triumphing upon the apparent blunders of inefficient and sometimes rather hostile leaders. The citizens of these nation-states, especially in Turkey, have chosen to focus on the nostalgic aspects of the Turkish-Greek relationship, harking back to a time when the Greeks and Turks co-existed, more or less peacefully, both in Istanbul and in Anatolia, thus rewriting the "official mythology" of wars and hatred, which had effectively infiltrated even into primary school history textbooks in both countries during the second half of

the 20th century. These ordinary people relate to music as a powerful reminder of this historical and partially nostalgia-tainted picture of the co-existence, and use their own agency to bring about and sustain social change – in this particular instance, in the form of cyber-mediation, if not of downright cyberactivism.

- Herzfeld, Michael. 1997. *Cultural Intimacy. Social Poetics in the Nation-State*. New York and London: Routledge.
- Hesmondhalgh, David. 2012. Towards a Political Aesthetics of Music. In Clayton, Martin, Trevor Herbert, and Richard Middleton eds. *The Cultural Study of Music. A Critical Introduction*, 2nd Edition. New York and London: Routledge. 364-74.

The ethical habitus of volunteer interpreters: a case for the institutionalization of social responsibility

This paper discusses community-based interpreting as a bridge between communities and public institutions to ensure culturally and linguistically appropriate interpreting and Community empowerment. It focuses on the *Asociación de intérpretes voluntarios para enfermos*, a community-based organization of volunteer interpreters in southern Spain, which has shaped the structures of the field for over 25 years. The institutionalization of their position as volunteer interpreters by two healthcare institutions has provided them with a large volume of social capital (i.e. social recognition and awards) and symbolic capital (i.e. relative autonomy to shape the interpreting practice). The institutional trust invested upon them has allowed them to reconfigure the interpreting field in this context and shape their habitus according to ethical positions that comprise social responsibility. The positions range from interpreters as institutional agents—realized through their loyalty to the healthcare institution and its members—to interpreters as patients’ spokespersons—realized through solidarity and advocacy. This reconfiguration means that interpreters are able to internalize a strong ethical habitus that allows them to constantly (re)position their alignment according to the demands of individual encounters.

Framing this study from a Bourdieusian perspective, I discuss the extent to which volunteerism and institutionalization has shaped the ethical habitus of these interpreters, and its implications for the ‘professional’ field of healthcare interpreting. Through volunteer interpreters’ narratives (focus groups and interviews), participant observation, and documentary data, this paper develops an account of the institutionalization process of this organization. This process serves as the foundation for the legitimization of an interpreting role –and hence the internalization of an ethical habitus– based on social responsibility to the institution, to the job, to the community of interpreting service users, and to the citizens of the wider society. I argue that the social responsibility of community-based interpreters represents a desirable alternative to the neutrality of ‘professional’ interpreters.

Keywords: healthcare interpreting, ethical habitus, volunteerism, institutionalization, social responsibility

Adult/Adult language brokering that is neither *heteronomous* nor *antonymous*: migrant interpreters speaking to power

Cronin (2002) focuses on issues of colonial history and travel writing to draw attention to the relative neglect of orality (and therefore also pertinent aspects of interpreting) in translation studies. He advocates a cultural turn which will consider “the problematic transcultural role of the interpreters” (2002:53). He specifically refers to the ambiguity entailed in choices which “architects of empire” (2002:55) made between a *heteronomous* system of interpreting that recruited local interpreters to mediate for the colonial powers and an *autonomous* system which relied on the L2-skills (often also the language learning skills) of the colonial power’s own officers. He raises socio-cultural matters such as personal fidelity and reliability which add to interpretability, understanding and misunderstanding in interpreted discourses, and which highlight asymmetry in such communicative events.

This paper will refer to the postcolonial experience of Africans who migrate into highly diverse communities, where the cultural turn is critical in understanding the brokering role of adult L2-speakers of the language of power. It will relate to Cronin in showing the value of a material, cultural perspective on interpreting; at the same time it will show the inadequacy of a simple dichotomy in which heteronomous systems of interpreting are opposed to autonomous ones. Migration processes contribute to social complexities, so that the choices available to both powerful and less powerful participants cannot be accounted for in binary terms. In institutional discourses, such as residency applications, employment interviews or in public health care communication, interpreting choices are rarely ever between a “foreigner” who is proficient in the language of power, or a “local” who is proficient in the minority language of the migrant/foreigner. Migrants’ experiences of interpreting confirm their positions in liminal spaces where ideals of achieving “a full identity of both interpretational schemes” (Schutz 1962: 322), are unlikely to be achieved. In fact, such ideals may be more distracting than helpful.

- Cronin, M. 2002. “The Empire Talks Back: Orality, Heteronomy, and the Cultural Turn in Interpretation Studies”. In Tymoczko, M. & Gentzler, E. (eds.) Translation and Power. Amherst: Univ of Massachusetts Press, 45-62.
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- Taylor, T.J. 1992. Mutual Misunderstanding: Scepticism and the Theorising of Language and Interpretation. London: Routledge.

Amateur Subtitles in Lithuania: To Read or Not To Read?

In Lithuania, audiovisual translation has not become a new academic field until the last decade (e. g. Grigaravičiūtė and Gottlieb 2004; Baravykaitė 2005, 2006, 2007, 2009, 2011; Judickaitė 2009; Baranauskienė and Blaževičienė 2009; Šidiškytė and Tamulaitienė 2013). Studies on this subject are still in their early stages, and Bachelor's programme in audiovisual translation has only been offered since 2012 at University of Vilnius. However, in general, nonprofessional film translations – so-called fansubs and fandubs – have been neglected by audiovisual translation researchers until very recently (e. g. Nornes 2004; Kayahara 2005; Díaz-Cintas and Sanchez 2006; Pérez-González 2006, 2007; Bihan 2009:32; Jüngst 2010:55-56, 78-80; O'Hagan 2012). Thus the aim of this paper is to offer the first overview of the amateur film translation in Lithuania, a small EU country with about 3 million native speakers. The first part of this paper focuses on fansubbing, which is predominant nonprofessional translation mode in Lithuania. The second part pays attention to the language policy in terms of both professional and amateur film translation, and compares them with each other. The last part covers the impact of foreign languages on the Lithuanian language observed in fansubbing. In addition, it attempts to (develop tools to) assess the quality of amateur film translation, although quality assessment is still a complicated issue in translation theory as well as in practice (e. g. *Translator* 2000; Tarvi 2004). This paper is considered as contribution to investigation of language change caused by translation. The outcome of the study may serve as potential model of future progress of similar “small languages” of the world.

– *Please contact the author for the list of references.*

Some Remarks on Transcript Translations in Discourse Analysis

Transcripts of second language interaction often must be translated to make the results of discourse analysis accessible. Transcription follows strict rules to achieve a scientific standard recipients can rely upon. Its main task is to picture a piece of authentic interaction by means of writing as detailed as necessary (and possible), to make readers able to follow an analysis and judge it by themselves.

But what is true for transcriptions does not hold for their translations. Surprisingly, only little attention is paid to the translation of transcripts. This astonishing fact is due to two reasons: on the one hand, the different language systems and cultural imaging habits make it difficult, if not impossible, to propose an all-fitting translation handbook for transcription. On the other hand, one must face the practical problem that discourse analysts normally are non-professional translators and mostly do have neither theoretical nor practical translation experience.

While translating transcripts analysts would have to reflect five different aspects: (1) the status of translation in transcription, (2) a (not yet established) standard for transcript translation, (3) the translation's readability (the fact, that even untrained recipients must be able to follow it, makes morphological translations in most cases superfluous), (4) the potentially extremely differing systems of source and target language (representation of syntax and semantics), and (5) translation problems with regard to the given language pair.

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As I will argue in my talk, only few analysts are aware of these problems, since these are of no central interest to their field. I will present the propositions of Rehbein et al. (2004) and contrast them with examples from discourse analysis. Further, I will analyze these examples and complement them with the results of a survey among analysts concerning their translation behavior. Finally, I would like to outline proposals for solution based on my own research.

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Charity Translators: an example of non-professional translational action within the Third Sector

Charity Translators is a volunteer-led organisation looking to offer free language support to the Third Sector, a term that represents “the part of an economy or society comprising non-governmental and non-profit-making organizations or associations, including charities, voluntary and community groups, cooperatives, etc...” This paper explores the origins surrounding this non-professional initiative, describing one pathway to becoming an amateur translator and indicating a need-based demand for volunteer translation support by Third Sector agencies. The organisational model supports a view that non-professional multilingual volunteers can make positive contributions to translational action within this sector. This assumption seemingly undermines the professionalization of translators by directly promoting amateur involvement in translational activities; yet the project appears to support the notion of translation as a skilled activity by intentionally drawing on ideas from the academic field and translation industry in developing its own operational practices. The significance of a combined approach between Third Sector philosophies and Translation Studies becomes evident by the additional consideration given to recruitment and quality assurance, with particular reference to the implementation of translation tests and revision processes. The foundations of this non-professional activity lay firmly within the Third Sector, both in terms of its governance and target market of service-users; however it also offers opportunities to gather research data relevant to academic discourse on non-professional translation. The project integrates several monitoring techniques aimed at the analysis of recruitment data from both volunteers and Third Sector service-users in order to gain insight into the motivational aspects involved in the procurement and provision of non-professional translation services.

Keywords: Non-professional translation, volunteer and amateur translators, Third Sector, NGOs and charities, influence of Translation Studies

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Translate for Justice: Activism in News Translation

What we call news is the result of a highly selective process. News-makers “select some aspects of a perceived reality and make them more salient in a communicating text” (Entman 1993: 52), thus influencing our interpretations of events and our judgments about realities, all the more so about foreign realities, which are culturally and linguistically less accessible and thus require a further degree of mediation.

Translators can play a great role in promoting alternative representations of foreign cultures, in redefining or widening our understanding and interpretation of foreign events and in giving voice to viewpoints and topics that are rarely expressed in the ‘mainstream’ media.

Translate for Justice, the independent platform of volunteer translators created following the events at Gezi Park (Turkey), in fact fulfills this role. By selecting newsworthy events according to criteria (restriction of human rights and of the freedom of press, opinion, expression etc.) other than those used by mainstream media and by translating them from and into the languages of people experiencing conflict situations, they enrich and/or contest existent representations of reality for both the source and the target as well as for the broader international audience.

In this paper, I will analyze the activity of Translate for Justice as a form of activism in news translation, where translators collectively engage in political debates not by manipulatively intervening into the texts, but by providing more and alternative sources of information through translation. The aim is to raise public awareness and to resist silencing and more powerful voices that also use global(izing) instruments to impose their own political agendas. In turn, the analysis can shed new light on the possibilities for translators to become more visible and promote a fairer approach to international news in the newsrooms.

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Gift or narcissism? Fansubbing as the quintessential non-professional translation of the Wiki Age

Among non-professional forms of translation, fansubbing occupies a very important place, lying at a crossroads where translation studies, television studies, cultural studies and audience studies meet. Fansubbing, the amateur creation of subtitles which translate dialogues from an audiovisual text (mainly tv shows) into a different language, is a practice basically aimed at making available a missing product. In the prospective of a fandom, the text should be available as soon as it is first released, leaning toward the ideal goal of uniform, synchronous global fruition. Such a goal is, of course, unattainable, mainly because of a slow—or not even considered—adaptation process and secondly because of translations felt by the fandom as inadequate, inaccurate and sometimes too much target-oriented or dumbed down. A very frequent issue in European countries where dubbing is well established, fan complaints about television adaptation and their yearning for more accurate translations go together with proactive efforts to reinstate what fans see as the proper meaning of a text.

I think this can be interpreted by turning to three key theoretical tools:

1. Through auteur theory, we can understand the affectionate relationship between the audience and specific audiovisual texts, whose continuity and consistency is vouched for, throughout their whole life span, by the author—usually the showrunner.
2. On the grounds of Marcel Mauss's theory that gift is a social practice spurred from the desire to create social connections, Marco Aime illustrated how the spirit of gift presents a fundamentally consistent pattern up to our post-industrial, high tech society. Fansubbing can thus be seen as a form of gift that, like charity work, involves devoting time and energies and giving non-material, inalienable goods, namely one's knowledge and expertise over specific topics, as shown in the wiki paradigm.
3. The spectacle/performance paradigm asserts that among the many quirks of our performative society there's a distinctive narcissism, a drive to act in front of an audience, thus replicating the media model. Such a point of view can definitely deepen our understanding of the gift in the age of the Internet, adding in terms of motivation to what we already knew about this primeval social practice.

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Ad hoc interpreting at the Emergency Department

Research has shown that at the Emergency Department (ED) of hospitals more communication and translation errors occur in the absence of professional interpreters (1) and that medical errors in the ED often result from poor communication (2). Mainly for budgetary reasons, however, it is not always possible for hospitals to provide professional interpreting services at all times and in particular during night shifts. In addition to this, conditions for communication as such are very different in the ED as compared to primary care due to time pressure, potential distraction resulting from long and tiring caregiver shifts, the sense of urgency and lack of prior information on patients (3,4).

In this presentation we zoom in on the specific problems arising in doctor-patient interactions when professional interpreters are not available at the Emergency Department during the night. We focus in particular on the perks and problems of interventions by ad hoc interpreters. We analyze how misunderstandings unfold and scrutinize the data for terminological (5) “units of understanding” in line with socio-cognitive terminology theory (e.g. What is the pain like?, Since when have you had a fever?, You have a kidney stone,...) that cause confusion. Starting from a number of examples drawn from participant observation at the ED of a Brussels hospital we demonstrate that cultural elements might have an impact on terminological understanding in doctor-patient communication (6). We also map the registers both ad hoc interpreters and doctors use when they attempt to get a message across to the patient.

For this study we draw on data from participant observations and audio recordings during nightshifts at the (ED) of a public hospital in Brussels, one of Europe’s most multilingual cities (7).

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Visibility through anonymity: the case of TfJ, an internet-based community translation project

Discussions on the translator's agency have occupied centre stage in recent translation research. Studies from various paradigms have addressed the role of the translator from a multitude of perspectives. One intimately linked concept is "visibility," which has been discussed at length by Lawrence Venuti (1995). Venuti's emphasis on the overarching role of the translator and the use of "foreignizing translation strategies" as a means of achieving "visibility" has elicited debate among industry professionals and theorists alike. Developments in the theory and practice of translation are set to inspire reconsiderations of the concept.

In this paper, we will discuss the visibility of the translators taking part in *Translate for Justice*, an international "trans-activist" movement and an internet-based community translation project. Having started as a response to the 2013 summer protests in Turkey, *Translate for Justice* has adopted an internationalist outlook, aiming to contribute to the flow of information on global issues such as human rights and freedoms, political opposition to authoritarian regimes, and the condition of refugees. Essentially a TEP (translate-edit-proofread) model with a strong collaborative element, TfJ has translated and published more than 300 news articles, opinion pieces, press releases and reports in 15 languages. The team brings together professional and non-professional translators on a voluntary basis.

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Analyses on the visibility of translators on textual, professional and ideological levels of this project suggest that collective anonymity of the translators does not lead to their invisibility. On the contrary, the project involves a complex understanding of visibility, whereby the cultural and communicative role of the translators is foregrounded. Whereas agency, visibility and symbolic power decrease downstream in traditional TEP models (see Kelly *et al* 2011:75-76), TfJ maintains a horizontal structure that attributes equal agency and visibility to translators, copy-editors and proofreaders alike, opening up a new perspective through which the concept of "visibility" can be reevaluated and redefined.

Keywords: visibility, trans-activism, collective anonymity, translation blogs

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Technological Utopianism and Non-professional Translation Communities: The Case of Yeeyan

Amid the proliferation of virtual non-professional translation communities, their discursive manifestations have been associated with 'activism' (Baker 2006, 2009, 2012), 'fandom' (Lee 2011) and a combination of both, 'fan activism' (Brough and Shresthova 2012). What these communities have in common is the belief that the Internet technology can help us create a better world by breaking down language and cultural barriers through translation. The close connection between utopia and technology has been well illustrated by Howard P. Segal's conceptualisation of 'technological utopianism' (1985) which was originally discussed with specific reference to the United States, but can be equally applied to any human society that perceives science and technology as panacea for various social problems.

Drawing on Segal's notion of 'technological utopianism' as theoretical framework, this paper investigates how its conceptual tools can be used to examine the emergence of online translation communities, with specific reference to *Yeeyan* (Yeeyan.org), the largest non-professional translation community in China. By examining multifaceted online activities and self-narratives of *Yeeyan*, the paper aims to explore: What motivates amateurs to translate as free digital labourers? ii) How the Internet technology may change the expression and forms of traditional utopianism? iii) To what extent *Yeeyan* may stay as a utopian network after it has gone through different stages of development? This case study may serve as an alternative perspective on the rise of online translation and activism around the globe.

City and migration: a crossroads for non-institutionalized translation

Research in Translation Studies has witnessed an increased interest in translation phenomena in cities (Simon 2011) as well as in links between translation and migration (Polezzi 2012). Although non-institutionalized translation is not at all new, contemporary migration realities offer opportunities for innovative research in this area. Michaela Wolf (2012) has conducted extensive historical research into non-institutionalized translation, particularly into *habitualisiertes Übersetzen* ('habitualized' translation) or non-institutionalized translation practices during the Habsburg dual monarchy. Within the literature on language brokering this is addressed in terms of stabilized brokerage (Stovel, Golub & Meyersson Milgrom, 2011). As brokerage mainly addresses interactional and pragmatic issues in multilingual contexts, it often leaves the translational dynamics uninspected (Toury 1995: 241 ff.).

Outside more immediate immigration flows, many European cities have longer yet more recent histories of translational interaction between local populations and immigrants. This paper will deal with non-professional translation among such groups both within and outside the family. To do so it will present the results of a case study on forms of non-professional translation in the Moroccan community in Antwerp (Belgium).

The study will address such issues as the actors, circumstances, and the degrees of stereotyping involved in non-professional translation practices. The case study draws on qualitative research that addresses the following questions:

- Who translates and who has translated what and under which circumstances?
 - What is the exact position of translation, language and cultural transfer in the daily life of the Moroccan community in Antwerp?
 - Which national and cultural images are (explicitly or implicitly) present in the act of interlingual and intercultural transfer?
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Interpretation as transformation: Exploring rhetorical and ritual functions of short consecutive church interpreting

Short-consecutive church interpreting is a practice that is frequently employed by international Evangelical churches. Alongside other services such as translation, broadcasting and publishing, it is part of a larger language and multi-media policy, the scope of which seems proportionally connected to a church's "call to mission". Even though the practice has gone viral amongst conversionist Evangelical churches around the globe, constituting a defining feature of Evangelical worship, the phenomenon's cultural and social implications have, so far, hardly been addressed. This is all the more striking as church interpreting is an environment-specific, linguistically strongly marked interpreting mode, characterized by ultra-short intervention phases that structure homiletic models in very specific ways.

I will here analyse two sequences from interpreter-mediated sermons in Evangelical Christian settings in Germany. Both display the rhetorical culmination points of "altar calls", a popular, albeit similarly unexplored genre of charismatic preaching that aims at creating physical "responses" in the listeners, e.g. the raising of hands or a move towards the altar and designated care givers. One such sequence is taken from Billy Graham's first mass evangelization in post-war Germany in the Olympic Arena of Berlin in 1954 and the other from a home service of a small, but aspiring American-based Pentecostal Church, in its German branch in Hamburg in 2009. Both involve short-consecutive interpretation.

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As the use of persuasive rhetorics at this stage is vital, the interpreter's intervention during these "highly charged" moments would suggest a number of disadvantages: delays, interruptions, extra waiting time, etc. However, my data indicates that indeed the opposite is the case. Taking an interactionist approach, I will first highlight some salient discursive features of the altar call in support of its conceptualisation as a ritual, and will then show how the interpreter's interventions facilitate the unfolding rhetorics and ritualized compulsiveness of the original.

Hampshire Young Interpreter Scheme

Hampshire Ethnic Minority and Traveller Achievement Service (EMTAS) piloted the Young Interpreter Scheme to support the emotional health and wellbeing of new arrivals with little or no English at the point of transfer into their school. The scheme recognises the potential that exists within each school community, for pupils of all ages to use their skills and knowledge to support new learners of English, so that they feel safe, settled and valued from the start¹. Research shows that there is a need for child interpreters to be given support to enable them to use their language skills effectively² hence Young Interpreters undergo specific training to prepare them for their role³. Research which set out to explore the effects and experiences of the scheme on the Young Interpreters themselves shows that it helped raise their awareness of the challenges of being a new arrival, realise the complexities of interpreting, develop a sense of responsibility, increase confidence in speaking the home language and shift their sense of identity⁴. This was achieved through a case study conducted in a secondary school where twenty-two students were trained as Young Interpreters. These students were either bilingual themselves (sometimes with prior experience of interpreting) or indigenous English-only pupils with a talent for languages. The pupils were monitored through a range of methods including a research journal, pre and post-training questionnaires and interviews of a selection of pupils and of the school key contact. More research with a larger sample of schools is needed to confirm these trends. However, although in the UK, child language brokering is an established practice in multilingual areas, research in this field has been limited⁵.

¹ Hampshire EMTAS (2013) *Hampshire Young Interpreter Scheme* [online]
<http://www3.hants.gov.uk/education/ema/ema-schools/ema-good-practice/ema-hyis.htm>

² Manchester Metropolitan University (2012) *Children and Adolescents as Language Brokers* [online]
<http://www.esri.mmu.ac.uk/resprojects/brokering/background.php> (accessed 23.04.13)

³ Hampshire EMTAS (2008) *Hampshire Young Interpreter Scheme Guidance Pack* Hampshire EMTAS publications

⁴ Gouwy, A (2013) *The Hampshire Young Interpreters' perspective – a case study* (Unpublished Masters Dissertation) The University of Winchester, Winchester, England

⁵ Cline, T., De Abreu, G., O'Dell, L., Carfter, S. (2010) 'Recent research on child language brokering in the United Kingdom' *MediAziono Journal of Interdisciplinary Studies on Language and Cultures* pp. 105-124

Interpreters' roles and their limits – Making distinctions in professional life

Role is a concept that has attained great significance for interpreting in the context of research, training and practice. "Social role" can be constructed as a category of social structure, of socialization or identity construction processes, or as a category of interaction. The fundamental idea of this sociological concept lies in behavioural expectations in relation to members of a given society in social situations, whereby the agents within the society fulfil such expectations to a greater or lesser extent (Miebach 2010: 40).

The usefulness of this sociological category to interpreting studies is hardly surprising for two reasons: First, interpreters are always integrated in a direct field of activity; secondly, the concept allows for both interpretative and normative application. It can therefore help towards analysing social and linguistic behaviour and also towards transporting normative expectations with regard to desirable or undesirable behaviour.

The following contribution intends to investigate examples gleaned from literature pertaining to Community and Sign Language Interpreting in relation to the extent to which the concept of role has been used to differentiate between "professional" and "non-professional" behaviour. Goffman's concept of role serves as the theoretical basis. He separates the category into the aspects of normative roles, typical roles and a given individual's actual performance of a certain role. Goffman defines the normative role as "the activity the incumbent would engage in were he to act solely in terms of the normative demands upon someone in his position" (Goffman 1961: 85). A typical role encompasses a given actor's routine behaviour in an assigned role, which can differ from the normative role. Whilst the normative role serves to differentiate between "good" and "bad" behaviour, the typical role serves to differentiate between roles per se. Wadensjö (1998: 17) writes in this context about the "limits of a certain role, for instance between 'interpreter' and 'not interpreter'" (ibid.: 17).

This presentation focusses primarily on role taxonomies, which are often created in the process of qualitative and quantitative studies or field observations. They contribute to the illustration of divergences and discrepancies in what clients and customers expect of interpreters and the internalised self images of so-called professional or non-professional interpreters themselves. On the basis of these conflicting expectations of interpreters, it is assumed that the concept of role requires "boundary work" (Grbic 2011) and that the established role categories are modelled around the scope of interpreters' activity and decision-making processes, which is to say that ultimately, the question of role revolves around the issue of reciprocal loss or gain of power and control.

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Translated questions in everyday talk: Positional sensitivity in the design of translatory turns

The interactional organization of interpreting activities has been studied mainly in institutional settings, such as medical and immigration services or research interviews (Müller 1989, Wadensjö 1998, Baraldi & Gavioli 2012). Such interactional situations are characterized by being organized around patterns of questions and answers (Drew & Heritage 1992: 49). Consequently, much of the translating also deals with conventionalized patterns of asking and answering. In contrast, this paper takes a look at “ad hoc” translating of questions in an everyday context, where questions have been said to occur more freely (for discussion, see Freed & Ehrlich 2010). It shows how a moment-to-moment negotiation of asking and answering among Finnish and Brazilian Portuguese speakers is reflected in the organization of translating.

The paper applies an interactional linguistic view of the *positional sensitivity* of grammar (Schegloff 1996) to the study of translations by investigating how the sequential context created in the original question, meaning here the type and sequential position of the question and the frame of participation established, influences the occurrence and design of the translatory turns. This is done by examining three interactional trajectories whereby a question is translated to a participant who has not had (full) access to the original question. These include translations for seeking information from a third party, translations to a recipient who was addressed indirectly in the original question, and translations of a follow-up question to the prior speaker. That is, the other-language-speaking participant has been differently involved in the interaction during the original question. The paper shows how the translatory turns are adapted to such circumstances by their linguistic design.

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The handling of face-threatening situations in interpreter mediated doctor-patient conversations: comparisons between hospital staff and family members as ad-hoc-interpreters

In their analysis of interpreter mediated doctor patient conversations with professional interpreters Merlini / Falbo (2011) show that interpreters are concerned in their behavior by their own personal and professional face needs. This raises the question of how face-threatening situations are handled in doctor-patient conversations mediated by non-professional interpreters and in what degree the conversations are influenced by this.

The aim of this paper is to analyze the handling of face-threatening situations in German-Turkish and German-Portuguese doctor patient conversations of the corpus "Interpreting in Hospitals" (Bühlig et al. 2012). Special attention will be paid to the differences between conversations with hospital staff and family members acting as interpreters, since they have different personal (and professional) face needs due to their personal relationship to the patients (family members) or their position as agents of the institution hospital (nurses as interpreters).

- Bühlig, Kristin et al. (2012): "The corpus "Interpreting in Hospitals". Possible applications for research and communication training", in: Schmidt, Thomas / Wörner, Kai (eds.): Multilingual corpora and multilingual corpus analysis. Amsterdam: Benjamins (Hamburg Studies on Multilingualism; 14), 305-315.
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Fan translators' translation methods and perceptions of fan translation

Rapid development of information technology and the Internet have significantly changed the field of translation. Large amounts of digitalised content can be globally disseminated at low cost and with little effort, and various forms of free software allow the crowds to participate in translation of anything that is considered worth rendering into other languages. This has created the phenomenon called fan translation.

Fan translation generally refers to unofficial, fan-produced, translated version of Japanese anime (*fansubbing*) and manga (*scanlation*). Fan translators are not professional translators in the sense that they do not receive any compensation in money for it; no reference is made to whether they are untrained or not. Although fan translations constitute copyright infringement and are thus technically illegal, they might raise awareness of the product, and create new potential markets for Japanese popular culture.

The purpose of this research is, firstly, to study fan translators' perceptions of their activity and role as promoters of Japanese (popular) culture, and secondly, to examine the translation strategies/tactics, norms, and guidelines used by fan translators. In this presentation/poster, I will share preliminary results from data that will be gathered through a web-based questionnaire, interviews, and the follow-up of Internet discussion forums during the spring 2014.

Based on my first observations it seems that the translation strategies used by fan translators clearly differ from those applied by professional translators, and that fan translators often are well aware of these differences. In addition, fan translators seem to have strong opinions on the way anime and manga should or should not be translated.

“Natural” interpreting in a group of Gambian churches: Frames of reference

This paper takes the “frames of reference model” developed in the field of Bible translation (Wilt 2003), and applies it as a framework for understanding aspects of interpreting from English into Manjaku (in short-consecutive and sight-interpreting modes) by church interpreters and mother-tongue preachers. The model is presented in a compendium of contributions from various academic perspectives as a “general framework for understanding communication” with particular reference to Bible translation, which would accommodate various formats through which a translated text may be communicated, and which could be used to consider problems in the translation process and structure the training of Bible translators. The focus of the book is on well thought-out (generally written) Bible translation by trained – and to some extent professionalised – translators; nowhere is mediation of Scripture by untrained (non-professional) interpreters and mother-tongue preachers mentioned. However, drawing on insights from Interpreting Studies and Biblical Performance Criticism, the performed text-product may be viewed as a particular format of Scripture arising within the organisational, sociocultural, and interactional frames for the Gambian church events, and comparable with other non-print formats within those frames.

As a communication model, there is no reason (as far as I can see) why the frames of reference model could not be further applied as a framework for investigation of the general interpreting which goes on in other phases of these and other events of a Judeo-Christian religious nature, such as conferences, evangelistic events and spiritual counselling. Following a recent invitation to submit a book proposal on interpreting in such settings, I should appreciate feedback on the appropriateness of this model for these varied phenomena, and welcome suggestions as to other models which might suit the purpose.

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Extending non-professional interpreting to Ecuador's indigenous Waorani: The need for revising a concept?

The concept of non-professional interpreting and translating as a political activity often presupposes a strong determination of interpreters to bring about changes of the current world or language order, e.g. in the World Social Forum (Boéri 2008). Non-professional interpreters and translators are assumed to identify with a cause, e.g. doing voluntary interpreting for people unable to pay for interpreting services (de Manuel Jerez/López Cortés/Brander de la Iglesia 2004) or resisting a specific ideology (Pérez-González 2010). Usually, they appear to form part of a unified movement.

This presentation draws on on-going research for my dissertation-project on interpreting for the indigenous Waorani of Ecuador's Amazon rainforest. Interview excerpts with bilingual Waorani interpreters (some also key figures of the Waorani political organization) from my ethnographic study show that the abovementioned common parameters of non-professional interpreting in my body of research prove difficult to apply to this non-Western context. The Waorani, former nomads and hunters and gatherers, suffered a forced contact by the Summer Institute of Linguistics in 1958 as well as dramatic subsequent acculturation processes with the help of Bible translations. Adding to this the on-set of massive oil production in Waorani ancestral land in the 1970s with all its devastating social, cultural and human consequences, interpreting activities nowadays are influenced by greatly conflicting (political) agendas of all actors involved.

When decisions on oil exploitation projects are made in the cities and only afterwards interpreted to the Waorani in their villages, this time-lag together with the utter dependence on the Waorani bilingual interpreters' knowledge of the outside world may become two parameters of an enlarged concept of non-professional interpreting I wish to discuss. Thus, language and in-/exclusion are the interpreters' powerful weapons, which they themselves can decide on how to use: Against the outside world or against their own people, resisting or accepting foreign intrusion. And there is hardly any space in-between.

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- Pérez-González Luis (2010) “‘Ad-hocracies’ of Translation Activism in the Blogosphere”, in: Baker, Mona/Olohan, Maeve/Calzada Pérez, María (eds.) *Text and Context. Essays on Translating and Interpreting in Honour of Ian Mason*. Manchester/Kinderhook: St. Jerome, 259–288.

Natural born professionals? Children as interpreters in WW2 in Finland

Wars presuppose contact between cultures and, as a consequence, translational spaces (Cronin 2006), in which communication is largely dependent on practices provided by translators, interpreters and other mediators. Examples from Finland during World War II include the Finnish-Soviet front area, Finnish or German prisoner-of-war camps, the Finnish-German military cooperation or co-existence of Finnish civilians and the German military.

This paper deals with the role of children as interpreters in the Finnish military conflicts of WWII. Finnish historiography illustrates the chronic shortage of linguistically-versed people and gives sweeping observations of Finnish girls and boys working as interpreters or “fixers” (Palmer 2007) for German troops in Northern Finland. The role of child-language brokering in this context, however, has not been studied in more detail yet, most probably because of the very scarce documentation in the respective archives. This paper attempts a reconstruction of children’s mediation roles as revealed by fragmentary information e.g. from archived documents, memoirs and military picture archives.

Young interpreters’ ethnic backgrounds are described against the backdrop of the general assumption that conflicts moved people over national and/or ethnic borders and gave them an agency that most of them didn’t possess either before or after the wars. The observation that adolescent and adult civilians alike got engaged in military interpreting tasks ad hoc on the basis of their linguistic skills alone points towards the idea of natural or native interpreting as the guiding principle behind the practice (Harris 2009). The documents reveal, however, that many of these young interpreters, most notably the ones working for German troops, received substantial compensation for their services. The salary and additional benefits not only helped them survive wartime shortage and rationing, but also implied a professional and socio-economic status that many of them didn’t experience ever since.

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Monitoring quality of interpreting and mediation services in the healthcare setting¹

A considerable amount of research has been done that reveals the importance of effective communication in healthcare settings in order to achieve goals such as accurate diagnosis (Hampers *et al.* 1999), adherence to treatment (David & Rhee 1998; Karter *et al.* 2000; Manson 1988), promotion of healthcare habits (Hu & Covell 1986; Solis *et al.* 1990; Woloshin *et al.* 1997), and the like (Sarver & Baker 2000, Vasquez & Javier 1991, Hampers & McNulty 2002). When dealing with foreign patients, effective communication is more difficult to achieve due to linguistic and cultural barriers (Lázaro Gutiérrez 2012). At this point, intercultural mediators and interpreters (or interlingual mediators) are needed as communication bridges (Bleda & Simón 2010). Although the need seems to be acknowledged, the recognition of the interlingual and intercultural mediator as a professional is still developing (Pöchhacker & Kadric 1999, Sánchez Reyes & Martín Casado 2005, Valero-Garcés, 2006, Valero-Garcés & Raga Gimeno 2006, Valero-Garcés & Martin 2008).

It was not until the 1990s that public service interpreting gave its first steps in Spain (Valero-Garcés, 2006, Valero-Garcés & Raga Gimeno 2006, Valero-Garcés & Martin 2008). However, in the last decade we witnessed the creation and growing of interpreting and mediation services in Spanish hospitals and healthcare centres (Sánchez Reyes & Martín Casado 2002). Despite this fast blossoming, the professional profile of healthcare interpreters and mediators is still undefined in terms of training, working conditions and tasks to be performed.

Although the last years of economic downfall have given as a result the reduction of interpreting and mediation services we felt the necessity to explore the quality of the existing services, which survive many times thanks to the collaboration of untrained and of volunteer interpreters and mediators. For so doing, we established a mechanism of supervision of the organisation and performance of teams of mediators (mostly made of volunteers) based on an integrated methodology including interviews, surveys, analysis of recordings, observation guides and focus groups, which allow both for qualitative and quantitative analysis. This is a piece of research-action informed on labour studies –in that it deals with QC and QA- and the sociology of professions, as it explores the professionalization of healthcare interpreters and mediators.

The ultimate goal of this monitoring effort consists on, first, adjusting training contents, methods and materials to real necessities and, second, suggesting best practice for the implementation of interpreting and mediation services with the required quality. Also, it is about verifying the effectiveness of these adjustments in a cyclical way, in a process of constant feedback, which is common in an action-research methodology.

– *Please contact the authors for the list of references.*

¹ This piece of research is part of the Project “Cross-Linguistic and Cross-Cultural Mediation: Design, Coordination and Follow-Up of Health Mediators”, funded by the Spanish Ministry of Economy and Competitiveness

Translating Activism: on the user-generated translation in Global Voices

This paper begins its journey in search of a location for translation in activism. In his seminal paper 'Discourse and the Denial of Racism', Tuen van Dijk suggests that media elites have the power to shape the opinions and stances of racism because of their access to various types of public discourse (1992: 87-118). Van Dijk's observation, along with those of various social semioticians (Flower and Kress 1979, Benwell 2002, Baldry and Thibaut 2005, Machin and van Leeuwen 2005), agrees that mainstream media exerts powerful influence on the ways in which events or concepts are perceived. In the world of Web 2.0, however, cyberspace has become a space in which the marginalised mobilise to create their version of reality to challenge the voice of the mainstream (Reynolds 2006, Bruns 2008; Jenkins et al 2013). Translation in this regard, plays an instrumental role in shifting public foci and shaping alternative perspectives. In exploring the role of translation in activism, Mona Baker adopts a narrative lens to dissect and critique narratives of activist translation communities, arguing that language professionals who lend their voices to promote humanitarian causes might, knowingly or unknowingly, enable hegemonic cultural narratives or commercial agenda to thrive (2006, 2010), thus undermining the original intent. This paper intends to trace the online volunteer translation community to explore how translation is used to foreground the so-called 'citizen media'. Using the examples from one of the largest and most well-organised online citizen journalist project, Global Voices, this paper aims to explore the ways in which the user-generated content (news from citizen journalist blogs and its user-generated translation) meets its intended objective of bridging the gap between mainstream media coverage and the marginalised voices. In so doing, the paper aims to delineate the location in which translation has in citizen journalism.

Keywords: translation, user-generated content, activism, participatory culture, citizen journalism

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The regulation of child language brokering in a social work context

It is not uncommon for social workers to support service users with limited language proficiency in the dominant language. Linguistic provision in the public welfare milieu has included outsourced translating and interpreting services and video-technologies. Despite these measures there remain concerns about the availability and delivery of public welfare service for service users' with limited English language proficiency (Chand, 2005; Pugh and Williams, 2006, Sawrikar, 2013). An informal way of overcoming this deficit has been through child language brokering (CLB), in which bilingual children provide linguistic mediation between professionals and their families (Cohen et al., 1999; Green et al., 2005; Orellana, 2003; 2009). The paper explores CLB in the context of British social work and presents findings from a qualitative study that explored social workers' (n=9) viewpoints of CLB. The findings demonstrate that while CLB has the potential to overcome linguistic barriers for social workers and service users, this is regarded as a problematic contribution given the context of social work in which the children are 'subjects' to be protected. The findings demonstrate how social workers' operate as gatekeepers and construct discourses to prohibit or permit CLB.

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The good, the bad and the ugly: The quality of non-professional interpreting in prison settings

Non-professional interpreting has traditionally had an adversarial relationship with professionalization processes. This was reflected in much of earlier research, which focused on evidencing the dangers of such practices (e.g. Elderkin-Thompson et al. 2001, Pöchhacker & Kadric 1999). More recently, however, an emerging conceptual shift is promoting the construction of non-professional interpreting as an asset to society at large (Antonini 2010, Pérez-González & Susam-Saraeva 2012, Valdés 2003).

This paper aims to contribute to that trend by proposing an analysis of the quality of 19 interpretations provided by non-professionals in a prison setting. The interviews in question involved a foreign prisoner and a prison staff member, and a second prisoner acting as an interpreter. In an attempt to foster intersubjectivity, quality was assessed, through questionnaires, by the three main groups of stakeholders in this matter: foreign prisoners and prison staff involved in the communicative events, and external experts on interpreting (trainers and practitioners).

A study of their responses at four different levels (interlinguistic, intralinguistic, extralinguistic and interpersonal), paired with actual excerpts of the interpreted interviews, will provide an overview of the skills –developed, developing and underdeveloped– of these non-professional prison interpreters. It is our contention that pairing accomplishments and drawbacks may facilitate a wider more balanced understanding of the specifics of non-professional interpreting. Hopefully, studies such as this one can also contribute to the ‘undemonization’ of these practices and lead to efforts to iron out the most controversial and problematic issues.

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Immigrant Youth as Family Health Brokers

Research on the phenomenon of immigrant child language brokering has grown over the last decade, but it has focused principally on psychological and educational outcomes for youth. More recently some consideration has been given to what children learn from language brokering (e.g. Acoach and Web, 2004; Buriel et al, 2008; Dorner et al, 2007; McQuillan and Tse, 1995; Orellana et al, 2003a), and to the cultural and social as well as linguistic complexities of the practice (e.g. Reynolds and Orellana, 2009; Orellana, 2009). There is a much smaller body of research that examines children's role in brokering language and cultural practices in medical settings. Popular opinion presumes that medical translations impose heavy burdens on youth language brokers (e.g. embarrassment, stress, potential for errors, inappropriate disclosure of information). But the field still knows little about the full range of ways in which youth broker health-related information for families, how youth feel about what they do, or what they learn from doing so.

This paper draws from focus groups with Los Angeles high school students who have experience as brokers for their families in health-related matters. Our work considers the role youth play in mediating immigrant families' understanding of health in a variety of ways, including by translating/interpreting in clinics, reading nutritional labels, and participating in family decision-making processes about health. We also examine what youth learn about health in the process. Our analyses identify the various ways in which youth broker health-related information for their families; the range of situations in which youth have brokered such information; challenges they encountered in doing so; divergent perspectives on health across families; and children's perspectives on those divergences and how they make sense of them.

Exploring Young Audience Reception of Professional and Non-Professional Subtitling: Is There a Difference?

The audience's desire to reduce delays in the international release of audiovisual products and to immediately access the new episode of a TV series or a new film has produced a growth in the number of communities dedicated to the creation and distribution of non-professional subtitles. This paper reports on an experiment that test whether the audience's reception is different when they watch professional or non-professional subtitles. Fifty-two young participants ($M = 21.19$, $SD = 3.27$) were shown three excerpts of the popular TV series *The Big Bang Theory*, each with a different subtitle version: one professional and two non-professional. The professional subtitles were extracted from the DVD distributed in Spain and the non-professional versions were produced by two different non-professional subtitling communities at the time the TV series episodes were first released. Each participant watched each clip only once under one of the conditions. Data was collected using questionnaires, interviews and eye-tracking. The questionnaires and interviews report on the participants understanding of the video content by assessing the narrative, iconic and verbal information, as well as their general comprehension of the film. Eye-tracking data measure the number and duration of fixations both on the image and the subtitle area and also the attention shifts between these two areas. Initial results from the questionnaires and the interviews suggest participants achieved a similar level of understanding under all three conditions. Participants paid considerable attention to the readability of the subtitles, in terms of speed and format. Nevertheless, they did not notice significant differences between the subtitles and did not express any marked preference for any one type of subtitling.

Claire Penn
Jennifer Watermeyer

*University of the Witwatersrand,
South Africa*
claire.penn@wits.ac.za
jennifer.watermeyer@wits.ac.za

Quality, quotatives and quandaries: Some evidence from interpreted health interactions

Interactionally oriented methodologies have proven useful in characterising the complexities of a setting in which ad hoc interpreting is the norm rather than the exception. A recent approach to evaluating the quality of interpreting services has drawn on the notion of trust, the dimensions of which extend beyond mere accuracy and relate to the role of open and effective communication in the development of positive interpersonal relationships.

We explore this notion further, drawing on a body of evidence from interpreter-mediated settings in the public health care setting of South Africa. We report on a study in a child psychiatry clinic in South Africa which has examined a sustained partnership between a physician and a cultural broker. The interactive and language dynamics of ten mediated interviews were explored, using qualitative methods and video-recordings of interactions and interviews with the participants. Data analysis included transcription, translation (from Xhosa) and back-translation using principles of conversation and thematic analysis. The quotative emerged as one of the organizational routines in the triad which appeared to have the effect of breaking down the typical asymmetry of a medical interaction and enabling displays of mutual understanding. While some of these features analysed in the session seem unconventional, often they seem to have important validating and relationship consequences which can be best understood within a framework of the Ethics of care. In this paper we consider an ecologically valid framework to evaluate the quality of this interpreter-mediated service and pose some explanations for the language features emerging. Implications for policy, training and practice will be highlighted.

No worries, just play... The intersections of labour, fun and exploitation in online translation communities

Emerging internet technologies have revolutionized and invaded our private and professional lives in ways we still have difficulties to assess. These developments have not left the field of translation untouched. Professional translators' workplaces and routines have changed profoundly, and translation markets have been affected by the increasing globalization. Additionally, new forms of translation on the internet have emerged, among them amateur translators' communities offering their time and efforts for a variety of different goals - not all of them exclusively charitable, some also commercial, others just for fun.

These changes have stirred some unease in the field of translation, especially among professionals who now fear losing jobs to cheap and untrained amateur translators and see their professional standards eroding. Recent contributions from a translation studies perspective (McDonough Dolmaya 2011; Drugan 2011) point to the fact that online translation communities are generally not influenced by professional ethics because they do not see themselves as a part of the professional field. Instead they develop their own codes and shared values that, when being looked into, reveal a completely different understanding of translation.

In this context, I intend to demonstrate how recent developments related to the internet challenge a series of long-established categories. Online phenomena have not only contributed to blurring the lines between content consumption and production; it has also become increasingly difficult to distinguish between amateurs and professionals or work and leisure, and to tell labour from play. Drawing on examples from an ongoing research project on collaborative translation communities, this paper illustrates how members of these communities themselves perceive, describe and construct their translation activities.

In a second step, I will explore how the internet paved the way for new forms of exploitation also present in translation. The selected examples show that exploitation, in this context, works in two directions. Thus, apart from discussing the exploitation of cheap labour on the internet, I will also point out how translation in online communities can be put to ill use.

By looking into the intersections of labour, fun and exploitation in online translation communities my aim is to make a critical contribution to the debate on the 'ethical' questions that arise in the context of new online phenomena.

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Informal Interpreting in Hospitals in Eastern Turkey: The Perspective of Doctors

In recent years, the first steps have been taken in Turkey to facilitate communication between health workers and patients with limited knowledge of Turkish, the sole official language. The ever-increasing number of private hospitals tend to offer escort and / or interpreting services, albeit not always of professional quality and largely geared not towards migrants, refugees or minorities but towards 'health tourists' who travel to Turkey for particular medical procedures. As for the public health sector, since 2012 the Ministry of Health has been operating a free telephone interpreting line for speakers of six languages, headed by English and Arabic. However, since relatively few health workers and patients know that this service exists, the use of family-members and friends as informal interpreters is still widespread. This is also true in many cases where the patient is a Kurdish-speaking Turkish citizen with limited proficiency in Turkish. Although Kurdish is the most widely spoken indigenous language after Turkish, it is not among the six languages for which remote interpreting is available.

Since the early 2000's, in line with greater acceptance of linguistic pluralism, it has become much more common for doctors in areas with large Kurdish-speaking populations (above all, Turkey's Eastern provinces) to communicate with such patients in the patient's mother tongue. Nonetheless, according to two recent surveys conducted in Diyarbakır, the second largest city in South-Eastern Turkey, between 40 and 50% of doctors and chemists are only able to communicate with patients with the help of another member of staff or a companion of the patient; that is, they rely on *ad hoc* interpreting (DİTAM 2012; Diyarbakır Tabip Odası 2009).

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While previous studies (DİTAM 2012; Diyarbakır Tabip Odası 2009; Ross and Dereboy 2009) have documented the existence of a 'language problem' in interactions between health care providers and patients in Diyarbakır in particular, this paper focusses on informal interpreting practices and examines data from across Eastern Anatolia. Based on an online convenience survey of doctors in 13 provinces, it addresses aspects such as the translation strategies used by informal interpreters, their apparent degree of success, and doctors' beliefs concerning the advantages and disadvantages of informal interpreting. As well as painting the most detailed picture yet of (doctors' views of) informal interpreting within this part of Turkey, the research enables a comparison of Turkish doctors' experiences of, and attitudes towards, informal interpreting with those of doctors in other countries (cf. Hornberger *et al.* 1997, Pöchhacker 2000, Rosenberg *et al.* 2007).

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Introducing “diversity” in community interpreting: What can be gained from this new perspective?

The presentation aims to examine possible effects of introducing the perspective of „diversity“ in training community interpreters as well as in promoting community interpreting to possible clients, especially for local authorities and institutions. Beforehand a definition of “diversity” will be illustrated.

Caritas Osnabrück has established a community interpreting service and has attracted a growing number of users for the service such as schools, employment agencies' job centres, youth welfare offices and others. It was successfully managed to establish the concept of non-professional **and** remunerated interpreters called “Sprach- und Kulturmittler”. The community interpreters are frequently offered various seminars to help them improve their knowledge and to gain more competences in interpreting. In 2013 diversity was introduced as a new seminar topic. The seminars explored aspects such as identity, identity construction, group membership and introduced the categories of diversity (age, sexual orientation, religion, ethnicity, gender, physical ability etc.). Furthermore the seminars dealt with topics like discrimination and privilege.

In analysing these seminars it became apparent that this new perspective offers possibilities of empowerment for the community interpreters as well as it challenges their position in interpreting. Additionally new tasks for the agency arise from the preoccupation with this topic. On the one hand the community interpreters became aware of own experiences of discrimination. The seminars also revealed stereotypes and prejudices of the community interpreters themselves as the exercises intended to stimulate self-reflection. Additionally the seminars disclosed that community interpreters are sometimes witnesses of discrimination by employees of institutions.

Tasks for the agency

As agency we feel obliged to use the insights and awareness gained from diversity seminars for the planning and development of future seminars. Due to the findings we propose that every agency of community interpreters should take into account the diversity of the learning group as it was revealed by the exercises, e.g. age and different educational background and as well inform trainers about the diversity of the seminar attendants in advance. If prejudices become apparent in diversity seminars the agency should offer seminars regarding the topics with which preconceptions were connected. It should also focus on this in individual one-to-one interviews with the community interpreters. Furthermore every agency should support the community interpreters in case they are witnesses of discrimination. They should generally include this topic in their communication with the institutions appointing community interpretation.

Diversity as a “push factor” for community interpreting

Furthermore the presentation will explore how diversity can be used as a “push factor” for raising interest for community interpreting in public relations and to promote the use of community interpreting by institutions and how it fits recent political ideas on integration.

Correcting patients' replies to doctors: Interpreters' repair activity in medical consultations in the Yucatan

This study analyses a large corpus of videorecorded medical consultations in Mexican clinics, where doctors and patients often carry on their interaction using two different languages, Mexican Spanish (MS) and Yucatec Maya (YM). In such situations occasional translators take part in the consultation to respond to explicit requests for translation or an exhibited lack of understanding of the prior talk (e.g. a prolonged pause after a first pair part projecting the relevance of a second pair part). In other cases translators step into the interaction without their intervention being visibly requested or needed, self-selecting to initiate a repair activity on an apparently unproblematic prior turn-at-talk.

This study focuses on these repair activities which act on the patient's direct responses in YM to the doctor's questions in MS. The analysis not only reveals troubles in the patient's response (and likely understanding) of the doctor's question, but also can reveal the translator's own understanding of the actions accomplished by both question and answer. In particular the translator's orientation towards the next translating activity appears to construe a 'transparent' link between the question and its reply.

These repair sequences matter because they modify the trajectory of the unfolding course of action and hence the ongoing medical activity. Indeed, the translation of an unsuitable, unrepaired response could lead to a repair sequence initiated by the doctor in the subsequent turns, and therefore to a delayed completion of the question-answer sequence. Likewise, the translator's repair activity can result in partial or complete omissions of the patient's turn, hiding potential medical implications from the doctor, who has little or no access to the language spoken by the patient.

Requesting detailed translations of patient's original turns during crucial phases of the visit might lengthen the consultation but assure a finer picture of the medical case.

Child language brokering in Sweden – mapping of a project

Children raised in minority language families live under different conditions than children raised in majority language families. The Nordic Countries are leading on research in bilingualism and migration.¹, yet there is almost a complete lack of research focusing on child language brokering and interpreting for children. Furthermore, the Nordic countries are fore runners in the creation of interpreting services for the contact between authorities and individuals not fluent in the majority language. Despite a solid interpreting service in Sweden, covering most immigrant languages, and free access to interpreting services for persons with limited Swedish proficiency in their contact with Swedish institutions and authorities, children still act as interpreters in many situations. Bi- and multilingual children (of both spoken and signed languages) regularly act as language brokers for friends and family. Reasons for this may be difficulties in access to regular interpreters or matters of trust. Even though this practice is a fairly common phenomenon in Sweden there is virtually no research on how and when it occurs, and possible consequences (both positive and negative) (Galliher & Jensen, 2004). Countries like Sweden with a well-functioning interpreting service often have strict ethical norms against using child language brokers. Yet, such situations occur, for instance in a classroom, when somebody calls at the door, or in an emergency (Cromdal, Persson-Thunqvist & Osvaldsson, 2012). When children voluntarily or involuntarily act as language brokers there are many aspects to take into account, such as the change in power balance between the child and the adult, the child's responsibility for the communication and the child's understanding of the situation.

International research have started focussing on this phenomenon, see for instance Antonini (2010), Ahamer (2012), Orellana (2009) or Valdés (2003). This project investigates what child language brokering looks like in Sweden, which children act as language brokers, how do they do it, how do they perceive themselves in the communication and how are children affected in terms of language development, social development and their relationship to people around them. The presentation will mainly discuss the recruiting of participants for the project and methodological issues.

- Ahamer, V. (2012) Unsichtbare Spracharbeit: Jugendliche Migranten als Laiendolmetscher. Integration durch »Community Interpreting«. Bielefeld: Transcript.
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- Galliher, C & Jensen, H. (2004) *Barn som tolkar åt sina föräldrar*. Examensarbete, Institutionen för individ och samhälle. Högskolan Trollhättan/Uddevalla.
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- Valdés, G. (2003) *Expanding Definitions of Giftedness: The Case of Young Interpreters from Immigrant Families*, Mahwah, NJ: LEA.

¹ <http://www.uio.no/english/about/news-and-events/news/2012/four-new-centres-of-excellence-at-uio.html>
<http://www.su.se/english/research/leading-research-areas/bilingualism-and-second-language-acquisition-1.60413> (Accessed April 4, 2013)

Interpreting performed by professionals of other fields: the case of sports commentators

It is known by all that Interpreting shares common ground with other disciplines, especially those that have to do with communication.

On television, reporters, commentators and presenters do sometimes interview the sports person in his or her native language and later interpret for the audience.

Using a corpora of interpreting performed by sports commentators in several fields such as motor racing, we explore the quality and nature of the interpreting that is carried out by them, comparing it and contrasting it to what would be expected from a trained interpreter, in light of the fact that the former would have received limited training on this field.

The paper focuses on the work related to non professional interpreting done by Brian Harris and the research carried out by Sergio Viaggio on television interpreting. This piece of work aims to question whether there is a something to be gleaned that could contribute to the body of contrastive studies on communication and the body of knowledge on interpreting as a whole.

Perceptions from the outside in cases of gender violence. ‘What are you [the interpreter] doing here?’

A 2011 Gender Violence Macrosurvey carried out by the Centro de Investigaciones Sociológicas (CIS, Spanish Centre for Sociological Research) in collaboration with the Spanish Government alerts by stating that «the prevalence of gender-based violence amongst foreign women is twice that in Spanish women». The problem gets worse when these women do not speak the contact language, in this case Spanish. The efforts of the Spanish Administration and the information and support provided to every gender violence victim hardly ever reach foreign victims, who essentially need the assistance of interpreters. When the presence of qualified interpreters (or interpreters at all) is not guaranteed, this may lead to inadequate, inaccurate and inefficient communication.

The main purpose of this paper is to present the results of a survey conducted in 2013 amongst the agents (police officers, lawyers, doctors, nurses, civil servants, etc.) involved in the communication process with foreign victims of gender violence who do not speak Spanish or co-official languages¹. The sample size is about 600 answers by agents distributed equally in four areas (police, legal, health, welfare). The survey includes questions about how communication problems without an interpreter are solved, which protocol- if any- is followed to seek the assistance of an interpreter, how often they use interpreters, what problems they have experienced working with interpreters and what they think it is the interpreters’ role as well as what strategies or specific knowledge interpreters may have.

Some preliminary results show the following:

1. some of the main difficulties in communicating with foreign victims are cultural and linguistic;
2. the use of an accompanying person is still quite common when the victims do not speak Spanish;
3. interpreters may have legal knowledge, being informed about gender violence issues and language fluency;
4. the desired specific abilities are empathy, communication skills and active listening.

¹ The survey is part of the “Speak Out for Support (SOS-VICS)” project (JUST/2011/JPEN/2912), a pilot project whose objective is to improve training of gender violence professional interpreters.

Multisensory brokering by volunteers as a non-professional variation on audio description in museums

More and more qualifications for translators and interpreters include audio description for the visually impaired as part of their curricula (Matamala & Orero, 2008). From a scientific foundation, these courses offer insights and practice in describing for the visually impaired. At the same time, live “audio description” is carried out daily by those who live with blind people. As is very much the case for inter-lingual ad hoc interpreters, those family members and friends take on, in their own way, the same role for which audio describers are professionally trained. How do those audio describers differ from professional ones? What can professionals learn from them? How can both forms be complementary?

To answer some of these questions we will focus on a particular case of brokering by volunteers in museums. The organizer of a weekly event taking place across different museums in Brussels decided to encourage visually impaired people to attend by providing volunteer guides. With only a minimum of training (half a day), volunteers accompanied an interested blind or visually impaired visitor, describing the museum and its contents to them on a one-to-one basis.

In many ways the volunteers could be considered as non-professional audio describers: they only had minimal knowledge of audio description and, in contrast to professional guides or audio-describers, they took on many more tasks, such as helping the visually impaired person to organize the trip, deciding together what the visitor would want described, etc. The audio description itself was embedded in the rest of the social exchange between the volunteer and the visually impaired person.

From the first impressions of this ongoing project (which continues until December), it seems that this form of audio description, embedded in a non-professional context, has been appreciated by its consumers. This has enabled a realization of what visitors today expect from museum visits, that is, entertainment linked with learning and an emotional experience (Jiménez Hurtado, Seibel & Soler Gallego, 2012, 344). Interviews with the visually impaired participants that focus especially on the perception of the non-professional audio describer will help to shed some light on the particularities of non-professional audio description.

- Jiménez Hurtado, C., Seibel, C., & Soler Gallego, S. (2012). Museums for all. Translation and Interpreting for Multimodal Spaces as a Tool for Universal Accessibility. *MonTI4trans. Multidisciplinarity in Audiovisual Translation*, 349–383.
- Matamala, A., & Orero, P. (2008). Designing a Course on Audio Description and Defining the Main Competences of the Future Professional. *Linguistica Antverpiensa*, (6), 329–344.

**Visibility of Non-professional Interpreters:
A Case Study of Ad hoc Lecture Interpreters in Academic Setting**

The abstract notions of visibility (e.g. Angelelli 2004) and participation are often used to describe the interpreter's role, sometimes in a binary fashion, contrasting the idealized, or naive, assumption of an interpreter's invisibility, "ghost" role (Kopczyński 1994). In more reasonable approaches, visibility and participation are seen as a matter of degree, assuming that an interpreter may be more or less visible or involved depending on a number of considerations, including the mode and domain of interpreting as well as the interpreter's professional status. In some empirical research (e.g. Valero Garcés 2005), the degree of professionalism has been found to be inversely related to the degree of an interpreter's participation or involvement in the communicative event. This paper is aimed at exploring authentic interpreting cases conducted by non professional interpreters in three different English-Chinese academic settings in order to reveal the roles of ad hoc interpreters and their visibility or active participation in the communicative events. One is a medical lecture given by an English speaking professional interpreted by a Chinese doctor working in the sponsoring hospital of the event. The other two cases are in university settings. One is a lecture on popular music interpreted by a profession in the field of mass communication. Another lecture is on political economics interpreted by a doctorate student in the same research field. Through detailed critical discourse analysis of the actual interpreting transcriptions, some social factors leading to more involvements of the ad hoc interpreters are revealed in contrast with the norms of professional interpreters, such as power relations, symbolic capital, face work as well as functions of communications etc. It is because of the distinctive status of the ad hoc interpreters that their subjectivity or the participatory role is more manifested than that of professional interpreters. Therefore, a deeper understanding of the participatory mechanism of this unique group of non-professional interpreters may shed lights on the interpreting studies at large.

Impoliteness Treatment in Professional versus Fun-Subtitling

Contemporary dictionaries, scholars and various resources offer more or less similar typology of aggression (differentiating between physical and psychological) Berkowitz, 1993 as well as impoliteness (following Bousfield's definition "an intentional or incidental threats to face"). Derek Bousfield in *Impoliteness and Interaction*, 2008 presents various types of impoliteness and aggravation such as: snubbing, disassociating from the other, being uninterested, unconcerned and unsympathetic, using inappropriate identity markers, taboo words and sarcasm, threatening or condescending and many others. How is impoliteness handled with in subtitles? How to make good subtitles, accurately timed, conveying the author's intent? As McCormick, 1997 put it: "Good subtitles are unobtrusive – we would really prefer it if nothing came between the viewer and the film, [...] and at the same time as close in a style as possible to the original". Hazel R. Morgan, *Subtitling for Channel 4 Television – a paper published in Multi (Media) Translation*, Benjamins Translation Library volume 34, quotes Nancy Spain, a well-known British journalist of the 1950s who claims that to make a good subtitle one should start with the basic: "Begin by putting in all you want, end by cutting out all you can.". Does it apply to impoliteness translation? How close to the original can a translator get, retaining the style and intention of the speaker at the same time? How much should be altered, taking cultural as well as technical aspects (diamesic shift) into consideration? What techniques can a subtitler use when translating ironic, sarcastic or abusive remarks? The paper is an attempt to compare the impoliteness treatment in professional versus fun-subtitles in a well-known comedy "Bridget Jones Diary". It will analyse the most commonly occurring types of impoliteness (following Bousfield's typology) found in the film and check whether the translators managed to retain them in Polish versions. Yet, if either failed to prevail, it shall be determined which path they followed: boosting or lessening the degree of impoliteness.

– Please contact the author for the list of references.

Interpreting in Church: people, practice, performance

Organiser:
Jonathan Downie

Heriot-Watt University, UK
jonathan.downie@gmail.com

While sacred text translation and Translation Studies share a common lineage in the work of Nida from the 1950's and there has historically been much cross-fertilisation (Wilt 2003), yet interpreting in church, despite its long heritage developed from pre-Christian practice in Judaism (Kaufmann 2005), has only recently become a focus of research. Following on from a panel on Translation and Interpreting in Religious Settings at the 2013 conference of the European Society for Translation Studies, this panel will examine the sociological, practical and personal aspects of interpreting in church and the people who carry out this, usually voluntary, activity.

In these settings, where interpreters perform both linguistic and religious roles, Translation and Interpreting Studies concepts such as norms, ideology, ethics, and audience design and expectations are being rethought to take into account the unique positions of these interpreters. To address the interaction of religious, social and linguistic aspects in church contexts, Karlik (2010) suggests an interdisciplinary perspective, borrowing concepts from fields such as theology, sociology, Performance Studies and discourse analysis. Hokkanen (2012) notes similarities with the position of activist interpreters.

It is expected that this panel will contribute to our understanding of not only the social and religious contexts of interpreting in church but also the performative techniques chosen by church interpreters. Such research is likely to challenge, advance or reassess existing interpreting theories, concepts and assumptions. It may also allow researchers to show how concepts from religious studies and theology might be applied via church interpreting to wider debates in Interpreting Studies. This will include questions such as:

- What are the expectations placed on church interpreters?
- How are these expectations managed or challenged in the practice of church interpreters?
- How apt are Translation and Interpreting Studies methods for answering questions involving church interpreting?
- What are the social and/or theological role(s) of interpreters in church settings?
- What performative techniques are adopted by church interpreters and what are their rationales?

This panel will also inform some of the discussions that will take place during the panels on "Interpreting in church settings: themes and methodologies" and "Oral and signed presentation of Scripture: contexts, practices, product".

Keywords: church interpreters; interpreting, worship service, voluntary, sermon interpreting, short-consecutive

- Hokkanen, S. 2012. Simultaneous Church Interpreting as Service. *The Translator* 18 (2) 291–309
- Karlik, J. 2010. Interpreter-mediated scriptures: Expectation and performance. *Interpreting*, 12 (2), pp.160–185
- Kaufmann, F. 2005. Contribution à l'histoire de l'interprétation consécutive le metourguemane dans les synagogues de l'Antiquité. *Meta*, 50 (3), pp.972–986
- Wilt, T. 2003. *Bible Translation : Frames of Reference*. Manchester : St Jerome

Jonathan Downie (Heriot-Watt University, UK)	<i>Themes and Directions in Non-professional Church Interpreting</i>
Margarita Giannoutsou (Hamburg University, Germany)	<i>Methodological challenges in decoding short-consecutive church interpreting as a social and ritual practice</i>
Sari Hokkanen (University of Tampere, Finland)	<i>Interpreting through tears: Religious experience, emotion and simultaneous interpreting</i>
Hayne Shin (Ewha Womans University, South Korea)	<i>User-Expectations on the Role and Qualities of Church Interpreters: Consecutive and Simultaneous Interpreting in Korean Churches</i>

Themes and Directions in Non-professional Church Interpreting

Although interpreting in religious settings pre-dates by several hundred years the written translation of Judeo-Christian sacred texts (Kaufmann 2005), it has only recently become the focus of research. One area within this field, research on interpreting in Christian worship services, has seen a spike in publications. It has already uncovered – across a wide variety of settings and languages – at least four themes which appear promising for both theoretical and applied work in this area and in the wider world of Interpreting Studies. This paper maps out these themes, and suggests applications.

The first of these themes is the view by preachers of the interpreter as active agent in the delivery of the sermon. Most prominent in the work of Karlik (2005) and Balci (2008), this “co-preacher” role is often linked to the position of the interpreter within the church as volunteer and insider, and leads to the second theme. This is the view by users, common to many research subjects in different studies, that the interpreter should actively take part in the performance of the sermon. A third theme is the analysis and naming of short-consecutive and other modes which may be involved. A fourth is the ambiguous role of the researcher. Taken together, these themes suggest that research into church interpreting has the possibility to challenge current understandings of what it means to be an interpreter and the role of researchers in Interpreting Studies.

- Balci, A. (2008) Interpreter Involvement in Sermon Interpreting. Minor Dissertation. Spain: Universitat Rovira i Virgili.
- Karlik, J. (2005) Interpreter-mediated scriptures in a group of Gambian churches. Paper: "Bible in Africa" conference, University of KwaZulu-Natal, Pietermaritzburg
- Kaufmann, F. (2005) Contribution à l'histoire de l'interprétation consécutive: le metourguemane dans les synagogues de l'Antiquité. *Meta*, 50(3), pp.972–986.

Methodological challenges in decoding short-consecutive church interpreting as a social and ritual practice

Short-consecutive church interpreting is a routine practice in the growing sector of Evangelical churches in Germany. However, little is known about the emerging subculture and the linguistic practices involved are, too, significantly under-researched.

This paper addresses core methodological issues arising both from the examination of the recent dynamic appearance of new groups in the German religious landscape and - given the truly global scope of the phenomenon and the translation and interpreting practices supporting it - from the delineation of a fascinating research field in T & I Studies, religious studies and beyond.

Research within this highly interdisciplinary field of interest necessitates an explorative approach and resists methodologies where empirical data just serves as a token to confirm or refute established assumptions about a particular group or a linguistic practice. Doing justice to emerging socio-cultural environments means choosing designs that recognise the normative arrangements in interaction (Heritage 2004) but are also flexible enough to treat context and identity as “locally produced, incrementally developed and [...] transformable at any moment” (ten Have 2007:174)

While the distinctive segmentation patterns of the practice and situational subtleties are excellently traceable by applying conversation analytical principles to the micro-context of interpreted interaction, the CA-paradigm is, in turn, clearly suspicious of using larger socio-ethnographic categories or context information from beyond the interaction itself. Yet, factoring out context knowledge seems neither feasible nor desirable if one seeks to account for the functions of a setting-specific linguistic behaviour and its conceptualisation as a social practice.

The paper argues for an integration of interactionist and action-theoretical principles in combining Conversation Analysis and Grounded Theory, discusses possibilities and limitations of this approach and illustrates data-based avenues for its application in the decoding of short-consecutive church interpreting as a social and ritual practice.

Interpreting through tears: Religious experience, emotion and simultaneous interpreting

The interpreter's neutrality, understood as non-participation or non-presence, has been time and again shown in interpreting research to be a mere myth (e.g. Diriker 2004; Angelelli 2004). However, less attention has been given to another aspect of the interpreter's (purported) neutrality: his or her emotional engagement in the interpreted event.

This paper explores the role of emotions in volunteer simultaneous interpreting in a Finnish Pentecostal church. The discussion is based on autoethnography, using as data my own experience as a volunteer interpreter. Pentecostalism is known to emphasize religious experience (Hollenweger 1997), understood as encountering God. While research literature shows a lack of consensus on whether emotions are always an essential part of religious experience (Brown 2007; Nelson 2005), and while the local understanding in the church avoids promoting feelings over faith, the Pentecostal tradition is nevertheless open towards experiencing God on the emotional level. This paper argues that there is no need for the interpreter to remain "neutral" in this social and religious context, which allows for the interpreters to have religious experiences of their own, be moved in their emotions and display those emotions, all the while conducting simultaneous interpreting.

- Angelelli, Claudia (2004) *Revisiting the Interpreter's Role: A Study of Conference, Court, and Medical Interpreters in Canada, Mexico, and the United States*. Amsterdam: John Benjamins.
- Brown, David (2007) *Experience Skewed*. In Kevin J. Vanhoozer and Martin Warner (eds) *Transcending Boundaries in Philosophy and Theology: Reason, Meaning and Experience*. Aldershot: Ashgate, 159-175.
- Diriker, Ebru (2004) *De-/Re-Contextualizing Conference Interpreting: Interpreters in the Ivory Tower?* Amsterdam: Benjamins.
- Hollenweger, Walter J. (1997) *Pentecostalism: Origins and Developments Worldwide*. Peabody: Hendrickson.
- Nelson, Timothy J. (2005) *Every Time I Feel the Spirit: Religious Experience and Ritual in an African American Church*. New York: New York University Press.

User-Expectations on the Role and Qualities of Church Interpreters: Consecutive and Simultaneous Interpreting in Korean Churches

To investigate expectations placed on interpreters in Korea's large-size protestant churches, questionnaire surveys were carried out in October and November 2012 on both consecutive interpreting (CI) of sermons, and simultaneous interpreting (SI) of the whole service by worship service interpreters. The survey, in which 530 CI users and 54 SI users participated, aimed to discover user-expectations on the role and qualities of church interpreters.

Respondents for CI were Korean clergy and non-clergy church members aged 20–60. They rated nine criteria on a 5-point Likert scale: language competence, knowledge of the bible, fluent interpreting skill, confident voice and eye contact, faith and spirituality, personality, passionate attitude and sense of calling, position in church, and relationship with the church. In addition, they ranked the following interpreting strategies or approaches: reformulation, fluency, echoing speaker's verbal and non-verbal communication, speed, appropriate biblical terminology, and commentary by the interpreter.

In the SI survey, respondents included both foreigners and Koreans depending on the 'A language' of Sunday worship services. They rated ten criteria on a 5-point Likert scale: native accent, pleasant voice, enthusiastic attitude, fluency, coherence, fidelity, linguistic acceptability, correct biblical terminology, reformulation, and commentary by interpreters.

Based on the outcome of the survey, the paper suggests that church interpreting has distinguishable features that separate it from conference and community (or public service) interpreting.

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- Pöchhacker, F. 2001. "Quality Assessment in Conference and Community Interpreting" in *Meta*. 46(2)
- Vigouroux, C. 2010. "Double-mouthed discourse: Interpreting, framing, and participant roles" in *Journal of Sociolinguistics*. 14(3): 341-369.

The relationship between child language brokers and adult professionals across institutional settings

Organisers:

Tony Cline

University College London, UK

t.cline@ucl.ac.uk

Sarah Crafter

University of London, UK

s.crafter@ioe.ac.uk

With increasing family migration across the world many institutions face a challenge to effective communication between professional staff and some service users. Professional interpreting facilities are not readily available across the range of home languages that are now spoken in many countries. Because immigrant children often learn the host language much more quickly than their parents, increasing numbers of children and young people contribute to family life by acting as child language brokers (CLBs) for their parents. In this panel we will focus on the relationships between CLBs and adult professionals in institutional settings like school, health care and legal settings.

Arrangements of this kind have provoked unease among professionals and commentators in these fields in several countries. Like other non-professional interpreters, CLBs are likely to make mistakes in their translations, e.g. when technical words are misunderstood or when the two languages do not have obvious equivalent terms or when enquiries touch on subjects that are culturally sensitive or are sensitive in the context of the language broker's particular relationship with the speaker. The responsibility placed on the broker may be stressful and excessive. However, while many professional staff may feel that they can place greater trust in professional interpreters, some immigrant clients may prefer to rely on members of their own family. They may see them as more accessible when needed, more likely to understand exactly what their relative requires and more likely to respect family confidentiality. With their child as interpreter parents may feel that they can retain more control over the conversation, having some appreciation of the extent and limits of the child's understanding of the language and the situation and being able to interrogate them more closely about what is being said when they feel that is necessary.

Neither CLBs themselves nor the monolingual family members and professionals whom they broker for, expect them to operate exactly as an independent professional interpreter would. They act as mediators or advocates on behalf of their own family. They may go beyond translating word for word in order to provide background for each of the adults where they can see that that is required. They may even deliberately mistranslate details on occasion in order to prevent misunderstanding. There are indications that some parents feel that they remain firmly in charge during meetings brokered by their children, an observation that gives little support to the common assumption that acting as a CLB places a child in a prematurely adult role towards their parent or relative. But if parents and children function together as a "performance team" (Valdes et al., 2003), how does that impinge on the staff of the institution in which they are meeting? How do CLBs operate in situations where they may not see their own interests as aligned with the concerns of their parents and the staff, e.g. when there are problems at school? In this panel researchers from the UK, Italy and the USA will report on research that we hope will throw light on some of these issues.

Keywords: Child language brokering, Institutional settings, health care, school

Rachele Antonini
(University of Bologna, Italy)

CLB in the school context: teachers and children explain their own perception of CLB

Tony Cline, Evangelia Prokopiou
(University College London, UK),
Sarah Crafter
(University of London, UK)

Developing evidence-based guidance on child language brokering in schools

Hyeyoung Kwon
(California State University, USA)

Navigating Inequality: Social Class and Race in the Lives of Korean- and Mexican-American Language Brokers

Lindsay O'Dell
(Open University, UK),
Guida de Abreu
(Oxford Brookes University, UK)

Child and young people's language brokering in health care settings: Is it different from other settings?

CLB in the school context: teachers and children explain their own perception of CLB

Child language brokering (CLB) is a fairly recent area of research (Hall 2004) which began in the 1970s (Harris 1977, 1980) but gained visibility only in the 1990s when it began to be researched with different methodological approaches and through different disciplinary and interdisciplinary perspectives. Nonetheless, it remains a peripheral topic in the literature on anthropology, bilingualism, educational studies, and psychology.

The study of CLB in Italy began in 2007 with the In MedIO PUER(I) project (a four-year project funded by the University of Bologna) examining how institutions and all the parties involved perceive CLB as a means to interface with adult migrants (Antonini 2010, 2011, 2013). One recent area of research yet to be studied is the perspective that members of public institutions have on CLB. In those cases where institutions and public services are actually mentioned in research reports, they are usually equated with the contextual variable of setting, thus largely neglecting their staff's opinions and attitudes about CLB and the existence or absence of institutional standards and guidelines regulating child-brokered interactions.

The present paper will first present the In MedIO PUER(I) project and will provide a comparison of the data collected by means of semi-structured interviews with Italian teachers with the written narratives provided by children attending primary and middle school. Moreover, it will show how teachers, who have a direct experience and need of CLB on a daily basis, view CLB and it will subsequently compare their perception of this practice to that of the children who are called to interpret and mediate between the teachers and their school mates and/or parents. By illustrating how child language brokering in these specific contexts is perceived by two of the parties involved (the teachers and the children) I will also highlight if and how these perceptions diverge.

Tony Cline
Evangelia Prokopiou
Sarah Crafter

University College London, UK
t.cline@ucl.ac.uk
evangeliaapro@hotmail.com
University of London, UK
s.crafter@ioe.ac.uk

Developing evidence-based guidance on child language brokering in schools

Increasing numbers of children and young people contribute to family life by acting as child language brokers (CLBs) for their parents. This often occurs because children learn the host country language faster than their parents. One of the contexts in which CLB frequently takes place is the school setting. Professionals, like teachers, have an ambivalent attitude towards using children as language brokers as few schools have access to professional interpreting facilities across the range of home languages spoken by their parents, and only limited use can be made of bilingual teaching and support staff for interpreting. A recent review of the literature (Cline et al, 2010) highlighted the lack of studies in the UK that have looked at teachers' professional perspectives on these activities or of the views of students who had undertaken CLB while at school about their experiences in that setting. Moreover, although there is some official support for using bilingual students as interpreters (QCA, 2008) there is no official guidance on the more common practice of using students to translate on behalf of families when the conversation with teachers is about their own, a sibling's, or peer's school-related matters. On that basis, our study collected data from teachers, and young adults who acted as language brokers in school as children (Ex-CLBs) to examine their perspectives and develop evidence-based guidance on this activity. Our survey and in-depth interviews asked questions about a wide variety of brokering issues such as frequency and purpose of the activity, discussions of sensitive issues, the advantages/disadvantages and personal recommendations. Our presentation describes the evidence-based guidance for using CLBs in school settings born out of this research study.

Navigating Inequality: Social Class and Race in the Lives of Korean- and Mexican-American Language Brokers

Influenced by sociologists (Bourdieu 1984; Lareau 2003) who highlight the effects of social class on the way families access institutional resources, this study, drawing from in-depth interviews with 72 poor and working class Korean- and Mexican-American language brokers, examines the class-specific language brokering work that bilingual children of immigrants shoulder for the sake of family survival. My findings demonstrate that this language brokering work exposes these children to the harsh struggles faced by their poor and working class immigrant parents, including financial difficulties, legal problems, and racialized nativism that non-English speaking immigrants of color endure on a daily basis. Consequently, these children, who stand in the middle as “brokers,” must negotiate the power imbalance within various hierarchical relationships by employing different translation strategies to accomplish their “family responsibilities.” Such interactional strategies stem from an “outsider-within” status (Collins 1986) which helps language brokers to use their simultaneously subordinated and elevated status as bilingual speakers to navigate multi-layered and systematic forms of inequality. Though many gain a sense of empowerment through their language brokering experiences, these children, especially Korean-Americans who have long been touted as the homogenous middle-class “model minority,” also carry a “hidden injury of class” or buried sense of inadequacy. This study uncovers this contradicting narrative not only to illustrate the importance of social location, particularly the margin that can be a site of repression and resistance, but also to demonstrate the economic inequality and racial hierarchy experienced by many children of immigrants.

Child and young people's language brokering in health care settings: Is it different from other settings?

In this paper we report on initial insights from a literature review on children and young people's language brokering (CLB) in health care settings. This topic is situated within our broad research on understanding the development of young people in culturally diverse societies (O'Dell, Abreu, Cline & Crafter, 2006). The literature search generated approximately 50 papers which could be accessed electronically. Overall the literature is dispersed, very scarce, and mostly a-theoretical. Many of the papers reviewed made passing references to children as informal interpreters in healthcare settings. Fourteen papers, published between 1992 and 2012, were identified as having sufficient focus as to be relevant to the current analysis. Eight papers focus exclusively in health care settings, including five empirical studies. The other papers report empirical studies that include health care and other settings. Our aim is to explore (1) to what extent language brokering in health care settings is different from other settings? And (2) if there are specific features in health settings, what are the implications for the children and young people? The initial analysis reveals the following issues: (i) the voice of the professionals is generally of disapproval of CLB (ii) as the phenomenon gains visibility policy guidelines in many countries prohibit the use of CLB in medical settings. However evidence from the review and our previous empirical work suggest that despite existing guidelines and legal issues children and young people regularly broker for their families. In this paper we outline key features of the research conducted to date and outline conceptual and theoretical issues arising from the literature. In particular we explore brokering in health care settings as participation in different practices. We stress the need to understand the implications of these practices in new identities for child development, for families and for health care providers.

Authentic, Non-Professional, Project-Based Translation Work in Translator Education

Organisers:

Don Kiraly

University of Mainz, Germany

don.kiraly@posteo.de

Silvia Hansen-Schirra

University of Mainz, Germany

hansenss@uni-mainz.de

Within the context of this panel, we propose to investigate the relationship of authentic translation project work performed by students in an educational setting to translation as a professional or non-professional activity.

One might say that translation students by definition are not professionals...yet. They are presumably enrolled in a degree program in translation studies in order to acquire the competence, self-confidence and/or credentials that will allow them to successfully join the community of professional translators. In fact, as a number of the presentations in this panel will demonstrate with empirical evidence, students benefit considerably from authentic project work during their studies. It tends to increase their motivation and help them develop a sense of ethics and responsibility while encouraging them to achieve the highest possible degree of quality. The NPIT2 call for papers, however, describes 'non-professional translation' essentially as translation work that is not paid. This distinction between whether work is paid or not and whether competence is developed or not while doing that work is clearly one that requires clarification. Susanne Hagemann's talk will initiate the panel discussion by attempting to clarify a number of concepts related to non-professional translation as it might apply to authentic project work in translator education.

In the second presentation, Catherine Way will focus on the dilemmas posed by simulated versus authentic project work in translator education. She presents intra-university translation work as a potential solution to these dilemmas. Way shows how having students translate for fellow students can be a viable way to increase the authenticity of the learning experience while avoiding the ethical quandary of having students perform the work for free that would normally be done by professionals for pay.

Andrea Cnyrim will speak about the role of authentic project work in the development of intercultural competence in translators and interpreters. Her examples come not only from translation work per se, but also from intercultural training within the context of the translator education programme at the University of Mainz in Gernersheim. This presentation broadens the panel's perspective to include ancillary skills and competences that can enhance the professional opportunities of translation studies graduates.

Sonia Vandepitte's presentation involves the comparative investigation of textual artefacts resulting from professional and non-professional translation work. In a second stage, her work shows the differences between the respective target texts and the original. This will lead the discussion back to the questions raised by Susanne Hagemann in the initial presentation regarding the definitions of key concepts involved in the domain of non-professional translation and their pertinence in the context of translator education.

Gary Massey and Barbara Brändli will then report on research done at the University of Applied Sciences to investigate the role of feedback between the participants in authentic translation project work in educational settings. They demonstrate what can be learned by triangulating qualitative data collection in understanding the process of co-emergent learning, a process that will also be in the focus of attention in the panel's final presentation.

The last presentation, by Don Kiraly, will revolve around a multiple case study of *emergent* learning. An attempt will be made to show the importance of both qualitative research methods for understanding authentic learning processes as well as an epistemological-theoretical framework for that research. Here, Kiraly will apply his recent – largely theoretical – work on learning as an autopoietic (self-generating and self-maintaining) process to authentic translation project work carried out in both a conventional classroom setting as well as in a blended learning format.

The panel includes only invited presenters who are all recognized for their expertise and experience in translation studies and in authentic translation project work in particular. The overall panel has been structured in such a way as to ensure a comprehensive yet well-integrated discussion of a wide range of aspects related to the consideration of authentic translation project work as a non-professional – and perhaps also as a professional – activity.

Keywords: authentic project work, feedback, fan translation, emergent learning, inter-cultural competence, intra-university translation, simulated project work, translator competence

Presentations	Andrea Cnyrim (University of Mainz, Germany)	<i>Developing Intercultural Competence in Translators through Projects in the Classroom</i>
	Susanne Hagemann (University of Mainz, Germany)	<i>Non-professional, Layperson, Novice? Why Terminology Matters</i>
	Don Kiraly (University of Mainz, Germany)	<i>Promoting the Emergence of Translator Competence through Authentic Project Work: A Multiple Case Study in Learning by Doing</i>
	Gary Massey & Barbara Brändli (Zürich University of Applied Sciences, Switzerland)	<i>Training Feedback Cultures: Growing Translatic Expertise in Non-Professional Contexts</i>
	Sonia Vandepitte (University of Ghent, Belgium)	<i>A Text-Oriented Study of Professional and Non-Professional Translation: Tonke Dragt's Children's Novel 'De Brief voor de Koning' in English</i>
	Catherine Way (University of Granada, Spain)	<i>Intra-University Projects as a Way out of the Simulated/Authentic Dilemma</i>

Developing Intercultural Competence in Translators through Projects in the Classroom

Recently, some research has focused on how translation competence and also the intercultural competence needed by professional translators and interpreters develop from the novice stage to a professional level and then expertise. This presentation will discuss how the complex and often unclear concept of intercultural competence can be defined and operationalized. It will attempt to distinguish non-professional performance and specify requirements for the professional praxis of translators and interpreters.

The professional intercultural competence of translators – as well as of trainers, coaches, consultants and mediators – differs from the skills, knowledge and behavior that managers, soldiers, smugglers and spies need in intercultural situations. Heidrun Witte's concepts of competence **in** (one or several) culture/s (our "own" cultural "starting points" and those of the others) and competence **between** cultures will be used to shed light on the more complex and reflective intercultural competence needed in culture-mediating professions.

These distinctions appear useful as a foundation for developing intercultural competence in translators through projects in our programs of study.

The examples used are authentic classroom projects undertaken within the context of the translator education programme at the University of Mainz in Germersheim. They come not only from translation work per se, but also from intercultural training in cooperation with the Germersheim District Administration in the course of which students designed, planned, organized and evaluated intercultural training to foster intercultural openness in staff and management.

- Cnyrim, Andrea / Susanne Hagemann and Julia Neu: Towards a Framework of Reference for Translation Competence." *New Prospects and Perspectives for Educating Language Mediators*. Hrsg. Don Kiraly, Silvia Hansen-Schirra und Karin Maksymski. *Translationswissenschaft* 10. Tübingen: Narr, 9–34
- Whyatt Bogusława, Translation as a human skill. From predisposition to expertise. Adam Mickiewicz University Press. Poznań 2012. Pp. 445.
- Witte, Heidrun: "Contrastive Culture Learning in Translator Training". In: Cay Dollerup, Vibeke Appel (eds.): *Teaching Translation and Interpreting 3: New Horizons. Papers from the Third Language International Conference*, Elsinore, Denmark, 1995. 73-79

(Non-)Professional, Authentic Projects? Why Terminology Matters

The NPIT2 call for papers refers to non-professional translation as “the most widespread form of translational action” and explains: “Such an action occurs when an individual translates or interprets without receiving pay.” My starting point will be the question of what this definition means for translation projects in the classroom. One implication would seem to be that paid classroom projects are fundamentally different from unpaid ones, since the former will be categorized as professional and the latter will not. However, the opposition between *non-professional* and *professional* not only obscures the variety of options for being paid (is the fee appropriate? and to what extent is negotiating the fee and invoicing the client part of students’ learning experience?). It also diverts attention away from a central aspect of classroom projects, namely that they are often designed to help students become, not merely fee chargers, but responsible agents in complex social frameworks.

The terminology we use to refer to project work carried out by students, and to the students themselves, thus stands in some need of clarification. In the main part of my paper, I shall explore the contribution made by terminology to the ways in which we conceptualize projects as part of translator education. The terms discussed will range from *(non-)professional* and *novice* to *expert* and *authentic*. I shall show that the same project can appear in quite different guises depending on the terminology in which we couch our descriptions. My example will be a multilingual project for the blogging community Global Voices (<http://globalvoicesonline.org>), which was organized by the German Department of FTSK in 2012. Hanna Risku’s 1998 monograph on translation competence will serve as a theoretical basis for my argument.

Promoting the Emergence of Translator Competence through Authentic Project Work: A Multiple Case Study in Learning by Doing

A lot of water has flowed beneath the bridge since the publication of *A Social Constructivist Approach to Translator Education* (Kiraly 2000), in which a theoretical framework was developed and case studies were presented to introduce the concept of *authentic collaborative project work* as a viable alternative to conventional chalk-and-talk, teacher-centered instruction in the translator education environment. From being a rare if not obscure, fringe phenomenon in translator education before the turn of the millenium, authentic project work has become a prominent and respected teaching approach in numerous translator education programs. The FTSK in Germersheim, for example, where not a single instructor (other than the presenter) was using any form of authentic project work in class prior to 2000, recently yielded an edited volume of articles introducing a plethora of innovative approaches to project work, all of them having been employed in various language departments at the School in recent semesters (Hansen-Schirra & Kiraly 2012).

Authentic collaborative project work as it is practiced in the Department of English Linguistics and Translation Studies may well be the epitome of **non-professional translation** in terms of the definition used in the context of this conference. Students are normally not paid for their work but the quality standards of the final product are comparable to general market expectations for paid translation work. The face validity of this hands-on, pragmatic approach to learning the translator's craft by doing the real work that translators do, is high. And yet, there is clearly a need to a) ground authentic project practice in pedagogical theory, and b) undertake research to elucidate its value for students, for the university and for the profession. This presentation will focus on these two desiderata: what kind of theory and what kinds of research are suited to better understand the functioning and utility of authentic project work in the classroom? A multiple case study involving the non-professional translation of several hundred pages of texts on sustainable economics by different groups of German students from German into English over a two-year period will be used to illustrate a potentially viable approach to bringing theory and practice together as translation teachers continue to explore this potentially invaluable supplement or alternative to conventional instruction.

- Hansen-Schirra, Silvia and Kiraly, Don. (Eds). 2013. *Projekte und Projektionen in der translatorischen Kompetenzentwicklung*. Frankfurt etc.: Peter Lang.
- Kiraly, Don. 2000. *A Social Constructivist Approach to Translator Education*. Manchester: St. Jerome.

Training Feedback Cultures: Growing Translation Expertise in Non-Professional Contexts

Translation expertise appears to be achieved largely through a combination of proceduralisation and metacognition, emerging over time under conditions of deliberate practice involving well-defined tasks of appropriate difficulty and the impact of informative feedback (Shreve 2006). Alongside the deployment of process-oriented techniques to heighten learner awareness and stimulate feedback (Massey/Ehrensberger-Dow 2013), the use of authentic, collaborative projects in translator education is designed to expose students to the practices, actors and factors of the situated translation event, fostering learner autonomy and empowerment (Kiraly 2012). Yet the multiple roles of the participants indicate the complex relationship between professionalism and expertise: with its culture of self-organisation and direct peer feedback, translation in exclusively non-professional contexts (fan networks) is arguably a privileged environment for learning in a social-constructivist framework (O'Hagan 2008). In the co-emergent setting of project-based collaboration, role distinctions between teaching professionals and non-professional learners are necessarily blurred, and the nature, forms and sources of effective feedback, in particular, remain under-explored.

Teachers at our institute have long been conducting authentic team translation projects in the classroom. Along lines proposed by Kiraly (2012), we have initiated a qualitative study to investigate learner, teacher and client/user reactions in co-emergent learning scenarios. Using data from self- and peer assessment, teacher evaluation and client/user responses, together with learning journals focussed on feedback effects, we report on the progress of non-professional MA translation students involved in classroom-based work commissioned by real-world clients, drawing implications for the key issue of productive feedback cultures.

- Kiraly, Don (2012): "Growing a project-based translation pedagogy: a fractal perspective" *Meta* 57(1): 82-95.
- Massey, Gary/Ehrensberger-Dow, Maureen (2013): "Evaluating translation processes: opportunities and challenges" Kiraly, Don/Hansen-Schirra, Silvia/Maksymski, Karin, eds.: *New Prospects and Perspectives for Educating Language Mediators*. Tübingen: Narr, 157-177.
- O'Hagan, Minako (2008): "Fan translation networks: an accidental translator training environment?" Kearns, John, ed.: *Translator and Interpreter Training: Issues, Methods and Debates*. London/New York: Continuum, 158-183.
- Shreve, Gregory M. (2006): "The deliberate practice: Translation and expertise" *Journal of Translation Studies* 9(1): 27-42.

A Text-Oriented Study of Professional and Non-Professional Translation: Tonke Dragt's Children's Novel 'De Brief voor de Koning' in English

Previous investigations into non-professional translation or natural translation focus on fan-subbing or crowd-sourcing (Díaz Cintas et al 2006, O'Hagan 2009), child brokering (Antonini 2011) or on the process differences between professional translators and second language learners / translation trainees (e.g. Englund-Dimitrova 2005). The proposed paper will present a *text-oriented* comparison of an extract from the professional translation of Tonke Dragt's children's novel 'De brief voor de Koning' and a "fan translation".

A qualitative semantic and pragmatic analysis of both translations shows that they differ from each other in various respects: lexical variety, verb modality and aspect, register, etc. Examples will also be given of differences with regard to consistency of translation choices, degree of idiomaticity and adherence to other norms of the target language.

A second semantic and pragmatic study, which compares translations with the source text, reveals that any meaningful differences between the two target texts are minor and the findings will be discussed in terms of potential translation choices and their adequacy for translation.

All empirical textual data will then be related to definitions of non-professional translation in TS and a conceptual analysis of its characteristics will be presented. The paper hopes to trigger a discussion among the audience of what should be seen as the core element of non-professional translation.

- Antonini, Rachele . Natural translator and interpreter. In: Yves Gambier & Luc van Doorslaer (eds.). *Handbook of Translation Studies, Volume 2 (2011)*. [Online] <http://benjamins.com/online/hts/>. [24.10.2013].
- Díaz Cintas, Jorge & Muñoz Sánchez, Pablo. 2006. "Fansubs: Audiovisual translation in an amateur environment." *Journal of Specialised Translation* 6: 37–52.
- Englund-Dimitrova, Birgitta. 2005. *Expertise and Explication in the Translation Process*. Amsterdam: J. Benjamins.
- O'Hagan, Minako. 2009. "Evolution of user-generated translation: Fansubs, translation hacking, and crowdsourcing." *The Journal of Translation and Localisation* 1: 94–121.

Intra-University Projects as a Way out of the Simulated/Authentic Dilemma

As translators and translation lecturers, we are all aware of the need to use authentic translation projects during training. The simulation of authentic translation conditions has, therefore, been incorporated to varying degrees into most translation programmes. The inclusion of such practices, designed to simulate real life situations, with advice or practical sessions within the curriculum in order to maximise the likelihood of students' success, have existed for many years now within our programme of studies. Experts from different fields have often visited our students in order to clarify their doubts or provide the information necessary for the successful fulfilment of their translation briefs. Despite the generous participation of many colleagues from other professions in these activities, we are aware of the limitations of such exercises.

Some authors have suggested accepting real translation jobs for real clients within translation programmes (Kiraly 2000; Gouadec 2007). Whilst this might seem like an ideal solution, it does raise some ethical questions about unfair competition by providing free translation services that reduce an already crisis-struck translation market. Work placements are another possibility. They are, however, difficult to find due to the enormous number of translation undergraduates enrolled and they are not always carefully monitored.

In an effort to find a solution to the limitations of simulation and to the thorny issues of ethics and professional rejection of what is considered unfair competition by undergraduates working "for free" we have successfully incorporated authentic intra-university translation projects.

I will describe authentic intra-university translation projects drawing on clients from other departments who require translation services, but who are unable to finance them (for various reasons). The "clients" are generally other undergraduates and therefore pose less of a "threat" to our undergraduates than would experts in their fields. The cooperation of staff members from other university departments and close monitoring of all phases of the process ensure the successful outcome of the projects.

- GOUADEC, Daniel. 2007. *Translation as a Profession*. Amsterdam: John Benjamins.
- KIRALY, Don. 2000. *A Social Constructivist Approach to Translator Education*. Manchester: St. Jerome.

Non-Professional Interpreting and Translation in the Context of Indigenous Languages in Hispano-America: Theory, Praxis and Politics

Organiser:
Martina Schrader-Kniffki

University of Mainz, Germany
schradma@uni-mainz.de

Up to now, non-professional interpreting and translation mainly concerns European migration situations partly with focus on minor languages partly with focus on lesser-used languages defined as such by the migration context itself. Different even though related settings arise in multilingual societies which are shaped by an asymmetric relationship between official or dominant languages and autochthonous languages such as is the case in most of the Hispano-American societies. Recently, many of the respective nation-states have acknowledged or even co-officialized the indigenous languages that co-exist with Spanish since colonial times. This co-officialization is accompanied by linguistics rights including the right of interpretation and translation. However, in many Hispano-American societies interpretation and translation between indigenous languages and Spanish remains a project without implementation or is realized within a continuum of grassroots and semi-official language policies including semi-official and official organizations and institutions. A fairly new context of non-professional interpreting concerns the language pair of indigenous languages and English. It is connected or to the concept of ecotourism or to the phenomenon of migration of indigenous people to Anglo-America both of which incorporate non-professional interpretation and translation of indigenous languages in the globalization project. In any case, it's practice and the formation of the agents of interpretation and translation are not only a matter of providing community and/ or social care but are strongly related to language policies, language planning and language revitalization and thus can be seen as an innovative focus of language policies that includes interpretation/ translation as 'intentional language contact'. Furthermore, as in other interpretation and translation contexts, translation specific theoretical and practical questions become relevant (cf. Schneider 2007).

This panel focuses on non-professional interpreting and translation between indigenous languages and takes as examples Maya language (spoken in Yucatán/ Mexico) and Mapuche language (spoken in Chile), and Spanish and/ or English. Due to the lack of theoretical and methodological reflection in this specialized field of interpretation and translation (cf. Schneider 2007; Fuchs 2008) the panel is oriented by theory and methodology concerning reflections and the delineation of respective research fields at one hand and the presentation and reflection of praxis on the other.

- Fuchs, Anna (2008): "Traducir, trasladar, transmitir...Dolmetschen für indigene Sprachen in Guatemala", in: Grbić, Nadja/ Pöllabauer, Sonja (eds.): *Kommunaldolmetschen/ Community Interpreting. Probleme – Perspektiven – Potenziale*. Berlin: Frank&Timme, 291-330.
- Schneider, Antonia (2007): *Übersetzen als kulturelle Praxis. Pragmatik und Meta-Pragmatik des Übersetzens in institutionellen und ethnologischen Kontexten am Beispiel von Quechua und Spanisch in Huancavelica/ Peru*. Inauguraldissertation. Ludwig-Maximilians-Universität München.

Liliana Bizama
(University of Mainz, Germany)

*The ambivalent figure of the interpreter
Mapudungun-Spanish as a metaphor of the claim
for autonomy of the indigenous Mapuche people
(south of Chile and Argentina)*

Fidencio Briceño Chel
(National Institute for Anthropology
and History, Mexico)

*Interpreting and Translating “from the inside”. The
Development of Human, Technical, and
Methodological Resources for the vision,
knowledge, and language of the Maya people
from the Yucatán Peninsula*

Ligia Zuncette Peláez Aldana
(Maya Intercultural University of
Quintana Roo, Mexico)

*Moving between Maya-Spanish-English: Sharing
Experiences of Non-professional Interpreting in
an Intercultural University*

Martina Schrader-Kniffki
(University of Mainz, Germany)

*Non-Professional Interpreting and Translation and
indigenous languages at the interface of theory,
methodology, politics and praxis*

The ambivalent figure of the interpreter Mapudungun-Spanish as a metaphor of the claim for autonomy of the indigenous Mapuche people (south of Chile and Argentina)

The present reflection on multiculturalism in the southern cone will address the central issues of the bilingualism Mapuche in relation to the so called policies of interculturality of the Chilean State in the field of education and public health. We will focus our attention on the symbolic weight of language and the power relations it contains (Bourdieu) in order to investigate the practices of the non-professional Interpreter Mapudungun-Spanish in the territories of the Chilean Mapuche. Furthermore we will have a look on two working fields of the non professional interpreter Mapudungun-Spanish: Firstly we will focus on the appearance of a certain kind of linguistic and cultural mediator. This is the complex figure of “facilitador intercultural” working on the application of state programs on intercultural health and assuming the task to interpret and mediate the Mapuche medicine (complementary medicine or *wekimün*) and its application within the national health system. In this context we will have a look on the practical applications of the indigenous medical knowledges and on how they fit into the concrete reality of medical treatment. Secondly we will have a look at the complex work of Mapudungun-Spanish interpretation in the context of trials of political prisoners and their refusal to use the Spanish language vis-à-vis the Chilean justice system. We will finally focus on the significance of the twofold tensions of power (linguistic and political) anchored in the reality of the linguistic cohabitation Mapudungun-Spanish in the southern cone and on the persistent claim for belonging and autonomy.

Interpreting and Translating “from the inside”: The Development of Human, Technical, and Methodological Resources for the vision, knowledge, and language of the Maya people from the Yucatán Peninsula

In the past few years, the Mexican state has initiated some activities that aim at recognizing and cherishing the indigenous languages in the country, thus opening the possibility to attend to the speakers of said languages using their own forms of linguistic communication, as it is indicated in the *Ley General de Derechos Lingüísticos de los Pueblos Indígenas* (General Law regarding the Linguistic Rights of the Indigenous People). Furthermore, the efforts to generate information in these languages have been vastly increased in the last couple of years, since several laws, agreements, conventions, etc. regarding indigenous rights have been passed and implemented in Mexico. Nevertheless, we have to point out that the lack of specialized professionals for these kinds of work – translation and interpreting, and/or putting information into writing – in the different languages spoken in Mexico is still a problem.

As we are aware that the Mexican state must not be the only responsible, several indigenous groups have embarked on the process for training their own officials and representatives at the government institutions. This is happening for example for the Maya people from the Yucatán Peninsula; more than 20 years ago, we have started training interpreters and translators that are able to generate not only information that is thought, discussed, understood, and explained with the own linguistic and cultural skills, but they should also, in the long-term, be generators of other forms of knowledge.

In this work, I would therefore like to present the advances we have made regarding translation and interpreting of texts in the legal, educational, and health area. This shall not only help toward to a deeper understanding of the Mayan population, but also contribute to a better attention to the Maya-speaking community with justice, fairness, pertinence, and cultural belonging.

Moving between Maya-Spanish-English: Sharing Experiences of Non-professional Interpreting in an Intercultural University

The intercultural model implemented at UIMQROO is oriented toward developing in the students communicative skills in at least three languages: for the Mayan language, this aims at preserving and revitalizing the language, promoting its use beyond the domestic area. However, these efforts are encountering many obstacles, as the initiative is facing linguistic policies that do not benefit the attempts made to widen its use, in spite of the legal regulations. That is the reason why interpreting/translating between Maya and Spanish is still needed, particularly in situations regarding the health area, legal matters, and management of development projects. Spanish is still the language par excellence that is used in the educational system, and, thus, the language that is dominant in the society's institutional processes. Interpreting in English, on the other side, is more related to tourism and the population's economic needs. It is therefore a language in demand for obtaining better-paid employments.

Although translation and interpreting skills are part of our graduates' profiles, and although there are certification standards that evaluate the knowledge of the Mayan language and culture, there is still no formal process to validate these interpreting/translation skills as a recognized professional praxis. In this talk, we would like to share some experiences that show how students from this university develop this praxis, moving between the three languages in local, university, and international contexts.

Non-Professional Interpreting and Translation and indigenous languages at the interface of theory, methodology, politics and praxis

This presentation is meant to frame the panel presentations by providing political, theoretical and methodological reflection.

As might be the case in other contexts as well, interpretation and translation between indigenous languages and Spanish and/ or English in Hispano-America and Anglo-America is a highly political subject that concerns the preservation and the revitalization of the indigenous languages and the visibility and participation of its speakers in political, juridical and institutional contexts.

Hitherto not much research has been done on the subject. A number of theoretical and methodological questions arise the answer of which could even support the praxis of interpreting/ translation and the formation of the interpreters and translators. Some of these aspects are, for example, non-professional interpreting and language policy theory, language planning, as well as the question of language contact phenomena generated by this kind of 'intentional contact' between the mentioned languages, interpretation and language attitudes; general problems of translation as for example pragmatics of translation, linguistic relativity and translatability, translation and language ideology or general questions of cultural translation take on a special nuance in the setting that is focused here. As to the interface between theory and praxis, questions about translation strategies are an important subject.