



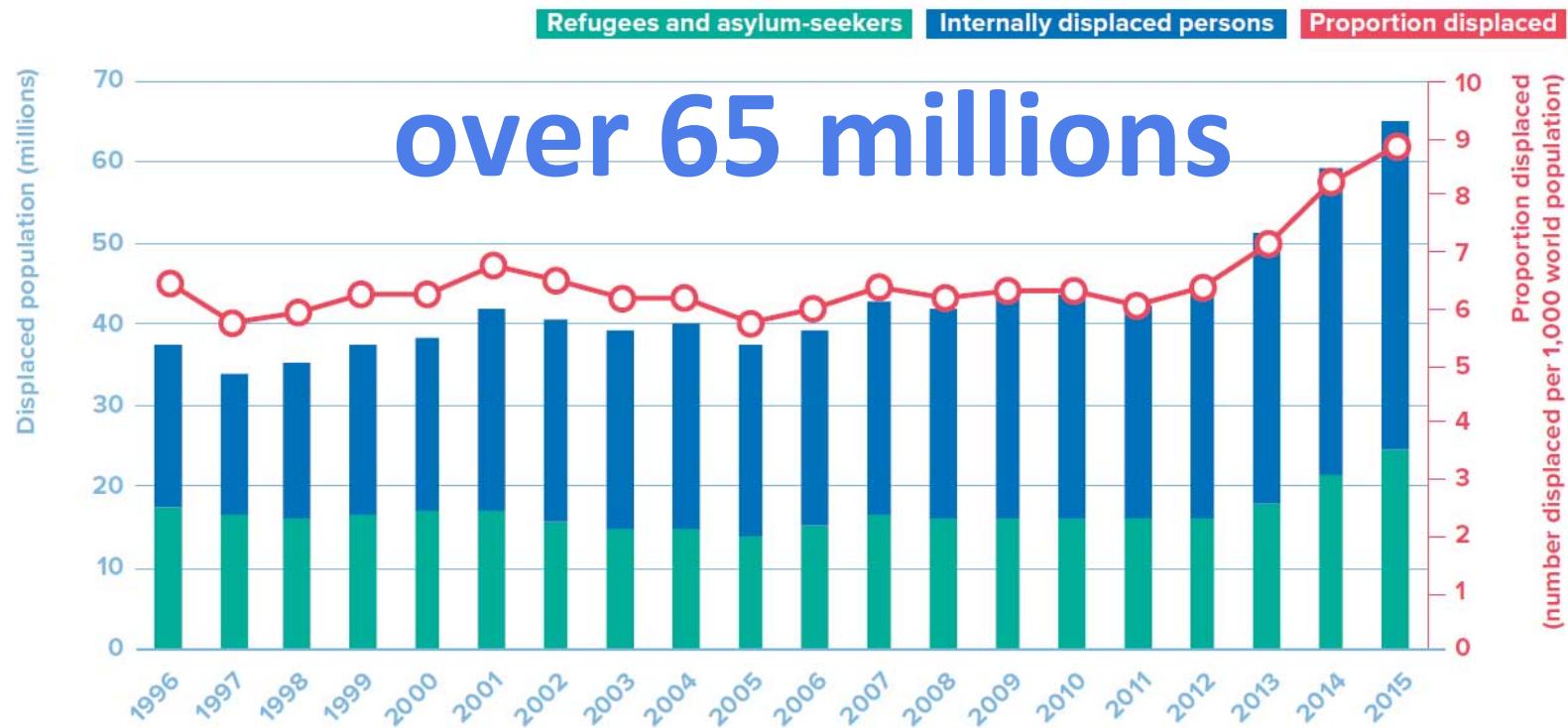
Deaf and Hearing interpreters with and without experience with Deaf refugees

Oya Ataman and Ege Karar
EFSLI Athens, September 10th , 2016

Introduction Interpreting for Deaf Refugees

General Setting

Fig.1 Trend of global displacement & proportion displaced | 1996 - 2015 (end-year)



Highly sensitive and multicultural setting

www.unhcr.org/figures-at-a-glance.html

Introduction Interpreting for Deaf Refugees

Particular Setting

Interpreters employed for

- Status determination interview
- Removal
- Refoulement
- Medical and psychological procedures and tests
- And others

Material is available by UNHCR (self-study modules, for example:
<http://www.unhcr.org/4d947e2c9.pdf>)

Introduction

Trainings

WASLI-Workshop in Istanbul

Interpreting for Deaf Migrants Munich, Stuttgart and Berlin

Interpreting for Deaf Refugees Pristina

Communication Module for hearing integration managers

Questions

What are relevant knowledge, methods, strategies and skills?

Where do we go from here?

Relevant Aspects

1. Inter/national Legislation
2. Role Space
3. Intercultural Competence
4. Strategies
5. Deaf Interpreters
6. Interpreting Enactments
7. Trauma Work

1. Inter/National Legislation

UNHCR's direct involvement in the determination of refugee status varies from country to country.

- National legislation and practice on refugees
- National and local legislation and practice of employing hearing community interpreters



Interpreters' Dilemma

- In highly sensitive settings, interpreters are extremely stressed seeking high accuracy. The interpretation tends to be literal (Brennan 1997).
- Alterity: Race, Ethnicity, Gender, Nationality, Religion. When interlocutors' cultures differ, “literal” leads to misunderstanding and conflict.

2. Role-Space (Lee/Lewellyn-Jones)

Traditional interpreter roles completely fail.

Pedagogy for Alignment?

Intercultural communication (Hofstede)

Politeness theory (Brown/Levinson)

Face Work, Ritual Acts (Goffman, Scollon/Scollon)

Pedagogy for engendering Trust?

Trust theory (Reinhard, Castelfranchi/Falcone)

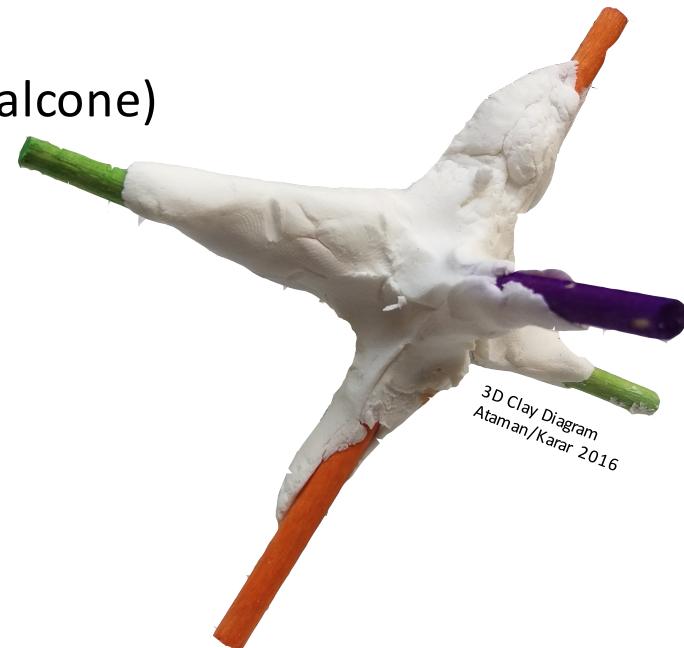
NVC (Rosenberg)

Drama triangle (Karpman)

Pedagogy for Integrity?

Supervision

Trauma Work (Harvey, Costa)



Example:

Politeness Theory

Indirect speech act: Manipulative, face-saving, no responsibility for saving the other's face, risk to be misunderstood.

Involving Politeness: Find common ground

Politeness

Direct speech act: Risk to threaten the other's face, clear message, honest.

Independence Granting

Politeness: Express your respect

3. Intercultural Communication

1. Cultural and religious knowledge
2. Skills in switching communication styles
3. Applicability of Cultural Dimensions
4. Impact of Identities

Example: Cultural and religious knowledge

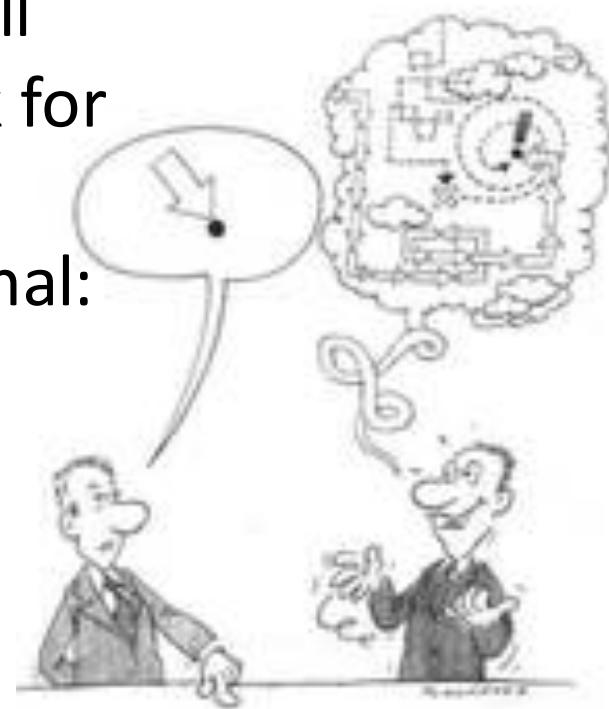
Muslims call each other “brother so-and-so” or “sister so-and-so.” Culturally unaware interpreters might think of real siblings.

In German, you address nurses or nuns with “Schwester so-and-so”.



Example: Skills in switching communication styles

- direct/indirect: be honest vs. save face
- weak context/strong context: spell out all the facts vs. let facts speak for themselves.
- confrontational/nonconfrontational: openly disagree vs. never say no, even if you mean no say maybe.



Example: Applicability of Cultural Dimensions

the hofstede centre

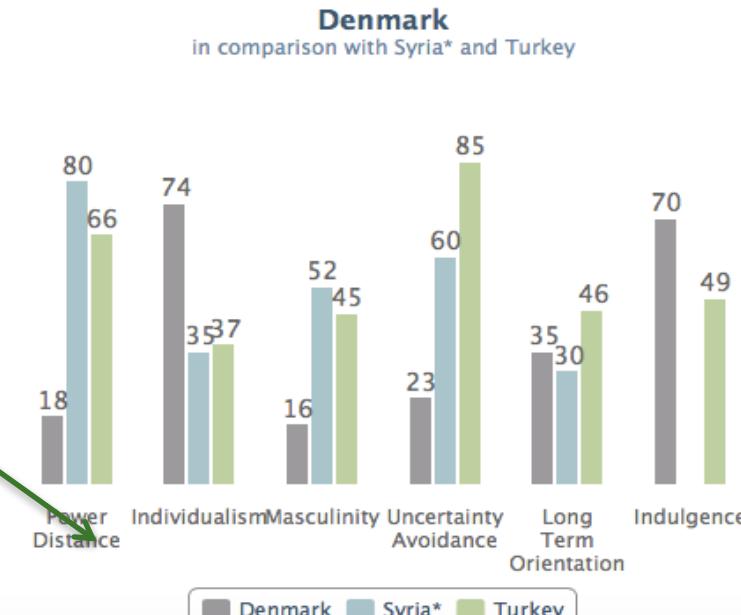
Strategy ← Culture ← Change

THE HOFSTEDE CENTRE ▼ CERTIFICATION COURSES ▼ CULTURAL DIMENSIONS ▼ TOOLS NEW

PUBLICATIONS ▼

- Power Distance
- Individuation
- Masculinity
- Uncertainty Avoidance
- Long Term Orientation
- Indulgence

Select a Country ▾ Germany ▾



<https://www.geert-hofstede.com/denmark.html>

How does the combination of Deaf and national identities qualify cultural dimensions?

How can we use sources as these and apply them for our needs?

Example: Impact of Identities

- Intersectionality
- Deaf Same (Friedner/Kusters)
- Deaf Cohesion (Karar/Zäh)



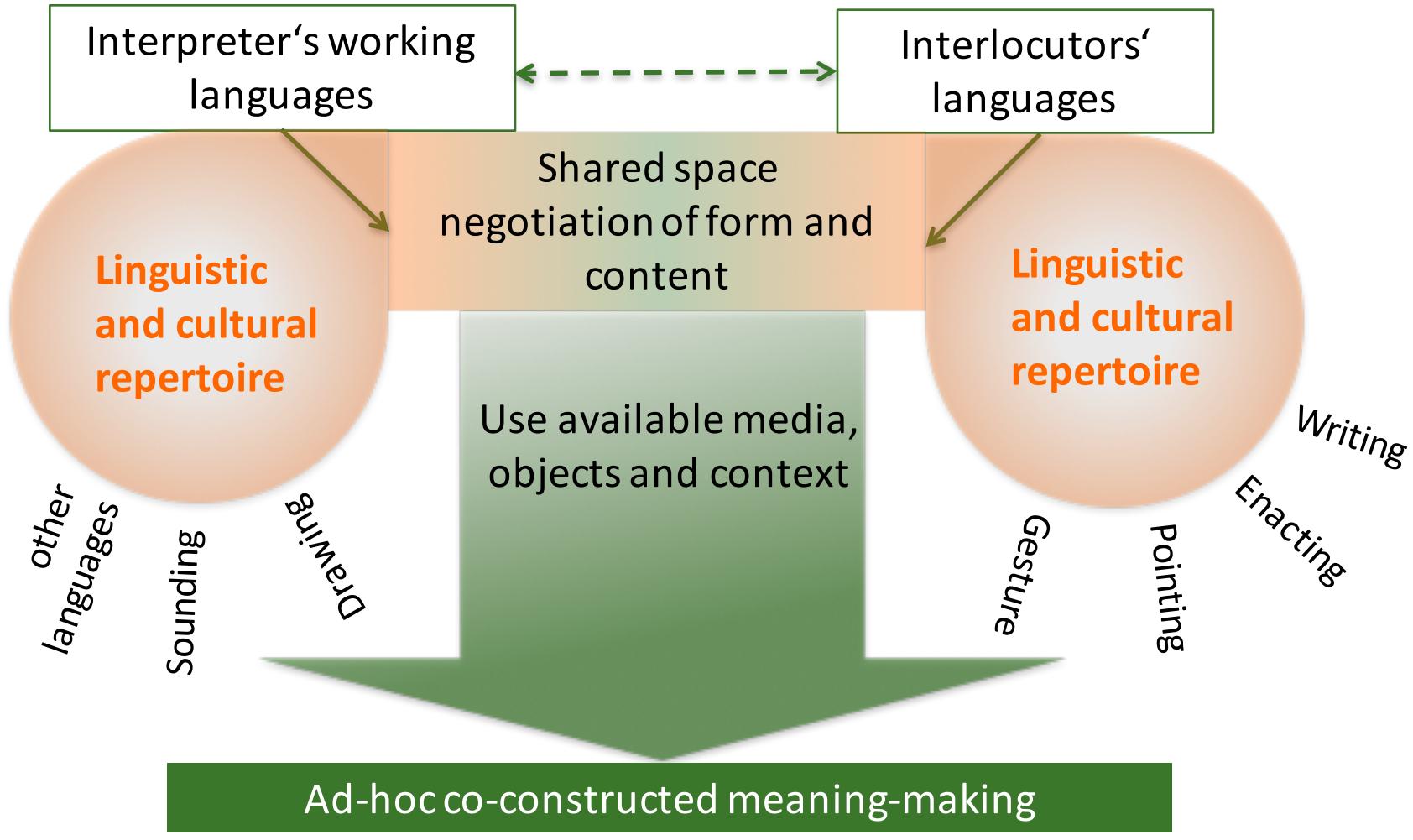
©Karar&Zäh, 2015

4. Strategies (Hollauf, Marth)

Code Switching and Translingual Skills

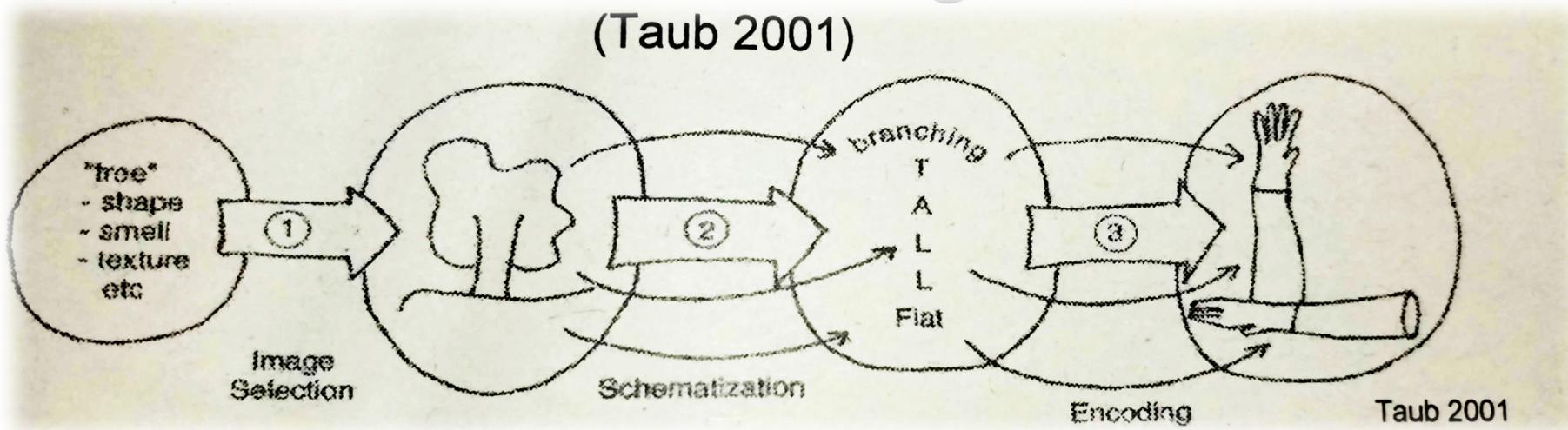
- Crucial for training both Deaf and Hearing Interpreters: Iconicity and Metaphor (Taub)
- Due to differing visual context, culturally varying coding of bodies (taboos!) and traumatic experiences metaphors can be vastly misleading.
- Risk of triggering trauma unless iconic signs are clear and concrete enough. (Ataman/Karar)

Example: Trans-Languaging



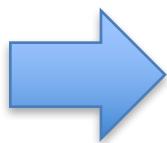
Examples: Iconicity: Christian Cuxac's theories

Metaphor: Taub's Analogy – Building – Modell



(Rosenstock, Taub, 2001)

One-Parameter-Metaphor



5. Deaf Interpreters (Stone/Russel)

- Practice of employing Deaf professionals and Deaf interpreters vary within Europe.
- Status of Deaf persons in respective countries likely to vary.
- Familiarity with professional Deaf interpreters?
 - Implications for practice and training?

6. Interpreting Enactments

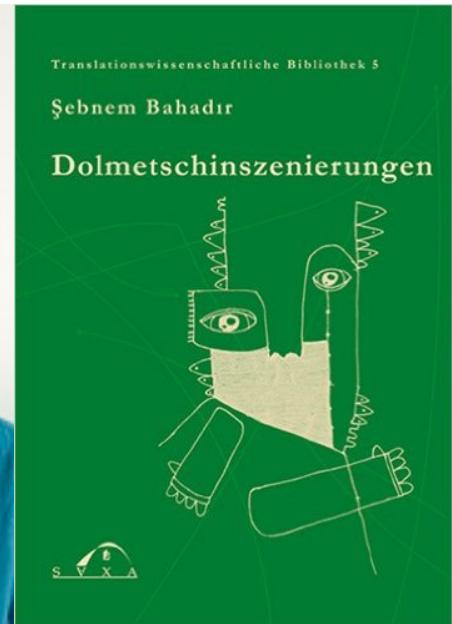
Holistic training method tailored to our needs.

Sebnem Bahadir, University of Mainz, Germany
specializes in (spoken languages) Community
Interpreting pedagogy.

Her method combines

- translation studies,
- cultural anthropology,
- performance studies.

(see http://www.interpret.ch/uploads/media/20130601_Dolmetschinszenierung_Bahadir_d.pdf)



7. Trauma-Work

Trauma inflicting all participants in setting:

- Individual Trauma
- Transgenerational Trauma
 - Impact on Deaf Community?
 - Impact on Hearing majority including interpreters?
- Vicarious Trauma (Harvey)
 - Pedagogy and Practice?

Trauma Narration 1



Shumona, Sinha. *Assommons les pauvres!*
Editions de L'Olivier, 2011. ISBN 978.2.87929786.6

IN MORE WORDS : Interpreters' Stories

Are you an interpreter and do you have a story to tell?



WHAT WE ARE LOOKING FOR

We are looking for stories from people who may be experienced story tellers or people who have never tried to write before. We are not looking for perfectly finished pieces but stories that need to be heard. You can write in English – it doesn't need to be perfect as our highly experienced professional editor will work with you to get it to publishable standard if your story is selected.

Stories will be selected on the basis of their interest, engagement and their ability to convey the reality of the interpreter experience. You can write in any language you like if you are able to supply us with the translation into English too.

BACKGROUND

Last year we completed our first ever anthology of interpreters' stories: "In Other Words (the interpreters' story)" Have a look [here](#) if you want to see the writing:

<http://www.mothertongue.org.uk/cms/uploads/inotherwords.pdf>

This anthology included stories from the experiences of Mothertongue's interpreters and this year we want to extend the invitation to write a story to interpreters everywhere. Up to 12 of the submitted stories will be selected for the new publication: "In More Words: Interpreters' Stories" from across the globe.

We have been funded by Awards for All, the Big Lottery Fund so that we can provide the authors of the selected stories with the opportunity to have an experienced professional editor work with them to help them to shape their writing through to publication.



WHY DO THESE STORIES MATTER?

As interpreters, you witness so much, keep confidentiality and often have no outlet for your experiences. It can be very lonely work. This is a chance to draw on your day-to-day work, professional experiences or the story of why you became an interpreter.

Confidentiality for clients is of course a cornerstone of your work. Can you find a way to tell your stories ensuring privacy through name and place change? You may need to fictionalise in places so that no one is identifiable.

Perhaps you have had experiences where you wanted to speak up in your own voice but you knew you shouldn't. Or perhaps you have been in situations where you felt treated like a machine. Maybe you have seen examples of good practice or mistakes you think others could learn from. Or maybe you have seen examples of linguistic injustice you think you should speak out about for those who can't speak with their own voices. Your stories can help raise awareness about the different ways in which you work, your motivation, what you love, what you don't and about the way linguistic injustices can happen to those you seek to help.

Don't put it off. Your stories need to be heard if the challenges, achievements and acute needs for interpreted communication are to be understood and appreciated more widely.

Why not write something today?

WHAT YOU NEED TO DO:

Write your story of up to 2000 words, set in the world of community interpreting and send it to us by email by 12 noon (UK time) Friday, 20th January, 2017.

TERMS AND CONDITIONS

- Send a story with a maximum of 2000 words and an accompanying signed letter to say that you have anonymised where necessary, changed all identifying features and fictionalised in places so that no one is identifiable, by email only to kim@mothertongue.org.uk. Copies sent by post will not be accepted.
- Stories submitted should be original; entirely the author's own work, and should not infringe any existing copyright, moral or any other rights of any third party, and should contain nothing obscene, libellous, unlawful or defamatory.
- Closing date: 12 noon (UK time) Friday, 20th January, 2017. Late entries will not be considered.
- We encourage stories in English or in languages other than English with an English translation provided by the author.
- Up to 12 stories will be selected by our editor to be published in our new anthology in the autumn of 2017 funded by Awards for All. Authors whose stories have been selected, will be notified by the end of March 2017. Authors of the published stories will receive a complimentary copy of the anthology. The anthology will be a not for profit publication and there is therefore no payment for publication or any liability for royalties.
- The editor's decision is final.



multi-ethnic counselling
and listening service

Mothertongue multi-ethnic counselling service is a UK based NGO which offers culturally and linguistically sensitive mental health support to people from black and minority ethnic communities (BME) in their preferred languages. Mothertongue has provided frontline services since 2000 for people from diverse nationalities across the globe, in and around Reading, UK. Since 2009 Mothertongue has had its own small pool of interpreters trained in working within a psychotherapeutic context.

www.mothertongue.org.uk

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