Universidad de Alcalá

FORMACIÓN DE VOLUNTARIOS EN ONG. HACIA UNA TRADUCCIÓN E INTERPRETACIÓN DE CALIDAD

TRAINING FOR VOLUNTEERS AT NGOs. TOWARDS THE QUALITY OF TRANSLATION AND INTERPRETING

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Máster Universitario en Comunicación Intercultural, Interpretación y Traducción en los Servicios Públicos

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Resumen

La Traducción e Interpretación en los Servicios Públicos está caracterizada por el perfil de los usuarios de dichos servicios y por las instituciones donde se lleva a cabo. Muchos de estos usuarios son inmigrantes, refugiados o solicitantes de asilo y, la gran demanda de estos servicios junto con la falta de recursos para hacerla frente, han hecho emerger a las ONG como las entidades que realizan la mayor parte de estas actividades. Sin embargo, en ocasiones los proveedores de estos servicios en las ONG son voluntarios y algunos de ellos son personas bilingües que no tienen conocimientos de traducción o interpretación. Como ocurre en cualquier ámbito, la formación y/o la especialización es esencial para proporcionar un servicio profesional y de calidad. Por esto motivo, este trabajo estudia y analiza las características y los factores implicados en la traducción e interpretación en zonas de conflicto, así como la información teórica básica de estas profesiones y las guías docentes de dos universidades españolas donde se imparten estos estudios – la Universidad Pontificia de Comillas y la Universidad de Alcalá. El objetivo de este estudio es mejorar la calidad de estos servicios mediante la creación de una propuesta de un programa de formación para voluntarios de las ONG que trabajen con refugiados o solicitantes de asilo por conflictos bélicos.

Palabras Clave: traducción, interpretación, comunicación intercultural, zonas de conflicto, ONG, programas de formación T&I

Abstract

Translation and Interpreting in the Public Services is characterised by the service users' profile and by the institutions that carry out these services. Most of these users are immigrants, refugees and/or asylum seekers and, the great demand of these services along with the lack of economic resources to face them has turned NGOs into the institutions that deal with most of these activities. Nevertheless, sometimes the service providers at NGOs are volunteers and, some of them, are bilingual people who do not have prior knowledge about translation or interpretation. As it happens in any working sector, training and/or specialisation is essential in order to provide a high quality and professional service. Therefore, the project studies and analyses the characteristics and the factors involved in translation and interpreting in conflict zones, as well as the basic theoretical information of these professions and the teaching guides from two Spanish universities where these studies are taught – the *Universidad Pontificia de Comillas* and the University of Alcalá. The aim of this study is to improve the quality of these services with the creation of an induction training program at NGOs for volunteers working with refugees or asylum seekers coming from armed conflicts.

Key Words: Translation, interpreting, intercultural communication, conflict zones, NGOs, training program T&I

1. Introducción

Desde la segunda mitad del siglo XX los movimientos migratorios se han incrementado en todo el mundo y, en la última década, millones de personas se han visto forzadas a emigrar a otros países debido, principalmente, a los conflictos bélicos. La brutalidad de estas guerras está dando lugar a grandes movimientos migratorios de personas que buscan tanto protección, como comenzar desde cero en lugares alejados de sus países de origen, y el principal destino es Europa. Como consecuencia, los países europeos no solo tienen que hacer frente a la llegada a gran escala de inmigrantes que hablen idiomas distintos o que tengan culturas diferentes, sino que tienen que hacer frente al hecho de que muchos de ellos son refugiados o solicitantes de asilo cuyos antecedentes requieren de competencias y conocimientos específicos durante los procesos de asilo o integración en el país de acogida.

Por esta razón, la labor de los traductores e intérpretes de los servicios públicos es fundamental, ya que son estos los que actúan como intermediarios entre los inmigrantes y el país de acogida. Así mismo, debido a la escasez de recursos y a la gran demanda de estos servicios "son las ONG las que llevan a cabo la mayor parte de las tareas de traducción e interpretación en los servicios públicos" (Valero & Cata, 2006). Sin embargo, en ocasiones estas tareas son realizadas por voluntarios bilingües que no tienen conocimientos previos de traducción e interpretación, y esto puede tener consecuencias nefastas para los usuarios de dichos servicios.

Como ocurre con cualquier otro ámbito de la traducción e interpretación, o con cualquier otra profesión, la especialización es esencial para proporcionar un servicio profesional y de calidad. De hecho, y a pesar de la poca atención que reciben estos profesionales, los traductores e intérpretes han tenido y tienen un papel fundamental en situaciones de conflicto interculturales. Para poder desempeñar su labor, estos profesionales han adquirido unas competencias específicas no solo a través de la experiencia, sino también con formación a través de cursos para la traducción e interpretación en zonas de conflicto. Esto quiere decir que muchas de las competencias que tienen estos traductores e intérpretes, y que han gran parte han consigo gracias a la formación, son necesarias para los voluntarios de las ONG que trabajan con refugiados y solicitantes de asilo por conflictos bélicos.

El presente trabajo, por tanto, propone un esbozo de plan de formación de dos semanas de duración para los proveedores no profesionales de estos servicios en las ONG. Se ha elegido un periodo de dos semanas ya que debido a experiencias previas tanto de estudios universitarios como de postgrado, se considera que este es el tiempo mínimo necesario para proporcionar una introducción general básica a las labores de traducción e interpretación siempre y cuando se realice de forma intensiva. De hecho, los principales programas de formación que se han analizado en este proyecto tienen una duración de cuatro o cinco días, es decir, una semana según los calendarios lectivos, y algunos de ellos solo se centran en interpretación. De tal modo, si se añade una semana más al programa, se podrá proporcionar más formación teórica tanto de interpretación como de traducción y los voluntarios podrán realizar más actividades prácticas como por ejemplo, traducciones o juegos de rol en los que puedan recibir retroalimentación sobre el trabajo realizado. Por otro lado, se considera que un periodo más largo podría ser más costoso y por ello menos viable. El principal objetivo es conseguir esbozar un plan de formación que proporcione a los voluntarios bilingües los conocimientos básicos necesarios de traducción e interpretación para poder proporcionar estos servicios a refugiados y a solicitantes de asilo. No obstante, debido al contexto en el que tiene lugar no se puede proporcionar una formación tan exhaustiva como la de los programas universitarios. Esto se debe a que la labor de estos voluntarios es necesaria de forma inmediata en las ONG con las que están colaborando. Asimismo, para que tuvieran unos conocimientos tan extensos como los traductores e intérpretes que han estudiado un grado universitario, sería necesario una gran inversión tanto económica como de tiempo y se podría argumentar que dichos voluntarios acudieran a la universidad. Sin embargo, con la formación básica necesaria y la práctica que dichos voluntarios realizarán en las actividades cotidianas de la ONG, podrán mejorar sus habilidades como traductores e intérpretes y podrán continuar con su formación cuando ellos consideren oportuno.

2. Metodología

La información principal de este proyecto para conseguir la propuesta del plan formativo es la información teórica de traducción e interpretación necesaria para tener unos conocimientos básicos de estas actividades y, el análisis y la adaptación de las guías docentes de traducción e interpretación de varias universidades españolas. Sin embargo, como el trabajo está enfocado a las personas que trabajan con refugiados y/o solicitantes de asilo, es necesario saber qué características posee la traducción e interpretación en zonas de conflicto. Por ejemplo, los principales estudios en zonas de conflicto que he usado como referencia han sido *Translation and Conflict Zone. A Narrative Account* de Mona Baker (2006) y, *The Translator. Studies in Intercultural Communication. Translation and Violent Conflict* de Moira Inghilleri y Sue-Ann Harding (2010). No obstante, también he basado mi proyecto en otros autores como Carmen Valero, van Bogaerde o Todorova para recopilar información sobre la formación de traductores e intérpretes o para analizar el papel de estos en zonas de conflicto.

Asimismo, a lo largo del trabajo he seguido el siguiente procedimiento. Como punto de partida se ha estudiado qué papel tiene el lenguaje y los profesionales que trabajan con él en situaciones de conflicto. Posteriormente, se ha desarrollado un análisis exhaustivo de las todas las características y factores relacionados con la traducción y la interpretación en zonas de conflicto como por ejemplo su profesionalización, el papel de los traductores e intérpretes o, los códigos de ética. Además, se han analizado los testimonios de profesionales que han trabajado en estas zonas para comprender cuál es la realidad de los servicios de traducción e interpretación en zonas de conflicto.

A continuación he pasado al aspecto de la formación de estos profesionales. Para ello, se ha tenido en cuenta las modalidades de traducción e interpretación y los programas de formación de intérpretes en zonas de conflicto como el proyecto InZone, 09 Lima o el de la Agencia de la ONU para los Refugiados. Después se ha analizado la información teórica de traducción e interpretación – para ello me he basado en estudios como *Introducing Translation Studies. Theories and Applications* de Jeremy Munday (2008), *Traducción e Interpretación en los Servicios Públicos. Contextualización, actualidad y futuro* (2003) o *Communicating across Cultures: A Coursebook on Interpreting and Translating in Public Services and Institutions (2014),* ambos de Carmen Valero - y se han analizado las guías docentes de carreras universitarias de estos estudios para adaptar los contenidos a las circunstancias de estos voluntarios. Finalmente se han estudiado y explicado los resultados obtenidos del análisis y, junto con toda la información recopilada anteriormente se ha realizado una propuesta de programa de formación. Con este trabajo se pretende proporcionar un recurso adicional de formación y mejorar la calidad de los servicios de traducción e interpretación en las ONG.

3. Why Are Translation and Interpreting Involved in Conflict Zones?

Before getting into translation and interpreting, it is necessary to understand what a conflict is, and when we talk about conflict it is impossible not to think about power. Some theorists of power, such as Bachrach and Baratz (in Baker, 2006:1), refer to power as to when one party forces another to act against its will or what it seems to be its own interest. Therefore, power refers to the broadest definition of conflict in which according to Baker (2006:1) "two or more parties seek to undermine each other because they have incompatible goals, competing interest, or fundamentally different values". Nevertheless, in this study we also understand conflict in its political sense as a hostility between groups belonging to different races, religions and countries.

In this sense, we are witnesses of the climate of conflict that spreads throughout the whole world. Due to the present globalised world we live in, political and other types of conflict are taken part at international arena and cannot just be resolved at national level. Thus, not only translation and interpreting, but also any linguistic skills play a major role in the management of conflict and are essential in order to the ability of all parties to entitle their version of events. In fact, translation and interpreting participate in all stages of a war and they shape the way in which a conflict unfolds. First, a declaration of war is a verbal statement that has to be communicated to other parties in their own language, that is to say, it is a linguistic act. Then, once war is declared, military operations can only take place through verbal activity when, for example, coordinating several armies from different countries and linguistic communities. That means that the process of mobilising military powers and the communication between military personnel and civilians depend on continuous acts of translation and interpreting. It is also important to take into account that ordinary people have to be mobilised too in order to initiate and support war, and these have to be sold at international audiences. Finally, any attempt to manage an end to the conflict usually takes place at meetings, conferences, public seminars and negotiations, and all of them require the mediation of a translator and interpreter (Baker, 2006:2).

In fact, the examples of mobilisation of people with linguistic skills goes from a standard announcement of the needs and, a selection process to the specific training for military purposes (Baigorri-Jalón, 2010:10). This process can be illustrated in the United States back to the Second World War in 1944, when there was a clear awareness of the importance for armed forces of learning foreign languages and training programmes were stablished:

> Foreign languages are playing an important part in helping to win the war, and will play an even greater part in helping to establish the peace. According to army reports, one million soldiers have learned, as part of their army experience, a little of one or more foreign languages (Lindquist 1944: 289).

Since the creation of multicultural societies it is more obvious the need of translators and interpreters who help people to communicate. However, translation appeared when humans developed a writing system and I am convinced that interpreting is the oldest bilingual profession in the world, and both of them have been serving as bridges of languages, cultures, communities or nations. Yet, the work of translators and interpreters in the 21st century is characterised by the need of adapting to new necessities, modalities and contexts of work and one of them is conflict zones, which is within the humanitarian context.

4. Translation and Interpreting in Conflict Zones

As it has just been explained, in this project, we will refer to translation and interpreting in conflict zones as any conflict that is not restricted to specific monolingual communities but have to be negotiated at international level, cross-culturally and cross-linguistically. While the research for the project was carried out, it was surprising that, even though it is clear that translators and interpreters are needed in conflict zones, there is little or no legislation at all about the figure of these professionals working in such places.

War and conflict are a globalised matter that effects all countries. Nevertheless, when it comes to translation, interpreting and legislation, it is unlikely to find documentation – such as regulations or norms - about these topics in order to provide translation and interpreting services to any of the parties involved in a conflict, or affected by it, as some of their basic rights.

Despite the fact that there is not too much legislation about translation and interpreting in conflict zones, there are some laws about the need of translation and interpreting as a right to any individual who requires such services. Indeed, "the right to an interpreter or translator is raised as fundamental right at national, international and European level within the wider framework of the right of defence" (Jimeno-Bulnes, 2014). Moreover, it is the correspondent state's obligation and particularly by the Justice Administration for providing the access to suitable professionals in interpretation and translation, for free if necessary.

For instance, in Spain all citizens have the right to free access to interpretation and translation in criminal proceedings, which is regulated by the Spanish Constitution (*Constitución Española/CE*), the Organic Law on the Judiciary (*Ley Orgánica del Poder Judicial/ LOPJ*) or the Criminal Procedural Act (*Ley de Enjuiciamiento Criminal/LECrim*). According to the provision of interpreters and translators, as much as free justice, it is contemplated in Section 119 from the Spanish Constitution. Section 231.5 from the Organic Law on the Judiciary declares that "in oral proceedings, the Judge or Court may authorise any person knowing that language as an interpreter, having previously been sworn in or taken oath". Finally, in accordance with the Spanish Criminal Procedural Act, several Sections indicate the right to an interpreter or translator at different stages of the criminal proceeding, such as Sections 398, 440, 441 and 442. They contemplate the right to be freely assisted by an interpreters or translator when a foreigner does not speak or understand Spanish. Nevertheless, some of these Sections indicate that these interpreters do not always have to be professionals – as it can also be seen in the previously mentioned section from the LOPJ. Section 441 from the *Spanish Criminal Procedural Act* states that[1]:

> *El intérprete será elegido entre los que tengan título de tales, si los hubiere en el pueblo. En su defecto será nombrado un maestro del correspondiente idioma, y si tampoco lo hubiere, cualquier persona que lo sepa. Si ni aun de esta manera pudiera obtenerse la traducción, y las revelaciones que se esperasen del testigo fueren importantes, se redactará el pliego de preguntas que hayan de dirigírsele, y se remitirá a la Oficina de Interpretación de Lenguas del Ministerio de Estado para que, con preferencia a todo otro trabajo, sean traducidas al idioma que hable el testigo*.

This issue on the practical application of this right, where translators and interpreters might not even be qualified professionals, is due to logistical and budgetary difficulties. Moreover, it shows that it is not clear the difference between an interpreter and a translator since they use the word 'translation' as the work an interpreter should carry out.

On the other hand, at international and European level there are some regulations on translation and interpreting too, such as the International Criminal Court and the European Court on Human Rights. On one hand, an accused person who does not speak the language spoken at court and does not understand the proceedings is not 'present' at trial. Thus, the right to an interpreter seems crucial. On the other hand, the

[1] Retrieved from: http://www.boe.es/buscar/act.php?id=BOE-A-1882-6036&tn=2 , last access: 12/03/2017

right to an interpreter is guaranteed, such as in Section (3)(e) from the European Convention for Protection of Human Rights and Fundamental Freedoms.

These are examples about the legislation on interpreting and translation services in the criminal context. However, regardless the little legislation about translators and interpreters in conflict zones, there is a variety of measures such as the Patriot Act[2] in America. It contains an entire article on translators, who are recognised as a vital element of the so-called War on Terror (Baker, 2006: 54).

> SEC. 205. EMPLOYEMTN OF TRANSLATORS BY THE FEDERAL BUREAU OF INVESTIGATION.
>
> (a) AUTHORITY – The Director of The Federal Bureau of Investigations is authorized to expedite the employment of personnel as translators to support counterterrorism investigations and operations without regard to applicable Federal personnel requirements and limitations.
> (b) SECURITY REQUIREMENTS – The Attorney General shall report to the Committees on the Judiciary of the House of Representatives and the Senate on –
> (1) The number of translators employed by the FBI and other components of the Department of justice;
> (2) any legal or practical impediments to using translators employed by other Federal, State, or local agencies, on full, part-time, or shared basis; and
> (3) the needs of the FBI for specific translation services in certain languages, and recommendations for meeting those needs.

Although this information only mentions translators, it could also be applied to interpreters. This is due to the fact that in many working contexts like public services, humanitarian catastrophes, or in conflict zones, translators are sometimes required to provide interpreting services and vice versa.

Although translation and interpreting has gained much more recognition through the years. Translation and interpreting in conflict zones has not. Nevertheless, it could show other professional interpreters and translators much more about this profession. How to stay safe when interpreting and translating in unsure settings, how to handle vicarious trauma, and how to stay focused and effective under extreme circumstances are just a few of the challenges they face and overcome on a daily basis. These examples represent the tip of the iceberg that the profession has yet to engage in with anyone who has worked to provide language services in conflict zones

4.1 Professionalization of Translation and Interpreting in Conflict Zones

Nowadays, translators and interpreters working in conflict zones have to deal with specific demands and realities. How do they respond to them? Are they prepared enough for working in such high-risk conditions? The truth is that translation and interpreting in conflict zones is characterised by a lack of standards for training and

[2] The USA Patriot Act, abbreviation of Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism, was signed into law by George Bush in 2001.

practice, disorganisation, lack of recognition of the profession, even among other professional translators and interpreters, and poor protection and working conditions. Therefore, it can be claim that this profession in not as professionalised as it should be.

One of the most characteristics aspects about translation and interpreting in conflict zones is that much of the work is done by non-professional translators and interpreters who are mostly local people from the place in conflict – it will be explained in detail in point 4.2. Consequently, it is important to analyse how to achieve professionalization of translation and interpreting in conflict zones.

According to Mikkelson (2004) ”an occupation becomes a profession by attaining certain characteristics, including adherence to a code of ethics, a body of theoretical knowledge, licensure or registration, and loyalty to colleagues”. Therefore, how can translation and interpreting become more professionalized? In an article from the AIIC -*Association Internationale des Interprètes de Conférence* - Mikkelson studied Joseph Tseng’s model of the professionalization phases. One of the most important factors mentioned in the article is training. Most people working with translators and interpreters think that they know what these professionals do, but in fact do not. That is the reason why training is essential. Translators and interpreters must be as qualified as possible in order to know what their duty is to stablish boundaries to protect themselves, the quality of their work and the profession as a whole. Moreover, Mikkelson (2004) stated that “training institutions must adapt to an increased demand for quality services. They also support the emergence of professional associations […]”. In fact, it is relevant to claim that there are currently several translation and interpreting associations providing training services.

The next step is to formulate ethical standards. The enforcement of a Code of Ethics is crucial “because it functions externally as one of the bargaining chips to earn public trust and internally as an indispensable tool for internal control” (Tseng, 1992: 49). In this case, many translation and interpreting associations in conflict zones have their own code of ethics that can be applied to any assignment. Indeed, the key factor in the enforcement of the code of ethics is “the effectiveness of the professional association in projecting the collective image of the profession to the public and legal authorities rests upon the extent to which it can control and develop the expertise and enforce the code of ethics” (Tseng, 1992:54). In Tseng’s words (1992:54): “it is impossible to overemphasize its importance and relevance to the overall development of the profession”.

These are just some of the most relevant factors mentioned in Mikkelson’s article. What is clear is that translators and interpreters will have to keep working in order to develop the profession in conflict zones because as Tseng stated:

> Interpreters worldwide must join hands with researchers and scholars to develop the body of knowledge on interpretation, and in the process to settle the confusion over the professional title. Interpreters should cooperate more closely with associations they belong to in campaigns for the promotion of the profession. The associations, though they have made considerable achievements, should not

> degenerate into inaction because of complacency, for their objectives have not yet been reached. On the other hand, the practitioners should not be discouraged at the inherent difficulty of professionalization for interpreting, because as long as the occupation is developing and the associations adopt appropriate strategies for development, and there is the possibility of favorable changes in the overall professional climate, interpreting may have a chance of growing into maturity (1992 :147-48).

4.2 Translators' and Interpreters' Profile

While international exchange and economic globalization have generally influence on the growth in the translation and interpreting profession for decades, it is sometimes too easy to overlook conflict and war, and just as international business requires multilingual communication, so does war.

Yet, how often do we consider who is actually providing interpreting and translation services in conflict zones? Who is sent to war with the troops, or accompanies humanitarian services? Interpreters and translators who facilitate communication in conflict zones put themselves at great physical and psychological risk, and they are mostly unknown. The following information will provide a classification of those translators and interpreters working in conflict zones, who are:

- Military linguists: people from the Army who receive training in the languages required in order to act as interpreters and translators. A clear example of these professionals are the soldiers from the 09 Lima program, which will be explained on detail in point '5.3 Training Programs for Translators and Interpreter in Conflict Zones'.

- International translators and interpreters in operations hired by their government. These might be, for example, American translators and interpreters hired by the government of the United States to work in a war zone.

- Civilian interpreters and translators who are hired for their language and cultural skills, which make them capable of giving advice on how to behave in certain occasions, being "able to navigate potentially inflammatory situations" (Tipton, 2011:21), especially when religion is involved. Thus, avoiding many deaths among soldiers and local civilians. They are generally called as 'fixers' that designs "someone who performs tasks beyond the purely linguistic transfer of information, such as arranging meetings or acting as drivers" (Tipton 2011:20). The term is normally used in the journalist field and they are normally native people who have not knowledge at all of translation and interpreting or, the codes of ethics of the profession. Pursuant to Inghilleri and Harding (2010: 185) "they are not commanded by any institution and they are contracted motivated by their ties to their nation, a social or political cause or by

> economic necessity, thing which, can appear to be worth fighting for". They work with international journalist and military linguists.

However, translators and interpreters working in conflict zones could also be divided in three different groups: diplomatic, military and humanitarian interpreters and translators.

On one hand, we have diplomatic interpreters and translators, or translators and interpreters who operate at a greater distance from the immediate physical violence of war, and who are involved in the context of politics and state secrets policies. These professionals have to follow a protocol that is already stablished and they will be required to possess very specific linguistic skills because as Baigorri-Jalón, (2005:425) states "diplomatic language is normally full of euphemisms and words which do not mean what they seem". Moreover, some of the tasks that they might carry out are translating war propaganda or intelligent data or serving as interpreters in court or elsewhere for victims and perpetrators (Inghilleri and Harding, 2010: 166)

On the other hand, military translators and interpreters working in the area of operation do not need to focus that much on euphemisms, irony or sarcasm because the situation is completely different. According to Rosado (2014)[3] a military interpreter is:

> […] a commissioned officer of an armed force who interprets and/or translates to facilitate military operations. According to the United States Army careers and jobs description, a military interpreter is an individual primarily responsible for interpreting and sight translating between English and a foreign language who will first require nine weeks of basic combat training followed by advanced individual training to learn the skills that are required to perform interpreter support in several areas such as checkpoints, medical support, training host nation armed forces, VIP escort, and cultural awareness […].

Finally, humanitarian interpreters and translators work with international aid and new organisations. These professionals are mainly working with refugees or asylum seekers whose rights have been violated or who are just looking for a helping hand. Some of these professionals are the ones working for organisations such as the UNHCR and, most of them are either local bilingual people or international professional translators/interpreters.

4.3 Translators, Interpreters and Culture in Conflict Zones

"The shared ethical experience of a conflict that can develop between interpreters and combatants is not without significance given the increasingly key role interpreters have begun to play as cultural informants for the military" (Inghilleri, 2010:189). The military rely on interpreters and translator due to their value as cultural informants during the war or the conflict. This has encourage the recruitment of interpreters and

[3] Information retrieved from: https://rpstranslations.wordpress.com/2014/11/10/military-interpreting-for-many-interpreters-the-least-known-part-of-the-profession/, last access: 19/03/2017

academics specifically to assist in accumulating and applying cultural knowledge to the social, cultural, economic and political situation of the context in order to develop better strategies to solve such situations. Therefore, interpreters and translators act as liaison between the military of both parties of the conflict and the local population.

Some of the following statements will refer to linguistic, psychological, economic and political knowledge that interpreters and translators show. All of them are aspects related to any culture and they will indicate the range of expertise that these professional are understood to possess.

> There is nothing more important than communicating with our Iraqi partners. Having someone who gets the nuanced meanings correct, it's so important because you can't underestimate the price of misunderstanding, especially in a combat environment (Navy captain, Druzin 2008:1).

> What I have come to understand since patrolling the streets of Baghdad day after day is that Joe is one of our most valuable assets for bringing peace to Iraq. He understands the mindset of citizens with which we interact on a daily basis. He lends his support well beyond that of just translation by providing recommendations on projects that are sustainable based on the framework of local government and the precarious rule of law in the city (Army platoon leader, Bodor 2008).

> The number one advice I have for people coming to Iraq is become very good friends with your interpreter. They will help you out a lot here. Learn as much as you can from them. They know this place better than anybody else, they have their ears to the streets, they will tell you where the dangerous neighbourhoods are, what to look out for, what to do and what not to do. Listen to them (Buzzell 2005:191).

Although most of these quotations refer to local interpreters, it shows the huge cultural domain that any interpreter must have. When we talk about translators and interpreters, culture is one of the most relevant factors; in fact, these professionals must be able to understand so well the target culture that they have to become invisibles. In other words, their knowledge has to be so good that the target audience or readers do not realise that they are part of the communication process. Translators and interpreters have to act as bridges in order to link different cultures, which is one of the most important actions in order to solve the conflict.

4.4 Psychological Impact and Ethics in Conflict Zones

In accordance with Inghilleri and Harding (2010: 166) "working in conflict situations requires interpreters and translators, professional and non-professionals alike, to confront their personal, political and professional beliefs". They must understand the conflict situation and commit to its purpose as well as being able to explain cultural aspects, values and beliefs. This means that they have to take the responsibility for communicating factors like honour or religion in order to avoid uncomfortable situations that might arise because of the lack of mutual understanding (Lázaro, 2009:11). Consequently, they are losing their invisibility while doing so. Due to the unpredictable evolution of most conflicts, it can become very difficult for translators and interpreters to sustain their commitment to a conflict, which presents a particular set of moral and ethical challenges.

Furthermore, there are some assumptions about each society's vision of the world that can affect the work of translators and interpreters. There is an assumption of homogeneity that heightens the perception of radical differences between *us* (the civilised, level-headed and peace-loving people) and *them* (the enemy). This concept leaves members of each society, including translators and interpreters with little or no time to react (Inghilleri and Harding, 2010: 198). In addition, the enemy is typically narrated as a homogenous group. For example, Germans were considered and narrated as "Nazis" in the 1930s and 1940s, and the word *German* itself became a synonym of "Nazi". This leads to the idea that homogeneity involves everyone who lives in a conflict zone, so it can raise prejudices throughout the whole word about the population of that country of area. This is specifically problematic not only for translators and interpreters, but also for the own refugees or citizens from those places who are applying for asylum in other countries. How do interpreters and translators deal with this concept of them being the 'enemy'? What about the volunteers working in NGOs? How should they manage these situations? As some of these volunteers do not have prior training, they might find this a very complicated situation.

In order to reduce the psychological impact as well as the assumptions and prejudices that all translators, interpreters and volunteers might have, it is necessary for them to follow the codes of ethics of this profession. It will facilitate their work and thanks to it, they will be able to provide a work of higher quality, to be consequent with their decisions and not to let their emotions deteriorate their work.

4.4.1 Codes of Ethics in Conflict Zones

Although organisations such as AIIC (*Asociación Internacional de Interpreters de Conferencia*), APETI (*Asociación Profesional Española de Traductores e Intérpretes*) or the UK Border Agency Registered Interpreters have their own codes on ethical standards, there is not a universal code of ethics for translation and interpreting. Yet, according to Valero (2005), there are some basic principles that have to be followed in any translation and interpreting assignment:

1. **Confidentiality:** to respect other's people private life and, in the working contexts, not to comment or reveal the information received when carrying out their responsibilities to anyone. The duty of translators and interpreters to maintain confidentiality of information received during the course of their work extends beyond the length of their contract.
2. **Impartiality:** to be completely objective and not to take sides, which means to never engage in advocacy or intervene on behalf of any of the service users.

3. **Fidelity:** to make sure that the message you are sending is true to the original and appropriate to the new cultural context.
4. **Integrity:** to know when to accept or reject a work.

These are common guidelines for any translation and interpreting assignment that could be used when translating and interpreting in conflict zones. However, some studies show some points that are specific for armed or violent conflicts. The ones that are considered more relevant for translators and interpreters will be mentioned as follows (Moreno, 2015: 65-72):

1. **Protection:** translators and interpreters have a right to protection both during and after the assignment. If necessary, this should include their family as well. They should be provided with protective clothing and equipment, but not arms. Prior to deployment, they should be given security and emergency training.
2. **Impartiality vs. Mediation**: interpreters and translators must serve all parties equally without expressing their opinions. Nevertheless, it should be modified taking into account the following factors:
   a) There is a situation of misunderstanding or abuse.
   b) Incoherencies may be the result of psychological or cultural factors.
   c) War context may give place to a language that benefit: violence legitimation, distortion of reality, or hierarchical abuses.
   d) Translators and interpreters must bear in mind any connotation.
   e) Personal objectives may interfere directly in the allusion or the omission of particular interventions.

The idea of impartiality against mediation is a concept that many theorists disagree on, yet it is relevant for translators and interpreters to have in mind both concepts when doing their job. At war or conflict zones, interpreters and translators sometimes have to act as mediators. Yet, what is a mediator? A mediator is a person possessing the necessary skills while remaining impartial, aimed at reaching a mutually acceptable solution to a problem at the centre of the conflict between the sides. As such, mediation is a peaceful, non-compulsory and non-binding approach to conflict management (Todorova, 2016: 230-233). Mediation is especially important for long-term conflicts; because such conflicts are rarely settle without the assistance of a third party. Thus, according to the Berghof Research Center for Constructive Conflict Management (Fisher, 2001), mediation is:

> […] a political process where the parties involved (or key participants) in the international or ethno-political conflict accept one or more third parties which are not part of the conflict, which are trusted by all the sides in the conflict and are regarded as potential supporters in the process of overcoming the deadlock in the conflict.

There are two types of intervention while mediating that can be divided in two groups (Todorova, 2016:230):

- Track 1 interventions: consist mostly of negotiations and mediation after an open violent conflict, leading to an agreement to end the violence and it usually seeks to change the main of the negotiations.
- Track 2 interventions: these interventions might be initiating dialogue, organizing workshops aimed at problem solving, as well as employing mediation on a local level facilitated by internal mediators.

As it can be seen from the abovementioned, both intervention tracks are not only complementary in practice, but also often interchangeable. This is due to the fact that "mediation can be influenced by tensions, interests and mutual clashes by factions within the negotiating parties themselves" (Todorova, 2016:230). Moreover, the role of the mediator starts by creating conditions for opening communication channels between the sides, helping them to focus on the main issue(s), and generating opportunities to address their interests or needs in an attempt to resolve the conflict (Todorova, 2016:231). The mediator is in charge of encouraging the sides to come up with a solution primarily on their own. Although at times the mediator may propose ideas and suggestions, and even put forth formal proposals and solutions, the mediator does not decide anything. Bearing in mind this information about mediation and mediators, it is clear that an interpreter or translator is not a mediator. However, most interpreters in conflict zones do have to act as mediators when the situation requires it, yet it is commonly believed that when it happens, interpreters lose their impartiality. If it happened, it would mean that they are taking sides within the conflict and that they would become visible. Which is something many authors agree and disagree on.

So, what should translators and interpreters do? Some authors like Mikkelson (1996b, 1998), Hale (1997a, 1997b) or Wadensjö (1998) (all of them cited in Lázaro, 2009) are the creators of the debate about the interpreter's impartiality. On one hand, authors like Wadensjó (1998:287) claims that "the interpreter must fulfill some requirements given by the communicative situation, the activities involved in the process and the characteristics and expectations of the participants of the communication". This means the interpreter owns fidelity to the speakers and not to the text. Wadensjö defends an active role of the interpreter. Thus, the interpreter is visible.

On the other hand, there is an 'impartial' model in which the interpreter is completely neutral and repeats everything that he or she listens to (Cambridge, 2002:115). Thus, the interpreter is invisible. However, there are some theorists like Angelelli (2005), among other authors, who claims that the interpreter can become visible in any of the above-mentioned situations. Whether to choose between being visible or invisible depends on the interpreter and the communicative situation.

Moreover, one of the outstanding factors to consider in this context, and which is taking into account as a specific principle in the codes of ethics in conflict zones, is that translators and interpreters operating in high-risk environments are extremely vulnerable and required protection both during and after the conflict. Furthermore, the role of interpreters and translators in this context is not recognised by those who employ them and, not well defined by either the translation/interpreting community or by the employers. That is the reason why users of translation and interpreting services must be aware of their responsibilities to translators and interpreters. So, AIIC in partnership with Red T, and the International Federation of Translators, drafted a *Conflict Zone Field Guide for Civilians Translators/Interpreters and Users of Their Services*[4], which is divided in different sections: the rights and responsibilities for translators and interpreters, the rights and duties of the service users, and information on how to work with translation and interpreters. Pursuant to the information of the own AIIC web page:

> This document outlines the basic rights, responsibilities, and practices recommended by the three organisations. It applies to translators and interpreters serving as field linguists for the armed forces, journalists, NGOs, and other organisations in conflict zones and other high-risk settings.

Interpreting and translation in conflict zones demands a great expertise from the professionals in order to provide the best service without putting at risk their own psychological health, and to not let prejudices determine their work. Thus, following a code of ethics is essential to protect everyone involved in the translation or interpreting process. In addition, aspects like impartiality, which is one of the most controversial and important aspects to protect these professionals, should be taught before starting any assignment or work.

4.5 Translators' and Interpreter's Role in Conflict Zones

Interpreters and translators operating in violent conflict zones play complex and multi-faxed roles. Despite the risk, their work has been always gone beyond what we understand by translation or interpreting. Among the wide range of functions there were "facilitating conversations during meetings, patrols, or interrogations, advising their military employees of fellow soldiers about the history, culture, and society of the area, and acting as fixers and liaisons in roles" (Baker 2010: 171). Sometimes they are even in charge, if necessary, of negotiating with kidnappers, or spying on other journalist (Palmer 2007: 19). Therefore, translators and interpreters are still acting as bridges between people, communities and cultures and, according to Inghilleri and Harding (2010: 179), in war zones they "are more likely to serve openly as gatekeepers, informants and as informed mediators in a given interaction". For this reason, in the case of interpreters, the bond that develops between these professionals and the units they work with is equivalent in many cases to the bond that develops between soldiers

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[4] Retrieved from: *Conflict Zone Field Guide for Civilian Translators/Interpreters and Users of Their Services, Version 22/04/2013- AIIC*: https://aiic.net/page/3853/aiic-red-t-and-fit-introduce-the-first-conflict-zone-field-guide/lang/1

of a platoon where mutual trust is essential for safety (Inghilleri and Harding, 2010:179).

Due to the spread of armed conflicts since the early 1990s, the visibility of translators and interpreters has increased. Thus, in order to have a better understanding of the role of interpreters and translators, it is necessary to analyse the relationship between these linguistic professionals and the military. In a survey carried out to three soldiers who belong to the Spanish Armed Forces (*Fuerzas Armadas Españolas*), two soldier from the Spanish Army and one soldier form the Spanish Air Force, the following information was provided (Camarena, 2016: 29-35):

- Interpreters and translators act, mainly, as mediators between civilian, soldiers and doctors or any other individual, but they also take part in interviews among other activities.
- International interpreters and translators do not stay for more than six months, normally, they stay for three months and civilian interpreters do not usually stay for more than a month. They change from one interpreter and translator to another because they have to "keep them under control" to make sure that they do not provide someone with information about the work developed in the Spanish Armed Forces.
- Most interpreters and translator are civilian who know the language and the culture, yet they are not professionals.
- The relationship between interpreters, translators and soldiers is very close, yet senior military officials do not trust them that much.
- They work around 45 hours in a row with almost no time to rest, which makes the work even more stressful.
- International interpreters and translators have to pass and exam, which evaluate their knowledge, as well as an aptitude test. However, according to one of the soldiers from the Spanish Army, these examinations are useless when interpreters stay for just one or two months because the exams do not prepare them for what they will have to face. Moreover, some of the interpreters and translators do not even have a degree related to languages and they just have a diploma that certifies that they have knowledge of English, French, or other language.
- Interpreters and translators are supposed to be trained by the Spanish Ministry of Defence (*Ministerio de Defensa*) then, they are sent to the NATO (North Atlantic Treaty Organisation) and from there to their final destination with the Spanish Armed Forces. However, these soldiers could not provide more information on the topic since it is something that they do not have access to.
- According to the soldier from the Spanish Air Force, international interpreters who are professionals are not recognised enough by the governments, which he considers unfair because due to relying on civilian

> interpreters who were native speakers, sometimes, the information was not transmitted as correctly or in the way that suits soldiers better.

As it can be seen from the analysis, in the case of translators and interpreters working with the Spanish Armed Forces, these professionals have to face many challenges, and most of them required some training. Nevertheless, it was very surprising the statement of one of the soldiers when he said that they had to keep translators and interpreters "under control". Translators and interpreters are risking their life in order to provide a service that is needed and, usually, they do not receive appropriate training so, why would not senior military officers trust them? This question leads us to another role of translators and interpreters in violent conflict zones: how they are narrated.

> Because of the physical, cultural or linguistic proximity of interpreters and translators to one side or the other in a given conflict, there is a powerful tendency by different parties, including the public, to position interpreters and translators as loyal to one side and opposed to another (Baker in Inghilleri and Harding, 2010: 165).

Different parties tend to classify translators and interpreters in different roles within war: as victims or as villains. According to Baker (in Inghilleri and Harding, 2010: 204) "from the perspective of a number of narrators, most typically the war correspondent, translators and interpreters tend to be readily depicted as victims of the ongoing violence". They are considered as victims of the indifference of some parts of the military and the politicians who use their linguistic skills and yet offer them little protection and, in the case of civilian interpreters and translators, treat them as second-class citizens. Moreover, they are also classified as victims of sectarian violence or insurgency (Baker in Inghilleri and Harding, 2010: 204). Civilian interpreters and translators are the ones who can be classified the most as victims because it is not only them who do not receive the right protection but their families too. In addition, within this idea of victims, we can also describe translators and interpreters as allies who are trustworthy and reliable, and help soldiers in their work. On the other hand, translators and interpreters, and mostly civilian interpreters, can be seen as traitors who collaborate with the enemy. Depending on the point of view, the enemy can be the invading soldiers or individuals from the war zone. They can be classified as double agents who send information to the other party.

The role of translators and interpreters in violent conflict zones is demanding and challenging, not only because of the activities they have to carry out and the environment where they develop them, but because how they are narrated. Enemies or allies? This perspective means more pressure on translators and interpreters and that is why only professionals should be able to undergo those activities. What is more, when there is a lack of training in interpreting and translation skills and ethics, those ad hoc translators and interpreters will not always understand both, their role as linguistic and cultural mediators or the exact nature of the work they are supposed to do. Consequently, specialisation and training are essential and proper training should be provided to both civilians and international interpreters and translators. Thanks to this training, it could be ensure that translators and interpreters are able to provide the best service in those circumstances and, they would be more capable of knowing how to act in a violent conflict zone.

4.6. Realities and Testimonies of Translators and Interpreters in Conflict Zones

In this study it has already been analysed several factors about translation and interpreting in conflict zones that provide some general background information about the profession as a whole. However, in order to have a full understanding of the real situations of this profession, Beltran Aniento (2013: 55-63) interviewed two interpreters working in war: Marija Todorova and Dustin Langan. Now, I am going to analyse their testimony so that it is even clearer what the situation of the profession is about in reality.

4.6.1 Marija Todorova. Interpreter in Kosovo's Conflict (1999-2000)

Marija Todorova was born in Macedonia and she studied Translation and English Studies in England. She worked as an interpreter in the border between Kosovo and Macedonia in 1999 and 2000. During these years, she worked for the UNHCR, the UN Refugee Agency, interpreting interviews of refugees who were crossing Macedonia's border at night. Nevertheless, she did not work with the military or in war zones, yet she worked in the "conflict context" with the refugees escaping from war. Therefore, this testimony is very relevant in order to understand what is like to work with refugees and to apply that information to the purpose of this investigation.

In this interview, Todorova said that her work was supported by the fact that she was working for an international organization and that she was from neither Serbia nor Albania. Both factors facilitated her work in the sense that all parties involved in the communication process believed her neutral role. In addition, she did not complain about her working situation because she knew that other professionals (officials from the UNHCR, other interpreters, etc.) used to work in worse conditions. Yet, she felt fear when she was told by the police and the military authorities to go home and stop interpreting for the UNHCR. She did not leave but she stated that if she had had the same personal circumstances she has now – a daughter - she would not have stayed. Later on, she worked as a 'protection clerk' and she declared that (Todorova in Beltran Aniento, 2013: 56):

> We worked with what we had, and protection clerks were local people who worked in international teams. They called us 'protection' because we worked with refugees during their interviews. The UNHCR identified the refugees, recorded their stories and took account of their needs.

Moreover, apart from working in these interviews they also had to negotiate with the police in the border crossing points, who were militaries, because there were many people trying to cross the border, and most of them were not allowed to do so.

When she was asked whether she was given any code of ethics to follow or any kind of rules, like the ones provided by the *Conflict Zone Field Guide for Civilians Translators/Interpreters and Users of Their Services*, she declared that:

> I think that there was not much awareness about that. It was not known enough. As I said, they considered me an interpreter. We were just local employees, so there was not any Code of Ethics or any kind of code at all. I know that nowadays the UNHCR has its own Code of Ethics and a guide for interpreters. They provide small workshops for interpreters working with refugees. However, at that time I just knew a few theorist about interpreting, some stories, that was it. Therefore, I had to face each interpreting situation and challenge by my own, by learning every single day. For instance, I learnt note-taking by myself […] (Todorova in Beltran Aniento, 2013: 58).

Regarding the main qualities any interpreter in conflict zones should has, she agrees with what has already been explained in this study, and claimed that interpreters must have a huge domain of both working languages, a good command on intercultural communication and mediation, as well as conflict resolutions skills. Furthermore, she believed that any interpreter must be empathetic in order to be neutral during the conflict he or she is interpreting for. Nevertheless, she did not believe in the interpreter's total neutral role in conflict zones. Indeed, she said that after many years of acting as an interpreter and researching on the topic, she though that as a person, interpreters and mediators will always take sides, consciously or unconsciously, according to their beliefs and values. Interpreters in conflict zones try to reach an understanding of the parties involved in order to solve the conflict. That is the reason why Todorova believed that training in peace processes and conflict mediation would be positive for this professionals, so that they could identify the needs of the parties, which are their ideas, and be better interpreters. Moreover, she also claimed that there should be some training on overcoming stereotypes and prejudices. However, she truly believed that the difference between an interpreter working in conflict zones and a conference interpreter is that the latest is more related to the love for languages, whereas the first one is vocational.

One of the most interesting points about this interview for this investigation is that she said that most of the interpreters who were working with her in Kosovo were not professional interpreters. Todorova did not have previous training on interpreting but she had knowledge on translation and its theoretical basis. However, her colleagues were just bilinguals who were doctors, engineers, etc. She also described this job as the most stressful job she had ever had and stated that for her own security she used to talk in English all the time, except when she was interpreting. In addition, before starting to work, all interpreters working for the UNHCR attended to some workshops about who the UNCHR was, and what was its role with refugees. Notwithstanding, it is remarkable her statement about training for interpreters in conflict zones. When she thought about it, she agreed immediately that training and specialisation is very important yet, due to her experience, she believed that there is more about interpreting in conflict zones that cannot be resolved with just training.

> Not everyone can be an interpreter in conflict zones. Even the best interpreters are not always good at these situations. Firstly, it is about personality: you own motivation is what guides you. And secondly, training will help you to be better at your job (Todorova in Beltran Aniento, 2013: 57)

4.6.2 Dustin Langan. Interpreter During Iraq's Invasion (2003-2004)

Dustin Langan was born in Seattle (USA) and he studied Arabic Studies and a Masters in African History. When the Iraq's war started he enrolled in an intensive course about standard modern Arabic and due to his high level of the language, a private company hired him as an interpreters for the Army of the United States. He worked as an interpreter in Iraq between 2003 and 2004. At the beginning he used to work for the military, yet he ended up working for a local NGO that encouraged civilian's participation in order to restructuring the country. At first, he used to work interpreting interviews with the Iraqis but then he was just working as "a professional who spoke Arabic" (Beltran Aniento, 2013: 60). His work was to talk to Iraq citizens who went to the Office of Human Rights and Transnational Justice to explain their story, their complaints. The aim of the Office was to write reports to pass to the transitional Government explaining which Human Rights had been violated. Thus, this testimony is also relevant for this investigation because Dustin Langan did not work in the war zone; he mostly worked interpreting and translating information from the citizens of a conflict zone that could have become refugees.

Langan said that the experience was hard because, for instance, he received constantly threats. Yet, he claimed he tried not to pay much attention to them because desperation makes people say things they might regret in the future. For that reason, when he is asked about the main skills any interpreter should have, he stated that:

> You have to be patient with the speakers, generally, they have suffered a lot, they have a trauma and their explanations and the way the talk are affected because of it. Everyone is at the edge and, in these situation, when people get emotional they get confused, or contradict themselves, the interpreting process becomes more difficult and frustrating […] (Langan in Beltran Aniento, 2013: 60).

Another aspect that he considered important, as well as Marija Todorova, is empathy. Although he claimed that it is essential to be neutral and not to take sides, he also said that it is a difficult task when you are witnessing tragic stories every single day. Once again, his statement is the same as Todorova when he said that "humans build narratives we believe in. So, even though we can be neutral or impartial in a specific interpreting situation, we have our own personal ideas and beliefs about what is right, true or morally acceptable" (Langan in Beltran Aniento, 2013: 63). Thus, he believed that being completely impartial in conflict zones is impossible for interpreters. In addition, the working conditions were horrible, they used to work for many hours without taking a break, sometimes during 16 hours, and they had to move constantly from one place to another when their services were required.

According to the training for interpreters in such situations, he affirmed that it is essential, yet it is not provided. The company which hired him - an outsource company working for the Department of Defence of the United States - did not offer him any training. Even people who did not speak Arabic were employed as interpreters. In fact, he declared that:

> As we didn't received any kind of training, and the circumstances were exceptional, it was hard to establish an appropriate interpreting dynamic with the speakers. It was very chaotic and I didn't know how to manage the conversation so that it was fluid. For example, I, as the interpreter, was unable to talk in first person when I was interpreting. I tried to do it, but the parties didn't understand it, so I had to interpret in third person to separate myself from the situation. Obviously, a good training is important to avoid future problems that we have when we are interpreting. Personally, I left after a year due to my personal frustration and stress […] (Langan in Beltran Aniento, 2013: 61).

In addition, he considered himself self-educated on interpreting. As he did not study Interpreting and no one provided any training, he had to invent his own rules and he had to adapt himself to a situation he was not prepared for. For example, he did not know which should be the basic principles of a code of ethics for interpreters and he just made personal decisions according to his common sense. He also claimed that it was impossible to make people understand the dynamic of the profession or to professionalize its role and not to be considered "the bilingual guy for every situation".

4.7 Protection for Translators and Interpreters in Conflict Zones

> The world cannot function without translators and interpreters: We help the public stay informed by interpreting for journalists; we keep everyone safe by translating terrorism chatter pulled from the airwaves; we assist with delivering humanitarian aid to those in need; we act as language bridges for armed forces; we ensure due process and justice in courts and tribunals; we facilitate truth and reconciliation proceedings; we keep peace negotiations going in various international forums. And we transcend conflict by translating culture to reach people everywhere (Red T, AIIC, FIT, IAPTI, CLI and WASLI in change.org)[5]

As it has already been explained, all around the world, military forces face dangerous situations each day while they fulfil their duty and, in many war zones, they do so thanks to the involvement of civilian translators and interpreters. However, they

[5] Retrieved from: https://www.change.org/p/urge-the-un-to-protect-translators-and-interpreters-worldwide, last access: 31/03/2017.

often do not receive the same protection the military forces have and they are at continuous risk.

It is likely that many people do not understand what these professionals have to suffer or go through just to do their job. Yet, according to organizations such as AIIC, recent conflicts have painfully demonstrated that some of the consequences of these risk situations are:

- linguists working for the military are being kidnapped, tortured and beheaded as traitors;
- prison camp translators are prosecuted as spies;
- literary translators are incarcerated for content;
- and even translators and interpreters working for humanitarian aid organizations are at risk of being kidnapped and killed.

They have become priority targets of state and non-state actors alike and, due to these attacks, civilian translators and interpreters are in a completely vulnerable condition. Therefore, they need protection. Unlike journalist who are also working in conflict zones, there is little international legislation on translators and interpreters in conflict zones, and none of it is about their protection. In order to find a solution to the omission of these professional's right, Red T in cooperation with AIIC, FIT, IAPTI, CLI and WASLI, which represents 100,000 translators and interpreters, are seeking a UN resolution that grants protected-person status to civilian linguists in conflict zones. The current goal of the petition is to reach 50,000 signatures. So far, 42,336 signatures[6] have been collected.

5. Training for Translators and Interpreters in Conflict Zones

As it has been demonstrated, translation and interpreting in conflict zones is very different from other modalities of translation and interpreting. Therefore, translators and interpreters require specialised training according to their needs. These professional in conflict zones have a common background of knowledge with translators and interpreters in other fields. Notwithstanding, according to Arrés (2013: 52) in this context, translators and interpreters should have received some training on some of the following characteristics before starting their professional career:

- Linguistic competence in their working languages to send the message with fidelity and accuracy.

[6] Retrieve from: https://www.change.org/p/urge-the-un-to-protect-translators-and-interpreters-worldwide, last access: 31/03/2017

- Previous interpreting/translation training. It is important to make people aware that a bilingual person is not automatically an interpreter or a translator.
- To possess a wide cultural competence in both the source and target languages in order to render the message without taking sides or assuming an advocacy role.
- Documentary competence to be able to identify and use relevant information for the assignments of translation and interpretation.
- Interpersonal competence based on communicative skills, common sense and respect for the parties involved in the assignment.
- Translators and interpreters must be aware that their work is completely confidential before, during and after the assignment is done.

In all translation and interpreting schools or universities, students are taught that they cannot place their own principles or beliefs before the values or beliefs of the person they are translating or interpreting for. That is the reason why, it is a very common exercise in interpreting lessons, for example, to interpret speeches from different completely ideologies. While doing the exercise, the student would agree with one of them and would be completely against the other one. Thus, the student must understand that his or her own values and beliefs cannot be shown in any way during the interpretation because he/she is just being the voice of the speaker. Thanks to this exercise, the idea of impartiality is recognised and it shows that, ideally, the interpreter should be invisible because he or she is rendering the speaker's message from one language to another without adding or omitting information. Although, as it has been analysed, there are some cases in which the interpreter became visible when it is needed in order to make sure the message is fully sent and understood.

5. 1 Modalities of Translation and Interpreting

Translators and interpreters must consider all factors about an assignment before doing it. For example, in any translation process, translators must analyse what is called the 'translation brief', which means that "translators need to analyse and compare ST (source text) and TT (target text) profiles to see where the two texts may diverge" (Munday, 2008: 83). The information that needs to be analysed is (Munday, 2008: 83):

- the intended functions;
- the addressees (sender and recipient);
- the time and place of text reception,
- the medium (speech and writing);
- the motive (why the ST was written and why it has to be translated).

For this reason, once the analysis of the text to translate is done, translators can use different strategies that suit their needs better such as domestication, foreignization, or literal translation in order to carry out their assignments.

On the other hand, interpreters have different types of modalities of interpreting. However, on the context of conflict zones the most relevant ones would be simultaneous/whispering or bilateral interpreting. That being said, bilateral interpreting is crucial for violent conflict zones' interpreters and it will be further analysed.

Bilateral interpreting is "a modality of oral linguistic mediation […] in which two or more speakers or parties with different languages and cultures are involved" (Trovato, 2004: 2). It has some relevant characteristics that distinghes it from other modalities of interpretation that will be explain later on. In addition, the wide variety of communicative situations where the interpreter has to work (business meetings, immigration centres, hospitals, etc.) means that he or she has to be highly specialised in the assignments' topic and the skills of flexibility and adaptability are essential. Due to these factors, the interpreter's role is slightly altered and he/she has to act as a linguistic and cultural mediator who has to pay special attention to the speakers' gestures, intentions and language.

Collados and Fernández distinguish two different types of bilateral interpreting: social and liaison interpreting. For them, the difference between both modalities is based on the characteristics of the communication process, the level of cultural homogeneity between the participants involved, the difference between their social status and the formality of the interaction (2001, 72-74). Thus, situations like a business meeting would require liaison interpreting. Yet, social interpreting involves situations in which a party of the communication process is more powerful than the other and it affects the interaction. Thus, the interpreter might have to handle additional stress apart from the own communicative situation. (Collados and Fernández, 2001:74).

Bearing in mind this information, interpreting in conflict zones is a subdivision of social interpreting. Nevertheless, since interpreting in conflict zones can be done in a wide variety of situations, many of them would require liaison interpreting and some others social interpreting. Thus, this classification will not be decisive. In addition, many theorists use different terminology for the same concept, so in this project the term 'social interpreting', 'liaison interpreting' and 'bilateral interpreting' will be used alike. This will be done by taking into account that all of them are used to make communication flow between two parties in a situation in which the interpreter needs to be switching from one language into another constantly. Therefore, interpreters who are carrying out this type of interpretation would all need a similar training.

5.2 Bilateral Interpreting Training

Now that it has been explained the concept of bilateral interpreting, we are going to focus on how bilateral interpreters are currently being trained. To do so, I am going to explain the characteristics of this modality of interpreting and its relevance for interpreters' training. Then, I will study some experiences on training bilateral interpreting in order to understand how educational needs are being approached in different contexts.

In the case of bilateral interpreting, interpreters have to pay much attention to the contexts. According to Aguirre & Roca, the context provides information about the objective and meaning of the communication process, as well as the relationship between the speakers. Thus, it gives coherence and structure to the dialogic elements (2014:17). The interpreter needs to be aware of the importance of the context in order to use it and create interpreting strategies. Otherwise, the linguistic mediation could fail due to a misunderstanding between the parties involved in the process.

The relevance in contextualization is linked to the characteristics of bilateral interpreting presented by Collado and Fernández (2001: 62-69):

(1) **Direct contact and space shared between the interpreter and the speakers**. The interpreter becomes visible and gains more attention from the parties. Nevertheless, this situation allows the interpreter to ask for clarifications.
(2) **Bidirectionality**. This characteristic implies that interpreters must be fluent in both working languages. An adequate training should contain specific tips so that interpreters learn to change constantly from one language to another with fluency.
(3) **Unpredictability and thematic diversity**. The variety of situations in which interpreters will have to carry out their profession means that they have to be able to adapt to any context. Of course, specialization on each one is fundamental.
(4) **Difficulties for note-taking**. Sometimes note-taking can be a complicated task since interpreters do not have the necessary means.
(5) **Conversational automatism**. Each language has some formulas that are repeated in the same way in a conversation and sometimes they do not have a literal meaning. These formulas are a manifestation of the culture and the interpreter must be aware of them to be able to interpret them correctly.
(6) **Spontaneous language**. In general, the ideas are expressed with a less complex language so interpreters can use that as an advantage.
(7) **Variety of registers and style of the language**.
(8) **Cultural differences between the parties of the communicative situation**. Interpreter must have knowledge of both cultures involved in the process and they should act if necessary as a cultural mediator.

Regarding bilateral interpreting training, it is necessary to keep in mind that even though it has always existed, it is not as professionalised as it should be, and there are many differences at international level about the level of training necessary to carry out this profession (Valero, 2003: 3-33). Back in 1995, during the first conference of Critical Link, it was stated that the need of universal accreditation systems for liaison interpreters was one of the main challenges for this profession (Ozolins & Hale, 2009:1). Unfortunately, there are many people, as volunteer, carrying out interpreting activities without proper training and that means that some of them need to do some self-training in order to learn more about this profession.

Consequently, there are many different approaches to the needs of training liaison interpreters. Several versions about interpreters' training and examples of good practises are presented below. These will be used as a starting point to develop the training program of volunteers working with refugees and asylum seekers. To gather this information I have reviewed all copies from the Critical Link published up to now, and I have selected the articles that I consider more relevant for the training of interpreters and the objective of this study.

Fiola (2003) gives information about the difficulties of the training process for bilateral interpreters and, he highlights the problem of selecting students who are going to be part of the training program. At the beginning, his team decided to select only those candidates who met some requirements so that their training program could be successful. Some of them were a full domain of both working languages, familiarity with both cultures involved in the communicative process, good long-term and short-term memory, impartiality and professionalism (Fiola, 2003: 134). However, these requirements could not be demanded since they were mostly working with local interpreters who had never had prior training. Due to this situation, Fiola's team had to be more flexible and they had to review the admission criteria and include candidates with less domain of one of the working languages, or even both of them. This meant an adaptation of their training program, which included a module to improve that aspect as well as the interpreting training. This problem shows the importance of being flexible when designing any kind of training program, whether it is about interpretation or translation, since the contents of it will have to be adapted to the characteristics of the students.

Having said that, Mª Jesus González from the University of Bologna (2014) states that bilateral interpreting must respond to its training as a professional activity, regarding the quality of the work, and to some flexible and dynamic requirements that allow trainers to adapt themselves to the different needs. What is more, she claims that if we want to achieve specialisation in bilateral interpreting, it would be necessary to think about a training that provides students with methodological resources and instruments. With this information she does not state that the theoretical information must be just focus on specialised topics rather than the first approach to bilateral interpreting should be balanced so that specialisation can be done afterwards with even some self-learning. In order word, first of all, students have to learn to interpret and mediate thoroughly in order to get specialisation aspects that they will need in their future.

Once that Fiola's experience about the students' selection for a bilateral training program and Mª Jesus perspective have been analysed, it is interesting to study some other projects regarding the development of a training program. Van Bogaerde (2007:284) provides information about the skills that must be assess when developing a program for interpreters. Those skills are the knowledge of the language B of the interpreter (language A being the native language), the skills necessary for the own interpretation and the professional skills. The knowledge of the language B must be assess according to the lexicon, the grammar and the fluency of the interpreter when speaking (2007:285). Regarding the skills for the interpretation, van Bogaerde talks about the short-term memory, the tone of voice or the management of turns (2007:285-286). Professional skills allude to the attitude of the interpreter in a multicultural context, the knowledge of both cultures and the professional ethics (2007:285-286).

When working with interpreters that are carrying out a training program, van Bogaerde (2007:288-298) outstands the relevance of continuous assessment. It should be carried out not only by the lecturer but also by the own student. Self-assessment is a skill that future interpreters have to develop during their training because when they practice their profession in the future, they will have to assess their own work (Fowler, 2007:255). Finally, a collective assessment is proposed as a first step so that it allows students to think about the assessment criteria while they learn both to manage critiques to their work and to produce constructive critiques (2007: 254-261).

Finally, Niska (2007) provides some useful ideas when developing a training plan for interpreters. On one hand, he highlights the main skills that have to be trained with students. Those skills are (2007: 304): full knowledge and use of both working languages and specialised terminology, training in interpreting techniques and knowledge about the code of ethics, the psychological impact or demand of the profession, as well as political, social and cultural knowledge of both working societies. This author insists on students learning by themselves and self-assessing their work, which is a meeting point between many authors like van Bogaerde (2007) or Fowler (2007).

5.3 Training Programs for Translation and Interpreting in Conflict Zones

As it was explained at the beginning of the study, the aim of this project is to provide a training module of two weeks for NGOs' volunteers working with refugees and asylum seekers who have run away from conflict zones. Therefore, it is indispensable to know and analyse the programs available for training interpreters in such zones.

Regarding interpreting courses available in the field of migration and refugees, there is a huge variety of them such as the courses offered by the Centre for Migration and Refugee Studies (CMRS) at the American University in Cairo, or the NGO called 'The Voice of Love'. Although the first centre does not offer specific training on translation, it provides shorts courses on specialised education in topics within the field of refugees and migration. Indeed, the CMRS developed the Cairo Community Interpreting Project (CCIP) in 2002 providing "professional standard training in community interpretation for interpreters who work in international agencies such as the UNHCR and IOM, and in aid NGOs such as AMERA, Caritas, St. Andrews, etc." (CMRS web page). Since it was created, the CCIP has stablished and maintained an international standard professional training program that reaches almost all interpreters in refugees aid agencies in Egypt, and has become a role model for agencies in other countries. On the other hand, 'The Voice of Love' is a non-profit organization from the US that provides training and resources for interpreters who work with survivors of trauma, war, torture, and sexual violence. However, it has recently been acquired by MCIS Language Solutions, which is a Canada-based, non-profit enterprise which has maintained its commitment to vulnerable persons and their rights to access important public services in their respective languages since 1989. One of the most outstanding factors about MCIS is that it provides both Community Interpreting and translation training, as well as other specialised language services. The translation training offers equal access to translation training opportunities to speakers of all languages as well as build community capacity to provide qualified translations in all languages to meet both local and global needs and, above all, in legal, medical and social services settings.

These institutions provide some training related to the topic analysed. However, some of the most relevant projects for training interpreters and translators are the projects from InZone, Lima 09 and the UNHCR (the UN Refugee Agency).

1. **InZone project:**

The Centre for Interpreting in Conflict Zones (InZone) is a program that has been developed from the training of humanitarian interpreters to higher education in emergencies. It started in 2005 when the International Organization for Migration (IOM) and USAID contacted the *École de Traduction et d'Interprétation* (ETI) from the University of Geneva, with an enquiry as to whether it could offer training to interpreters operating in Iraq at that time. Since that moment, it has been working with other institutions like the International Committee of the Red Cross (ICRC) or the UNHCR. It provides training to interpreters working in conflict zones, to the officers of the institutions for whom they would be working and to refugees in the field so that they acquire interpreting skills.

In its approach to interpreter training, it finds information literacy and critical thinking as two of the main skills to be developed. For them, learning is achieved by "respecting social and cultural backgrounds, into which technologies should be integrated, without them determining, alone, the pedagogical models deployed responsibly" (Inzone web page). Therefore, the project of InZone is learner-centered and technology supported, and its objectives are:

- Design, develop and validate higher education models for learners in fragile contexts.
- Improve and professionalize multilingual humanitarian communication with a wide understanding of interpreting in humanitarian contexts, and, as a result, diversify and adapt the training models accordingly.

- Form and reinforce partnerships with local universities and stakeholders (UN family, European institutions, NGOs and the private sector) to expand higher education programs.
- Build higher education spaces in fragile contexts

Regarding the training for field interpreter, and in accordance with the InZone web page at the University of Geneva, the project offers:

> Different types of training modules focusing on basic consecutive interpreting skills and professional ethics. While the general structure of basic modules remains standard across organisations, an analysis of the needs of field interpreters working for a specific organisation enables InZone to contextualize learning activities to meet the specific needs of field interpreters and to tailor each course to their work environment.

Thus, the project is divided in three different aspects:

- **Documentation:** the project wants to establish an electronic database of publications with audiovisual and documental resources related to interpretation in conflict zones. This material can be used as a source of information to design courses and to inform about the developments of a professional code of ethics for interpreters in conflict zones.
- **Training:** the Interpretation Department from the University of Geneva makes use of technology as a tutorial and training mean in order to offer a dynamic and collaborative environment of learning. Furthermore, training courses cover professional ethics, development of consecutive interpretation skills, basic security and other topics based on the needs of interpreters in conflict zones.

In fact, in an interview from the AIIC web page, Barbara Moser-Meller, director of the Interpretation Department of the ETI, stated that:

> Although it was expected that needs would vary depending on the type of crisis situation with respect to communication scenarios, technical terminology and ethics requirements, we assumed that the commonalities would be greater than the differences. ETI thus focused on the common points that emerged from the needs analysis and has developed two training modules to pilot this program:
>
> - Module 1 focuses on the specifics of communication situations with regard to professional ethics and on empowering the interpreter to better understand what is at stake in various communication situations in order to improve communication for all involved.
>
> - Module 2 focuses on essential consecutive interpreting skills, including sample communication scenarios and essential technical terminology.

- **Development of an interpreting network:** unlike other interpreters, interpreters in conflict zones are generally very isolated. That is why the Interpretation Department of the University of Geneva uses its website as a meeting point where interpreters can share their stories, working tools, experiences or debate about problems related to multilingual communication in the field.

2. Lima 09:

This project is aimed at providing interpreting and translation training for soldiers of the Army of the United States whose native language is not English. Interpreters and translators are used extensively in multinational operations in which two or more countries do not share the same language, or in expeditionary missions where communication with the local population is crucial. In accordance with the United States Army careers and jobs description (09L program)[7], “the 09L Soldiers are first and foremost Soldiers in the US Army subject to a strict military code of discipline”. They have to undergo an English language training as needed, which last from 6 to 24 weeks in order to speak and understand the English language. After the language training they are required to complete 9 weeks of Basic Combat Training (BCT) to become familiar with the basic requirements of serving in the US Army. Finally, they have to fulfill a program of 6 weeks of Advanced Individual Training (AIT) to learn translation and interpretation skills using English and their native language in order to perform their duties as interpreters and translators. The training subjects include:

- Low, and mid level interpretation.
- Translate a document to English.
- Translate a document to a foreign language.
- Prepare translated notes.
- Perform sight translations.
- Learn military terminology.
- Field Training Exercise.

The duties of these translators and interpreters are involved in the areas of checkpoint operations, medical support, locally employed personnel screening, training host-nation forces, VIP escort, contract negotiation and cultural awareness. Besides their military duties as soldiers, the major part of their duties as interpreters and translators will be to provide daily interpretation assistance to the commander in his or her dealings with the local leadership and population. Nevertheless, their duties may include interpretation, which can vary from low level escort missions to

[7] 09L stands for the Military Occupation Specialties (MOS). Information available at: http://www.goarmy.com/careers-and-jobs/browse-career-and-job-categories/intelligence-and-combat-support/interpreter-translator.html

high level liaison functions, preparing translation and sight translation in both working languages or translating local newspaper or pamphlets.

However, not everyone can join the program. The requirement to be part of the Lima 09 project is to have a proficient level in one or more of the following target languages:

- Pushtu/Pashto/Pachto
- Pushtu-Afghan
- Persian-Afghan (Dari)
- Persian-Irian (Farsi)
- Arabic-Modern Standard
- Arabic-Gulf-Iraqi
- Arabic-Egyptian
- Arabic-Levantine
- Arabic-Libyan
- Arabic-Moroccan
- Arabic-Tunisian

3. The UNHCR:

The UN Refugee Agency, UNHCR, was established after the Second World War, on December 14, 1950 by the United Nations General Assembly. It has two main functions: to provide international protection to refugees and to seek lasting solutions for their problems. As a consequent, these functions fall into three categories:

- Voluntary repatriation.
- Local integration, which consist on assisting refugees in integrating into the host community.
- Resettlement: finding third countries ready to accept and integrate refugees.

Governments bear the primary responsibility for protecting refugees on their territory, and they often do so together with NGOs. So, when does UNHCR require an interpreter? According to the 'Self-Study module 3. Interpreting in a Refugee Context from the UNHCR' (2009: 16) interpreters, who provide both translation and interpreting services, are required for:

- Registration procedures: when personal information is recorded.
- Refugee status determination: when an interview is conducted to determine whether and asylum seeker meets the criteria of the refugee standard.
- Resettlement interviews: when an interview is conducted to determine if a refugee needs resettlement in a third country.

- Monitoring when collecting information related to the protection, rights and well-being of refugees.
- Participatory assessments when a structured dialogue is conducted with women, girls, boys and men of concern to UNHCR.
- Counselling sessions and/or medical interviews.
- When more information on psychological and or physical consequences is sought by survivors of violence or torture.

Therefore, interpreters are essential to fulfill the core functions of UNHCR and they have a key role in many of their offices. These interpreters are called *Community Interpreters* and may be first-generation immigrants and/or refugees or their descendants. In addition, they are often perceived as social workers because they assist people who are part of a minority group to overcome a language barrier. Interpreters who are engaged to provide services in UNHCR RSD procedures (the Procedural Standards for Refugee Status Determination) need to have adequate language and interpreting skills as well as the necessary training. Whenever possible, UNHCR should employ certified interpreters. Nevertheless, UNHCR interpreters must receive induction training on the mandate of UNHCR and the RSD process. According to the Interpretation in UNHCR RSD Procedures (2016: 4) the induction training consist of:

INDUCTION TRAINING FOR UNCHR INTERPRETERS

- UNHCR's refugee protection mandate and operations.
- Registration and RSD procedures and relevant Standard Operating Procedures in the relevant UNHCR Office.
- Essential refugee terminology that is likely to be used in Interviews.
- Objectives of the Interview and responsibilities as an Interpreter, including the type of interpretation that will be required for Interviews, as well as the importance of fully and accurately interpreting what is said by the Applicant and the Eligibility Officer.
- Impartial and neutral role of the UNHCR Interpreter, including not answering on behalf of the Applicant or the Eligibility Officer.
- Obligation of confidentiality in all UNHCR procedures.
- Gender, age, diversity and cultural sensitivity in carrying out interpretation responsibilities.
- Possible indicators of trauma that could arise during an Interview and how to carry out interpretation responsibilities in such circumstances.
- Security procedures and risks, such as familiarity with the physical environment, as well as other relevant issues in light of the particular operational context of the UNHCR Office.

Apart from this training, UNHCR Offices must provide, whenever possible, opportunities to interpreters to improve their knowledge and skills and, they might study with local institutions or organizations the possibility on collaborating on training with UNHCR interpreters.

Besides this induction training program, the UNHCR developed a model for an interpreters' training workshop that could take place over a period of four days, and as many times a year as required, in sessions of one a half or two hours (Self-Study module 3. Interpreting in a Refugee Context, 2009: 107). This training model could be modified and developed according to the circumstances, and it works as follows (2009, 107-108):

- During the first day, the objectives are to enable interpreters and interviewers to work together and gaining awareness of each other's role during an interview. Then, participants will be given specific information on how UNHCR partially fulfill its mission and mandate through the interview system, and each type of encounter between refugees and UNHCR officials. Finally, the job description of the interpreter will be described and defined.
- On the second day, the module focus on language issues. Consequently, specific information on the languages of interest to the UNHCR office where the training is being carried out will be given. Then, memory and note-taking in consecutive interpreting are studied with a brief introduction to the subject. In addition, interpreters and interviewers will take part in several role-plays to be aware of the way their memory works in order to elaborate strategies for their work. Finally, the role of community interpreters being members of a refugee community will be analysed and discussed.
- On the third day, interviewers and interpreters will take part in role-plays, in which the focus will be on interpreting techniques, language and cultural issues, and interpreting procedure. Through a final discussion, strategies and ideas on how to improve the working relationship between interviewers and interpreters will be offered. Then, the role of the interpreter as a cultural mediator will be studied, as well as the impact of working with traumatized clients.
- On the last day, interviewers and interpreters will analyse how to interpret for children, women and traumatized clients in order to develop special skills. Then, interpreters and interviewers will again take part in roles-plays in order to improve the techniques, language and cultural issues, and interpreting procedure, as it was analysed the previous day. Finally, the role of interpreters from small refugee's communities will be discussed.

6. Need of a Training Program for Volunteers Working with Refugees or Asylum Seekers in NGOs

Translation and interpreting need to adapt to new context of work and conflict zones is one of them. Consequently, translators and interpreters working in this field will have to work for and with refugees or asylum seekers who are running away from such locations. These people arrive to countries like Spain in order to start a new life and, to do so they have to go through a long process with the administration of the host country. Thus, it could be stated that translation and interpreting for refugees or asylum seekers is a field within Translation and Interpreting in the Public Services (PSIT), or as it is also known, "Community Interpreting".

Unlike translation and interpreting in a refugee context, PSIT has been studied for several decades and Abril (2006) defined it as those activities that facilitate communication between the national public services (police, legal, healthcare, administrative, social, educational and even religious services) and the service users who do not speak the official language(s) of the host country. In addition, these service users usually belong to linguistic and cultural minorities. Pursuant to Abril (2006), this definition is generic and can be modified, yet if we focus on this specific definition, translation and interpreting in a refugee context belongs to PSIT owing to the fact that they share the same fields to deliver the services, which were just mentioned.

In this sense, in this study I am going to consider interpreting and translation in a refugee context as a field within PSIT as it appears in the following figure:

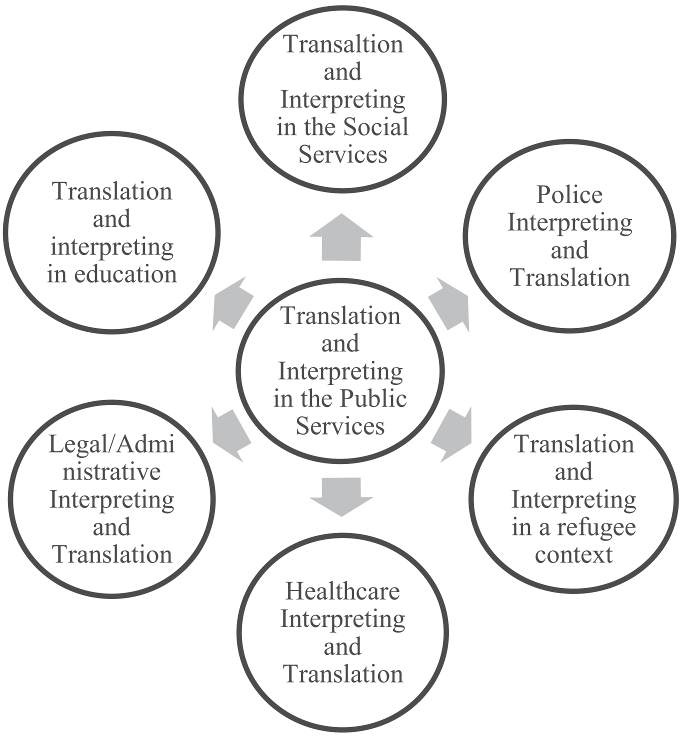

Figure 1: Translation and Interpreting in a refugee context as a field of PSIT. Own elaboration.

Bearing in mind the concept of translation and interpreting for refugees as a field within PSIT, it is necessary to know where these activities take place. In the case of Spain, "when attending to foreigners whose communicative competence in Spanish is very low, public institutions still readily consent and resort to the user's family or friends or to NGO volunteers" (Valero & Taibi, 2004: 1). Although this was cited back in 2004, nowadays NGOs are still providing translation and interpreting services between the administration of the host country and the service users. Moreover, most of the work is accomplished by volunteers and some of them have little or no knowledge at all about interpreting and translation. As it has been stated before, there are studies about PSIT and some of them are about the training for translators and interpreters. For example, Almudena Nevado from the San Jorge University in Zaragoza carried out a study about the development of a university training program on the ethical impact and the code of ethics in Public Service Interpreting and Translation (Valero, 2014: 251-258). However, there are not many studies about translation and interpreting in the refugee contexts and let alone about the training of the service providers working with refugees or asylum seekers. Indeed, in the Humanitarian Interpreting Symposium at Monash University of 2016 published at the AIIC web page it was declared that:

> […] Talking about training for such contexts of work, Marc Orlando - a T&I researcher, trainer and practising conference interpreter and translator - went on to explain that 'in a recent article on the topic (2014), Moser-Mercer et al. quoted a survey by Businario which showed that 98.7% of humanitarian workers believe that language barriers affect communication and compromise the delivery of aid, and that 42.9% of humanitarian actors believe that message transmission issues are due to a lack of training in interpreting skills'.

The purpose for this communication is to provide help to those who are in extreme personal circumstances and, translation and interpreting services are a priority for refugees and asylum seekers. Therefore, any administration or institution should provide the best possible service. Nevertheless, due to the lack of financial resources and the huge demand of these services, these activities are either carried out by professional translators/interpreters or by bilingual volunteers. Unfortunately, being bilingual is not enough because it is necessary specific knowledge and to consider many factors apart from the language in order to do any translation or interpreting activity.

Thus, it is necessary to train volunteers working with asylum seekers and refugees so that they get at least a basic knowledge on translation and interpreting. Once they have it, they could then improve it by doing some self-directed learning on any specialisation they required in order to improve the quality of the services provided. That is exactly what this investigation project is about, to provide a sample of what that could initial training on interpreting and translation could be like. Because if these types of trainings succeed among volunteers working at NGOs, they would not just get more knowledge, but they would also be able to protect themselves, the service user and the translation and interpreting profession as a whole.

7. Theoretical Training for Interpreters

In the previous sections, an analysis of all theoretical and practical framework about interpreting in conflict zones was carried out so that we had a general idea about the profession in such context. Thanks to that, it is now understood the main aspects to consider about the professionals working with asylum seekers and refugees so it can be used for the objective of this project. Indeed, since the aim is to provide an induction training course about interpreting and translation, it is necessary to anlyse several factors about both fields. Therefore, volunteers working at NGOs would know how to work with refugees and asylum seekers as well as some theoretical basis.

Yet, before doing so, I would like to point out the characteristics that interpreting has according to Dean and Pollard (2011). These authors analysed sign language interpreting but I have adapted and removed those elements I did not consider much relevant for interpretation in conflict zones or with refugees. The following figure will show those characteristics which suits better the aim on this study:

Need	Source
Linguistics	**Psycholinguistics influence**: o Memory. o Information processing. o Metalinguistic awareness. o Turntaking conversations. o Active listening. **Sociolinguistics influence:** o Good behaviour standards. o Cooperative principles of conversation. o Interruption and explanation. **Reception of the interpreter's mother tongue**: o Audibility. o Fluency. o Communication modes. o Interpreter's physical location. **Interpreter's language production:** o Fluency. o Intonation. o Vocabulary. o Syntax. o Grammar. o Coherence.

	o Style.
Geographic	o Location. o Physical location regarding the rest of the speakers.
Interpersonal	o Authority and dynamic power o Minority culture vs. Majority culture o Professional responsibility.
Intrapersonal	o Nature and intensity of the task. o Nervousness and tiredness.

Figure 2. Type of need and examples of sources in interpretation (adapted from Dean & Pollard, 2011: 37).

Despite the fact that the interpreting context and its factors can change, these characteristics are always present at any interpreting act. Therefore, they will be considered for this project since they would be necessary for any individual who wants to perform an interpreting activity. However, this is not the only information that has to be analysed. How does the interpreting process work? What are some of the main problems for people who are trying to acquire interpreting techniques?

7.1 The Process of Interpreting

As it was mentioned earlier in the study, one of the most relevant interpreting modalities used in this context is bilateral interpreting.

Basically, in bilateral interpreting you listen to the speaker for a relatively short time, understand what she or he means, interpret that meaning in your mind and translate it orally into the target language. Once you are done with your interpretation, you then allow the speaker to continue and then repeat the process. Anyone studying interpreting must accomplish this process and one should do so as something natural. In addition, there are several factors about this modality that make it quite relevant for our program. Such factors are that it is widely used in a refugee context, it is bidirectional (language A from/into language B), it may not require special equipment and, it is applied to dialogues (Self-Study module 3. Interpreting in a Refugee Context, 2009: 56). One of the most relevant aspects, which agrees with the information previously mentioned in the study, is that it is widely used in a refugee context. Indeed, according to the UNCHR:

> One of the reasons consecutive interpreting is preferred in a refugee-interview context is that it adds a humane element to the meeting, in that the two speakers have the opportunity to look at, listen to, and speak to each other, rather than automatically giving all their attention to the interpreter. In addition, the interpreter's continuous translating would probably eventually disrupt, rather than

> facilitate, communication between the two (Self-Study module 3. Interpreting in a Refugee Context, 2009: 57).

So, now that we know how the process works, what do you have to do to be good at it? In order to carry out a good interpreting task it is essential do to active listening. Often, when people talk to each other, they do not actually listen. Sometimes, they are thinking about their own thoughts or they are thinking about saying something that will make them look good. This often happens when there is some kind of debate or argument going on. So, why is active listening so important? It leads to the interpreter's full attention on the speaker's words, on the meaning of the speaker's words, on understanding the meaning of the speaker's words and, on translating orally the speaker's words into the target language. Due to this process, the interpreter is able to render the message fully and truly.

In order to practice and improve their active listening capacity, interpreters can star by asking a friend to speak to them for a few minutes. After that, interpreters should repeat exactly what he/she said. Then, their friend can give them feedback and tell them whether they have succeeded or they have misinterpreted his/her words. Little by little, interpreters who perform these types of exercises will improve their active listening skills, which will lead to a better understanding of the message (Self-Study module 3. Interpreting in a Refugee Context, 2009: 57). This is relevant not only for translating the speech word for word, but because interpreters must be able to interpret different kinds of speech and they have to be aware of the time frame, which is important in any narration. In order to do so and understand what people are saying while doing an active listening, interpreters have to identify the main and secondary ideas of the message and then, work out how those ideas are linked to one another.

Therefore, there are three processes happening on interpreter's mind almost at the same time: listening, understanding and translating. Seeing that interpreters in a refugee context, who are carrying out a bilateral interpretation, are hearing fragments of the narration each time and not the whole story at once, it might be harder for them to connect main and secondary ideas. That is to say, it might be harder to carry out the interpretation. So, how could interpreters overcome this challenge? Which are the main issues?

7.1.1 Memory Issue

1. Memory Capacity:

"No phase of consecutive interpreting can be completed without resorting to the interpreter's ability to expand her/his memory through training, a high level of concentration, association of ideas, images, and note-taking" (Self-Study module 3. Interpreting in a Refugee Context, 2009: 61). The better the memory works, the more successful the interpreter will be in bilateral interpreting. For this reason, it is fundamental for interpreters to learn how their memory works, and train to improve it.

In order to train memory, it is useful to understand the difference between awareness and consciousness. The first one is about having knowledge, even temporary, or understanding of things, whereas the second one refers to the condition of being able to think, feel, understand and acquire knowledge of what is happening. This means that, for instance, we are aware of many things all the time, but we do not become conscious of them until they became interesting or unusual to us. It last for a few seconds in our memory, yet consciousness has a long-lasting effect in our memory (Self-Study module 3. Interpreting in a Refugee Context, 2009: 62).

This means that interpreters must understand what they hear and interpret it within the context. They have to link all narration fragments with each other so that they become a single story. In order to do so, the first thing interpreters have to do is to be aware of the speech, to recognize all ideas and aspects of the message and process them in their minds. Then, they have to think about their importance, look for their meaning, and analyze them to acquire consciousness of them. In fact, the number of ways in which ideas may be linked is fairly limited. They are (Jones, 1998):

- First, there may be a logical consequence that can be express with words such as ‘consequently’ or ‘as a result’.
- Second, there must be a logical cause express with words like ‘as’, ‘since’ or ‘due to’.
- Third, ideas may be sequential, following from one another, but without logical cause or consequence. In most cases, ideas are just linked with the word ‘and’.
- Fourth, opposition ideas may be simply offering an alternative or casting a different light on a question.

This shows that, even though people often claim that any bilingual person can perform an interpreting activity, the process is much more than just changing words from one language to another. Interpreters need to have in mind many different factors at the same time and they just have a few seconds to react. By training their memory interpreters will be able to understand and control it better, although it is very difficult to have a completely control over short-term and long-term memory. So, how do they do that? How can they train and improve their memory?

According to the UNHCR, it is possible to improve your memory by practicing the following activities (Self-Study module 3. Interpreting in a Refugee Context, 2009: 64):

- Listen actively to someone, preferably recorded on tape, for a maximum of 20 minutes. Focus on his/her voice, its intonations, and vocal characteristics. Do not take notes.
- Visualize what he/she is saying, that is, turn his/her descriptions into images, smells, colours, space, emotions.
- Retell what he/she said, not in the same words, focusing on meanings, concepts, and notions.
- Replay the tape and see what you have remembered and forgotten. Analyze why this has happened.

Then, repeat the same exercise using a different tape. Visualize what is being said (see above), and apply the following techniques while listening:

- Group items that have something in common, for example, tigers and elephants belonging to the animal group.
- Notice differences and similarities between events, people, objects, etc.
- Ask yourself in what way events, people, objects, etc. are related to one another.

Once you have done this, get a tape with a different narrative on it and listen. Interpret its content consecutively into any of your working languages by using PLAY and PAUSE.

Moreover, in many universities and training programs for interpreters, students are told to just watch a piece of news or the weather forecast. To listen to it, try to get as much information as possible without taking notes and, repeat it to someone else in your language A. After practicing this, and when you feel more confident, you can do the same but repeating the message in your language B. Thanks to it, you are able to practice two different aspects: active listening and memory.

2. Note-taking:

As we have just seen, the interpreting process requires the interpreters' full attention because they have to accomplish numerous task in a very limited time. Consequently, in order to perform efficiently, they will need to support their memory capacity by taking notes. Therefore, note-taking offers interpreters the possibility of getting the essential data and ideas from the message in a full logical relationship with just having a glimpse of the notes. In this sense, note-taking carries out several functions from the own interpreting cognitive process (Iliescu, 2001:106):

1) It allows you to get all the information provided by the speaker so that interpreters can focus on doing an active listening, analysis and comprehension of the message.
2) It allows you to organize the speech so that it helps the interpreter to focus on the meaning of what is being said, rather than just individual words, expressions, dates, and figures.

3) It helps you to report all the information provided, such as dates, figures, colours, sizes, etc., in the same order as in the original statement, as well as the register of the speaker.
4) In the case of interviews with refugees, notes can be used during or immediately after the interview as a mean of verification whenever the interviewer wishes to check on a piece of information.

In order to take notes efficiently interpreters should use some techniques, some of them may be of their own, yet their use is always dependent upon the application of a certain number of principles or instructions. Some authors claim that a few very simple principles give this system its precision, and make using it straightforward.

According to Herbert (1956) some of these principles are:

❖ **Noting the idea rather than the word:**

If you take any text and give it to different excellent Spanish translators the result will be several very well translated text, but with very different texts as far as the actual words used are concerned. This shows that what is important is the translation of ideas and not the word. This is even truer of interpretation due to the fact the interpreter must produce a version of the text in another word immediately. It is through the analysis and notation of the ideas that the interpreter will avoid mistakes and a laboured delivery.

Whenever taking notes the interpreter must concentrate on the major idea and how this can be noted clearly and simply.

❖ **The rules of abbreviation:**

a) Abbreviation of words: The rule is that unless a word is short (4-5 letters) the interpreter should note it in an abbreviated form. For example, if you have to note “specialized” it is more meaningful and reliable to note sp^{ed} than to write *spec*. Nevertheless, it does not mean that you cannot write the full word, if you have time write a word as completely as possible, however, if a word must be abbreviated, the best option is to write some of the first and last letters.

b) Indication of gender and tense: once a word or idea has been abbreviated, it can also be helpful to indicate the gender and tense. In general, to indicate tense we add ^{ll} for the future and ^{d} for the past.

Thus, the expression “I speak” can be noted as *I “,* and “I will speak” could be noted as I^{ll} *“*.

In addition, to indicate gender and number we add ^{e} or ^{s} to the symbol or abbreviation.

c) Abbreviation of register: Whenever possible we must abbreviate by using a word that means the same but is shorter. For example, "taking into account the situation at the present time" can be noted as *sit^{on} now*.

❖ **Links:**

Noting the links between the sequences of ideas of any speech is the most important and the most difficult part of note-taking (Jean Herbert, 1956).

The understanding of an idea can be completely wrong if its relation to the previous idea is not clearly indicated. That is why we should never miss out the links. Indeed, if links are noted well the rest of the idea can be summarized with just a few words or ideas. Noting links can become very simple if the following key words are used:

- *as, why*: used to convey explanation with expressions such as and that is because, this is the reason why, since, given the fact that.
- *tho*: used to convey opposition with expressions such as although, despite the fact that.
- *but*: used to convey limitations with expression such as on the other hand, but, nevertheless, however.
- *if*: used to convey supposition with expressions such as it is possible that, assuming that.
- *as to*: used to convey reference with expression like as far as x is concerned, on the matter of.
- *tfe*: used to convey conclusion with expressions such as therefore, one can then conclude.

Even though these tips and guidance about links are very useful, it is important to known that linking ideas is not just about the idea but also about noting quickly and without repetition the group of words to which the idea relates. According to Jean Herbert (1956), this problem can be solved by using the recall arrow.

❖ **Negation:**

It can be noted by drawing a line running through a word or symbol, or just by writing the word *no* before the word to be negated. This last method is clearer and if the word is short, using it should not be a problem.

For example: we use *OK* as a synonym of "agree", so "disagree" would be *~~OK~~* or just *NO OK*.

❖ **Emphasis:**

To emphasize a word we can underline it – twice if we are dealing with a superlative or absolute. For example:

"(The study) is very interesting": $\underline{int^{g}}$
"(The study) is extremely interesting": $\underline{\underline{int^{g}}}$

❖ **Verticality**:

Verticality means taking notes from top to bottom. This method allows you to group ideas logically and to do away with many links that would otherwise be essential to the clarity of the text. There are two different techniques:

a) Staking: it consists of placing different elements of the text above or below one another. For example:

"The report on western Europe is an interesting document"

$\underline{R^{ort}}$ $\quad$ int^{g}

W Eur.

b) **Use of brackets**: they are use for parts of the speech that are said to clarify an idea or to highlight a particular point, but which are not integral to the speaker's train of thought (Jean Herbert, 1956). They have to be noted below the element they refer.

"which leads to new incestments, particularly in the public sector"

$\rightarrow$ + inv^{ts}

(T^{ort})

❖ **Shift**: verticality and shift are the fundamental principles for any note-taking system. Pursuant to Herbert (1956) shifts "means writing notes in the place on a lower line where they would have appeared had the text on the line above been repeated". For example:
"Over the course of 1954, prices rose, although not to the same extent as income, thus the population's net income increased". It can be noted as follows:

54, prices ↗

but ——— no = ↗ income

so ———Pop^{on}

7.2 Training Bilateral Interpreting Online

Interpreting is a cognitive process that requires lots of training and the induction training program that I want to provide in this study will not be enough for volunteers to practice their ability as interpreters. Therefore, they should do additional self-training from home. In order to do so, several useful online resources provide both theoretical information and training exercises. Some of them are:

1. **Linkterpreting:**

The project was created by the University of Vigo[8] under the guidance of Dr. Maribel del Pozo Triviño. It was designed for interpreters in training professional interpreters, interpreter trainers and anyone else interested. It is divided in four sections that correspond to the four main field of Public Service Interpreting: social, medical, legal and police interpreting. Each of them contains:

- bibliography and resources related to each of the fields;
- role-plays (text and video) for practicing liaison interpreting;
- and documents related to the different fields.

Furthermore, the web page provides:

- theoretical information about interpretation (definition, history, modes, fields, bibliography and other resources);
- preliminary exercises (mental agility, two-way communication, cloze, concentration and divided attention, numeric contextualization, definitions, improvisation, memory and mental imagery, paraphrasing and simplification, lexical and semantic activation, register and reformulation, note-taking and voice and breathing);
- interpreter training information;
- useful links to blogs, organisations and institutions, journals, terminology and documentation resources and networks, associations and groups;
- news related to interpretation.

Apart from being one of the most reliable resources to practice interpreting online, it was created by lecturers of a university. This means that it has been made by people who have knowledge and experience on training interpreters, so it is absolutely relevant for the purpose of this project.

[8] Information retrieved from: http://linkterpreting.uvigo.es/?lang=en, last access: 05/04/2017.

2. MAICS:

The project was created by the University of Córdoba[9] as a technological support for teaching Conference and Social Interpreting. Thus, the exercises available are aimed at providing additional training to improve the necessary skills and competences to become an interpreter. Furthermore, the material is just available for those whose languages are either English, Spanish or French.

The first section of the site provides some basic common exercises for all the modalities of interpretation. The rest of them are classified according to the modalities that you want to improve and they can be bilateral, consecutive or simultaneous interpreting.

This web page is just a prototype and it is still developing. Up to now there are several videos to star the project, however, the University of Córdoba is working in order to provide more exercises and to improve them.

In this case, the videos offered are a good practise and, as in the abovementioned site, it is a great resource to keep improving your interpreting skills. They both provide good information and they are a great additional training for volunteers who are just starting to receive training on interpreting.

8. Theoretical Training for Translators

As it was necessary to analyse and provide some theoretical information about interpreting, so that volunteers working at NGOs would have some basic knowledge about this activity when they were working with refugees or asylum seekers, it is now time to provide some theoretical information about translation for those who are going to enrol in the training program.

When we talk about Translation Studies, it is important to define the concept of translation so volunteers known what they are actually doing. The term translation itself has several meanings: it can be referred to as the phenomenon (that is the general subject field), as the product (the translated text) or as the process (producing a translation/translation service) (Munday, 2008:5). In this case, volunteers at NGOs will be dealing with the concept of translation as the product and the process almost on a daily basis.

Bearing in mind this information, how do volunteers get the product? What is the process to get a translated text? Eugene Nida "incorporates key features of Chomsky's generative-transformational model into his 'science' of translation" (Munday, 2008:40). Nida provides the translator with a technique for decoding the source text (ST) and a procedure for encoding the target text (TT), as it is presented in the following figure:

[9] Information retrieved from: http://www.uco.es/maics/index.php?sec=eibilateral, last access: 05/04/2017.

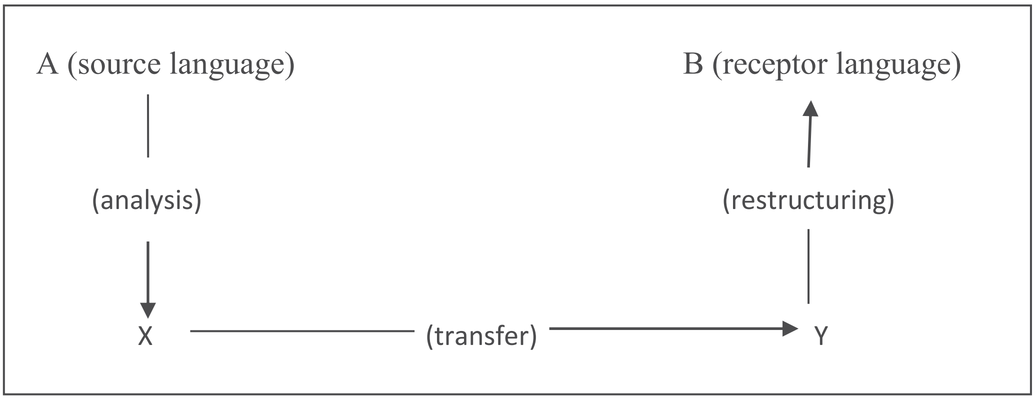

Figure 3. Nida's three-stage system of translation (from Munday, 2008:40)

With this system, "the surface structure of the ST is analysed into the basic elements of the deep structure; these are transferred in the translation process and then restructured semantically and stylistically into the surface structure of the TT" (Munday, 2008:40). Yet, when the analysis of the source language and text is done, the translator has to decide how to transfer the information into the target language, culture and text. In order to do so, terms such as 'literal' or 'free' translation come to our mind, however, what do I mean by these? Nida described 'basic orientations' or 'types of equivalence' as the way to do any translation. These approaches are formal equivalence and dynamic equivalence, which are defined by Nida as follows:

- **Formal equivalence**: it focuses attention on the message itself, in both form and content. One is concerned that the message in the target language should match as closely as possible the different elements in the source language (Nida, 1964a: 159).

Therefore, "formal equivalence is oriented towards the ST structure, which exerts strong influence in determining accuracy and correctness" (Munday, 2008: 42). In other words, Nida's formal equivalence is a literal translation approach.

- **Dynamic equivalence**: it is based on 'the principle of equivalent effect', where "the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message" (Nida, 1964a: 159).

The message has to be tailored to the receptor's linguistic needs and cultural expectations, which is the reason why it corresponds to a freer translation. The final translated text is not so close to the original text. Once we have the translated text, there are some basic requirements to know that it is actually a good translation. It has to:

1) make sense;
2) convey the spirit and manner of the original;
3) have a natural and easy form of expression;
4) and produce a similar response

8.1 Text Types and Translation Strategies

As it was mentioned before, in order to do a translation we have to analyse the source text/language, which means that we need to know which the main types of texts are. Then, we will have to transfer the meaning and, to do so translation strategies are needed.

There are many different theories regarding text types. Yet, Katharina Reiss' theory is achieved through equivalence by linking four different text types with their corresponding language dimension and functions. The main text types and their characteristics (Munday, 2008: 72) are the following:

1) **Informative text type**. The content is the main focus of the communication like in articles or newspapers. Its main characteristic is the 'plain communication of facts' and the language used to transmit the information is logical or referential.
2) **Expressive text type**. The main function is to be creative like in poems or novels and the author is foregrounded, as well as the form of the message.
3) **Operative text types**. It wants to induce behavioural responses, to appeal or persuade the reader to act in a specific way. To do so, the language is dialogic. This is the case of advertisements.
4) **Audiomedial texts**. These texts supplement the other three with visual images, music, etc. Some examples are films or visual or spoken advertisements.

Once the text type is identified, as well as its characteristics, style, function, etc., translators have to use different strategies to meet the requirements previously mentioned for any translated text. However, before explaining the different strategies available for translators, it is necessary to distinguish between a strategy and a procedure. The first one is an overall orientation of the translator, for example, towards a free or literal translation of the ST. On the other hand, a procedure is a specific technique or method used by the translator at a specific point in the text.

Vinay and Darbelnet carried out a comparative stylistic analysis on texts written in French and English. They looked at text in both languages, noting differences between the languages and identifying different translation strategies and procedures (Munday, 2008: 56). They identified two general translation strategies: direct translation and oblique translation, which correspond to the 'literal vs. free' division by Nida. Indeed, the authors use 'literal' as a synonym for direct translation (Munday, 2008: 56). Direct translation covers three procedures:

- **Borrowing**: the source language word is transferred directly to the target language and it must be written in italics.
- **Calque**: the source language expression or structure is transferred in a literal translation. The authors note that both borrowing and calques "become fully integrated in the target language, although sometimes with some semantic change, which can turn them into false friends" (Munday, 2008:57).
- **Literal translation**: it is a word-for-word translation, which according to the authors are more common between languages of the same family and culture (Munday, 2008:57).

In those cases where literal translation is not possible, the strategy of oblique translation must be used. It covers four procedures:

- **Transposition**: it consist of changing one part of speech for another without changing the sense. Transposition is a grammatical change and it can be obligatory or optional. Vinay and Dalbelnet described it as "probably the most common structural change undertaken by translator" (Munday, 2008:57). There are up to ten different categories like verb → noun or, adverb → verb.
- **Modulation**: it changes the semantics and point of view of the source language and, it can be obligatory or optional. Modulation is justified when "although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the target language" (Munday, 2008:57). Some examples are translating expression like 'know by heart' or 'I had a late night'.
- **Equivalence**: it is used in cases where "languages describe the same situation by different stylistic or structural means" (Munday, 2008: 58). It is very useful to translate idioms or proverbs.
- **Adaptation**: it consist of changing the cultural reference when a situation in the source culture does not exist in the target culture.

Thanks to these techniques, translators can carry out their task in accordance with the needs of the ST and TT and, the function of the ST so that the final readers read the translated text as it was an original document. Therefore, translators become invisible for the readers.

8.2 Translation and Terminology

During the translation process, translators have to carry out a thematic, terminology and textual research before start translating. Right now, we are going to focus on terminology, since it is extremely important for volunteers at NGO to known how to face terminological problems or queries. By its etymology, terminology means 'the science, study or knowledge of terms' (Toledo, 2014). It is clear that when we talk about translation we refer to the process of transferring written words and terms from one language into another. Indeed, terminology is part of applied linguistics, a branch of linguistics that includes specialised translation among other professional applications, and it requires mastery of specialised bilingual or multilingual terminologies (Toledo, 2014).

In translation, we do not talk about words but terms. A term is associated with a specialised concept in a particular discipline or activity and they have rather limited set of morphological and lexical structures. Generally, terms are nouns but sometimes a verb or adjective can be terms too. Thus, words from the general language and terms from more specialised fields can be found in translation. All languages have a set of units and rules that all speakers know. The general language is constituted by the set of rules, units and restrictions that form part of the knowledge of most speakers of a language. In contrast, specialised languages refer to a set of subcodes, each of which can be characterised by certain particulars such as subject fields, types of interlocutors, speakers' situation, contexts, etc. The translator must be aware of this information in order to select the most appropriate lexicon for the translation, whether it requires specialised terminology or not.

In order to do so, it is relevant to known that terms are generally classified according to (Toledo, 2014):

1) The form: terms can be simple, complex, derived or compound. There are forms that seem to be simple but turn to be complex. These are initialisms (such as WHO, World Health Organization), acronyms (words formed by combining segments from a developed phrase like FORTRAN, formula translator), abbreviation and clippings (hyper, hyperactive).
2) The function: they can be nouns, adjectives, verbs and adverbs.
3) The meaning: terms can be classified by the class of concept they designate.
4) The linguistic origin: terms can be created by derivation, conversion or they can be borrowed.

Apart from acknowledging the difference between words and terms, why is terminology important for translators? The goal of terminology is to record and organise the meaning and usage of specialised term and to make them available in various formats. Therefore, translators are able to carry out their work faster and more efficiently. In order to do so, it is necessary to analyse the branch of terminology that deals with special language dictionaries: terminography. This application of terminology uses three types of material (Toledo, 2014):

- Reference works, which provide information about the various aspects of a project;
- Specific documents, which constitutes the base material for a project, and;
- Support materials, which facilitate and complement the work.

In this study, we are going to focus on the last material, which includes terminological data banks. These are of great help for any translator and they would help volunteers to do their work. These data banks can be bibliographic and documents databases, text databases and terminological databases. The first one contains information on special subject publications and documents. The second one is a collection of texts organised by a specific criterion, in fact, terminologist use texts banks to find terms of a particular subject field. Finally, terminological units is a collection of information about the units of meaning and designation of a special subject field. Most of the ones that currently exist were created to aid translation and their main purpose is to facilitate translation and to give translators a tool for queries.

In accordance with Sager (1990) and Felber (1985), we distinguish the following types of term banks:

- Banks defined by:
    - Objectives (informative and prescriptive banks).
    - Entries (based on terms or concepts).
    - Subject matter (information about several subject fields or a single subject).
    - Size (large or minibanks).
    - Main interest of the data contained (terms, phrase, terms in documents, encyclopaedic and visual banks).
    - Choice of content in relation to their objectives (standard, informative and descriptive banks).
    - Number of languages (monolingual, multilingual)
    - Organization of the data (by documents or terms without context).
    - Hardware used.
    - System organization (first-generation and second-generation banks).

Some of the terminological data banks that translators can use to do their work are:

- IATE: terminological database from the translation services of the European Union.
- TERMIUM Plus: multilingual database from the Canadian government.
- ILOTERM: multilingual tool from the social al labour field.

Furthermore, in order to do their job more efficiently, translators can create personal glossaries too. A glossary is a reference book or organised catalogue of terms containing the exact translation and definition of those terms for a specific subject field and/or for a customer in particular (Toledo, 2014). They are important because they promote internal coherence within a document and consistency with respect to any previous document on the same area of expertise. Even though it might look tedious, creating a glossary is not that complicated. Professional translators use tools to create their terminological data banks such as the program MultiTerm. Nevertheless, volunteers can develop their own glossaries in an Excel file and they can go back to them whenever they need to. How do they create their glossaries? They can follow this criterion:

1) Domain: subject area (Law, medicine, sports)
2) Subdomain:
    - Domain: Law; subdomain: Civil Law
    - Domain: Medicine; subdomain: Oncology
3) Field of application: topic.
    - Subdomain: Civil Law; field: divorce
    - Subdomain: Oncology; field: breast cancer
4) Definition of the term.
5) Part of speech: verb, noun, pronoun, adjective, adverb, preposition, conjunction and interjection.
6) Classification:
    - Simple or complex term.
    - List of what a term can be: a combination of word & abbreviation, symbol & word, etc.
7) Context: contexts of use of terms.
8) Synonym: if possible.
9) Usage comment: comments or observations about the use of the terms.
10) Source: any source used.
11) Usage status: if the term is new or reviewed.
12) Management data: name of the person who is creating the glossary/new entry and term.

Translators/volunteers who work with data banks and glossaries will realise how the quality of their work improves and how these resources facilitate their job. Therefore, volunteers providing translation services at NGOs, at least, should be told that they have these types of resources available or they should be able to create their own glossaries.

9. Compilation of the Main Characteristics of Translation and Interpreting for Volunteers at NGOs

Translation and interpreting have their own independent characteristics that any volunteer who is providing these services should know. When we talk about translation, the main characteristics that anyone should pay attention to are: the source text type and its intended functions, the source language and culture, the main strategies to render the message and the target language and culture. As it has been explained before, there are several translation strategies that can be carried out during the translation process. By using them and by analysing and considering the characteristics above mentioned any translation project could be done. Therefore, if volunteers working at NGOs get training in all those aspects, they would be able to do translations assignments and they would improve with practise. Thus, those are the main translation aspects we should consider for our training program.

On the other hand, the case of interpreting is a bit more complicated. As it was mentioned before, bilateral interpreting is the modality commonly used in a refugee context, it has many characteristics and they can vary according to the specific communicative situation. Consequently, it is important to analyse their implications in order to train volunteers at NGOs working with refugees and asylum seekers. Previously in the study I analysed the main characteristics of bilateral interpreting according to Collado and Fernández (2001: 62-69). Now the five most relevant characteristics to conflict zones and their application for the creation of a training program in interpretation for volunteers working with people from such places will be further developed:

- The space shared between the interpreter and the speakers has different implications in the interpreter’s work. First, the interpreter is visible so he/she has to be able to control gestures and emotions. Second, he/she has to decide whether to use first or third person as well as taking notes when doing the interpretation. Finally, the interpreter is able to ask for clarification, which is useful and helpful. Taking into account these aspects, our training program should include note taking and, volunteers should be taught how to ask for clarification correctly in order to be as professional as possible and to make communication flow. Generally, interpreters have to use first person, however, when the service users’ testimonies are too traumatic for interpreters, they have to be able to change into third person in order to protect themselves, which is something that should also be considered in any training program. Finally, volunteers will have to learn how to manage nonverbal communication by, for instance, giving priority to visual contact between the speakers and their location in the communicative process (if possible, volunteers should be located in such a way that a triangle between the speakers is created, so that impartiality is shown).
- Bidirectionality implies that any volunteer taking part in the training program must be fluent in both their working languages and cultures. However, since the service users are applying for any kind of service in the host country, Spain in this case, it is considered that the primary knowledge must be in the Spanish language and culture.
- The variety of working contexts can be complex, so volunteers must be able to anticipate any type of assignment by, for example, getting informed about any aspect that is within their working field. This might happen when volunteers have to interpret specific terminology and they do not know the terms in the language B or the correct equivalent in the language A. Therefore, volunteers

should have or acquire documentation skills and they should learn how to create glossaries or terminological data banks that help them on a daily basis.

- Volunteers who are enrolled in the training program must acknowledge and be familiar with the speaking automatisms of both working languages. Thanks to that, there would not be additional barriers at the beginning of the communication process, which is essential since there might be a lack of trust and tension from the service user.
- The role of culture is of great importance in order to carry out any interpreting activity. In addition, it is also necessary to take into account the antagonisms that might exist between the cultures involved in the communication process, which might be promoted by prejudices, fear, ignorance, etc. Volunteers might have to mediate to guarantee communication. Thus, the training program must include some tips and guidelines on mediation. Volunteers will have to learn how to explain and clarify cultural values that might be difficult to understand for any of the parties while being impartial and truth to the original message. However, they always have to clarify that it is not part of the speaker's speech. To do so, they have to choose which are the most appropriate formula for each situation according to the cultural conventions of each party (Gustafson, Norström and Fioretos, 2013: 200). Furthermore, before mediating, volunteers have to make sure that they understand what their role is and they should always follow a code of ethics. Since there is not a specific code of ethics for interpreters working with refugees, volunteers could turn to the code of ethics of associations like AIIC, which deals with refugee matters.

10. Analysis of Interpreting and Translation Teaching Guides

The information provided in points 7 and 8 was some of the theoretical training on interpreting and translation that should be provided to bilingual volunteers working at NGOs. Furthermore, not all interpreters and translators in conflict zones have prior translation and interpreting training. Indeed, as it was mentioned in point 4.2, plenty of these translators and interpreters are civilians from the area of conflict and, most of them do some self-learning in order to carry out these professions. Therefore, if they received the information provided in points 7 and 8 they would be able to acquire the necessary skills and competences more efficiently. Consequently, it is relevant for the purposes of this project. However, in order to know how translation and interpreting is actually taught, it was decided to analyse several teaching guides from different Spanish universities in order to understand and study the distribution patterns of the adequate contents for an induction training course on interpreting and translation. The analysis was based on teaching guides because the students of the induction teaching program will be volunteers who are going to work at NGOs providing translation and interpreting services for the first time. Thus, if we consider teaching guides that are an introduction to the fields of translation and interpretation, it would be easier to

understand and to adapt the contents and skills that have to be acquired when someone studies these fields for the very first time but already has the necessary linguistic knowledge and skills to carry out these activities. Thus, they would be used as a guide since it has already been proved that they are effective in order to accomplish their goal of teaching the most important aspects for introducing both fields.
In this case, I reviewed the teaching guides of many universities such as the European University of Madrid, the Universities of Vigo, Seville, Granada, Alicante or the Autonomous University of Madrid among others. Nevertheless, the teaching guides that have been selected are the ones that are considered more adequate for the purpose of the project as well as regarding the most important aspects about translation and interpreting in conflict zones that are relevant for our teaching program. On one hand, two teaching guides of interpreting were selected and it was because they provide both an introduction to the field of interpreting and they focus on Public Service/Community Interpreting that, as it has been explained before, includes interpreting in a refugee context. Consequently, information about how to train the main aspects about interpreting in this context to people who has no prior training on interpreting can be examined. Of course, the contests and the competences that will be required in our induction training program will have to be adapted according to our needs, yet the teaching guides serve as a guidance. That being said, the first one belongs to the module Introduction to Interpreting from the degree of Modern Languages and Translation at the University of Alcalá[10], and the second one is from the module Introduction to Interpretation II from the degree of Translation and Interpretation at the *Universidad Pontificia de Comillas*[11]. I selected teaching guides from different universities because their contents and competences complement one another by providing information on aspects like the interpreting modes, cultural mediation, interculturality, the codes of ethics or the role of bilateral interpreters. On the other hand, the teaching guide from the module Introduction to Translation (English-Spanish) by the University of Alcalá[12] has been selected because its theoretical and practical content is based on the book that provides the information from the points 8./8.1 of this study. Indeed, due to my personal experience as a past student of the degree from which this guide has been taken, it can be stated that this module does accomplish its goal of introducing Translation Studies and that is what we want to achieve. Finally, as it happened with the interpreting teaching guides, this one will be used as a guidance for the needs of the induction program.

[10] Teaching guide retrieved from: https://www.uah.es/es/estudios/estudios-oficiales/grados/asignaturas/index.html?codCentro=106&codPlan=G791, last access: 04/05/2017.
[11] Teaching guide retrieved from: http://www.comillas.edu/es/grados/grado-en-traduccion-e-interpretacion-y-diploma-en-tercera-lengua-extranjera, last access: 12/04/2017.
[12] Teaching guide retrieved from: http://www.uah.es/es/estudios/estudios-oficiales/grados/asignatura/Introduccion-a-la-Traduccion-Ingles-espanol-251013/, last access: 12/04/2017

10.1. Adaptation of the Student's Competences from the Teaching Guides of Interpretation

Although all the competences that are cited in both interpreting teaching guides are essential for a full training in interpretation, the time constraints of our induction program will require us to be even more specific. Therefore, in this analysis only those that are considered essential for anyone providing interpreting services to people coming from conflict zones are going to be mentioned and examined.

Bearing in mind that the teaching guides are from different universities, they both have many competences in common. For instance, both of them agree that it is important to identify problems related to the interlinguistic transfer of meaning and to apply successful solutions based on informed decisions. That is to say, to have analysis and problem resolution skills, which is something that will be developed during the training program on a daily basis. Nevertheless, volunteers providing interpreting services will have to demonstrate the ability to express oneself, correctly and clearly, in both working language. Moreover, volunteers will have to be aware of the interpreter's role, they will be required diversity and multicultural acknowledge and, trainers will be in charge of informing the students the intellectual and ethical guidelines of professional interpreters. As it was mentioned before, there are many different codes of ethics for interpreters, yet volunteers at NGOs should focus on those that are provided for refugee contexts or, at least, the ones provided for interpreters in conflict zones. This is due to the fact that the service users come from such places and, although there are differences between both contexts, there are many aspects that can be useful for volunteers working with asylum seekers or refugees, as it was analysed in section 4.4.1 of this project. In addition, students will have to learn how to work in an interdisciplinary context, how to develop critical thinking and they will do so with different activities throughout the duration of the training program.

These competences are important, however, volunteers will have to acquire autonomy in the learning process due to the short duration of the training program. This, self-learning is directly linked to the ability of using the knowledge acquire in practise as well as to achieve motivation for quality and to be rigorous and severe in ones work. In addition, it is necessary that volunteers manage how to work in teams and, if necessary, volunteers should also participate in awareness-raising sessions about the culture of the service users because it is important that they show audience awareness and respect for cultural diversity as well as for different opinions or points of view.

On the other hand, volunteers or interpreters are rarely informed about an interpreting assignment with sufficient time frame, so they have to be able to acquire documentation techniques prior to any project their NGO works on. Thus, volunteers should do research by themselves, at least, in the most frequently topics because they have to be able to manage unexpected situations such as change of field or topic. However, volunteer should be informed about terminological problems that might arise during any assignment and they should be provided some reliable resources in order to manage, in a professional way, situations where they do not find exact equivalences. How to handle these terminological problems were mentioned in section 8.2 of this project and will be part of our training program. These resources are part of the interpreting skills and trainers have to pay special attention on them, such as the basic techniques of note-taking or the different types of memory.

Finally, volunteers have to render the message with fidelity and they cannot get involved in the communication process by giving personal opinions or modifying the original message. This aspect is linked to the ethical commitment previously mentioned. Yet, with this aspect, I am actually referring to the role of mediators that interpreters or volunteers might perform during the interpreting process. This is one of the most problematic aspects for an interpreter working with asylum seekers or refugees. This is on the ground that sometimes the administration's power over the service user during the communication process might emphasise the willingness of the volunteer to help. Consequently, the volunteer might modify the original message to outweigh the existing inequality between the parties. This cannot happen and the training program must explain volunteers how to regret an assignment if they are not psychologically prepared for it, as well as how to show their impartiality to the parties involved.

10.1.2. Adaptation of the Contents from the Teaching Guides of Interpretation

Once the most relevant competences for volunteers working with refugees or asylum seekers have been analysed, now we are going to review the contents of both teaching guides of interpretation. The objective is to collect the most important sections in order to create an induction training program for such volunteers, and this analysis will help us to do that.

As it was stated before, the contents of both teaching guides complement each other so they are going to be examined and adapted together. On one hand, the module Introduction to Interpreting provides an introduction to the field of interpreting (its basic principles and main differences and similarities with translation) and the different types of interpretation (simultaneous, consecutive, bilateral interpreting and sight translation), while the module Introduction to Interpretation II gives information about bilateral interpreting. In this case, these aspects are very relevant because they provide information about what was explained in section 7. Therefore, trainers of the induction programme should focus on the basic principles about note-taking, the most useful strategies for creating our glossaries, the visualization of the speech in order to be able to link ideas, short-term and long-term memory and active listening. Moreover, regarding the modalities of interpreting, our training program should focus on bilateral interpreting and sight translation because these are the most commonly used modalities in a refugee context and there is not enough time in the program for providing training in all of them. Consequently, students will acquire the basic interpreting skills and they will be able to get more training in other modalities in the future. Furthermore, both teaching guides focus on the ethical issue and the code of ethics. As it was stated throughout the whole study, the ethical issue of this profession is essential and students should be provided information about the psychological impact of interpreting, how it can affect them and, how to manage it by using a code of ethics. This point leads us to the role of bilateral interpreters. In order to carry out any bilateral interpreting task, interpreters need to follow a specific criteria and they have to adapt to very particular needs that are directly linked to characteristics that volunteers have to know and that are relevant for the program such as interculturality, mediation or its professionalization. Therefore, if volunteers want to perform a good interpreting task, they have to have in mind all these aspects and they have to be very conscious about what their role is. Consequently, the training program will also focus on the role of bilateral interpreters

On the other hand, in both teaching guides, all theoretical aspects are completed by practical exercise. That being said, the students of our program will be able to improve their interpreting skills by doing interpreting simulations in class as well as some practical exercises in order to improve their technique as much as possible since they are expected to provide this service as soon as they finish the training program.

10.2. Adaptation of the Student's Competences from the Teaching Guide of Translation

As it happened with the interpreting competences, now we are going to pay attention to those competences belonging to the translation teaching guide that are considered essential for volunteers working with refugees or asylum seekers.

First of all, volunteers providing translation services have to have a good command of both working languages, which should be checked by the trainers before starting the training program, and they have to be able to work in groups since translation projects require more people than just the translator. Furthermore, volunteers will also have to acquire autonomy in the learning process due to the short duration of the training program, which means that they have to demonstrate critical thinking in order to do self-assessment and improve the quality of their work.

Finally, volunteers must demonstrate that they know how to analyse the text to be translated correctly. Consequently, they will be able to use the appropriate strategies to produce translated text in different contexts and then they will be able to evaluate such texts. In this sense, it can be stated that due to the demand of this service at NGOs, translations cannot be reviewed by another person and it is the own translator who has to make sure that his/her target text is correct and appropriate. Nevertheless, in order to go through this process, volunteers need to find appropriate resources. In this case, trainers should provide volunteers with bibliography, specialised resources, terminological data banks and, they should explain how to use them efficiently.

10.2.1. Adaptation of the Contents from the Teaching Guide of Translation

As we have just analysed the most relevant translation competences for volunteers who are going to be part of the training program, now we are going to study the most important aspects from the translation teaching guide in order to create a program according to our needs.

The module Introduction to Translation (English-Spanish) is divided in two sections. The first one is theoretical information and it studies the concept of translation, its main topics and issues. In addition, it also explains the evolution of the field since the 20th century with all the relevant theorists and their approaches. Then, it moves to the analysis of meaning or the translation shift approach. Although this is a very complete theoretical base for anyone who wants to become a professional translator, we do not have enough time to provide so much information. For that reason, our training program should briefly focus on the concept of translation because no one can provide a service without knowing what it really is. Once this is done, it should move to the shift approach and the functional theories of translation. Even though there are many theorist, the ones provided in this teaching guide have been analysed and our training program should study or mention: Nida's approach of formal equivalence vs. dynamic equivalence (point 8 of this study), the translation strategies of Vinay and Darbelnet (point 8.1) or Reiss' text types (point 8.1). By introducing them an explaining their main functions, volunteers would be able to improve their translation assignments with practise; and this leads us to the second part of the teaching guide, the practical exercises. The module includes several activities, and translation exercises to practise the theory provided from the abovementioned theorists. Therefore, we must include practical activities in the program in which volunteers could be required to translate several texts and then they could discuss the different strategies and procedures used according to the text types, the *skopos* of the source text and the approach selected. Then, they would receive feedback in order to correct possible mistakes and to improve future translations.

The following induction training program has been developed in order to provide an introduction to the fields of translation and interpreting to volunteers at NGOs that are going to carry out these activities for the first time. In order to so, the contents of these three teaching guides have been used as a guidance and any modification will be made in order to adjust contents to the time available and to the needs and purposes of the program. Moreover, the practical aspects of both interpretation and translation are essential for the program and they will be included too.

11. Propuesta Formativa de Traducción e Interpretación para Voluntarios de ONG en Contacto con Refugiados y Solicitantes de Asilo

Para llegar a la propuesta formativa final es imprescindible tener en cuenta las diferentes experiencias formativas mencionadas en el apartado 5.2, así como los proyectos para intérpretes y traductores en zona de conflicto del apartado 5.3. En primer lugar, cabe destacar las conclusiones de Fiola (2003) sobre ser flexible a la hora de seleccionar a los candidatos así como los contenidos académicos del programa de formación. Esto se debe a que los voluntarios que participen en el programa tendrán capacidades muy diversas, y los formadores deberán estar dispuestos a adaptar el curso a medida que comprueben la rapidez de aprendizaje de los alumnos. Por otro lado, Van Bogaerde (2004) y Niska (2007) destacan la idea de la autoevaluación de los alumnos durante el curso, ya que por lo general serán ellos mismo los encargados de supervisar la calidad de su trabajo en el futuro.

Los proyectos para traductores e intérpretes en zonas de conflicto son pioneros en su campo. Tanto el proyecto estadounidense 09 Lima como el proyecto de la Agencia de la ONU para los refugiados (UNHCR por sus siglas en inglés) cuentan con programas divididos en varios módulos o secciones que presentan una visión muy clara sobre las prioridades y los aspectos claves para el proceso de formación. Por último, el proyecto InZone lleva operativo más de una década, por lo que los organizadores han podido comprobar cuáles son los métodos de formación más exitosos. El planteamiento actual del programa es mixto, es decir, una vez que han finalizado las clases presenciales hay un seguimiento en línea a través de una plataforma. Gracias a ello los alumnos pueden examinar el progreso de su seguimiento y ponerse en contacto con sus formadores, creando una red específica de intérpretes en zonas de conflicto.

La preparación de voluntarios de ONG en las nociones básicas de traducción e interpretación para trabajar con refugiados o solicitantes de asilo se plantea como una actividad formativa de dos semanas de duración con 5 horas diarias presenciales cada día que, tendrá lugar antes de que los voluntarios comiencen a trabajar o colaborar con las ONG. De este modo, las clases comenzarán a las 09:00 horas y terminarán a las 14:00 horas. Una vez hayan finalizado, los voluntarios deberán comenzar a trabajar de forma inmediata en sus respectivas ONG. Por lo tanto, para saber qué características de la traducción e interpretación son más relevantes para trabajar con refugiados y solicitantes de asilo, así como para saber qué aspectos son fundamentales en un programa de formación de estas características se han tenido en cuenta los trabajos mencionados anteriormente. Sin embargo, los apartados 7 y 8 de este trabajo representan los contenidos teóricos básicos de interpretación y traducción que cualquier persona que lleve a cabo estos servicios debe saber. Además, estos conocimientos serán reforzados con las adaptaciones llevadas a cabo de las guías docentes para el propósito de esta propuesta formativa final. Antes de comenzar es importante tener en cuenta que los formadores deberán ser flexibles para adaptar el siguiente plan en función de las necesidades de aprendizaje de los futuros voluntarios.

A) Selección de los candidatos:

Como se ha mencionado anteriormente, las personas que van a realizar este curso son aquellas que se vayan a incorporar a las ONG para proporcionar servicios de traducción e interpretación por primera vez. Por este motivo, es imprescindible que las personas que realicen este tipo de actividades tengan un buen dominio de las lenguas de trabajo, por lo que no todos los voluntarios que vayan a trabajar en ONG podrán proporcionar estos servicios. En estudios hechos anteriormente, los cuales se analizaron a través de un estudio empírico, los servicios de traducción e interpretación de varias ONG españolas en las que se trabaja con refugiados, como por ejemplo CEAR o ACCEM, las ONG nunca afirmaron que fuese necesario acreditar un nivel mínimo de idioma para trabajar como voluntario en las ONG[13]. Por lo tanto, los candidatos que quieran participar en el programa formativo deberán pasar pruebas orales y escritas de español y de su otra lengua de trabajo para demostrar que pueden desenvolverse en ambas con fluidez y que conocen las reglas ortográficas, el estilo, etc., de ambas lenguas.

Además, los candidatos serán informados de que deberán participar en el seguimiento y en las autoevaluaciones programadas tras finalizar las dos semanas de clases presenciales. Si es posible, lo ideal sería que los grupos fuesen reducidos para intentar proporcionar un seguimiento más exhaustivo del progreso de cada alumno durante un curso tan corto e intenso. Aunque el número exacto de alumnos del curso dependerá del número de voluntarios que participen en el programa, se considera que debería haber un mínimo de ocho alumnos para que al menos haya dos grupos de cuatro personas para realizar actividades grupales. Sin embargo, sería aconsejable que el grupo no tuviera más de veinte personas ya que un grupo mayor podría perjudicar o ralentizar el nivel de aprendizaje en el aula. Asimismo, los grupos se dividirán por pares de lenguas de trabajo, aquellas que más se empleen en las ONG que participen en el programa (como por ejemplo español-inglés, español-francés o español-árabe). Por otro lado, las clases se llevarían a cabo en una sala que la ONG habilitase para las clases con un ordenador y un proyector.

B) **Semana 1 (L-V):** durante la primera semana se comenzarán a impartir las clases de traducción. He decido comenzar por traducción ya que se pueden incluir temas que posteriormente nos ayuden con la interpretación, como por ejemplo la documentación o la terminología y la creación de glosarios.

Durante los dos primeros días de formación, los alumnos recibirán el grueso del contenido teórico. La teoría que se impartirá se extraerá del libro *Introducing Translation Studies. Theories and Applications* de Jeremy Munday (2008) que está disponible en internet para que los alumnos puedan ampliar los contenidos explicados en clase con lecturas individuales del libro si así lo desean. Asimismo, en el aula la teoría se explicará a través de diapositivas con los apartados más relevantes. Las clases teóricas se impartirán en la lengua B de los estudiantes para que pongan en práctica y trabajen su segunda lengua de trabajo. Además, los formadores deberán centrarse en hacer las clases lo más

[13] Estudio empírico realizado en el trabajo de fin de grado de Lenguas Modernas y Traducción: *The Role of NGOs in PSIT. A Comparison Between Spain and Great Britain.*

interactivas posibles para asegurarse de que los alumnos comprendan la información y de que el ritmo de las clases sea el adecuado. Los contenidos de los dos primeros días (L-M) están formados por la información proporcionada en el apartado 8, la cual corresponde con el contenido de la guía docente de traducción y las características más relevantes sobre la traducción en contextos de refugiados. Estos son los contenidos teóricos básicos que configuran los cimientos de la profesión:

- El proceso de traducción: la teoría de Nida de *formal equivalence* vs. *dynamic equivalence*.
- La tipología textual de Reiss y las estrategias traductológicas de Vinay y Darbelnet.
- Creación de glosarios y fuentes bibliográficas fiables.

Una vez se hayan explicado y analizado estos conceptos teóricos se comenzarán con las clases prácticas en las se pondrá en práctica la teoría vista en clase. Dentro de estas, los alumnos tendrán que hacer el lunes una pequeña actividad sobre *formal equivalence vs. dynamic equivalence* y el martes deberán hacer otra actividad sobre las técnicas de traducción, es decir *direct procedures vs. oblique procedures*. Estas actividades incluirán pequeños aspectos culturales para que los voluntarios empiecen a familiarizarse con problemas que pueden surgir durante su actividad diaria en una ONG. Además, se corregirán al día siguiente en el aula y les ayudarán a enfrentarse al proyecto de traducción que tendrán que llevar a cabo.

El primer día de clases los alumnos deberán formar grupos de un máximo de cuatro personas, aunque podrán variar según el número de voluntarios que participen en el programa, y el docente se encargará de proporcionar a los alumnos un proyecto de traducción con unas características específicas para cada grupo. Esta traducción se realizará en el aula el miércoles, por lo tanto, el texto también se ajustará al tiempo disponible que tienen los estudiantes para traducirlo y estará relacionado con alguno de los temas que dichos voluntarios tengan que tratar una vez comiencen a trabajar en las ONG. Para realizar esta actividad los alumnos deberán identificar y poner por escrito el tiempo y espacio en el que tiene lugar el documento a traducir, por ejemplo si es de hace varios años/décadas o de qué país se trata, la tipología textual, el *skopos,* a quién está dirigido el texto meta, los principales problemas traductológicos y cómo solucionar dicho problemas, es decir, que estrategias traductológicas se han utilizado. Para completar todos estos apartados el docente entregará a los alumnos una plantilla similar o como la que se encuentra en el anexo que deberán completar y usar como guía. Al día siguiente, el jueves, los alumnos deberán exponer por grupos su traducción y explicar todos los apartados mencionados anteriormente. Asimismo, se realizará una heteroevaluación en la que los alumnos recibirán retroalimentación por parte del formador y de sus compañeros. De esto modo, el proyecto de traducción será una actividad en la que los alumnos deban poner en práctica los conocimientos teóricos explicados los dos primeros días. Además, siempre que tengan dudas tendrán al docente a su disposición y, deberán reflexionar de forma crítica para aportar comentarios tanto positivos como negativos a sus compañeros para que puedan mejorar. Por otro lado, a partir de esta actividad los alumnos podrán extraer terminología sobre el tema en cuestión y posteriormente podrán realizar un glosario más extenso a partir de las directrices que les hayan proporcionado. Finalmente realizarán un examen que consistirá en una traducción directa. Por lo tanto el volumen de horas de trabajo puede dividirse en:

Volumen de trabajo de los estudiantes	
Clases teóricas	10 horas
Seminarios	10 horas (9 horas de seminario y 1 hora de examen).
Horas totales	20 horas.

Por otro lado, con la teoría que se quiere proporcionar y con estas actividades se pretende que el alumno adquiera las siguientes competencias:

- Competencias generales:
    - Desarrollo de autonomía en el aprendizaje en temas relacionados con las ONG y los procesos de asilo.
    - Desarrollo de un pensamiento crítico y de la capacidad de autoevaluación para revisar y mejorar la calidad de las traducciones realizadas.
    - Demostrar la capacidad de comunicación y expresión en ambas lenguas de trabajo.
    - Aprender a trabajar en grupo.
- Competencias específicas:
    - Hacer uso del principio de equivalencia en función del tipo del texto y del *skopos*.
    - Analizar he identificar los principales problemas culturales que puedan afectar a los lectores del texto meta y emplear las estrategias traductológicas más apropiadas para resolverlos.
    - Hacer uso de la terminología apropiada en el contexto de refugiados y solicitantes de asilo.

En cuanto al sistema de evaluación de este módulo de traducción, los alumnos deberán demostrar que han adquirido los conceptos principales y las competencias de traducción relacionadas con el curso que deberán emplear durante su trabajo en la ONG. Por lo tanto, se espera que una vez hayan finalizado tanto las clases teóricas como prácticas los voluntarios sean capaces de:

- Demostrar que han adquirido los principales conceptos de los Estudios de Traducción explicados en el aula.
- Hacer uso de las estrategias de traducción más apropiadas según las necesidades específicas de cada texto en función del *skopos*, los problemas traductológicos, el tipo de texto y las culturas implicadas.
- Traducir de forma eficiente textos en materia de refugiados y solicitantes de asilo en sus lenguas de trabajo.
- Revisar las traducciones para mejorar la calidad del trabajo.

Una vez dicho esto, la evaluación de los alumnos del módulo será continua. Por lo tanto, se van a evaluar distintos aspectos para determinar si los voluntarios han conseguido completar el curso satisfactoriamente. Lo que significa que el alumno debe participar de forma activa en las actividades y la asistencia es obligatoria salvo causa justificada. La evaluación continua se evaluará de la siguiente forma:

Instrumentos de evaluación	**Criterio de evaluación**
Participación en clase. (10% de la nota final)	Los alumnos deberán participar en clase si surgen debates, durante la corrección de las actividades, etc.
Actividades individuales de traducción. (20% de la nota final)	Los alumnos deberán entregar dos actividades individuales sobre la teoría y los conceptos de traducción que se hayan explicado en el aula.
Proyecto grupal de traducción. (30 % de la nota final)	Los alumnos deberán realizar un proyecto de traducción sobre un tema relacionado con la ONG que incluye: 1. Análisis del texto origen. 2. Traducción del texto. 3. Presentación del texto meta.

Examen final. (40% de la nota final)	Los alumnos deberán realizar un examen de traducción sobre un tema relacionado con la ONG. Deberán demostrar su habilidad como traductores y sus conocimientos de idioma y en la materia.

Como se ha dicho anteriormente, se van a seguir estos criterios para determinar si los voluntarios han conseguido entender y adquirir los conceptos básicos que necesitarán para proporcionar servicios de traducción en una ONG. Si este es el caso recibirán un diploma que certifique que han completado el curso. En caso contrario, se recomendará que estos voluntarios realicen otro tipo de actividades dentro de la ONG debido a que se quiere intentar mantener una buena calidad de las traducciones.

Dicho esto, se ha considerado que estos son los mejores criterios y métodos para alcanzar nuestro objetivo porque una vez que se han analizado los cursos de formación para traductores e intérpretes en zonas de conflicto y, las guías docentes de traducción e interpretación de las universidades españolas, se ha podido observar que todas ellas tienen varios puntos en común. En el caso de los Estudios de Traducción todos los cursos analizados destacan principalmente la gran importancia del dominio de ambas lenguas y culturas de trabajo, ser capaces de resolver los problemas de traducción y tener un pensamiento crítico para mejorar la calidad del trabajo. Por lo tanto, al impartir las clases en ambas lenguas de trabajo se pretende reforzar el aspecto del idioma. Además, para que los alumnos sean capaces de resolver problemas traductológicos deben ser capaces de analizar el texto a traducir, es decir, que tipo de texto es, que es lo que quiere informar, por qué, qué aspectos culturales han de tenerse en cuenta, y cómo se puede traducir para que tenga el mismo efecto en el texto meta. De este modo, gracias a las teorías de equivalencia, de los tipos de texto etc., los alumnos podrán realizar un análisis exhaustivo del texto origen y podrán resolver los problemas que aparezcan con las técnicas traductológicas que se expliquen con la teoría. Asimismo, gracias al proyecto de traducción no solo serán capaces de poner todo esto en práctica, sino que también deberán desarrollar su pensamiento crítico a la hora de analizar la traducción de sus compañeros y, esto les permitirá mejorar sus propias traducciones individuales en el examen y en el futuro. Finalmente, los criterios de evaluación se han diseñado acorde con los puntos que se acaban de mencionar y se ha tenido en cuenta los distintos niveles de la adquisición de las destrezas de traducción para evaluar a los alumnos.

Por otro lado, como se ha mencionado anteriormente, en el momento de la interpretación estamos realizando una gran cantidad de actividades al mismo tiempo como por ejemplo escuchar el mensaje original, analizarlo, traducirlo, tomar notas o procesar información no verbal. Por este motivo, considero que la práctica de simulaciones en el aula es esencial para que los participantes puedan recibir correcciones, sugerencias para mejorar o, simplemente, para que puedan resolver dudas que surjan en el momento de la interpretación. Por ello, el viernes de la primera semana se comenzará con la sección de interpretación para poder realizar más simulaciones en el aula a lo largo de la segunda semana del plan formativo. Por lo tanto, este día los alumnos comenzarán con los contenidos teóricos mencionados en el apartado 11.1. Además, al igual que en el módulo de traducción, las clases se impartirán en la lengua B de los estudiantes y el docente explicará la teoría a través de diapositivas para que los alumnos puedan participar de forma más activa. Asimismo, el profesor proporcionará a los alumnos enlaces de programas como los mencionados en el apartado 7.2 para poder practicar interpretación de forma autónoma si así lo desean. Las nociones teóricas de este día son:

- Interpretación bilateral: ¿qué es?
- Elementos de la interpretación: escucha activa, memoria a corto y largo plazo y, visualización del discurso.
- Toma de notas: principios básicos de la toma de notas.

C) **Semana 2 (L-V):** el lunes de la segunda semana se realizarán los primeros ejercicios y simulaciones en las que se trabajarán los contenidos tratados el viernes anterior. Se comenzará con una actividad en la que los alumnos tendrán que dividir las ideas principales de un discurso por escrito y posteriormente deberán analizar como enlazarlas a través de símbolos. Para que los alumnos se vayan familiarizando con su futuro trabajo, el discurso se extraerá, por ejemplo, de conferencias en las que haya participado la ONG. El objetivo de este ejercicio es que los estudiantes se enfoquen en las ideas en vez de las palabras y que analicen como unirlas correctamente. Un ejemplo de este tipo de ejercicios puede ser el siguiente:

Este discurso lo dio Chris Patten en el Parlamente Europeo el 3 de julio de 2000. El ejercicio consiste en ignorar la información que no es relevante e identificar las unidades esenciales de sujeto, verbo y objeto.

In the areas for which I have some responsibility, there were also, as the Prime Minister has mentioned, some important developments at Feira. We took stock of the European Union's relations with Russia and the situation there, including in Chechnya, in the light of the recent EU-Russia Summit, which I think was regarded as fairly successful. It is too early to judge President Putin's economic programme; however, our basic message is that a sound programme will be vital to boost investor confidence.

In Chechnya, there have, it is true, been some recent moderately positive developments in response to international and European Union pressure: for example the recent ECHO mission was able to take place and western humanitarian agencies have greater access to the area. The conflict nevertheless *continues and we still have considerable concerns. In particular, we want to see much greater access for humanitarian aid agencies. We want to see genuinely independent investigation into reports of human rights abuses, and we want to see a real dialogue between the Russian government and the Chechens* (Adaptado de Alonso Punter, 2015)

A continuación, analizaremos las dos primeras oraciones como ejemplo de lo que los alumnos deberían realizar.

Sujeto	Verbo	Objeto
There…	*were…*	*developments.*
We…	*took stock of…*	*relations (with Russia) and the situation there.*

Una vez hayan hecho esta separación de ideas, los alumnos deberán unir unas ideas con otras a través de los principios básicos de toma de notas que se explicaron en el apartado 7.1. Posteriormente, se empezarán a realizar simulaciones. Dado que los participantes todavía no han recibido información sobre cómo manejar el factor de la interculturalidad, el fin de estas simulaciones será comenzar a familiarizar a los voluntarios con la dinámica de la interpretación bilateral y que comiencen a desarrollar su memoria a corto plazo así como su capacidad de análisis y síntesis. De este modo, las simulaciones serán juegos de rol que reflejarán situaciones más cotidianas sobre servicios que pueden solicitarse a través de una ONG donde la cultura no tenga un papel tan destacado. Por lo tanto, estas simulaciones pueden ser acerca de las donaciones a los bancos de alimentos, las cooperaciones para el desarrollo en colegios o incluso sobre programas infantiles para niños hospitalizados. A través de estas actividades se repasarán los contenidos teóricos proporcionados la semana anterior. Además, el primer día de clases de interpretación, los docentes mandarán a través de su cuenta en la plataforma online colaborativa que se explicará más adelante, varios audios a los alumnos para que estos realicen una interpretación online. Los audios durarán alrededor de dos o tres minutos y los alumnos deberán realizar tanto una interpretación directa como una inversa. Los estudiantes podrán escuchar los audios las veces que sean necesarias y se grabarán interpretando de forma consecutiva o simultánea, como ellos prefiera. No obstante, cualquier indicio de que se esté leyendo una transcripción significará el suspenso automático de la actividad. Los estudiantes enviarán sus grabaciones a los docentes en formato mp3 a través de su usuario en dicha plataforma colaborativa y tendrán como fecha límite para enviarlo el día del examen a media noche, es decir, el viernes de la segunda semana del curso formativo hasta las 23:59 horas.

Tras la toma de contacto con los primeros ejercicios y simulaciones en interpretación bilateral, los próximos dos días (M-X) se introducirán las siguientes nociones:

- La interculturalidad y el papel del intérprete de enlace.
- Mediación y código ético.
- Traducción a la vista.

Estos dos días los contenidos teóricos se compaginarán con ejercicios de simulación más complejos en los que los alumnos deberán comenzar a autoevaluarse y a reflexionar sobre su actuación y la de sus compañeros a través de la rúbrica que les proporcione el docente[14]. Las simulaciones serán juegos de rol en los que entrarán en juego temas como la imparcialidad, la sensibilidad del interprete respecto a la edad, el género, la diversidad o la cultura de la persona para la que se está interpretando, o incluso la relación entre el intérprete o la persona que está realizando la entrevista para llevar a cabo el proceso de asilo. De esto modo, los voluntarios tendrá pautas para saber cómo tratar y cómo resolver estos asuntos una vez comiencen a colaborar con la ONG. Además, se incluirá un espacio de tiempo dedicado a la traducción a la vista en el cual se incluirán pequeñas directrices que faciliten dicha labor y se practicará por parejas con textos que debe proporcionar el docente. El jueves, el día se dedicará a la práctica de simulaciones, a su posterior autoevaluación y retroalimentación y a la práctica de traducciones a la vista. Los juegos de rol consistirán en interpretaciones bilaterales pero puede que incluyan pequeños fragmentos de interpretación simultánea/susurrada para que los alumnos practiquen las dos modalidades con las que pueden enfrentarse en el día a día de su labor en una ONG.

Por último, el viernes por la mañana se explicarán los recursos en línea del curso - los cuales se explicarán a continuación y que están inspirados en el proyecto InZone -, se procederá a la evaluación de las competencias adquiridas mediante un examen de interpretación de aproximadamente unos tres o cuatro minutos por persona, y a la planificación del seguimiento mediante una autoevaluaciones en línea.

Para concluir se propone, tal y como se acaba de mencionar, la creación de una plataforma colaborativa en línea para los voluntarios de las distintas ONG que hayan participado en el curso. Este recurso pretende que con el simple acceso a internet, los alumnos y sus formadores tengan la posibilidad de compartir recursos. De hecho, lo ideal sería que también formaran parte de esta red los traductores e intérpretes profesionales que trabajasen con las ONG. La plataforma se crearía en conjunto con las ONG que participasen en el curso, estaría disponible en sus páginas web y se accedería a ella a través de un usuario y una contraseña. Asimismo, sería multilingüe. Estaría disponible en español y en las principales lenguas de trabajo de las ONG que participasen el proyecto.

[14] En el anexo se adjunta una rúbrica modelo de elaboración propia que puede usarse en el programa.

Por otro lado, estaría dividida en varios apartados o secciones como por ejemplo:

- una sección de terminología en la que los usuarios pueden subir glosarios o enlaces de fuentes terminológicas;
- una sección de fuentes bibliográficas relacionadas con las actividades que realizan las ONG involucradas;
- enlaces de blogs, organizaciones o instituciones relevantes;
- una sección de noticias relacionadas con la interpretación;
- un fórum para que los usuarios puedan preguntar dudas o aportar comentarios relacionados con la interpretación; y
- una sección de contacto a través de la cual los voluntarios puedan ponerse en contacto con los docentes o sus compañeros.

Una vez hayan finalizado las dos semanas de formación, los voluntarios enviarán a través de la plataforma las autoevaluaciones de sus trabajos durante las tres primeras semanas. Se ha seleccionado este periodo de tiempo porque podría considerarse como una ampliación de prácticas del curso. En ellas, los docentes pueden revisar las autoevaluaciones para luego usarlas como referencia en caso de que los voluntarios les consulten dudas o dificultades sobre el trabajo realizado en las ONG. Esto se debe a la consciencia de que la exigencia de las traducciones o interpretaciones puede ser muy alta. Sin embargo, los voluntarios siempre tendrán acceso a la plataforma mientras trabajen o colaboren con las ONG para poder consultar toda la información que proporciona y para ponerse en contacto con otros compañeros.

Una vez dicho esto, las clases de interpretación tendrán el mismo horario que las de traducción, es decir, cinco horas diarias en el aula. El volumen de trabajo en horas de los alumnos puede dividirse en:

Volumen de trabajo de los estudiantes

Clases teóricas	15 horas
Seminarios	15 horas (11 horas de simulaciones de interpretación, 2 hora de actividades de análisis y unión de ideas mediante la toma de notas y 2 horas de examen).
Horas totales	30 horas.

Con la teoría, las actividades online y las simulaciones de interpretación se pretende que el alumno adquiera las siguientes competencias:

- Competencias generales:
    - Capacidad de aprendizaje autónomo sobre temas relacionados con la ONG y los procesos de asilo.
    - Capacidad de comunicación y expresión correctas en ambas lenguas de trabajo.
    - Desarrollo de un pensamiento crítico y de autoevaluación para mejorar la calidad de las interpretaciones.
    - Reconocimiento de la diversidad y la multiculturalidad.

- Capacidades específicas:
    - Comprender, analizar y resumir la estructura y el mensaje original en ambas lenguas de trabajo.
    - Identificar los problemas relacionados con la reproducción del mensaje y hacer uso de las técnicas de interpretación necesarias para resolverlos.
    - Conocer y hacer uso de las principales modalidades de interpretación en contexto de refugiados, así como de las técnicas de interpretación.
    - Ser consciente del papel del intérprete bilateral como un bróker cultural y lingüístico o como un mediador cultural, así como de los códigos deontológicos que pueden emplearse en estos contextos como el de la asociación AIIC.
    - Saber adaptar la actuación y la expresión oral a cada situación comunicativa, ya sea para el refugiado o solicitante de asilo o las personas encargadas del proceso de acogida.

En cuanto al sistema de evaluación de este módulo de interpretación, los alumnos deberán demostrar que han adquirido los conocimientos teóricos principales y las competencias de interpretación relacionadas con el curso. Por lo tanto, se espera que una vez hayan finalizado las clases, los alumnos sean capaces de:

- Demostrar que entienden y han adquirido los conceptos de la interpretación, y en especial la interpretación bilateral.
- Demostrar que han adquirido las destrezas necesarias para realizar una interpretación bilateral o una traducción a la vista.
- Demostrar que se ha entendido el papel del intérprete bilateral y actuar acorde con los códigos deontológicos específicos para el contexto de los refugiados o zonas de conflicto como los de la asociación AIIC.

- Identificar problemas culturales y resolverlos acorde a las estrategias de interpretación.
- Analizar los distintos tipos de discursos, identificar las ideas principales y secundarias del mensaje.
- Reformular el mensaje acorde a la situación comunicativa y al registro del mensaje original.

Al igual que en el módulo de traducción, la evaluación de los alumnos del módulo será continua y se evaluarán distintos aspectos de forma independiente para obtener la nota final del curso. La asistencia será obligatoria salvo causa justificada. De tal modo, la evaluación continua se evaluará de la siguiente forma:

Instrumentos de evaluación	Criterio de evaluación
Participación en clase. (25% de la nota final)	Los alumnos deberán participar en clase. También se evalúan las simulaciones de interpretación realizadas en clase y la evolución del alumno.
Interpretaciones online. (25% de la nota final)	Los alumnos deberán entregar dos interpretaciones, una directa y otra inversa, en formato mp3 y a través de un email.
Examen final. (50 % de la nota final)	El examen consistirá la interpretación por grupos de un juego de rol que los alumnos no hayan visto hasta entonces. Cada alumno interpretará durante 3-4 minutos.

Con estos criterios se pretende determinar si los voluntarios han conseguido entender y adquirir los conceptos básicos que necesitarán para proporcionar servicios de interpretación en una ONG. Al igual que en el caso de traducción, si se considera que los alumnos pueden proporcionar dichos servicios, recibirán un diploma que certifique que han completado el curso. En caso contrario, se recomendará que estos voluntarios realicen otro tipo de actividades dentro de la ONG.

Se ha considerado que estos son los mejores criterios y métodos para alcanzar nuestro objetivo porque todos los estudios de interpretación analizados tienen en común la importancia del dominio de ambas lenguas de trabajo, el papel del intérprete como mediador cultural y tener un pensamiento crítico para mejorar la calidad del trabajo. En este caso, las clases teóricas se impartirán en la lengua B de trabajo pero durante los seminarios con las simulaciones se reforzarán ambas lenguas de trabajo. Además, para que los alumnos sean capaces de resolver problemas relacionados con la cultura es de suma importancia tener en cuenta el código ético para que los intérpretes sepan cuál es su papel y qué no deben hacer. De este modo, gracias a las clases teóricas sobre mediación y a las simulaciones, los alumnos podrán ver ejemplos sobre los problemas que pueden plantearse y pondrán en práctica como resolverlos de forma eficiente y profesional. Asimismo, con las interpretaciones online no solo reforzarán lo visto en clase, sino que también deberán desarrollar su pensamiento crítico para profundizar en sus puntos débiles y mejorar la calidad de sus interpretaciones. Finalmente, los criterios de evaluación se han diseñado acorde a las principales destrezas de los estudios de interpretación y en el contexto de los refugiados y a la adquisición de las mismas por parte de los alumnos.

Conclusión

La formación y la especialización es esencial en cualquier sector laboral, y el caso de la traducción y la interpretación para refugiados y/o solicitantes de asilo es uno de ellos. Al igual que muchas instituciones y organizaciones oficiales, las ONG también proporcionan estos servicios. Muchos de ellos los llevan a cabo sus trabajadores y voluntarios con formación previa y bajo supervisión pero, la gran demanda de trabajo, provoca que estas tareas de traducción e interpretación también las lleven a cabo voluntarios bilingües sin formación. Dado que generalmente los usuarios de estos servicios son personas con antecedentes traumáticos y violentos, los voluntarios que proporcionen los servicios de traducción e interpretación deben adquirir y dominar unas características mínimas específicas sobre estas materias. Por este motivo, en este trabajo se ha desarrollado una propuesta inicial de un plan de formación para voluntarios que trabajen con refugiados y/o solicitantes de asilo en ONG. Sin embargo, este plan formativo está basado en la recopilación de diferentes factores que entran en juego para formar a voluntarios en las materias de traducción e interpretación y, propone unas directrices generales cuya eficacia debería comprobarse en las ONG para así poder adaptarlas adecuadamente a las circunstancias, a las necesidades y a las labores más comunes de cada grupo de estudiantes/voluntarios.

La información que se ha recopilado en este estudio, junto con el análisis y la adaptación de las guías docentes de traducción e interpretación presentan factores que deben considerarse para la creación de un plan de formación. Por un lado tenemos que tener en cuenta quiénes van a formar parte del programa formativo, qué queremos conseguir y cómo podemos comprobar que se han obtenido los resultados deseados.

Por otro lado, tenemos que considerar los contenidos necesarios para lograr el objetivo del programa. De este modo, en primer lugar tenemos que considerar cómo vamos a seleccionar a los candidatos que van a participar. Gracias a las teorías de Fiola (2003), hemos descubierto que hay que ser flexible respecto a las exigencias de admisión en lo que respecta a este contexto y a las modificaciones que pueden realizarse en cuanto al contenido para que siempre se tenga en mente los objetivos y no se realicen modificaciones erróneas. Finalmente, hay que analizar como evaluaremos las competencias y destrezas de los participantes. ¿Impartimos la teoría, propondremos un par de ejercicios y realizamos un examen teórico? ¿Procuramos incentivar un papel activo y participativo por parte de los estudiantes y evaluaremos a través de la práctica? Tal y como van Bogaerde (2004) y Niska (2007) mencionan, hay que conseguir que los alumnos tengan un papel activo y que desarrollen un pensamiento crítico respecto a su trabajo para conseguir mejorar. Por este motivo, a través de las actividades como el proyecto de traducción, las simulaciones de interpretación o las interpretaciones online los alumnos deberán analizar hasta el más mínimo detalle que entra en juego durante el desarrollo de su trabajo para así poder aplicar las técnicas más apropiadas y proporcionar una traducción o interpretación de calidad. Además, dado que el curso es tan solo de dos semanas de duración, los alumnos deben desarrollar autonomía en el aprendizaje para seguir ampliando los conocimientos una vez finalizado el programa formativo.

Posteriormente tenemos que analizar cuáles son los contenidos que hay que proporcionar para conseguir los objetivos deseados. En este caso era fundamental analizar la profesión de interpretación y traducción en sí y, en zonas de conflicto. Los profesionales que trabajan en zonas de conflicto tienen características que les diferencias de estos profesionales en otros sectores. Por ejemplo, un intérprete que se encuentra en un campo de refugiados no actuará como un intérprete de conferencias. Por lo tanto, proyectos como 09 Lima, InZone o el de la Agencia de la ONU para los Refugiados muestran que competencias eran específicas de este contexto y presentaban las bases acerca de los aspectos relativos a trabajar con personas procedentes de zonas de conflicto. Sin embargo, no solo se podía tener en cuenta la información relativa a las zonas de conflicto dado que nuestro plan formativo era una iniciación a las labores de traducción e interpretación. De este modo, gracias a su estudio y al análisis de las guías docentes, con su posterior adaptación, se ha podido englobar en un único programa los aspectos fundamentales de la traducción e interpretación y las características de estas actividades en zonas de conflicto. Por este motivo, el programa incluye aspectos como las técnicas básicas de traducción e interpretación, la interculturalidad o los códigos deontológicos entre otros. Asimismo, gracias a la planificación de las asignaturas de las guías docentes se ha podido analizar en detalle la distribución de los contenidos a lo largo de un curso para así saber cómo adaptar nuestros contenidos a las dos semanas de formación. Con todo ello, se llegó a la propuesta final formativa que se resumen en las siguientes tablas:

SEMANA 1			
Lunes/Martes	**Miércoles**	**Jueves**	**Viernes**
Teoría de traducción: teoría de Nida, tipología textual, estrategias traductológicas, creación de glosarios y fuentes bibliográficas fiables. Actividades: *formal equivalenve vs. dynamic equivalence* y *oblique* y *direct procedures.* Entrega del proyecto de traducción.	Realización del proyecto de traducción: análisis previo (*skopos*, tiempo, espacio, tipología textual, receptores del TM, problemas traductológicos, soluciones) y traducción del texto.	Exposición de la traducción y del análisis previo. Evaluación y retroalimentación. Examen de traducción.	Teoría de interpretación: la interpretación bilateral, la escucha activa, memoria, visualización del discurso y toma de notas. Envío de los audios para la interpretación online.

Figura 7. Resumen de la primera semana de formación para voluntarios de ONG en contacto con refugiados y/o solicitantes de asilo.

SEMANA 2			
Lunes	**Martes/Miércoles**	**Jueves**	**Viernes**
Ejercicios de visualización del discurso y unión de ideas. Simulaciones a través de juegos de rol. Repaso de la teoría vista el viernes anterior	Teoría de interpretación: interculturalidad y papel del intérprete bilateral, mediación, código ético y traducción a la vista. Simulaciones más complejas con juegos de rol y traducciones a la vista.	Prácticas de simulaciones, autoevaluaciones por parte de los alumnos y retroalimentación por parte del docente. Traducciones a la vista.	Examen final de interpretación. Recursos en línea: plataforma colaborativa.

Figura 8. Resumen de la segunda semana de formación para voluntarios de ONG en contacto con refugiados y/o solicitantes de asilo.

En sociedades multiculturales provocadas por los movimientos migratorios que se llevan a cabo prácticamente a diario, los servicios de traducción e interpretación son esenciales para las personas que no hablan la misma lengua del país de acogida. Por este motivo, es de suma importancia asegurarse de que los solicitantes de dichos servicios reciban asistencia de calidad y de forma profesional. La mejor vía para conseguirlo es la formación.

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Anexo 1. Plantilla para el análisis de traducción

<table>
<tr><td rowspan="6">ASSIGNMENT</td><td colspan="3">TARGET TEXT SKOPOS</td></tr>
<tr><td colspan="3"></td></tr>
<tr><td colspan="3">TRANSLATION TYPE</td></tr>
<tr><td colspan="3"></td></tr>
<tr><td colspan="3">GENERAL TRANSLATION STRATEGY</td></tr>
<tr><td colspan="3"></td></tr>
<tr><td></td><td>SOURCE TEXT</td><td>STRATEGIES/ PROCEDURES</td><td>TARGET TEXT</td></tr>
<tr><td rowspan="7">EXTRATEXTUA FACTORS</td><td>Sender</td><td></td><td>Sender</td></tr>
<tr><td>Intention</td><td></td><td>Intention</td></tr>
<tr><td>Recipient</td><td></td><td>Recipient</td></tr>
<tr><td>Place</td><td></td><td>Place</td></tr>
<tr><td>Time</td><td></td><td>Time</td></tr>
<tr><td>Channel</td><td></td><td>Channel</td></tr>
<tr><td>Function</td><td></td><td>Function</td></tr>
<tr><td rowspan="8">INTRATEXTUAL FACOTRS</td><td>Subject</td><td></td><td>Subject</td></tr>
<tr><td>Content</td><td></td><td>Content</td></tr>
<tr><td>Presuppositions</td><td></td><td>Presuppositions</td></tr>
<tr><td>Text composition</td><td></td><td>Text Composition</td></tr>
<tr><td>Non-verbal elements</td><td></td><td>Non-verbal elements</td></tr>
<tr><td>Lexicon</td><td></td><td>Lexicon</td></tr>
<tr><td>Syntax</td><td></td><td>Syntax</td></tr>
<tr><td>Tone</td><td></td><td>Tone</td></tr>
</table>

Adaptado de Vigier (2015).

Anexo 2. Rúbrica para la autoevaluación

CRITERION	DESCRIPTION	MARK 0-5	COMMENTS
CONTENT	Convey the sense of the original message.		
	Familiarity/understanding of the subject matter.		
	Linking ideas.		
	Problem solving due to the use of interpreting techniques.		
EXPRESSION	Pronunciation.		
	Grammar.		
	Terminology.		
DELIVERY	Register.		
	Note-taking.		
	Body language.		
	Fluency and intonation.		

Elaboración propia.