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İSTANBUL 29 MAYIS ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
MÜTERCİM VE TERCÜMANLIK ANABİLİM DALI

THE ROLE OF NON-PROFESSIONAL INTERPRETERS IN ACADEMIC
SETTINGS

PROFESYONEL OLMAYAN SÖZLÜ ÇEVİRMENLERİN AKADEMİK
ORTAMLARDAKİ ROLÜ

(YÜKSEK LİSANS TEZİ)

Mehmet Ömer DİKBAŞ

Danışman:

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TEZ ONAY SAYFASI

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SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

Mütercim ve Tercümanlık Anabilim Dalı, Çeviribilim (İngilizce) Tezli Yüksek Lisans Programı'nda 200521YL02 numaralı Mehmet Ömer DİKBAŞ'ın hazırladığı “*The Role of Non-Professional Interpreters in Academic Settings*” konulu yüksek lisans tezi ile ilgili tez savunma sınavı, 02/07/ 2024 günü (14:30 – 15:30) saatleri arasında yapılmış, sorulan sorulara alınan cevaplar sonunda adayın tezinin başarılı olduğuna oy birliği ile karar verilmiştir.

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BEYAN

Bu tezin yazılmasında bilimsel ahlak kurallarına uyulduğunu, başkalarının eserlerinden yararlanılması durumunda bilimsel normlara uygun olarak atıfta bulunulduğunu, kullanılan verilerde herhangi bir tahrifat yapılmadığını, tezin herhangi bir kısmının bu üniversite veya başka bir üniversitedeki başka bir tez çalışması olarak sunulmadığını beyan ederim.

Mehmet Ömer DİKBAŞ

02.07.2024

ÖZ

Günümüzde özellikle de toplum çevirmenliği bağlamında ortaya çıkan sözlü çeviri hizmeti ihtiyacını sağlamak için profesyonel çevirmenlerin yanı sıra profesyonel olmayan kişilerden de yararlanıldığı gözlemlenmektedir. Özellikle profesyonel bir çevirmenin bulunmadığı/bulunamadığı bir ortamda iki dil bilen bir kişi bu rolü üstlenebilmektedir. Bu alanda bugüne kadar yapılan araştırmaların büyük çoğunluğu tıp ya da hukuk alanlarını kapsamaktadır ve eğitim alanındakilerin çok azı üniversite ortamında profesyonel olmayan kişiler tarafından yapılan sözlü çeviriyle ilgilidir. Yükseköğretim Kurulu'nun (YÖK) verilerine göre 2022-2023 eğitim-öğretim yılında Türkiye'de öğrenim gören yabancı öğrenci sayısı 50.106'dır. Bu öğrencilerin 43.784'ü İstanbul'daki vakıf üniversitelerinde ve vakıf meslek yüksekokullarında eğitim görmüştür. Bu araştırma kapsamında İstanbul'daki yabancı uyruklu vakıf üniversitesi öğrencilerinin arkadaşları, akrabaları ya da hemşerileri için çeviri yaparken hangi dil çiftlerinde daha rahat oldukları, çeviri hizmeti alan kişilerin kendilerine güvenip güvenmediği ve tarafsız kalıp kalamadıkları konularına ilişkin sorgulamalar yapılmıştır. Bu araştırma, yüksek öğretim bağlamında profesyonel olmayan sözlü çeviri hizmeti veren ve alan kişilerin anket sorularına verdikleri yanıtlar doğrultusunda bu bilinmezliklere ışık tutmaya çalışmıştır. Profesyonel olmayan sözlü çeviri hizmeti alanların verdikleri yanıtların ışığında genel olarak yükseköğretim bağlamında profesyonel olmayan çevirmenlerden hizmet alabilecekleri ve ciddi sorunlarla karşılaşmadıkları ama yine de çoğunun hizmeti profesyonellerden almak istediği gözlemlenmiştir. Buna ek olarak, hizmeti veren profesyonel olmayan sözlü çevirmenlerin de genellikle kendilerine güvendikleri, yetkin olduklarını düşündükleri ama çoğunun bu hizmeti profesyonellerin vermesi gerektiğini savundukları anlaşılmıştır.

Anahtar Kelimeler: Profesyonel olmayan çevirmenler, profesyonel olmayan çeviri, yükseköğretim ortamında sözlü çeviri, çeviri algısı, tarafsızlık, İstanbul

ABSTRACT

Nowadays, it can be observed that people get help from not only professional but also non-professional interpreters to meet their needs of interpreting service, which is especially related to the context of community interpreting. People who can speak two languages may take an active role especially in the settings where there is no professional interpreter available. The research focusing on this issue predominantly centers on medical and law settings, whereas a very small amount of the ones which concentrate on education is related to interpreting in university settings conducted by non-professionals. According to the data of Yükseköğretim Kurulu (YÖK) (Turkish Higher Education Council), the number of international students studying in Türkiye in the 2022-2023 academic year is 50.106. 43.784 of these students have studied in private universities and private vocational schools of higher education in Istanbul. This study questions in which language pairs foreign students feel more comfortable while interpreting for their friends, relatives, or fellow countrymen, whether service providers feel confident and remain impartial while translating or not. This thesis tried to shed light on these questions through the answers given to the questionnaire by non-professional interpreting service providers and service receivers. In the light of the answers given by the non-professional interpreting service receivers, it was observed that they felt comfortable receiving the service from non-professional interpreters in the context of higher education and had not faced serious problems yet most of them preferred to receive the service from professionals. In addition, it was concluded that non-professional interpreters who provided the service generally trusted themselves, considered themselves as competent interpreters, however most of them defended that the service should be provided by professionals.

Keywords: Non-professional interpreters, non-professional interpreting, interpreting in higher educational setting, translation perception, impartiality, İstanbul

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INTRODUCTION

The need for translators and interpreters has always been at the heart of communication matters throughout history. They played an important role in connecting different cultures in different contexts and places. Alexander the Great needed interpreters to communicate with his allies and to command his foreign soldiers that came from different parts of the world (cf. Delisle and Woodsworth 2012, 266). In addition to this, ancient African tribes appointed their translators as the spokespeople, and they had a privileged position in their society (cf. Bandia, 2009, 313). As we can understand from the examples given, translation had a crucial role in terms of gathering people for the same goal and representing different social groups.

Today, on the other hand, interpreters are needed in different countries and contexts as a result of the constant migration waves. The number of immigrants start to increase with catastrophic events such as wars. To illustrate, 14 million Syrians have left Syria since the beginning of the war in 2011 according to United Nations High Commissioner for Refugees (UNHCR).¹ These refugees seek shelter in a different country, and they need to have access to certain public services. They need to be able to communicate with local people and administrators to have access to these services. However, having access to these services might be impossible for some refugees as a result of the language barrier. A professional interpreter can help a refugee to overcome this barrier, but finding a professional interpreter can be problematic. When this happens, a person with languages (a relative, a friend, or a random person) can act as a non-professional interpreter in institutions such as schools or hospitals.

As is also understood from the information given in the previous paragraphs, translation and interpretation are as old as the history of mankind and still important for certain groups such as refugees to understand other people. These translations and interpretations have been carried out by professionals and non-professionals throughout centuries, but what is the definition of a professional or a non-professional interpreter/translator? Holly puts forward the following argument:

¹ <https://www.unrefugees.org/news/syria-refugee-crisis-explained/> Accessed 11.06.2024.

The trait theory states that 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. (1996, 3)

In accordance with the definition of profession, it can be claimed that bilinguals that work as non-professional translators/interpreters do not attain any of the listed items above. In addition, when Cecilia Wadensjö defines professionalism, she also touches on “amateurism” in the context of non-professional interpreting and says, “not for-payment performed interpreting services and interpreting providers having no professional training for the task (2007, 1).” Therefore, interpreting non-professionally is strikingly similar to ad-hoc interpreting, which involves untrained people providing interpreting services. On the other hand, trained translators/interpreters attain all the characteristics that are required for a profession. They learn the art of translation through theoretical and practical approaches during their four-year education at university. Even though being able to speak a language other than a mother tongue is something almost everybody can do, translating properly from one language to another is not something everyone is capable of doing. As it is stated by Boguslaw Whyatt, “translation has been classified as a special skill that needs professional training and expertise to be performed well (2017, 45).” For this reason, being trained in a formal academic program enables interpreters to gain awareness regarding many facets of the interpreting profession. This means that trained interpreters know that there is a code of conduct/code of ethics to adhere to, and they also have theoretical knowledge about the field. As a result of their knowledge and training, they are referred to as “professional interpreters”.

On the other hand, the term “non-professional interpreter” is used for those who have probably not received translation, interpretation or intercultural communication education but know a different language other than her/his native language. In addition to the term “non-professional interpreter”, some translation studies researchers also use the term “bilingual language broker” for those who help the people around them communicate with others.

This phenomenon is called language brokering, an informal translation experience in which bilingual children of immigrants and refugees serve as cultural and linguistic intermediaries (e.g., language brokers) for their family and community members. (López 2020, 2; quoted in Morales and Hanson 2005, 27)

As it can be understood from the statement above, the term “(bilingual) language broker” is usually used for children who interpret for the people around them. However, the term “non-professional interpreter” does not only refer to children who can speak another language in addition to her/his native language. Moreover, a bilingual language broker can either be a person who learned two different languages from their parents at home or learned another language after mother tongue acquisition patterns.² Since the service provider research participants are university students and not children, referring to them with the term “non-professional interpreter” is more appropriate, hence will be used as such.

According to the United Nations, it is estimated that 281 million people, approximately 3.6% of the world’s population, currently live outside their country of origin.³ That means millions of people who speak different languages and cannot understand each other without a professional interpreter who can help them seek shelter, try to benefit from public services and get education in various countries. Wadensjö explains the role of community interpreters as follows:

In a variety of public settings, including schools, police stations, hospitals, and other comparable service settings, public service interpreting helps staff members and service consumers understand one other when speaking. (1998, 33)

Accordingly, an academic environment is one of the places where one might need or run into a bilingual who acts as a non-professional interpreter. The non-professional interpreter might be a bilingual who resides in that country, or she/he might be a bilingual who has come from a different country. The latter is quite common in the context of

² For more information about “Bilingual Patterns” please refer to Peter K. Kornakov’s article “Bilingualism in Children: Classifications, Questions and Problems. Bilinguals and Bilingual Interpreters, 10”.

³ <https://www.ohchr.org/en/migration/about-migration-and-human-rights> Accessed 15.05.2023.

Türkiye because there have been fierce conflicts in some countries around Türkiye such as Syria and Ukraine, and Türkiye is a safe haven for the people and students in those countries. Furthermore, it was observed that Türkiye's migration policy has also played an important role since the government policies are aimed at opening the borders.⁴ According to the Presidency of Migration Management of Türkiye, 3.6 million people came to Türkiye because of the civil war in Syria, but the number of refugees in Türkiye is more than 4 million according to European Commission.⁵ As a result, community interpreting has gained importance in Turkey, and there are many studies regarding community interpreting.⁶

In addition to Türkiye being a safe haven, it is also an important center where international education takes place at tertiary level. Educational settings at this level are especially important for the study at hand. At one point, education is a right for everybody as the Universal Declaration of Human rights state at the beginning of the Article 26. It also provides a contextual background for me as Yükseköğretim Kurulu (YÖK) [Turkish Higher Education Council] decided to accept international students without examinations, thus making the universities in Türkiye a valuable research area in terms of non-professional interpreting. Moreover, the total number of foreign students at private universities and vocational schools of private universities in Türkiye in the 2022-2023 education term was 50.106 according to YÖK's website.⁷ 43.784 international students out of 50.106 came to Istanbul to study at private universities and vocational schools of private universities. Those students came from different parts of the world and as a result, their mother tongues were different from each other. On the other hand, when we filter out some nations on the same website, we can see that there were 9.382 Syrian, 1.726 Afghan, 12.452 Iranian students. As a result, the native languages of these countries gain importance in different academic settings throughout Türkiye. Although the medium of instruction of most of the universities is English, there were very few students from

⁴ <https://www.tccb.gov.tr/en/news/542/125009/-we-have-opened-our-doors-to-millions-of-people-facing-discrimination-and-oppression-> Accessed 07.02.2024.

⁵ https://neighbourhood-enlargement.ec.europa.eu/enlargement-policy/turkiye/eu-support-refugees-turkiye_en?gclid=Cj0KCQiAhomtBhDgARIsABcaYymESk00H-HHIdkqNXmX92DhFCzQ2aeIJszi0NgSzUOBUE04g_ewSS4aAnXDEALw_wcB Accessed 13.01.2024.

⁶ For more information on community interpreting see Gürleyen, 2022; Duvan, 2021; Koçlu, 2019; Özsöz 2019; Arslan, 2018; Duman, 2018.

⁷ <https://istatistik.yok.gov.tr/> Accessed 04.01.2024.

English speaking countries. For instance, only 663 students from the United States of America were in Türkiye in the 2022-2023 education term. I assume that American students can probably communicate with the academic personnel and administrative staff without having any problems as English is common language, but other students might have trouble with communicating the administrative staff as their native language is different from English. This means that they need somebody who can speak a foreign language to be able to communicate with administrative staff at the university where the study conducted as the administrative staff is required to know English as a foreign language, not any other foreign language competence is not compulsory.

In certain educational settings bilingual administrative staff or school staff who did not study translation or interpretation might have translation duties in addition to their administrative duties. This is clearly explained and addressed in National Code of Ethics and Standards of Practice for Interpreters in Education:

Bilingual school staff with translation duties are widely assumed to be able to do both translation and interpreting when needed, with little to no recognition of the different skills required for each profession. (2023, 7)

Even though administrative staff is required to know a foreign language such as English, their competence level and the competence level of those who provide interpreting services are not known because translation is or might be a completely different subject for them. Therefore, problems such as not being able to pay tuition on time or missing the deadline for registration might occur as a result of communication problems or translation errors. To overcome this communication problem, international students get help from their bilingual friends, relatives, or other bilingual students. One of the reasons why international students get help from these people is that institutions do not have professional translators since hiring professionals is a drain on resources. As a result, getting help from a bilingual person can be considered as an improvised solution because it is almost impossible to find a professional translator in institutions such as private universities.

Non-professional interpreting in an educational setting is an uncharted area. There are not many studies about the decisions, allegiance, and translation/interpretation perception of bilingual students who provide non-professional interpretation services to

other students in educational settings. Also, the feelings and ideas of service receivers are not known. For this reason, the main aim of this study is to unearth the allegiance of non-professional interpreters in an educational setting and to understand the feelings and ideas of service receivers about non-professional interpreters.

In the first chapter of the thesis, I will introduce my methodology, which I will use to collect data from both bilinguals who provide non-professional interpreting services and service receivers. After that, I will provide information about the historical background and historical development of non-professional interpreting services that were provided by bilinguals in the age of discovery. In addition to the use of non-professional interpreters in the age of discovery will be explained, and information about The Paris Peace Conference of 1919 and Nuremberg Trials will be given to indicate that bilinguals took part in historically important events. In the final part of the introduction, I will also mention community interpreting, the role and position of non-professional in this interpretation type, and non-professional interpreters in educational settings.

In the second chapter of the thesis, I will introduce the survey questions that were sent to both students who have acted as non-professional interpreters and students who have received help from non-professional interpreters in an academic setting. The survey questions will be elaborated under certain titles, and further details will be given regarding the aim of the questions. In addition to this, methodology of the research and the reason why it was chosen will be explained in detail this time.

In the third chapter of the thesis, the results of the surveys for non-professional interpreters and service receivers will be presented. Answers to the surveys will be discussed under relevant titles as it was done in the second chapter of the thesis.

Finally, in the conclusion part of the thesis I will summarize my main arguments and suggest further considerations on this topic.

CHAPTER 1

1 Literature Review

Non-professional interpreting has been an important research topic for translation scholars. Although many studies and articles regarding bilingual language brokers/non-professional interpreters can be found, very few of them address non-professional interpreters in educational settings. Most of the studies address non-professional or professional interpreters in medical and legal settings. The studies usually focus on the essential requirements such as impartiality and competence and how well non-professionals can handle these requirements. The aim of the current study, however, not only aims at finding out about impartiality and competence of non-professional interpreters, but also feelings and trust of those who get interpretation services from non-professional interpreters in educational settings, which is one of the essential differences between this study and other studies in this field in terms of setting.

Barbara Schouten et al. (2012) focus on relatives and family members who act as non-professional interpreters in medical settings in Türkiye and provide invaluable data regarding their positions, roles, and challenges through survey questions. In addition, Claudia Baraldi and Laura Luppi (2015) discuss the efforts of midwives in Italy to communicate with migrant patients. The researchers analyze interactions of midwives and patients in which certain problems such as misunderstandings as a result of insufficient language knowledge. Moreover, Mustafa Serhat Oğuz (2023) also conducted research concerning the role of interpreters in healthcare settings in patient satisfaction, and challenges of medical interpreters in his MA thesis. One of the biggest differences between the study of Oğuz and the aforementioned studies is that the research was done on professional interpreters. All the studies mentioned above have focus points and concerns similar to the current study.

In addition to the studies focusing on non-professional and professional interpreters in medical settings, there are other studies concerning interpreters in public service settings. Maria Lomeña Galiano (2020) focuses on non-professional interpreters in public service settings in legal settings. She refers to non-professionals as “hidden population” and discusses the challenges of accessing non-professional interpreters in public service settings. She also touches on the education of non-professionals, which is

important as it gives readers information about their backgrounds. Furthermore, the article of Aslı Polat Ulaş (2020) regarding the perceptions of non-professional interpreters in public service in Türkiye, addresses their understanding through a survey and a series of interviews. The studies of Aslı Polat Ulaş and Maria Lomeña Galiano were done in public service settings. Public service settings include many different settings and education is one of them, but the researchers do not mention educational institutions or settings in their studies.

As can be understood from the previous paragraphs, non-professional interpreters act in different public service settings. An educational setting is one of them, but most of the studies in this setting refer to sign language interpreters. The studies of T. Alan Hurwitz (1995), Melissa B. Smith (2015), and Brenda C. Seal (2000) mainly focus on sign language interpreters and their roles in the education of deaf or hard of hearing children. In addition, Elizabeth A. Winston (2015) mentions interpreting in the context of educational settings in Africa, but the main discussion point of the article is again sign language interpreters.

The studies of the researchers stated above provide comprehensive data regarding the roles, competences, positions, and challenges of professional and non-professional interpreters in different settings. However, they do not specifically focus on interpreting non-professionally in higher education context. For this reason, my research will contribute to the studies in the context of non-professional interpreting in academic settings.

1.1 Historical Background of the Interpreting Profession

As it was stated in the previous paragraphs, translators have always been needed to understand a different culture, society, ethnic group, or ideas. The roles of translators have been of great importance in the context of exchanges between different cultures. These translators were either people who could speak multiple languages, soldiers, or perhaps diplomats. It is quite hard to know the names of all those who acted as a non-professional interpreter at some point in the history of mankind. However, some figures, who could speak Latin, stand out as they helped important historical characters such as Alexander the Great, Napoléon Bonaparte, and the Europeans while they were trying to discover and

colonize different parts of the world such as America and Asia.⁸ Native bilinguals from all age groups or natives who were kidnapped and taught a language to escort “conquistadors” during the age of discovery.

The phenomenon of bilingual youngsters interpreting for older monolinguals or low-proficient bilinguals is certainly not new. Indeed, evidence suggests that as early as the era of the Spanish conquest of Mexico in the 16th century, young interpreters played a crucial role in facilitating communication between the newly arrived Spanish conquistadores and the native inhabitants of Mesoamerica. (Angelelli 2017, 259)

This was also true when Christopher Columbus set sail in 1492 to discover another part of the world. For the purposes of communication, he took Luis De Torres with him. Luis De Torres was an interpreter who could speak six or seven languages including Hebrew, Latin, French and so on.

“Torres had acquired his linguistic skills serving as a private clerk for the Fajardo family in the Christian kingdom of Murcia (Icár Alonso- Araguás 2016, 29)”.

However, those who they encountered when they set foot in the Bahamas could not speak any of the languages Torres could speak. Christopher Columbus also tried using hand gestures and signs to communicate with the natives he encountered. However, when none of the above allowed them to communicate, Columbus kidnapped some young natives. The young natives were kidnapped to be utilized as “guides and linguistic intermediaries”, and those young natives were thought Spanish in Spain and later on, they acted as interpreters (30). There are also other accounts of different explorers who tried similar or the same methods to communicate with native people in different geographies throughout history.⁹

Almost 500 years after the kidnapping and teaching the conquistadors’ language to natives to use them as interpreters, more *civilized* human beings decided to end the first world war that caused the death of millions of people. In order to negotiate, they needed people who could speak the official and unofficial languages of the conference. This

⁸ For more information see *Translators through History*, War and Peace, 266.

⁹ For more information see *Translators through History*, Exploration and Conquest, 261.

conference is known as the event that gave birth to conference interpreting. Another important event took place just 27 years after the conference and simultaneous translation skills of translators and people with different occupations were put to test. As a result of these two historic events, the interpreters that took part in these historically important events accidentally became interpreters thanks to their language knowledge (cf. Phelan 2001, 2).

Quite similar to how accidental the first conference interpreters' situation was, the non-professional interpreters in university contexts who assist those in need without formal training can be evaluated as such. They help those in need either because those people are their fellow countrymen or simply because they happen to be around when a conflict arises between two parties who have a language barrier.

1.2 The Paris Peace Conference of 1919

World War 1 started on July 28, 1914, and the war ended on November 11, 1918. Allied forces won, and thousands of conferences were held between winning and losing powers to sign treaties. These conferences were specifically important as they gave birth to a new branch of the field of interpretation: conference interpreting. However, more importantly, these were some of the first formal events in which verbal interpretation was used to overcome the language barrier between attendees. One of the most significant first attempts to perform verbal interpretation were made during The Paris Peace Conference of 1919 in which numerous negotiations were made between allies and other powerful countries after the end of World War 1, and verbal interpretation service was provided by both professional interpreters and *non-professional interpreters*.

The official languages of the conference were French and English, but not all attendees spoke French or English and “President Woodrow Wilson of the United States and Prime Minister Lloyd George of the United Kingdom did not speak French” (2). As a result, verbal interpretation of the statements of the other parties attended the conference was necessary. Every delegation brought their own translators who could provide interpretation services to the members of the delegations. However, those translators were diplomats, soldiers, and bilinguals who could speak either French or English and some of them had not received interpretation education. As it was stated before, non-professional

interpreters who provided verbal translation services throughout The Paris Peace Congress of 1919 include bilinguals and language instructors who could speak or teach another language. However, there were also army interpreters who were already working as liaison officers in different army groups. Some of the professional interpreters were Charles Henry Le Bosquet and Georges Michaelis, military interpreters; and Adrien Louis Billot, a French instructor. In addition to professionals, there were also non-professionals such as Edgard F. G. Abraham, a bilingual; and René Arnaud who was an educated person and an English speaker.¹⁰

The Paris Peace Conference of 1919 is especially important as it is strikingly similar to the case of non-professional interpreters in different settings. Some of the interpreters responsible for conveying the message of one party to the other party were not professional interpreters who have received interpretation education as it was stated in the previous paragraph. In addition to this, they did not have a code of conduct that defined the role of interpreters. They were essentially people who have learned or already known another language to act as liaison between different military units, involved in espionage activities, and interrogated enemy soldiers (cf. Baigorr-Jalon, 2014, 26). Just like the soldiers that acted as interpreters in the conference, non-professional interpreter students probably undertake similar responsibilities without any formal education regarding translation and interpretation. Also, the students who have taken part in the survey for non-professional interpreters have presumably never done any of the military activities mentioned in previous sentences, but they have helped people on different occasions in higher education context.

1.3 Nuremberg Trials

The Paris Peace Conference of 1919 not only gave birth to conference interpreting, but it also showed the world that the language barrier can be overcome thanks to both professional and *non-professional interpreters*. Following the official non-professional interpreting service of the conference, different methods were started to be developed in the 1930s before World War 2 began. Hush-a-phone was one of the methods that was used to provide interpretation service to monolinguals. Hush-a-phone was a simple yet

¹⁰ For more information about the interpreters see *From Paris to Nuremberg* by Jesus Baigorr-Jalon.

effective method for its time. A translator translates the speech of the speaker under the lectern through a device called hush-a-phone, and another translator translates the other translator's translation to the listener (cf. Doğan 2009, 21). As we can understand from the definition of the translation process, however, this was a method that included the translation of a translation, and that also means that hush-a-phone method was prone to translation errors. The hush-a-phone method gave its place to simultaneous interpreting in the following years, and it was used in one of the most important trials in human history: Nuremberg Trials.

World War 2 began with the attack of German forces to Poland on September 1, 1939, and continued until September 2, 1945. Following the surrender of Nazi land, naval, and air forces after this 6-year long struggle, political leaders of the Nazi party and the high-ranking officers of the German army were captured by the allies to be judged. The city of Nurnberg was chosen in order to judge these criminals. Before bringing these war criminals to justice, the language barrier between the convicts and the attendees of the allied forces had to be overcome because the convicts had rights which were established in the Charter of the International Military Tribunal of 1945.¹¹

IV. – FAIR TRIAL FOR DEFENDANTS

Article 16

In order to ensure fair trial for the Defendants, the following procedure shall be followed:

(a) The Indictment shall include full particulars specifying in detail the charges against the Defendants. A copy of the Indictment and of all the documents lodged with the Indictment, translated not a language which he understands, shall be furnished to the Defendant at a reasonable time before the Trial.

(c) A preliminary examination of a Defendant and his Trial shall be conducted in, or translated into, a language which the Defendant understands.

(Charter of the International Military Tribunal 1945, 294)

As it is clearly stated in the previous articles of the charter, the defendants had the right to receive translated versions of the documents in addition to the simultaneous

¹¹ Agreement for the prosecution and punishment of the major war criminals of the European axis.

translation service that was provided throughout the Nuremberg Trials. Colonel Léon Dostert, an experienced interpreter who was also the personal interpreter of General Dwight D. Eisenhower, was a French citizen before he became a citizen of the United States of America, and he learned German at the age of ten and worked as a *non-professional* interpreter for the locals in Verdun when the German forces occupied the area during World War 1 (cf. Baigorr-Jalon 2014, 28). He suggested the use of simultaneous interpreting instead of consecutive interpreting as consecutive interpreting would take more time (cf. Matasov 2017, 2). Using simultaneous interpretation would allow them to overcome the language barrier between the defendants and the petitioners, it would shorten the time required for the trial, and the petitioners would make sure that the defendants understood everything clearly.

Interpreters were assigned in order to meet the requirements of the trial that were stated in the previous paragraph, but the interpreters did not have much experience or no experience at all in simultaneous interpreting as it was not a common translation type (cf. Baigorr-Jalon 2014, 218). Around 400 interpreters who have had experience in interpreting were selected by Navy officer Albert Steer, whose native language was German. Although simultaneous interpreting requires a lot of practice, selected interpreters were assigned after a brief training session on simultaneous interpreting, and most of them were bilinguals or trilinguals. According to Steer, the most successful candidates were the employees of the international telephone switchboard as they were communicating in different languages for a short period of time with people who call them (cf. 220). This also shows that those who can speak another language can help other people even in formal situations. However, this does not mean that they can be better than professional interpreters. Perhaps as a result of translation mistakes or incompetence, some interpreters were replaced by other interpreters during the trial while most of them continued to interpret and provided the defendants and petitioners with simultaneous interpretation service until the end of the trial.

As it is stated by David B. Sawyer and Cynthia B. Roy, education of institutional interpreters (e.g. dragomans) began in the mid-sixteenth century, but post-graduate programs were established after World War II (cf. Sawyer and Roy 2019, 125). For this reason, some of the interpreters that took part in the Nuremberg Trials and The Paris Peace

Conference of 1919 as bilinguals or trilinguals can be referred to as non-professional interpreters since formal education began after the world wars.

The Nuremberg trials mark a significant milestone in international law, establishing a precedent for future trials. But they were also a milestone for interpreting profession. The trials were so successful that Léon Dostert and three other interpreters were sent to New York in order to try the use of this new method at the headquarters of the newly established United Nations (Topcu 2022, 5).

In addition to this, these historical events also show us that people with languages can become an important source of interpreters when needed. This is the same for people with languages who help other students in educational settings as they are the only ones who can help them to understand certain procedures. However, it is not possible or not necessary for educational institutions to train their bilingual or trilingual students because the outcome of a misinterpretation might not cause a huge problem as it might does in medical or court settings. Therefore, getting help from non-professionals in educational settings can be a good practice both for students and the reputation of the institution. At the same time, interpretation perception, allegiance of the interpreters and evaluation of the interpretation output are the main concerns of this thesis as they belong to the uncharted parts of non-professional interpreting in educational settings.

1.4 Community Interpreting and Non-Professionals

Interpreting is a broad subject, and community interpreting is one important part of it. This important part of interpreting has many definitions. One of the definitions can be found in the National Standard Guide for Community Interpreting Services¹², and the guide defines community interpreting as follows:

Bidirectional interpreting that takes place in the course of communication among speakers of different languages. The context is the provision of public services such as healthcare or community services and in settings such as government agencies, community centers, legal settings, educational institutions, and social services (2007, 10).

¹² National Standard Guide for Community Interpreting Services
<https://ailia.ca/resources/Documents/National%20Standard%20Guide%20for%20Community%20Interpreting%20Services.pdf> Accessed 17.07.2023.

As we can understand from the definition, community interpreting allows people who speak different languages to understand each other in different settings.

The different settings listed above are included in the fundamental human rights and when we consider these rights in the context of Türkiye's immigrant policy, the need for community interpreters who can work for institutions such as Kızılay [Turkish Red Crescent] started to increase with the outbreak of Syrian civil war. One of the main reasons of this increase is of course the huge number of refugees who came to Türkiye to seek shelter. After finding shelter, other crucial needs such as medication, education, and registration must be addressed. In accordance with the Article 31 titled "Translation Services" of Temporary Protection Regulation of 2014¹³, interpreting services will be provided for free if communication does not take place at the desired level without an interpreter. However, the type of interpreter (professional or non-professional) is not known since it is not specified in the regulation. In addition to this, the Law on Medical Treatment of 1995 of the Dutch healthcare inspectorate stipulated the use of a professional interpreter in a medical setting, but the system was terminated by the government of the Netherlands (cf. Schouten et al. 2012; Baraldi and Luppi 2015). Before its termination, the system was providing professional interpreters to those who could not communicate with healthcare employees in the Netherlands, and it was free just like in Türkiye.

Although people might think that those who help them communicate in different settings are professional interpreters who studied translation and interpretation, there are millions of active and potential non-professional interpreters. This was one of the reasons why the Netherlands decided not to provide free translation services for people with no or limited proficiency because they got help from family members (cf. Schouten et al. 2012; Baraldi and Luppi 2015) As Gomez puts forward "every bilingual individual is a potential non-professional interpreter (Martinez-Gomez 2015, 417)." For this reason, it can be claimed that those family members fulfilled their potential to become a non-professional interpreter and acted as one to provide community interpreting service. Brian Harris describes non-professional interpreting as follows:

¹³ <https://www.mevzuat.gov.tr/MevzuatMetin/21.5.20146883.pdf> Accessed 19.02.2024.

The translating done in everyday circumstances by people who have had no special training for it. (1977, 12)

Both professional and non-professional interpreters have been providing interpretation services to people who cannot speak the common language of a country and to those who do not feel competent enough to explain her/his problems or needs in a different language. However, availability and the number of non-professional interpreters are and has always been greater than professional interpreters as a result of the constant movement of people and their need to access community services in a host country. For this reason, some scholars claim that the need for community interpreters who can act as a bridge between people dates back to 1960s and 1970s as explained by Marjory Bancroft:

[...] there is an informal consensus that, after its beginnings in Australia in the 1970s, professional community interpreting spread to parts of Europe and later to the U.S., Canada and then other nations. (Bancroft 2015, 220)

One of the main reasons of this spread was the foreigners who have left their home countries. As a result of this movement of human groups, interpretation was needed to help those people in different settings such as legal, medical, and education. In order to meet the need for interpreters, governments hired professionals. This has become a common practice for all governments and government bodies around the world, and today they continue to hire interpreters who can work in different governmental institutions and help foreigners.¹⁴

1.5 The Role and Position of Professional and Non-Professional Interpreters in Community Interpreting

Many professional and non-professional interpreters work for government institutions and non-governmental organizations to help people who cannot speak the official language of a country during interpretation sessions in different settings. Some of the main reasons why they need somebody who can translate for them are that they can integrate and use public services. Otherwise, these people might not benefit from some

¹⁴ For a study on public service interpreters see Aslı Polat Ulaş, 2020.

rights and services because of their lack of knowledge about the service policies and legal rights of the country where they reside (cf. Alimen 2018, 261). In order to avoid such problems, professional and non-professional interpreters help monolinguals overcome the language barrier. However, both groups of interpreters position themselves differently during these interpretation sessions and as a result, their roles change. Although we might think that both professional and non-professional interpreters have similar or the same roles and positions, they might also have very different roles and positions in consequence of their decisions, the institution they work for, the setting, and their professionalism level.

Before understanding the role and position of both professional and non-professional interpreters in community interpreting, one must understand the mission of interpreters. Jean Herbert expands on this as follows:

The mission of the interpreter is to help individuals and communities to acquire a fuller knowledge and a deeper understanding of one another, and what is more important, a greater respect for one another. Also, to come to an agreement if they should want to do so. (1952, 3)

Herbert's explanation is a direct reference to the main aim of interpreters, which is acting as a bridge between two parties to avoid misunderstandings. However, intentional and unintentional misunderstandings or translational changes might occur as a result of taking sides with one of the parties, which means not being objective, and not knowing the role of an interpreter. As a result of the latter, non-professional interpreters who work for state institutions or non-governmental organizations to help immigrants for example, might take sides with service receivers.

Sandra Hale explains the roles of community interpreters as advocate for the minority language speaker, advocate for the institution or service provider, gatekeeper (controlling the flow of information from e.g., lawyer to defendant by introducing, reinforcing, and excluding topics), facilitator of communication (feeling responsible for the success of the interaction), and faithful renderer of others' utterances (cf. Jacobsen 2009, 162; quoted in Hale 2008, 101-119). As we can understand from Hale's presentation of community interpreter roles, both professional and non-professional community interpreters have many responsibilities and positions to take during an

interpretation session, and these mark the biggest difference between community interpreters and translators who also make verbal translations on certain occasions.

While professional translators who work for a formal institution are usually expected to translate written texts and translate verbally, non-professional interpreters have other responsibilities such as explaining the way governmental or institutional bodies work and solving daily problems of service receivers (monolinguals). Bancroft claims that there are two roles: the conduit role and the mediator role. If an interpreter assumes the conduit role, the interpreter only interprets. On the other hand, if an interpreter assumes the mediator role, the interpreter not only interprets, but the interpreter also assists the other person in any possible way (cf. Bancroft 2015, 225). In the light of Bancroft's explanation of roles, professional interpreters assume the conduit role as they only interpret; and non-professional interpreters generally assume the role of the mediator as they also help service receivers in different ways. These include taking the service receiver to another place and assisting her/him while completing certain actions.

These actions can be various and different, but the role of the interpreter must remain the same. In order to make sure that the interpreter's role remains the same, translation institutions/companies, government bodies, and other non-governmental organizations have their own code of conduct and code of ethics, and "[...] those who do work with social service as interpreters are in principle expected to subscribe to the official ethical code (Wadensjö 1995, 115)." For instance, Australian Institute of Interpreters and Translators has its own code of ethics which clearly manifests the role and obligations of members of the organization, and the members are required to be professional and obey the rules. The rules stated in the document include impartiality, confidentiality, language competence, and relationships with service receivers.¹⁵

The rules in ethical codes are especially important in the context of visibility of translators. Most people do not even consider the translator of a book while reading it. However, decisions, actions, and objectivity of translators might make them visible, and people like or do not like a translation or scholars criticize the translator as a result. On the other hand, interpreters who escort the service receiver are always visible, and they

¹⁵ Australian Institute of Interpreters and Translators Code of Ethics and Code of Conduct https://ausit.org/wp-content/uploads/2020/02/Code_Of_Ethics_Full.pdf Accessed 19.07.2023.

do certain things *on behalf of* another person as Wadensjö states in her definition of community interpreting:

An act of translating is in practice performed by a specific “I”, speaking or writing on behalf of a substantial other (1998, 41).

While speaking on behalf of the service receiver, an interpreter might take sides with a service receiver in different settings as it was mentioned in the previous paragraphs. That means the interpreter becomes visible, but neither the service receiver nor the person who sends the source message might not realize this allegiance. For this reason, it can be claimed that impartiality and relationships with service receivers’ rules of the afore mentioned institution become quite important for professional interpreters whose language competence is known to be sufficient and know how to position themselves. On the flip side, non-professional interpreters might not know all these, and they can just be bilinguals who can speak another language other than their mother tongue. This means that every single rule in an ethical code might not apply to non-professionals, and even professionals might have a tendency to take sides with the service receiver in certain settings such as medical while translating for people in need. That being the case, the importance of having an ethical code stands out more because ethical codes clearly and thoroughly describe the responsibilities, roles, and position of interpreters.

1.6 Ethical Codes and Codes of Conduct/Ethics for Interpreters Working in Different Settings

According to Hale, code of ethics provides practitioners with guidelines which shows them how to behave morally for their clients and profession, and themselves (2007, 103). The rules written in a code of ethics/code of conduct might change in accordance with certain criteria such as the secrecy an institution requires. For instance, translators that work for a company might be liable to a set of rules established by the company’s own managers and directors. Moreover, the translators’ adherence to these rules and code of conducts is of great importance since not following the rules might cause irreversible problems on the company’s end. In addition to this, some non-governmental

organizations and official state institutions also have their own code of conducts to make sure that communication process can be successfully completed without any problems.

Although an institution might have an ethical code or a code of conduct which clearly sets out what to do and what not to do during an interpretation session, a non-professional might violate the ethical standards of the institution unknowingly and unintentionally. Since ethical codes and codes of conduct include detailed information about certain important aspects of translation, informing a non-professional about the rules before the interpretation session may not be possible since it might take some time. As a result of this, getting help from a friend or a relative becomes a quick solution and a common practice. Also, friends or relatives usually help those in need, and they are not obliged to adhere to certain rules.

Additionally, according to Wadensjö, community interpreting is usually included in the scope of an official secrets act (1998, 59). An official secrets act is a type of legislation that protects state secrets, other confidential information and includes the protection of personal information. That being the case, the most important difference between a code of conduct and an official secrets act is the scope of the documents. As Hale stated, a code of conduct consists of a series of rules and explanations that give us an idea about how to do something. For instance, “Interpreters Code of Conduct”¹⁶ which was prepared by the Home Office of the United Kingdom government clearly states the role, training, disciplinary issues and so on. In addition, “A National Code of Ethics for Interpreters in Health Care” was prepared by The National Council on Interpreting Health Care.¹⁷ Just like the latter code of conduct, this code of ethics exhibits the confidentiality, cultural awareness, and responsibilities of an interpreter. On the other hand, an official secrets act such as The Official Secrets Acts and Official Secrecy by Gail Bartlett and Michael Everett¹⁸ gives us detailed information about keeping government secrets and not sharing confidential information, which is a common and important point in terms of providing interpretation services.

¹⁶https://assets.publishing.service.gov.uk/media/62b41f35e90e0765d34880fa/Code_of_conduct_for_UK_visas_and_immigration_registered_interpreters_v4.pdf Accessed 28.02.2024.

¹⁷ <https://www.ncihc.org/assets/z2021Images/NCIHC%20National%20Code%20of%20Ethics.pdf> Accessed 01.03.2024.

¹⁸ <https://researchbriefings.files.parliament.uk/documents/CBP-7422/CBP-7422.pdf> Accessed 28.02.2024.

In discordance with non-professionals, a professional community interpreter's adherence to certain rules is expected. Also, they are expected to follow certain common ethical principles such as confidentiality, impartiality, and cultural awareness. Another reason why professionals are expected to these rules is their educational background. A person who is a graduate of a translation and interpretation department must know that she/he must not share any secrets whether it be personal or company. Moreover, remaining objective could be one of the most emphasized points in translator education since translating in favor of a group can change the whole message of the sender. In addition to that, being informed about the cultural differences between two different people allows a translator to tailor certain phrases and expressions according to the target culture. This also includes the beliefs and traditions of a particular group.

These particular groups can also be found in an educational environment, and a code of ethics tailored for educational settings is required this time. National Code of Ethics and Standards for Interpreters in Education was created by the American Association of Interpreters and Translators in Education (AAITE) in 2023. The ethical rules listed by the association and their explanations can be found below.

Accuracy: The educational translator faithfully translates written text from the source language into the target language.

Confidentiality: The educational translator does not disclose any information learned in the performance of their professional duties except when so mandated by law.

Impartiality: The educational translator remains unbiased toward the author of the source text, the text itself, and the intended readers of the translation by rendering the content in a manner that preserves the spirit and meaning of the original message.

Professional Conduct: The educational translator acts in a manner that reflects the highest standards and best practices of the profession.

Professional Development: The educational translator commits to consistently improving and broadening their knowledge and skills through professional development.

Representation of Qualifications: The educational translator provides an accurate representation of their credentials and of their relevant training and experience, along with truthful professional references.

(National Code of Ethics for Interpreters 2023, 12)

This code of ethics only addresses professional interpreters in educational settings. It was not meant for non-professional interpreters in educational settings. However, this does not change the fact that an interpreter might disclose information, take sides with a person, or cause cultural misunderstandings without certain knowledge about some of these principles. Although a person might think that there is no difference between getting help from a non-professional and a professional, certain problems might be encountered in terms of above stated principles while getting help from a non-professional.

More recently ISO also updated its guidelines on community interpreting. ISO published its first guideline in 2014 and updated it in 2024. In this guidelines, the role and responsibilities of community interpreters are listed. As for the community interpreter's responsibilities to the client, clients should be promptly informed if a community interpreter is unavailable in the requested language combination. All hired or contracted community interpreters must be qualified professionals capable of performing the specified tasks. The interpreter's qualifications should be disclosed to the client, particularly if the available interpreter does not meet the specific setting's requirements. Any potential conflict of interest must be communicated to both the client and the end user. Clients should be briefed on effective collaboration with community interpreters, including written guidance if necessary. A detailed client-ISP agreement outlining pricing, terms, policies, and procedures for interpreting assignments must be provided. It is essential to verify that community interpreters are of legal status and free of any criminal records, where possible. Community interpreters should not be assigned to legal settings in countries with specific standards and legislation for court and legal interpreting, as this would violate local standards and codes of ethics (cf. ISO 13611, 10). As for the role of a community interpreter, community interpreters must follow local standards and ethics, only accept assignments they are qualified for, and avoid duties beyond their training. They should listen attentively, convey messages accurately, manage communication flow, and intervene when necessary. Interpreters must also understand cultural nuances, request clarification when needed, and address communication barriers professionally. They should restrict their role to interpreting, refrain from offering opinions or advice, and avoid legal settings with separate standards for court interpreting (cf. ISO 13611, 11-12).

1.7 Training Professional Interpreters Versus Training Non-professional Interpreters

It is a well-known fact that translators play a crucial role not only in formal events but also in daily lives of people who cannot speak another language and/or do not feel confident/competent enough in another language. As it was stated in the Nuremberg Trials section of this thesis, post-graduate programs were established after the end of the trials in 1946. However, similar efforts were made in the past to educate future translators and interpreters.¹⁹

Although the past endeavors allowed this profession to grow and spread across the world, learning how to translate and interpret is a long and challenging process. For this reason, some people may propose instructing immigrants in the native language of the nation in which they dwell, avoiding coercion akin to Columbus' actions. Those who learn the native language can also help their relatives and friends. In order to teach the language and integrate them to the public, online and face-to-face language courses are offered by associations in Türkiye such as Mülteci Derneği [Refugee Association].²⁰ In addition to this, United Nations Development Programme (UNDP) in Türkiye also offers language courses to refugees who reside in Türkiye according to an article published by Türkiye Cumhuriyeti İletişim Başkanlığı [Presidency of the Republic of Türkiye Directorate of Communications]²¹. However, the problems of refugees will continue during this learning process, and a quick solution is necessary as Aslı Polat Ulaş and Atalay Gündüz put forward:

Considering that language training initiatives for refugees can produce only long-term results, it is important to develop policies that mitigate refugees' communication and integration problems in the meantime. (2020, 146)

Depending on the seriousness of the problem a refugee is going through, a bilingual whose language skills and competence are considered sufficient can help her/him. These two criteria are especially important because the refugee's child might

¹⁹ For more information about translator and interpreter education in the past please refer to *Translation and Interpreting in the 20th Century Focus on German* by Wolfram Wilss.

²⁰ <https://multeciler.org.tr/cevirim-ici-turkce-kursu-kaynaklari/> Accessed 21.02.2024.

²¹ https://www.iletisim.gov.tr/turkce/yerel_basin/detay/suriyeli-vatandaslara-turkce-dil-egitimleri-basliyor Accessed 21.02.2024.

have been abused, and a trial might take place. A bilingual might not be able to translate for the refugee as the field of law requires specialized vocabulary. In order to help refugees, competent interpreters who have knowledge about the trial procedures and specialized vocabulary can be assigned. However, not every line of business requires expert knowledge or high level of competence in a different language. Therefore, people with suitable language skills can function at various levels in institutions (cf. Corsellis 2008, 102). This might include welcoming guests at a hotel or giving simple directions such as “turn right”, “upstairs”, or “second room” to people that speak a different language in a state institution, and a bilingual (perhaps a monolingual) can help them after receiving basic training. On the other hand, most formal institutions still require professionals who can allow them to conduct business with other companies overseas.

Today, many institutions throughout the world have translators who can both interpret and translate written texts for them. Those translators are considered professionals since they have a translation and interpretation degree. In order to get this degree, students of the translation and interpretation department learn translation theories, approaches, written and verbal translation and so on during their education. In addition to these, for example, translation and interpretation department students in Türkiye also take lessons regarding the history of translation (Introduction to translation), they also learn how to communicate with different people from different countries and backgrounds who have different values and religions (Intercultural communication). Students of translation and interpretation departments also learn community interpreting (Introduction to community interpreting), which is an important lesson in the context of this research.²² Students can learn how to approach a person who needs translation assistance (e.g., an immigrant or an earthquake survivor), ethics of community interpreting, what to do and what not to do during interpretation sessions with those who need help. All these mean that a translator is not only a person who can speak and translate to or from another language; they also have cultural knowledge and methods. On the other hand, a non-professional interpreter can be a person who can speak another language in addition to her/his native tongue. Her/his knowledge about the aforementioned topics and educational backgrounds are not known. As a result, a non-professional interpreter’s

²² For research on community interpreter training in Turkey see Odabaşı, 2022; Şan and Koçlu, 2021; Alimen, 2018; Arslan and Durdağı, 2018; Ross, 2018.

methods, approaches, and communication skills might not be the same as a professional interpreter.

Although it can be claimed that non-professional interpreters' communication skills might not be the same as a professional, even some professional interpreters may not know how to interact with people such as immigrants as the prevalence of immigrant crisis is a relatively new phenomenon. In order to improve the awareness of professionals, organizations such as Çeviri Derneği [Translation and Interpreting Association] in Türkiye organizes meetings and Afette Rehber Çevirmenlik (ARÇ) [Emergency and Disaster Interpreters] trainings. The main purpose of all these trainings is to educate interpreters about what to do and what not to do while interpreting in a disaster area. Furthermore, international and national level trainings are organized by organizations such as The Community Interpreter (TCI)²³, initiated by Marjory Bancroft, and Cultural Interpretation Services for Our Communities (CISOC)²⁴ for people who want to become community interpreters.

TCI offers training programs for medical interpreters. Candidates can complete a 40–60-hour certificate program and become community interpreters in medical settings with one of the three levels of certificates the program offers (Level 1: Qualified Interpreter, Level 2: Professionally Trained Interpreter, Level 3: Hospitality Interpreter). Although TCI can train “interpreters” to take the national medical interpreter certification exam and supports national ethics and standards of practice in the industry, a training participant clearly states that she/he is a bilingual.

“As bilingual staff I will specifically use the code of ethics and now have more tools to address certain situations.” — TCI training participant²⁵

Therefore, we can assume that this person acts as interpreter, albeit non-professional, at her/his workplace thanks to her/his ability to speak two languages.

Cultural Interpretation Services for Our Communities (CISOC) is another organization that offers online community interpreting training. According to the training

²³ <https://www.thecommunityinterpreter.com/the-tci-program> Accessed 02.03.2024.

²⁴ <https://www.cisoc.net/en/training/online/community> Accessed 02.03.2024.

²⁵ <https://www.thecommunityinterpreter.com/the-tci-program> Accessed 02.02.2024.

details given on the website of CISOC, language skills, interpretation skills, and interpretation protocols skills and interpretation management skills are essential skill sets. However, being a graduate of a translation and interpretation department is not stated as a requirement on the website of CISOC. The only requirement to do the training is achieving a score of 75% from either Community Interpreter Language and Interpreting Skills Assessment Tool (CILISAT) or Interpreter Language and Skills Assessment Tool (ILSAT) tests. In the light of this requirement, we can infer that someone (e.g. a bilingual) who passes one of the tests can become a community interpreter, which is in parallel with the statement of María Lomeña Galiano regarding public service interpreting and translating (PSIT):

In PSIT, it is not always necessary to have a translation and interpreting degree to work as a translator or interpreter. Often, being bilingual is enough to enter the market, and any previous training or lack thereof is considered adequate to make a living from one of these two activities. (2020, 76)

Even though someone can become a community interpreter after receiving one of the trainings stated above, she/he might not be able to understand that there is more to interpretation than meets the eye. Sandra Hale discusses this in the context of volunteers:

Bilingual volunteers who ‘help’ as ad hoc interpreters often do not realise that there is more to interpreting than simply offering to each party a summary of what they understand. (2007, 164)

This situation also means that there is a great danger in terms of the recognition of interpreting as an occupation. People who get interpretation services from non-professionals might think that a bilingual can interpret like a person who has a degree in translation and interpretation. Barnett addresses this problem as follows:

The lack of understanding of the nature of bilingualism and the variation in linguistic forms leads to non-appreciation of the skills involved in interpreting. Consequently, there is a lack of recognition of the need for training in these skills which, in turn, leads to unreal expectations of lay bilingual people as interpreters (1989, 97).

For this reason, demonstrating the difference between professionals and non-professionals in terms of education gains importance since general public usually thinks that a bilingual can or should interpret like a person who has studied translation and interpretation. Furthermore, people with the same mindset can also suggest that a bilingual can help another person in an educational setting.

1.8 Interpreters in Educational Settings

Interpreting in an educational setting is not a new concept. Interpreters have been working in this setting for a long time, and this does not only include verbal interpretation since there are many types of students as well as interpretation. Sign language interpreting is one of them, and it has had an important part in educational settings in the United States for deaf and hard of hearing students. According to Bernhardt E. Jones, the use of sign language interpreting in America can be traced back to the year 1816 (cf. Jones 2005, 113). Although sign language interpreting has a long history, integration of disabled children in the United States started in the 1950s with the implementation of laws such as Education for all Handicapped Children Act (EHA) of 1975. With the implementation of this law and other laws that followed, having sign language interpreters at schools became a must. It is worth noting that while sight interpreting is an important type of interpretation, it is beyond the scope of this study; its mention here underscores the significance of all types of interpreting in educational contexts.

In addition to integrating disabled children and therefore hiring interpreters, interpreters are required in some countries since there are many official languages. For instance, Nelson Mandela said: “If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart”. Mandela’s statement is not without basis, as evidenced by the existence of 11 official languages in South Africa. As a result, even South Africans might need an interpreter in daily life. This is of course not only limited to daily life because living in a multilingual country means that all aspects of life is multilingual, including education. Educational interpreters are widespread in South Africa, and they play an active role at universities as it is quoted by Elizabeth Winston:

In South Africa, interpreters are provided at university in order to promote and encourage multilingual access to education, assuring speakers of other official languages their right to use these as their medium of learning. Educational interpreters are provided to adult students who choose to pursue courses possibly not available in their languages. (Winston 2015, 131; quoted in Verhoef and du Plessis (eds.) 2009, 266)

Although educational interpreters usually translate for deaf or hard of hearing students, interpreters in North-West University (NWU) in South Africa simultaneously interpret for international students (cf. Inggs and Meintjes (eds.) 2009, 206).²⁶

The reason why I give the example of South Africa here is to show that they need interpreters in the context of education due to the high language differences and that they have taken a step in the context of this need and assigned interpreters to university students. When we look at Türkiye, to my knowledge, we can see that although universities increase their international student quotas every year, no measures are taken against the language problems that have occurred or may occur. In this case, students who have difficulties in communication may claim that they have no choice but to resort to non-professional interpreting.

Interpreting in educational settings is of great importance with the constant movement of people from one country to another because those who go to other countries as a result of various reasons do not go alone. Immigrants bring their children with them, and according to the website of Refuge Point, children make up 40% of the entire population of refugees, even though children account for only 30% of the world's population²⁷. These children who migrate unwillingly have to continue their educational journey in the country where they reside now, and they face problems. Some of the important problems experienced by immigrant children include language, compliance, economic, culture, motivation, and so on (cf. Telsaç, Karagöz, and C. Telsaç 2022, 347-349) When we look at these problems, we can infer that school-age immigrant children who had to leave her/his country because of several reasons might be monolingual, poor, and demotivated.

²⁶ For more information about interpreting in South African universities please refer to *Translation Studies in Africa*.

²⁷ https://www.refugepoint.org/about/why-refugees/?gad_source=1&gclid=CjwKCAiAt5euBhB9EiwAdkXWO_zxIUiy62X4Otr15l4Pl_o8uQmJzcJEI26sAJIY_gMVQ2eAytZRoCIIAQAvD_BwE#:~:text=greatest%20risk%20include%3A-CHILDREN,-WOMEN Accessed 09.02.2024.

On the other hand, there are also children or teenagers who decided to study in a different country with their own free will, and they are called “internationally mobile students” by UNESCO. UNESCO defines the term as “individuals who have physically crossed an international border between two countries with the objective to participate in educational activities in the country of destination, where the country of destination of a given student is different from their country of origin”.²⁸ Students that fall into this group are also referred to as “elite bilinguals” (Kornakov 2001, 12). Since the students in this group go abroad without facing an external danger, they might not have or experience the exact same problems that monolinguals face such as not having a common language.

In the case of not having a common language or if an international student thinks that their language skills are insufficient to communicate with another student, teacher, or administrative staff, international students tend to get help from a bilingual. This bilingual becomes the mediator of the communication and acts as a non-professional interpreter since universities do not hire professional translators like the universities do in South Africa. As a result of getting help from a bilingual who has not likely received translation and interpretation education, message related problems might occur. Moreover, a service receiver might not trust the non-professional interpreter, the interpreter might not feel competent, or the allegiance of the interpreter might lie with her/his fellow countrymen. All these possibilities and more constitute the basis of this study, and they will be examined through surveys for service receivers and non-professional interpreters.

²⁸ <https://glossary.uis.unesco.org/glossary/en/home> Accessed 04.03.2024.

CHAPTER 2

2 Methodology

Understanding what non-professional interpreters and service receivers think about interpreting is one of the main objectives of this survey. Therefore, conducting a survey is appropriate as Leavy suggests that surveys are generally used to understand and confirm people's past experiences, ideas, and actions (cf. Leavy 2017, 214). Furthermore, interviewing people is also a common method used by researchers. However, preparing, organizing, conducting, and transcribing an interview takes a lot of time. For this reason, surveys were used to conduct the study in order to save time and gather more information as Gabriela Saldanha and Sharon O'Brien stated:

Questionnaires are popular research instruments, since they appear to offer a means of collecting structured data on a large scale and, in theory, they consume less time than individual interviews (2013, 152).

In addition to saving time, handling the collected data is also important. For this reason, the data collection method for this study will be through surveys as it allows researchers to collect huge amounts of data and manage them easily.

Two surveys will be carried out to understand the interpretation perceptions, challenges, allegiance and so on of both international students and bilingual students who have provided non-professional interpreting service or received this service. On the purpose of collecting data from both groups, two different surveys will be sent to the participants of the research: one survey for international students who received help from non-professional interpreters; and another survey for bilingual students who have provided interpreting service to other students.

2.1 Surveys

Professional interpreters usually work for formal institutions, and they also rush to help in case of an emergency such as a natural disaster. However, professional interpreters might not be readily available in and around a disaster area or an institution when someone needs translation/interpretation aid. Those who can speak another language can become interpreters when necessary and provide interpretation services to their friends,

relatives, and even random people. Those who translate become non-professional interpreters, and those who receive their service become the service receivers.

An educational institution is one of the places where one might run into or need an interpreter. Although some schools such as South African universities employ interpreters, finding an interpreter in a different school can be a challenge for students. For instance, finding a professional interpreter in universities in Türkiye might not be possible when students have communication problems as a result of language barriers. In this case, students come up with a practical solution and get help from a person who can speak another language and interpret. This practical solution has become the basis of this study, and the solution is also quite common among international students.

Even though international students choose a department whose medium of instruction is English, some of them need assistance to communicate with academic staff. Those students communicate with academic staff with the help of their friends or relatives. Providing interpreting service in an academic setting for a friend or a relative might not cause any serious problems as it may cause in medical or legal settings. However, misunderstandings, incorrect interpretations, cultural differences, language competence, and the allegiance of the non-professional interpreter might change the message completely. Moreover, all these factors might have already caused some problems on the service receiver's end. Since the service receiver trusted her/his friend or relative's language skills, it can be assumed that the service receiver thinks that a person who can speak a language can translate. Therefore, the service receiver's translation perception can be questioned.

In order to understand both service receivers and non-professional interpreters' perceptions, experiences, competences, and related aspects, two surveys were carried out. Each survey consists of 13 questions, and 26 questions in total were asked to both groups. Since the questions asked to both groups try to understand their perceptions, opinions, and feelings regarding providing non-professional interpretation service and receiving it, mixed method was used to prepare the questions. As a result of using mixed method, surveys include 5-point Likert scale, both open ended and multi choice questions. The questions and their evaluation goals will be explained separately under relevant titles in this chapter.

2.2 Content Validity

There are many various methods of gathering information such as conducting surveys and interviews for different types of studies. When it comes to translation studies, researchers have a tendency to collect data through interviews when conducting research. The reason why they prefer conducting interviews might be that surveys/questionnaires are not common in this field. Furthermore, there are not many resources regarding how to conduct research through a survey in the very same field. Gabriela Saldanha and Sharon O'Brien point out the issues related to using questionnaires as follows:

Unfortunately, there is only limited evidence of good questionnaire design and of serious consideration of the questionnaire as a research instrument in the translation-related research published to date (2013, 151).

In order to make a contribution to the use of the survey method in translation studies, and also because I think that the participants can express their opinions more easily behind an anonymous identity, I have proceeded with the survey method in my study.

One of the main reasons for choosing mixed approach was to be able to comprehend the mindsets of both non-professional interpreters and service receivers in higher education context. As Creswell and Plano Clark stated, the use of both approaches allows researchers to understand the problem better (cf. Creswell et al. 2003, 5). However, creating a scale for a survey that can be used in future studies was not one of the main goals of this study. In this context, the open-ended questions of the surveys can be considered qualitative data gathering tools. On the other hand, multiple choice and 5-point Likert scale questions of the surveys can be considered quantitative data gathering tools.

As a result of having different types of questions in the surveys, reliability and validity tests for the surveys were not conducted because the surveys do not try to gather quantitative data solely. Instead, the surveys are a combination of both. They mostly include open-ended questions to understand the opinions and experiences of the participants regarding providing and getting interpretation services in higher education context. In order to make sure that the questions are usable, the surveys were sent to three language expert PhD's (Dr. Ferit Acar, Dr. Kerem Geçmen, Dr. Başak Çün), and their

opinions were taken. In compliance with the comments of the experts, several changes were made in the surveys.

2.3 Changes in Questions for Service Receivers

To enhance the clarity and purpose of the survey, an introductory inscription was included to provide participants with brief information about its objectives. In question 1, the term “perceive” was replaced with “describe” to better align with the query's focus on understanding participants' definitions of interpretation. Furthermore, to encourage participant feedback, a “D-Other” option and a comment box were integrated into the same question, allowing respondents to provide additional insights.

The survey incorporates a mixed-method approach, including Likert scale questions. To refine the questionnaire, the fourth question, a Likert scale item, now features an “Always” option, a modification based on expert recommendations. The seventh question aims to gauge the visibility of misunderstandings during interpretation sessions; as such, the “Yes” and “No” options were eliminated, and a follow-up prompt was added to elicit descriptions of any observed misunderstandings. Similarly, a comment box accompanies this question to facilitate detailed responses. Lastly, in question eleven, which explores the influence of non-professional interpreters on communication dynamics, an additional option was introduced to capture instances where the interpreter had no discernible impact, thus contributing to a more nuanced understanding of interpreter roles in communication contexts. An inscription that provides the participants with brief information about the purpose of the survey was added to the survey.

2.4 Changes in Questions for Non-professional Interpreters

In order to enhance participant understanding and engagement, an introductory inscription outlining the survey's purpose was added. The first question explores the educational background of individuals who have served as non-professional interpreters. This question initially focused on interpretation and translation education but was expanded include “intercultural communication.” Additionally, the seventh question addresses the participants' sense of trust while providing non-professional interpretation services. To refine responses, the original binary options of “Yes,” “No,” and

“Sometimes” were transformed into a more nuanced 5-point Likert scale. An inscription that provides the participants with brief information about the purpose of the survey was also added to this survey.

2.5 Survey 1: Questions for Non-professional Interpreters

13 questions were asked to those who have served as non-professional interpreters in higher education context. The questions, possible answers to the questions, and the reasons why these questions were asked will be explained under 8 different titles in this part.

2.6 Educational Background

Being a bilingual and interpreting for others is not a new phenomenon. This has been a part of the development of translation and interpretation, and a human is able to help people communicate even if she/he is either a professional or a non-professional as Boguslaw Whyatt stated:

Retracing the developmental route of translation as a human aptitude capable of overcoming communication barriers allows including all human translators, both professional and non-professional (2017, 46).

This also proves that bilinguals have the potential to act as interpreters when needed (cf. Gomez 2015, 417).

Although a professional interpreter must have taken the necessary courses in this field and even have relevant work certificates, the survey participants are students of various departments at different private universities in İstanbul. Their original departments are not known since no information regarding their departments or study interests was collected. Instead of this, the participants were asked whether they have ever received translation, interpretation, or intercultural communication education.

Even though the participants might be studying a subject that is completely different from translation and interpretation, ages of the participants are also unknown. This means that they might have studied at a different university in the past, and that their current university might be their second or third university. If the participants have studied

at a different university in the past, they might have studied translation, interpretation, or intercultural communication. In addition to this, they might have done a community interpreting course similar to Cultural Interpretation Services for Our Communities (CISOC) offers.

In case of having studied one of the subjects stated above or done a course on community interpreting means that some of the participants have an idea about how to act in case of an interpretation session. However, their professionalism level will remain unclear since this requires further research. Furthermore, the participants might not have done any of these but have acted as non-professional interpreters in educational settings thanks to their second language knowledge. In this case it can be assumed that these participants do not know what to do or how to act during an interpretation session.

2.7 Experiences of Non-professional Interpreters

Whether the participants of the “Questions for Non-professional Interpreters” part of the study have received any education regarding translation and interpretation or not, they have acted as non-professional interpreters at some point. The study of Jeff McQuillan and Lucy Tse shows that many children and teenagers undertake this role for the people around them (cf. McQuillan and Tse 1995) in their article called “Child Language Brokering in Linguistic Minority Communities: Effects on Cultural Interaction, Cognition, and Literacy”. In addition to this, some participants might provide interpretation services from time to time, but some of them might be actively providing interpretation services to other people. However, the important point is not how often they provide this service. Instead, the important things are their service receivers, areas in which they help people, and their preferred language pairs. In order to understand these, three questions were asked to the participants regarding the people they translate for, the groups between they mediate, and their working languages in which they feel comfortable interpreting.

Whoever these adolescents came here with is not important, but the reasons why service receivers continue to get help from the people around them, especially youngsters, remains the same. These service providers might have come to Türkiye with their parents, relatives, brothers, or sisters, and they might already be acting as interpreters for their

parents in daily life. According to Angelelli, people get help from young bilinguals (she refers to them as bilingual youngsters) for two reasons:

- (1) to gain access when the society cannot accommodate the linguistic needs of all its members and (2) the trust factor involved with having a family member interpret as opposed to an outside interpreter (2017, 261).

Furthermore, their brothers and sisters or fellow countrymen might be studying at the same university. For this reason, understanding who they translate for might allow us to understand their motivation regarding their allegiance during interpretation sessions since they might have a tendency to support their relatives, friends, or countrymen.

Non-professional interpreters in academic settings usually interpret for certain groups of people to help them communicate with other groups of people. These groups include teachers, administrative staff, other students, and these will be called areas in this study. Some non-professional interpreters act as a bridge between students and teachers to learn about project details, exam content, and so on. Also, paying tuition can become a burden for a student because of language barrier, and she/he might miss the deadline. In order to avoid this problem, for example, a non-professional interpreter can help a student communicate with the administrative staff of accounting department. Moreover, non-professional interpreters can also help their classmates within the same classroom since in some universities, classrooms are likely to have people from other nations. In some cases, students translate from an official language of a country to another official language of the same country. For instance, students from Morocco translate from English to French or English to Moroccan Arabic or the opposite.

In addition to their service receivers and areas, language pairs in which non-professionals provide interpretation service and their comfort level are also important. A professional interpreter might be comfortable while acting as a bridge between people in both A–B or B–A language pairs. However, even professional interpreters might prefer working in certain language pairs such as A to B or B to A. The main reason why they have certain working language pairs is that they feel more comfortable. This could also be true for non-professional interpreters. For instance, a non-professional might prefer translating from English (B language) to her/his native language (A language) as a result of not feeling comfortable enough in A – B language pair.

2.8 Competence

According to Cambridge Dictionary, the meaning of the word “competence” is “the ability to do something well”²⁹. In order to do something well, people practice it for a long time, learn theoretical approaches, study, and apply their knowledge. Professional translators and interpreters go through the same process. However, they might need different competences and skill sets depending on the area of translation they want to work. In some universities in Türkiye students of translation and interpretation departments can either choose written or verbal translation, and they continue their studies accordingly. Those who choose written translation focus on different text types and written translation from A to B or B to A language pairs. On the other hand, verbal translation students practice simultaneous or consecutive interpretation. Both translation practices require their own competences such as trying to convey the same or similar feelings the original text offers or thinking fast to keep up with the speaker. All these allow future translators to improve their overall competences as Ferit Acar stated:

It can be said that learning objectives, learning activities and assessment procedures are directly associated with competences (2022, 19).

Kirsten Malmkjær discusses three types of competence: linguistic competence, translation competence, and transfer competence (cf. Malmkjær 2009, 122, 123, 125). Linguistic competence can be summarized as the ability of a native speaker to use her/his language which requires knowledge regarding certain aspects of a language such as grammar. Translation competence consists of basic requirements a translator must have, and these include being able to communicate in a different language, general knowledge, problem solving, cognitive skills and so on. In addition to linguistic competence and translation competence, there is also transfer competence which refers to the ability to recreate the original message in a different language by making appropriate matches. As we can understand from these definitions of competence types, a translator is required to know her/his native language well, have certain skills and knowledge, and create an equal meaning in a different language. It can be claimed that professional translators acquire and develop these skills as a part of their professional development. Furthermore,

²⁹ <https://dictionary.cambridge.org/dictionary/english/competence> Accessed 11.03.2024.

professional interpreters and translators are adhered to codes of conduct which indicate certain criteria regarding competence such as the requirement to “[...] only accept assignments which they deem themselves competent to carry out to a satisfactory standard (Corsellis 2008, 34).” On the other hand, a bilingual might have a very different educational background and even if she/he has studied translation, these competences might not have been developed.

Each bilingual might have a different language learning process because their backgrounds are not known. However, Peter K. Kornakov shows certain patterns which might have caused the born of a bilingual. These patterns include immigration, migration, close contact with other linguistic groups, schooling, and growing up in a bilingual family (cf. Kornakov 2001, 10-12).

Several conceptual frameworks regarding interpreting competence have been proposed, primarily by scholars from German-speaking regions. Pöchhacker (2000a) synthesized the prevalent consensus on essential interpreting skills—such as linguistic and cultural proficiency, translational abilities, and subject-matter knowledge—into a multidimensional model. This model emphasizes linguistic transfer competence as fundamental, supplemented by cultural awareness and adeptness in managing interactions, all of which are enveloped within a framework of professional role execution and ethical conduct. Building upon Kalina’s (2002) elaborate process-oriented model of interpreting, Albl-Mikasa (2013a) developed a comprehensive model comprising five skill domains, each delineated by specific subskills: pre-process tasks (e.g., language mastery, terminology management, preparation), in-process activities (e.g., comprehension, transfer, production), peri-process elements (e.g., teamwork, resilience under pressure), post-process responsibilities (e.g., terminology refinement, quality assurance), and para-process considerations (e.g., business acumen, client relations, metacognitive reflection). Albl-Mikasa also references Kutz (2010), who introduced another detailed model delineating (sub)competences deemed crucial for proficient task execution among professional interpreters (cf. Pöchhacker et al. 2019, 79).

On the other hand, non-professional interpreters are assumed to be people who can speak another language, and their competence level is not known. Non-professional interpreters can speak another language and to be able to speak a language, a person should know the grammar, syntax, vocabulary and so on. Although students of translation

and interpretation departments at universities are known to be knowledgeable about all these, non-professionals knowledge about these are unknown. Therefore, they might be helping other people with little knowledge about the language itself. In addition, their communication skills can also be questionable since it is assumed that they did not study anything related to translation and interpretation. Even if they have received formal or informal education on a field similar to translation and interpretation, their overall competence regarding both interpretation and mediation is not known. Therefore, the only competence for non-professional interpreters is assumed to be able to speak another language.

In order to have an idea about their overall competence, a 5-point Likert scale question, which ranges between “Very competent” and “Very incompetent”, about how competent they feel was asked to the participants. The choices of the participants can vary, but their answers can shed light on how able non-professional interpreters feel themselves while interpreting for the people around them.

2.9 Motivation and Roles

According to Yvan Leanza, community interpreters have four roles, and these are system agent, integration agent, community agent, and linguistic agent (cf. Leanza 2005, 29). If a community interpreter assumes the role of system agent, dominant discourse gains importance, and the community interpreter denies cultural differences. On the other hand, the community interpreter accepts cultural differences and norms and values of both cultures become more or less equally valid when it comes to the role of community agent. In addition, a community interpreter also acts as an integration agent to help people by finding resources and acts like a mediator. The final role is linguistic agent which means that the community interpreter tries to remain objective. The non-professional interpreters who participated in the survey might have taken one of these roles.

Furthermore, one can learn a language and might have different motivations such as instrumental and integrative. Instrumental motivation refers to the wish to learn a language for pragmatist reasons, and integrative motivation refers to acquiring another language to learn more about other cultures, interact with them, and immerse yourself in them (cf. Kornakov 2001, 17). One of these motivation types could be the motivation of

a survey participant, but the important point here is the fact that this person can become an interpreter when needed as a result of being a bilingual.

Even if this person's language knowledge is not sufficient, she/he can help another person up to a certain level, which is an observable situation if we go to a touristic place. The quality of the interpretation or how well the original message was recreated in the other language is not the main concern here. The main point is the motive of the non-professional interpreter who decided to undertake this responsibility. For instance, people usually get interpretation services from their relatives and also, some relatives feel the responsibility to help their elders (cf. Schouten et al. 2012, 321).

People can use signs, gestures, and even drawings to communicate with each other. However, a person becomes a service receiver when the use of these aids does not help, and another person (e.g. a bilingual) becomes the non-professional interpreter if she/he can speak the required languages and is readily available. When the most common non-professional interpretation cases in educational settings considered, the survey participants were offered three service receiver options: friend/classmate, relative/family member, random person. Also, "other" option was added since the motivation of the non-professional interpreter might have been different.

The service receiver can be a random person who is trying to pay tuition, learn about project details or ask about an upcoming exam. In addition to this, it can be claimed that the service receiver can be a family member in a setting such as medical since those who are nearby when someone needs help are usually relatives. These relatives can usually be youngsters or children as Angelelli stated:

Clearly, it is not capriciously that adults rely on youngsters or children for their communicative needs in a host society, and it is not by chance that bilingual youngsters can play this role (2017, 262).

However, this has also become quite common in educational settings since international students come with their relatives to study at university. Furthermore, students also help other students who are either their friends or fellow countrymen. The only common thing between these students can be speaking the same or similar language, but some students can be from the same country. All these bring us to one of the most controversial topics in interpreting in different settings: allegiance.

2.10 Allegiance

Community interpreters usually work in certain settings such as medical and legal. Community interpreting services in these settings have become particularly important as a result of the migration waves in recent years, but the increasing importance of these settings also bring the question of allegiance to the stage. Sandra Hale discusses the allegiance of community interpreters in medical and legal settings as follows:

There are undeniable differences between the court and medical settings which may warrant different interpreter roles. The courtroom is a public setting, governed by strict rules of evidence, whereas the medical consultation is a private, informal setting where there is no real need for strict impartiality. The courtroom is adversarial and language is used strategically both to support and to discredit a version of facts. Medical consultations are not adversarial and the aim of the consultation is to help the patient in the best possible way (2007, 41).

In addition, and in parallel with Hale's statement above, professional interpreters in different settings such as medical and legal may tend to support the service receiver depending on the events a person has experienced. For instance, according to Ira Torresi's research, which was conducted with child language brokers, she suggests that children consider taking sides as not unusual and exceedingly positive result of the mediation process (cf. Torresi 2017, 348).

Although children think that taking sides is normal and has positive results, some interpreters might take sides as a result of other reasons. One of them could be that the service receiver might have had awful past experiences. Consequently, the interpreter might avoid translating certain words and phrases in order not to trigger past traumas. In addition, the interpreter might also be in favor of the service receiver which may cause the complete alteration of the sender's message.

Not only professional interpreters but also non-professional interpreters who translate for their relatives in a medical setting might not inform the relative about how bad her/his state of health is. Although an educational setting is quite different from a medical setting, the same might not be true in the context of a higher education setting. This means that the allegiance of the non-professional interpreter might not lie with her/his friend, relative, or fellow countrymen. However, the allegiance of a non-

professional interpreter who can speak Arabic in an educational setting might lie with the person who can speak the same or similar language (e.g. Moroccan Arabic) but can be from a different country. In addition to this, the service receiver and the non-professional interpreter might be from the same country and as a result, they might feel close to each other and support each other. Furthermore, the non-professional interpreter might have stayed objective, or she/he might always prefer to be objective regardless of the common points between her/him and the service receiver. The non-professional interpreter might have received translation education, and this might be the result of the education she/he received.

Although there are codes of conduct/ethics that outline the roles and responsibilities of interpreters that work in different settings, finding codes of conduct/ethics that explain roles and responsibilities in educational settings is almost impossible. An illustrative example can be found in the AUSIT Code of Ethics and Code of Conduct. This code of ethics clearly indicates that interpreters should be unbiased and objective in all professional conducts under the heading of impartiality (cf. AUSIT Code of Ethics and Code of Conduct 2012, 5). On the flip side, educational institutions do not usually have a code of conduct/ethics for interpreters. This could also be one of the reasons why some participants take sides, but most of them know that they have to be objective even without a code of conduct/ethics for interpreters in educational settings. Being objective is a good practice for both the non-professional interpreter and service receiver, but the trust of the service receiver can be questioned here because the service receiver might not know that the interpreter must remain objective. Therefore, it is also important to understand how trusted a non-professional interpreter felt during interpretation sessions because this might also affect their allegiance.

In order to understand the allegiance of students who act or has acted as non-professional interpreters for the people they know or random people, a question regarding the effect of their bilingual identity on their sense of allegiance was asked. The answers to this question will be discussed with the interpretation, translation, and intercultural communication related educational background question since the connection between these may shed light on their decisions to remain objective or support one party during an interpretation session.

2.11 Trust

Having a trust relationship between the parties of a communication process gains importance since both parties depend on another person for the sake of communication. It can be claimed that the non-professional interpreter is usually a friend or a relative in an educational context. To illustrate, Barbara Schouten indicates that most people get help from their relatives when it comes to communicating with another person in a different language (cf. Schouten et al, 2012). Their reasons for getting help from a relative could be trust and having no one else around them. Although Schouten's study took place in a medical setting, the same communication barrier exists in higher education settings. Thus, it can be suggested that the service receiver trusts the interpreter. However, the feelings of the non-professional interpreter in terms of being trusted are not known.

The main aims of the questions regarding trust are understanding how trusted a non-professional interpreter feels and how did the non-professional interpreter felt if the service receiver trusted or not trusted her/him. Many conditions might have affected the non-professional interpreter's feelings. For example, a non-professional interpreter might always feel trusted and therefore wants to interpret whenever someone needs help. Also, another non-professional interpreter might not always want to interpret since she/he rarely feels trusted. In order to understand how much they were trusted, a 5-point Likert scale ranging between "Always" and "Hardly ever" was asked.

In addition to this, two more questions regarding how they felt if they were trusted and how they felt if they were not trusted were asked. A non-professional interpreter might feel relaxed If she/he is trusted as a result of being considered to have adequate language skills to act as an interpreter. However, a non-professional interpreter might also make mistakes if she/he feels that the service receiver does not trust her/him. On the other hand, being trusted or not being trusted might not be a major problem for some non-professional interpreters and therefore, they might remain neutral. Moreover, some non-professional interpreters might have not been affected by being trusted or not being trusted and continued to convey the meaning as much as they could.

The answers of those who have acted as non-professional interpreters will allow us to understand if non-professional interpreters feel trusted or not while interpreting for other people in the context of higher education settings. However, being trusted or not

might not be an issue for non-professional interpreters; there might be other problems and challenges awaiting them.

2.12 Cultural Problems and Interpretation Challenges

According to Kramsch, “[...] culture can be defined as membership in a discourse community that shares a common social space and history, and common imaginings (Kramsch 1998, 10).” All these common points allow the creation of cultural reference points for the members of the discourse community. Although the members of a discourse community can understand these cultural references, a foreigner cannot or may not understand them as a result of not being a member of the same discourse community. Jokes could be utilized as great examples in this aspect. Peter Alan Low indicates that there are “language-specific jokes and puns” and “culture-specific jokes” (cf. Low 2011, 62, 67). In order to understand these types of jokes, one must be knowledgeable about the culture and language of another discourse community. Jokes are only one example, there are of course many other differences such as accent. Different accents can also cause misunderstandings. However, the main idea is that without knowledge about the culture and language of a different community, closing the gap between two different cultures can be a real challenge, and cultural misunderstandings might cause miscommunication. Therefore, getting help from an interpreter allows people to communicate effectively as Wadensjö states:

An interpreter's very presence is a precondition for the primary interlocutors' exchange, a resource for the attaining of shared understanding and for suppressing and counteracting instances of miscommunication (1998, 237).

Understanding the other party and conveying the message is important for an interpreter, but the interpreter might assume different roles when it comes to the cultures of the parties. As it will be discussed in roles the part of this thesis, Yvan Leanza (cf. Leanza 2005) discusses four different roles of community interpreters in his article “Roles of Community Interpreters in Pediatrics as seen by Interpreters, Physicians and Researchers, Healthcare Interpreting”. However, Leanza’s system agent (denies cultural differences) and community agent (accepts cultural differences, norms, and values)

classifications can be discussed in this context. An interpreter might act as a system agent and deny all cultural differences during an interpretation session. Assuming the role of system agent can create problems because a joke cannot be funny, or a positive statement can become a negative statement because of the cultural differences. On the other hand, assuming the community agent role indicates that the interpreter is aware of the differences and acts accordingly.

Professional translators that undertake written translation tasks might make mistakes and when they make mistakes, either the editor or the client sends the translated work back for revision. In addition to this, a translator can always access an online or hard-copy dictionary to look up words and phrases. On the other hand, an interpreter might be working alone, and a verbal translation task may not be revised since it happens very quickly. For instance, simultaneous interpretation is one of the branches of interpretation. The interpreter usually sits in a room with the required technological equipment and tries to keep up with the speaker's pace. If the interpreter is working alone and misses a sentence or does not know a word or phrase, it might not be possible for her/him to interpret that sentence.

Simultaneous interpretation is challenging and consecutive interpretation, which is another mode of interpretation, also has its own challenges. The interpreter might not hear the speaker because of her/his position or the seating plan of the attendees. Moreover, taking notes and recreating the same speech in a different language are also challenging. Consecutive interpreters can also face the same problems simultaneous interpreters can face that are listed above. If the consecutive interpreter is working alone, she/he might not get help from a friend. For this reason, it can be said that verbal translation can be a very challenging task even for a professional.

Only some possible problems regarding understanding the speaker and vocabulary knowledge of professional verbal interpreters mentioned above, and the problems were mentioned in the context of professional interpretation. However, it is quite clear that it is also inevitable for non-professional interpreters to avoid facing the same problems. Non-professional interpreters who work in different settings such as medical and legal must have heard words that they have never heard before since these two fields require specialized vocabulary knowledge, and this can be a challenge for them. Also, this challenge might cause huge problems as it is stated by Pöllabauer:

Incorrect use of specific terms or failure to correctly interpret and translate the meaning of specific concepts may have serious consequences for the outcome. (2017, 133)

An educational setting might not be considered as a place where every communication problem is a matter of life or death, but serious problems have occurred in medical settings. For example, a 9-year-old Vietnamese girl died because of not having a competent interpreter in the hospital.³⁰ On the flip side, a non-professional interpreter who has provided help in an educational setting might not have had the same problems since this setting does not require as much specialized vocabulary knowledge as medical and legal settings.

Vocabulary knowledge might not be the only problem for non-professional interpreters; insufficient knowledge of grammar might have also caused problems regarding the communication of the correct message. Furthermore, the non-professional interpreter might have been belittled by university staff, and the reason for that might be the insufficient knowledge of vocabulary or grammar. In addition, being responsible for the communication between two individuals (e.g. a friend or a fellow countryman) might be stressful for non-professional interpreters. These responsibilities are usually indicated for interpreters that work in public services, and these responsibilities also make them accountable (cf. Corsellis 2008, 165). However, non-professional interpreters in educational settings might not know their responsibilities. All these factors can be challenges for them, but there might be other challenges. In order to understand these challenges, a comment box was added so that they can provide further elaboration.

2.13 Non-professional Interpreters' Opinions

The final question of the survey aims at understanding the opinion of non-professional interpreters regarding who should provide interpretation services to others in an educational setting. Some of them might think that a non-professional can help other students just as good as a professional. However, some of them might think that

³⁰ <https://www.healthitoutcomes.com/doc/nine-year-girl-dies-language-hospital-video-healthcare-hazard-0001> Accessed 25.04.2024.

professional interpreters are required to make sure that both students and administrative staff can understand each other without facing serious problems. A comment box was also added to this question to understand their reasons regarding who should or can help those who need interpretation services.

2.14 Survey 2: Questions for Service Receivers

The same number of questions were asked to those who have received interpretation service from non-professional interpreters in higher education context. The questions, possible answers to the questions, and the reasons why these questions were asked will be explained under 6 different titles in this part.

2.15 Interpretation Perception

Expectations of people differ from one another when it comes to what they want from a person, a device, or a service. Also, expectations of people change, or they form their expectations according to the offerings of the other party because sometimes they do not even know what they want or need. After understanding what they want or need, people start gaining perception and they start assigning roles to the things they can perceive. In the context of educational interpreting services, this might also be the same for a service receiver who has never received translation/interpretation assistance from a professional or non-professional interpreter. However, the role of translation might have changed after receiving interpretation service. In order to understand the role of translation in students' academic experience, a question regarding the role of translation in their academic experience was asked.

Every student has a different reason to get interpretation services from a friend or a relative. Some of them try to understand the tasks given by their teachers in preparatory school or other procedures such as tuition payment and registration. Moreover, some students cannot communicate with their classmates because of the language barrier between them. As a result, another student starts acting as a non-professional interpreter so that the students can understand each other and socialize. In addition to understanding certain tasks and procedures, understanding another person can also be a concern for a student who cannot fluently speak a language that is different from her/his native

language. She/he might think that misunderstandings might occur, or she/he might not be able to convey her/his original and intended message. As a result, this might be the role of interpretation in her/his life. However, the role of interpretation can be different from the listed items above. Therefore, a comment box was also added so that students can describe the role of interpretation if the roles in the options do not fit their role description.

2.16 Choices and Experience

Choices and experiences of service receivers might be different from each other. Service receivers in a preparatory school usually receive help from certain groups of people such as friends or relatives. They also meet people from their homeland and get help from them. There might also be other people who help/helped them and thus, other option was also added. The choices and experiences of service receivers will shed light on their past experiences, how frequently they ask for help from the people around them, and their comfort level during an interpretation.

Service receivers prefer one of these types of interpreters because of many reasons, but the goal of this question is not to understand their reasons to choose a specific type. The goal of this question is to understand their tendency in terms of choosing a non-professional interpreter for themselves in the context of an educational setting. In addition to this, the frequency of the times service receivers ask for interpretation service is also important since it will give us insight about their willingness to get help from non-professionals. Their willingness to get help from a bilingual who can act as a non-professional interpreter might be low because they might have received interpretation service from a professional in the past.

Some service receivers might have received help either from non-professionals or professionals, the interpreter could be someone around them, and this could be completely normal for some participants. However, communicating through another person as a result of the language barrier between two people might be irritating for some people. On the other hand, it might not be a problem for another person. A 5-point Likert scale question was asked to service receivers to understand their comfort level during an interpretation session. The results may vary since they might not even be comfortable while getting the service from a non-professional interpreter they know in person.

2.17 Trust

As it was stated before, service receivers usually get help from their friends or relatives. However, they might also have to get help from a stranger if they are alone. It does not matter who helps them, a service receiver might not trust or fully trust the non-professional interpreter. The service receiver may have several reasons to trust or not to trust the non-professional interpreter. It can be assumed that if the service receiver gets help from a friend or a relative, it is likely that she/he trusts the non-professional interpreter. On the other hand, the service receiver might not trust the non-professional interpreter if she/he is a random person.

Getting non-professional interpretation service from a person you know in certain settings such as medical can be problematic. For instance, a patient might want to get information about her/his current condition, but she/he might not get thorough information if the non-professional interpreter is a relative. The reason why the service receiver cannot get thorough information is that the non-professional interpreter might omit some information thinking that it might sadden the patient and make her/his condition worse. However, the patient might discover that the non-professional interpreter (e.g. relative) omitted some information, and this might be the reason why the patient does not trust or slightly trust a non-professional. The same or a similar situation will not arise in an educational setting since getting bad news will not have a vital impact on the service receiver. However, service receivers might have other reasons to not trust non-professional interpreters.

In order to understand the trust level of service receivers, a 5-point Likert scale question ranging between “Absolutely” and “None” was asked to service receivers. In addition to this, they were also asked to provide further details about their experience that led them to their decision.

2.18 Interpretation Competence / Message Quality

Competence means that a person has the abilities to perform a certain task, and professional interpreters are considered competent in interpretation. On the other hand, competence of non-professional interpreters is unknown. A non-professional interpreter’s verbal competence might be good, but this only means that she/he can make complete

and meaningful sentences in her/his native language. However, we do not know whether she/he can make the same sentences in a different language since we assume that they have probably never received translation and interpretation education. Therefore, we can say that they are not as competent as professionals since they are considered to be people who can speak another language other than their mother tongues.

Aforementioned assumptions mean that problems such as misunderstandings as a result of loss of information and incorrect conveyance of the intended message might occur. For instance, a non-professional interpreter might omit some information as a result of insufficient knowledge of vocabulary. The omitted word may be an important word and as a result, the service receiver misunderstands the sender of the message. Moreover, a non-professional interpreter might convey the message as a result of insufficient grammar knowledge. For example, the sender of the message may be talking about a past action, but the non-professional interpreter might use a present or maybe a future form. Therefore, the service receiver may not understand the message or understand it incorrectly.

Furthermore, service receivers may think that non-professional interpreters enhance or hinder the communication process based on her/his past experiences. A service receiver might have understood everything and completed the task, but another service receiver might have failed to complete the task or ran into some problems while completing it. Also, service receivers might have faced other problems. A comment box was also added to the question in order to get further information about other problems students faced.

2.19 Interpersonal Communication and Benefits of Non-Professional Interpreters

Sender and the receiver are two important parties in an interpersonal communication situation. One of them sends the message and the other receives it, and immediate answer to the message is expected. However, immediate message cannot be expected if one of the parties cannot understand or might have a hard time understanding the other party. For this reason, an interpreter is required to restructure the original message in a different language. Although this interpretation process adds latency and a new party to the act of communication, it allows the parties to understand each other.

Although a person can understand another person thanks to an interpreter, they might not feel comfortable during the conversation. Using gestures, making constant eye contact, and interacting with the other person might not be possible during an interpretation session since there are three people in the conversation. The reason why these might not be possible is that two people look at one person after each message and wait for the translated version of the original message.

All these might have caused problems such as not being able to feel comfortable, feeling like disturbing two people having a conversation, and not feeling like included in the conversation for the service receiver. On the other hand, the service receiver might have felt comfortable, and felt like she/he was in a normal conversation. If these are the feelings of the service receiver, it can be assumed that using a non-professional interpreter is beneficial for a person who cannot speak or understand another language effectively. In order to understand what service receivers think about the benefits of using non-professional interpreters in communication processes, an open-ended question was asked. Their comments will allow us to understand their considerations.

2.20 Service Receivers' Opinions

The final question of the survey for service receivers is similar to the final question of the survey for non-professional interpreters. The question aims at understanding the opinion of service receivers regarding who should provide interpretation services to others in an educational setting. Some of the participants might think that a non-professional can help other students just as good as a professional. However, some of them might think that professional interpreters are required to make sure that both students and administrative staff can understand each other without facing serious problems. A comment box was also added to this question to understand their reasons regarding who should interpret for those who need translation services.

CHAPTER 3

3 Findings and Discussion

Surveys were conducted at different private universities in Istanbul. Participants were given two weeks to fill in the surveys, and 26 survey answers were received for Questions for Service Receivers, and 32 survey answers were received for Questions for Non-professional Interpreters. Answers of both service receivers and non-professional interpreters will be presented under titles regarding the purposes of the survey questions. The titles in this chapter are different from the titles that can be found in Chapter 2 because they are grouped under more comprehensive titles this time.

3.1 Results of Questions for Non-professional Interpreters

The survey for Non-professional Interpreters was sent to several private universities in Istanbul. 32 students participated and filled in the survey. The answers of the participants to the multiple-choice questions and their comments/statements to the open-ended questions will be discussed under different titles in this chapter.

3.2 Educational Background of Non-professional Interpreters

According to the Republic of Türkiye Governorship of Istanbul, there are 44 private universities in İstanbul.³¹ Most of these universities offer courses in translation and interpretation. A person can learn how to translate speeches either simultaneously/consecutively or written texts from one language to another while studying in a translation and interpretation department at one of the universities. During the education process, one can have access to vast information regarding translation theories, culture, communication, and translation techniques. All these and more are considered as crucial parts of translation and interpretation education. On the other hand, there are also courses offered by organizations such as CISOC and TCI.³² TCI trains medical interpreters while CISOC trains community interpreters. However, anyone can apply to these courses according to the information on the websites after getting a

³¹ http://www.istanbul.gov.tr/universite-sehri-istanbul/#_ftn1 Accessed 18.04.2024.

³² More information about these organizations can be found in the “Training Professional Interpreters Versus Non-professional Interpreters” part of this thesis.

sufficient score in one of the language exams stated on the website of TCI for example. Therefore, studying a 4-year department is considered as formal education, but doing a course and getting a certificate to become a community interpreter is considered as informal education.

Since there are so many opportunities for someone to get translation and interpretation education, and the current universities of the participants might be their second or third university, at the beginning of the study it was assumed that some of the participants might have received formal/informal translation, interpretation, or intercultural communication education in the past. When the comments are checked, it becomes obvious that these assumptions are correct because 11 participants did receive formal translation and interpretation education. However, whether this formal education has been received in a 4-year, or a 2-year translation department is not known. In addition, only one participant indicated that she/he received informal education. This person presumably did a course similar to the courses offered by CISOC OR TCI. As a result, it can be claimed that these students know or have an overall idea about the concept of translation/interpretation although they act as non-professional interpreters.

Table 1
Educational Background of the Participants

Has received translation education	11
No translation education	21

In addition to those who have received formal or informal education, another participant stated that she/he has taken language lessons but did not receive any special training regarding translation and interpretation. This means that this person is a bilingual who learned another language after native language acquisition and acts as a non-professional interpreter. Moreover, this person also worked as an interpreter for some institutions. Consequently, some of the participants of this survey allow us to presume that they are not clueless about interpretation and translation in general since some of them have studied it, but it can be claimed they see themselves as non-professional interpreters since they participated in this survey. Although they know the concept of translation and interpretation, it can be assumed that these participants do not work as

interpreters based on this presumption. Moreover, the participants also show us that a person can allow others to communicate with the natural ability of humans to translate. However, the quality of the interpretation done by a bilingual remains a mystery since it is not the main focus of the study.

3.3 Service Receivers and Working Languages

Those who act as non-professional interpreters in educational settings encounter many different people from various countries whose native languages are different from each other, or they provide interpretation services to their relatives or perhaps their fellow countrymen that they have met at school. Also, non-professional interpreters act as a bridge between certain groups such as student-teacher, student-administrative staff, and student-student in educational settings, and all those people that get help from non-professional interpreters are referred to as service receivers. While providing interpretation services to the people around them, non-professional interpreters may not feel comfortable in certain language pairs since translating from native language to secondary language might be challenging for a student. On the other hand, translating from secondary language to native language might not be challenging for a student who acts as a non-professional interpreter.

Some professional interpreters prefer working in certain language pairs such as Turkish-English or English-Turkish. One of the reasons behind the professional regarding choosing a certain language pair could be about delivering an accurate interpretation for the service receiver. On the other hand, it can be claimed that delivering an effective interpretation might not be the first goal of a non-professional interpreter. Therefore, being comfortable while speaking in another language might play an important role in the language choice tendencies of non-professional interpreters. Accordingly, 24 participants stated that they feel more comfortable while translating to their native language (B-A). Only 8 participants indicated that they feel more comfortable while translating to English (A-B). None of the participants interpret into a different language. A lot of factors might be playing a role in the language preference of the participants in addition to comfort. These could be their lack of terminological and grammatical knowledge, which might not even be noticed by the service receiver.

Table 2
Comfort of Non-professional Interpreters in Working Languages

More comfortable in B-A language pair	24
More comfortable in A-B language pair	8

Service receivers of the non-professional interpreters may depend on the people they came to İstanbul with. Non-professional interpreters might have left their homelands with their relatives, or they might have come here with a fellow countryman, and these people can be children or adolescents. Consequently, these children or adolescents start acting as non-professional interpreters.

When the answers given to the question are analyzed, we can see that the numbers are almost equal: 11 participants interpret for their relatives, and 12 participants interpret for their friends. Translating for a relative might be one of the responsibilities of the non-professional interpreter, and this could be a sign of respect in their tradition. That means their motivation might be the same as non-professional interpreters that help their elders in medical settings.³³ In addition, interpreting for friends in an educational setting is a common activity for the participants. This is quite understandable since they usually spend time together and try to understand people from different cultures and languages. Moreover, 5 participants stated that they interpret for their fellow countrymen. These fellow countrymen might be their friends that they met at university, and they might want to help them with the feeling of compatriotism. This is similar to the compatriotism of a person who lives in a different country and helps a person just because they were born in the same country. In addition to these, some of the participants chose “other” option, and their service receivers are “colleagues”, “website”, “customers through internet”, and “tourists” according to their comments. These answers indicate that these non-professional interpreters also interpret for different groups of people not only in educational settings but also in different settings. However, their professionalism can be

³³ For more information about interpreting in medical settings see Schouten et al. 2012.

questioned because it can be inferred that translation and interpretation might not be the main occupation of the participants. On the other hand, it is also a part of their daily lives.

Table 3
Service Receivers of Non-professional Interpreters

Relatives	11
Friends	12
Fellow countrymen	5
Other	4

When non-professional interpreters carry out the act of interpretation in an educational setting, they act as a bridge between certain groups of people such as teachers, students, and administrative staff. Some students want to get information regarding projects, some students want to communicate with people from different countries, and some of them want to communicate with the secretary or pay the tuition. In order to get in touch with these people without having any communication related problems, they need a non-professional interpreter. According to the answers of the non-professional interpreters, 19 participants help students communicate with other students. This is quite understandable in the context of a higher education setting because there are so many international students in Turkish universities. This is also a result of the current policy of Türkiye, and studying at university without taking a university admission exam is appealing for many students from different countries. In addition to this, 7 participants indicated that they provide interpretation service to their friends so that they can communicate with their teachers. Without interpretation service, some students might have a hard time understanding certain instructions regarding projects, exams, and writing tasks. These students get help from their friends whenever they want to understand the instructions clearly. Moreover, 6 participants indicated that they help students so that they can communicate with administrative staff. Although administrative staff is required to know English, their ability to speak the language is not known. Therefore, it can be suggested that non-professional interpreters are required to make sure that the parties can understand each other, but the understanding of a non-professional interpreter remains as an unanswered question.

Table 4
Areas Non-professional Interpreters Provide Help

Student-Teacher	7
Student-Administrative staff	6
Student-Student	19

Although some of the participants of the survey stated that they have studied translation or interpretation in the past, they consider themselves non-professional interpreters since they took part in this survey. Despite some of them presumably do not have the goods to perform this action, their relatives, according to their answers, depend on them to communicate with others. This means that the phenomenon of non-professional interpreting is a part of the participants daily lives. They act like a bridge between certain groups of people perhaps on a daily basis from one language to another. Although they perform this action, the quality of the interpretation is not known. Therefore, it can be suggested that non-professional interpreters might not be happy with their interpretations. As a result of this, their competence can be questioned.

3.4 Competence of Non-professional Interpreters and Challenges

Students of translation and interpretation departments go through an intensive learning process throughout their education. Their educational journey not only includes improving their language related knowledge and using it to convey messages but also, they build up their competence throughout the process. Therefore, it can be suggested that most translation and interpretation department students probably graduate as competent translators and interpreters who can deliver reliable translations of original messages. On the other hand, the number of people who provide non-professional translation services should be abundant because it is a well-known fact that there are many people who provide translation services just because they know a language other than their native language. Whether it be professional or non-professional, the need for accuracy continuous to play an important role in the field of translation and interpretation (cf. Malmkjær 2009, 5). This need leads us to the competence of those who provide interpretation services.

Although some participants stated that they have studied translation in the past, remaining answers to the questions presumably belong to bilingual international students. Therefore, it is safe to say that these students are either migrated or immigrated from a different country. This means that their secondary language acquisition might have happened after coming to Türkiye. Being in close contact with people who can speak Turkish, or another language might have helped them in their language learning journey. Also, the remaining participants might have studied at preparatory school or another school and learned English or Turkish thanks to their Turkish friends for example. In addition to this, some participants of this study might have acquired their secondary languages from their parents because it is a well-known fact that there are millions of immigrants in Türkiye who came here with their families. As a result, these students could have become bilinguals thanks to the bilingual environment provided by their parents.

The language acquisition processes of the participants are not exactly known and therefore, one can only make assumptions about their competence in a secondary language. In addition to this, as it was stated before, those who have studied translation but decided to take part in this study could be considering themselves as non-professional translators as a result of not feeling competent enough. However, the results of the survey indicate that while 15 participants feel themselves competent in interpreting, 14 participants are neutral about their competency. Additionally, 2 participants stated that they feel incompetent, and only 1 participant stated that she/he feels very competent.

Table 5
Competence of Non-professional Interpreters

Competent	15
Neutral	14
Incompetent	2
Very Competent	1

These results are quite surprising because 23 participants also think that professional interpreters can provide interpretation services better than non-professional interpreters. Only 5 students indicated that non-professional interpreters can provide better interpretation services.

Table 6
Service Provider Preferences of Non-professional Interpreters

Non-professional Interpreters	23
Professional Interpreters	5

Other participants' comments also give us an insight into their reasons for preferring either professional interpreters or non-professional interpreters. According to the comment below, each group has its own positive aspects: professionals stand out with their general knowledge about translation, but non-professional interpreters stand out with their relationships with their fellow countrymen.

Participant 3: "It depends, professionals will be more helpful because of their knowledge, but non-professionals might understand the problem of their fellows better."

In addition to this, one of the participants also made the following comment:

Participant 10: "A school interpreter may have a better relationship with secretaries."

Even though schools do not usually hire interpreters that can help students, a school interpreter, who is known by other administrative staff, can allow students to get in touch with administrative staff easily. Moreover, another participant commented:

Participant 14: "Actually, no, because I do not have an official certificate in simultaneous translation, but I may be able to help the student to communicate with administrators or between a student and a student. Therefore, I see that it is usual for this thing to happen on both sides, and sometimes there is no need to exaggerate matters unless they merit bringing an official interpreter."

This comment indicates that getting help from a non-professional interpreter is not a problem, and one can help another person without proper translation education. Furthermore, the commenter also uses the word "exaggerate" which is an important point because this participant might be thinking that translating non-professionally in an educational setting might not cause any serious problems even if you are not competent,

and a professional interpreter is not necessary unless there is no serious communication problem.

Several assumptions regarding the competence of non-professional interpreters can be made based on these results. It can be suggested that some of those who stated that they feel competent could be those who have studied translation in the past. In addition, some bilinguals could have also given the same answer as a result of years of experience for example. These participants may also think that their conveyance of the source messages is satisfactory. Therefore, it can be stated that these participants acquired or claim to have the competences mentioned by Malmkjær (2009). Only 1 participant thinks that she/he is a very competent non-professional interpreter. This person might be thinking that she/he has all the competences listed before. However, this person's real life interpretation performance remains a mystery. Moreover, neutral participants indicate that they think their interpretations are neither satisfactory nor bad. This might also mean that they are aware of their deficiencies, which can be considered as an indication of developing translation competence. Furthermore, 2 participants indicated that they are not competent in terms of providing verbal translation services. The lack of competency can be the result of deficiencies regarding linguistic and transfer competences. These incompetencies can create challenges and external factors might also play a role in the creation of these challenges for non-professional interpreters.

Expecting a smooth interpretation session is not realistic for both professionals and non-professionals. Problems might occur along the way, and interpreters might face different problems as a result of various causes. When the participants were asked about the challenges they faced, 15 of them indicated that one of the biggest challenges is "insufficient knowledge of grammar or vocabulary". This finding shows parallelism with the findings regarding the competence of non-professionals since most of the participants consider themselves as neutral non-professionals (neither competent nor incompetent). On the other hand, the result of using incorrect words or failing to recreate the original message in another language may not be catastrophic in an educational setting as it might be in other settings.

Table 7
Challenges Non-professional Interpreters Face

Insufficient Knowledge of Grammar or Vocabulary	15
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In addition to linguistic competences, 9 participants indicated that another challenge for non-professional interpreters in educational settings is carrying the responsibility of their fellow countrymen or friends. Since these participants are responsible for the ease of communication between the parties, it is quite understandable that this is a challenge for them. Their service receiver might be a close relative, and the non-professional might be responsible for that relative. However, the reason why this is a challenge for the non-professionals can also be acting without knowing their responsibilities regarding interpretation.

Table 7.1
Challenges Non-professional Interpreters Face

Carrying the responsibility of their fellow countrymen	9
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Despite the fact that interpreters have responsibilities that are usually clearly set out in a code of conduct for example, those who act as non-professional interpreters in educational settings do not have a code of conduct in Türkiye. However, the participants know that they have certain responsibilities, and one of them is carrying the responsibility for their service receivers. Moreover, one of the participants commented that

Participant 11: “They (administrative staff) don’t want to explain us anything in detail. It is hard for me to understand and express.”

It is obvious that this participant wants to convey the message clearly, and she/he is aware of the fact that one should first understand everything and then translate. This can also be considered as another sign of developing translation competence.

Additionally, 4 participants indicated that they felt belittlement from administrative staff while interpreting for other people. In addition to her/his previous

comment regarding administrative staff not wanting to explain anything in detail, the same participant also commented:

Participant 21: “I feel belittlement and responsibility.”

Table 7.2
Challenges Non-Professional Interpreters Face

Feeling of belittlement from administrative staff	4
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Even though the actions of non-professional interpreters are unknown, it is not possible to assume that the behavior of the non-professional interpreter has an impact on the actions of the administrative staff. The reason for this might be related to the behavior of the administrative staff because another participant stated that “Staff is rude.” Excessive workload of the administrative staff might be the reason for the rudeness the participant mentioned. However, this might also affect the communication quality and demotivate the non-professional interpreter, which add other layers to the challenges faced by non-professional interpreters in educational settings.

3.5 Motivations and Roles of Non-professional Interpreters

Motivations of the participants to learn another language are not known, but some of the participants might have had either pragmatist or integrative motivations or both. It can be suggested that the participants acquired another language as result of having one of these motivations and today, they might be providing interpretation services to others with the instrumental motivation. Although instrumental motivation refers to a language acquisition motivation, translation can adopt this term in my opinion since the main motivation of a non-professional interpreter is to allow another person to benefit from certain services.

Every person can have different reasons to undertake various responsibilities. If translation is considered in this context, a bilingual can become a non-professional interpreter and can also have different motivations to translate for another person. The other person can be a friend or a classmate, a relative or a family member, or a random

person. All these possible service receivers can be found in the context of a higher education setting since there are so many international students in universities. As a result of this, it can be claimed that interpreting for someone else becomes a daily activity for some people.

According to the participant answers, those who get interpretation services from non-professional interpreters are usually relatives. 12 participants indicated that they interpret for their relatives, and this result is not surprising because most of the participants are considered to be students who came from different countries with their relatives. Service receivers of non-professional interpreters in educational settings might have similar reasons to those in medical settings. They might feel obliged to help their relatives or family members, or their relatives or family members always ask for their help because of their ability to speak and understand two languages, and this could be their motivation to undertake this role.

Table 8
Target Groups of Non-professional Interpreters

Relatives	12
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This ability of the participants also plays a role in their recognition as non-professional interpreters in their classroom environment. Since there are thousands of students from different countries and cultures, non-professional interpreters become a bridge between these groups. In addition, service receiver students ask for help when they also need to ask questions to their teachers or administrative staff. As a result, 9 participants indicated that they help their friends or classmates. Their source of motivation is their friendship with other students around them. It can be claimed that students become service receivers as a result of feeling close to their friends who can speak another language and that their friends can understand them better than other people such as administrative staff. Furthermore, non-professional interpreters not only help these students when they talk to administrative staff but also, they help these students when they communicate with other students within the same classroom. Consequently, they probably also undertake the role of facilitating communication between two different cultures. In addition to helping relatives and friends, non-professional interpreters also help random people in different settings. These settings include hospitals or disaster areas

and also, educational settings. 7 participants indicated that they helped random people in educational settings.

Table 8.1
Target Groups of Non-professional Interpreters

Friends or classmates	9
Random people	7

This can be considered as a very good example of instrumental motivation in translation because other participants helped those who they have known for a while. On the other hand, helping a random person as a non-professional when there is no professional around can be considered as a merit. For instance, one of the participants commented:

Participant 15: “My colleague was American and couldn't understand Turkish, so I felt the need to help”.

In addition, another participant made an interesting comment:

Participant 13: “My personal interest, I mean as a hobby”.

These two comments indicate that there are non-professional interpreters who are ready to help without any economic compensation and offer an easy solution for those who have problems regarding overcoming the language barrier. Getting help from a non-professional interpreter can be conceived as a practical solution for some people, and non-professional interpreters' roles can have an enormous impact on the lives of others.

As it was stated in the previous chapter of the thesis, Yvan Leanza (2005) offers four different roles for community interpreters, and these are system agent, community agent, and linguistic agent. However, in my humble opinion, it is appropriate to make additions to these roles in accordance with the findings of this study, and these are interpretive, cultural envoy, and mediator. These roles can be interchangeable based on the needs of service receivers and their purposes. Non-professional interpreters in educational setting usually undertake the responsibility of acting as an interpreter to

explain certain procedures and project instructions with their interpretive role. They also act as cultural envoys and mediators in classroom environments. Their roles as cultural envoys and mediators allow people to understand each other and avoid possible clashes as a result of cultural differences for example. However, Leanza's system agent and community agent roles are poles apart. For this reason, referring to non-professional interpreters in educational settings as cultural envoys and mediators would be better for now. In order to call them system or community agents, one should understand the cultural tendencies of the participants of this survey. Furthermore, linguistic agent role can be associated with the participants of this study after analyzing their answers to the question regarding their allegiance because the allegiance of non-professional interpreters is interrogable.

3.6 Allegiance of Non-professional Interpreters and Trust During Interpretation Sessions

Allegiance of interpreters whether it be non-professional or professional has always been an important consideration for service receivers even in the age of discovery (cf. Pym 2014, 142). The concerns of the people were not without reason since there were no rules indicating that interpreters should remain objective. Also, they might have helped them involuntarily as a consequence of inconvenient events. On the contrary, today professionals, bilinguals or those who have received training provide interpretation services voluntarily for other people in different settings when necessary.

As it can be understood from Hale's statements regarding the differences between medical and legal settings which can be found in the previous chapter, interpreters avoid taking sides in certain settings such as courtrooms because they might face repercussions as a result of their allegiance with the service receiver. On the other hand, non-professionals might be taking sides with service receivers since they are not aware of such ethical rule. Therefore, it can be claimed that taking sides with the service receivers is more common in medical and educational settings.

As it was mentioned before, Ira Torresi's study demonstrates that children's approach to taking sides with service receivers is normal and positive. However, the target group of this study is not children. On the other hand, teenager or older university students

might have the same tendencies. However, surprisingly, only 9 participants indicated that they take sides with service receivers whereas 23 participants prefer remaining objective. On the other hand, 3 out of 9 participants take sides with the service receiver that can speak her/his native language, and the nationality of the service receiver is not important. 6 participants take sides with their fellow countrymen. This means that nationality is more important than the language they share, which is different from the way of thinking of other 3 participants.

Table 9
Allegiance of Non-professional Interpreters

Taking sides with service receivers if they share the same native language	3
Taking sides with service receivers if they are from the same country	6
Remaining objective	23

Considering that some participants have studied translation and interpretation in the past, it can be claimed that they already have this competence. However, other participants in addition to those who have studied translation and interpretation also preferred to stay objective. Another reason for their impartiality can be the consequences they might face. These participants might be taking interpreting in educational settings seriously. The results obtained here show that non-professional interpreters who took part in this study could have gained or could be gaining insight about one of the essential principles of interpretation – impartiality. Other participants who stated that they take sides with service receivers might have justifications for their decisions and these can be about patriotism. Since they live in a different country and one of their own needs help, patriotism can be considered as one of the reasons why they cannot remain objective. Although there are many codes of conduct for interpreters in different settings, remaining objective is a common point, and it is considered as one of the most important parts of a code of conduct (e.g. Code of Conduct for UK Visas and Immigration Registered

Interpreters, 13³⁴ and Language Interpreter and Translator Code of Professional Conduct, 2³⁵).

Trust has been an important concern in the context of interpretation. For instance, the interpretations of those who interpreted for colonizers in the age of discovery were checked through others who can speak the same language (cf. Angelelli 2017, 261). The colonizers wanted to make sure that the interpreter conveys the same message. This shows that the colonizers had concerns about trust, and this must have also increased the stress levels of the interpreters who worked for them. The same stress might still be felt by interpreters who assist people in medical and legal settings. On the flip side, it can be claimed that non-professional interpreters in educational settings do not feel stressed. This is because 20 participants indicated that they were feeling good because service receivers trusted them and their language skills. 9 participants indicated that they were nervous because they did not want to disappoint the service receivers. Also, 3 participants indicated that the service receivers trusted them and their language skills, but they were neither nervous nor felt good about it. These findings indicate that non-professional interpreters can interpret in educational settings without feeling much external pressure, and this can have a positive impact on their performance. Additionally, the fact that the nervous non-professional interpreters do not want to disappoint service receivers could signal that they take responsibility on the transmission of the intended message.

Table 10
Trust and Its Effects on Non-professional Interpreters

Feeling good as a result of being trusted	20
Feeling nervous because of the possibility of disappointing the service receiver	9
Neutral even though the service receiver trusted them	3

³⁴

<https://assets.publishing.service.gov.uk/media/66019fa3f1d3a0666832acfb/Code+of+conduct+for+UK+visas+and+immigration+registered+interpreters.pdf> Accessed 17.04.2024.

³⁵

<https://www.dshs.wa.gov/sites/default/files/FSA/ltc/documents/DSHSInterpreterAndTranslatorCodeOfConduct%20042015.pdf> Accessed 19.05.2024.

In addition to the findings above, according to the answers of the participants, it is obvious that they feel trusted during interpretation sessions because 10 participants always feel trusted, 11 participants often feel trusted, 10 participants sometimes feel trusted. Only 1 participant indicated that she/he rarely feels trusted. Since they generally feel trusted, this might have a direct impact on the quality of the interpretation and communication. Albeit they feel trusted in general, sometimes they might feel mistrust and as a result of this they feel nervous. Consequently, 11 participants indicated that they either made mistakes or had a hard time interpreting because of the nervousness caused by mistrust. 9 participants also stated that they did not feel nervous although they felt the mistrust of the service receiver. In addition, not being trusted is not a problem for 12 participants even if they feel it. The final two results might indicate that either the non-professional interpreters' self-confidence is high, or they recognize their unique role as the sole solution to the service receiver's communication challenges. Being in some sort of power position can mitigate their level of nervousness. Eventually, this might be making them feel relaxed and therefore, being trusted loses its importance in this regard.

Table 11
How Trusted Non-professional Interpreters Feel

Always	10
Often	11
Sometimes	10
Rarely	1

Table 12
Not Being Trusted and Its Effects on Non-professional Interpreters

Made mistakes/Had a hard time interpreting	11
Not nervous	9
Neutral	12

On the other hand, the participants who made mistakes or had a hard time translating show that trust plays an important role in the context of delivering a

satisfactory conviction of the original message. For this reason, it can be suggested that knowing that people are not knowledgeable about the challenges of interpreting or not feeling trusted while helping another person can have a huge impact on the performance or perhaps the allegiance of the non-professional interpreter.

3.7 Cultural Differences and Problems

According to the comments of the participants, the most challenging cultural differences they faced while interpreting can be summarized as follows: accent, language/culture specific expressions, transferring the same feelings, pronunciations of words, humor, and idioms. Furthermore, 12 participants indicated that cultural differences did not cause any problems. As it can be understood from the comments below, some participants are aware of the differences between different cultures in terms of culture-specific expressions, idioms, jokes, and accents.

Participant 1: “Yes, because there are some expressions that can only be explained by explaining the culture of the people using the language you are translating to or from”.

Participant 2: “Yes, due to cultural differences, sometimes there is a loss of meaning in translations. For example, the direct translation of certain idioms may not convey the exact meaning. For instance, I couldn't translate the proverb "abayı yakmak" to my English-speaking Arab friends”.

Participant 3: “Explaining things related to Turkish culture or bureaucracy (for example, kütük) was difficult. I had to explain the long way or ask someone else to translate it for me”.

Participant 4: “It can be difficult because some words do not have exact equivalents.”

Participant 5: “The fact that some people's accents are not so clear (such as Bangladeshis, Indians, Pakistanis) can be challenging while interpreting or just chatting.”

Participant 6: “Sometimes I can't translate things because they're specific to my country and thus my mother tongue. Also, there are times when I don't understand people because of their accents.”

Participant 7: “Idioms are different in each language.”

Participant 8: “Every country has different jokes.”

Participant 9: “Problems related to understanding humor, phraseologies. In spite of being created in a language, they carry a lot of cultural, historical and traditional aspects. I find them really hard to translate.”

Participant 10: “I don't call them as problems. I take them as a challenge and love to improve myself about learning new things”.

“Participant 2” and “Participant 7” specifically focus on idioms in different cultures. It can be claimed that idioms are not one of the first things learned by people. Even if one learns idioms, translating them requires knowledge about the equivalents of these idioms in the other language. In this case the idiom requires an explanation which can be a problematic task as the non-professional interpreter stated in her/his comment. For instance, in order to understand the idiom “abayı yakmak” [“to fall desperately in love”] in “Participant 2”, one should know the meaning of the idiom in Turkish culture. Translating or explaining this idiom will not be possible if one does not know the exact equivalent because some idioms do not usually have exact equivalents just like some words.

A bilingual who acts as a non-professional interpreter does not have to know the equivalents of specific idioms and words such as “abayı yakmak” and “kütük” [“register”] (Participant 2 and Participant 3). One might say that “kütük” can be translated as “Where are you registered?” even by a non-professional. However, this is not a realistic expectation in the context of non-professional interpreting in educational settings since these non-professionals are not expected to be language and translation experts. Eventually, the non-professional interpreter ended up getting help from another person as it is stated in the comment, which supports and improves the idea that every bilingual can act as a non-professional interpreter when needed and also assist another non-professional interpreter.

Another cultural difference occurs when it comes to culture-specific expressions and finding exact equivalents of words in a different language as it is stated in the comments of “Participant 6” and “Participant 4”. These can also cause misunderstandings if the non-professional interpreter decides to translate a sentence word-for-word without considering the outcome. The same or similar expression might have a very different or perhaps a very bad meaning in the culture and language of the service receiver. However, in order to avoid misunderstandings and make sure that the parties understand each other, even a non-professional interpreter can try to explain the meaning of a culture-specific expression or a word as professional interpreters do.

It is a well-known fact that there are perhaps millions of accents all around the world. Accents are not limited to specific regions of course; different countries and cultures have different accents which might cause misunderstandings as a result of pronunciation differences. A professional interpreter presumably knows some of these accents or professionally navigate through them. On the other hand, a bilingual who acts as a non-professional interpreter might have learned a language (e.g. English) by watching movies or TV series. For this reason, not being familiar with the accents of different cultures might cause misunderstandings. Based on the comments of “Participant 5” and “Participant 6”, it can be suggested that participants had a hard time translating, but knowing different accents and understanding them perfectly are not required for non-professionals. Also, the misunderstandings that might occur because of accent may not cause serious problems in educational settings.

Another important part of a culture is its jokes because except for some jokes, understanding them sometimes requires extensive knowledge about a country’s history for example. While the comment of “Participant 8” is more about different jokes, the comment of “Participant 9” is more about the difficulty of translating jokes because of the required cultural knowledge. It is common knowledge that there are culture-specific jokes in every language. As a result, translators spend so much time finding equivalents or naturalizing them. On the other hand, time is one of the main issues when it comes to interpretation since the message has to be conveyed immediately. Therefore, sometimes extensive cultural knowledge and sometimes creativity are required to come up with an interpretation that makes the service receiver smile. This takes us to the comment of “Participant 9” which indicates different aspects of jokes such as history, culture, and

tradition may become a challenge for non-professional interpreters. Although translating jokes is not easy for non-professional interpreters, it can be suggested that these jokes might not be essential parts of a conversation mediated by a non-professional interpreter. Non-professional interpreters do not have to or might not know or learn the culture or traditions of another culture to translate jokes accurately.

Based on the comments of the participants, it can be suggested that the participants of the survey assume community agent role since they do not deny that cultural differences surface when people from different countries try to communicate. A claim such as non-professional interpreters deny cultural differences cannot be made just because 12 participants did not face any problems because of cultural differences. Most of the participants faced problems regarding cultural differences, and they somehow tried to overcome the problem. Moreover, the comment of “Participant 10” shows that cultural differences make some non-professional interpreters, including the commenter, are eager to learn more and improve themselves. This shows that some participants might continue to interpret for different people from various cultures and act like a bridge between them in the future since they love interpreting. In addition, their future interpretations between different cultures might also be better thanks to their cultural difference awareness.

3.8 Results of Questions for Service Receivers

The survey for service receivers was sent to several private universities in Istanbul. Only 26 students participated and filled in the survey. The answers of the participants to the multiple-choice questions and their comments/statements to the open-ended questions will be discussed under different titles in this chapter.

3.9 Interpretation Perception of Service Receivers

Perceptions of people regarding different subjects can differ enormously since their expectations usually shape them. This also affects the descriptions they use to explain the role of devices, methods, and approaches that have an important part in their lives. The same effect can also be observed when it comes to translation, and its role in a person’s life. To give an example, a reader thinks that she/he is facing the authority of the writer and does not expect to hear the translator’s voice. However, the translator might have

manipulated the original text to make people feel or not feel the cultural differences. Since both the translator and reader have different perceptions in terms of interpretation, their descriptions of interpretation can be quite different from one another.

When it comes to participants who get interpreting services from different people, their perceptions and descriptions of the interpreting profession might also differ. The reason why they do not have a common description can be the role of interpreting. As it was stated before, most of the participants are assumed to be students who came to Türkiye, İstanbul from a different country to continue their studies. As a result of coming from a different country whose native language is probably different from Turkish or English, the role of interpretation can be different for them. Some students get help from people to complete school related tasks, some try to communicate through interpretation with her/his classmates if there is no common language, and some use interpretation to avoid misunderstandings and problems that might occur as a result of using wrong phrases or words.

When the participants were asked to describe the role of interpreting services in their academic experience, 14 participants indicated that interpretation helps them understand procedures, academic tasks, and other school related materials. This is not surprising since these students are in a challenging environment where they have to deal with different tasks. These tasks not only include procedures such as paying tuition or learning the track system of the preparatory school but also academic tasks such as project and portfolio. Running into problems while trying to complete these tasks is inevitable for a student whose native language is different from English and not competent enough to understand the instructions. Paying the tuition, for example, can be one of the most challenging tasks for them because the English level of the administrative staff might not be sufficient enough to explain everything clearly. If this is the case, getting help from a non-professional interpreter to get an explanation becomes a necessity when they have such problems. Since this type of interpretation requires explaining certain steps of different tasks, it can be claimed that the non-professional interpreter can be perceived as a person who takes on an interpretive role.

Table 13
The Role of Interpreting in Service Receivers' Lives

Understanding procedures, academic tasks, and other school related materials	14
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In addition to those who use interpreting as a tool to understand school related processes, 3 participants stated that they use interpretation as a way of communicating with other students since they are not good at speaking another language. Using interpreting to communicate with other students in a preparatory school environment is quite normal for these students since they have people from both Türkiye and other countries around the world in their classrooms. Their communication cannot be possible without interpretation because there is no common language between Turkish students and students from other countries for example. This type of interpretation usually takes place when students take a break, which allows them to socialize and get to know each other's cultures. In this case, the service receiver can perceive interpreting as an envoy which allows two people with no common language to understand each other.

Table 13.1
The Role of Interpreting in Service Receivers' Lives

Communicating with other students	3
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Furthermore, 9 participants said that interpreting allows them to understand other people and convey their message correctly. That means these participants do not feel confident enough to communicate with other people, and they probably think that they might make mistakes while communicating with others. These mistakes might not cause huge problems. However, cultural misunderstandings might also occur in a preparatory school classroom where students from different countries try to communicate with each other. Also, misunderstandings while completing an important task might have serious consequences. For this reason, interpreting becomes an action similar to a mediator's duty. The terms mediate, mediator, and mediation are widely used by many translation scholars including Wadensjö. Wadensjö uses the term mediator while discussing the interactive nature of interpreting (cf. Wadensjö 1995, 111). Although a mediator resolves

problems when they occur and tries to help people come to an agreement, interpretation allows people to maintain interaction before any difficulties arise.

Table 13.2
The Role of Interpreting in Service Receivers' Lives

Understanding other people and conveying their messages	9
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All in all, all the answers indicate that interpreting mostly plays an interpretive role in a preparatory school student's life. They use interpreting as an explanation tool, and it allows them to understand school/administration related materials. Also, since there are so many students from different countries in classrooms, interpreting allows students to contact with each other thanks to the cultural envoy role that is given to the non-professional interpreter by the action itself. It can be claimed that interpreting allows them to feel comfortable since they communicate with the other party through a person who presumably knows the other culture. In addition to this, interpreting is also perceived as a mediator between people that want to understand each other clearly and without deteriorating the communication.

Although "Other" option was added so that the participants could state other roles of interpreting, none of the participants stated another role. As a result, we can say that interpreting perceptions of the participants were shaped by their requirements. Some of them need interpreting to understand academic tasks while others need it to socialize and communicate without any problems.

3.10 General Interpreting Experience of Service Receivers

The participants of the survey for service receivers are presumably students who study at private universities in İstanbul, and it is assumed that these students came here from different countries all around the world. According to YÖK, there were 43.784 students from hundreds of different nationalities in İstanbul in the 2022-2023 academic year.³⁶ Most of these students might have needed someone who can interpret for them and allow

³⁶ <https://istatistik.yok.gov.tr/> Accessed 17.04.2024.

them to convey and receive messages. However, quite similar to non-professional interpreters in educational settings, much is not known about service receivers' experience.

According to the survey results, 19 participants get interpretation services from their friends, 4 participants from their relatives, and 2 participants from their fellow countrymen. The results here are interesting because in different settings such as medical, people have a tendency to get interpreting services from their relatives or family members, but their selection of service provider might be related to trust. On the other hand, international students get interpreting services from their friends. One of the reasons why they get interpreting services from their friends instead of their relatives could be the availability of the service providers. Their friends are probably almost always nearby, and therefore they get the service from their friends. Although they usually get interpreting services from their friends, 4 participants get the service from their relatives, and 2 participants get the service from their fellow countrymen. These results are again surprising since people in different settings mostly ask for help from those who they feel closer to. Even if these students can find fellow countrymen who can help them, they continue to get help from their friends from different countries. In addition to this, 1 participant stated that she/he gets interpreting services from Google Translate. Using Google Translate to communicate with people might not be a good practice since it will take time to type and translate every sentence. Furthermore, it is a well-known fact that translation tools like Google Translate might make mistakes in certain language pairs, or machine translation may not be sensitive to cultural factors. This is still a concern because the need for accuracy is a fundamental principle in interpreting and translation, similar to any other operational field.

Table 14
Service Receivers' Non-professional Interpreter Preferences

Friends	19
Relatives	4
Fellow countrymen	2
Google Translate	1

Even though majority of the participants get interpreting services from their friends who act as non-professional interpreters, 10 participants indicated that they have received interpreting services from professionals before whereas 16 participants have not received interpreting services from professionals. Based on this data, it can be suggested that they might know how an interpreter should act, perform, and interpret during an interpreting session or they might compare professionals and non-professionals. As a result of this comparison, their approach and feelings towards a non-professional might also get affected. However, there might be other problems with their experience, which will be discussed further in the following section.

Table 15
Interpreting Service Experience of Service Receivers

Received the service from a professional interpreter	10
Did not receive the service from a professional interpreter	16

The participants were also asked how often they seek help, and their answers are as follows: 11 sometimes, 7 rarely, 5 often, 1 hardly ever, and 2 always. This data indicates that 18 participants (those who said sometimes, often, and always) need help to communicate with the people around them almost every day. This is not a surprising result because most of them are assumed to be international students who cannot speak the native language of the country they reside. Even though they communicate with other people through a non-professional interpreter, their comfort levels are high: 4 participants feel very comfortable, and 10 participants feel comfortable. According to this result, more than 50% of the participants do not have any issues about communicating through a non-professional interpreter. In addition, 7 participants indicated that they are neutral about communicating through a non-professional interpreter. Only 5 participants indicated that they felt uncomfortable.

Table 16
Frequency of Seeking Help

Sometimes	11
Rarely	7
Often	5
Hardly ever	1
Always	2

In the light of these results, it can be suggested that communicating through a non-professional interpreter in an educational setting is not a problem for service receivers. However, what caused them to feel comfortable and what caused them to feel uncomfortable are not known, but one of the reasons why they felt comfortable could be being able to convey their messages and communicate with another person. On the other hand, a reason for them to feel uncomfortable could be their trust level because of not being able to understand whether the non-professional interpreter conveyed the correct message or not. Although these are not clear, shedding light on these assumptions could be possible after learning about the misunderstandings, loss of information, and trust levels of the service receivers.

3.11 Misunderstandings, Loss of information, Trust, and Problems

Most people do not realize that interpreting requires a lot of skill and therefore, interpreting might even be an unimportant occupation for them. However, interpreters work in challenging environments and settings. Approaching a non-professional interpreter with a certain level of suspicion might create an unpleasant atmosphere for the said non-professional interpreter. The same is true when the non-professional interpreters are not treated with respect and/or appreciation. Students who receive interpreting services from non-professional interpreters might not trust them because during an interpreting session, misunderstandings might occur as a result of loss of information. Also, an interpreter might forget the source message or a part of it, or the interpreter might misunderstand a word because of the differences in accent for example.

Most of the participants indicated that they feel comfortable during interpreting sessions, and one might think that their trust in non-professional interpreters could be one

of the reasons. However, it becomes clear that not all participants fully trust non-professional interpreters when the answers regarding trust analyzed. Only 9 participants partially trust non-professional interpreters, 8 participants are neutral, 1 participant slightly trusts, and 1 participant does not trust non-professionals at all. Only 7 participants absolutely trust non-professional interpreters during interpreting sessions. These results start to make sense when combined with the comments of the participants.

Table 17
Trust Level of Service Receivers

Partially	9
Neutral	8
Slightly	1
No trust	1
Absolutely	7

It is known that some of the non-professional interpreters who have participated in the previous survey studied translation in the past, but they act as non-professional interpreters and based on this comment: “I don’t trust un-professional things”, it can be claimed that the term “non-professional” does not relieve some service receivers. On the other hand, it relieves some people since one of the commenters said, “They do their job in the best way”. The last two comments are poles apart, and it can be suggested that interpreting qualities differ from one non-professional interpreter to another depending on their skill sets. However, professional interpreters might have better skill sets and deliver a more stable interpreting experience.

In addition, some of the participants commented about language usage related trust issues:

Participant 9: “I do not trust their language skills are good” and “I thought the interpreter had full control over the language”.

These comments support the findings of the previous survey because 15 participants of that survey indicated that insufficient knowledge of grammar/vocabulary is a challenge for them. Furthermore, having no code of conduct shows its effects here since most codes of conduct regarding public service settings require language competence. For instance, there is a standard concerning public service interpreting called

“ISO 13611:2014 Interpreting – Guidelines for Community Interpreting”. This standard gives an outline concerning the roles and responsibilities, explains certain competences and qualifications of public service interpreters. In addition, certain institutions have their own codes of conduct/ethics, but there are only a handful of codes of conduct/ethics regarding educational settings since they are not common in this particular setting.

Moreover, one of the participants said,

Participant 12: “I wasn’t entirely sure if my message would be conveyed correctly but other than that I had no problems.”

This participant had concerns about the conveyance of her/his message correctly, and it is impossible for her/him to check the accuracy of the interpreting. Furthermore, one of the commenters also said,

Participant 23: “Not being able to fully understand the other language made me a bit suspicious but overall, I trusted the non-professional interpreter”.

As it can be understood from the comments above, trust plays an important role in bilateral relationships, and it is up to the interpreter to create this environment of trust. On the other hand, these participants did not report issues regarding using wrong grammar structures and vocabulary, which might cause serious misunderstandings.

Misunderstandings might occur because of interpreting related errors during an interpreting session. These errors can cause loss of information which become obvious when someone cannot complete or have a hard time completing an action described by administrative staff and translated by a non-professional interpreter. Using wrong words or confusing terms as in this participant’s case can create problems:

Participant 24: “Yes, the interpreter confused the terms “international student and exchange student”, and it has made a little problem”.

This is not a matter of life and death of course, but the participant faced a problem as a result of the confusion. In addition, another participant said:

Participant 11: “My student card wasn’t delivered. I didn’t go to south campus because they didn’t tell me”.

As it can be understood from this comment, this participant could not get her/his card because of information loss or perhaps the non-professional interpreter skipped this information and did not translate it. In addition to this, another comment indicates yet another possible misunderstanding:

Participant 20: “There was a student who wanted to go on a dinner with me but because he didn’t have enough linguistic skills, he asked another friend to translate to me that he wanted to go out for a dinner with me. As I wasn’t sure about the credibility of the translation process, I tend to consider it as a possible misunderstanding”.

This comment not only addresses a possible misunderstanding but also, the reliability of the interpreting. This indicates that misunderstandings arise, and they might also have an impact on the trust of the service receiver.

One of the survey participants answer is both interesting and it makes one question what service receivers comprehend when it comes to receiving interpreting service and failing to understand the source message as a result of non-professional interpreter errors/incompetence:

Participant 13: “If interpreter realizes this situation and apologizes for it, I think, there won’t be any problem”.

The non-professional interpreter might not realize loss of information and correct it. As a result, the omission might not let the service receiver complete certain tasks after the interpretation session. Although it is known that non-professional interpreters delete the parts they consider as unnecessary to avoid confusion or misunderstandings (cf. Rossato 2017, 170), they might also omit an important part and cause a misunderstanding or confusion, or the service receiver may not even understand the omission of a part. Furthermore, the service receiver can draw a logical conclusion about the success of the communication and interpretation based on the end result:

Participant 14: “I believe there were no misunderstandings as the process went smoothly”.

The participants already stated the problems they faced, but when they were asked about whether they faced other problems or not, they gave similar responses. According to the participants, other problems service receivers face can be summarized as “confusing non-professional interpreter”, “incorrect convection of the message”, “not being able to convey the real meaning of the original sentence”, and “not being able to convey the meaning grammatically correctly”. These answers also show that the statement of non-professional interpreters regarding insufficient knowledge of vocabulary/grammar continues here because the problems stated before and here are quite similar. In addition, it can be suggested that word choice errors were made, and these errors became obstacles to convection and understanding, which might drastically hinder the communication process.

Even though 16 participants indicated that getting help from an interpreter enhances the communication experience, 10 participants indicated that it hinders the experience. Two participants stated that it enhances the communication experience because they “cannot understand” the other party. Based on the experiences of the survey participants, it can be claimed that the outcome of getting help from a non-professional interpreter can be a hit and miss. The following findings also support this claim because 13 participants “ran into problems because of interpreting related misunderstandings” and 13 participants “did not run into any problems because of interpreting related misunderstandings”. This means that 50% of the participants had trouble after getting interpreting services from a non-professional interpreter.

Table 18
Non-professional Interpreters’ Effect on Communication Experience

Enhances the experience	16
Hinders the experience	10
Ran into problems	13
Did not run into problems	13

The findings indicate that some service receivers hesitate to trust non-professional interpreters and their language skills because even non-professional interpreters admitted that they do not have sufficient knowledge of language and vocabulary. As a result of this, misunderstandings and misquotations might occur, and people cannot complete certain tasks just like 50% of the participants, which can be the source of trust issues. Thus, acting without certain skill sets and rules might have a bad impact on the relationship between non-professional interpreters and service receivers, arouse prejudice, and service receivers face problems eventually, which can add other barriers between people. All these problems arouse doubt about not only non-professional interpreters but also professional interpreters as Barbara Schouten stated, informal interpreters and their families may hesitate to view interpreting as a solution to their communication challenges due to negative past experiences in Türkiye (2012). Individuals lacking language proficiency, biomedical knowledge, proper training in interpreting, and awareness of ethical considerations, have tainted the reputation of interpreters in general. As a result, both ordinary citizens and health professionals tend to generalize and distrust all interpreters.

3.12 Interpersonal Communication and the Impact of Non-professional Interpreters

Whether it be a professional or non-professional, presence of an interpreter is necessary in multilingual/multinational environments so that people can somehow communicate with each other. Interpersonal communication that facilitates in different settings cannot develop without the existence of a mediator, which was also noticed by pioneers and explorers in the age of discovery. Franz Pöchhacker refers to these settings as inter-social settings in which people communicate for the purposes of discovery and exploration, and intra-social setting in which people get access to public services through community interpreters (cf. Pöchhacker 2007, 15).

An educational setting is a meeting point for different cultures with the never-ending movement of people from different countries. This makes it an intra-social setting because it is a public service, and everyone can benefit from it in accordance with the Universal Declaration of Human Rights, Article 26. Benefitting from this service may

become a problem if a student wants to study in a different country because communicating with other people in daily life may create problems. However, non-professional interpreters remove this barrier and allow people to communicate with each other. The quality of the communication and recreation of the message might be problematic as it can be understood from the participant comments in the previous parts. However, not only the impact of a non-professional interpreter can vary depending on her/his ability to interpret but also, a non-professional interpreter can have a huge impact on the relationship between two people with the feelings she/he gives to the service receiver.

When the participants were asked about the impact of a non-professional interpreter on their relationship with another person, 12 service receivers stated that the non-professional interpreter had a mixed impact. This means that they were able to comfortably communicate with another person, but they did not feel like they were included in the communication. One of the reasons of this could be related to speaker A (e.g. administrative staff) making eye contact with the non-professional interpreter instead of making eye contact with speaker B (service receiver). In addition to this, 10 participants stated that the impact was positive, and they comfortably communicated with the other person. This finding is also in parallel with the finding indicating that service receivers feel comfortable while communicating through non-professional interpreters. Even though they feel comfortable and think that non-professional interpreters have positive impact on the communication process, 3 participants stated that the presence of a non-professional interpreter did not have an impact and that the conversation was similar to a normal conversation. Despite the fact that the participants say everything was normal and the non-professional did not have an impact, their feeling of having a normal conversation might be the result of feeling comfortable communicating through a non-professional interpreter. Furthermore, only 1 participant indicated that the non-professional interpreter had a negative impact and that the service receiver felt as if she/he was disturbing them. The non-professional interpreter might have assumed the advocate role. As a result, she/he might have started speaking instead of the service receiver, and this might have caused that feeling.

Table 19
Impact of Non-professional Interpreters on Interpersonal Communication

Mixed impact	12
Positive impact	10
No impact	3
Negative impact	1

Based on the survey responses so far, it can be suggested that service receivers lean towards getting help from non-professional interpreters in educational settings. This is understandable because getting help from a non-professional interpreter may create slight problems such as not getting your student card on time, which might affect the health, psychology, or future life of the service receiver. However, when participants were asked if they prefer a professional or a non-professional, 15 participants preferred professionals, and 11 participants preferred non-professionals. As can be observed, the difference between the numbers is not substantial. Some participants also made comments about why they choose a professional or a non-professional, and their comments are usually about circumstances, problems, comfort, and easy access.

Table 20
Service Receivers' Interpreter Preferences

Professional interpreters	15
Non-professional Interpreters	11

As it was stated before, every bilingual can become a non-professional interpreter. As a result, this makes people prefer non-professionals as one commenter stated:

Participant 21: “Access to non-professional interpreter being easier leads me to that option”.

Furthermore, another participant stated the following:

Participant 7: “I don't think I will need a professional interpreting service since I mostly need interpreting in daily events”.

In accordance with this comment, it can be claimed that service receivers in educational settings do not need a very good interpreter because they usually get interpreting service from their friends, relatives, or fellow countrymen, which is sufficient for them. However, one participant is aware that she/he needs professional help in certain circumstances and settings:

Participant 18: “It depends on why I need the service, for example if I need it for more legal and serious situations I'd like to have a professional interpreter. But if it is a daily situation, non-professional interpreters might be more helpful as it saves a lot of time and does not cost anything”.

This comment clearly shows that non-professional interpreters can handle daily interpreting tasks and allow service receivers to save time since they do not have to look for a professional. It can also be suggested that service receivers' primary criteria are neither accuracy nor effectiveness of the message in daily conversations. Except for certain settings such as legal and medical, they think the help of a non-professional would be sufficient. Moreover, two participants stated the following:

Participant 3: “A professional interpreter is more reliable”.

Participant 16: “A professional interpreter makes me feel comfortable”.

According to the previous findings, reliability of a non-professional interpreter can be questioned since one of their biggest problems is insufficient knowledge of grammar and vocabulary. Getting help from a professional who knows the language would also make service receivers feel comfortable and “the possibility of facing problems would decrease” as one of the commenters stated.

In addition to the reasons why service receivers prefer professionals or non-professionals, they also listed the benefits of using a non-professional interpreter in communication situations. The comments below indicate that non-professional interpreters in educational settings allow service receivers to be comfortable during interpreting sessions:

Participant 1: “Non-professional interpreter provides a comfortable environment”.

Participant 2: “We can talk to each other as if we were having a normal conversation”.

Participant 3: “It does not feel formal and makes it comfortable”.

Participant 4: “You can talk in daily language”.

Participant 5: “I’m comfortable because the non-professional interpreter is my friend”.

Participant 6: “Getting help from a professional can be soothing for some people”.

Participant 7: “As the context of translation is generally informal during non-professional translations, it is easier to focus on the message that is being conveyed rather than feeling nervous about not being able to communicate”.

As it can be understood from the comments above, service receivers in educational settings feel comfortable when communicating through a non-professional interpreter. Being comfortable is of great importance for service receivers and the main reason for that could be the fear of being misunderstood. Getting help from a non-professional interpreter helps service receivers relieve. Also, more than 50% of the participants had indicated that they feel comfortable with a non-professional interpreter, and these comments prove that this is the most important benefit of a non-professional interpreter.

Additionally, other benefits of non-professional interpreters are that they are easy to access without wasting time, and they do not charge service receivers for their service as is also understood from the comments below:

Participant 8: “The access to a non-professional interpreter is easier, more practical and didn't cost anything in my experience”.

Participant 9: “Non-professionals may be more readily available and less expensive than professional interpreters, making them a practical choice for informal or low-budget situations”.

Participant 10: “The main benefits are that you have a friend next to you who is not a professional in the language, unlike the fact that I need some time to find a professional translator”.

Although getting help from a non-professional interpreter allow service receivers to save time and keep their money in their pockets, one might claim that this practical

solution decreases the value of a profession. To a certain extent this might be true, but getting help from a professional interpreter will be costly for a student. Furthermore, a professional interpreter will probably not accept to go to a university for a 5–10-minute interpreting session, and universities do not usually hire professional interpreters who can help students overcome language barriers even if most of the participants indicated that they prefer getting help from a professional. In addition to this, the comment of “Participant 11” below indicates that some service receivers might be used to getting interpreting service from a certain person (perhaps a relative or a friend), which can be considered as another reason why service receivers resort to non-professionals. Moreover, the possibility of misunderstanding a person or being misunderstood continues to be one of the main reasons why students need a non-professional interpreter as it can be understood from the comment of “Participant 12”.

Participant 11: “My helper is more experienced, so he understands better”.

Participant 12: “Non-professional interpreter helps me understand the person clearly and express myself well”.

As a result, the answers of the service receivers make it clear that interpreter preferences of service receivers vary and depend on different criteria. Using a non-professional interpreter helps them overcome the language barrier between the service receiver and another person and improve interpersonal communication. Since it is easy to find a bilingual that can act as a non-professional interpreter and offer this service for free, communicating through a non-professional in an educational setting will continue to be number one solution for students.

CONCLUSION

One of the aims of the present study was to understand whether non-professional interpreters feel comfortable in certain language pairs and trusted by their service receivers and remain objective while interpreting in higher education settings. The other aim of the study was to understand the thoughts and feelings of service receivers about non-professional interpreters and the meaning of interpreting to them during their education life. Even though non-professional interpreting in legal and medical settings is a popular research topic for many scholars, and there are many studies about non-professional interpreters in these settings, non-professional interpreting in educational settings is not particularly an area scholars focus their attention on.

The increasing and everlasting focus on non-professional interpreting in legal and medical settings is understandable because these are serious scenarios, and the performance and allegiance of non-professional interpreters can change everything. The same might also be true in the context of non-professional interpreting in educational settings. However, the severity of the results might not be as extreme as legal and medical settings. Although this could be one of the reasons why scholars do not shift their focus to educational settings, the phenomenon of non-professional interpreting in educational settings deserves to be researched and understood.

In Chapter 1, the methodology of the study, and provided some background information to show that non-professional interpreters even took part in historically important events are explained. In addition, more information regarding the role and position of professional and non-professional interpreters in community interpreting was given to show that these two groups of interpreters coexist in different settings. Moreover, codes of conduct/ethics that regulate an interpreter's actions, training of both professional and non-professional interpreters, and the existence of interpreters in educational settings were explained to demonstrate what they go through before and after becoming community interpreters.

In Chapter 2, explanations concerning the surveys for non-professional interpreters and service receivers were made to introduce the main aims of the questions. The explanations were also supported with the articles, findings, and discussions of other

researchers. In addition, the lack of validity and reliability results was explained with reasons in the Content Validity section of the thesis.

In Chapter 3, the results of the surveys for non-professional interpreters and service receivers were presented. The results of the surveys were also discussed in detail and findings were presented in tables to visualize the results.

In conclusion, as it was stated before, translation and interpretation have a long history, and the existence of non-professional interpreters in this history cannot be ignored. There will always be demand for non-professional interpreters when there are no available professional interpreters in certain places and situations such as disaster areas, medical and legal settings. Disaster areas or medical and legal settings will not be the only service places for non-professional interpreters of course.

Therefore, as long as schools, universities and other educational institutions continue to be places of study for international students, there will always be need for interpreters who can interpret in educational settings. Getting interpreting service from a non-professional interpreter for daily conversation needs is possible. However, it is possible to say that one must get the interpreting service from a professional if she/he needs help in an official act.

Consequently, it is possible to presume that higher education quality of Türkiye, which is preferred by many international students, will improve in the context of student satisfaction. Employment of administrative staff that can speak common languages such as Arabic or English and professional interpreters by the educational institutions in Türkiye is of great importance since these can help international students to overcome the language barrier between them and people in educational settings. As a result, it can be presumed that international student satisfaction will increase, which may lead Türkiye to be more preferred by students from other countries. Further research with more participants may help to make sense of the perspective on interpreting and highlight the increasing need for employing professional interpreters in universities. This thesis is expected to inspire future research on professional and non-professional interpreting within the educational context of Türkiye, where the number of international students is increasing day by day.

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EKLER



**İSTANBUL 29 MAYIS
ÜNİVERSİTESİ
BİLİMSEL ARAŞTIRMA VE YAYIN
ETİĞİ KURULU
(Karar Sureti)**

**Toplantı
Tarihi:**
05.02.2024
**Toplantı
Sayısı:**
2024/02

KARAR NO: 2024/02-4: Sosyal Bilimler Enstitüsü Çeviribilim (İngilizce) Yüksek Lisans programı öğrencisi Mehmet Ömer DİKBAŞ'ın, “Yükseköğretim Bağlamında Profesyonel Olmayan Sözlü Çeviri: Akademik Ortamlarda Sözlü Çeviri Algısı, Taraf Tutma ve Profesyonel Olmayan Çevirmenlerin Rolü” konulu bilimsel çalışma ve araştırma yapmaya ilişkin talebi incelenmiş olup, yapılan değerlendirme sonucunda “Yükseköğretim Bağlamında Profesyonel Olmayan Sözlü Çeviri: Akademik Ortamlarda Sözlü Çeviri Algısı, Taraf Tutma ve Profesyonel Olmayan Çevirmenlerin Rolü” konulu bilimsel çalışmada etik açıdan bir sakınca olmadığına oybirliği ile karar verildi.

ASLI GİBİDİR
05.02.2024

Prof. Dr. Feridun M. EMECEN
Başkan

QUESTIONS FOR NON-PROFESSIONAL INTERPRETERS

1-Have you received any formal or informal education on interpretation, translation, or intercultural communication?
2-Who do you interpret for?
3-From which language to which language do you feel more comfortable interpreting?
4-On a scale from 1 to 5, how competent do you feel as a non-professional interpreter?
5-What motivated you to take on the role of an interpreter in an instance?
6-How does your bilingual identity influence your sense of allegiance to a particular language in academic contexts?
7-Do you feel trusted during interpretation sessions?
8-How did you feel if service receivers trusted you?
9-How did you feel if service receivers did not trust you?
10-What challenges have you faced when interpreting in an academic setting?
11-Have you faced any problems because of cultural differences while interpreting? Could you describe what happened?
12-In which area do you provide more help?
13-Do you think professional interpreters can help students/administrative staff better than non-professional interpreters?

QUESTIONS FOR SERVICE RECEIVERS

1-How do you describe the role of interpretation in your academic experience?
2-Who do you get interpretation services from?
3-Have you received interpretation service from a professional interpreter before?
4-How often have you sought help from a bilingual to act as a non-professional interpreter in a communication situation?
5-On a scale from 1 to 5, how comfortable did you feel communicating through a non-professional interpreter?
6-Were you able to fully trust the non-professional interpreter during the communication process?
7-Were there any misunderstandings that became apparent during the interpretation because of loss of information? If yes, could you describe what happened?
8-How well do you think the non-professional interpreter conveyed the intended message?
9-Did the use of a non-professional interpreter enhance or hinder the overall communication experience?
10-What other problems did you face when you got help from a non-professional interpreter?
11-In what ways did the use of a non-professional interpreter impact your relationship with the person you were communicating with?
12-What do you see as the main benefits of using a non-professional interpreter in communication situations?
13-Would you prefer professional interpreters or non-professional interpreters for future communication needs?

ÖZGEÇMİŞ

Adı, Soyadı	Mehmet Ömer		DİKBAŞ
Doğum Yeri ve Yılı			
Bildiği Yabancı Diller	İngilizce		Almanca
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Eğitim Durumu	Başlama - Bitirme Yılı		Kurum Adı
Lisans	2014	2019	İstanbul Aydın Üniversitesi
Yüksek Lisans	2021	2024	İstanbul 29 Mayıs Üniversitesi
Çalıştığı Kurum/lar	Başlama - Ayrılma Yılı		Çalışılan Kurumun Adı
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2.	2021	-	İstanbul Medipol Üniversitesi
Üye Olduğu Bilimsel ve Mesleki Kuruluşlar			
Katıldığı Proje ve Toplantılar			
Diğer:			
İletişim (e-posta):			
Tarih İmza Adı Soyadı		02.07.2024 Mehmet Ömer DİKBAŞ	

