

## AUSIT NATIONAL CONFERENCE, JILL BLEWETT MEMORIAL LECTURE, AND NAGM 2018

### FLINDERS UNIVERSITY, ADELAIDE FRIDAY 16 NOVEMBER 2018

8.45 - 9.30	<b>Registration – Humanities Building/Courtyard</b>			
9.30 – 10.00	Plenary	<b>North 1</b> Co-chairs for conference: Tets Kimura & Joe van Dalen: welcome to Flinders & conference, housekeeping, acknowledgement of country Open Conference: Dean (Education), College of Humanities, Arts and Social Sciences, Flinders University – A/Prof Eric Bouvet; President of AUSIT – Dr Rocco Loiacono		
10.00– 11.00	Plenary 1 Keynote	<b>North 1 - David Moore</b> Chair: Joe van Dalen <i>Translation Tracks: vocational pathways for the language professions of the future</i> David, an SA_NT Branch member & NAATI Champion Award winner—is an interpreter and translator in the Alyawarr and Anmatjerr languages and a forensic linguist and educator based in the Alice Springs Language Centre—has a plan and vision for the profession of interpreting and translating in Central Australia.		
11.00 – 11.30	<b>Morning Coffee/Tea</b>			
		<b>North 1</b> Chair: Luciana d’Arcangeli	<b>North 2</b> Chair: Yutaka Kawasaki	<b>SSN102</b> Chair: Rocco Loiacono
11.30 – 12.00	Session 1	1.1 Sophie Ra <i>“What do you mean?” A definition of cultural &amp; intercultural communication in interpreter studies</i>	1.2 Sam Berner <i>The ethics of translation in the age of intelligent machines.</i>	1.3 Ningjia Han <i>WeChat-powered Interpreters &amp; Interpreting</i>
12.05 – 12.35	Session 2	2.1 Miranda Lai/ Magdalena Rowan <i>Training interpreters in New and Emerging languages – Is cross-institutional online model the way to go?</i>	2.2 Maho Fukuno <i>The relationships between translators’ attributes, ideological positions and textual strategies: a sociolinguistic case study of English-Japanese translators in Australian community translation</i>	
12.40 – 1.10	Session 3	3.1 Helen O’Malley <i>NAATI Certification</i>	3.2 Junko Ichikawa <i>Sight translation: an essential skill for interpreters?</i>	3.3 Yu Hao <i>Bridging the Gap Between Translation Training and Practice: Can theory help translators?</i>
1.10 – 2.10	<b>Lunch</b>			

		<b>North 1</b> Chair: Erika Gonzalez	<b>North 2</b> Chair: Maggie Ivanova	<b>SSN102</b> Chair: Tets Kimura
2.10 – 2.40	Session 4	4.1 Uldis Ozolins <i>Testing intercultural competency</i>	4.2 Luisa Conte <i>Shift in time and shift in space: translation of a historical legal document</i>	4.3 Luciana d’Arcangeli <i>The double challenge of tackling a literary translation in competition</i>
2.45 – 3.15	Session 5	5.1 Han Xu <i>Interpreter use of direct &amp; indirect approach in lawyer-client interviews</i>	5.2 Guthrun Love <i>Human versus machine: It’s not just about words</i>	5.3 Angela Dillon/ Adrienne White <i>Training Deaf and Hearing Interpreters to work together within the complex intercultural exchange</i>
3.20 – 3.50	Session 6	6.1 Andrew Revolta <i>Role boundaries in Business Interpreting</i>		6.3 Deanne Lightfoot/Wiliam Hayward <i>Responding to Vicarious Trauma for Aboriginal Interpreters</i>
3.50 – 4.20	<b>Afternoon Tea</b>			
4.20 – 5.20	Plenary 2 Keynote	<b>North 1 - Prof Rita Wilson</b> Chair: Luciana d’Arcangeli <i>What’s a label?</i> From the School of Languages, Literatures, Cultures and Linguistics at Monash University, Professor Rita Wilson’s research interests focus on the complexities of cultural contact and the relationship between language, culture and social inclusion. She has published work on identity and culture in migratory contexts, multilingual creative practices and cultural mediation.		
6.00 – 8.30	<b>Café Alere Flinders Uni</b>	<b>Conference Dinner and Awards</b>		

### SATURDAY 17 NOVEMBER 2018

9.45 – 10.30	Coffee & pastries <b>Registration for the NAGM – Humanities Building / Courtyard</b>			
10.30 – 11.30	Plenary 3	<b>North 1 - Jill Blewett Memorial Lecture</b> Chair: Rocco Loiacono <b>The Honourable Jing Lee MLC, Assistant Minister to the Premier</b>		
11.30 – 11.45	Last NAGM Registrations			
11.45 – 12.45	NAGM	<b>North 1</b>		
12.45 – 1.30	Lunch			
1.30 – 4.30	National Council Meeting <b>Hum 101</b>			



**TRANSLATIONZ**



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hosts the  
**2018 AUSIT CONFERENCE**  
 and National Annual general Meeting  
 16-17 November

PRESENTER	ABSTRACT	BIO
Plenary 1: 10.00 – 11.00am <b>David Moore</b>	<p><b>Translation Tracks: vocational pathways for the language professions of the future</b></p> <p>We live on the Indigenous continent of Australia in the Asian region of the world. Many Indigenous languages are spoken in the Northern Territory. This presentation is about the development of interpreting and translating courses in the Northern Territory and supporting the use of Indigenous languages in the classroom. The courses started as the 'Translation Tracks' program and have developed into 'applied language' courses run by the Northern Territory Education Department in high schools. They aim to recognise the value of Indigenous languages to the student's identity, and also to support their vocational choices in the language professions.</p>	<p><b>David Moore</b> is an interpreter and translator in the Alyawarr and Anmatjerr languages and a forensic linguist and educator based in the Alice Springs Language Centre—is a man with a revolutionary vision for the profession of interpreting and translating in Central Australia, and we anticipate a stimulating and thought-provoking presentation on the process and beneficial outcomes of his successful campaign to promote T&amp;I in Central Australia.</p>
11.30-12.00 <b>Sophie Ra</b>	<p><b>"What do you mean?" A definition of culture and intercultural communication in interpreting studies</b></p> <p>'Culture' has been one of the most widely discussed, and one of the most complex, topics in community interpreting studies where two or more individuals from various cultural and linguistic backgrounds directly interact. Many researchers and practitioners agreed on the importance of the cultural sensitivity and cultural awareness among community interpreters as well as other professionals, including legal professionals and health care professionals. However, the notion of culture still remains somewhat vague (Hale, 2013). Furthermore, there has also been an ambiguity to use the term 'intercultural communication' and 'cross-cultural communication' in interpreting studies (Piller, 2007; Hsieh, 2016). Empirical and anthropological studies on intercultural communication have been done in both health care interpreting (Angelelli, 2004; Hsieh, 2016; Souza, 2016) and legal interpreting (Lee 2009). However, a general approach to intercultural communication in interpreting studies so far has been focused on national character stereotypes that are mono-dimensional, which was based on early works of Hofstede (1980) and Hall (1986).                      In a globalised world where each individual's identity is often interactively created within certain contexts, the static comparison of culture cannot be the best approach to intercultural communication, especially in community interpreting studies where</p>	<p><b>Sophia Ra</b> is a professional translator, interpreter, and subtitler between English and Korean. She also works as a tutor at Macquarie University and the University of New South Wales. She is a PhD candidate at the School of Humanities and Languages of the University of New South Wales in Sydney.</p>

	each participant can belong to various sub-groups. Based on the review of the relevant literature, this presentation will give a comprehensive explanation of the terms to introduce intercultural communication in interpreting studies.	
11.30-12.00 <b>Sam Berner</b>	<p><b>Ethical Questions for the Age of Intelligent Machines</b></p> <p>Machine translation and CAT tools are becoming increasingly ubiquitous and better. Although there is a belief that the takeover by AI driven translation of our profession is partly hype, evidence points to just the opposite. Even if not embraced by the professionals, it is widely lauded as the panacea of cross-cultural communication by clients and many large agencies. Therefore, it affects us whether we use them or not, and we often find ourselves in a position where we are forced by the current market climate to use them: to stay competitive, to save time, to comply with clients' needs. This raises important questions in the field of translation (and increasingly interpreting) ethics. These questions are not dealt with in the context of the current Codes of Ethics. The presentation aims at raising awareness of these issues and calls for a re-thinking of Translation/Interpreting Codes of Ethics in light of the current technological changes.</p>	<p><b>Sam Berner</b> is a QLD-based legal translator with decades of working experience. Her involvement with AUSIT and her interest in the professional and philosophical aspects of translation have often caused her to approach issues from angles different to those most colleagues take. Ever the advocate for embracing change, she also champions professional ethics and the welfare of other translators (and interpreters) in her various roles in AUSIT.</p>
11.30-12.00 <b>Ningjia Han</b>	<p><b>WeChat-powered Interpreters &amp; Interpreting</b></p> <p>The Internet has already revolutionized the way we provide language services, as for years we have seen a lot of translation agencies establishing global presence and managing their workflows by way of powerful Internet-based systems. Market-specific resources and even time difference has become part of their assets. With the aid of new technology, embodied by new software and mobile apps, a much broader range of assistance has become available to interpreters. This paper seeks to explore such assistance with the example of WeChat, an Internet-powered platform developed by Tencent, a China-based Fortune 500 Internet service giant. WeChat has been transforming all China-related business practice and, naturally, interpreting services involving the Chinese language. It might also become beneficial to interpreters of other languages as the platform reaches users of more diverse cultural backgrounds. It is a bit difficult to strictly define WeChat as either social media or just a communication app, as it incorporates the functions similar to Facebook (WeChat Moment), WhatsApp (calls and SMS) and Facetime (video calls), and most of its functions, as far as I have discovered, can transform the way we interpret and even the way we manage interpreting services. That being spoken, let us tentatively call it an Internet business hub in professional terms.</p>	<p><b>Ningjia Han</b> is a NAATI Professional Interpreter in Mandarin and Cantonese and a Professional Translator of Chinese and English in both directions. She is currently with ShineWing Australia Pty Ltd. as translator and interpreter. She has been practising in Australia since 2014.</p> <p>Prior to this she was a practitioner and language trainer in Guangzhou China, having graduated in English at the South China Agricultural University.</p> <p>She is presently a member of AUSIT, a Chartered Linguist and a member of the Chartered Institute of Linguists (MCIL).</p>
12.05-12.35 <b>Miranda Lai &amp; Magdalena Rowan</b>	<p><b>Training Interpreters in New and Emerging Languages – Is Cross-institutional online model the way to go?</b></p> <p>The training of interpreters in new and emerging languages in Australia is a particularly challenging task. Although postgraduate T &amp; I programs are available in Australia, they are not widely available in new and emerging languages and those that are have not been sought after by candidates from these languages. The factors</p>	<p><b>Dr Miranda Lai</b> is a lecturer in interpreting and translating studies at RMIT. She completed a PhD in interpreter-mediated police interviews, looking into how interpreters facilitated, or otherwise, such processes. Her research interests include police interviewing in bilingual settings, public service interpreting and translating, and ethics for</p>

	<p>for the low uptake are many, including financial barriers, length of study, academic readiness, investment and return prospect etc. Factors for the lack of wide availability of courses in certain states include small numbers of students and financial feasibility to deliver these courses. This is where online delivery by technical and further education (TAFE) comes into play.</p> <p>The presentation focuses on a recent co-branded online short course delivered by TAFE SA and RMIT from 2018. It accepts applicants who are interested in becoming interpreters from all languages, where NAATI offers tests or recognition. The short course is a skill set of 4 units taken from the national Diploma of Interpreting qualification. These units are delivered sequentially via a combination of synchronous online sessions and self-paced learning. Linguistic, cultural and LOTE specific feedback is built into the course.</p> <p>The teaching staff and student cohorts completing the course by September 2018 at both TAFE SA and RMIT will be surveyed and their learning and teaching experiences will be analysed to offer insights into the efficacy of training and learning in this mode as well as implications for course design and delivery. Whether this initiative is able to serve as one of the ways to address training issues for new and emerging languages is also discussed.</p>	<p>interpreters and translators. She is widely published in police interpreting and pedagogy of T &amp; I, and has delivered training in Australia and overseas.</p> <p><b>Magdalena Rowan</b> is a Professional Interpreter in Spanish and Polish with more than 30 years experience in interpreting. She is also a senior educator in interpreting and translating at TAFESA. Magdalena is a member of the NAATI Technical Reference Advisory Committee and is an active AUSIT member. She was involved in the development of the Judicial Standards for working with interpreters in courts and tribunals and has been involved in many projects that had the aim to achieve the advancement of our profession.</p>
<p>12.05-12.35 <b>Maho Fukuno</b></p>	<p><b>The relationships between translators' attributes, ideological positions and textual strategies: A sociolinguistic case study of English-Japanese translators in Australian community translation.</b></p> <p>Numerous studies have explored the role of translators as active agents, rather than impartial or invisible, in intercultural communication. Among them, a few studies examined the effect of translators' attributes on their translation strategies applied in practice as well as the possible ideological motivations and consequences. However, they have predominantly centered on gender, leaving many other types of attributes unexplored (cf. Furukawa, 2010; Leonardi, 2007; Santaemilia, 2005; 2015). The objective of the present paper is to examine the effect of other social and experiential attributes (e.g. age, duration of stay in Australia and length of professional experience, as well as gender), on translators' ideological positions and their use of textual strategies regarding the text topic. To do this, I conducted a case study of 15 English-Japanese translators tasked with translating an Australian NGO information brochure dealing with the sex industry into Japanese. The translation data was examined using shift analysis, and the translation justification data was analysed utilising content analysis to identify patterns in the participants' opinions on the sex industry. This paper will report on preliminary findings, which suggest that there is a relationship between ideological (versus linguistic) justifications and the use of a direct translation strategy and that this relationship is conditioned more strongly by inherent social attributes than translation experience. The paper constitutes a part of my larger PhD project to investigate the relationships between translators' habitus (e.g. Bourdieu, 1977) and the linguistic shifts they make in their translation products.</p>	<p><b>Maho Fukuno</b> is a PhD student in Linguistics and Translation Studies at the School of Literature, Languages and Linguistics, Australian National University. After receiving her BA from Osaka University in Japan, she completed a Master of Translating and Interpreting at RMIT University in 2016. Her PhD project explores, from a sociological perspective, the relationship between translator agency and translated texts in community translation settings, particularly how translator disposition and ideology interact with social norms and ideologies. She is also a NAATI certified translator working from English into Japanese.</p>
<p>12.40-1.10 <b>Helen O'Malley</b></p>	<p><b>NAATI Certification</b></p> <p>Since its introduction in early 2018, NAATI certification has become the industry</p>	<p><b>Helen O'Malley</b> is a project officer at the National Accreditation Authority for Translators and Interpreters.</p>

	<p>standard for working in the translating and interpreting profession. NAATI considers this an important step in the ongoing professionalisation of the sector in Australia and will lead to improved standards in the long term.</p> <p>Whilst the certification system primarily exists for consumers of translating and interpreting services, NAATI considers the benefits of the new system apply right across the industry. Specifically: CONSUMERS • Equitable access to legal, medical, government and other services. • Greater confidence in quality, credibility and currency of a practitioner. • Better systems for NAATI to manage poor or unprofessional practice.</p> <p>INDUSTRY • Greater recognition as a profession. • Improved international recognition of Australian (NAATI) credentials. • Better data and reporting capability on workforce profile. • Better opportunities to leverage industrial (remuneration) campaigns. • Ongoing improvement through formal training and professional development. • Improved quality and integrity of translating and interpreting education. • Only current practitioners are recorded in the system.</p> <p>INDIVIDUAL PRACTITIONERS • Increased work opportunities. • Potential for higher remuneration linked to certification. • Greater recognition as a specialised professional in a multi-disciplinary team. • Better access to quality professional development opportunities. • Stronger protection of private information. • Ability to customise information displayed on the online directory.</p> <p>The presentation will also discuss other significant improvements including the introduction of pre-requisite screening tests, such as the intercultural competency test and the ethical competency test and the delivery of interpreter testing through live role-play dialogues.</p>	<p>She works in the Development team where her current work is overseeing the development of ethical and intercultural competency screening tests. She was previously involved in setting up the Indigenous Interpreting Project at NAATI. Helen has an anthropology degree from La Trobe University and her current areas of interests include the fields of cultural competency, cultural identity and Indigenous social and cultural issues.</p>
<p>12.40-1.10 <b>Junko Ichikawa</b></p>	<p><b>Sight translation: an essential skill for interpreters?</b></p> <p>More and more frequently, people use apps or computer programs to provide “interpreting” services. Artificial intelligence is rapidly increasing in ability and it is predicted that much work in the future will be done by machines, including interpreting and translation. However, it is possible for professional interpreters to remain relevant and to compete with technology by providing very high-quality interpreting services. There are various ways to improve interpreting skills. Amongst those, this study focuses on sight translation (ST); the oral translation of a written text.</p> <p>Interpreting involves complex linguistic and cultural considerations and if the morphosyntactic differences of the language pairs are greater (e.g. European languages and Asian languages), word-for-word interpreting is typically not effective. Interpreters must extract the message and convey it effectively so that the audience grasps the message clearly. Interpreters must also be flexible and consider the setting and the target audience.</p> <p>ST is frequently utilised in the field by practising interpreters, in settings such as conferences and community interpreting, but its significance and complexity are generally overlooked. However, practising ST can help train interpreters to improve comprehension, distinguish main ideas from secondary ideas, distance themselves from the source language and avoid literal, word-for-word interpretations.</p> <p>ST requires a high cognitive load and although many training institutions have ST as</p>	<p><b>Junko Ichikawa</b> completed a Master of Arts in Japanese Interpreting and Translation (MAJIT) degree at The University of Queensland (UQ) in Australia, obtaining NAATI Conference Interpreter, Interpreter and Translator certification. After working as an in-house, simultaneous interpreter in Japan, she became a freelance interpreter/translator in various fields, such as diplomacy, business, dental, medical and mineral resources. Her past work includes various international conferences such as WHO Regional Meetings, the L20 Summit held in conjunction with the G20 Summit, the International Summit on the Teaching Profession held in Wellington, NZ and more. Junko has been teaching in the MAJIT course at UQ since 2008 and was a member of the NAATI Examiners’ Panel (Japanese) from 2004 to 2012. She is currently undertaking a PhD at UQ.</p>

	<p>part of their curriculum, there are interpreters who are undertrained for ST. This study discusses the importance of sight translation, particularly in the field of community interpreting, and strategies to improve sight translation.</p>	
<p>12.40-1.10 <b>Yu Hao</b></p>	<p><b>Bridging the Gap Between Translation Training and Practice: Can theory help translators?</b></p> <p>The way that translation theory can help translation practice has been a concern for a very long time. There is a necessity to ease tension between the theoretical and practical components that exist in many translator-training programs. Using questionnaires and interviews, this research aims to find out the translation theories that are already included in translation curricula, students' demand for theories, and translation educators' and students' opinions of whether theory has a positive impact on practice. The pilot study suggests a strong indication that: a) both the educator and students believe that translation theories such as equivalence, Skopos, localization and cultural aspect of translating should be integrated into translation curricula; b) the translation educator believes theory has a rather negative impact on practice, while her two students hold positive views. This research compares the 'input' and 'output' of theories in translator-training programs to explore which translation theories should be emphasized, and to bridge the gap of between translation training and practice.</p>	<p><b>Yu Hao</b> is a practising translator and interpreter currently completing a Master degree at the University of Melbourne, following a Bachelor of Arts at the Xi'an International Studies University in China. She has a background in community interpreting and technical translation. Her recent research focuses on the relevance whether translation theory has positive impact on translation practice in translation training. Her Ph.D. research will be focus on the consequences of Neural Machine Translation for Translator Education.</p>
<p>2.10 - 2.40 <b>Uldis Ozolins</b></p>	<p><b>Testing intercultural competency</b></p> <p>The ability to recognise and deal with cultural differences has been identified repeatedly as a crucial skill for interpreters and translators. In its history of testing NAATI has always seen it as important for candidates to be able to show a level of cultural understanding - of both the cultures between which they will interpret or translate. Yet just what aspects of cultural understanding can be considered as crucial, and how one tests such understanding, have not been easy questions to answer for the language panels charged with this task. Some panels struggled to ask appropriate questions.</p> <p>The Improvement to NAATI Testing [INT] project reviewed the hitherto testing of cultural understanding and attempted to base the test upon clearer principles. First, it was considered that there needs to be a move away from only entirely sociological questions to deal more with questions of culture that could legitimately arise during I&amp;T practice. Second, as culture is embodied in and expressed through language, there needed to be closer attention to how language itself as used by I&amp;T practitioners embodies cultural norms. And third, as most I&amp;T is done in specific institutional settings, issues related to institutional culture could be addressed. NAATI has gone down the path of having a category of questions (Type A) that ask for knowledge of particular cultural aspects, and a category of questions (Type B) which present scenarios of intercultural differences that need the candidates' responses to show their understanding of how culture affects I&amp;T practice. This division reflects the division in the Ethics test, but an important issue is that the Intercultural Competency test is not an ethics test. It requires answers addressing understanding of cultural differences and potential cultural conflicts, rather than asking practitioners how they</p>	<p><b>Uldis Ozolins</b> is an Associate Professor at Western Sydney University and one of the most published and cited authors of Translation &amp; Interpreting in Australia. Most recently, together with Mustapha Taibi, he authored <i>Community Translation</i> (Bloomsbury 2016) , the first comprehensive study of this field. He also was one of the leaders of the rewriting of the AUSIT Code of Ethics, completed in 2012. He is a founding member of the International Community Translation Research Group.</p>

	would intervene in any way. This ability to set questions distinct from ethics questions will be crucial to the success of this test.	
2.10 - 2.40 <b>Luis Conte</b>	<p><b>Shift in time and shift in space: translation of a historical legal document</b></p> <p>The translation of a historical legal document from 19th century Tuscany poses some peculiar linguistic and cultural challenges. When the reality of the source text is two centuries away in the past, it is not easy to fully understand the context, terminology and full aim of the original document. Italy in the early 19th century was not yet a national entity, but a collection of regional realities with different political, economic and cultural structures. As a consequence, the text presents numerous lexical, structural and meaning components that are not common anymore in the contemporary, national language and culture.</p> <p>Furthermore, the legally binding aim of the source text is clearly different from the historical research aim of the commissioned translation. On top of the cultural shift imposed by the difference in time, the cultural shift imposed by the translation readership (and by their objectives and culture) adds an additional dimension to the challenges of the translational action.</p> <p>The presentation will describe how the Skopos theory provided the predominant principles in directing the translator's effort to balance domestication and foreignization or, in other words, to transfer the historical and cultural information contained in the original text while ensuring readability and meaning of the translated text in the current time and in the current cultural space.</p>	<p><b>Luisa Conte</b> is an Italian certified translator and interpreter, currently working in health interpreting. She is completing the Master's degree in Translating and Interpreting at RMIT University in Melbourne and she holds a Master's degree in Physics. In her previous career, she worked internationally as a researcher in multimedia telecommunications.</p>
2.10 – 2.40 <b>Luciana d’Arcangeli</b>	<p><b>The double challenge of tackling a literary translation in competition: Wu Ming’s <i>Momodou</i></b></p> <p>This paper presents the strategic thought processes behind resolving some methodological challenges (author/s, genre, registers, colloquial varieties) posed by this particular crime short-story, and some very practical ones (African proverbs and other peculiarities).</p>	<p><b>Luciana d’Arcangeli</b> is Cassamarca Senior Lecturer at Flinders University. She teaches Italian Theatre, Cinema, Literature and Translation. A number of essays and articles stemming from her areas of research have been published in Europe, USA and Australia. Luciana recently won the 2018 Melbourne Italian Institute of Culture Literary Translation Prize.</p>
2.45 – 3.15 <b>Han Xu</b>	<p><b>Interpreters' use of direct versus indirect interpreting approach and their professionalism in interpreted lawyer-client interviews</b></p> <p>In Australia, it is an ethical requirement that interpreters should adopt the direct interpreting approach by interpreting in the first grammatical person. Interpreters resorting to the indirect interpreting approach, namely using the third grammatical person to refer to the speaker, is often considered as a lack of professionalism. Generating data from observations of 20 interpreted lawyer-client interviews in the state of New South Wales, this study investigates the interpreters' use of direct versus indirect approach and their level of professionalism. Findings show that trained interpreters were able to maintain the direct interpreting approach throughout the interview. Interpreters who adopted the indirect approach exclusively were untrained. It was also found there were occasions when interpreters, regardless of their training,</p>	<p><b>Han Xu</b> is a PhD student at UNSW. Her research focuses on the professional development of community interpreting. She has a MA on translation and interpreting. She is also a CATTI Level 2 interpreter (Chinese-English) and has worked as a part-time interpreter in China for three years.</p>



	<p>switched to the indirect interpreting approach. This happened when interpreters needed to clarify the authorship of utterances from different speakers, when they intended to add their own perspective to the interviews, and when they attempted to avoid losing face. The first case abides by the interpreter's ethical requirement and serves to facilitate the progression of the interpreted interview by distinguishing different speakers, whilst the latter two cases demonstrate interpreters breaking their ethical codes.</p>	
<p>2.45 – 3.15 <b>Guthrun Love</b></p>	<p><b>Human versus machine: It's not just about the words</b></p> <p>This presentation is based on an analysis of changes I have made to neural machine translation output in the course of my professional practice. The analysis includes different types of texts, both technical and marketing, and aims to pinpoint some of the deeper, underlying differences between German and English that arise from differing linguistic and cultural perspectives. The intention is to contribute to the ongoing discussion around technology and machine translation, in an attempt to define both the usefulness and limitations of these tools, and construct a narrative that will help clients and lay people understand exactly what it is that translators do.</p>	<p><b>Guthrun Love</b></p> <p>After pursuing language studies in New Zealand and Europe, Guthrun returned to Wellington in 2005, and has been working as a professional translator and editor ever since. Over the years she has worked extensively in both technical and creative fields, and in 2017 she launched her own company, Love Language Limited, specialising in premium German &gt; English and French &gt; English translations for marketing and medical technology. Committed to professional standards, Guthrun has served on the National Council of NZSTI for the last three years. She is currently Vice President and Professional Development Coordinator.</p>
<p>2.45 – 3.15 <b>Angela Dillon &amp; Adrienne White</b></p>	<p><b>Training Deaf and Hearing Interpreters to Work Together Within Complex Intercultural Exchanges.</b></p> <p>Deaf Communities typically experience wide diversity in the linguistic profiles of members. Traditionally, Australian Deaf Community linguistic variance has been managed by deaf native-fluent Auslan users acting as informal communication intermediaries between users of standard Auslan, and deaf people who use non-standard signing. This role has recently been professionalised, with "Deaf Interpreting" (DI) emerging as a specialist area. NAATI established formal DI Recognition in 2015, and DI Para-professional Accreditation in 2016.</p> <p>DIs translate English or Auslan written or video texts. They also work alongside Auslan/English interpreters to adapt the message that their hearing colleague presents in Auslan, into another Sign Language; deaf-blind-signing, or visual-gestural signing (Non-Conventional Sign Language: NCSL). NCSL is used with deaf people who are recent arrivals from overseas; who have an intellectual or physical disability, or use idiosyncratic signing.</p> <p>Inter-linguistic complexities inherent within exchanges between NCSL users and English speakers, are managed by collaborative team-work between the hearing and deaf interpreters. DIs also manage intercultural aspects of hearing-interpreter/deaf-client relationships within complex cross-cultural exchanges that require heightened levels of cultural sensitivity.</p> <p>In 2015, TAFESA established classes combining deaf and hearing Diploma of Interpreting students. Given TAFESA's long history of specialist course provision to</p>	<p><b>Dr. Angela Dillon</b> has been an accredited Auslan/English interpreter since 1987, during which time she has worked within a wide range of contexts. She currently works as an interpreter trainer in <a href="#">TAFE SA's Diploma of Interpreting</a>, with both hearing and Deaf interpreting students, and also continues to work in the field. Angela's PhD focuses on South Australian print media discourse and debates about sign language use and deaf education from the 1970s-2000s.</p> <p><b>Adrienne White</b> is a Professional level Auslan/English interpreter, and has been an interpreter in Adelaide for 20 years and has much experience in interpreting in Mental Health. Adrienne taught the Diploma of Interpreting 2012/2013 for the NABS/TAFE online course. She also taught the Diploma of Interpreting 2015/2016 &amp; 2018/2018 at TAFE SA. This TAFE SA course was unique in that the Deaf students studying the Diploma of Interpreting 2017/2016 outnumbered the hearing students in the classroom. Adrienne has been involved in developing pathways for Deaf interpreters to obtain NAATI accreditation/certification. Adrienne has been a</p>

	<p>deaf adults, this seemed natural.</p> <p>The presentation will discuss some of the challenges faced in operating a mixed deaf/hearing classroom, teaching pedagogies, and some of the intrinsic advantages afforded by a blended learning environment, including fostering professional interactions between hearing and deaf interpreters. Future career prospects of DIs within Australia will also be discussed.</p>	<p>lecturer in the ETD Education and Training ~ Deaf program for 9 years, teaching Deaf Auslan users and Deaf Nepali Sign Language users.</p>
<p>3.20 – 3.50 <b>Andrew Revolta</b></p>	<p><b>Role Boundaries in Business Interpreting (placeholder)</b></p> <p>As one of the principles of the AUSIT Code of Ethics, both the interpreter's understanding and implementation of role boundaries in a professional context are critical. The majority of the literature assessing the moral and ethical implications of interpreting does so with a focus on either community, or conference interpreting – there is very little literature available discussing moral and ethical issues for business interpreters.</p> <p>This paper will review the academic literature discussing the role boundaries of the interpreter in various professional settings and will also look into literature regarding how business is conducted in China when business interpreters are employed. This paper will also address the differences between the often misunderstood roles of those working as business interpreters and those working as bilingual professionals. Subsequently, using case studies as an example, the paper will explore the applicability of the AUSIT Code of Ethics and the usefulness of the Demand Control Schema to comment on the interpreter's decision making processes in those settings.</p>	<p><b>Andrew Revolta</b> is currently a post-graduate student of Translation and Interpreting at RMIT University, Melbourne. Andrew has previously undertaken study in his native U.K. (SOAS), and in China (Beijing Normal University, Beijing Film Academy). In addition to this, Andrew has worked as an Interpreter and Account Manager in the creative industries both in New Zealand and China. Andrew decided to return to study following his experience working as a business interpreter in order to share his experience and to be exposed to the experiences of others working across the T&amp;I industry.</p>
<p>3.20 – 3.50 <b>Deanne Lightfoot</b> <b>William Hayward</b></p>	<p><b>Responding to Vicarious Trauma for Aboriginal Interpreters</b></p> <p>Aboriginal people are known to carry a higher burden of accumulated stress than other Australians and, working as an interpreter can quietly add a great deal more through transmitting the often graphic details encountered daily in their work. Deanne and William will talk about why they needed to develop an active approach to supporting interpreters in dealing with the impact of trauma in their work. They will discuss how the issue came to light, how the service developed a clear culturally appropriate response and how the service has been offered and received by the team.</p> <p><b>Social &amp; emotional well-being</b></p> <p>Aboriginal people are well known to carry a higher burden of accumulated stress than most other Australians. Some intergenerational stress is accumulated together with a burden of stress arising from life's circumstances including the high prevalence of chronic disease, death of family members and exposure to racism in its many forms.</p> <p>Interpreting is a very stressful occupation. Interpreters are required to listen to and understand the details being communicated and convey those details in either English or their Aboriginal language to people they know and care about. This is a process that involves an experience of what is being talked about, it is not possible to do this work as a casual observer, interpreters are in it. And, stress is cumulative.</p>	<p><b>Deanne Lightfoot - AIWA Chief Executive Officer</b></p> <p>Deanne joined the service in 2004 when the Kimberley Interpreting Service was a section of the Mirima Council in Kununurra. Since then she has been responsible for guiding the service through separate incorporation, expansion to offer services for all WA Aboriginal languages, new membership and board representation across the State and, a new name to reflect that expanded role.</p> <p>Deanne has worked with the KIS and now AIWA Boards to nurture understanding that Interpreters can make a significant contribution to the work people do with Aboriginal language speaking clients. That has meant helping people to understand that Aboriginal English and Kriol are not easily understood by Standard Australian English speakers and that although Aboriginal people are born in Australia Standard English may not be their preferred or first language.</p> <p>She has worked with agencies to secure policy changes and budgets for interpreting as well securing increased</p>

It is not unusual for interpreters to require extended breaks from the work to deal with this stress. Long trials in the Supreme Court regularly result in an interpreter needing a break. When the Gibson matter worked its way through the court system interpreters were required to interpret daily transactions as well as giving evidence on the work they had done. It was grueling.

As a response to this the service engaged a specialist to develop a social and emotional well-being framework to support interpreters in combating vicarious trauma and associated or accumulated stresses. Now interpreters are monitored by team members and referred for professional debriefing after confronting assignments or when they report feeling the need. This element of operations needs to be expanded partly due to the high risk population doing the work and also because the volume of work is heavily geared toward interpreting in stress provoking environments.

financial support to develop the service. Now, there are standby Aboriginal language interpreters in courts and hospitals across the Kimberley and this is set to expand further across the State.

Deanne has worked with interpreters as they develop their skills, promoted the need for more training and advocated for better recognition through certification and accreditation. She has also lead the development of new approaches to dealing with the impact of trauma in the development of a social and emotional framework for interpreters.

Deanne is a Fellow of The Australian Institute of Management and a founding member of National Indigenous Languages Advisory Committee, she also participates in national and state based consultation and policy development and fields regular questions from the media about Aboriginal interpreting issues.

**WILLIAM HAYWARD - AIWA Social Worker**

William is a strong Noongar man from the South West of Western Australia and joined the team at AIWA in 2016 with integral expertise to assist in developing and supporting a new approach to supporting Aboriginal language interpreters to manage stress and stay emotionally healthy.

His culture has been instrumental in all aspects of his community and professional roles. William holds a Bachelor of Social Work and is a member of the Australian Association of Social Work. William has held roles within the government and non-government sectors, with a predominate focus on self determined Aboriginal community controlled agencies. His skills and expertise include child protection prevention, earlier intervention, statutory practice frameworks, trauma informed healing, government procurement/contracting and program design, high level policy and law reform, training and professional development and cultural preservation and maintenance. Most importantly to William is his passion for Aboriginal and Torres Strait Islander people being supported to reach their full potential and be inspired to excel as Australians. He is particularly dedicated to empowerment and strength based restorative responses to our most vulnerable children and young people, inclusive of their families and communities.

4.20 – 5.20  
Plenary 2  
**Rita Wilson**

**What's in a label?**

The practice and theory of translation and interpreting in the 21st-century is complicated by rapidly changing societies, and shaped by the rising number of intercultural encounters resulting from ongoing globalisation and massive migration flows. This paper addresses the effect of such changes on communication practices and the consequential multiplication of labels to describe the current scope and nature of translation work.

Most translation scholars and many practitioners would agree that translation – understood here in the broad sense as encompassing translation and interpreting – is a form of intercultural communication. However, this does not mean that we have a well-defined and uniform understanding of what is meant by intercultural (as opposed to cross-cultural or transcultural) communication, nor of the role of translators in this complex, multilingual, global communication landscape.

The first part of this paper draws attention to the constitutive role of translation in intercultural communication. The second part is a brief overview of the various approaches to translation as a medium of intercultural exchange and transcultural communication, illustrated by case studies from the domains of multinational commercial translation and health care interpreting.

It will be argued that the increased linguistic, ethnic and cultural hybridity of our societies forces us to acknowledge the affective nature of translation work. This foregrounds the shifts in the professional identities of translators and interpreters, whose skills as mediators between different networks of knowledge are increasingly necessary to advance effective intercultural dialogue.

The closing keynote address will be given by **Professor Rita Wilson** from the School of Languages, Literatures, Cultures and Linguistics at Monash University. Rita's research interests focus on the complexities of cultural contact and the relationship between language, culture and social inclusion. She has published work on identity and culture in migratory contexts, multilingual creative practices and cultural mediation.

