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Research and Practice

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10

THE MULTILINGUAL COMMUNITY TRANSLATION CLASSROOM

Challenges and Strategies to Train Profession-Ready Graduates

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10

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1 Introduction

Australia is a multicultural and multilingual country where more than 250 languages are spoken, including Aboriginal languages and Auslan (Australian Sign Language). According to the census of 2016, Australia is a "fast changing, ever-expanding, culturally diverse nation" (Australian Bureau of Statistics, 2017, para. 1), with nearly half of the population being born overseas or having one or both parents who were born overseas (49%). Moreover, according to the 2021 census, 5.5 million people speak languages other than English at home and nearly 1 million Australians (850,000 out of a total of approximately 25.7 million) stated not being able to speak English well or very well, which justifies the high demand for community interpreting and translation services (Australian Bureau of Statistics, 2022).

Australia is a nation with one of the richest and most ancient Indigenous cultures on the planet and was already a multilingual country before European settlement. Hlavac (2021) discusses the development of community translation and interpreting in Australia, explaining that "interpreting, if not translation, predated the arrival of Europeans in Australia in the eighteenth century. We can infer this because in many Indigenous groups two conditions were present that commonly precipitate linguistic mediation – exogamy and geographical mobility" (p. 65). Indigenous interpreters also played an important role when white settlers arrived:

> The need for effective communication between Europeans and Australian Aboriginal people was evident from the earliest days of European settlement at Sydney in 1788. Arabanoo was the first Aboriginal to be captured so that Europeans could learn Aboriginal language. However, he soon died from smallpox and two more men were captured for the same purpose. One

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> of these men, Bennelong, made considerable progress in learning English and was soon utilised as a cultural broker and interpreter.
>
> *(Cooke, 2009, p. 86)*

However, it was not until the arrival of displaced migrants from Europe after World War II that the need for community translation and interpreting was acknowledged: "the Australian 'community interpreter' [and translator] was born out of necessity during post-war immigration in the 1950s" (Hale, 2004, p. 15). A couple of decades later, the Vietnam War and conflicts in other parts of the world attracted more migrants and refugees to Australia (Bell, 1997), producing a "kaleidoscope of diverse peoples" (Richards, 2008, p. 244). Initially, it was believed that the problem with language barriers would cease once migrants learnt English, but the offer of English courses did not provide the expected results (Hale, 2004; Ozolins, 1998), and many still required the assistance of interpreters and translators to communicate. As pointed out by Taibi et al. (2021), "government discourse started to acknowledge the language barriers faced by speakers of languages other than English and the ensuing need for government intervention and assistance to overcome those barriers and work towards a more equitable society" (p. 87).

The first interpreters and translators, however, were ad hoc practitioners, migrants who had a better command of the English language than their peers, or the children of such migrants. Negative communication outcomes due to the engagement of non-professionals consequently prompted a change that led to the inception of professional community translation and interpreting services. Reports with recommendations for best practice were issued throughout the next decade, including: *Migrants and the Legal System: Research Report* (Jakubowicz & Buckley, 1975), "The Galbally Report" (Galbally, 1978), *Evaluation of Post-Arrival Programs and Services* (Australian Institute of Multicultural Affairs, 1982), and *Report on a National Language Policy* (Senate Standing Committee on Education and the Arts, 1984). The outcomes of this extensive research led to the beginning of translation and interpreting services as we know them today (see Hale [2004] for a full discussion on the reports), including the creation of a national accreditation system in 1977 known as the National Accreditation Authority for Translators and Interpreters (NAATI). Within two decades, Australia achieved important milestones in the provision of community-based interpreting and translation services, paving the way for the professionalisation of the discipline: "Australia has developed a comprehensive system of accreditation, service provision and training, and has pioneered many innovations in multilingual communications such as telephone interpreting, training of users of interpreters, etc." (Ozolins, 1995, p. 2).

The profession of translation and interpreting in Australia has been shaped by the migration history of the country, and it can therefore be posited that most translators and interpreters in Australia today work in community settings (Hlavac, 2021; Taibi et al., 2021). It is thus unsurprising that most of the educational programmes around the country have a strong focus on educating future community translators and interpreters.

2 Training and Educating Community Translators

Translator education in Australia was introduced in 1975, at the Royal Melbourne Institute of Technology (RMIT), then a polytechnic (Taibi et al., 2021). The programme we will analyse and describe in this chapter evolved from that pioneering translating and interpreting programme in Australia.

Despite having one of the oldest accreditation/certification systems in the world and a broad offering of training programmes that date back to the 1970s and 1980s, pre-service, compulsory translator education and training were not introduced in Australia until 2018. Prior to that time, there was a dual pathway to enter the profession. The first pathway required candidates to pass a NAATI translation exam, while the second pathway required the successful completion of a course at an approved tertiary education provider, which included universities and Technical and Further Education (TAFE) vocational colleges. Due to this dual entry system into the profession, it can be concluded that there are a significant number of translators who have never received any training in translation. The certification system introduced in 2018 also requires practitioners to undertake professional development (PD) and recertify their NAATI credentials every three years. Those translators who obtained their accreditations before 2007 were given the option to convert their accreditation into a certification. The new system prompted many translators to address knowledge gaps and a lack of solid theoretical foundations with PD (see González [2019] for a full discussion), one of the pre-requisites for recertification. However, many translators decided not to transition. These practitioners have been excluded from community translation projects, as government departments only accept translations completed by certified professionals.

Compulsory pre-testing education was introduced as the result of a national report that put forward a set of recommendations to improve the NAATI testing system and access to the profession in general (Hale et al., 2012). The first recommendation specified that "all candidates complete compulsory education and training in order to be eligible to sit for the accreditation examinations" (Hale et al., 2012, p. 7). It is not surprising that pre-testing and pre-service training was recommended as one of the priorities. Definitions of professionalism stress that professionals are those who have theoretical knowledge and skills derived from education and training. As Mulayim and Lai (2017) state, "the most distinguishing features that define a particular activity as a profession are special skills and knowledge and training" (p. 30). Although some individual and innate qualities may help, it is training and education that define a professional (González, 2013; Mackintosh, 1999). Currently, the main challenge in Australia is to train and certify translators of a broader linguistic background. In the case of those who work with languages not taught at translation faculties and vocational colleges, the society and the industry still rely on their innate abilities and bilingual skills.

2.1 Social Commitment

One of the main issues affecting translation faculties across the globe is that university departments do not have the capacity to cover the languages in demand in our societies. Downing (1998) raised this issue more than two decades ago by stressing that "a major difficulty is the fact that the languages of immigrants and indigenous ethnic groups are often not the languages in which universities have curricula and faculty expertise" (p. 28). Most universities in Australia offer translator training in a limited number of languages, and as with interpreting, "most provide a range of six to ten languages with Chinese being ubiquitous" (Taibi et al., 2021, p. 92).

In 2020, RMIT University introduced a new teaching approach to respond to the increasing societal need to train local community translators at the tertiary level in languages other than those that had been traditionally taught at the institution and at other Australian universities. The Australian tertiary education sector depends heavily on the income generated by international students, and translation programmes have not been immune to this dependency:

> The commoditisation and internationalisation of Australia's education system has been so far-reaching that Australia's economic stability, and the future of higher education institutes, are now largely dependent on the continued enrolment of overseas students into their courses.
>
> *(Debets, 2018, p. 23)*

Historically, the stability of translation programmes has therefore relied heavily on attracting international students for financial reasons. In the case of translation programmes, Chinese students constitute the majority of international enrolments and are the largest language group in most universities. However, this model prevents local capacity building and the development of strategies to address community-specific needs. Academics are pressured to comply with staff–student ratios imposed by university management, which often does not understand translation studies. Large language cohorts, such as the Chinese, fund other smaller language streams. This is a reality which some scholars have already raised:

> In the university level training of translators and interpreters, the field is dominated by students from China and by work on English-Chinese translation, to the extent that translator training in most other languages, could not be profitably offered without fairly high proportions of courses being shared with Chinese-language students.
>
> *(Pym, 2021, p. 297)*

We have found it increasingly difficult to justify small staff–student ratios in the language-specific tutorials or practical classes for groups other than the Chinese. Anecdotal evidence shows that colleagues at other universities face similar challenges. In many cases, universities require a minimum of 20–30 students to offer a course or tutorial. That is an impossible number to achieve for smaller language streams, especially for those languages of new and emerging communities.

2.2. Educating Graduates for the Real World

Upon graduation, the vast majority of translation and interpreting graduates in Australia end up working in community settings. In translation, this is especially the case for those who work from English into other languages. Community translation "covers translation not for readers in different countries, but translations made for readers *within* a country or region" (Taibi & Ozolins, 2016, p. 1, emphasis in original). Community translation includes the translation of official documents, as well as the translation of information that has been produced in the official language(s) of a country, for dissemination purposes into other non-official languages for the benefit of community members who are not fluent in the official language(s). The dissemination of government information in multiple languages regarding the COVID-19 pandemic is a good example of community translation. Given that these translations are produced for a very specific target audience, in a unique socio-political and geographical context, community translators not only require solid foundations in translation theories and skills, but also an in-depth knowledge of the local, political, social, and ethnographic context in which the translations will be disseminated.

In order to be work-ready and profession-ready, community translators need to develop skills and abilities that will allow them to produce high-quality translations. They should also be aware of the conditions surrounding the production and reception of translations, given that the translation process does not happen in a vacuum (Holz-Manttäri, 1984). Moreover, gaining knowledge regarding "translation tradition, historical trends, socio-economic constraints, market conditions, institutional practices, budgetary issues and/or resource availability" (González-Davies & Enríquez Raído, 2016, p. 2) will help graduates become profession-ready. González and Revolta (2021), in reference to Brown et al. (1989), state that "traditional pedagogies have treated knowledge as a self-sufficient area that is theoretically independent regarding the contexts where that knowledge materialises" (p. 154). In the case of community translation, it is paramount that pedagogy is framed in a manner that allows for the development of knowledge as a "product of the activity, context and culture in which it is developed and used" (Brown et al., 1989, p. 32). This concept of experiencing *knowledge-in-action* (Kiraly, 2000) is also closely related to the concept of employability, since the more exposure students have to the conditions they will encounter in the professional world, the more employable they will be. As Bennett (2019) states, "employability is a vital lynchpin in the balancing act between student, community, government and industry expectations of higher education and what the sector can deliver" (p. 35), adding that "all learning should have relevance to possible disciplinary, societal, personal and/or professional futures of students" (p. 46). Knowledge-in-action allows students to experience the subject matter under the same circumstances as in the real world. Knowledge-in-action is also connected to the notion of *authenticity* and the experience of authentic work in the learning journey (Pacheco Aguilar, 2016). Therefore, we believe that the community translation curriculum should offer a balance between the acquisition of the theoretical and philosophical foundations of the discipline and the development of skills and attributes needed to practise the discipline in a real professional setting. Moreover, a balance between commercial languages and languages in demand should be pursued by university programmes, whenever possible, to meet societal needs.

2.3 Work-Ready and Profession-Ready Graduates

In our programme, producing well-rounded community translators who are work-ready and profession-ready requires a scaffolded approach to curriculum design. This means that in the initial stages of their studies, students acquire solid theoretical foundations that will allow them to gain a good understanding of translation as a discipline, the translation process, and translation approaches. In the foundational stages, they are also introduced to professional ethics and the Code of Conduct. In Australia, the introduction of ethics in the translation curriculum is compulsory for NAATI-endorsed educational institutions. Some see this as an imposition (Pym, 2021), but if educators craft the ethics curriculum in a meaningful manner, students learn to apply ethical principles by reflecting on the theoretical contents they have acquired in other subjects. The study of ethics offers an excellent avenue to reflect on the visibility and invisibility of the translator; notions of accuracy, censorship, adaptation, transcreation, etc.; and how these aspects fit with the principles of the Code of Conduct. Students learn that the Code is not a dogmatic instrument, but a guide that only those with deep theoretical knowledge of the discipline can interpret and apply coherently (González, 2013).

Once students gain theoretical knowledge about the discipline and develop acceptable translation skills, they become work-ready, meaning that they have gained the necessary abilities to undertake work and translation assignments. However, to be profession-ready, it is important to allow students to experience knowledge-in-action. The gradual introduction of situated learning components into the curriculum is paramount to achieve such a goal, as it enables the exposure to authenticity and the recreation of environments that are similar to those students will encounter when they graduate. The notion of a gradual curricular transition from work-ready to profession-ready graduates was developed by González and Revolta (2021) in their work on the introduction of situated learning pedagogies in the conference interpreting curriculum. Similarly, Miner and Nicodemus (2021) advocate for a scaffolded approach to situated learning which they call the "Staircase Model" (p. 43). This model requires that interpreting students complete a five-step learning journey before they practise in the real world. First, students acquire "Theoretical Foundations", and then apply the knowledge acquired in this initial stage in the second phase of "Theoretical Application", before they transition to "Situated Community Engagement", whereby they observe and participate in real-life activities (Miner & Nicodemus, 2021, p. 45). In the "Situated Simulated Performance" or fourth stage, students apply their knowledge in the real world but without the actual consumers, and in the last stage or the "Situated Authentic" phase, students practise by completing semi- or fully authentic assignments under the supervision of mentors with participants or consumers present (Miner & Nicodemus, 2021, p. 45). Finally, students would be ready to join what Miner and Nicodemus (2021) describe as the "Community of Practice" (p. 45). The approach followed at RMIT in the community translator education emulates this scaffolded approach to situated learning.

3 Case Study: Community Translation at RMIT

Guided by González and Revolta's (2021) situated learning model and the "Staircase Model" by Miner and Nicodemus (2021), we believe that profession-ready community translators exiting training should: (a) have a suite of theoretically supported translation strategies to deal with linguistic disparities between the source and target languages in the domain of public services; (b) be aware of the asymmetric power relations between the source text producer and the target text reader; and (c) be skilful in their translation practice and able to reflect and justify the decisions they take and the positioning of their role in the process of translation. This will also equip them to sit the national translator certification test administered by NAATI before they can practice as community translators.

3.1 Pedagogical Overview

In RMIT's postgraduate translating and interpreting (T&I) studies, three programme configurations are available for students to choose depending on the length of time they study. They can acquire a graduate certificate after one semester of full-time study, a graduate diploma after two semesters, or a master's degree after four semesters. In theoretical courses, students are taught together in English regardless of their respective language backgrounds. This also extends to the lectures of practical T&I courses or subjects. In addition, students participate in language-specific tutorials for the practical courses, in which experienced instructors are normally engaged via casual employment arrangements. These instructors are usually recruited from the T&I industry and have postgraduate training and are reputable practitioners. It is a pivotal role as students get feedback on their performance into their language other than English (LOTE) in these tutorials and can have discussions and seek advice on questions of a bilingual nature, including transfer difficulties, expression issues, or target text language conventions. For the more established community languages, there are senior practitioners suitable to be recruited to teach the tutorials, who not only have the required standing in the industry but have themselves been through relevant T&I education, so they have better theoretical underpinnings to support their instruction. It is much more challenging to recruit tutors for new and emerging languages, as the pools of practitioners are by nature much smaller to start with due to the more recent arrival and settlement of those communities, as well as the fact that there may not be any suitably qualified candidates who have the preferred level of industry experience as well as relevant prior T&I education due to the lack of opportunities described previously in Section 2.1.

To overcome the challenge of having a programme with student enrolments from new and emerging language backgrounds, and the resulting difficulty of forming a language-specific tutorial group due to low numbers, a multi-pronged approach is taken to ensure the student has the best support and alternative arrangements for their learning. The measures include attempting to recruit at least a pair of students of the same language to facilitate peer learning, locating external practitioner mentors recommended by the industry, providing extra instructions in English in lieu of a LOTE tutorial, focusing on guidance for source text analysis, target text self-reflection, and research skills for parallel texts. In situations when a small tutorial group is formed and a casual tutor is identified but the tutor is new to tertiary teaching and may not have as much practical experience as other tutors of more established languages, a teaching mentor who is normally on staff in the programme team is assigned to support the newly recruited tutor.

The mentorship provided is highly individualised, complementing the new tutor's skill set and needs. Detailed briefing sessions are indispensable, including suggestions on session structure, class activities, and sources to look for materials suitable for adaptation into LOTE or bilingual materials, on top of administrative matters covering university onboarding procedures and setting up self-service portal access, such as to access pay information and use library resources. Respectful and honest discussions must also be had in relation to the tutor's role, role boundaries, and inclusive teaching. Regardless of established or newer language backgrounds, new tutors may come from a different education system and be accustomed to pedagogical styles and interactional dynamics between teachers and students that are different from those of Australian tertiary education settings. It is therefore helpful to cover these topics to ensure the new tutor is aware of the institutional expectations and feel fully supported. Debriefing sessions after each class are also offered for the tutor to seek advice or clarification on queries. These debriefing sessions are usually related to what students ask in class. On some occasions, these queries need to be referred to the programme staff as they are related to study pathways, elective options, etc. On other occasions, questions are related to aspects of T&I theory which the tutor is not clear about, or to practical T&I issues the tutor wants to re-confirm before advising students. It is always emphasised to tutors, new or experienced, that no tutors are expected to know the answer to every question posed in the classroom, and that it is completely acceptable to either defer it to the programme staff or delay the answer. Finally, a team teacher – who may be a programme staff member or an experienced tutor from another language background – is sometimes arranged through mutual agreement with the new tutor to join the tutorial to provide the latter with support and supplement their skill set. Sometimes this type of team-teaching lasts for a few sessions before the new tutor is comfortable to "go solo", while at other times, the arrangement lasts for the whole semester as the new tutor feels more comfortable with support throughout all sessions. Understandably, team-teaching can be an expensive arrangement, particularly for a small student cohort and when the other teacher is not on staff and must also be remunerated from the casual teacher budget. Normally, a case must be made to university management and evidence provided to show potential future demand in the language in question; otherwise, this is not a sustainable arrangement for the programme or the university, for obvious reasons. This reflects the conundrum faced by all university programmes of balancing financial viability with the social responsibility of supporting minority languages that otherwise would not be offered at a higher education level. Kelly (2017) observes the same difficulties, remarking that "it will never be the case that universities can offer all the languages demanded on mainstream translator programmes, and institutions need to look for imaginative and creative ways to cover societal needs in this regard" (p. 36).

Using Miner and Nicodemus's (2021) "Staircase Model", the course designs of the three T&I degrees at RMIT embody the progression from work-ready to profession-ready. Due to our focus on community translation, Table 10.1 shows only the translation stream, although all three degrees offer the flexibility for students

TABLE 10.1 Course Mapping of Core Translation Courses Using the Staircase Model

		Courses (Short Title for Each Course in Bold)	*Graduate Certificate*	*Graduate Diploma*	*Master's Degree*
Work-Ready	(1) Theoretical foundations	**Theoretical Bases** of Translating and Interpreting	x	x	x
		Discourse Studies for Translators and Interpreters	x	x	x
	(2) Theoretical applications	**Advanced Theories** of Translating and Interpreting			x
		Advanced Discourse Studies			x
	(3) Situated community engagement and situated authentic activity where possible	**Translation** Certification Practice	x	x	x
		Translation and Technologies		x	x
Profession-Ready	(4) Work Integrated Learning (WIL)-situated authentic activity	**Ethics** and professional issues (WIL embedded)	x	x	x
	(5) WIL-situated authentic or simulated activity	**Extended Professional Project** (WIL embedded)			x

to specialise in translation or interpreting exclusively, or both. For those doing the graduate diploma and master's degree, additional T&I elective courses are offered to fulfil the required number of credit points before graduation.

3.2 Situated Learning

According to Miner and Nicodemus (2021), situated learning is "a theory that holds as its foundational tenet that individuals learn by engaging in experiences in authentic environments" (p. 23). Learners are, therefore, expected to grapple with real-world problems and the associated social interactions. Four cornerstones that contribute to the authenticity of situated learning include: "(1) real-world context where the students will apply what they have learned, (2) authentic activity, (3) social interactions, and (4) use of tools" (Miner & Nicodemus, 2021, p. 33). In this section, we explore two types of situated learning offered in our programmes.

3.2.1 Work Integrated Learning

Work Integrated Learning (WIL) broadly refers to "on-campus and workplace learning activities and experiences which integrate theory with practice in academic learning programs" (Jackson, 2013, p. 99). It has become an important element in higher education institutions in Australia and abroad due to increased attention on preparing students for transition into the workforce, as well as governments seeking direct links between employability and higher education in return for their funding (Zegwaard et al., 2021). WIL activities can take shape in many forms to respond to different disciplinary needs and organisational contexts. They can range from the more traditional format of full-time immersion in the workplace, such as work placements and internships, to other forms of engagement with an external stakeholder on campus such as work-related projects, student consultation projects, or an external stakeholder as a client (Zegwaard et al., 2021). Most importantly, WIL is "an educational partnership between industry, professions or community, university and their students" (Trede, 2021, p. xii), and it is underpinned by "principles of the involvement of external stakeholders, the learning activity as an intentional component within the curriculum, and the tasks students undertake being authentic and meaningful practices of work" (Zegwaard et al., 2021, p. 6). After its development and accompanying scholarly attention over recent decades, WIL is now widely accepted as augmenting graduate employability in a number of ways: (a) building student confidence in their capabilities in professional practice; (b) fostering student appreciation of the importance of employability skills; (c) introducing students to the workplace, enhancing their understanding of workplace values and culture, and developing professionalism; and (d) improving future employment opportunities (Jackson, 2013).

As shown in Table 10.1, WIL is embedded in the course Ethics and Professional Issues for the graduate certificate and the graduate diploma, with the master's degree entailing the additional course Extended Professional Project (EPP) to offer further WIL experience. At RMIT, WIL is formally assessed for credit towards the qualification. In the EPP course, for example, which is normally taken in the last semester before a student graduates, WIL takes the format of either an authentic or a simulated translation project of a substantial text (or combination of a few) of at least 6,000 English words or equivalent. Most students undertake community translation projects, although there are a few who are interested in literary translation and are also fully supported. Students must provide a quote for their "translation service"; nominate a delivery date; undergo peer checking arranged by the translation commissioner, as per industry practice (in this case, organised by the course coordinator); undertake revision in response to the peer checking received; and submit a final translation by the due date. Holz-Mänttäri's (1984) "Translatorial Action Model" is used to guide students' practice in this project, as it is most applicable to real-world, commercial, non-literary translation and focuses on producing a target text that is functionally communicative for the target audience (Munday, 2012). This model regards translation as a communicative process involving different players and is therefore ideal for students to gain an appreciation of the various roles involved in the translation commission, as well as the stakes of each role. In addition to the translation component, this course also entails a 4,000-word essay in which students analyse their translation issues and use T&I theories to justify their translation decisions – an important competency to demonstrate before they complete the master's degree. In the essay, students are required to explicate their translation commission using the Translatorial Action Model; this is designed to reinforce their ability to apply the analysis framework to their future community translation practice.

3.3.2 Work Experience

Another form of situated learning closely related to WIL – but clearly delineated by the university as work experience – relates to activities which do not form part of assessment of a course or contribute to credit towards their qualification. Although the programme is constantly on the lookout for authentic translation projects to facilitate situated learning, projects sometimes become available when all EPP students have already identified and started their own project. In such cases, these opportunities are offered as work experience to students doing the Translation Certification Practice course who are still in the work-ready stage of their learning trajectory. For example, an authentic translation project of a convention on fishery resources in the South Pacific Ocean was undertaken by a team of volunteer students when they were studying the Translation Certification Practice course in the second semester of 2020. The students were given a full briefing on the project, contextual information about the convention, translation protocols, and translation feedback which was provided by the organisation offering this opportunity. A project such as this fulfils the four cornerstones of situated learning experience, with authentic translation activity in a real-world context, so students must use tools (i.e., the resources they have) to respond to project demands, whereby social interactions were facilitated among students in the project team as well as between students and the offering organisation. Another example, in the same semester, was an authentic text for children on how to deal with COVID-19, written by a well-established children's book writer. It was translated into other languages (some of which were minority languages) to add to the collection of languages the author was able to source translators for. The languages for this project included Indonesian, Korean, Mongolian, Thai, and Vietnamese. The author collated all the translations onto a free-access website as a public service. Our programme also partnered with RMIT's Centre for Urban Research in a project designed to elicit input from multicultural and multilingual communities in the suburb of Sunshine North, Melbourne, regarding the transformation of the suburb. Students who had completed the Translation and/or EPP course(s) and were from Burmese, Chinese, Italian, and Vietnamese backgrounds were offered a work experience opportunity to translate all community-facing documents into their LOTE, including participant information sheets, consent forms, recruitment advertisements, etc. Students then received feedback on their translated work from their respective language tutors and undertook a revision exercise to finalise the translated materials.

When organising WIL of work experience activities, it is important to bear in mind that the centrality of such activities is the pedagogical and experiential value students gain from them in order to prepare for their future professional practice. Therefore, it is extremely important to have clear guidance and supervision from the course coordinator and input throughout the activity by the offering organisation, such as briefing on the project and the organisation, work protocols, relevant industry standards, and feedback for work completed. The activities should not be used as a way for the industry partner to save money for the work which they would otherwise have to pay professional translators to deliver. Both the course and the industry partner must commit to nurturing and supporting students, and making the students' experience positive, so that their contribution is in turn meaningful and rigorous (Zegwaard et al., 2021)

3.3 Reflective Practice

In addition to assessments which are translation proper and which are paramount to evaluate the technical competence of the translation student, reflective writing is built into the assessment of various courses such as Translation, Ethics, and Advanced Discourse to encourage ongoing thinking processes to bridge theory and practice (Ono & Ichii, 2019). This form of learning is particularly fitting for a practice profession such as translation. According to Schön (1987), reflection for professionals can take place during an experience or an event – *reflection in action* – and afterwards – *reflection on action*. The reflective entry writing can capture both forms of reflection, and thus foster the student's capacity to think and make sense of their learning (Cisero, 2006; Morrison, 1996; O'Connell & Dyment, 2011). We use the DIEP strategy adapted from Boud et al. (1985) to guide students' reflection. This approach requires each student to structure their reflection in four steps: to **D**escribe an insight or new understanding, to **I**nterpret the insight, to **E**valuate what has been learnt, and finally, to **P**lan how this learning will be applied in future practice (Boud et al., 1985). This strategy is similar to Rolfe et al.'s (2001) three questions asked of the so-called "helping professions" (i.e., nurses, counsellors, and social workers): *What? So what? Now what?* In a similar vein, students reflect on *what* the problem or difficulty that they encountered was, what their role was in the situation, what was good or bad about the experience, etc.; they then consider *so what* does this experience tell me or mean to me and to others, what is my new understanding of the situation, what are the broader issues arising from this situation; and lastly, they ask: *now what* do I need to do in order to make things better or to improve my practice, and what may be the consequences of this action?

Writing reflections is significantly different from other more traditional genres of academic writing such as essays, reports, or literature reviews, which postgraduate students in the programme are generally more used to. However, the experience of the programme has been that reflective assessments are well received by students, and most are able to demonstrate deep learning (Moon, 1999) through their writing, with the assistance of a few exemplars from past students posted on the learning platform. It is posited that through situated learning embedded in the work-ready stage of the Translation course, all students – regardless of having prior real-world translation experience or not – are able to experience near-authentic translation practice through which they can reflect upon, both *in action* and *on action*. This makes their reflective writing significantly more meaningful and purposeful. In Ono and Ichii's (2019) study, research participants reported difficulties in reflective writing, as this was required in one course only, rather than across a few. Their study showed that conducting reflective practice in only one course did not provide participants with the opportunity to develop their reflexivity and to articulate it through writing. Therefore, this form of assessment has been introduced in multiple courses in our programmes, which has strengthened students' reflective practice and reinforced their appreciation of the utility of such practice. Moreover, reflective practice journals allow educators to track each student's progress and implement remedial measures in the curriculum if the need for additional support is identified.

3.4 Student-Led Learning

There is no consistent definition of *student-led learning* in the literature. What can be confirmed is that it originated in experiential learning (Kolb, 2015), which is based on students' ability to experience – and therefore learn – and in the concept of active learning techniques (Bernot & Metzler, 2014; Prince, 2004), which is to engage students in the learning process and to defer the instructional role to the student rather than the teacher. For the purposes of this chapter, we opt for the term *student-led learning* since it is more self-explanatory. Such pedagogical design is an inherently learner-centric way of learning which focuses on students' autonomous control over the learning process. It allows students to come to a decision on what to learn and how to learn, through which students develop learning skills in addition to knowledge (Bernot & Metzler, 2014), while internalising the individual learning experiences at cognitive, emotional, perceptive, and behavioural levels (Bordia, 2019).

An example of student-led learning is implemented in the Discourse Studies course (see Table 10.1), whereby regular weekly lectures as well as weekly student-led learning sessions are scheduled. Moreover, a *flipped classroom* design is adopted for this course, the idea of which is squarely student-led learning and pre-class preparation. Before students attend each weekly lecture, they must have read the required texts, supplemented by a five-question quiz to bolster understanding. The teacher-led lecture is highly interactive, interspersed with active learning techniques such as problem solving, questioning, brainstorming, and audience response (Steinert & Snell, 1999). For example, the week when the lecture content covers Searle's (1969) three speech acts – locutionary, illocutionary, and perlocutionary acts – students are put in small groups to choose a speech act – for example, a favour or a complaint – and to:

- Discuss how it is performed in English and in their LOTE.
- Discuss cross-cultural differences: how it is performed, how it is responded to, and why.
- Discuss whether what people say is influenced by different views of social behaviour or different views of social relationships.
- Role-play with their group.

The student-led sessions are structured around the specific topics related to the lecture and prescribed readings of the week. For example, in the week when ideological issues are covered in the lecture, the following statement is provided in the student-led session: "Given that 'translation, simply because of its existence, has always been ideological'" (Fawcett, 1997, p. 107), and students are asked to discuss their thoughts on the following questions:

- What are the different ways a professional translator might encounter discourse considerations relating to ideology in their work?
- What are the different ways in which ideology might affect professional translation practice?
- In which ways can the translator–commissioner relationship influence a translator's professional decision-making?
- Think of a situation in which a translator might ignore an author's intent or worldview in translating a document. In other words, how might we justify in discourse terms ignoring a document's author?
- What approaches might be available to a professional translator when disagreeing with opinions contained in a document they are required to translate?
- In which ways might an agency, publisher, or other commissioning party to a translation assignment influence the work of a professional translator?

In the curriculum, topical and related newspaper articles are added to the materials for students to relate to the topic in discussion and link theory to practice. After each student-led session, each student is also required to make a discussion board contribution on the learning platform, which accounts for one mark per week as an incentive for them to document their learning and reflection, as well as to encourage peer learning.

Another example of student-led learning is designed into one of the assessment tasks for Advanced Discourse, when students are to write an essay analysing a written text for translation by considering text type, genre, and thematic contents of the source text and target text in their cultural and linguistic environments. Rather than assigning a set text for all students, the assessment asks students to look for a text of their own choice, which can be from one of the areas covered in the course, such as tourism, technical, advertising, legal, and medical translation. This design allows autonomy for students to encourage engagement and to choose a topic that is most relevant to their language combination and future professional translation environment.

4. Challenges and Future Insights

This chapter outlined the nature of Australia's multicultural and multilingual society whereby demands for community translation arise. Facilitating access to information for community members who are not proficient in English is the responsibility of community translators. Attending a university T&I programme prepares aspiring translators to be equipped with the required skills and knowledge to pass the NAATI certification test and enter the profession. With the huge range of languages spoken by community members in Australia, university T&I programmes have been faced with the dilemma of fulfilling their social responsibility to provide education in minority languages for small numbers of students or opting for languages that can achieve a reasonable class number to ensure programme viability. In recent years, T&I programmes at RMIT have been admitting small numbers of students in a broad range of minority languages. For the more theoretical courses, using reflective and student-led pedagogical designs provides students with enriched and autonomous learning experiences, while for the practical translation course, innovative methods of both non–language-specific and language-specific pedagogy have been used. The challenge is always in giving all students – even if they are from minority language backgrounds – the best possible learning experience within a budget.

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