

## Dialogue Interpreting as Situated Practice

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Today, in our interconnected societies, linguistic and cultural diversity permeates every thread of human interaction. Dialogue Interpreting is essential for the sustainability of this diverse human interaction. Communication in general, and inter-linguistic/cultural communication mediated by dialogue interpreting in particular, is a situated practice (Angelelli 2019, 2008). In addition, this practice is perceived, valued, and understood differently by different people. In interpreted-mediated communication, as in monolingual communication, goals, ideas, or messages exchanged are not immune to social construction, based on the interplay of social factors of all participants involved (e.g., ethnicity, age, gender, socio-economic status, to name a few). This interplay of social factors is most evident in Dialogue Interpreting than in any other type of interpreting. All of these issues have been researched (Angelelli 2004). Results are unequivocal. This means they are to be accounted for in the education/training (Cirillo and Niemants 2017, Angelelli 2019), assessment (Angelelli and Jacobson 2009) and professionalization (Schlesinger and Sela Sheffy 2009-2010) of Dialogue Interpreting.

The 2019 conference call asks us to reflect on Context with capital c, context in its broadest sense. Thus, context is to account not only for the more traditional dialogue interpreting settings but also for communicative situations embedded in crisis and conflict such as natural disasters, refugee camps, war zones. In so doing, we consider ad-hoc situations as well as ad hoc interpreters (Ervin and Meyer 2016, Antonini, Cirillo, Rosatto and Torresi 2017) who may perform in those situations, their interactions, contexts and performances. It pushes us to examine how we are dealing with these challenges as practitioners, researchers and trainers.

Whether performed face-to-face or remotely, Dialogue Interpreting requires us to reflect on the education, training, professionalization and ethical considerations of this situated practice in the various settings where it occurs. Access and right to language (or lack thereof) are at the basis of interpreting service provision which may occur in refugee camps, zones of conflict or crises, educational, healthcare, or legal settings as well as in emergency situations. How we conceptualize, learn, teach, assess, regulate and incorporate research findings into codes regulating language provision, may make the difference between interpreting being perceived as “help” or as a “professional service”.

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