

Ethical Issues of Military Interpreters in the Front Lines: Challenges and Borders

By

Ahmed Mohammed Ahmed Moneus

Department of English, Faculty of Languages, Universiti of Sana'a Yemen

Email: moneus55@gmail.com

<https://orcid.org/0000-0002-9798-9059>

Ibraheem Nagi Ahmed Tagaddeen*

Associate Professor of Translation and Director of Community Center for Translation & Language Teaching, Universiti of Sana'a

Email: ibtaj2007@gmail.com

<https://orcid.org/0000-0001-6636-3814>

Abstract

The study aimed to investigate the ethical issues experienced by military interpreters in conflict zones. Qualitative data collection and analysis methods were used to answer the research question. Fifteen professional military interpreters working for peacekeeping mission and U.N. agencies in Yemen made up the study sample, randomly selected. A focus group discussion tool is used to identify the ethical issues that military interpreters experience when working in conflict zones. This study was carried out during the ongoing armed conflict in Yemen 2020–2021. The study results showed that military interpreters in conflict zones faced several ethical issues, including major and minor issues, such as confidentiality, accuracy and competency, impartiality, neutrality and integrity, social and cultural norms, gender bias, etc. The study concluded that military interpreters experienced several ethical issues that may impede the progress of their work. These findings led to several recommendations for all conflict parties, peacekeeping missions, U.N. agencies, universities, and research centres.

Keywords: conflict zones; ethical issues; military interpreters; peacekeeping mission.

Introduction

The task of military interpreters on the front lines was fraught with peril. Military interpreters make a concerted effort to adhere to the code of conduct and reduce the impact of armed conflict on the quality of the translation work. Many military interpreters in Yemen who operate in war zones for international peacekeeping missions encounter ethical problems that may impact their performance. According to [Mikkelson and Jourdenais \(2015, p. 40\)](#), "Ethics also constitutes a key front of professionalization that is being negotiated across players of interpreting community". [Pym \(2012\)](#) it is advocated shifting the ethics of the translator to the translator ethics. Pym also approved avoiding the intercultural perspective and provided essential principles for translation ethics. It argues that translators are in-between messengers, professionals, interveners, missionaries, and cooperation agents.

As interpreters work amide languages and cultures, interpreters are more prone to experience ethical issues during conflicts than during peace ([Li, Tian, and Huang, 2016](#)). According to [Cornes and Napier \(2005\)](#), interpreters must adhere to a Code of Ethics that upholds their professional conduct by emphasizing accuracy, confidentiality, and impartiality. In view of that, [Inghilleri \(2008\)](#) clarified the social conditions that have contributed to the

development of the ethics of translators and interpreters who worked in Iraq's political and legal fields. Inghilleri discussed the three types of interpreting work in Iraq that included differences in interpreters' characteristics: contracted translators and interpreters employed by the U.S. military inside Iraq, local Iraqi translators who worked with international journalists, and the U.S. army translators. Multi-languages, in general, and translation needs are significant in humanitarian crisis response. Inghilleri investigated the relationship between interpreters in Iraq and the U.S. military. Her study further discusses the interpreter's role on the battlefield within a violent conflict, examining the context of interpreters in Iraq. Ethics included information sharing, cooperation, interaction, and relationship-building revolving around the capacity to convey the message effectively.

Without interpreters who bridge the language gap, it would be impossible to hold meetings to exchange views, inquiries, negotiations, peace-building, or legal discourse across different languages and cultures (Takeda, 2014). Interpreters must be fully aware of the ethical issues they may encounter. They are always dedicated to researching and developing and adopting the latest innovative technologies to maintain the level of their integrated package of solutions and products that meet the expectations of their audiences. Furthermore, the failure and poor quality of interpretation lead to a critical hindrance to resolving conflicts. In view of that, translation ethics is an essential topic in translation studies.

Research Significance

The relationship between translation and conflict is highly relevant in today's globalized and fragmented world, attracting academic interest. The significance of the study stems from the fact that it discusses sensitive interpreting issues showing how interpreters act in conflict zones. This study will enlighten and help interpreters operating in conflict zones in Yemen and across the world overcome their challenges.

Research Objective

The study aims to identify the ethical issues that military interpreters experience when working in conflict zones.

Research Question

What are the ethical issues that military interpreters experience when working in conflict zones?

Literature Review

A few studies have been conducted on different ethical issues that military interpreters experience in conflict zones. In the sixteenth century as per Chang (2016) revealed that interpreting practices during the Sino-Dutch War (1661–1662), during colonial Taiwan, interpreters faced issues of loyalty and trust. Interpreters and translation are described as a tool for manipulation and power struggles. The study showed that the interpreters and the interpreting practice in pre-modern wartime viewed against our present experience have differences and similarities in wartime interpreting between the past and the present. It found that although the importance of interpreters has been increasingly recognized, interpreters have remained a symbol of relief and distrust since ancient times.

According to Moreno- Bello (2014) probed translators/interpreters' roles. The study indicated that translators/interpreters contracted to work in conflict zones are often non-professional linguists, even though they play a crucial role in communications. The study aimed to investigate adherence to the code of ethics while working in conflict zones. The study

conducted interviews and surveys with soldiers and interpreters who had suffered the consequences of war. The analysis of the collected data led to the particularities of the situations and the strengths and weaknesses of some of the main principles of the code of ethics (accuracy, impartiality, confidentiality) in conflict situations. The results found that developing a code of ethics that protects interpreters and helps them provide a quality service is essential to follow a guideline to face linguistic difficulties and knowing their rights and responsibilities.

Recent world events have brought the challenges faced by the language mediator in conflict situations, exploring the interpreter's role in these contexts. Ethical issues are considered the most significant challenges interpreters face in conflict zones.

Code of Ethics in Conflict Zones

The ethics of translation alongside humanitarian crises stand out within conflict in war zones where the military interpreters find themselves forced to present the best practices in translation with sensitive community cultures and diverse dialects. Technically, the war is seen as an eye to achieving the code of conduct, which in this context mostly loses its significance to conceal the deniability of the interpreter agency. An excellent example in this context of humanitarian response is the Rohingya refugee crisis. In August 2018, Translators without Borders (TWB) surveyed a representative sample of refugees in the Kutupalong Balukhali camp to perceive their language and information needs better. (407) respondents took part in this survey. The outcomes suggested that access to information has improved in the past year. In November 2017 assessment, (79) % of Rohingya refugees said they did not have enough information to make decisions. Extrapolated to the population of the 'megacamp,' however, this would mean some 200,000 people feel they lack the basis to make appropriately informed decisions (Hasan, 2018). TWB found that language barriers and low access to the media left many Rohingya refugees without the crucial information they needed to get support and make informed choices.

"Communication was made even more difficult because the Rohingya language lacks an internationally accepted script, and 66 % of those surveyed could not read or write in any language. This suggests that verbal communication and simple visual messaging need to be considered" (Hunt, O'Brien, Cadwell & O'Mathúna, 2019, p. 24).

The ethical challenges war interpreters face involving the personal and immediate consequences of violent conflict's political and social realities, offering them less time and space for moral reflection. Therefore, the language translation is also an ethical obligation during humanitarian crises: As a part of the translation duty, each interpreter should be committed to moral values as an essential element. Field interpreters may bear a heavy responsibility to convey the message of mediation as it is as far as possible. Therefore, the first thing to learn from the interpreting profession is values. The United Nations put integrity, accuracy, and professionalism as three core values in each interpreter's work. Priority setting for translation initiatives amidst other pressing humanitarian goals and linking crisis translation and humanitarian ethics: Translation provides precise needs and reduces the havoc of language barriers. Translation and interpreting in such a situation demand more professionalism and keeping an eye on translation outputs. To harmonize between precise and urgent needs, the interpreter should use a plain and simple way to use understandable phrases for both parties. "This attention is significant (and challenging) since linguistic and intercultural mediation is not always clearly understood by humanitarians who may have 'conceptualized interpretation as a largely logistical issue, akin to booking flights, travel permits or a driver" (Wright, 2018, p. 13).

Translation and ethics represented the backbone of peacekeeping missions and the humanitarian action plan. Therefore, field operations oriented toward the targeted population need to be backed up to settle down the peacekeeping mission' core values, such as providing justice, urgent humanitarian responses, and health care affected by crises. Herein, translation communication facilitates work between humanitarian organizations and residents. The best example is Médecins Sans Frontières/Doctors without Borders (MSF), which operates in Yemen and almost (80) countries. Yemen is a devastated country where the rapid spread of the disease has overwhelmed health care systems, disrupted economies, and altered social life in many parts of the country. Thus, medical interpreters should actively assist foreign doctors and residents, conveying minor details in the health sector. Translation, crisis, human action, and society are a mixture of dimensions that represent the fact of conflict working. [Hunt et al. \(2019\)](#) indicated that humanitarian relief entails overcoming distances: Geographic distances as national or international responders travel to a locale-experiencing crisis, without translation, everyone will be locked in their geographical context, as well as social, cultural, political, and narrative differences resulting from drastically different experiences of those wrapped up in crises.

[Hunt et al. \(2016\)](#) stated that the ethical considerations related to emergent humanitarian ICTs in the health sector include ensuring accuracy and protecting privacy and security. Another alternative is represented by using people with excellent knowledge of local cultural and social realities, as well as possible harms from employing family members and, in particular, children as translators and interpreters ([O'Mathúna, Parra Escartín, Roche & Marlowe, 2020](#)). For example, children of migrants adapt more quickly to local languages and cultures and may be asked to translate into health, legal, and administrative contexts. Such mediation raises ethical questions as it could expose children to difficult discussions, depending on their developmental age, and compromise the normal relationships and power dynamics within the family or the community ([Antonini, 2015](#)).

Therefore, a vital activity for sharing information with partners, coordination groups, and other relevant players is providing interpreters and translators as needed ([Hunt et al., 2019](#)). Increased translation provision during crises recognizes ethical concerns ([O'Mathúna et al., 2020](#)). Inadequate translation leads to an ineffective conveyance of the intended message, causing limited understanding or misunderstanding, which can be severe. Populations may not heed directions to flee a hazardous area or maybe deprived of relief aid access because they do not perceive how to access them.

Ethical Obligations

The ethical issues may include fidelity, loyalty, impartiality, neutrality, knowledge of social and cultural distinctions, tolerance for high-stress levels, and adherence to principles of professional ethics. "The Code of Ethics, key tenets related to interpreters rendering are accurate and faithful interpretation" ([Cornes and Napier, 2005, p. 405](#)).

Other elements of the Code of Conduct, such as truthfulness, accurate communication, and respect for people's autonomy, may also be followed when interpreting. Besides, The interpreter's objectivity, the use of sample words, adherence to the text, and no exaggeration or understatement ([Footitt Crack, & Tesseur, 2018](#)). One of the most critical challenges in translating and interpreting research is ethical issues buried behind a screen of rules stated in the codes. On the one hand, non-involvement and professionalism are codified in professional ethics rules, yet the natural behaviours of the translator or interpreter in conflict situations are well recognized ([Baker and Maier, 2011](#)).

The examples noted above, and many others show that providing adequate translation services during crises is ethically justified by the potential benefits provided and the possible harms avoided. It also demonstrates respect for linguistic minority populations caught up in crisis.

The translation is essential to good communication and attention to the needs and values of different groups in the linguistic and cultural university contexts. Against this backdrop, it is fair to ask what a new ethical approach to war interpretation would look like that does not rely on neutrality as its core component (Kelly, Footitt & Salama-Carr, 2019, p. 218).

Ethical Issues

These ethical issues increased during times of war, and they remind interpreters working in conflict zones that they must adhere to the ethics of international translation law. Ethical issues are a term used to describe any issues against morality when a given decision, scenario, or activity causes a conflict with a society's moral principle.

Loyalty and Trust

In a crisis, Moser-Mercer (2008) pointed out that interpreters are frequently required to take on one-off tasks that they do not grasp. It often entails ethical decision-making and might result in erroneous loyalties. During times of war and as the war continued, the problem of loyalty and trust was and continues to be complicated.

The translators and interpreters are supposed to remain autonomous with their own tribal identity and language. However, one of each conflicted party still looks at them in suspected eyes. Issues of divided loyalties remain the primary concern of the warring sides. For instance, in March 2003, U.S. forces invaded Iraq, during which "the Iraqi interpreters hired by Americans are seen as either 'faithful to their task by being unfaithful to their origins' or vice versa, which causes them to be doubted by both warring sides" (Rafael, 2010, p. 388).

Under the heteronomous interpreting system, ad hoc interpreters have been employed, particularly in large-scale and extended wars (Chang, 2016). Loyalty and trust issues have continued to trouble both employers and interpreters. Snellman (2016) indicated that trust and commitment to one party, or lack thereof, may be understood by another party as limiting the neutrality of the interpreter, while Harinen (2011) considers loyalty to the group and its peers and compliance with group standards as overriding informal norms.

Neutrality and Impartiality

Inghilleri (2010) probed the ethical liabilities of interpreters and translators regarding their impartiality, neutrality, and decision to participate in the conflict as interpreters. Kahane (2007) noted that no party wants to give interpreters a neutral space to occupy in a conflict setting. Most researchers confirm that an interpreter is accurate and impartial (Hale, 2007). Fundamentally, views of neutrality are subject to the identities of individuals. The context in which the interpretation takes place involves mediation between two parties. Therefore, each party's perceptions of trust, loyalty, and identity towards others must be considered separately.

Similarly, the focus on solidarity highlights the importance of consultation, shared suffering, and other connections (Slim, 2015). In dire circumstances, such as World wars, civil wars, or armed conflicts, the tasks and duties undertaken by the interpreter or translator significantly exceed the rendering of words from one language to another. Interpreters should do their jobs performing the translation. They are not, however, constantly recognizing all the possible ramifications of their activities. This dispute amidst the principles of neutrality,

impartiality, and code of conduct means that translators and interpreters are anticipated to be impartial regarding their work and the persons they translate or interpret. Snellman (2016, p. 2) emphasized that "the concept of neutrality is complex and highly subjective and that loyalty, trust, identity, and neutrality are all facets of the same phenomenon."

Therese, by adopting another point of view, a manifestation of neutrality can be seen as an example of a lack of loyalty or confidence. Kelly and Baker (2012, pp. 155–156) described "the shared belief in the interpreter's commitment to neutrality as a 'shortcut to trust.'" In the same context, "professional interpreters shall exercise their impartiality and confidentiality vis-à-vis all parties concerned. Neutrality is a characteristic and virtue of the interpreting profession" (Baker and Tobia, 2012, p. 220).

Moreover, neutrality seems to be difficult somehow in such a situation. Kahane (2007) argued that forcing interpreters to be neutral in a conflict put them under ethical and moral stress. Indeed, there is no neutral space between cultures and/or languages in times of conflict. Consequently, the loyalty of interpreters would be unlikely to become uncertain, lost, or fluctuating, even in the most challenging circumstances of a conflict. Interpreters must always be contextual to maintain trust; they must act neutrally whenever possible.

Method

Research Methodology

This study was part of a more extensive study of the interpreters' challenges in conflict zones considering Yemen as a case-in-point (Moneus, 2022a). This paper focused on addressing the following question: What are the ethical issues that military interpreters experience when working in conflict zones? A focus group discussion was used to find the answer to this question. Large-scale qualitative research methods have been employed in studies on interpreting and translation in conflict zones that have addressed many aspects of interpreters' and translators' roles in conflict zones in recent years. To gather and analyze the data, the study employed a qualitative methodology and used Focus group discussion as a tool for the data collection process.

Population and Sample of the study

The fifteen male and female participants in the current study were randomly and voluntarily selected from interpreters employed by a peacekeeping mission deploying in Yemen.

Table 1. *The Actual Sample Size Description*

Type of Sample	Total Population	The Actual No of Respondents	Gender
Professional Interpreters	25	15	49% male 51% female

The number of responders who agreed to participate in the study— (15) interpreters out of (25)—was deemed adequate.

Data Collection Tools

Focus Group Discussion was designed to identify the ethical issues military interpreters experience when working in conflict zones. According to Wong (2008, p. 256), "Focus group discussion is a research methodology in which a small group of participants gathers to discuss a specified topic or an issue to generate data." Several (15) interpreters were taken part in this focus group discussion.

Development of Focus Group Discussion

To answer the question of the study, "What are the ethical issues that interpreters experience when working in conflict zones?" the researcher designed the tool based on consultation with three translation professors' in zoom meetings to gather more information about the ethical issues interpreters face in the Yemeni context. The first draft was designed to identify interpreters' most ethical issues in conflict zones. For the first draft of the tool, the researcher developed one question, (1) What are the most common issues interpreters experience when working in conflict zones? The supervisor and three senior translation professors reviewed this question and modified it. The validators provided valuable and helpful information as they suggested changing the phrase "common issues" from general questions to more specific ones, signifying the type of issues the researcher wanted to identify. Then, the researcher rephrased the question to a new form: "What are the most ethical issues interpreters experience when working in conflict zones?"

Validity of Focus Group Discussion

The researcher consulted three senior translation professors about the group discussion questions to ensure the tools' validity. After three meetings with three translation professors, the researcher minimized the number of questions to one question. Then, the researcher sent the tool to a panel of (30) translation professors from national and international universities for validation. Given that the focus group discussion is an open meeting with one open question, all professors approved the questions, except for one professor who suggested deleting the word "common" without designating the type of ethical issues. Furthermore, the validation process resulted in deleting the word "most" and rewriting the question in the final draft: "What are the ethical issues that interpreters experience when working in conflict zones?"

Administration of Focus Group Discussion

After a period, the researcher invited (15) professional interpreters to participate in the focus group discussion. The researcher sent the message entitled "request to participate in an online focus group discussion," created an online group discussion on the Whatsapp application, and sent the group link to them. The Whatsapp application was utilized as a research tool in a qualitative study to investigate various settings and scenarios in depth (Kaufmann and Peil, 2019). In addition, in the social sciences, WhatsApp and, more broadly, mobile I.M. has piqued researchers' curiosity (Maeng, Ahn, Yoon & Lee, 2016). Therefore, (15) professional interpreters accepted the invitation and joined the Whatsapp group via the invitation link. The researcher specified the time and asked them to participate in answering the question of the tool orally or in writing. At first, the researcher asked permission from them to write down and record their discussion. The group was open to discussion for two hours, and the participants wrote and recorded their answers and asked for more clarifications about the questions. The researcher behaved impartially and asked them to answer based on their experience in the station work. There was a profound interaction between the researcher and the group discussion, where the researcher was a monitor and moderator to facilitate the discussion process. According to Nyumba, Wilson, Derrick & Mukherjee (2018), focus groups are commonly used as a qualitative approach to understanding social issues thoroughly. At the end of the discussion, the researcher thanked all participants for their valuable information, and the information gathered was kept entirely private.

Data Analysis

The results of qualitative data were analyzed using the thematic method. The data acquired from the respondents of the focus group discussion was analyzed using content analysis. The material analysis concentrates on obvious information, utilizing statistical analysis of categorized content to identify codes and themes. In this regard, Prasad (2008) *Res Militaris*, vol.13, n°1, Winter-Spring 2023

defined content analysis as the scientific study of communication content. The researcher chose this strategy as the best way to analyze the data. As a result, the focus group discussion (FGD) was employed to address the study's third question: "*What are the ethical issues that interpreters experience when working in conflict zones?*"

This section conducted a discussion with a group of professional interpreters working in conflict-affected areas who volunteered to participate in a group discussion regarding the ethical challenges interpreters face in these places. The interview discussed common current ethical issues encountered by interpreters in conflict zones. The interviewees' comments were transcribed and categorized using verbatim codes and themes from the audio recordings. As a result, the data was reviewed and discussed.

Analysis of Focus Group Discussion Data

To encourage participants to openly voice their concerns, thoughts, and experiences, the researcher utilized open-ended questions with no constraints. On this note, the data were discussed and categorized. As a result, the related responses were coded and classified into numerous themes based on the respondents' shared thoughts and then sorted and ordered using content analysis into major and minor issues, as seen in the discussion in the next section.

Descriptive Coding of Focus Group Discussion

A group interview was conducted with 15 participants who answered the interview question and presented numerous similar and unique perspectives on overlapping topics that deal with the most crucial ethical issues confronting the interpreter in conflict zones. The audio and written data were unloaded and sorted using the content analysis, patterning, and coding approach, after which they were categorized into intercorrelated themes based on participants' interrelated thoughts and concepts.

Generating Themes of Focus Group Discussion Data

All data were classified into themes in sort of two main groups (major themes and minor themes)

Findings and Discussion

Findings

The current study examines the ethical questions that Yemeni military interpreters experience during conflict. The tool of focus group discussions has been developed to achieve the study's objective. Additionally, the data analysis of the tool revealed that the ethical concerns that conflict interpreters faced, ranging from major to minor issues; such as neutrality, integrity, confidentiality, accuracy, competency, and social and cultural issues, gender bias, conflict of interest, misinterpretation, and other related concerns. The most important findings are presented in the following points based on the results of evaluating the data acquired from the tool of this study (focus group discussion):

- 1) Military interpreters in conflict zones face ethical issues. It includes ten major issues such as neutrality, confidentiality, integrity, trust, sincerity, matter, transparency, accuracy, cultural sensitivity, misinterpretation, accusations and attacks, and secondary issues such as gender bias, use of abusive language, conflict of interest, etc.
- 2) The focus group discussion data show some ethical issues facing interpreters in conflict zones.

Discussion

This section will discuss participants' responses regarding ethical issues that interpreters experience in conflict zones as the following. The term refers to the major ethical issues that constitute a significant concern through data analysis regarding participants' responses.

Major issues

Confidentiality

One of the most concerning issues interpreters face in conflict zones is maintaining secrecy while dealing with the conflicting parties' claims. According to [Leanza, Miklavcic, Boivin & Rosenberg \(2014\)](#), the interpreter may feel overwhelmed or exposed if there is no confidentiality. Participants stressed the importance of secrecy in their work; they agreed that confidentiality is the most critical aspect of an interpreter's daily routine.

One of the respondents stated, "The most ethical issue may encounter the interpreter to be confidential for any information in the workplace."

Therefore, [Fitchett \(2019\)](#) clarified that the idea that an interpreter should not profit personally from confidential information obtained while performing their job serves as a safeguard for both the customer and the interpreter. Another respondent agreed that information should be kept confidential, stating, "*Confidential how he or she keeps information and does not disclose it to a third party*".

Interpreters must recognize that their first obligation of secrecy is to keep the client's identity hidden. As a result, translators and interpreters must preserve the information and data related to any task. The top secret at all times, whether now or in the future. Some respondents emphasize the level of sensitivity required when dealing with such data.

According to one of the respondents, "As an interpreter or translator, you probably handle sensitive or otherwise confidential information".

In the same regard, [Ali, Alhassan, & Burma \(2019\)](#) stated that the confidentiality of a translator's or interpreter's interpretation is required under their professional ethics. In line with [Fitchett \(2019\)](#), in the military, confidentiality is a challenging notion to grasp, as is accuracy in relaying all parties' communications.

On the other hand, some respondents connected a professional act and a secret topic because interpreters are frequently implicated in their actions. As a result, it will benefit both parties. They should consider how the interpreter's impartiality and confidentiality should be protected.

According to one of the respondents, "Sad ethical issue that we faced in the past may be classified under professional conduct and confidentiality, as we are accused of our conduct and confidentiality".

Another commentator added: "*Accusing interpreter's confidentiality, one of the ministers questioned me if I was recording the meeting with my smart watch.*"

Most participants emphasized the need to maintain secrecy and be aware of the sensitive nature of the material. Interpreters are also responsible for keeping material secure and secrets hidden from prying eyes. Some respondents believe that most translators face accusations

during their work due to the type of information they use. Because translators' conduct and behaviour should not be judged primarily on their allegations but rather on their work, most interpreters, particularly in affected areas and conflict zones, may face accusations of allegiance and confidentiality. Therefore, interpreters must work morally and ethically. According to [Delgado Luchner and Kherbiche \(2019\)](#), the ethical training of humanitarian interpreters is founded on humanism, impartiality, neutrality, precision, secrecy, and respect. In this regard, there are deep-seated rules that oblige interpreters to act with honesty and fairness. It is worth noting that interpreters would not be able to do their jobs if they did not follow the rules of secrecy and integrity. For every interpreter, confidentiality is a must. According to [Fitchett \(2019\)](#), conference interpreters must maintain secrecy and confidentiality to obtain customer confidence.

Accuracy and Competency

Accuracy is another critical aspect that respondents ultimately agreed on. It is at the centre of the work of interpretation. The interpreter must stick to the agreed-upon linguistic guidelines regarding the meaning and messaging accuracy. [Butow et al. \(2010\)](#) characterized interpreting concerns as follows: accuracy in terms of comprehension, translation alone in terms of cultural knowledge and sensitivity, and professionalism in terms of support delivery. As a result, respondents emphasized the importance of accuracy in conveying the meaning and message.

According to one of the respondents, "Be accurate in delivering the interpretation as the speaker said."

According to [Butow et al. \(2010\)](#), several studies have identified issues with medical interpretation, such as inaccuracy, inconsistency, and ambiguity about the interpreter's function.

With the concentration on the health sector, emergency medical relief interpreters encounter accuracy as a significant issue. One of MSF's interpreters expressed concern about accuracy, which led to incorrect interpretation in some situations. Apart from that, [Ciordia \(2017\)](#) argues that an interpreter is communicated throughout the meeting without altering, adding, or omitting anything.

"I remember when I was interpreting medical dialogue, I interpreted unclear words for a doctor that later caused a critical problem during diagnosis for the patient".

According to [Butow et al. \(2010\)](#), interpreters' accuracy, professionalism, and consistency have emerged as major issues for patients. In this regard, medical interpreters rely on a vast knowledge of medical terms gained through years of working as medical interpreters for international organizations, such as disease names, medical devices, medical tools, diagnostic equipment, medications, and so on. As a result, as an interpreter with a responsibility to work with multinational organizations, you must be aware of every aspect. One of the respondents replied that this was true,

"I have extensive experience, which has allowed me to learn everything about health care and what was used over the years. In short, I know everything related to medical terms in the MSF organization, down to forceps, tenotomy scissors, facelift scissors, suture scissors, bowel clamps, and so on".

According to one of the former MFS organization's interpreters,

"I encountered a situation inside the operating room where the operations officer was explaining to the local staff about the tools used in the operating room, including things called "scrubs (clothing)." "Originally a green uniform designed for use by surgeons and other operating room personnel," inside the operating room is called a scrub, known as amide personnel. This word does not exist in the dictionary. That was an embarrassing situation that I have faced".

According to [Butow et al. \(2010\)](#), for the most part, interpreters were responsible for accurately, impartially, and secretly communicating information. As a result, interpreters' major difficulties are balancing accuracy and comprehension. Interpreter accuracy may have an impact on social communication. Some respondents claim that the most significant work-related concern is competency. An interpreter's degree of competency in interpreting language is one of the most critical benchmarks in their job.

According to one of the interviewees

"I faced many issues in the beginning—a list of medical terms that I do not understand. I feel I have poor competency to do this job. Therefore, I contacted my line manager, who copied me on several difficult terms. It was my duty to understand them and keep them by heart fully. I confess that I spent a long time studying these terms until I reached a comprehensive grasp. Now, I feel that I could present a quality interpretation with clear meaning and accuracy in interpretations".

According to [Askew and Salama-Carr \(2011\)](#), the challenges of hiring interpreters and mediators during the Balkan conflicts (such as security limitations and linguistic competence norms) resurfaced and intensified during the subsequent international engagements in Iraq and Afghanistan. As a result, because it is difficult to determine the full competency of interpreters, the quality of rendering should be acquired by field practice, and interpreters will remain vulnerable while performing their duties unless they are trained to enhance their abilities and capacities. Moving forward in the rising performance of interpreters' jobs, which would lead to competency, is critical. This is confirmed by [Amich's \(2013\)](#) belief that poor interpretation and incorrect translation can occur, resulting in severe problems and potential future clashes.

The focus group discussion findings are consistent with Engstrom, [Roth, & Hollis \(2010\)](#), who classified factors that affect the clinical process as challenges to communication and the accuracy of communication (both linguistic content and cultural context). Furthermore, [Palmer \(2007\)](#) identified the importance of hiring competent interpreters and language assistants who can provide reliable services. [Moser-Mercer, Kherbiche & Class \(2014\)](#) confirmed that linguistic and cultural competence in at least two languages forms the foundation of competence-based interpreting, and humanitarian interpreters should adhere to neutral conduct in addition to language and cultural competence.

Impartiality, Neutrality, and Integrity

Humanitarian action is guided by the ideals of humanity, neutrality, impartiality, and independence, according to the European Civil Protection and Humanitarian Aid Operations Department ([DG ECHO](#)). In humanitarian action, impartiality refers to providing aid following needs. While neutrality means that humanitarian assistance should not favour any side in an armed conflict or another conflict, regardless of the nationality or status of residents, neutrality refers to the organization's abstention from taking sides in the conflict ([ECHO, n.d.](#)). Furthermore, [Fitchett \(2019\)](#) asserts that interpreters should be objective regarding the accuracy and their interactions with opposing parties. The goal of interpretation and translation is to neutralize preconceptions by using as neutral a manner as feasible in their job. Being

objective as an interpreter is one of the most difficult challenges. Likewise, [Moser-Mercer et al. \(2014\)](#) emphasized the importance of humanitarian interpreters as unbiased conduits capable of discerning various intentions without introducing their prejudice into the paraphrasing phase. According to [Ciordia \(2017\)](#), the clause on impartiality stipulates that "interpreters are not liable for what customers say and should not offer their opinion or anything related to an assignment." When reading the responses to related questions, impartiality is the most crucial issue in interpreting work. Interpreters should be objective and attentive to eliminate bias as much as possible.

As for one interviewee: "As an interpreter, I should always keep being impartial, and I should emphasize that in every attitude of mine."

It is difficult for interpreters to be objective; in some situations, interpreters unavoidably fall into a truck of bias based on emotion or connection. For example, when the interpreter belongs to the party participating in the dialogue or meeting, it may not be easy to remain impartial or retain a neutral person. The degree of bias may be either visible or intangible. According to [Dragovic-Drouet \(2007\)](#), interpreters working for NGOs were often faced with situations that made it difficult for them to maintain impartiality.

One of the replies, for example, states

"I was in a simultaneous interpretation with an international peacekeeping mission. During that time, one of the parties accused Sheikh of a Yemeni tribe, to which I belong, criticized its policy of hiding some relief materials from the residents in the region and selling them on the black market". Therefore, I subconsciously found myself denying this statement. Absolutely, and I defend against him because I know he cannot do such misbehaviour, which is a false allegation. He added, "I feel I broke the rules of professional honesty and was not impartial, and I still blame myself for it".

According to Delgado [Luchner and Kherbiche \(2019\)](#), humanitarian interpreters are guided by the ideals of humanity, impartiality, neutrality, correctness, confidentiality, and respect. In this case, impartiality refers to the interpreter's obligation to engage with both parties involved in the conflict. It reflects impartiality as a humanitarian concept. On the other hand, neutrality refers to any communication transferred by any party about which the interpreter should not express any view or judgment. According to [Delgado Luchner and Kherbiche \(2019\)](#), neutrality and correctness may conflict with empathy and humanity, and the interpreter may be forced to choose between both. In certain circumstances, an interpreter may be accused of being biased. As a result, blaming an interpreter based on accuracy or honesty is not acceptable in some situations, especially when the interpreter's function is to act in context as reasonable. Some respondents stated that it is common for either a person or a party to accuse them of being biased because of their interests.

One of the respondents said:

"Interpreters exercise power and influence, verbally and non-verbally. However, as an interpreter, I should stick to the principles of impartiality so if a party accuses me of impartiality. It which is unlikely to occur as long as the interpreter sticks to the code of ethics and the principles of impartiality, I should clarify".

According to [Delgado Luchner and Kherbiche \(2019\)](#), overcoming the situation by being biased towards either of the parties would constitute a breach of neutrality and impartiality. This quote was supported by another respondent who clarified the position of the interpreter during interpreting, which should be free of bias. As a result, the interpreter is

always committed to accurate context translation.

"Accusation does not mean that I am guilty. Meanwhile, as long as I am treated well by my employer, why should I be loyal to the other party? Which benefits I need as long as my employer provides me with all I need."

Another respondent went into greater depth regarding how an interpreter should act in accused situations.

"I have been in a similar situation where I was accused of impartiality. However, I think if I find myself in such a situation, I will ask the party that accuses me of being impartial about the reasons. And based on the reasons and justifications the accusing party will provide, I will respond and prove that I am not. If I find that there is a misunderstanding, I will apologize and make clarifications."

The ICRC has formed primary lines of humanitarian work upon seven essential principles: humanity, impartiality, neutrality, independence, voluntary service, unity, and universality. According to [Delgado Luchner and Kherbiche \(2019\)](#), the organization must apply and implement International Humanitarian Law. The ICRC has formed the primary lines of humanitarian work upon seven essential principles: humanity, impartiality, neutrality, independence, voluntary service, unity, and universality. On the other hand, some respondents stated that interpreters should not remain mute in accusatory circumstances and should demonstrate neutrality.

According to one respondent,

"Frankly speaking, this is my take. I will stand for the principles of the party I joined. When one accuses a particular party, I will do my best to alleviate the tension., I will recommend the party that we are here for a human mission that we should struggle for".

Moreover, some respondents believed that misinterpretation in some situations could lead to bias. Interpreters are exposed to a charged scenario, and either party may judge based on what is being said, referring to misunderstanding or inaccurate translation as a form of bias or alignment with the other party.

According to one of the participants

There was a situation where I was not accused of impartiality. I was charged with misinterpretation. I was in a meeting with senior officials. One accused me of delivering an inaccurate interpretation from the beginning before I even started my interpreting. He started telling me that I should do everything correctly. He was turning his finger against me. He said you should interpret everything; do not interpret from your mind. By the way, I saw this person for the first time. I have never met him before. I do not know why he talked to me like this. He told his officials to pay attention to her if she could not interpret well. If she renders the speech wrongly, just talk to her to correct that. I was shocked by his style and behaviour. I was sad that many senior officials there did not blame him for his misconduct. I expected one of them to say something like "what a shame: or to say, "just give her a chance to interpret". Many senior delegates knew me very well, but no one uttered a single word.

Some respondents expressed their worry and apprehension. When approached with an aggressive circumstance, an interpreter is accused of bias.

According to another one of the participants

"Usually, when I encounter such a situation, I freeze. I could not hold myself, but I do not know how I could catch myself to be calm. Therefore, I said it was fine. I am open to your suggestions. I am just an interpreter if you want to add or say something I forgot. We are human beings, after all. And I continue with interpreting. Finally, a meeting member came after me and told me that my interpretation was fascinating. She added, *"Do not care about anyone blaming you or trying to underestimate your job"*.

In some cases, fidelity can mean impartiality, especially when you have more experience or skills than others. For example, some agencies and missions trust professional interpreters more than novice interpreters, and their trust is based on the extent of the interpreter's knowledge and ability to handle the situation.

While one of the participants reported that

"This situation was difficult. It was challenging because I was not treated as an interpreter. Therefore, in the field, I should interpret what they said exactly. Fidelity means that I can manage any situation. For example, yesterday, the general manager asked the line manager to allow me to interpret for him in his session. He agreed. I found her to be impartial. I felt from his speech that some interpreters were not quite impartial".

The level of the interpreter's commitment to the text and the work's confidentiality are other factors in his integrity. A translator is merely a tool for moving speech from one language to another. Integrity and impartiality are often used interchangeably. As a result, some respondents stressed the need for honest interpreting.

According to another respondent

"Integrity is a fundamental principle in my work as an interpreter in the field. I face many situations that require me to abide by the principle of transparency and integrity in communicating information and maintaining business secrets, information sources, and information about individuals, bodies, and working entities".

Participants agreed that integrity is a fundamental value of their profession. There is a strong link between neutrality and integrity, with the former leading to the latter. Maintaining impartiality allows interpreters to develop a solid foundation to build moral principles that shape their personalities.

According to one of the interviewees, *"The core duty of interpreters in conflict zones is to maintain integrity to protect the rights of all parties."*

Furthermore, translators must maintain objectivity and professionalism throughout their work. Nonetheless, the truth may differ at times, and errors may arise. As a result, several international bodies and working groups attempt to establish a code of ethics for the translators who work for them. Translators must adhere to this charter's high standards of professionalism.

According to one of the interpreters

"I have worked for the refugee office for several years. When travelling on assignments between cities, you must adhere to the principle of "confidentiality and impartiality" that surrounds your work. For example, I did not have the right to disclose myself as a translator."

In addition, some respondents expressed their displeasure with some parties who assess interpreters based on their characteristics, names, affiliations, ethnicity, race, religion, and other

factors.

Another respondent brought this up

"Some people accuse you of being natural or not having a good experience. You may tell him I will be neutral because you are just an interpreter. For example, according to my surname, some affiliated with a subgroup, blaming me based on my race or group".

Some respondents claim that neutrality is a constant principle in their work and that a translator cannot do their job unless they follow this principle, a motto for all professional interpreters. This is something that all translators agree on. According to [Delgado Luchner and Kherbiche \(2019\)](#), impartiality is a largely uncontroversial issue in contexts of armed conflict. Local interpreters must unquestionably adhere to ethical fundamentals such as accuracy, impartiality, and confidentiality when participating in war negotiations.

According to one of the interviewees

"Impartiality is a decisive principle of honesty in my profession. I cannot break it and ruin a reputation I have worked hard to build over the years. That incident should not have been misconstrued because I attempted to avoid or disclose any conflict of interest in relevant cases and could not risk my career. I carefully commit to interpretation principles, and all my previous employers confirm this".

As a result, most interpreters feel that neutrality is an essential factor to consider. Being accused of partiality towards any party should not impair your ability to remain impartial and truthful.

According to one of the interviewees, *"If interpreters are accused of impartiality, they should admit that they are impartial and say that frankly without any fear. Moreover, an interpreter can state that from the beginning and let all parties know about it".*

This comment is backed up by what the previous respondent mentioned regarding the need to declare in some cases that the translation would be unbiased and have no influence on the context. For example, *"Hey, Sir, I am your translator for this session. Please, ignore my presence. I will convey the words as they were said, no more, no less"*.

In addition, another respondent stated, *"Interpreters should maintain their impartiality because it is one of their principles, and if they violate it, they must apologize and take corrective action"*.

In conclusion, most respondents believed that it is critical for an interpreter to maintain self-objectivity and avoid prejudice as much as possible because the core of the interpreting job is built on impartiality and integrity. The interpreter must convey the message as it is, without any modifications or changes, even if this translation affects his personality or goes against his thoughts and beliefs. It is not the interpreter's responsibility to correct or change because the interpreter is merely a messenger whose job is to deliver the speech while keeping his emotions at bay. An interpreter must be impartial in all aspects of your mind, thoughts, views, attitudes, and ideals. According to [Baker \(2013\)](#), professional codes and behaviour typically focus on the relationship between the translator or interpreter and the client. They insist on the traditional principles of professional translation and interpretation: impartiality, accuracy, and efficacy. As a result, the impartiality and neutrality of the interpreter's work during mediation and negotiating sessions, as well as absolute secrecy and total correctness, are necessary. Many studies and professional interpreters ([Al Shehari, 2019](#); [Baker, 2013](#);

Moneus, 2022b) have described the concept of neutralization as a major concern for interpreters in conflict zones. Impartiality is still a crucial principle that frequently appears in ethical standards. According to Angelelli (2004) and Rudvin (2007), the work of field interpreters in conflict zones is incomparable to that of community interpreters. Due to the nature of a stable community compared to conflict zones, which have their dynamic and philosophical perspective. The community sensitivity has deteriorated, as well as the humanitarian scope. It is limited by notions of fidelity and impartiality, which depict the natural setting for the humanitarian content.

Society and Culture

Following Pöchhacker (2006), interpretation researchers had just begun to shift beyond the traditional preoccupation with conference interpreters' psycholinguistic and cognitive processing skills and began incorporating concerns about cross-cultural interaction into their purview. Several scholars, like Al Shahari and Al Sharafi (2022), have recently focused on the social and translation crisis. According to Pöchhacker (2006), the interpreting community has always been wary of the evaluation concept. Depending on how they were socialized at work, interpreters can be considered to function within a specific ideology and social context, as the World Social Forum organizers believe translation is a militant process. The growing emphasis on community-based contexts in interpreting research is helping to correct that imbalance, and there is evidence that the field has taken a social turn (Pöchhacker, 2006).

The society-oriented conflict has a significant impact on the interpretation job. For example, suppose an interpreter belongs to one party and is involved in the negotiating process. In that case, the opposing party may regard him as a traitor or backstabber for acting as an interpreter. This happened in Afghanistan and Iraq, where armed groups specify d interpreters as traitors and murdered them based on their race and identity. As defined by Juvinal (2013), the interpreters faced greater risk than many American service members who hardly ever left the comfort of the American zone. Due to the nature of the U.S. forces' mission, Afghanistan required interpreters on "forward" missions. Due to the apparent nature of interpreter duty, they are often victims of their interpreting work during wartime. In Iraq, civilian interpreters face hazardous situations, according to Takeda (2009).

One of the interviewees stated

"Interpreters working in war zones are required to consider the nature of conflict-based community because of social sensitivity., where some societal ideals may shift, potentially affecting the nature of work in war zones, interpreters are true heroes. We are occasionally put in a situation among society members where society places us on the same level as those affiliated with the enemy".

In another context, Pöchhacker (2007) defined culture as "common information, thoughts, and method of sight and making things in a social scheme consisting of human folk". Culture can be shaped by and through language, although it includes language as one of its major practices. According to Lee and Wang (2022), choosing a course of action based on the information translated from an unknown language and culture always entails 'risk-based trust'. More broadly, Cronin (2017) stated that social science would have a lot to learn and teach about the culture of connection, which entails the social, cultural, political, and economic aspects that influence how humans interact. A.A.s a result, the conflict between parties with different cultural and linguistic backgrounds is common in human history, and interpreters, in the sense of cross-cultural and language mediators, have always played a role, according to Ruiz Rosendo and Persaud (2016). In a constant context, according to Ali et al. (2019), civilian interpreters are important figures in conflict zones. They also serve as cultural sources by

advising on how to behave in certain situations, particularly when religion and other sensitive cultural issues are involved in the interpreting process. One of the critical responsibilities of the interpreter is to create new places for communication between the two warring sides, whose languages and cultures are vastly different, to manage meetings, and to provide multilingual help. Although most interpreters are highly qualified, they are likely to face various cultural and societal barriers that make it difficult for them to perform their job efficiently.

According to one of the participants

"Culture may play a pivotal role in the interpreter's task. The more knowledge the interpreter has about the country's culture, the better he/she can master interpreting. Therefore, we are mostly encountered by culture as a challenge, especially when met with a speaker from a foreign culture".

According to [Ali et al. \(2019\)](#), conflict zone translators experienced language, cross-cultural, cognitive, training-related, and extralinguistic problems. Language and culture-related problems, role-related challenges, and cognitive and emotional challenges were the three types of cultural challenges they encountered in conflict zones. As a result, according to [Hale \(2014\)](#), interpreters may experience people from various cultural backgrounds. The variations between cultures extend from pragma-linguistic to socio-pragmatic.

In this regard, other respondents discussed cultural sensitivity, implying that culture may influence the nature of interpretation. In this context, there is a story about a U.S. president who decided to visit Bolivia and brought with him one of the Bolivian translators who had left the country twenty years ago. When the U.S. President gave his address in front of the Bolivian people, he saw the audience laughing at his comments and inquired about them after the finished speech. He noticed that the crowd was laughing at the interpreter's remarks, which were humorous and silly compared to the president's comments about politics and the two countries' future. As a result, the president launched an investigation, which revealed that the interpreter had been absent from his country for twenty years. These interpretations were based on what he knew about his culture twenty years ago, even though the culture and the words had changed dramatically. From this point forward, the interpreter should be almost mindful of any cultural sensitivity that could result in a misinterpretation.

According to one of the interviewees, *"Be culturally sensitive based on the cultural background of the speaker. Do not interpret any word that may be understood in his culture as aggressive or wrong"*.

In the same vein, especially in the Yemeni setting, people's perspectives on culture and society grew by the day, passed down from generation to generation and absorbed by their children, giving them a unique view of the adversary they faced. Participants should be aware of the importance of culture as a sensitive scale. According to [Lee and Wang \(2022\)](#), [Michael Cronin](#) makes a solid case for the global importance of the concept of translation that considers "social, cultural, political, and economic elements" in his book *Eco-Translation*. As a result, some respondents made a connection between culture and society.

According to one respondent, *"Follow the ethical principles in translation, taking culture and social norms into consideration"*.

Another respondent confirms the relationship between culture and society, *"Each society has its own culture. If you don't comprehend the background of society and culture as an interpreter, you won't be able to understand the context of speech"*.

To put it another way, the social-cultural constraints that conflict zone interpreters experience implicitly impact the interpreting process. According to the participants, the local population lacks cultural understanding, social fabric, and tribal components in Yemen. Apart from social norms, which do not always acknowledge or provide opportunities for interpreters, the interpreters within their community do not feel supported, recognized, or protected. For translators working in crisis zones, all of these create a significant barrier. All of these are the most challenging obstacles for crisis translators to overcome.

Emotionality

Participants frequently express concerns about the emotional aspects of interpreting, which should not be disregarded. According to [Kalina \(2015\)](#), an interpreter may not begin or continue interpreting owing to emotional issues. Issues can cause the interpreter to sacrifice his position as an interpreter in favour of his inner ego. Some respondents mentioned emotions and feelings as ethical concerns that almost all interpreters face during their employment, particularly during the conflict. According to Rousseau, [Measham & Moro \(2011\)](#), emotional variables may influence language transmission in the context of migration.

One of the respondents stated

"When it comes to murdering, crimes, or aggressiveness in my country, I find myself going through emotional behaviour in such instances. In this regard, I recall one of my colleagues crying while interpreting a televised speech due to his thoughts over the injustices committed against his people."

The issue of losing or winning emotionalism in the interpreting process has stimulated the interest of many interpreting academics. As a result, interpreters must be emotionally and physically free of any feelings that might interfere with their work. As a result, several participants thought that interpreters should be emotionally apathetic.

According to one of the interviewees, "I am trying to be free of emotion towards any party".

According to [Furmanek \(2006\)](#), emotional responses impact conversation dynamics more than rational ones. As a result, interpreters may face a torrent of emotions at the level of the parties' interests and within the interpreter's inner ego as they attempt to harmonize and choose the meaning to be communicated.

Transparency and Accountability

Without a doubt, the relationship between accountability and transparency is apparent. Transparency standards underpin trust in interpreting work. Interpreters are always looking for ways to improve their professionalism by increasing the transparency with which accurate information is presented. However, confidence is essential for transparency to flow and endure. In this regard, some respondents have indicated mistrust of interpreters in specific instances. Transparency has become a keyword in international organizations over the last ten to fifteen years. According to [Thedvall \(2006\)](#) and [Baker and Maier \(2011\)](#), transparency is one notable trend in the translation industry that must be considered when establishing translator and interpreter training programs. Another is the rising emphasis on 'accountability,' which has become a buzzword in all professions. *"Even if it seems trivial, clients need to be sure they can trust you not to share it with other clients"*.

According to [Edwards, Temple, & Alexander \(2005\)](#), trust is critical for people of all ethnicities, genders, and ages, regardless of the assistance they seek or the translator they use. The majority of interpreters experience this difficulty at some point during their careers. Mistrust may not necessarily present itself as a remark, but it can also take the form of a

suggestion. Moreover, regardless of the type of service that interpreters should provide, trust in their work. People with whom they interact. Fears of disclosing information may stem from a lack of trust in the situation and the danger of public personal information. The translators who were questioned tried to re-emphasize the risk. They told their own stories in this regard.

"Three years ago, we had an interpreting task in a five-star hotel where my mate and I had a three-day session. On the second day, the client left us in the room after making our interpretation and came back again looking for his memory card, which he said contained private information. We looked for it in our room, but there was nothing there. After a while, he went out of the room and phoned his colleague, telling him that he was still with us in the room, accusing my mate interpreter of taking that memory flash. Unfortunately, his colleague opened the speaker, and we heard all the conversation. We were shocked to hear that. My mate and I began to yell and lose our temper".

According to [Edwards et al. \(2005\)](#), people took the risk that the person interpreting for them would not be able to, or would not want to, offer an accurate representation of their and other people's words because they had limited opportunity to monitor the accuracy of the interpretation. Indeed, the interpreters' code and conduct indicate adherence to good practice standards, competency and competence, impersonality or organizational bias, and secrecy, all of which serve as the foundation for trust, as opposed to their anxieties, which are founded on the fictitious type of doubt.

Vagueness and Opacity

Most political statements are vague and oblique, which is understandable given the nature of political discourse. As a result, some interpreters have reported seeing delegates or officials adopting this communication style. As a result, politicians employ this language to avoid making a specific commitment or decision during discussions and deliberations. [Parvaresh \(2018\)](#) states that imprecise language is "acceptable" in political debates. Hence candidates tend to utilize it. Previous research has shown that vague language can be employed as a politeness approach.

Furthermore, politics looks somewhat intricate and even dangerous, giving spoken words more force and leading political actors to communicate in a cryptic, semantically thick, imprecise, oblique, and "cautious" manner at times ([Cusen, 2016](#)). During their interpretations of this environment, several participants related an occurrence that occurred to them. "*The intentionality of political statements is considerable, with ambiguous speeches often consisting of the idea itself.*"

Another respondent said: "*The politicians use many pronouns like she, he, and it to refer to the third person without referring to a specific name, which is something we noticed while they were interpreting speeches.*"

Even though secrecy and confidentiality may be required in the political context, most authorities communicate broadly. Precision, severity, and thorough exposition of one's point of view are all used, but formal, systematic, and consistent analysis is essentially non-existent. Other responses reaffirm the importance of political speakers' passive voice to avoid using specific wording. "*The speaker planned to employ the passive voice in such speeches to avoid explicitly addressing the event's cause.*"

Accountability, in other words, is both a value and an issue for interpreters, who should be held responsible for their acts. According to [Baker and Maier \(2011\)](#), translators and

interpreters are increasingly held accountable for the consequences of their acts and must thus consider how their decisions, both textual and non-textual, affect the lives of others.

According to one of the interviewees

"Each interpreter should be held accountable for their values and principles. Thus as interpreters, we follow these standards while on the job, working under the moral oath to convey the meaning accurately while avoiding personal gain. We could not let this oath slip through our fingers."

The task of interpreting political statements has troubled almost all interpreters. The interpreters cannot willfully misread the essence of the engagement for personal or managerial gain since this would have a substantial impact on the outcome of the conflict and have long-term ramifications for the people.

Aggression and Accusation

Undoubtedly, interpreters regularly face hostile situations as key field workers, whether from the workplace or third parties. As a result, even little mistakes made by interpreters are continually analyzed. Participants stated that they might be confronted with such hostile situations.

According to one of the respondents, "I occasionally find myself in the situation of accusing and confronting the aggressive person."

According to [Palmer \(2007\)](#), following the October 2004 death of fifty newly trained Iraqi soldiers, Iraqi translators were suspected of giving information on personnel movements to terrorists. Many stories involving interpreters being passed over due to incorrect or bogus information accusing them of a lack of integrity have been heard or read in newspapers or on television. Many interpreters in conflict zones or during times of crisis are in danger of being killed or murdered. Due to their work with third parties. They are accused of leaking information or violating confidentiality.

One of the respondents described his past circumstances

"A party accused me of my impartiality and fidelity in our meetings, which was unexpected. Once a day, while interpreting for a particular party, one of the officials accused me of not interpreting the meaning very clearly, and he asked me to repeat my interpretation and be precise, transferring the meaning as it is without changes, using aggressive language and a loud voice".

Because interpreters regularly deal with sensitive and political subjects, they are frequently accused. As a result, several institutes are attempting to set strict dimensions and issue various ethical bulletins to preserve and ensure the impartiality of their interpreters.

Misinterpretation

There is a concern regarding misunderstandings by interpreters. According to [Rousseau et al. \(2011\)](#) and [Baker and Maier \(2011\)](#), interpreters' and translators' linguistic skills are limited in war zones. They have limited access to critical information. Local culture was misunderstood due to a lack of language competence, which resulted in misinterpretation of what was said when it was interpreted and a partial lack of information about what was happening on the ground.

Some respondents cited misinterpretation due to a lack of knowledge of the context of speech.

"I do my best to clear up any misunderstandings that may have arisen between the parties because of misinterpretation. If I think I'm becoming lost in translation, I'll stop and ask for more information to help me understand the underlying message".

Due to the lack of specified terms or cultural background in the target language, variations, and some technical jargon used in particular circumstances, most conflict zone interpreters commit mistakes. According to [Rousseau et al. \(2011\)](#), an immigrant Welcome Center must provide a location to reduce linguistic misunderstandings among native refugee speakers.

"Accusing interpreters of misinterpretation. Sometimes even before the meeting kick-off, pointing at fingers, requesting a proper interpretation".

The actions of participants are influenced by the circumstances, which may demand further information or clarification to minimize misinterpretation and loss in translation.

I will seek clarification; it is acceptable to ask questions to understand the topic better so that you can interpret it. Sometimes, interpreters are requested to join meetings in which they were not involved previously or suddenly."

Many linguists are familiar with the story of how a misinterpretation of the Japanese word "mokusatsu" during [WWII](#) led to the United States dropping the world's first atomic bomb on Hiroshima. According to [Virino \(2022\)](#) blog, in July 1945, the coalition states gathering in Potsdam introduced a precisely worded proclamation of surrendering terms based on some recently revealed documents demonstrating the magnitude of the catastrophe misinterpreting could entail when interpreting.

They awaited the Japanese response from their then-Prime Minister, [Kantaro Suzuki](#) after their terms were translated from English into Japanese. Japan's unconditional surrender was sought in this ultimatum. A clause in the agreement said that any unfavourable response from Japan would result in "*rapid and utter annihilation.*" Meanwhile, in Tokyo, media reporters pressed Prime Minister Shinzo Abe to comment on Japan's decision. Suzuki, reverting to the politician's old reserve response to reporters, said he "refused comment" because no formal decision had been reached.

A word that can be construed in a variety of ways and is derived from the Japanese word "*silent.*" Unfortunately, international news agencies find it fit to report that the Japanese government regarded the ultimatum as "not worthy of comment." *The phrase* "treat with silent contempt" or "take into account" (to disregard) was understood by media agencies and translators as the Prime Minister's emphatic rejection. Americans realized there would never be a diplomatic solution to the war; therefore, they were irritated by what they saw as the Prime Minister's arrogant tone in the English translation of his statement. U.S. leaders decided to drop the atomic bomb, and the bomb was dropped, levelling Hiroshima.

Minor issues

Other minor issues that may be encountered are gender bias, conflict of interest, using offensive language, and other issues.

Gender Bias

In their research, [Magnifico and Defrancq \(2016\)](#) looked at corpus data from the European Parliament Interpreting Corpus in Ghent. The study focuses on how simultaneous

interpreters deal with face-threatening acts (FTAs) committed by the speakers they interpret, and the researchers concluded that gender prejudice exists in the interpreting community. This backed up the focus group discussion findings, which revealed that interpreters in conflict areas have ethical concerns. According to participants in a focus group discussion, male interpreters are preferred over female interpreters for jobs in danger zones. On the topic of ethical issues that women are expected to face in conflict zones, one of the respondents stated that the nature of work is such that women are not allowed to participate in particular fields.

"Not considering gender balance. In some field visits, there is a need for a woman's presence to interpret for women and girls. Due to the country context, in some missions, *"female interpreters are not allowed to join missions, thus, not given equal opportunities"*.

Using female interpreters in war and conflict zones is still unacceptable between parties, given the nature of conflict and affected areas that are considered conflict-raging points.

Conflict of Interest

The interpreters cannot purposefully misinterpret the essence of the engagement for personal or management advantage, as this will significantly impact the conflict's outcome and have long-term consequences for the population.

"The most ethical issues that may encounter in a particular situation. When interpreting, the client wants me to change the context of speech in favour of his interest. So that I am not interpreting here, I am making fake news and information for the third party no, and I could not change anything; I will interpret as it is".

Changing and manipulating speech while interpreting is a critical issue that must be addressed; interpreters should not change, add, or omit any piece of speech unless otherwise the context is required. Some respondents below have stated that avoiding personal interest is a fundamental ethical principle for interpreters.

"As a senior interpreter, I intend to be objective in my work. I am well aware that I am only an interpreter. I must be free of personal interest towards any party".

Some respondents stated that interpreters should not combine their personal feelings with their professional interests regarding interpreting jobs. They stressed that conflicts of interest should be avoided and that interpreting is an independent field in which they will stay separate.

"In relevant circumstances, I pledge to avoid conflicts of interest, and I will not be able to connect my personal and professional interests. I have no animosity toward anyone."

Interpreters are becoming more aware of the importance of keeping personal interests out of their work.

Using Offensive Language

Using offensive language and an aggressive style does not always involve the interpreter; in some instances, the interpreter finds himself in the middle of two aggressive parties, each blaming the other.

"Another issue, in one of the political meetings, the speaker accused another speaker and accused him with harsh and bad words. I found myself in the middle of how I will render the speech. If I interpret it as it is, that will cause a huge problem, so from my side, I try to

soften the speech and balance what I am interpreting and what the speaker said, especially when the situation escalates and becomes tenser. I will try to soften the speech and be more precise and accurate in rendering the main message using a euphemism, especially when the mood is aggressive".

Depending on the nature of the work, ethical concerns may arise in both interpreting and translating. Interpreters are more likely to face such issues when dealing with abusive or offensive language.

Mismanagement of Session Time

Other respondents raised several issues, one of which is the length of discussion and taking pauses during extended sessions, which the interpreter may or may not be able to control.

"Imagine that you are interpreting, and the two parties agree on an agreement. Both parties continue going through the discussion for more than five hours without any break."

Another concern is unexpected meetings in the first place

"As we are in an emergency, many meetings are held very quickly, and the interpreter is notified a few minutes before going for interpretation. Thus, s/he is not confident enough and had previously engaged in similar discussions (being discussed now), s/he might face considerable challenges to make this discussion a success".

Finally, based on respondents' quotes and discussions, and in addition to what has already been mentioned, other ethical issues can be grouped into the following categories: The most common ethical issues could be classified according to the perspectives of three stakeholders, as follows:

1. Military interpreters

- ✓ Disclosing meetings' information, especially those related to an entity's work or confidential discussions.
- ✓ Misusing an entity's time, e.g., interpreting for international staff at one of the ministries, making personal visits/arrangements, or not returning to the office on time.
- ✓ Engaging in discussions, disputes, or negotiations. Interpreters are mediators. Engaging in discussions may confuse.
- ✓ Misinterpretation. Seek clarification. It is OK to ask questions to get a better idea of the topic so you can interpret. Sometimes, interpreters are requested to attend meetings in which they were not previously involved.

2. Entities and missions

- ✓ Not considering gender balance. In some field visits, there is a need for a woman's presence to interpret for women and girls. Due to the country's context, female interpreters are not allowed to join missions in some missions, thus not being given equal opportunities.
- ✓ Discrimination, preferring male interpreters to join field visits. (Following the previous point).

3. Clients/other parties

- ✓ Accusing interpreters of misinterpretation. Occasionally, even before the meeting begins, pointing fingers and request a proper interpretation.
- ✓ Interfering with or casting doubt on interpretation.
- ✓ Prolonged eye contact or gazing at female interpreters.

- ✓ Violating the interpreter's confidentiality.

Conclusion

This study focused on the nature of conflict zones and how conflict and military interpreters operate while examining various critical ethical issues. Furthermore, the focus group discussions provided concrete measures for understanding the realities of the interpreter's position and the ethical problems to be aware of. In the light of that, it can be concluded that the common ethical issues that military interpreters in conflict zones experienced include but are not limited to; confidentiality, accuracy and competency, impartiality, neutrality and integrity, social and cultural norms, emotionally, transparency, accountability and mistrust, vagueness, Aggression and accusing, misinterpretation, besides, other minor concern as gender bias, conflict of interest, using offensive language and other related matters. As a result, the ethical challenges faced by Yemeni military interpreters in conflict areas are regarded as being universal for interpreters working in conflict areas throughout the world, but the severity of the challenges is dependent on the interpreters' prior experience, level of skill, and the nature of the conflict.

Recommendations

The current study findings are expected to help pave the way for interpreting in conflict zones and crisis translation by laying out the roadblocks and issues that are likely to arise in affected areas. The following recommendations might be made to conflict-warring parties, international peacekeeping missions, universities, and research centres in light of these findings: military interpreters act as a communication channel between the parties. They constantly abide by the guidelines and moral standards outlined by international labour regulations. Their interpreting roles are limited in facilitating communication between the parties. In promoting communication between the parties, their interpreting functions are constrained. As a result, translators working in war zones are impartial and unbiased.

References

- Ali, H. I. H., Alhassan, A. M. & Burma, I. (2019). An investigation into the interpreters' challenges in conflict zones: The case of Darfur region in Sudan. *Arab World English Journal for Translation and Literary Studies*, 3(3), 37-50. SSRN: <https://ssrn.com/abstract=3447637>
- Al-Shehari, K. (2019). Crisis Translation Yemen: Needs and Challenges of Volteer Translators and Interpreters, In F. Federic, & S. O' Brien (eds.), *Translation in Cascading Crises*, U.K.: Routledge.
- Al-Shehari, K., & Al-Sharafi, A. G. (2022). Negotiating Wikipedia narratives about the Yemeni crisis: Who are the alleged supporters of the Houthis?. *Media, War and Conflict*, 15(2), 183-201. <https://doi.org/10.1177/1750635220938404>
- Amich, M. G. (2013). The Vital Role of Conflict Interpreters. *Nawa Journal of Language and Communication*, 7(2), 15-28.
- Angelelli, C. (2004). *Medical Interpreting and Cross-cultural Communication*. Cambridge: Cambridge University Press.
- Antonini, R. (2015). Child Language Brokering', In F. Pöchhacker (ed.), *Routledge Encyclopedia of Interpreting Studies* (p. 48). London: Routledge.
- Askew, L., & Salama-Carr, M. (2011). Interview: Interpreters in conflict – the view from within. *Translation Studies*, 4(1), 103-108.

- <https://doi.org/10.1080/14781700.2011.528685>
- Baker, C. (2010). The care and feeding of linguists: The working environment of interpreters, translators, and linguists during peacekeeping in Bosnia-Herzegovina. *War & Society*, 29(2), 154-175. <https://doi.org/10.1179/204243410X12674422128993>
- Baker, C. (2013). Nationality, ethnicity and trust. In M. Kelly & C. Baker (eds.), *Interpreting the peace: Peace operations, conflict and language in Bosnia-Herzegovina* (pp. 130–160). Basingstoke: Palgrave Macmillan. https://doi.org/10.1057/9781137029843_7
- Baker, C., & Tobia, S. (2012). Being an interpreter in conflict. In H. Footitt, & M. Kelly (eds.), *Languages at war: Policies and practices of language contacts in conflict* (pp. 201–221). Basingstoke: Palgrave Macmillan. ISBN 9780230368774
- Baker, M. (2010). Interpreters and translators in the war zone: Narrated and narrators. *The Translator*, 16(2), 197–222. <https://doi.org/10.1080/13556509.2010.10799469>
- Baker, M., & Maier, C. (2011). Ethics in interpreter and translator training: Critical perspectives. *The Interpreter and Translator Trainer*, 5(1), 1-14.
- Baker, C. (2010). It's not their job to soldier: Distinguishing civilian and military in soldiers' and interpreters' accounts of peacekeeping in 1990s Bosnia-Herzegovina. *Journal of War and Culture Studies*, 3(1), 137-150. https://doi.org/10.1386/jwcs.3.1.137_1
- Baker, M. (2006). *Translation and conflict: A narrative account*. Routledge.
- Baker, M. (2014, September 30). *Call for papers: Interpreting in Conflict Situations and in Conflict Zones throughout History, Mona Baker*. Retrieved from <https://www.monabaker.org/2014/09/30/call-for-papers-interpreting-in-conflict-situations-and-in-conflict-zones-throughout-history/>
- Butow, P. N., Lobb, E., Jefford, M., Goldstein, D., Eisenbruch, M., Girgis, A., King, M., Sze, M., Aldridge, L., & Schofield, P. (2010). A bridge between cultures: Interpreters' perspectives of consultations with migrant oncology patients. *Supportive Care in Cancer*, 20(2), 235-244. <https://doi.org/10.1007/s00520-010-1046-z>
- Chang, P. (2016). Wartime interpreting during the Sino-Dutch War (1661–1662). *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, 15, 51–71. <https://doi.org/10.52034/lanstts.v15i.388>
- Ciordia, L. S. (2017). A conceptual and contemporary approach to the evolution of impartiality in community interpreting. *The Journal of Specialized Translation*, 28, 273-292.
- Cornes, A., & Napier, J. (2005). Challenges of mental health interpreting when working with deaf patients. *Australasian Psychiatry*, 13(4), 403-407. <https://doi.org/10.1080/j.1440-1665.2005.02218.x>
- Cragg, W. (2005). *Ethics codes, corporations, and the challenge of globalization*. Edward Elgar Publishing
- Cronin, M. (2017). *Eco-Translation: Translation and Ecology in the Age of the Anthropocene*, Abingdon: Routledge
- Cusen, G. (2016). Use of vague quantifiers as an involvement face-saving strategy in political discourse: a case of presidential speeches. *Bulletin of the Transilvania University of Braşov, Series IV: Philology and Cultural Studies*, 9(2), 21-26.
- Delgado Luchner, C., & Kherbiche, L. (2019). Ethics training for humanitarian translators working in conflict and post-conflict settings. *Journal of War & Culture Studies*, 12(3), 251-267. <https://doi.org/10.1080/17526272.2019.1644412>
- Dragovic-Drouet, M. (2007). The practice of translation and interpreting during the conflicts in the former Yugoslavia (1991-1999). In M. Salama-Carr (ed.). *Translating and interpreting conflict* (pp. 29-40). Rodopi.
- Edwards, R., Temple, B., & Alexander, C. (2005). Users' experiences of interpreters. *Interpreting. International Journal of Research and Practice in Interpreting*, 7(1), 77-95. <https://doi.org/10.1075/intp.7.1.05edw>

- Engstrom, D. W., Roth, T., & Hollis, J. (2010). The use of interpreters by torture treatment providers. *Journal of Ethnic and Cultural Diversity in Social Work*, 19(1), 54-72. <https://doi.org/10.1080/15313200903547749>
- Fitchett, L. (2019). Interpreting in Peace and Conflict: Origins, Developing Practices, and Ethics. In M. Kelly, H. Footitt, & M. Salama-Carr (eds.), *The Palgrave Handbook of Languages and Conflict* (pp. 183-204). Palgrave Macmillan, Cham.
- Footitt, H., Crack, A. & Tesseur, W. (2018). *Respecting Communities in International Development: Languages and Cultural understanding*. Retrieved from www.reading.ac.uk/web/files/modern-languages-and-european-studies/
- Furmanek, O. (2006). The role of emotions in establishing meaning: implications for interpreting. *The Journal of Specialized Translation*, 5. Retrieved from https://jostrans.org/test/issue05/art_furmanek.pdf
- Hale, S. (2007). *Community interpreting*. Hampshire: Palgrave Macmillan.
- Hale, S. (2014). Interpreting culture. Dealing with cross-cultural issues in court interpreting. *Perspectives*, 22(3), 321-331. <https://doi.org/10.1080/0907676X.2013.827226>
- Harinen, O. (2011). Some empirical research results on Finnish soldiers' behavior, group cohesion and informal norms: Three military sociological articles. *National Defence University, Department of Behavioural Sciences*, 1(1). Retrieved from <http://urn.fi/URN:NBN:fi-fe201201241173>
- Hasan, M. (2018). *The Language Lesson: What We've Learned about Communicating with Rohingya Refugees*, Retrieved from https://translatorswithoutborders.org/wp-content/uploads/2018/12/TWB_Bangladesh_Comprehension_Study_Nov2018.pdf
- Hunt, M., O'Brien, S., Cadwell, P., & O'Mathúna, D. P. (2019). Ethics at the intersection of crisis translation and humanitarian innovation. *Journal of Humanitarian Affairs*, 1(3), 23-32. <https://doi.org/10.7227/jha.022>
- Hunt, M., Pringle, J., Christen, M., Eckenwiler, L., Schwartz, L., and Davé, A. (2016). Ethics of emergent information and communication technology applications in humanitarian medical assistance. *International Health*, 8(4), 239-245. <https://doi.org/10.1093/inthealth/ihw028>
- Inghilleri, M. (2008). The ethical task of the translator in the geo-political arena: From Iraq to Guantánamo Bay. *Translation Studies*, 1(2), 212-223. <https://doi.org/10.1080/14781700802113556>
- Inghilleri, M. (2010). "You Don't Make War without Knowing Why" The Decision to Interpret in Iraq. *The Translator*, 16(2), 175-196. <https://doi.org/10.1080/13556509.2010.10799468>
- Juvinall, B. (2013). Heaven or Hell: The Plight of Former Wartime Interpreters of the Iraq and Afghanistan Conflicts Living in the U.S. *Mich. St. U. Coll. L. Int'l L. Rev.*, 21, 205-226.
- Kahane, E. (2007). *Interpreters in conflict zones: The limits of neutrality*. *Communicate! AIIC Webzine*. Retrieved from <http://aiic.net/page/2691/interpreters-in-conflict-zones-the-limits-of-neutrality>
- Kalina, S. (2015). Ethical challenges in different interpreting settings. *MonTI. Monografías de Traducción e Interpretación*, 63-86. <https://doi.org/10.6035/monti.2015.ne2.2>
- Kaufmann, K., & Peil, C. (2020). The mobile instant messaging interview (MIMI): Using WhatsApp to enhance self-reporting and explore media usage in situ. *Mobile Media & Communication*, 8(2), 229-246.
- Kelly, M., & Baker, C. (2012). *Interpreting the peace: Peace operations, conflict and language in Bosnia-Herzegovina*. Springer.
- Kelly, M., Footitt, H., & Salama-Carr, M. (2019). *The palgrave handbook of languages and conflict*. Springer.

- Leanza, Y., Miklavcic, A., Boivin, I., & Rosenberg, E. (2014). Working with interpreters. In *Cultural consultation* (pp. 89-114). Springer, New York, NY.
- Lee, T. K., & Wang, D. (2022). *Translation and Social Media Communication in the Age of the Pandemic*. Retrieved from <https://library.oapen.org/handle/20.500.12657/53016>
- Li, P., Tian, C., & Huang, Z. (2016). Ethics, identity and ideology: A study of the interpreters in the War of Resistance against Japanese Aggression (1937–1945). *Linguistica Antverpiensia, new series—themes in translation studies*, 15. <https://doi.org/10.52034/lanstts.v15i.390>
- Maeng, W., Ahn, H., Yoon, J., & Lee, J. (2016). Can mobile instant messaging be a useful interviewing tool? A comparative analysis of phone use, instant messaging, and mobile instant messaging. *HCI Korea 2016*. <https://doi.org/10.17210/hcik.2016.01.45>
- Magnifico, C., & Defrancq, B. (2016). Impoliteness in interpreting: A question of gender? *The International Journal of Translation and Interpreting Research*, 8(2), 26-45 <https://doi.org/10.12807/ti.108202.2016.a03>
- Mikkelsen, H., & Jourdenais, R. (eds.). (2015). *The Routledge handbook of interpreting* (p. 456). New York: Routledge.
- Moneus, A. (2022a). *An Investigation into the Interpreters' Challenges in Conflict Zones: Yemen as a Case-In-Point* (Unpublished Doctoral Dissertation), Sana'a University, Yemen
- Moneus, A. (2022b). The Role of Yemeni Translators in Promoting the Humanitarian Action in Yemen During the Civil War. *Journal of Languages and Translation*, 2(2), 154-177
- Moreno- Bello, Y. M. (2014). The war interpreter: Needs and challenges of interpreting in conflict zones. *SITUATIONS OF CONFLICT*, 65.
- Moser-Mercer, B. (2008). Skill acquisition in interpreting: A human performance perspective. *The interpreter and translator trainer*, 2(1), 1-28.
- Moser-Mercer, B., Kherbiche, L., & Class, B. (2014). Interpreting conflict: Training challenges in humanitarian field interpreting. *Journal of Human Rights Practice*, 6(1), 140-158.
- Mundy, K., & Dryden-Peterson, S. (2015). *Educating children in conflict zones: Research, policy, and practice for systemic change--a tribute to Jackie Kirk*. Teachers College Press
- O'Mathúna, D. P., Parra Escartín, C., Roche, P. & Marlowe, J. (2020). Engaging citizen translators in disasters Virtue ethics in response to ethical challenges. *Translation and Interpreting Studies*, 15(1), 57-79.
- O'Brien, S., & Federici, F. M. (2019). Crisis translation: Considering language needs in multilingual disaster settings. *Disaster Prevention and Management: An International Journal*, 29(2), 129-143.
- Palmer, J. (2007). Interpreting and translation for Western media in Iraq. In *Translating and interpreting conflict* (pp. 11-28). Brill.
- Parvaresh, V. (2018). We are going to do a lot of things for college tuition: Vague language in the 2016 U.S. presidential debates. *Corpus Pragmatics*, 2(2), 167-192.
- Pöchhacker, F. (2006). Interpreters and ideology: From 'between' to 'within'. *Across languages and cultures*, 7(2), 191-207.
- Pöchhacker, F. (2007). Coping with culture in media interpreting. *Perspectives*, 15(2), 123-142.
- Prasad, B. D. (2008). Content analysis. *Research methods for social work*, 5, 1-20.
- Pym, A. (2012). *On translator ethics: Principles for mediation between cultures* (Vol. 104). Amsterdam: John Benjamins Publishing.
- Rafael, V. (2010). Translation in wartime. In M. Baker (Ed.), *Critical readings in translation studies* (pp. 383–390). London: Routledge.
- Rousseau, C., Measham, T., & Moro, M. R. (2011). Working with interpreters in child mental

- health. *Child and adolescent mental health*, 16(1), 55-59.
- Rudvin, M. (2007). Professionalism and ethics in community interpreting: The impact of individualist versus collective group identity. *Interpreting*, 9(1), 47-69.
- Ruiz Rosendo, L. R., & Persaud, C. (2016). Interpreters and interpreting in conflict zones and scenarios: A historical perspective. *Linguistica Antverpiensia, New Series—Themes in Translation Studies*, 15.
- Slim, H. (2015). *Humanitarian ethics: a guide to the morality of aid in war and disaster*. Oxford University Press.
- Snellman, P. (2016). Constraints on and dimensions of military interpreter neutrality. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, 15, 260–281.
- Takeda, K. (2009). War and interpreters. *Across Languages and Cultures*, 10(1), 49-62.
- Takeda/ Center for Conflict Studies, K. (2014, November 25). *Interpreters in Conflict Resolution*. Retrieved from <http://sites.miis.edu/reflections/2014/11/25/interpreters-in-conflict-resolution/>
- Thedvall, R. (2006). *Eurocrats at work: negotiating transparency in postnational employment policy* (Doctoral dissertation, Department of Social Anthropology), Stockholm University.
- Virino, V. (2022, January 18). *The worst translation mistake in history*. Retrieved from <https://blog.pangeanic.com/worst-translation-mistake>
- Wong, L. P. (2008). Focus group discussion: a tool for health and medical research. *Singapore Med J*, 49(3), 256-60.
- Wright, K. (2018). Helping Our Beneficiaries Tell Their Own Stories? International Aid Agencies and the Politics of Voice within News Production. *Global Media and Communication*, 14(1), 85–102.