Universitat Autònoma de Barcelona

Speak Truth to Power.
Popular education and rights-based approaches in refugee community interpreter training: A systematization of the experiences of the Cairo Community Interpreter Project from the years of 2002-2018

Alice Rowland Johnson

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Speak Truth to Power.

Popular education and rights-based approaches in refugee community interpreter training: A systematization of the experiences of the Cairo Community Interpreter Project from the years of 2002-2018

Alice Rowland Johnson
Doctoral Dissertation

in partial fulfillment of doctoral candidate requirements for
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يارسول الله من أحق بحسن الصحبة؟ قال: "أمك، ثم أمك، ثم أمك، ثم أباك، ثم أدناك أدناك".[1]

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[1] From Riyad as-Salihin, Hadith 316.

Abstract

The overall aim of this doctoral research is to explore uses of popular education and rights-based approaches in training community interpreters working in migration and refugee field settings, by examining the case of the Cairo Community Interpreter Project (CCIP), based in Cairo, Egypt, of which the I have been director since 2006.

Within methodological frameworks of participatory action research, the study conducted a systematization of experiences of CCIP, working with stakeholders involved in CCIP training programs from 2002 to 2018. A systematization of experiences is a stakeholder-centered participatory process of reflexive inquiry, historical documentation, and qualitative assessment, which seeks to extract theory from practice and experience on the ground, grounded in popular education approaches.

In the study, I conducted an online survey of all CCIP interpreter training graduates from 2002 to 2018 in order to compile a profile of professional refugee interpreters trained in CCIP, and to understand the graduates' views of CCIP's impact on their lives. I also conducted in-depth interviews with key stakeholders related to CCIP's practice, in order to understand their views of CCIP's practice and its impact on refugee interpreters and refugee field aid.

The data from this study indicate that CCIP graduates represent a profile of refugees who are highly educated and motivated to take action to serve their community, and who actively work to improve interpreting systems in the organizations that serve refugees. However, they are oftentimes impeded by restrictions in labor rights and working conditions as refugee aid beneficiaries working in aid organizations.

The data also indicates that CCIP's training design based on popular education methods is a successful model for preparing refugee interpreters to engage with this context, by building the participants' confidence, self-esteem, emotional resilience, and critical consciousness of the rights-based value of interpreter professional ethics and practices,

while also fostering the social networks and cohort cohesion for the interpreters to become more active together in collectively advocating for organizations to improve their professional interpreter systems in refugee aid.

This study makes a contribution to knowledge in describing a successful example of how a popular education training approach to interpreting in refugee field aid can enhance refugee interpreters' labor rights and working conditions, improve their interpreter professional performance, and have positive impact on both the refugee interpreter's personal development, and also the rights-based focus of aid organizations when refugee interpreters are active in improving their interpreting systems.

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List of Acronyms

AAM	Asylum Access Malaysia
AAT	Asylum Access Thailand
ACCTI	Association of Canadian Corporations in Translation and Interpretation
AFIPTISP	Asociación de Formadores, Investigadores y Profesionales de la Traducción e Interpretación en los Servicios Públicos
AILIA	Language Industry Association
AMERA	Africa Middle East Refugee Assistance (now AMERA International)
APRRN	Asia Pacific Refugee Rights Network
ARLAN	Asia Refugee Legal Aid Network
AUC	The American University in Cairo
AVRR	Assisted Voluntary Return and Repatriation
BITRA	Bibliography of Interpreting and Translation
BRC	Bangkok Refugee Center
BTG	Bridging the Gap
CAP	Center for Asylum Protection (Thailand)
CCIP	Cairo Community Interpreter Project
CEAAL	Consejo de Educación Popular de América Latina y el Caribe
CLI	Critical Link
CMRS	Center for Migration and Refugee Studies (at AUC)
CPEPR	Center for Popular Education and Participatory Research
CWS	Church World Service
DHS	Department of Homeland Security
FMRS	Forced Migration and Refugee Studies (now CMRS)
GAPP	School of Global Affairs and Public Policy (at AUC)
HIAS	HIAS (Hebrew Immigrant Aid Society) Refugee Trust of Kenya
HIN	Healthcare Interpretation Network
HKRAC	Hong Kong Refugee Advice Centre (now Hong Kong Justice Centre)
IASFM	International Association for the Study of Forced Migration
ICI	Instituto Cooperativo Interamericano
IMDEC	Instituto Mexicano para el Desarrollo Comunitario
IMIA	International Medical Interpreter Association

IOM	International Organization for Migration
IRC	International Rescue Committee
IRL	International Refugee Law
JRS	Jesuit Refugee Service
LGBTQIA+	Lesbian, Gay, Bisexual, Trans, Queer/Questioning, Intersex, Asexual+
LOU	Letter of Understanding
MAR	Migrants, Asylum-seekers, and Refugees
MICIC	Migrants In Countries In Crisis
MLCB	Multilingual Capacity Building
MOU	Memorandum of Understanding
MPSG	Membership in a Particular Social Group
MSF	Médecins sans Frontières
MSRI	Malaysia Social Research Institute
NAJIT	National Association for Judicial Interpreters and Translators
NCIHC	National Coalition for Interpreting in Health Care
NGO	Non-Governmental Organization
NNRF	Nottingham and Nottinghamshire Refugee Forum
OAU	Organization of African Unity
OBE	Officer of the British Empire
POC	Person of Concern, Person of the Community
PSI	Public Service Interpreting
PSIT	Public Service Interpreting and Translation
RASP	Refugee Advocacy and Support Program
RCK	Refugee Consortium of Kenya
RBA	Rights-Based Approaches
RLR	Refugee Law Leader
RSC	Resettlement Support Center (of DHS)
RSD	Refugee Status Determination
RST	Resettlement
SCE	School of Continuing Education (at AUC)
SCMR	Sussex Centre for Migration Research
SE	Systematization of Experiences
SGBV	Sex and Gender Based Violence
SNCC	Student Non-Violent Coordinating Committee

SOP	Standard Operating Procedures
SP	Service Provider
SPLA	Sudan People's Liberation Army
SPLM	Sudan People's Liberation Movement
SRLAC	Southern Refugee Legal Advocates' Conference
SRLAN	Southern Refugee Legal Aid Network
StARS	Saint Andrews Refugee Services
STARS	Student Action for Refugees
UAB	Autonomous University of Barcelona
UNHCR	United Nations High Commissioner for Refugees
UNRWA	United Nations Relief and Works Agency
WFP	World Food Programme
WHO	World Health Organization

1. Introduction

In this opening chapter, I introduce this research study, beginning with the motivation and justifications for the research, then present the research questions and structure of the thesis. I close the chapter with a reflection on the choice of title for the thesis in how it relates to the subject of study and present some useful key terms that will be used in the rest of the thesis.

1.1. Motivation for This Research

In writing this doctoral research dissertation, I aimed to document and analyze the experiences and learnings of a unique phenomenon of an interpreter training program situated at the intersection of three disciplines: (a) interpreter training, (b) popular education and critical pedagogy, and (c) migrant and refugee studies. I was motivated to conduct this research because of my own work in these fields since 1994, and my unique access to the intersecting phenomenon under study, given that I work in the program. In this research, I examined the case of the Cairo Community Interpreter Project (CCIP) as an example of interpreter training using popular education and rights-based approaches (RBA) in a migrant and refugee transit country field site.

CCIP has received years of positive feedback from the organizations who employ CCIP graduate interpreters, as well as positive feedback from the participants in the trainings, so we felt we were doing a good job in achieving our training objectives. When we attended conferences in the interpreting discipline, such as Critical Link (CLI) in Stockholm, Sweden (2004) and Edinburgh, Scotland (2016), inDialog in Berlin, Germany (2015), and Asociación de Formadores, Investigadores y Profesionales de la Traducción e Interpretación en los Servicios Públicos (AFIPTISP) in Alcalá de Henares, Spain (2015), we were exposed to various interpreting training programs around the world and we could see the uniqueness of our practice - our framing of interpreting training within RBA and popular education and of doing so in United Nations High Commissioner for Refugees (UNHCR)-led refugee field aid operations with interpreters who were themselves refugees. We had the gut feeling that there was a connection between our practice and the positive feedback results that we got back from refugee interpreters and refugee aid organizations in the field.

There always seemed to be this nagging feeling that there was something special about our practice, evidenced in the level of enthusiasm and commitment of interpreters who go through the training program and their sense of cohort connectedness after training completion. It seems there is some “special secret ingredient” in the CCIP “recipe,” and even though we thought we had a working idea as to what made it special, we did not want it to be secret, and we wanted to understand it ourselves better at the theoretical level. Therefore we felt it was important to undertake a methodical examination of CCIP’s practice and working context and to discern what that special ingredient might be - or might not be. The result was the decision to undertake this case study analysis in the form of this doctoral study.

1.2. Justification for This Research

It should be no surprise to anyone who has ever made a trip to a foreign country that the movement of people away from their country of origin can frequently involve language barriers in communication, regardless of the motivation for movement, whether it is for economic livelihoods, forced flight, or for any other reason. However, the consequences of these barriers can be dire in efforts to provide assistance and protection to vulnerable migrants, asylum-seekers, and refugees (MAR) who have left their home countries.

In recent decades, efforts have been increasing in receiving countries of the Global North to develop language interpreting access in the public services and community social settings utilized by immigrants and refugees. However, 80% of forced migrants and refugees are hosted in the Global South, as described by Alexander Betts of the Oxford Centre for Refugee Studies[2] (Betts, 2009), with an often heady mix of host country actors, international aid actors, and the displaced populations themselves interacting within complex national and international legal frameworks regulating application of services, aid, and protection. Refugee and migration field aid settings share some similarities to national or domestic public services settings but may be understood as more complex due to the diversity of national, international, and supranational actors at play.

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[2] Reference to global “north and south” taken from Bett’s title, “Development assistance and refugees: towards a North-South grand bargain?”

The organizations and other entities working in refugee and migration field aid often face language challenges in partnering effectively with the target populations of concern, when the target community members, the international organization fieldworkers, and the host country actors all speak different languages. Interpreters become an integral part of the communication process, yet quality interpreter training that adequately prepares interpreters for the challenges of this field setting are scarce. Among the trainings that do exist, there is a dearth of field experience informing the curriculum development of what actually should be taught in refugee and migrant field aid interpreter training modules. Further, there is little research or understanding about what pedagogic methods would best serve the development of qualified field interpreters for such field aid settings.

CCIP was begun in 2002 in an effort on the ground to try and address some of these problems, at least at the local level of the refugee aid sector operating at that time in Cairo, Egypt. The interpreters and interpreter trainers in Cairo's refugee aid sector were members of the target population of concern, themselves refugees and asylum-seekers. Many refugees flee only to encounter a different set of power imbalances in displacement along the forced migration trajectory, with the supranational aid agency, that is, the UNHCR, leading the refugee status legal adjudication, the host country having sovereignty over migration policy, third sector non-governmental organizations (NGOs) and community based organizations (CBOs) offering charity based on needs without solutions based on rights, and the target population itself being the central axis for the aid, services and policies, but having the least voice–and therefore least individual or collective agency–among all the actors involved in the refugee, asylum, and migrant aid sector.

It is in response to this complex of issues that CCIP was initiated in 2002, and over the years increasingly incorporated critical pedagogy and popular education into its curriculum design and facilitation methodology. The founding of CCIP itself emerged as part of a large push for rights-based approaches and refugee legal aid that the late Dr. Barbara Harrell-Bond, Officer of the British Empire (OBE), was leading from her residence in Cairo and from her position as founding faculty in the Forced Migration and Refugee Studies (FMRS) - which later became the Center for Migration and Refugee

Studies (CMRS) - at The American University in Cairo.

To the best we can determine from our research, CCIP is the oldest, longest running, continuously operated field-based interpreter training program designed specifically to train refugees to work as professional interpreters in aid programs operating in migration transit countries outside the destination (or resettlement) countries of the West. Furthermore, to the best we can determine from our research, CCIP has trained more refugees in transit countries to be professional interpreters than any other program in the world to date.

For CCIP program developers since 2002, the connection between refugee aid, refugee rights, and refugee interpreting seemed so obvious as to be innate, and therefore so integral to our practice that it went without saying and was taken for granted. But only over the years after exposure to other programs attempting similar training did we come to understand that these connections were going unsaid by other programs not because they also saw them as innately obvious, but rather because they had not considered or put these connections in their practice in the first place.

Motivated by our own internal desire to reflect on our practice and articulate the theory and learnings from it, and in response to the lacuna in literature and practice of connecting interpreting, critical pedagogy of popular education, and rights-based approaches in refugee aid, we see this research study as making an urgent and relevant contribution to knowledge in interpreting, education, and refugee studies.

1.3. Researcher Voice

The desire to examine CCIP's practice was a shared interest among the staff and trainers in CCIP. I have been the director of CCIP since 2006 and continue in that capacity, so as a fellow stakeholder in CCIP, I introduce the motivation for this study using the pronoun of "we" in speaking on behalf of CCIP. The way that this shared desire was put into action, however, was for me personally to undertake doctoral research using a participatory research framework of a "systematization of experiences" (SE).

This framework is explained further in Chapter 3, but in essence it is a systematic approach for stakeholders to be engaged in the research of a phenomenon of which they are a part. While different stakeholders may engage with the participatory research at different levels, it is not unusual for there to be a primary researcher undertaking the process, albeit a researcher who comes also from within the phenomenon under study. That is my role in this study. Although I sometimes speak as "we" in expressing CCIP's desire for the research and to reflect feedback discussions with fellow CCIP stakeholders at different stages of research design and implementation, most of the time I will use the pronoun "I", in my capacity as the primary researcher who undertook this study and who is the author of this work. I articulate my researcher positionality further in Chapter 3.

1.4. Research Questions and Objectives

The overall objective of this study is to understand the interplay of interpreter training, popular education, and RBA in migrant and refugee field aid, by examining a case study of them applied in practice, in the example of the CCIP:

These are the primary research questions of the study:

- What is CCIP's practice, including its origins, context, and evolution over time?
- What is special and impactful about it, from the views of its graduates and stakeholders?
- What can be learned from it, be it for CCIP itself or for similar efforts in interpreter training, or popular education practice, or RBA in refugee field aid?

1.5. Structure of Thesis Chapters

I have organized this dissertation into six chapters, plus the bibliography and appendices. The Introduction in Chapter 1 presents the basic motivations and reasons for conducting the research and lays out the research questions and key definitions of terms in the study.

Chapter 2 makes up the theoretical framework of the dissertation. Chapter 3 lays out the method and research design, and Chapter 4 presents the data analysis findings; Chapter 5 presents a discussion of the findings' contributions, and Chapter 6 concluding reflections from the study.

In Chapter 2, I lay out the theoretical frameworks of the intersecting areas of community interpreting in migrant, asylum-seeker, and refugee aid contexts in transit countries. I then review current trends in the literature related to community interpreting research and practice and present central concepts in International Refugee Law that are relevant to working in this context. I also present in Chapter 2 key concepts in critical pedagogy, popular education, and RBA, and describe an overview of CCIP's practice with these approaches.

In Chapter 3, I present the research methodological framework and design. I describe the methodological concept and objectives of a SE, explain why this approach was chosen to structure the qualitative research design of CCIP as a case study, and articulate my positionality as researcher within this framework. I then describe the data sample of the study, collection instruments and procedures followed, ethical guidelines applied in data handling, and the data analysis methods used.

In Chapter 4, I present the findings from field data collected from a survey of CCIP graduates and from key informant stakeholder interviews. In Chapter 5, I present a summary of the key findings and their contributions to knowledge. In Chapter 6, I present the methodological contributions and limitations of this study and suggest possible areas for future research. I close the chapter with concluding reflections for recommendations going forward from this research.

1.6. Title of the Dissertation

In closing reflection, it is interesting to comment on why I have included in the title of the dissertation the expression, "Speak Truth to Power". There is some debate as to the origins of the expression, whether it can first be found in a 1955 Quaker book on non-violence - in which the book's authors claim the expression originates in Quaker oral tradition from the 1800s (American Friends Service Committee, 1955), or if the expression originates from African American civil rights activists from the 1940s (Green, n.d.), or both. However, the expression is generally understood as a reference to both taking a stand for what is right in the face of more powerful actors, and defending rights by exercising one's own voice as a catalyst for change, especially when doing so may put the speaker at risk.

In the CCIP interpreter experience, there are different actors using their voice to take a stand for rights in the face of other or more powerful actors, including but not limited to:

- The target population of refugees and asylum-seekers in forced migration and displacement, using their voices to tell their truths as testimony before a well-intentioned but imperfect supra-national entity such as UNHCR, when it is sometimes placed in the situation of acting as provider of surrogate state functions of protection without being vested with state authority or accountability (Kagan, 2011b, 2012),
- The interpreters who are themselves migrants, asylum-seekers and refugees, in offering their voices to serve as tools of communication for that target population, enabling other asylum-seekers to speak their truth in claiming their rights, and not merely in begging for charity for their needs,
- These same interpreters, in lifting up their collective voice and taking action to strengthen their professional roles in the field, speaking back at the pressures on them from both aid agency staff and the refugee community – who both at times push the interpreter to bend their ethical boundaries and role limits. The pressure may come from: (a) the interpreters' vulnerability as a refugee and limiting their power to claim their place as an equal colleague alongside other aid staff; or from (b) community "guilt-trip" pressure from fellow refugee beneficiaries, pressuring an interpreter to take their side against the perceived international gatekeepers of UNHCR and other aid organizations.

There are countless situations in migrant and refugee field aid where refugee interpreters find themselves put in the awkward and vulnerable position of having to stand up alone to push for interpreter professional respect, to defend their ethical role boundaries, and fight for increased professional training and resources and support. They also must do so from the uncomfortable position of being viewed by some actors as merely a helpless or needy beneficiary, or perhaps worse, as a romanticized colonial Orientalist “dragoman” rather than an equal professional colleague on level with other (expat and host country) aid workers, and while also being viewed by some in their own community as a Malinche[3] sell-out siding with the latest Janus-faced humanitarian version of Western non-accountable power over their lives.[4] It is hoped that this study may lead to a better understanding of the complexity of refugees working as interpreters in this context, and shed light on some pedagogic approaches to strengthen their collective consciousness, skills, and strategies to champion the interpreting profession and its value in refugee rights and protection.

1.7. Key Terms as Used in This Study

Below is a brief description of how I use certain key terms related to refugees and forced migration in this study. These descriptions are my own wording, but they are based on definitions of terms as laid out in International Organization for Migration (IOM) and UNHCR documentation.[5]

Migrant - In simple terms, a migrant is a person who moves from one country to another country usually for work or economic purposes, and not to flee persecution.

Asylum-seeker - In the UNHCR system, the term asylum-seeker refers to a person who has approached UNHCR and registered to be recognized as a refugee. UNHCR has opened a case file for them but has not completed the full process of determining whether or not to recognize their refugee status. Until recently, the primary procedure for carrying out this determination was through a lengthy personal interview, called the Refugee Status Determination (RSD) interview (see below).

Refugee - The definition of a refugee is explained in detail in Chapter 2, but in simple terms, it is any person who has fled their country, or who is unable or unwilling to return to it, owing to a well-founded fear of persecution based on one of five grounds: race, religion, political opinion, nationality, or membership in a particular social group.

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[3] For further reading on La Malinche’s conflicted interpreter role, see Valdeón, Roberto A. "Doña Marina/La Malinche: A historiographical approach to the interpreter/traitor." *Target. International Journal of Translation Studies* 25.2 (2013): 157-179.

[4] For further analysis of the humanitarian aid and development sector as an extension of colonial paradigms, see the seminal work: Verdirame, G. & Harrell-Bond, B. (2005). Rights in exile: Janus-faced humanitarianism. New York: Berghahn Books.

[5] For further reading, see https://www.iom.int/key-migration-terms and https://www.refworld.org/

MAR - CCIP often uses the abbreviation "MAR" in our documents to refer to "Migrants, Asylum-seekers, and Refugees" without further disambiguation. This is because the field aid settings we have worked in often have beneficiary populations that are a mix of migrant or refugee recognition statuses.

Person of Concern to UNHCR (POC) - POC is a term I use to refer to any person who has opened a protection claim with UNHCR, regardless of the stage of the file's process.

Closed File - this term refers to any person whose case file with UNHCR has been closed. Files may be closed at the request of the POC, for example if they choose to voluntarily return to their country, or they may be closed by UNHCR if UNHCR determines that the individual's case does not meet their criteria to be recognized as a refugee.

Refugee Status Determination (RSD) - This refers to the formal process of determining whether an individual's case meets the criteria for recognition as a refugee. This determination process is usually conducted via a lengthy formal interview between the individual asylum-seeker and a UNHCR officer.

Prima facie refugee - A refugee who is recognized on the grounds of their belonging to a large population that is fleeing persecution or other disaster *en masse*, rather than fleeing based on individualized persecution targeting them in particular. Such refugees are recognized as "prima facie" or at first face. Recent examples include Syrians and Yemenis fleeing war in their countries.

Durable Solutions - International refugee law generally considers there to be three mechanisms by which a refugee concludes their refugee status and no longer needs the protection of UNHCR. These three solutions are as follows:

- **Assisted Voluntary Return and Reintegration (AVRR)** - This is the process when an individual voluntarily chooses to return to their country of origin and resume life there. Oftentimes the IOM will be the lead agency coordinating AVRR procedures for returning migrants or refugees.

- **Local integration** - This refers to situations where the host country has domestic legislation that provides a path for recognized refugees to eventually acquire full permanent residency or citizenship of the host country, along with all the same rights that citizens enjoy, and therefore have no need to return to the country of their persecution, and have no fear of being refouled there unwillingly.

- **Resettlement (RST)** - When the country of first refuge is not able to provide sufficient protection for a particular refugee's case, then an option for them is to apply to be resettled to a third country. Resettlement is not considered a durable solution right, and resettlement decisions are at the discretion of the potential third country of reception, independent of any adjudication determinations made by UNHCR.

Country of first refuge - In refugee legal frameworks, this term refers to the first "safe" country that an asylum-seeker arrives to after leaving their own country.

Sending country - In migration studies, this term refers to countries from which many migrants emigrate.

Host country - This term is used in the refugee sector to refer to a country that is hosting refugees on its soil, either within legal frameworks of their own national legislation regarding refugee processing, or via a Memorandum of Understanding (MOU) with UNHCR to implement a field operation in the country for the purpose of processing refugee claims and overseeing refugee protection in collaboration with the host country.

Transit country - This term is used to refer to countries with high levels of migration transiting through their borders, but not intending to stay for indefinite periods of time. Examples of this include Spain and Italy in Europe, and Indonesia and Malaysia in Southeast Asia. In this study, I also use this term for those countries that host refugees, but whose laws do not provide for a refugee durable solution of Local Integration, because the lack of real local integration as a solution to end their refugee status means that the only way for them to move beyond refugee status is for them to move on to a different country or return to their country of origin. A refugee “transit” country is also a “host” country and use of the term “transit” does not imply that the country is relieved of its protection obligations under customary international law.

Destination country - This term refers to those countries that migrants seek to migrate to, drawn by economic or social factors such as family reunification.

2. Theory and Praxis Frameworks

In this chapter I present the theoretical frameworks of CCIP's practice, including key concepts of community interpreting, international refugee law, and popular education. I also review the scope of scholarly literature in interpreting studies to explore the position of migrant, asylum, and refugee interpreting within it. I then present a description of CCIP's historical evolution and key components of its practice.

2.1. Community Interpreting in Practice

In this section I introduce the key concepts and areas of focus in community interpreting as it relates to migrant, asylum, and refugee field aid in transit host countries. In doing so, I will first offer a basic definition of what I refer to in the term community interpreting, and then go on to present the structure, method, and findings of a literature review that I have conducted on community interpreting within the larger discipline of interpreting studies.

2.1.1. Basic Definitions

Community interpreting is not a new phenomenon nor practice in human communication, and upon a review of current research on the issue, it would appear that it is not an understudied topic (see Hale, 2007; Mikkelson, 1996, 1999; Rudvin, 2006; Vargas Urpi, 2011).

Mikkelson (2009) attempted to lay out the typology of different types of interpreting based on the context in which the interpreting occurs, such that conference interpreting would be different from journalistic interpreting, which in turn was different from educational interpreting, medical interpreting, legal and court interpreting, etc. At the time, her definition of community interpreting was not dissimilar to ideas and terminology of "public service" interpreting, a name that has been utilized in Europe more than the term "community interpreting," which is more commonly used in North America. Community interpreting is generally described as a type of interpreting that supports those who do not speak an official language of a country to be able to speak with public service provides and therefore access those public services, usually provided by government entities (Carr et al., 1997). This type of interpreting is also known as liaison, ad hoc, three-cornered, dialogue, contact, public service, and cultural interpreting; there is very little consensus about the definitions of these terms and whether or not they are synonymous (Gentile et al., 1996; Carr et al., 1997).

It can be problematic to define community interpreting according to a working context that assumes that one of the languages in the encounter is an "official" language of a "state entity" providing "public services" to people who do not speak that "official language" and are trying to access those "public services." Such a delineation precludes many cross-language encounters that do not involve state entities, nor public services, nor official versus non-official languages. Reflecting on my own experience entering the world of community interpreting in the early 1990s in North Carolina in the US, many of my community interpreting experiences occurred in non-governmental non-profit groups or neighborhood community efforts, and were not restricted to interpreting in the offices of government health services or county courts or police.

Other researchers have sought to highlight characteristics and dynamics of interpreting that expand the range of what could be community (or community-based) interpreting: interpreting in the "third sector" (Tipton, 2017a, 2017b) of non-governmental organizations, or with volunteer interpreters in community services (Aguilar-Solano, 2012) or as solidarity interpreters in a context of social movement outside of formally structured organizations, non-profit, governmental, or otherwise (Boéri, 2009, 2012).

There are similar levels of scholarly dialogue in attempting to define what "interpreting" is, though there exists enough of a consensus such that debates have not prevented the establishment and growth of the discipline of interpreting studies in recent decades. I will not seek to settle on a definitive definition of interpreting in this dissertation. Rather, I will highlight the ones that have informed the theoretical framework within which CCIP has operated, and therefore which will be useful to include as reference points when analysing how and where this dissertation's topics fit into the larger discourse in interpreting studies.

Early in my interpreting career, I encountered a definition of an interpreter's task that is based on a duty with a purpose and with objectives, which I think works well across a variety of community interpreting contexts, and the spirit of that definition has stayed with me until today. It is found in documentation of a pilot court interpreter training program in North Carolina from the early 2000s (North Carolina State Courts, n.d.) which states:

> At the beginning of any legal proceeding, the interpreter takes an oath swearing to "accurately, completely and impartially" interpret that proceeding, or words to that effect. The court interpreter actually has a two-fold duty: (1) to reflect precisely what was said by a non-English-speaking person, and (2) to place non-English-speaking participants in legal proceedings *on an equal footing with those who understand English*. (p. 100) [italics emphasis is mine]

I have since expanded the concepts of linguistic power parity implied in the above to the following definition of interpreting by task and objective, to be as follows:

> the cognitive and performative act of taking a message spoken in one language and rendering it orally (or visually), on-the-spot, into another language, without adding, deleting, or modifying its meaning or intent, so that two or more people may communicate directly and immediately with each other as if they spoke the same language. (CCIP unpublished training materials)

This definition seems useful in practical application for most live communication settings that rely on interpreting, be it conference, public service, court, medical, media, etc. It is the definition that I apply as a reference when analyzing other concepts of community interpreting presented in the literature. In writing this definition, I am influenced by both the legal interpreting guidelines of the North Carolina court certification training program, with its emphasis on the objective of the language communication being that of "equal footing", and also by Pöchhacker's definition (which is in turn based on Otto Kade's analysis from the 1960s), "Interpreting is a form of Translation in which a first and final rendition in another language is produced on the basis of a one-time presentation of an utterance in a source language." (Pöchhacker, 2004, p. 11)

2.1.2. Issues in Conceptualizations

Various overviews of approaches and key scholars in community interpreting research have been done over the last decade (Chesterman, 2016; Mikkelson & Jourdenais, 2015; Pöchhacker, 2015; Vargas Urpi, 2011). Working from existing overviews, I have attempted here to highlight those areas of conceptualizations in community interpreting that are of particular relevance to CCIP's theoretical framework and experience, and to provide commentary on CCIP's position toward them in practice.

Many scholars point to Wadensjö (1998) as a seminal publication illustrating the dialogic roles that community interpreters play in community interpreting sessions. In it, Wadensjö pointed out that interpreters in a face-to-face triadic encounter with two speakers are often required to conduct some form of conversation management regarding turn-taking of who is speaking and seeking clarification of translation equivalency confusions, and therefore at times the interpreter is needed to speak on their own behalf to solve some administrative or logistical problem in order for them to be able to interpret correctly.

The necessity of direct interaction at certain points in face-to-face interpreting has been a source of research focus for academics in interpreting studies. Angelelli (2004a) and Rudvin (2006) both cited the myth or illusion of the interpreter role as solely a conduit or as being invisible. Angelelli specifically listed other researchers who have detailed the specific areas or moments in which an interpreter becomes "visible":

> Visibility manifests itself when interpreters do one or more of the following: (1) introduce or position the self as a party to the ICE, thus becoming co- participants (Metzger 1999; Roy, 2000; Wadensjö 1998) and co-constructors (Davidson, 1998, 2000, 2001)); (2) set communication rules (for example, turn- taking) and control the traffic of information (Roy 2000); (3) paraphrase or explain terms or concepts (Davidson 1998, 2000); (4) slide the message up and down the register scale (Angelelli, 2001); (5) filter information (Davidson 1998, 2000); (6) align with one of the parties (Wadensjö 1998); and (7) replace one of the parties to the ICE (Roy 2000). (p. 11)

Authors Wadensjö (1998) and Angelelli & Jacobson (2009) have also sought to challenge concepts of conduit "models" in the dialogue setting of community interpreting. Wadensjö described the conduit "model" in *Interpreting as Interaction* as follows:

> The conduit model is monological. This means that language use is regarded from the perspective of the speaker. The meaning of words and utterances are seen as resulting from the speaker's intentions or strategies alone, while co-present people are seen as recipients of the units of information prepared by the speaker. It is as if, while creating meaning, the individual speaker is thought away from her interactional context and thought into a social vacuum. The monological view of language and language use links at one point with lexicographic theory, conceptualizing languages in terms of morphemes, words, sentences and other textual structures perceived of as 'carrying' certain meanings. Standardized (and standardizing) grammars and lexica provide a strong support to this model of thought. (pp. 26 – 27)

Jacobson in (Angelelli & Jacobson, 2009) also expressed a general negative view of conduit "model" from researchers and while noting a consistent positive use of it in training by practitioners. She wrote:

> Clifford's (2004: 92) discussion of the conduit model provides insight into the persistence of the word-for-word model of interpreting in the medical and health literature. He points out that, "The conduit portrays interpreting as an exercise carried out on linguistic forms, one in which even the smallest changes in perspective…are not permitted." In his exploration of the origins of the model, he suggests that it is based more on perceived morality or ethics (e.g. the need to be faithful to the original rendition) than on empirical evidence of what constitutes effective communication. Clifford argues that the conduit model evolved from traditions in conference interpreting, in which the interpreter has little face-to-face interaction. (p. 60)

Jacobson went on to highlight that research has shown that interpreters in community settings have not always followed the prescribed training norms of neutrality and detached "conduit" as promoted in some healthcare interpreting trainings, stating:

> Empirical research is needed to determine why the conduit model persists in the medical and health research and in interpreter education programs despite empirical evidence demonstrating its weaknesses. Whatever the case, the conduit model provides a reductionist model of language and interpreting, which seems to facilitate the development of training curricula (cf. Roat et al., 1999) and testing and assessment approaches (cf. medical and health literature cited above) that can be implemented with ease, and with limited expertise in language and communication (p. 61)

Jacobson's criticism of the training model of Bridging the Gap (Roat, 1999) for use of conduit "model" appears to confuse what Cliffords described as a conduit "model" with a separate use of the word "conduit" as a mode. When I took the BTG training in 2002, sponsored by the Duke University Hospital interpreting department, "conduit" was used to refer to a mode in which the interpreter would remain during an interpreted session whenever there were no problems with interpreting dialogue accurately and there was no need for any other type of intervention to clarify input or output messages. Such community interpreting training would speak of the interpreter "staying in 'conduit'" when the parties' dialogue is smooth, easy to understand, no one is interrupting anyone, the utterances spoken had ready linguistic equivalencies in the target language, and no linguistic misunderstandings were at risk of occurring between the speakers. Interpreters could step out of and return to conduit mode if justified by logistical or linguistic issues in the dialogue interaction. CCIP's training theory and practice also aligns with this conceptualization of conduit as a mode during an interpreted dialogue session, in which unnecessary interventions from the interpreter are avoided when not needed.

2.1.3. Issues in Scope of Role Delineations

As community interpreting gained increasing attention as a profession, it began to evolve branches, broadly speaking. Early descriptions and analyses of these different branches of community interpreting and its development over time, at least in the US, can be found in several articles by Holly Mikkelson (1996, 1998, 1999a, 2000a, 2000b, 2008, 2009, 2010, 2014a).

In general terms, the different branches of community interpreting can be said to be influenced by working context, such as interpreting in healthcare settings versus legal settings versus social or education settings, and these working contexts may influence to some extent the professional culture of interpreting within it. For example, from the earliest days of practice in healthcare interpreting, the promotion of less formal role boundaries that allow the interpreter to intervene in communication as co-participant in the medical profession has been, according to Bancroft et al. (2013), “deeply anchored in the culture of the profession.” (p. 103). On the other hand, interpreting in legal settings such as for police or courts tend to place greater emphasis on ethical tenets of neutrality and impartiality in delineating the interpreter’s role and scope of practice. (Kalina, 2015)

Interpreter associations such as the International Medical Interpreter Association (IMIA) and the National Association for Judicial Interpreters and Translators (NAJIT) have written white papers (https://najit.org/committee-publications/), ethical guidelines (NAJIT, n,d,), and codes of conduct (Hernandez-Iverson, 2010) to regulate their profession and to provide guidance to professional interpreters dealing with role boundaries, task limitations or intervention permissiveness in the different working contexts.

Codes of conduct between medical and legal community interpreting share some similarities in terms of guidance offered. For example, both the NAJIT and IMIA codes of conduct stipulate the need to avoid conflicts of interest so that the interpreter may be a disinterested external party to the speakers’ dialogue, and both codes speak to the need for confidentiality, impartiality, and accuracy or faithfulness to the source message in its rendering into the target language.

Regarding accuracy, the IMIA code simply instructs the interpreter to “select the language and mode of interpretation that best conveys the content and spirit of client messages,” and to “use skillful unobtrusive interventions to avoid interfering with the flow of communication.” (Hernandez-Iverson, 2010, p. 1).

The NAJIT code goes into more detail regarding guidelines for interpreter accuracy, stating:

> Source-language speech should be faithfully rendered into the target language by conserving all the elements of the original message while accommodating the syntactic and semantic patterns of the target language. The rendition should sound natural in the target language, and there should be no distortion of the original message through addition or omission, explanation or paraphrasing. All hedges, false starts and repetitions should be conveyed; also, English words mixed into the other language should be retained, as should culturally-bound terms which have no direct equivalent in English, or which may have more than one meaning. The register, style and tone of the source language should be conserved. (NAJIT, n.d.)

However, community interpreting professional associations in the US and Canada have also recognized and debated the dilemma of addressing interpreter role guidance when the context falls somewhere between formal court and informal social or healthcare situations. In the article "Interpreting in the Gray Zone: Where Community and Legal Interpreting Intersect" (Bancroft et al., 2013) list a sample of situations that fall somewhere between legal, medical, or social service interpreting:

> Legal or quasi-legal interpreting can take place in a variety of other settings such as:
> - Domestic violence shelters
> - Refugee resettlement services
> - Government social service investigations of child and vulnerable adult abuse
> - Hospitals and health care organizations (e.g., police interrogations at the hospital, rape victim exams/questioning/statements)
> - School Board hearings about suspension/expulsion of students where attorneys may be present
> - Denial of benefit interviews for Social Services
> - Investigations conducted by human rights offices and equal employment agencies (p. 96)

The working context for refugee interpreters in UNHCR-led assistance sectors in transit host countries has much in common with the quasi-legal / psychosocial contexts that

Bancroft et al. (2013) described, and we ourselves in CCIP searched extensively for practice guidelines to bolster codes of conduct and role delineations for refugee interpreters in these similar situations. Over the years, our research led us to find the Canadian National Standard Guide for Community Interpreting Services, drafted by the Healthcare Interpretation Network (HIN, 2007).

In CCIP, we had liked the Canada National Standard Guide because its stated analysis regarding cultural mediation fit our own analysis and values for refugee-centered speaker autonomy and participation telling their own story and interacting directly in seeking their own rights. In particular, the guide states:

> Although cultural differences can exist between individuals who do not share a common language, cultural differences can also exist between individuals who do share a common language. Given the complexity of factors that impact and influence an individual's culture, acting as a "cultural broker/bridge" goes beyond the scope of an interpreter's duty, from the perspective of the LITP Curriculum Development Team. Expecting an interpreter to perform that function, in and of itself, contravenes the ethical principle and standard of practice to remain impartial, and furthermore begs the question of the demonstrated competence of the interpreter to perform that function. Therefore, it should be noted that the LITP Curriculum Development Team recommends that the role of the interpreter focus on the delivery of messages between individuals who do not share a common language rather than "cultural differences/nuance" of the speakers. (HIN, 2007, p. 21)

In particular, the guide's statement that cultural differences do exist between individuals who share a common language is a fundamental truth in the refugee communities that CCIP works with in Egypt and other transit host countries, and from an anthropological perspective, was also true for every other culture we could think of. Claiming otherwise would seem to be a reductionist stereotyping of the diversity of cultural experiences and individual life influences on each person's approach and interaction with their cultural environment.

In Cairo, we had wondered why it had been so hard to find textual guidance from other parts of the world that supported or were in line with our experience in refugee aid and assistance in Egypt, and we were relieved to find the Canada Guide online. Reading Bancroft et al. (2013) provided insight on the extent and background of the debate still ongoing regarding the role of cultural mediation (or intercultural mediation or cultural brokering) in the professionalization of community interpreting in quasi-legal/social settings.

In Canada, the National Guide document is the result of a coalition of associations - the Language Industry Association (AILIA), the Association of Canadian Corporations in Translation and Interpretation (ACCTI), CLI, and HIN - coming to the determination that the only way to professionalize community interpreting in Canada was to go for a general guide for all settings and reduce promotion of cultural mediation (HIN, p. 105). Some trends in the US seem to have unfortunately gone in the other direction, with cultural mediation and brokering still being promoted in community interpreting, regardless of the legal nature of a session, owing in large part to the predominance of the guidance put forth by medical interpreting associations such as the National Coalition for Interpreting in Health Care (NCIHC, HIN, p. 102).

To this I would add the “cultural brokering” contributions of the BTG training curriculum from the Cross-Cultural Health Care Program (Roat, 1999). In “cultural brokering” or “(inter)cultural mediation”, the assumption is that a broker or mediator would be able to sense when two other people are not understanding each other and be able to discern if the misunderstanding is due to cultural differences that the “mediator” is somehow in a position to flag and explain or highlight. Not only is it unfortunately used at times in community interpreting in the US, it has been considered its own professional role in some European countries. Arumí Ribas (2017) cited various research definitions and perceived functionalities of cultural mediators in the European context (Antonin, 2009; Bermudez et al., 2002; Giménez, 1997; Hernandez, 2006). She compared strategies and goals of Public Service Interpreting (PSI) and cultural mediation and concluded:

> Both PSI and intercultural mediation are differentiated practices that aim to empower the user, i.e. put him or her on an equal footing. To truly achieve this, the

> user must be able to receive the same information as if he or she were able to communicate directly with the provider, in order to be able to make decisions, and to ask questions if in doubt. (p. 214)

In her research, Arumí Ribas conducted interviews and simulations of mediated sessions with interpreters and intercultural mediators and identified that oftentimes mediators made interventions that were unnecessary as no misunderstanding had occurred. Such actions inhibited the above mentioned goals of direct communication and user empowerment:

> When there is no explicit need for intervention, the implementation of these strategies means that an opportunity is lost for direct interaction and for respecting the agency of users, since the professionals *(the mediators or interpreters)* are taking the decisions. In most situations, this intervention is not necessary, given that there is no apparent misunderstanding. The summarising strategy used is also unnecessary and violates the principle of accuracy and faithfulness to the original. Even though it is employed with the good intention of not overwhelming and simplifying, the summarising used by the mediators we have studied does not allow users to access all the information that is being shared in the interaction. (p. 213*, inserted italics mine*)

The HIN Canadian National Standard Guide for Community Interpreting (2007) also advises caution in using intercultural mediation strategies, precisely because of the difficulty in correctly identifying when an intervention is necessary, so to avoid over-intervention when the parties do not have an actual misunderstanding or are capable of solving the misunderstanding autonomously with their own direct participation dialoguing with each other.

2.2. Community Interpreting in Scholarly Literature

Our practice in CCIP developed from trial-and-error practical attempts to address needs on the ground in our context; we did not conduct a review of scholarly literature and theory in interpreting studies to inform our practice before getting started back in 2002. However, in conducting this doctoral study, I took the opportunity to do a methodological scoping of scholarly literature on community interpreting, out of a desire and curiosity to see where CCIP's practice may fit in with the rest of the discipline of interpreting studies today.

Although CCIP was not originally designed to address gaps beyond our specific working context, and I would argue that this study of CCIP's practice holds merit regardless of where CCIP may fit (or not) within interpreting studies as a discipline, it was an interesting process to see where CCIP was situated vis-a-vis other focus areas of community interpreting studies.

I conducted a small bibliometric-style review of literature related to community interpreting, in order to map out where interpreting in migrant, asylum, and refugee aid settings in transit host countries fit in the larger body of literature on the discipline, and also where CCIP's practice and this present study were situated within it as well.

In reviewing the literature, I also wanted to understand to what extent there may be similar efforts in similar field contexts that we in CCIP might not have been aware of, and to what extent was CCIP unique in addressing a gap in practice or theory.

2.2.1. Method of the Literature Review

For the analysis of literature related to community interpreting in migrant, asylum, and refugee field aid, I conducted a scoping and mapping review of research on this topic, using a method adapted from review typologies found in emerging evidence-based research practices (Grant & Booth, 2009). I conducted my literature review and analysis using these steps:

- review the overall body of literature related to the topic
- shortlist literature to examine based on inclusion and exclusion criteria
- compile the literature into a consistent format for analysis
- code the literature according to relevant criteria
- conduct cross-tabulation analysis of topic area frequencies

2.2.1.1. Reviewing the Body of Literature.

In searching and collecting publications for analysis, I referred to reliable journal and bibliography aggregation and indexing sites, including but not limited to RETI: Journals of the Study of Translation and Interpretation, Quality Indicators (RETI, n.d.); BITRA: Bibliography of Interpreting and Translation (BITRA, n.d.); Google Scholar (https://scholar.google.es); Web of Science (http://www.webofscience.com); and RefWorld (https://www.refworld.org/).

There is no shortage of research, literature and publications related to interpreting studies, but not all of it is related to community interpreting. To help refine my searches, I turned to reliable published bibliographies in the discipline, annotated when possible, to leverage the wisdom of fellow scholars in identifying which publications were key reading in the field.

I found particularly helpful the Annotated Bibliography of Legal and Judicial Interpreting (Monteoliva García, 2016), A Bibliography of Court and Legal Interpreting (Morris, 2010), and Interpreting in Healthcare Settings Annotated Bibliography (Swabey & Dutton, 2014). I selected these bibliographies due to their relevance to the topic of community interpreting.

I was unable to find bibliographies related specifically to community interpreting per se, or to migrant and refugee interpreting, or to interpreter training specific to these areas. However, because community interpreting frequently can occur in legal and healthcare settings (Mikkelson, 2009), I decided that in analysing bibliographies related to these two working contexts, I might be able to triangulate their searches, tease out trends related to community interpreting, and to migrant and refugee interpreting and/or training for that context.

2.2.1.2. Criteria for Shortlisting the Literature to Analyse

Following the previously mentioned frame of defining community interpreting by work context or interaction settings, I included in my search any literature referencing keywords such as legal, social, healthcare, public service interpreting and translation (PSIT), and of course, community interpreting. I also included keyword references to cultural mediation, court interpreting, mental health interpreting, interpreting with police, training, interpreters and rights, and in contexts of immigration, asylum, or refugees. I did not filter out literature that addressed interpreting for the Deaf community, considering that sign language interpreting and Deaf community communication access would have similarities with the social settings of community interpreting.

I treated with caution certain literature keywords that might sound like they would correlate in search queries with keywords of migration, asylum or refugees. These terms included: “conflict zones”, conflict interpreting, “humanitarian” interpreting, “fragile” or “complex” settings, “emergency response contexts”, disaster, relief, and “rapid response”. I did this to be wary of conflating the situation of the transit countries that host refugees with the situations of the countries that the refugees may have fled, and to avoid assuming that every refugee is a refugee because of fleeing mass conflict rather than individually targeted persecution. (see the section on international refugee law further on in this chapter).

Working in Egypt for the last decade, I have been approached at times for contributions to books or other article collections, on the stated bases from inviters that our work in Cairo falls within their framework of interpreting in “conflict zones”, or “humanitarian”, or “fragile”, or “emergency response” interpreting. But I would argue that refugees working as professional interpreters in an urban refugee setting within a UNHCR-led refugee aid program field site, in cities as large and well-developed as Cairo, Bangkok, and Jakarta (the three primary field data sites for this research) would not qualify as working in “fragile” or “conflict zones.” Further, the extended nature of refugees’ lives in these locations over several years, and the long-term presence of NGOs on the ground working there, would not rightly be characterized as an "emergency" humanitarian response.

Such a conflation of descriptions with aid in transit countries might suggest "dog whistle" stereotyping assumptions that all things from the Arab world or Africa or other places in the Global South would invariably be some situation of conflict, fragile instability, or one huge humanitarian aid camp, rather than – in the case of Cairo – possibly a megacity of 20 million souls, 300,000 of whom who are refugees under the protection of UNHCR. Thus, such keywords were treated with caution in my literature review search.

Finally, I excluded from the search and analysis any literature that was not explicitly focused on one of the key areas identified for inclusion, or that appeared to focus in other areas of interpreting studies, such as conference interpreting, diplomatic interpreting, or research and literature that appeared to focus primarily on written translation studies.

2.2.1.3. Compilation and Coding

I collected the publications to be reviewed and analysed into a common citation format and common evaluation platform of an excel spreadsheet. I also uploaded them into my reference manager software, Zotero, for citing them in this section.

As mentioned previously, the annotated bibliographies of Monteoliva García (2016) and Swabey and Dutton (2014) were very helpful guides in setting up my coding analysis for the literature, as each one of these bibliographies had already been coded by a series of "identifiers" and "domains" that the respective authors had discerned when compiling the annotations of each bibliography. I took these themes that Monteoliva García (2016) and Swabey and Dutton (2014) had identified, and used them as my baseline for analyzing the larger collection of literature that I had queried and compiled, and in the process of my own scanning of the data, I also tweaked their codes to reflect the thematic trends emerging across my literature data set. After compiling, sorting, and filtering my publication research queries, my sample of publications to review and analyze was 1070 publications, in the form of journal articles, manuscripts, reports, theses, books, and handbooks or guides.

2.2.1.4. Topic and Content Analysis

In the excel spreadsheet containing my 1070 publications sample, I created coding columns of the following topics or themes that were identified in the literature under review. I also coded the literature by date, author, and region of the publication or research. The topics are explained in the following sections.

2.2.1.5. Cross-tabulation of Themes and Trends

To get a sense of the prevailing themes and trends in this body of literature, I coded each publication according to its relevant thematic keywords, following the examples from Monteoliva Garcia (2016), and Swabey and Dutton (2014). Then I was able to use the spreadsheets pivot table functions to cross-tabulate frequencies in the literature and research focus.

2.2.1.6. Limitations of the Method

There are a few limitations to the literature research method that I used. First, the scholarly indexers had varying levels of multilingual search capacity, and so do I. I only performed search functions in English and Spanish. I found and included materials published in other languages when they appeared within the indexed searches, but I did not conduct search queries with any key words in languages beside the two previously mentioned. I did this because these languages are the ones in which I felt competent to assess the literature. This limitation is mitigated by the fact that I conducted thorough cross-reference triangulation between researchers and their citations, and checked the authors’ bibliographies to follow up on additional literature that each would have referenced. I maintained the assumption that, working in a field with many multilingual scholars conducting research, other researchers who spoke and read other languages would have studied and cited significant research in other languages and their references would have appeared in the bibliographies of the literature that I reviewed.

2.2.2. Findings from Literature Review of Interpreting Studies

The thematic frequencies from my review of the literature on community interpreting are shown in Table 1.

Table 1: Thematic Frequencies in Literature Review

Theme / focus:	Frequency	% of total (1070)
legal / police / prison	640	60%
- court (subset within legal)	400	37%
community/social interpreting / PSIT	319	30%
overview	298	28%
discourse pragmatics	147	14%
roles	134	13%
training	123	12%
healthcare interpreting	93	9%
cultural mediation	78	7%
professionalization	61	6%
asylum (RSD) interviews in destination / 3rd countries	49	5%
positionality, identity, ideology	39	4%
ethics	37	3%
sign language	35	3%
user views	29	3%
technology (including telephone)	26	2%
standards / quality	25	2%
testing and certification	19	2%
immigration (non-refugee related)	18	2%
MAR in destination / 3rd countries (non-RSD related)	18	2%
strategies	16	1%
conflict / military	15	1%
descriptions / typologies	15	1%
rights of users	14	1%
accuracy	12	1%
policy	12	1%
research in interpreting	12	1%
SGBV	11	1%
mental health context	9	1%
MAR in transit countries	7	1%

minors	8	1%
LLD: Languages of Lesser Dispersion	6	1%
power dynamics	6	1%
Interpreting Studies as a discipline	5	0%
volunteer / solidarity interpreting	3	0%
emotional load / self-care	2	0%
linguistics	2	0%

Note. Total exceeds 100% due to articles having more than one theme or focus.

Looking at the research focus per working context, the frequency of legal interpreting focus in the literature examined was 60%, for "PSI" or "PSIT" was 30%, and healthcare was 9%. This suggests a level of overlap or blended boundaries between public service and legal interpreting (Bancroft et al., 2013).

On the other hand, however, there is relatively little focus in the literature on migration, asylum-seekers, or refugees. Table 2 shows the specific frequencies of literature related to migrant, asylum, and refugee contexts, broken down by location.

Table 2: MAR focus in the literature reviewed

Location / focus:	Frequency	% of total (92)
Destination / 3rd Countries		
immigration (non-refugee related)	18	20%
non-RSD refugee-related	18	20%
asylum (RSD) interviews	49	53%
Transit Countries		
all things related to MAR	7	8%
Totals	92	100%

Of the 1070 scholarly publications reviewed, 92 examined issues of interpreting in the context of migrants, asylum, and refugees, about 9% of the 1070 articles reviewed. Within these 92 articles, 85 of them looked at this context in countries with their own asylum adjudication procedures for refugee status or countries that were destination third countries of resettlement. Of these 85, 49 articles focused on some aspect of interpreting in the asylum adjudication legal interviews conducted by the receiving country's domestic legal system (not UNHCR). Within this section of the literature, various researchers were interested in interpreting's role in construction and performance of asylum-seekers' narratives. For example, Tipton (2008) examined social construction of identity via interpreted asylum hearings, and Gómez Diez (2010) looked at the role of the interpreter in constructing the asylum-seeker's credibility in the asylum hearing.

In other areas of research on interpreting in asylum hearings, linguistics and discourse analysis was a focus (Eades, 2005; Maryns & Blommaert, 2006). Keselmann, et al. (2010) dedicated an amount of research to examining interpreting with minors in asylum hearings in Sweden. Lee (2014) and Lee & Choi (2015) researched training and standard improvements to interpreting in asylum hearings conducted in South Korea. In some cases, research on interpreting in asylum hearings was included within research on broader legal contexts such as for the police or other immigration settings (Pöllabauer, 2006).

Among the articles that looked at aspects of interpreting in refugee assistance in destination countries outside of the specific asylum hearings themselves, Jiménez-Ivars and León-Pinilla (2018) conducted a descriptive analysis of interpreting in refugee contexts in Spain, and Rudvin and Pesare (2015) examined interpreting for victims of trafficking in Italy's immigration detention centers. In examples of research on migrants and refugees in healthcare interpreting in Australia, Brophy-Williams et al. (2020) studied the impact of professional interpreters on health outcomes for migrant and refugee children, and Gartley and Due (2019) examined the impact of interpreters in refugee mental health services.

In terms of training refugee interpreters, Mikkelson and Neumann (2002) presented their early efforts in conducting training-of-trainers for refugee interpreters in the US, and Lai and Mulayim (2010) discussed their experiences training refugee interpreters in Australia. In addition, Albl-Mikasa and Eingrieber (2018) have presented work on training video interpreters in German-speaking countries in Europe; Castellano Martinez (2018) has focused on telephone interpreting in refugee NGOs; and Soelberg et al. (2016) have written about their experiences training refugee interpreters for health-related research projects.

Among the articles that addressed interpreting for specific immigration settings or immigrant communities outside of a refugee protection regime, there is naturally a large overlap with community interpreting or PSI in any setting, given that the movement of peoples across borders for any reason is a large driver of the need for such interpreting in the first place. This is shown in research on legal settings such as interpreting in courts (Berk-Seligson, 2017) or with immigration border agents (Angelelli, 2015), as well as healthcare or education settings. For example, Jaeger et al. (2019) have researched migration-related language barriers and professional interpreters in the healthcare system in Switzerland. In Spain, Abril Martí and Martin (2011) conducted research on language barriers to healthcare for immigrants, and in Italy, Rudvin and Tomassini (2008) examined migration and language interpreter-mediators in both healthcare and education settings.

In terms of literature on indigenous languages in interpreting, Uliasz (2018) has conducted research on language justice approaches in training indigenous language interpreters working in California in the US, and Kleinert and Stallaert (2015) have examined indigenous language interpreters in the legal system in Mexico. Although Mexico is a transit country for Central American migrants en route to the US, and also conducts its refugee processing in partnership with UNHCR operations on the ground, I did not consider Kleinert's research within the literature of MAR interpreting in transit countries because its primary focus was not looking at migrant or refugee aid settings in Mexico.

The literature on community interpreting has given very little focus on MAR interpreting in those transit countries with protection services led by UNHCR under the auspices of an MOU with the host country. Of the 1070 publications reviewed, only seven of them addressed interpreting in MAR contexts in transit countries.

Of these seven publications, two were written about CCIP – one is an assessment and review of the impact of CCIP's interpreter trainings in Indonesia from 2014-2017 (Stenger & Asmiarsi, 2018), and one is my Master's Thesis on CCIP's use of applied drama in our curriculum addressing the emotional load of interpreting in MAR aid settings in transit countries (Johnson & Younes, 2014). The earliest publication I could find on MAR interpreting in transit countries and refugee aid was from Kenya (Odhiambo-Abuya, 2004) in which the author writes about the importance of having interpreters in asylum interviews in UNHCR Kenya procedures.

Of the remaining four publications, two concern InZone, which was a project begun at the University of Geneva to develop interpreter trainings for “humanitarian interpreting in complex, fragile contexts”, using remote learning modules in a MOOC pedagogic approach (Moser-Mercer et al., 2014; Moser-Mercer & Class, 2010). Since 2015, however, InZone shifted its focus away from interpreting training per se to instead focus on “multilingual communication and higher education in communities affected by conflict and crisis” (InZone, n.d.).

More recently, Luchner and Kherbiche (2018) have written an article comparing interpreting with ICRC (International Committee of the Red Cross) in Bangkok, Thailand and with UNHCR aid operations in South Sudan. Finally, Şan (2018) published an article on the need for community interpreters in Sakarya, Turkey.

Regarding literature on interpreting in the so-called Mediterranean migrant crisis from 2015 until recently, there was surprisingly little scholarly literature to be found, and what I did find was produced from the European side, i.e., from destination countries’ perspectives rather than from transit countries. Alexakis et al. (2017) examined the use of interpreters in medical triage during a refugee mass-gathering incident in Greece, and Schider (2016) wrote a master’s thesis on interpreters as agents in the refugee crisis in Germany.

2.2.2.1. High Frequency Themes by Category

I have attempted to group other themes that stood out in my analysis of the literature on community interpreting, even if not specifically related to MAR assistance programs in transit countries, to get a sense of what has mattered to scholars of community interpreting in the last decades. These themes are presented in Table 3.

Table 3: Dominant Categories of Literature Themes

Context	Number of articles	Percent of 1070

Overviews of field	298	28%
Oneself in the context		
cultural mediation	78	
interpreter's role	134	
positionality/identity	39	
power dynamics	6	
Total	257	24%
Assessment / gatekeeping / defending the profession		
accuracy	12	
policy	12	
professionalization	61	
standards	25	
testing & certification	19	
training	123	
Total	252	24%
Mechanics of the language rendering itself		
discourse / pragmatics	148	
linguistics	2	
strategies	16	
Total	166	16%

The frequency of literature offering an overview description of different types of community interpreting was high (298 publications out of 1070, 28% of the literature found). The majority of these were published in the early 2000s, as shown in Table 4, which suggests that that decade was really when community interpreting came onto the radar of the interpreting academic world.

Table 4: Number of Overview Publications per Decade

Decade	Number of publications	%
1979-1989	16	5%

1990-1999	68	23%
2000-2009	122	41%
2010-2018	92	31%
Total	298	100%

Also high was the frequency of publications debating different aspects of the interpreter's role. There were 134 articles focused on defining the interpreter's role, and 78 articles addressing issues of the intercultural communication aspects of the interpreters role, either in looking at "intercultural communication" in general, or comparing and contrasting interpreters from "cultural mediators" in particular. Finally, there were 45 articles that focused on the interpreter's "identity", "positionality", or other different aspects of "power dynamics" in the multi-party communication encounter of community interpreting.

This tallied to 257 articles focused on interpreter role or identity issues out of the 1070 in the review data set, or about 24% of all the literature reviewed. If we take a step back and look at the forest instead of each tree, over half of all the reviewed literature on community interpreting either describing the overall situation of this type of interpreting over the last three decades (28%) or else examining the interpreters themselves, their role, and their identity in their work setting (24%). In sum, 28% + 24% = 52% of the literature by interpreter scholars looked at themselves or the context they operate in.

Approximately 22% of the literature focus was directed at issues of accuracy, training, testing, certification, standards, professionalization, and policy issues. Another 16% of the scholarly topics focused on the mechanics of the work with language and message rendering itself, in 16 articles examining interpreting strategies and 150 articles examining different aspects of discourse, pragmatics, and linguistic analysis in interpreting.

The remaining 10% of scholarly focus centered around a variety of topics: user views were examined in 29 articles (2.7%), users rights in 14 articles (1.3%), and technology in interpreting (including telephone interpreting) in 26 articles (2.4%). Additionally, there was focus on SGBV (Sex and Gender Based Violence) (11 articles, 1%), in mental health settings (9 articles, 0.8%), and interpreting for minors (8 articles, 0.7%). Finally, there was focus on MAR interpreting in destination countries (85 articles, 8%) and MAR interpreting in transit countries (7 articles, 0.6%).

My purpose in analyzing the trends in research focus was to see the overall picture of where the field of community interpreting scholarship has placed its priorities and scholarly energies, so to see where this current study fit into current community interpreting studies priorities. This study's research interest in the ideological positioning of refugee interpreters in a transit country, UNHCR-led field aid program, loosely falls into the camps of research absorbed with interpreter positionality and identity, which have been to date steered in large part by research coming out of Europe that look to Bourdieu for their theoretical frameworks of culture and positionality (Aguilar-Solano, 2012; Inghilleri, 2005a; Luchner & Kherbiche, 2018; Tipton, 2016).

However, the framework for analysing our take on the positionality of refugee interpreters is different, taking as a starting point Freirian ideas of education for action, *concientización* and social change. Freirian views do not imply a complete opposition to Bourdieu, but there are marked differences which have implications for how CCIP has evolved and how this doctoral study approached these issues. More on this can be found in the section reviewing critical pedagogy and popular education, further on in this chapter.

The process of scoping the literature and its key areas of focus confirmed that there has been very little attention on the context of migrant and refugee interpreting in UNHCR-led field aid operations in transit host countries. One could argue that that context is practically not on the map of interpreting scholarly literature. But considering that according to UNHCR's 2019 Global Trends Report (UNHCR, 2019), its protection mandate covered 26 million refugees and 53.5 million forcibly displaced persons, of whom only 0.4% (107,800) had been resettled to a third destination country, it can be said that this field context is very much on the map of interpreting needs on the ground, and it suggests that there is a gap in research and scholarship on interpreting in this context.

CCIP does operate in this field context, and while we are a small program with a limited operational scope, we do represent a drop or two in the bucket toward addressing those needs, at least in terms of field practice. In addition, this study of CCIP's field practice can be said to be one more drop toward addressing the gap in research and scholarship on this interpreting context.

2.3. International Refugee Law Frameworks

This study looks at interpreting with MAR in transit host countries and UNHCR-centered aid programs, in situations where the MAR beneficiaries' legal status and access to rights and local services in the host country are different than the situations where other research in MAR interpreting has occurred, i.e., in "destination" countries or "third" countries of resettlement.

The humanitarian sector of refugee aid is bounded not only by the ostensible good will and compassion of donor countries to provide emergency assistance, but more importantly, by international frameworks laying out the rights to which refugees — both as human beings and by virtue of their special status — are entitled. At the international level, these rights are dictated by international customary law and (international) treaty law. Additional rights (or more often, restrictions) are set out under regional and domestic instruments.

In this section I review these legal frameworks informing the refugee status and protection regimes in transit host country settings, so that the rest of the study's data and analysis might be understood within this context. This overview drew largely from existing guides and handbooks produced by UNHCR on the documentation site, Refworld (n.d.), and from the Refugee Law Reader curriculum of the Hungarian Helsinki Committee.

2.3.1. Key Universal Principles Underpinning the Foundations of Refugee Protection

International refugee protection and international refugee law rely on a precedent of both customary international law and sets of international declarations of principles and rights concepts, or what the Refugee Law Leader (RLR) refer to as "soft law". Customary international law (CIL) is the basis for a broad range of international law concepts based on state practice. The Statute of the International Court of Justice (n.d.) defines customary law in Chapter II, Article 38.1(b) as follows:

> 1. The Court, whose function is to decide in accordance with international law such disputes as are submitted to it, shall apply …
>
>   b. international custom, as evidence of a general practice accepted as law.

One key principle of customary international law is that of *non-refoulement*. The principle of *non-refoulement* means that no state should return a person to their country of origin to face a danger of persecution. It is an established principle of CIL and is thus non-derogable — it must be adhered to in all circumstances, with no exceptions.

A second key universal principle underpinning international refugee law is that of the right to asylum, as laid out in the Universal Declaration of Human Rights, whose Article 14.1 states that, "Everyone has the right to seek and to enjoy in other countries asylum from persecution." (OHCHR, n.d).

2.3.2. Key Legal Instruments in International Refugee Law

These universal principles of *non-refoulement* and the right to asylum form the foundation of international refugee law, which is laid out in various international treaties and conventions. While many treaties lay out the fundamental tenet of asylum in the form of *non-refoulement*, there are several international legal instruments that address refugee protections directly, which I review below.

2.3.2.1. 1951 Geneva Convention and 1967 Protocol

The 1951 Geneva Convention Relating to the Status of Refugees and the accompanying 1967 Protocol Relating to the Status of Refugees form the current core of international refugee law (UNHCR, 2011a). Article I of the 1951 Geneva Convention has laid out the international definition of a refugee as being a person who:

> owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being

> outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it. (p. 14)

The Geneva Convention, however, placed a time and geographic limitation on that definition, to only apply to those individuals who fit that criteria who were located in Europe prior to 1951. The 1951 Geneva Convention was essentially written to define refugees related to World War II in Europe.

The 1967 Protocol is a separate but integral complementary document to the 1951 Convention, in that it removed the time and geographic limitation on the refugee definition, making it applicable to individuals anywhere in the world at any time.

The 1951 Convention refugee definition is framed around individuals who were specifically targeted for persecution and does not account for harm from generalized war or conflict. However, there are two regionally produced instruments that have expanded the 1951 definition beyond the individual persecution level, as explained in the next section.

2.3.2.2. Regional Expansions to the Refugee Definition

In addition to the international protection framework laid out in the 1951 Geneva Convention, there are also two regional conventions in Africa and Latina America which have expanded the refugee definition for their respective regions, as explained below.

Article 1.2 of the 1969 Organization of African Unity (OAU, 1969) Convention Governing Specific Aspects of Refugee Problems in Africa has expanded the 1951 Refugee Definition to include anyone “compelled to leave his or her country owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country of origin or nationality.” (p.2)

The 1984 Cartagena Declaration expanded the 1951 definition similarly, to include those persons “who have fled their country because their lives, safety or freedom have been threatened by generalized violence, foreign aggression, internal conflicts, massive violation of human rights or other circumstances which have seriously disturbed public order." (Article III-3. p. 3)

These two regional instruments lay the foundation for what is called *prima facie* refugee recognition, meaning that all individuals fleeing from a generalized volatile situation as defined in the conventions could receive refugee and asylum protection, without a requirement that an individual demonstrate that they were individually targeted or singled out for persecution. The two regional instruments are applicable only in their respective regions; the OAU Convention is legally binding, while the Cartagena Declaration is not. But by 2016, however, 14 Latin American states had incorporated its expanded refugee definition into their own domestic legislation concerning refugee and asylum (Nicholson & Kumin, 2017). In addition, UNHCR has incorporated concepts from these two instruments into the UNHCR extended protection mandate when relevant and possible (see next section on UNHCR Mandate).

2.3.2.3. Refugee Definition Elements in the 1951 Convention

The 1951 Convention definition of a refugee is based on an individual person's experience in their country of origin or habitual residence and can be broken down into elements of inclusion and exclusion, as described below. Much of the information below is drawn from the UNHCR *Handbook and Guidelines on Procedures and Criteria for Determining Refugee Status* (UNHCR, 2011b), in addition to various *amicus briefs* and advisory opinions (Refworld, 2004).

2.3.2.3.1. Inclusion Elements.

The 1951 Convention refugee definition is used as the basis for establishing an asylum-seeker's claim to refugee protection. RSD procedures usually consider those factors that would provide for individual refugee recognition, and then as a second step, consider any other factors that would exclude an individual from being recognized as a refugee and receiving asylum protection. As these concepts are essential for understanding the legal framework within which the case study of this thesis has operated, I will briefly review these factors below.

1. Alienage

To satisfy this requirement of the refugee definition, the individual claiming asylum or refugee status must be physically outside the country of their nationality or habitual residence at the time of making a claim for asylum or refugee recognition. (Hathaway & Foster, 2014)

2. Well-founded fear

To meet the criteria for recognition as a refugee under the 1951 Convention, individuals must be able to demonstrate a subjective and objective fear of being persecuted. This "well-founded fear" means that the individual fears what may happen to them, and that it is objectively plausible that the harm they fear may actually happen to them, based on facts in their background and country of origin conditions. UNHCR's Advisory Opinion on the Interpretation of the Refugee Definition (2004) states the following:

> While fear is a subjective emotion, for the purpose of refugee status determination, it must be well-founded, that is, it must have an objective basis. Thus, the term "well-founded fear" contains a subjective element, represented by the applicant's state of mind to be assessed mainly by evaluating the applicants' statements, and an objective element, which is to be assessed on the basis of the situation prevailing in his/her country of origin. (p. 3)

3. Persecution

The individual seeking asylum or refugee protection under the 1951 Convention must demonstrate a forward-looking fear of being persecuted in the future if they return to their country, but the concept of "persecution" is not clearly defined in the 1951 Convention (UNHCR, 2011a). Nonetheless, UNHCR has provided legal guidance in a number of documents regarding how to assess what kind of harm may rise to the level of persecution, including the UNHCR *Handbook and Guidelines on Procedures and Criteria for Determining Refugee Status* (2011), *Guidelines on International Protection No. 9*

(UNHCR, 2012) and numerous *amicus briefs* and advisory opinions.

The UNHCR Handbook on RSD (2011) has provided the following guidance for arriving at a legal interpretation of what may constitute persecution:

> The concept of persecution, as “originally intended” by the drafters of the 1951 Convention, was designed to allow for a sufficient degree of flexibility in order to provide protection to those who need it. The Handbook 5 notes the general understanding that persecution in any case comprises serious human rights violations. In addition, the Handbook also clarifies that discrimination amounts to persecution if it leads to consequences of a substantially prejudicial nature for the person concerned, including serious restrictions on his/her right to earn a livelihood, his/her right to practice a religion, or his/her access to normally available educational facilities. (p. 3)

4. Absence of state protection

To meet the criteria for refugee recognition under the 1951 Convention definition, the persecution experienced by an individual must be shown to have occurred by a state actor, or at the acquiescence of a state actor, or due to a state actor’s inability or unwillingness to protect against such harm by a non-state actor, and demonstrating a failure to protect on non-discriminatory basis.

5. Convention nexus

The persecution must be shown to have occurred on account of an individual’s characteristics in one or more of the five “grounds” for the persecution; in other words, there must be a “nexus” connection between the reason for persecution and one of the five Convention grounds. The nexus requirement is fulfilled where it can be demonstrated that there is (a) real risk of being persecuted for reasons which are related to one of the Convention grounds; or (b) real risk of being persecuted for a reason unrelated to a Convention ground, but the State is unable or unwilling to offer protection for reasons which are related to one of the Convention grounds (i.e., failure to protect on non-discriminatory basis).

A brief description of the five Convention nexus grounds follows.

- *Race*

The UNHCR Handbook and Guidelines for RSD Criteria (2011) defines race broadly, stating that it should:

> be understood in its widest sense to include all kinds of ethnic groups that are referred to as "races" in common usage. Frequently it will also entail membership of a specific social group of common descent forming a minority within a larger population. (p. 16)

- *Religion*

For purposes of interpretation in the 1951 Convention nexus grounds, "religion" is understood as laid out in Article 18 of the Universal Declaration of Human Rights and the Human Rights Covenant, which states that everyone has the "right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance" (OHCHR, n.d).

- *Nationality*

The concept of nationality is broadly interpreted similarly to concepts of race, for the purposes of establishing nexus grounds in UNHCR-led RSD, and the UNHCR Handbook states that, "The term 'nationality' in this context is not to be understood only as 'citizenship'. It refers also to membership of an ethnic or linguistic group and may occasionally overlap with the term 'race'." (p. 16)

- *Political Opinion*

According to UNHCR Handbook guidance, for an individual to demonstrate that they were persecuted based on their political opinion, they must show that their political opinion is against government opinion, that the government did not tolerate such dissenting opinions, and that the government was aware that the individual held such political opinions.

Such political opinions may be real or imputed. In some cases, an individual may not actually hold a particular political view, but if the persecuting entity assumes that they do and persecutes them based on that assumption, this may also satisfy the criteria for nexus grounds of persecution based on political opinion. The UNHCR 2011 RSD Handbook mentions on p. 83 that imputed political opinion as a nexus grounds may occur with spouses or family members of a political activist, for example.

- *Membership in a Particular Social Group (MPSG)*

The UNHCR 2011 RSD Handbook describes this Convention Ground as

> a group of persons who share a common characteristic other than their risk of being persecuted, or who are perceived as a group by society. The characteristic will often be one which is innate, unchangeable, or which is otherwise fundamental to identity, conscience or the exercise of one's human rights. (p. 85)

Examples of such groups may be LGBTQIA+ (Lesbian, Gay, Bisexual, Trans, Queer/Questioning, Intersex, Asexual+) individuals, women, former child soldiers, vaccination health workers, former civil servants before a government change, or other innate aspects of a person's identity or history that cannot be changed or should not reasonably be expected to be changed. It is not required that the individuals know other members of the social group, nor that they perceive themselves as a group.

2.3.2.3.2. Exclusion Elements

According to the UNHCR Handbook, there are three categories in which an individual would not qualify for refugee recognition under the 1951 Convention, as follows:

Persons already receiving United Nations international protection or assistance. This category usually refers to Palestinian refugees who receive UN assistance in the form of the United Nations Relief and Works Agency (UNRWA).

Persons not considered to be in need of international protection. This section refers to persons who, though they might meet all the criteria of the inclusion elements in the refugee definition, but they have been

> received in a country where they have been granted most of the rights normally enjoyed by nationals, but not formal citizenship. (They are frequently referred to as "national refugees".) The country that has received them is frequently one where the population is of the same ethnic origin as themselves. (p. 29)

Persons considered not to be deserving of international protection. This category refers to individual who, although they might meet the criteria of the inclusion elements of the refugee definition, would be deemed to be excluded from international protection because they had committed one of the following types of acts:

- war crimes
- serious common crimes
- acts contrary to the purpose and principles of the United Nations

2.3.2.4. State Signatories to the 1951 Geneva Convention

To date, the 1951 Geneva Convention and the 1967 Protocol has been signed and acceded to by 145 countries, as shown in Table 5 from UNHCR (2015b, p.1):

Table 5: States Signatories to the 1951 Geneva Convention

States Parties (as of April 2015)	
Total number of States Parties to the 1951 Convention	145
Total number of States Parties to the 1967 Protocol	146
States Parties to both the Convention and Protocol	142
States Parties to one or both of these instruments	148
States Parties to the 1951 Convention only	
Madagascar, Saint Kitts, and Nevis	3
States Parties to the 1967 Protocol only	
Cabo Verde, United States of America, Venezuela (Bolivarian Republic of)	3

2.3.2.5. Signatory States Obligations and Refugee Rights Under the 1951 Convention

The 1951 Convention contains 47 articles which outline states' obligations and refugees rights in those states who had signed the Convention. Although a detailed analysis of each article is beyond the scope of this thesis, it is important to highlight some of the key points of obligations and rights covered in the Convention articles.

Signatory states are expected to provide the following:

- Article 16: access to the state's courts and legal system
- Article 22: access to elementary education
- Article 23: access to public relief and assistance
- Article 27: provide identity papers for refugees
- Article 28: provide travel documents for refugees
- Article 34: provide a route to assimilation and naturalization in the hosting state

Refugees in the signatory state are expected to have the rights listed below on the same level as would be the case for any other non-national in the country:

- Article 13: right to own, purchase, and sell property
- Article 17: right to wage-earning work
- Article 18: right to be self-employed
- Article 19: for refugees with recognized diplomas in liberal professions, the right to practice their profession
- Article 21: access to housing
- Article 22: access to education beyond the elementary level
- Article 26: access to free movement and residence location within the country

2.3.2.6. 1951 Convention States Reservations and National Legislation Domestications

Signatory states have the right to place reservations on certain articles of the 1951 Convention, and are encouraged to develop domestic legislation regulating asylum protections within each country. I review here the Convention reservations and domestic legislation on asylum in the three countries where CCIP has conducted the highest amount of its work examined in this study: Egypt, Indonesia, and Thailand.

As described in Chapter 3, during the CCIP years that this study covered (2002-2018), CCIP conducted interpreter trainings in nine countries. However, CCIP's training collaborations spanned multiple years and went beyond the time period of the study in these three countries: Egypt 2002-present; Indonesia 2014-2019; Thailand 2011 and 2015-2019. In the other countries, CCIP training collaborations were either held just within one year (UK 2016, Malaysia 2015, Lebanon 2012, Tanzania 2011), or were one-off collaborations in different years (Hong Kong in 2008 and 2011; Turkey in 2005 and 2010). For this reason, I focused here on Egypt, Indonesia, and Thailand.

2.3.2.6.1. Egypt

Egypt signed the Refugee Convention in July 1951, and placed reservations on certain Convention articles as described below (UNHCR, 1954):

Article 12 (1) Personal Status

This article states that a refugee's personal status shall be governed by the law of the country of his domicile. However, Egypt has stated that this article is in conflict with article 25 of the Egyptian civil code, which states:

> The judge declares the applicable law in the case of persons without nationality or with more than one nationality at the same time. In the case of persons where there is proof, in accordance with Egypt, of Egyptian nationality, and at the same time in

> accordance with one or more foreign countries, of nationality of that country, the Egyptian law must be applied (UNHCR, 1954. p. 7).

Egypt has placed reservations on Article 20, 22(1), 23, and 24 on the basis that these articles would place refugees on the same level as nationals, stating:

> Concerning articles 20, 22 (paragraph 1), 23 and 24 of the Convention of 1951, the competent Egyptian authorities had reservations because these articles consider the refugee as equal to the national. We made this general reservation to avoid any obstacle which might affect the discretionary authority of Egypt in granting privileges to refugees on a case-by-case basis (UNHCR, 1954, p. 7).

Article 20 Rationing

With a reservation on this article, refugees in Egypt are not included in any food or essential commodities rationing programs available to nationals in the country.

Article 22 (1) Public Education

With a reservation on this article, refugees were not automatically granted access to primary education in the country. However, Egypt provided other legal instruments that have afforded some public education access for certain nationalities. For example, Egyptian Ministerial Decree No. 24 of 1992 permitted children of Sudanese refugees and asylum-seekers as well as Libyan and Jordanian political asylum-seekers to attend Egyptian public schools, provided they can present the required documentation (Sadek, 2013).

Article 23 Public Relief

With a reservation on this article, refugees in Egypt are not included in public relief and assistance programs available to nationals in the country.

Article 24 Labour Legislation and Social Security

With a reservation on this article, refugees in Egypt are not covered within labour legislations that would govern the following areas: (a) minimum wage, labor hours standards and overtime, holidays with pay, restrictions on home work (piece work), minimum age of employment, apprenticeship, training, or collective bargaining; (b) social security, maternity or parental leave, compensation coverage for occupational injury, diseases, disability, or unemployment; or (c) compensation in the event of death resulting from employment injury.

It is worth noting that Egypt has not placed a reservation on articles 17, 18, and 19, concerning access to waged-earning labor, self-employment, or practice of the liberal professions on the same level as any other non-national residing in the country. So technically, refugees should be theoretically permitted to work in Egypt - as long as they satisfy the same requirements as other non-nationals under Egyptian national law.

According to the US Library of Congress report by Sadek (2013), "Article 11 of Ministerial Resolution 390 of 1982, issued by the Ministry of Labor, requires proof on the part of the employer that no Egyptian national is available to do the work before a permit may be issued" (p. 2). This is a difficult bar for non-nationals to meet for the majority of job opportunities in Egypt, considering Egypt's unemployment rate which hovered between 9% to 13% since 2002, including the years covered in this study (IndexMundi, n.d.).

However, it would be conceivable that the job of interpreter for languages of lesser dispersion needed in refugee aid could satisfy this requirement for employment, considering that it is rare to find non-native speakers of some languages such as Somali, Amharic, Tigrinya, or Sudanese dialects, so theoretically non-nationals who are native speakers of these languages could qualify for interpreting jobs in these languages without taking the place of an Egyptian worker. However, employers must also sponsor the work permit process, which can be complex (Miranda, 2018). For some refugee aid organizations and agencies, work permit costs and procedures can become prohibitive when they have 60 to 70 full-time refugee interpreters.

For this reason, most refugee interpreters are hired as freelance independent contractors, rather than as staff, because Egypt's reservations on the 1951 Convention do not explicitly prohibit refugees from independent income-generating or self-employment activities such as this. This work arrangement is somewhat problematic, however, as it lends itself to problems such as have been seen in recent years with ride share companies such as Uber. In such arrangements, drivers had been classified as independent contractors rather than as employees entitled to labor benefits and protections, and some have taken the company to court to challenge this categorization[6]. It would be hard to imagine refugee interpreters taking aid organizations to court in Egypt in the same way that Uber drivers had done in other countries, given Egypt's reservation on Article 24 of the 1951 Convention, restricting refugees' coverage under national legislations covering labor protections. At the same time, although working as freelance and not as staff is less than ideal, it is still a great deal more work opportunity than is available to refugees in other countries in this study, as described further on in this section and also in the findings in Chapter 4.

Domestic legislations regarding refugees

Egypt has created various domestic legal instruments regulating refugees and asylum-seekers (Sadek, 2013). Presidential decree 331 of 1980 adopted the 1951 Convention as domestic law. A presidential decree from 1984 established a Ministry of Foreign Affairs committee to receive and review asylum applications. In practice however, Egypt's MOU with UNHCR provides that UNHCR undertake the primary task of RSD in the country (UNHCR Egypt, n.d.).

2.3.2.6.2. Indonesia

Indonesia is not a signatory to the 1951 Geneva Convention, and therefore is under no obligation to honor any state responsibilities or refugee rights as laid out in the convention. The principle of *non-refoulement*, which UNHCR has argued as meeting the requirements of application as peremptory Customary International Law, is the only protection that Indonesia is obliged to provide to any asylum-seeker or refugee. However, the Indonesian Regulation of the President of the Republic of Indonesia No. 125 Year 2016 Concerning the Handling of Foreign Refugees has laid out a recognition of the concept of "refugee" as defined by the 1951 Convention. Prior to this decree, asylum-seekers and refugees in Indonesia were only categorized as "illegal immigrants" and treated under the law as such. Kneebone (2020, July 14) has pointed out that the contents of the presidential decree provide limited protections to asylum-seekers and refugees and do not provide a path for local integration as a means for them to remain in Indonesia.

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[6] https://www.classlawgroup.com/uber-lawsuit/

2.3.2.6.3. Thailand

Thailand is not a signatory to the 1951 Convention, therefore the principle of *non-refoulement* is the only right and protection to which it is bound under customary international law. Thailand has no domestic legislation regarding asylum-seekers or refugees. As such, all asylum-seekers are categorized as “illegal immigrants” and treated under the law as such. At the time of writing this dissertation, Thailand was much in the news regarding two high profile asylum-seeker cases there, one an asylum-seeker from Bahrain (Davidson, 2019, January 10) and one an asylum-seeker from Saudi Arabia (Cecco, 2019). The Thai Head of Immigration, Surachate Hakparn, stated in January 2019 that the government going forward would follow international law regarding refugees and asylum (Ellis-Peterson, 2019, January 17). However, media reports have noted inconsistencies in implementation to date between the Bahraini and Saudi asylum-seekers’ treatment in Thailand (Davidson, 2019, January 9).

2.3.3. UNHCR Mandate

The operationalization of international refugee protections is, in theory, to be monitored and advocated for by UNHCR. However, UNHCR’s mandate has evolved in several ways beyond its original founding purpose, sometimes resulting in a lack of clarity about what can or should be expected of UNHCR. To understand the context within which CCIP has developed and in which this research is situated, a review of UNHCR’s mandate and operational practice is required.

The UNHCR mandate has evolved significantly since its creation in 1950 (UNHCR, 2003). The review below of the key areas of the UNHCR mandate are drawn in large part from the 2003 UNHCR publication entitled: PARTNERSHIP: An operations management handbook for UNHCR partners.

When UNHCR was originally created by the UN General Assembly Resolution 428(V) (UNHCR, 1996), its original mandate was limited to the following:

> The United Nations High Commissioner for Refugees, acting under the authority of the General Assembly, shall assume the function of providing international protection, under the auspices of the United Nations, to refugees who fall within the scope of the present Statute and of seeking permanent solutions for the problem of refugees by assisting governments and, subject to the approval of the governments concerned, private organizations to facilitate the voluntary repatriation of such refugees, or their assimilation within new national communities. (p. 8)

In simple terms, the two primary core functions of UNHCR (2003) are to "protect refugees and provide durable solutions to their problems". The expectation was that the governments of the countries hosting the refugees would undertake the asylum-granting process themselves and provide material support to the refugees, with UNHCR in a monitoring and supportive role to government-led processes.

However, the original conception of this mandate reflected expectations from refugee contexts arising from the end of World War II, and as decades passed, refugee crises arising in other regions of the world caused the boundaries of the UNHCR mandate to be pushed for expansion. Refugee crises in post-colonial countries in Africa and in other developing countries expanded UNHCR protection roles to include providing more material support and assistance, which had originally been expected that the host countries would provide, and also increased UNHCR's direct participation in asylum determination implementation, although this was also originally intended to be the role of the host country.

2.3.3.1. Protection Role

UNHCR currently covers within its protection mandate not only recognized refugees, but also asylum-seekers in the refugee recognition process, refugees who return to their home country, stateless persons, and in some cases internally displaced persons (IDPs) upon the request of the UN in a case-by-case basis. UNHCR field operations may provide assistance to these groups in UNHCR-run camps, depending on host country agreements, or individuals may reside in the host country among other nationals of the country. In such an arrangement they are often referred to as "urban refugees."

According to UNHCR's 2019 Global Trends Report, UNHCR's protection mandate covered 79.5 million forcibly displaced persons around the world (UNCHR, 2019):

- 20.6 million refugees (plus an additional 5.6 Palestinian refugees are under UNWRA mandate)
- 4.2 million asylum-seekers
- 45.7 million internally displaced persons (IDPs)
- 3.6 million Venezuelans displaced abroad

Of this population under UNHCR protection, almost 60% of the refugees and asylum-seekers live in urban settings rather than administered refugee camps, as do 80% of the IDPs (UNHCR, 2018).

2.3.3.2. Durable Solutions

Finding durable solutions to refugees' problems is part of UNHCR's protection role. UNHCR considers three possible long-term solutions to refugees' lack of protection, as follows:

2.3.3.2.1. Voluntary Return to Country of Origin

A refugee may cease to be a refugee if country of origin conditions change or if the individual's conditions change such that they become willing to return to their country of origin and re-avail themselves of that state's protection.

2.3.3.2.2. Local Integration in the Host Country

Article 34 of the 1951 Geneva Convention (UNHCR, 2011a) states:

> The Contracting States shall as far as possible facilitate the assimilation and

> naturalization of refugees. They shall in particular make every effort to expedite naturalization proceedings and to reduce as far as possible the charges and costs of such proceedings. (p. 30)

Ideally, an asylum host country should provide a path for naturalization and permanent residency for refugees in the country, to the level that refugees acquire a level of state protection and rights on par with those of a national of that country, or further, a path to become a national or citizen of the host country (Kibreab, 1989). However, in the primary countries of data in this study, Egypt, Indonesia, and Thailand, a local integration solution leading to a path to citizenship of those host countries is not an easy or likely durable solution for refugees.

2.3.3.2.3. Resettlement to a Third Country

If local integration to the level of a national in the host country is not possible, and if the refugee remains particularly vulnerable in the host country, then a last solution is for the individual to be referred for consideration to a third country who would accept them and provide them with a path to permanent residency, naturalization, and eventually citizenship.

In the focus areas of this thesis, the main durable solution sought by most refugees is resettlement to a third country. However, resettlement is not a guaranteed right, and available resettlement "slots" are at the discretion of the receiving third countries. Resettlement slots comprise a small minority of durable solutions for refugees worldwide. According to the UNHCR 2019 Global Trends Report, of the 20.6 million recognized refugees under UNHCR protection mandate, only 107,800 (0.5%) were resettled to third countries in the year 2019.

2.3.3.3. Operational Role of UNHCR

According to the UNHCR operations management manual for partners (2003), UNHCR's operational role in the field has the following scope:

> encompasses full responsibility and accountability to the international community and the refugees for all aspects of the complete life-cycle of a refugee situation – from early warning and contingency planning, to the protection of and assistance to refugees, to the achievement of durable solutions to the plight of the refugees and other persons of concern to the High Commissioner, including returnees and internally displaced persons. (p. 28)

This means that if UNHCR was operating on the ground in a refugee aid situation at the behest of a signed MOU with the given host country, then UNHCR would be assuming a wide range of responsibilities for the refugees and persons of concern in that given plight, and in some ways could be understood to be undertaking tasks and responsibilities that normally a host country might be expected to do. Michael Kagan has discussed the pros and cons of UNHCR's operational role in the field in migration and refugee transit host countries in at least four key publications (Kagan, 2006a, 2006b, 2011, 2012), as follows:

- Frontier Justice: Legal aid and UNHCR refugee status determination in Egypt (2006)
- The Beleaguered Gatekeeper: Protection challenges posed by UNHCR Refugee Status Determination (2006)
- We live in a country of UNHCR: The UN surrogate state and refugee policy in the Middle East (2011)
- The UN "Surrogate State and the foundation of refugee policy in the Middle East (2012)

2.3.3.3.1. Operational Coordination with Other Agencies

This responsibility is usually carried out in coordination with a range of other international agencies and NGOs, within a framework of MOUs and Letters of Understanding (LOU) at field level.

UNHCR worldwide has signed operational MOUs and LOUs with the World Food Programme (WFP), UNICEF, the World Health Organization (WHO), and the IOM. However, not all of these agencies operate in all of UNHCR field program sites. Within the scope of this study, the IOM MOU with UNHCR has been a key part of field operations in the countries where CCIP has operated.

The IOM-UNHCR MOU clarifies agency responsibilities for emergency evacuation support for POC, stranded migrants, and other non-nationals in the host country who may be present in the category of migrants in countries in crisis (MICIC) and "mixed migrants" (UNHCR, 1997). The concept of mixed migrants and MICIC is based on the fact that in countries of instability (politically, economically, or from natural disaster), persons who would not be a concern of UNHCR may also move along with refugees and asylum-seekers to a country of refuge and then lack the resources to return home. Although these individuals would not be under UNHCR mandate, in 2013 the UN Secretary General requested that UNHCR participate along with IOM and other agencies in developing a framework for MICIC, so ensure that would-be refugees did not fall through the cracks in accessing asylum protection during a mixed migration flow across borders (UNHCR, 1997). Because of the prevalence of mixed migration and interagency cooperation between UNHCR and IOM in the field, including in the sharing of interpreters who are subject of this study, I refer to UNHCR-centered field aid operations as Migrant, Asylum, and Refugee field aid, or MAR for short.

In the three primary countries of this study, IOM partners with UNHCR in a variety of tasks. In Egypt, Indonesia, and Thailand, IOM is the responsible agency for processing travel arrangements and logistics for those refugees who have been accepted for resettlement to a third country. In Egypt, IOM is also the host organization for the United States Resettlement Support Center (RSC) which processed all of the resettlement interviews conducted by the US Department of Homeland Security (DHS). In Indonesia, the IOM also administered community housing for asylum-seekers and refugees, and up until 2018, UNHCR interpreters were seconded from IOM for RSD interviews (personal communication, May 2018). In Thailand, IOM is involved in the refugee border camps, an area that is outside the scope of this study.

2.4. Rights-based Approaches

As part of this study examines CCIP's integration of rights-based approaches in its training programs, in this section I review key concepts of rights-based approaches in aid, as context for how we in CCIP have understood it and have attempted to implement it in our practice. In this review, I present a brief overview of historical evolutions of rights-based versus need-based approaches, then I explain how rights-based approaches intersected with refugee rights efforts and legal aid work in Egypt – and subsequently the formation of CCIP. I close the section explaining how rights-based approaches have dovetailed with interpreting efforts in this context and what it has meant in CCIP's practice.

Historically, it may be said that humanitarian "aid" has been commonly viewed as being made up of benevolent, charitable actors helping powerless people with "needs," - and that ideas of "claiming rights" were more closely associated in common discourse with ideas of "militant" activists "taking to the streets"- and that these two areas of perception in the public mind may run in parallel to each other with little intersection.

But in fact, international aid agencies have been working to mainstream human rights-based approaches to implementing their development programming for at least the last 20 years. According to the UN Human Rights Based Approach portal website, "Mainstreaming human rights within the UN system has been a cornerstone of UN reform since 1997." (UN HRBA Portal, n.d.) In addition, in 2003 the United Nations Sustainable Development Group (UNSDG) adopted the UN Statement of Common Understanding on Human Rights-Based Approaches to Development Cooperation and Programming (2003).

Rights-based approaches are understood as a broad framework based on international human rights standards, and on "principles of participation and empowering individuals and communities to promote change and enable them to exercise their rights and comply with their duties" (UNHCR, 2008, p. 16). UNICEF's website explains its shift to a rights-based approach to programming, stating that a rights-based approach "seeks to analyze inequalities which lie at the heart of development problems and redress discriminatory practices and unjust distributions of power that impede development progress" (UNICEF, n.d.).

Focusing on capacity building with the target communities in humanitarian and development agendas, rights-based approaches (RBA) involve a shift away from viewing target community members as vulnerable “beneficiaries” receiving services and assistance, to being “rights-holders” demanding meaningful participation as stakeholders in claiming the rights to which they have legal entitlement under international instruments. Organizations and institutions operating in such rights-based frameworks become “duty-bearers” who can be held accountable for their obligations to ensure human rights are upheld and promoted in development and protection programs.

Non-UN aid entities have gone even further in their descriptions of RBA. The Danish ActionAid resource book, *Human Rights Based Approach 2.0*, is essential reading for anyone seeking an articulate analysis of the paradigm shift in underlying values in moving from needs to rights, and offers practical guides for implementing such shifts on the ground. It explains ActionAid’s shift in development approaches over the last decades (Archer, 2012, p. 13 – 15):

- The 1970s: Charity and welfare
- The 1980s: Basic needs/service-driven approach
- The 1990s: Supporting the empowerment of communities
- From the late 1990s: Working for human rights
- 2012 - 2017: People’s action to end poverty

ActionAid has written a concise historical timeline of its own evolution in adopting rights-based approaches, which mirrors a general shift from welfare approaches to rights approaches, as it has evolved among various development agencies and NGOs in operational programs in the field. Speaking from ActionAid’s focus on poverty elimination and RBA, ActionAid described its understanding of RBA as being “centred on active agency: supporting people living in poverty to become conscious of their rights, organise and claim their rights and hold duty bearers to account” (Archer, 2012, p. 18). The conclusion to be drawn from this is that the target populations of concern have rights that must be claimed, rather than needs that must be filled, and that program planning should shift its focus to see the populations of concern as partners and stakeholders in making the analysis and changes necessary to claim and enjoy these rights.

2.4.1. RBA in Refugee Contexts

In this section I review the development of rights-based approaches within the refugee aid sector in which CCIP was developed. It is impossible to talk about rights-based approaches in refugee aid without talking about the life and work of one who may well be called a grandmother in the refugee rights movement, Dr. Barbara Harrell-Bond. Barbara was born and raised in South Dakota in the US, and obtained her doctorate in anthropology in 1972 from Oxford University in the UK. During the years of 1967 to 1982, she worked in various field research projects in Western Africa, focusing on legal anthropology research of dispute resolution in traditional courts in Sierra Leone (Hammond, 2018). Over time, her field work exposed her to the injustices faced by refugees and the shortcomings of humanitarian regimes providing refugee relief. In 1982, Barbara founded the Refugee Studies Centre at Oxford University, and was its director from 1982 until 1996.

Barbara's seminal works, *Imposing Aid* (1986) and *Janus-Faced Humanitarianism* (2005), along with her numerous articles examining the case for refugee-centered rights-based approaches in order to build a movement for refugee rights, have served as one of the catalysts to reshape thinking in humanitarian aid about how assistance should engage with beneficiaries in meaningful participation and accountability. Barbara is by no means the only one to call for this; much of the work from scholars and practitioners in other areas of development studies, for example Robert Chambers and other research practitioners from the Institute of Development Studies, have long worked to increase target beneficiary participation in development planning and implementation (Institute of Development Studies, n.d.). In *Imposing Aid*, Barbara called for these efforts from the development sector to be applied to the humanitarian sector as well (Harrell-Bond, 1986).

Rights-based approaches can also be found underpinning the movement to build legal aid frameworks among NGOs working in refugee and forced migration. As mentioned in Chapter 1, Barbara was instrumental in helping to found AUC's Forced Migration and Refugee Studies program (FMRS, later named CMRS) and also in founding CCIP and a number of refugee legal aid initiatives, including AMERA (Africa Middle East Refugee Assistance). Further details on Barbara's work in Egypt can be found in Chapter 4, in the analysis of CCIP stakeholder interviews.

Barbara’s work promoting refugee rights in aid found resonance across different regions and academic and civil society initiatives. In 2007, AUC’s Forced Migration and Refugee Studies program, in conjunction with the Sussex Centre for Migration Research (SCMR) at the University of Sussex, held a ten-day advanced short course entitled, “Refugees and Migrants, and a Rights-based Approach to Development” (Canoe & Naguib, 2007). That same year, the Southern Refugee Legal Aid Network (SRLAN) was founded in Nairobi, Kenya, and drafted the Nairobi Code for refugee legal aid practitioners (SRLAC, 2007). In 2008, the Asia Pacific Refugee Rights Network was founded during the first Asia Pacific Consultation on Refugee Rights (APCRR) in Kuala Lumpur, Malaysia (APRRN, n.d.).

Rights-based approaches in refugee assistance have also expanded beyond the sphere of civil society NGOs, to be mainstreamed in UNHCR and other refugee aid programming as well. Griek (2009) offered a critique of a UNHCR-implemented rights-based approach in the operations of UNHCR-run refugee camps in Kenya. Later Momin (2017) put forward the case for rights-based approaches being applied in Syrian refugee aid initiatives in Germany and the US. Also in 2017, UNHCR convened a meeting of experts in Geneva to strategize how to ensure an increased focus on rights in refugee protection operations around the globe (Crawley, 2017).

These efforts in the refugee aid sector to promote rights-based approaches, and the influence of Barbara Harrell-Bond as a juggernaut in promoting a movement for refugee rights – especially during her years based in Egypt – form the ecosystem in which CCIP emerged, and is the main reason why it has been a fundamental part of our practice in training refugee interpreters in this context.

2.4.2. RBA in Interpreting

In this section I review shifts towards rights-based approaches as applied to interpreting and multilingual communication in migrant and refugee aid programming. The roots of this study (and of CCIP) trace back over twenty years, as rights frameworks began to emerge related to interpreter access in community settings in different countries. In August 2000 in the US, then-President Bill Clinton signed Executive Order 13166, mandating that all public programs that receive any federal funding in the US must provide “meaningful language access” to those beneficiaries with Limited English

Proficiency (LEP), in accordance with Title VI of the US 1964 Civil Rights Act. The legal interpretation that Title VI covered provisions for equitable language access in public services was a watershed moment for the growth of interpreting in public service and community service levels in the US, and spawned an increased interest in the professionalisation of community interpreting and accountability for quality in interpreting service provision in the US. Similar legislative initiatives to ensure access to interpreting as a right can be found in the European Union, with the EU Directive 2010/64/EU, which establishes the right to interpretation and translation in criminal proceedings, and in doing so makes reference to the European Convention on Human Rights.

Two examples of research and training initiatives focusing on the link between interpreting and rights protection include the "Speak Out for Support (SOS-VICS)" (JUST/2011/JPEN/AG/2912) project (2012-2014), to ensure quality interpreting for victims of gender-based violence, which was co-funded by the EU Criminal Justice Programme and a consortium of partnering Spanish university faculties of interpretation and translation; and also the TIPp (*Traducción e Interpretación en los Procesos penales*) research initiative on enhancing interpreting quality as a guaranteeing factor in criminal proceedings (FFI2014-55029-R) (2015-2018). These are just a selection of examples in practice that have strengthened the position of interpreting as a tool to operationalize the exercise of rights that are provided for in a range of legal settings.

2.4.3. RBA in Interpreting in Refugee Contexts

In spite of examples such as mentioned above, and despite promotion of rights-based approaches in refugee aid, to date there has been relatively little mention of access to appropriate language communication services as being a "right" in the asylum-seeking application process in transit host countries. Section 2.5 of the Procedural Standards of Operation for RSD under the UNHCR Mandate states that applicants "should have access to the services of trained and qualified interpreters at all stages of the RSD process" (p. 46).

While UNHCR RSD procedural standards stop short of stating that adequate language communication services for RSD applicants should be a right to which organization duty-bearers could be held accountable for providing in a timely and fair manner, it is not the priority of this study to frame "rights-based approaches to interpreting" merely in terms of the extent to which UNHCR and other international aid agencies comply with their operating guidelines regarding the presence of interpreters.

Further, although we in CCIP are well aware of numerous concerns and complaints with interpreting systems in various UNHCR field offices around the Global South, it seems clear from a review of UNHCR materials that the organization as a whole takes seriously its commitments to interpreters and language access, and conversations with various UNHCR interpreter coordinator focal points revealed several ground-level "heroes" in the field, staff going to bat daily to improve interpreter professional capacity and working conditions, as well as improving policy and practice at field operational levels.

2.4.4. RBA in CCIP

Rather than focusing on whether access to an interpreter is a right or not, it can be helpful to start more simply: that the parties of concern have the right to communicate (García-Beyaert, 2017) and the right to communicative autonomy (García-Beyaert, 2015), and then explore what this will mean for interpreter practice, and how the interpreter lays out the scope of their role in an interpreted session.

2.4.4.1. Right to Speak for Oneself, Right to Hear Everything and Choose Own Response

CCIP's understanding of a rights-based approach to communication holds the view that individuals should have the right to express themselves as they see fit, and to self-regulate their expression as autonomous, discerning participants in the larger social fabric of society. It can be traced to a broad interpretation of Article 19 of the Universal Declaration of Human Rights (OHCHR, n.d), which states: "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers".

It can be interesting to examine this right as applied in an interpreted dialogue encounter, in particular one involving vulnerable migrants, forced migrants, and refugees fleeing persecution and violation of their human rights, and also aid workers seeking to partner with them to regain their rights, protection, and human dignity. In such an encounter, both the person of concern and the aid worker become parties with communication rights, and the interpreter becomes accountable to both parties in the interpreted communication process.

Viewing interpreting practice from a rights-based perspective, the parties in the dialogue can be understood to have communication rights to which the interpreter is accountable in their performance. This can be helpful in clarifying some of the ambiguous boundaries in an oft-repeated interpreter adage that their role is "to facilitate communication." Defining the speakers as parties - meaning stakeholders to the outcome of the dialogue - and the interpreter as not a stakeholder party, can help to set boundaries for how far and on what terms interpreters may intervene during a communication gap.

From this perspective, parties have the right to choose what to say and how to say it, and the interpreter's performance becomes a tool for the parties to exercise that right. The parties in the dialogue also have the right to hear everything being said to them, and to make their own decision about how they want to respond. An interpreter's behaviour and performance in session then can be analysed in terms of the extent to which it serves or impedes the exercise of the parties' communication rights. A rights-based analysis and approach to interpreting performance in dialogue encounters can be undertaken regardless of where one stands vis-a-vis the "neutrality", "visibility" or "invisibility" of the interpreter in a triadic communication encounter.

2.4.4.2. Underlying Values of Autonomous Communication, Direct Participation, and Self-Determination

The idea that people have rights to express themselves in their own terms, even in an interpreted encounter, is in turn premised on certain underlying values that have impact on interpreter behaviour and scope of practice. It means valuing the parties' power to participate directly, without filter or mediator, in their own communication process. Interpreters then serve as an empowerment tool for the parties' autonomy and voice in the communication encounter. This can be particularly powerful for marginalized speakers, who may have been silenced by persecution, exploitation, violence, or other means of oppression or exclusion. It doesn't take a big leap of logic to see how valuing the parties' autonomous communication and direct participation can be especially important in a rights-based approach to interpreting in humanitarian field aid.

Valuing the speakers' autonomy and direct communication means viewing the parties as neither helpless nor voiceless, and therefore as capable of negotiating cross-cultural meaning and explanations themselves, as the stakeholders and actors authoring their own cultural concepts and life experiences. A rights-based approach to interpreter practice places the interpreter role once again to the side as a tool, only signaling if a cultural reference gap may have occurred, but without usurping the power of the parties to navigate or bridge any possible gap for themselves.

2.5. CCIP Historical Review 2002-2018

In order to understand the impact of CCIP's pedagogic approaches in the context above, I present in this section a descriptive history of CCIP's actual work as it has evolved over the years from 2002 to 2018. This will be further discussed and analysed in Chapter 4. A detailed "reconstruction of the experience" through describing the historical chronology of a phenomenon under study is a key part of a systematization of experiences (Hargreaves and Morgan, 2009), which is the methodological framework for this case study. A systematization of experiences is further explained in Chapter 3.

The work of CCIP during the years of 2002 to 2018 can be divided roughly into the three eras, which were marked by key changes or developments in CCIP itself or in the surrounding country circumstances. The three eras of CCIP history are described below.

2.5.1. 2002-2006: Ethics and Linguistics

The first CCIP era was from 2002-2006, marked by the time when CCIP was led by one of its original founders, Daniele Calvani, together with the co-founding team of Mariam Hashim and Amany Ahmed and several language tutors and volunteers.[7]

The first sessions of CCIP were held as a series of workshops in the latter part of 2002, facilitated by Daniele Calvani, who was in Cairo as a sociolinguistics researcher working with Robert Williams in the Refugee Language Project at The American University in Cairo (AUC), and also as an intern in the legal aid program that later became AMERA, where he worked under Barbara Harrell-Bond. The participants in the initial workshops of 2002 went on to form the teams of language tutors and curriculum development teams when the CCIP courses were formalized in 2003.

Two of the longest-serving CCIP team members, Mariam Hashim and Amany Ahmed, participated in the 2002 workshop series as their start in CCIP. Mariam and Amany were at the time teachers in the children's school at Saint Andrew's Refugee Services (StARS). Much of the historical summary of the CCIP years from 2002-2006 was collected in interviews with both of them, as well as reviewing CMRS publications from that time, such as the annual reports of activities as well as CCIP newsletters that were published periodically during those years.

According to Mariam and Amany, the 2002 workshops were structured and facilitated largely as brainstorming sessions in which Daniele would put on the table a series of complex questions and scenarios related to ethical issues that involved the refugees who interpreted in the legal aid program, and facilitate discussions among the groups to critically analyze together the different aspects of the situations and strategize solutions to them. Both emphasized that the process of the early workshops was a facilitated process of collective brainstorming with all the participants, and not a prescriptive curriculum of adhering to pre-set prescribed solutions to ethical issues.

In 2003, the CCIP course was formalized with written applications and an entrance exam to be accepted into the course. The written application required extensive background data on each applicant, as well as written essays on topics related to interpreting ethics. The entrance exams had both oral and written sections, with written translations and face-to-face interviews and the performance of role plays and sight translations.

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[7] The description of CCIP history from 2002-2006 is drawn largely from the in-depth interviews that I conducted with Mariam and Amany for this research. The full thematic contents of their interviews are presented in Chapter 4.

In those years, the training team would receive upwards of 300 applications to process for each course intake. Mariam and Amany both recalled that migration flows to Cairo in those years included many asylum-seekers with high levels of education and professional backgrounds, with high levels of motivation to continue seeking advanced educational opportunities while seeking asylum.

During 2003 and 2004, the training curriculum components of glossary building and linguistic analysis for translation equivalency strategies were further developed. Mariam was a graduate of AUC's Professional Diplomas in Translation and Simultaneous Interpreting, where she was trained by professors who were AIIC members, so she had a solid background in interpreting and translation training. In interviews for this research, however, Mariam noted that when she developed the translation strategies sections of the CCIP curriculum, she drew on Mona Baker's taxonomy of translation equivalencies and non-equivalencies and her 1992 book, *In Other Words*, as opposed to the approach used in the AUC interpreting program at the time, which according to Mariam began at sentence level rather than at word level.

There is some debate in the literature about the two approaches. However, Mariam justified her choice on the fact that the languages of the students in the CCIP trainings were so vastly different from English in terms of both historical-cultural development and scale of terminology lexicalization, that she found the students responded better to linguistic analysis by starting at word level and building up to sentence level.

From 2003 to 2006, CCIP courses were held three times a year, and each course included 110 hours of instruction and exams, conducted over the period of three months, following the university semester schedule. During weeknights, all students met for class together, and on the weekends each language group met separately for practice sessions in their specific language combinations.

During the first years of training, students were accepted into the course in language groups. In the first years there were eight language groups: Amharic, Arabic, Fur, Somali, Tigrinya, Dinka, and Juba Arabic, and in some intakes there was also a Swahili group. But by 2006, the language groups were reduced to five: Amharic, Arabic, Fur, Somali, and Tigrinya.

During these years, it is estimated that approximately 625 refugees went through CCIP training in Egypt (and one in Turkey), and that approximately 15 training editions were conducted. These figures are estimates based on the oral memory of Mariam and Amany, because the original records were lost in a computer crash in 2005. In addition to the regular CCIP trainings held at AUC, UNHCR Egypt at that time requested CCIP to conduct a special training just for their existing interpreters, and thereafter made CCIP training a hiring requirement for future interpreters applying to work at UNHCR Egypt.

While most of CCIP's activities from 2002-2006 were conducted in Cairo, Daniele did make a presentation on CCIP in 2004 at the Critical Link conference held that year in Stockholm, Sweden, and in 2005 he was invited by a Turkish university to conduct a CCIP training for refugee interpreters in Istanbul. Amany recalled during these first years of CCIP that, in addition to the regular trainings, CCIP as a team would also attend any meetings or workshops held in the local refugee sector to make short presentations about the importance of interpreting training in refugee assistance organizations, and that one of the key objectives of CCIP in those years was to raise awareness in the refugee aid organizations to get aid organization staff to pay attention to how their organizations managed the interpreting for refugee services.

2.5.2. 2007-2011: Curriculum Evolutions

Daniele Calvani left Cairo in the summer of 2006, overlapping with my arrival by two weeks. Prior to his departure, he had been in lengthy discussions with AUC's School of Continuing Education (SCE) to fold the CCIP course into their offerings in the SCE Translation and Interpreting Department. In the end, this was not implemented, largely because the SCE Translation and Interpreting Department was only for Arabic and English, and it would have been difficult to incorporate other refugee languages into their existing curriculum structure.

In addition, the department's primary focus was interpreting in conferences and translation in contexts of media, journalism, and United Nations bodies, so it was felt that community interpreting settings were outside of their purview and area of competence, not to mention community interpreting specifically in a refugee context of a UNHCR-implemented protection process. These are the primary reasons why CCIP has never folded into the Translation and Interpreting program at the SCE to date, even though Mariam was a graduate of the program, and I later graduated from the same program in 2014.

From 2007 until the first Egyptian revolution in 2011, CCIP trainings continued to develop and formalize as a refugee outreach and training program. We worked to reduce the number of students per intake, in order to provide more individual attention to each student. From an average of 50-60 students per intake from 2002-2006, we reduced the numbers to 28-32 students per intake from 2007-2011. We also reduced the number of training editions to one per year in Cairo. The motivation for these reductions was related to shifts in migration patterns and refugee procedures observed over the years.

In June 2004 a permanent ceasefire agreement was signed between the Sudanese government and the Sudan People's Liberation Movement / Sudan People's Liberation Army (SPLM/SPLA), and as a result UNHCR Egypt suspended RSD procedures for all Sudanese asylum-seekers, regardless of which area of Sudan they hailed from (Reliefweb, 2004). When individuals first approached UNHCR in Egypt to register their intent to claim asylum and refugee status, they were given a "yellow card", indicating that they had initiated the process of claiming asylum and were therefore persons of concern to UNHCR. The yellow card was also issued to those claiming prima facie refugee recognition under legal instruments other than the 1951 Geneva Convention. If they completed an individual RSD interview, and if they were recognized as a refugee, then they were given a "blue card" indicating their recognized refugee status.

UNHCR's justification for temporarily suspending RSD interviews for Sudanese asylum-seekers and issuing yellow cards to all Sudanese claimants regardless of their origin in Sudan was that, as peace looked increasingly possible in Sudan as a result of the peace deal, then UNHCR could provide temporary protection in the yellow card, but that it might not be necessary to conduct individual RSD interviews with each asylum-seeker if they were theoretically going to become eligible to return to a peaceful Sudan in the coming period. This would also free up UNHCR staff resources to get through pending RSD interviews more quickly with asylum-seekers from other countries.

UNHCR's decision did not go down well with the Sudanese asylum-seeker community, and a protracted refugee sit-in was staged in front of UNHCR offices in Mohandiseen, with approximately 3,000 refugee protesters camped out for three months in a public park in front of the UNHCR entrance. The violent break-up of the sit-in at the end of December 2005, resulting in an officially reported death count of 29 refugees, was documented in FMRS's report on the protest and its aftermath (Azzam, 2006).

In 2006 and 2007, after the Sudan Peace Deal and the fraught UNHCR RSD suspension and the fatal break-up of the sit-in protests, it seemed to us in the CCIP office that fewer highly qualified candidates were applying to the training courses. We still received plenty of applicants, but among the applications, it just seemed to us that there were fewer qualified candidates in the applicant pool.

Although we could not find hard data on trends in education level of new arrivals, we wondered if perhaps changes in UNHCR RSD and resettlement policies after the Sudan Peace Deal were perhaps discouraging highly qualified individuals from fleeing to Cairo as opposed to escaping to other neighboring countries. We also asked ourselves if perhaps after training over 600 refugee interpreters in the previous four years, if perhaps we had basically reached and covered the majority of those highly educated refugees already located in Cairo who were interested in interpreting training, and if the flows of incoming newly arrived asylum-seekers were not keeping pace with the rate at which CCIP was conducting trainings during that time.

Whatever the reason for the changes we were observing in the applicant pool at that time, we decided to reduce the number of editions held per year, and to reduce the number of participants accepted per training edition. From 2007 onward, we conducted only one to two trainings per year, and as mentioned previously, reduced cohort size to around 30 participants per intake. From 2007 onward, in addition to scaling down the number of participants per training and the number of trainings per year during this era, CCIP also slowly began increasing the number of activities taking place outside of Egypt.

In 2007, CCIP was invited as one of the resource persons in the Southern Refugee Legal Advocates' Conference (SRLAC) held at the Nairobi School of Law, organized by AMERA and Mike Kagan, then-Policy Director in Asylum Access, and hosted by HIAS (Hebrew Immigrant Aid Society) Refugee Trust of Kenya and the Refugee Consortium of Kenya (RCK). In that conference, we met the directors of the Hong Kong Refugee Advice Centre (HKRAC), who invited CCIP in 2008 to conduct training in Hong Kong for interpreters volunteering in the HKRAC refugee legal advice section.

In 2009, I was in Turkey for various months as field research coordinator in a CMRS research project on Somali and Ethiopian mixed migration flows (Jureidini, 2011), and from the research, came in contact with a variety of refugee aid organizations in the country. The following summer in 2010, UNHCR in Ankara and the Refugee Advocacy and Support Program (RASP) of the Helsinki Citizens Assembly in Istanbul jointly brought CCIP to Turkey to conduct two CCIP workshops, one for the UNHCR interpreters in the Ankara office and one for the interpreters in the RASP office in Istanbul. As one outcome of this training project, CCIP produced a trainer guide for three-day workshops that the RASP and UNHCR Turkey intended to continue to utilize on their own to train additional interpreters in the future.

In 2011, the initial Egyptian revolution interrupted the regular CCIP training schedule in Cairo, as our office is on Tahrir Square and all CCIP classes are held on AUC's Tahrir Square campus. We did manage to hold a late-start Spring course in 2011, but not a Fall course.

Coincidentally, however, a number of events outside of Egypt were implemented that year, in lieu of the planning and implementation of a Fall intake of CCIP training in Cairo. In the summer of 2011, I presented in the IASFM 13 conference in Kampala, Uganda, then CCIP was invited by Asylum Access Tanzania and Asylum Access Thailand to conduct two CCIP trainings (two in Tanzania and two in Thailand). In Fall 2011, the Hong Kong Refugee Advice Centre invited CCIP back to conduct another series of interpreter trainings for their current interpreters.

While CCIP was in Hong Kong, we were invited to give a presentation on interpreter coordination planning for refugee legal aid organizations, in the 3rd Regional Meeting of the Asia Refugee Legal Aid Network (ARLAN), which was being held in Jakarta, Indonesia. In the CCIP presentation at the ARLAN meeting, the participants and CCIP laid out the beginning framework for a guiding checklist for Standard Operating Procedures (SOPs) in implementing and running a refugee community interpreter unit within refugee aid organizations and agencies.

During the ARLAN meeting, CCIP met staff from the Jesuit Refugee Service (JRS) Indonesia office and from the Asia Pacific Refugee Rights Network (APRRN). Both JRS Indonesia and APRRN would reach out to CCIP in 2014 and 2015, respectively, leading to a series of CCIP training projects in the region, which are described later in this section.

Back in Egypt during the months after Mubarak stepped down and the country was governed by a military council, unrest and running street battles continued in Cairo. In November 2011, tensions and stand-offs between protesters and police forces escalated along Mohamed Mahmoud Street, directly in front of the AUC campus and outside CCIP office. CCIP staff in the office had to evacuate and flee as the fighting took a violent turn, and some of the staff were hit in the head with bricks as they ran away from the campus. As the clashes continued in the street over four days, more than 40 people were killed.

During these protests, sometimes referred to in media as the Mohamed Mahmoud Street Battle[8], the protesters managed to overwhelm the security at the entrance to the AUC campus, overtake the entire campus, and occupy it for a period of days. They vandalized parts of the campus, and some of them occupied the CCIP office as well. We were allowed to return to the office about two weeks after the protests calmed down, and we found it turned upside down. Books, papers, office materials, filing cabinet drawers, everything had been overturned and strewn across the floor, with shotgun cartridges and bricks mixed in the mess. Office equipment had been damaged. AUC was very supportive in the clean up and recovery process, but it took several months for us to put the office back together completely and to replace destroyed materials.

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[8] http://english.ahram.org.eg/NewsAFCON/2019/86719.aspx accessed 13 December 2020

2.5.3. 2012-2018: Beyond Egypt

During the first part of 2012, CCIP was in recovery mode, and holding a Spring intake of CCIP training in 2012 was not possible due to the security situation. The first presidential elections since the 2011 revolution were won by Mohamed Morsi, the Muslim Brotherhood candidate. Enormous protests continued in Tahrir Square, with an increasing level of tension and violence, unlike the early idealistic coexistence demonstrations of the "18 days" revolution in 2011. There were rumours of "infiltrators" in different protests, and a sharp increase in mob sexual assaults on women who were either at the protests or just walking near them. In June 2012, one of CCIP staff was also a victim of these mob assaults just outside AUC gates in Tahrir Square.

With the level of violence and instability in the city, CCIP's ability to continue was in question. However, we managed to reconfigure the training calendar of class sessions to work around the ongoing unrest on the streets, and for the 120-hour training to be conducted during the period of a year, starting in July 2012 and going until May 2013. Some class sessions were moved to AUC's classroom space in Zamalek, where there was less violence, and we established a communication system for deciding before each class session whether it was safe to meet or not, and set up a phone text message system to inform students if a class was to be cancelled due to street fighting.

Even with this system in place, one student arrived very late to class one evening because her microbus had been surrounded in the middle of a protester-police battle and she was trapped inside unable to escape the violence. But she still came to class once she got freed.

We had hoped that stretching the course out over a year would make it easier to have time to make up any classes that might get cancelled due to the violence. The 120 hours were held over 48 evening sessions of 2.5 hours each. The 48 sessions were spread across the entire academic year of 2012-2013. However, holding so many of these short evening sessions ended up exposing the students more frequently to the risk of transportation on the volatile streets, and increased the ratio of risk exposure to number of hours of instruction - students were traveling up to two hours round trip for every session of 2.5

hours of instruction, and this indirectly encouraged students to miss class more than normal. So after the training was completed in 2013, we decided to try the opposite approach, of holding the course in a very intense format of all-day sessions over a much shorter period of time. In this way, the cost and risk of transportation was reduced, and rendered a greater cost-benefit ratio of more class instruction time per transportation trip.

We also realized that we were spending more time reviewing and recalling information from previous sessions when the classes were spread across a longer period of time, and it was felt that we probably could cover a similar amount of material if the schedule were more intensive, so that we could cut out some of the review time needed when the classes were more spaced out over time. The 2014 training intake was conducted in 90 hours over 12 full days of 7.5 instruction hours each, held over the course of four consecutive three-day sets within one month (Friday through Sunday each week for four weeks in a month).

In 2014, CCIP was invited for the first time to conduct interpreter training for JRS Indonesia. We reshaped the 90-hour curriculum to an even more intense 50-hour curriculum conducted over seven straight days. JRS arranged for all the interpreters to be housed on site in a hotel for the duration of the seven days, to minimize transportation risk and to maximize students' ability to focus and participate. This model proved successful to a large extent, although 50 training hours was quite tight to cover all the core curriculum necessary.

In 2015, CCIP was funded by IOM Egypt to conduct one training intake taught in English and to adapt the CCIP curriculum to teach a second training intake taught in Arabic. The Arabic training was intended to reach those refugees who were doing interpreting in the refugee community between their native language and Arabic, interfacing in Egyptian hospitals and other community settings where Arabic was the language of service provision. UNHCR Egypt also funded CCIP to conduct a third intake edition in 2015 in Cairo, specifically for UNHCR interpreters, who are also refugees.

In these IOM and UNHCR trainings, CCIP experimented with taking the intensive model developed for Indonesia and implementing it in Egypt. As 50 hours was very tight, we extended the training model to be eight days and 60 hours of instruction in Egypt. In Fall

2015, CCIP was invited to conduct this intensive model of the training, three times in Malaysia hosted by the Malaysia Social Research Institute (MSRI) and Asylum Access Malaysia, and one time in Bangkok, hosted by APRRN.

In 2016, CCIP was invited to the UK twice to conduct this same model of intensive training, hosted by the Nottingham and Nottinghamshire Refugee Forum (NNRF). We were invited to train in NNRF because the program manager in the organization had previously been the director of StARS in Cairo for several years, but had eventually returned to the UK, and had determined that the trainings available for interpreting in the Nottingham area were not well designed for the specific needs of refugee interpreters working in refugee aid, even in the UK. So she arranged for CCIP to come train twice, and then the forum was able to set up further interpreting trainings on their own following CCIP curricula, and eventually set up a refugee interpreter social enterprise, Voices in Refuge (n.d.), in which the refugee interpreters were booked out to interpret for other social service entities in the area.

In Fall 2016, CCIP was again invited by APRRN to conduct a series of interpreter training and a training-of-trainers in Bangkok, in a collaborative project with several refugee aid organizations including JRS Thailand, the Center for Asylum Protection (CAP), Asylum Access Thailand, and others.

In early summer 2017, CCIP was invited again by JRS Indonesia for the annual CCIP training for the refugee interpreters there, and also conducted various staff development workshops with other refugee organizations on best practices and strategies for working with interpreters. These contacts eventually led to CCIP's annual training series in Indonesia to now include JRS, Church World Service (CWS), and UNHCR.

In Fall 2017, CCIP conducted again a Cairo cohort of interpreter training at AUC, after having missed a training intake in 2016 due to a family loss among CCIP staff. In 2018, the Indonesia trainings were doubled, the Thailand training was hosted by Asylum Access and CAP instead of APRRN, and UNHCR Thailand invited CCIP to conduct an initial three-day workshop for the UNHCR interpreters and staff who utilize interpreters in service provision.

When reviewing the timeline of CCIP's evolution of activities, there has been a noticeable trend since 2017 for CCIP to do more training outside of Egypt than inside Egypt, and in particular, a greatly increased activity with refugee aid organizations in Indonesia and Thailand, and to a lesser extent in Malaysia. Of further note, some of the more recent innovations in CCIP trainings were learned from collaborations with refugee organizations in these Southeast Asia locations. Examples of this include the intensive calendar format of the training, with multiple full-day sessions conducted at a single go over a condensed week or more, and putting all the participants together in on-site accommodation to avoid travel to and from the training, which limits their exposure to risk and also enhances opportunities for the participants to bond and form a sense of community and social cohort.

2.5.4. Accompaniment in Organizational Development of SOPs

In addition to conducting training courses for refugees who interpret in international aid organizations, CCIP's practice has also always included accompaniment to organizations serving refugees. In the beginning, this was to raise awareness of the importance of having trained interpreters and to stay in touch with organizations to better understand their needs and to be able to address those needs within the CCIP interpreter training curriculum. This also led to CCIP graduates in aid organizations making efforts to improve the systems for coordinating interpretation in their programs and services. CCIP accompanied our graduates in this effort, by helping with in-house trainings of new staff on how to work with interpreters, and participating in meetings and planning how to improve the interpreting capacity building, language resources, glossaries, working space, and other areas for strengthening the organizations' interpreting systems.

The organizational accompaniment aspect of CCIP practice was mostly concentrated in Egypt, with some exceptions, such as CCIP's participation as a resource person in the 2007 SRLAC conference in Nairobi, and the ARLAN Third Regional Meeting in 2011 in Jakarta, facilitating a workshop on improving interpreter coordination systems in refugee legal aid organizations.

At the time of the ARLAN workshop, I was in Hong Kong conducting CCIP interpreter training for HKRAC[9]. The initial set of elements presented in the ARLAN workshop were drawn from CCIP's prior historical analysis of AMERA's interpreter system developments in Egypt, and from discussions with HKRAC about their experiences in developing the interpreting systems for their refugee legal aid work in Hong Kong.

The workshop introduced and discussed a set of elements to consider when planning out the coordination systems for interpreting in refugee aid organizations, in particular when the interpreters were themselves from the local refugee community. In Table 6 is a list of the topic areas that I wrote up for the workshop.

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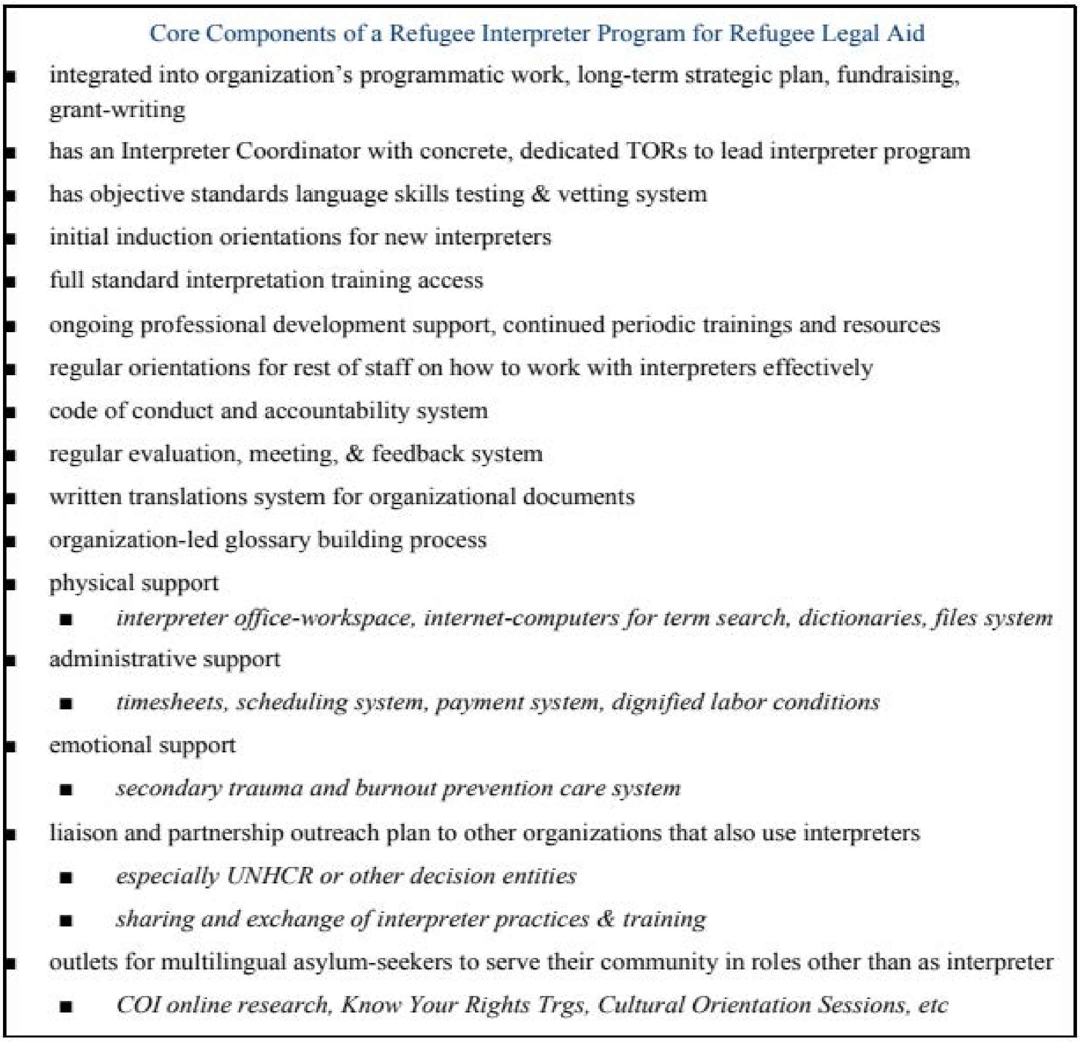
9 HKRAC has since changed its name to be The Justice Centre Hong Kong.

Table 6: Core Components of a Refugee Interpreter Program for Refugee Legal Aid[10]



Core Components of a Refugee Interpreter Program for Refugee Legal Aid

- integrated into organization's programmatic work, long-term strategic plan, fundraising, grant-writing
- has an Interpreter Coordinator with concrete, dedicated TORs to lead interpreter program
- has objective standards language skills testing & vetting system
- initial induction orientations for new interpreters
- full standard interpretation training access
- ongoing professional development support, continued periodic trainings and resources
- regular orientations for rest of staff on how to work with interpreters effectively
- code of conduct and accountability system
- regular evaluation, meeting, & feedback system
- written translations system for organizational documents
- organization-led glossary building process
- physical support
    - *interpreter office-workspace, internet-computers for term search, dictionaries, files system*
- administrative support
    - *timesheets, scheduling system, payment system, dignified labor conditions*
- emotional support
    - *secondary trauma and burnout prevention care system*
- liaison and partnership outreach plan to other organizations that also use interpreters
    - *especially UNHCR or other decision entities*
    - *sharing and exchange of interpreter practices & training*
- outlets for multilingual asylum-seekers to serve their community in roles other than as interpreter
    - *COI online research, Know Your Rights Trgs, Cultural Orientation Sessions, etc*

Participants in the ARLAN workshop were guided through an exercise that assessed their organization's interpreting systems in terms of the extent to which the items in Table 6 were set up and operating in their organization. Figure 1 indicates their self-assessments from a kind of "checklist" of the various elements of interpreting coordination systems that were discussed in that workshop.

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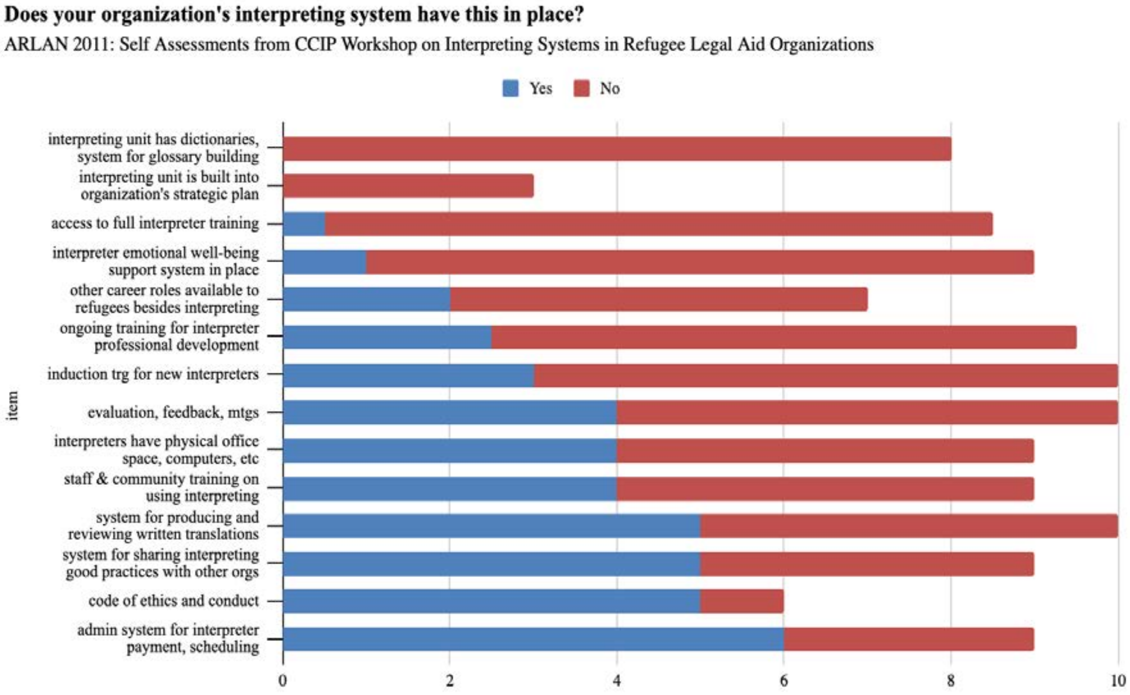
[10] Source document in CCIP administrative files

Figure 1: Self-Assessments from the ARLAN Workshop



Not every participant gave an assessment for every item; for example, there were 11 responses regarding whether an organization had in place a system for objective testing of language skills for potential interpreters (yes: 9, no: 2), but only three responses regarding whether they had integrated the interpreting program into their organization's strategic planning (yes: 0, no: 3).

These elements of an interpreting coordination system within an organization serving refugees were viewed as important indicators of an organization's commitment and effort to provide proper, professional language access for the refugees they served, and to also to treat the refugees who served as the interpreters as equally deserving as other staff, in terms of having administrative and logistical support to do their job and professional development and growth opportunities.

As a result of the discussion and analysis in this ARLAN workshop, CCIP's accompaniment with refugee organizations began to increasingly focus on helping organizations to assess the status of - and plan for improvements to - their interpreting coordination systems, and ultimately, the means for refugees who interpret to be integrated as staff, rather than volunteers or “day labor / freelance”, and to be treated on equal professional footing as other expat or non-refugee national staff members.

The years of the Egyptian revolution and related political turmoil (approximately 2011-2014) saw CCIP struggling to maintain itself to a certain extent, and CCIP’s interpreter system accompaniment efforts in Egypt were not as active during that time. But in 2015, a former AMERA staff member had begun working at UNHCR Egypt and had arranged for UNHCR Egypt to collaborate with CCIP on conducting a large-scale assessment of its interpreter training and SOP needs. The above mentioned “checklist” of elements to develop in an interpreting coordination system - that had evolved from AMERA to HKRAC to ARLAN - served as the basis for a comprehensive review of all of UNHCR Egypt’s interpreting units and systems, and the original “checklist” came to be referred to in UNHCR Egypt as an “SOPs Guide” for the interpreting unit.

That “SOPs Guide” eventually evolved into the outline in Figure 2 that CCIP currently uses with organizations in a technical assistance, assessment and accompaniment process for interpreter systems organizational development.

Figure 2: Areas for Assessment and Development of Interpreting Units in Refugee Legal Aid Organizations[11]

Refugee Aid Organization - Interpreter Program
Standard Operating Procedures (SOPs)
by Cairo Community Interpreter Project (CCIP)

1. Recruitment of interpreters
    a. interpreter “job descriptions” review/development
    b. criteria of required technical skills for interpreting and required soft-skills for organizational working context
2. Selection process
    a. -testing, vetting, interview questions and assessments
3. Contracting issues
    a. -codes of ethics and conduct
    b. -work agreements
4. Induction orientations for new interpreters
    a. -peer mentoring
5. Full interpreter training
6. Systems for booking and scheduling
7. Documentation of interpreting work hours and subject areas
8. Accountability systems
    a. -feedback/complaint mechanisms for staff and for interpreters
    b. -systems for grievance, discipline, removal, etc.
9. Written translation systems in-house
    a. -identifying which documents and which potential translators
    b. -work flow pipeline of translation process
    c. -document production oversight and quality assurance
10. Linguistic resource development for/by interpreters
    a. -methodic shared glossary development
    b. -nuts and bolts of setting it up and keeping it running
11. Emotional support and care systems for interpreters & staff resilience in aid work
    a. identifying, preventing, addressing issues in secondary trauma, burnout, etc.
12. Staff guidelines/orientations on working with interpreters effectively
13. Other issues as identified by each organization’s particular situation

Currently, these SOP accompaniment components are a standard part of the training and capacity-building projects that CCIP conducts with refugee organizations in the field.

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[11] Source document in CCIP administrative files

2.6. Popular Education Frameworks

In this section I will review key concepts in popular education and critical pedagogy, so to then review how CCIP has incorporated it in interpreter training and other organizational technical assistance activities over time.

2.6.1. Critical Pedagogy

Critical pedagogy draws from a broad range of schools and radical theorists, including Frankfurt School, Marxist critical theory, Antoni Gramsci, The New School, John Dewey, bell hooks, Henry Giroux, and Peter McLaren, building the case for education as a participatory process of liberation, to develop critical consciousness to analyze the power structures at play in the "social enterprise" of humanity, and build individual and collective capacity to change and transform that which is unjust (Mutnick, 2006). Concepts and practices under the umbrella of critical pedagogy are diverse, but share common threads that hold education as having - or needing to have - the urgent task of getting people to analyse the world they live in for the purpose of improving it, and not simply present "information" as unexamined facts to be absorbed by rote memorization.

Amsler (2006) argued that, "critical pedagogy is not merely a professional identity or body of teaching methods, as it may sometimes be defined, but a name for the tradition of cultural politics which takes education seriously as an important site of struggle for freedom in any society," (p. 20) and that,

> Critical educators do not all speak the same theoretical language, and the term "critical pedagogy" may refer to anti−capitalist education, anti−racist pedagogies and feminist pedagogies; training in social activism and mastery of social theory; individualised education in critical thought and community problem−solving; studies of language and of social structure; education for raising consciousness and for dismantling social boundaries; and pedagogical work inside the classroom and in other public spheres. (p. 21)

Two well-known thinkers in critical pedagogy literature provide a good example of this diversity of thought and tension in approach toward education and society: Bourdieu and Freire. In some areas of interpreting studies, the focus on Bourdieusian sociological concepts has been a popular tool among researchers to explain power dynamics in the social and community interpreting setting (Inghilleri, 2005), perhaps following the lead of translation studies and the frequent use of similar analyses (for examples, see Charlston, 2013; Gouanvic & Moore, 2005; Krasnopeyeva, 2018). Much is made of Bourdieusian concepts of *habitus* and *field* in the tensions that people in society navigate between individual choice and individual action versus the limitations set by societal norms and behaviours within theories of cultural capital and reproduction in society, and his philosophies have had fundamental impact on sociological scholarship in the latter part of the 20th century.

However, the comparison of Bourdieu and Freire regarding education is what I wish to highlight in this section, as both were contemporaries writing during the same time periods, both discussed the role of education in the reproduction of societal power and dominance structures, both are housed within the large tent of critical pedagogy, and yet their respective views took them to different conclusions regarding what education can and should be doing. In this comparison, I rely heavily on the writing of Michael Burawoy in his recent book, *Symbolic Violence: Conversations with Bourdieu* (Burawoy, 2019).

Both Bourdieu and Freire had terms to describe the power differential between dominant and subordinate groups or classes of society. Bourdieu spoke of "symbolic violence" when describing how the cultures and norms of the dominant elite marginalized those of the subordinate classes; Freire described these dynamics in terms of the oppressor, the oppressed, and the *internalized oppressor* within the oppressed' s psyche (Freire, 1970). Burawoy (2019) pointed out that this is a key point of similarity and difference between the two thinkers, writing that,

> at first blush this [*Freirean internal oppression*] is no different from Bourdieu's notion of social structure being inscribed on the body or internalized in the habitus. Yet, of course, whereas Bourdieu does not see how education could ever liberate the dominated, for Freire this is exactly the purpose of critical pedagogy. (p. 68)

Both Bourdieu and Freire saw education being used as a tool for replicating domination in social structures. Bourdieu viewed this role of education as inevitable and any alternative pedagogy or democratization of education as utopian. For Bourdieu, the only way to subvert dominant structures was to subsume the subordinate classes into them. While Freire agreed with Bourdieu that current, conventional educational systems replicated dominant structures, he believed that the true role of education should be to help the oppressed to analyse and transform those structures, through the development of "critical consciousness" (Freire, 1970). Burawoy (2019) summarized,

> Where Bourdieu can only conceive of a countering of domination by creating universal access to the cultural achievements of bourgeois society, that is, by extending bourgeois civilization to all, Freire, on the other hand, sees in this the perfection of domination. He seeks an alternative pedagogy that extricates and cultivates the good sense that remains within the oppressed despite internalized oppression – a pedagogy that starts out from lived experience. (p. 2)

Unsurprisingly, Freire's optimism in his pedagogic analyses have found many admirers among educators working in on the ground for social change, leading Freire to be perhaps one of the most frequently cited thinkers in educational scholarship (Souto-Manning & Smagorinsky, 2010). In Latin America, Freire's writings have become synonymous with educational practice taking place informally outside of institutional education systems, operationalizing methodologies for critical consciousness and action through "popular education."

2.6.2. Popular Education

> In some ways critical pedagogy is what happened to popular education when it was taken to college… It's what happens to popular education when university people read Paulo Freire. Nobody ever has been killed from practicing critical pedagogy, but a lot of people were killed for doing popular education. (Pancho Argüelles interview, September 3, 2018)

Popular education is difficult to define, partly due to the very nature of its embracing of diversity and inclusive participation in social transformation. As it works to build collective critical consciousness for action in social change, everyone has their own sense of how that process has looked for them, or in their context. Nevertheless, I will attempt to review some of the more frequently cross-referenced descriptions of popular education from among key practitioners on the ground.

Although currently popular education is closely associated with the work of Paulo Freire in the latter part of the 20th Century, various forms of adult education, informal education, and community education have been practiced in different areas of the world at different points in time (Simon et al., 2014). The Latin American Freirean embodiments of popular education are what informs CCIP's current work and are also the most widely understood and used framework for what popular education is today in other parts of the world, especially in the Global South (Von Kotze & Walters, 2017).

From my research for writing this chapter, I have developed my own working description of popular education, at least in terms of how I distinguish it from critical pedagogy. In my understanding and practice of popular education, if critical pedagogy is the theoretical foundation of how education and teaching and learning should function for social change, then popular education is one way of operationalizing those theories into action on the ground, in a particular given context. The circular feedback loop between evolutions of critical pedagogy as theories and of popular education as practices could be understood as a "praxis", from Freire's description of *praxis* as "reflection and action directed at the structures to be transformed" (Freire 1970, p. 126).

As explained in the book, *Educating for a Change* (Arnold et al., 1991), popular education starts with the experiences and concerns of the participants, builds a critical conscious through reflection, dialogue, analysis, and action with the participants' experiences at the center of the learning, using the "slinky" repeating reflection/action spiral. Figure 3 further in this section, is an illustration of the spiral from their book.

Freire's popular education principles also rejected what he called the "banking" system of education, a positivist view of knowledge transfer where learners are treated as vessels into which the teacher expert deposits knowledge for later use - and more often than not - in conformity with the dominant cultural and societal reproduction mechanisms (Freire, 1970).

Popular education and similar critical pedagogies can be considered within socio-constructivist approaches to knowledge creation and learning but taking a more overt political and transformative stance. For critical educators and student participants,

> this means helping them find their own words and language for understanding and analyzing their world. It means starting from their own experience and acquired knowledge, developing critical thinking skills to evaluate and draw on different kinds of information and concepts, and developing and articulating knowledge, analysis and action that can be applied to changing their world. (Missingham, 2013, p. 38)

Jim Crowther, of the Edinburgh University Morey House School of Education, articulated a definition of popular education in “Why Critical Pedagogy and Popular Education Matter Today” (Amsler et al., 2010), as follows:

> Popular education is understood to be popular, as distinct from merely populist, in the sense that it is:
>
> - rooted in the real interests and struggles of ordinary people
> - overtly political and critical of the status quo
> - committed to progressive social and political change.
>
> The process of popular education has the following general characteristics:
>
> - its curriculum comes out of the concrete experience and material interests of people in communities of resistance and struggle
> - its pedagogy is collective, focused primarily on group as distinct from individual learning and development
> - it attempts, wherever possible, to forge a direct link between education and social action. (p. 16 - 17)

As the practice of popular education is largely associated with informal, community-based educational practices occurring away from universities or other formal educational institutions, much of the text explaining popular education comes from non-academic sources, such as community action websites published by non-profit organizations or practitioners and community facilitators. In addition, popular education holds these two tenets dear: (a) a methodological principle of action-theory-action (a praxis spiral as previously mentioned), and (b) a collective production of knowledge (Rodriguez, 1997). I would argue that these two tenets have influenced knowledge production and distribution about popular education, in that we find definitions of it discussed in community, popular settings more than in indexed academic journals, and the propensity for collective production of knowledge has meant that several times the publication or other document about popular education that is on a website or in a practical manual, has either no individual authors listed at all, or else in a commitment to be collectively inclusive, it has a long list of authors and contributors that it reads like the rolling credits at the end of a film. The variety of publication media has also meant that sometimes I have had trouble discerning dates of publication for some materials.

The now archived website of the online newsletter, *The Popular Education News* was edited for years by popular educator Larry Olds before he passed away in 2016.[12] In 2005, the newsletter published an issue containing the perspectives of several educational practitioners on how had they defined popular education in their work over the previous years (Olds, 2005). The newsletter's online presence was no longer active at the time of writing this, however an archived copy of the special issue on definitions of popular education was maintained in the online library of the organization, Popular Education South Africa[13], which is where I was able to access the below excepts from the newsletter.

In the April 2003 newsletter, Olds quoted the Center for Popular Education and Participatory Research (CPEPR), a student-led initiative at the University of California Berkeley Graduate School of Education, who described popular education in this way:

> While there is no single definition of popular education, CPEPR characterizes popular

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[12] Larry Olds Obituary: https://southsidepride.com/2016/11/07/larry-olds-presente/

[13] https://www.populareducation.org.za/definitions-popular-education, https://www.populareducation.org.za/content/what-popular-education

> education according to three central themes. First, popular education is community education, aimed at empowering communities through cooperative study and action. Secondly, popular education is political education, with the goal of collective social change toward a more equitable and democratic society. Finally, popular education is people's education, traditionally aimed at those communities who are excluded or marginalized by dominant society.

In the March 2003 newsletter, Olds highlighted a definition of popular education from the Training for Transformation series of handbooks by Ann Hope and Sally Timmel (1999):

> a. No education is ever neutral - education is either domesticating or liberating
> b. Relevance - issues of importance now to participants - issues with strong feeling - excitement, hope, fear, anxiety or anger
> c. Problem-posing - contrasting to the banking approach to knowledge
> d. Dialogue - co-learners, a mutual learning process
> e. Reflection and Action (praxis) - the ACTION/REFLECTION SPIRAL
> f. Radical transformation - of communities not only individuals

In the October 2005 newsletter, Old highlighted the social justice leadership development center, Project South (n.d.) in Atlanta, Georgia, who had described its approach to popular education as follows:

> Popular Education is a learning process which:
> · Is inclusive and accessible to people with a variety of education levels;
> · Addresses the issues people face in their communities;
> · Moves people toward a place of action;
> · Develops new grassroots leadership;
> · Is based on the lived experience of those participating in the learning;
> · Incorporates non-traditional methods of learning – such as poetry, music or visual arts

Popular education is closely associated with learning for action for social change, in addition to its above mentioned aspects of creating a participatory interactive learning environment. However, Mirthela Rodriguez and the Instituto Cooperativo Interamericano (ICI) hastened to remind that practicing popular education cannot be seen only as conducting workshops and doing participatory style games (Rodriguez, 1997). A popular education approach means that the educational process is designed to lead to a concrete social justice change as identified and targeted by those most affected by a given situation, working together with other actors and stakeholders outside the format of merely a training classroom to achieve the change. These aspects are crucial ones when we examine how CCIP has utilized popular education in our training project work.

2.6.2.1. Popular Education Examples of Practice

Popular education has been applied in a wide range of grassroots and community settings in a wide range of issues, from labor organizing, to citizen participation and community organizing, and a myriad of other social change movements. There are several organizations around the world dedicated to promoting Freirean popular education in social change movement building. The organization that has most influenced CCIP's popular education learning curve has been the Highlander Center in eastern Tennessee in the US.

Highlander was started in 1932 by Myles Horton, Don West, and Jim Dombrowski, inspired originally by Danish Folk Schools using popular education (Horton, 1998). In the ensuing decades, Highlander served as a center of popular education learning and organizing for many of the social movements in the US (Highlander Research and Education Center, n.d.). In the 1940's, Highlander focused on labor organizing and worker unions. In the 1950s and 1960s, Highlander was a crucial meeting and learning point for activists and initiatives in the Civil Rights Movement, including Martin Luther King, Jr., Rosa Parks and the Montgomery Bus Boycott, the Citizenship Schools led by Septima Clark, and support for the foundation of the Student Non-Violent Coordinating Committee (SNCC). From the 1970s to the 1990s, Highlander focused organizing support in the Appalachian Mountain rural communities fighting degradations in environment and worker safety from strip mining, toxic waste dumps, and building coalitions internationally in fighting the abuses emerging with transnational globalization of industry. Since the 2000s to the present, Highlander's work has focused on immigrant and youth organizing, solidarity economic alternatives, fighting white supremacy, supporting social justice movements working interracially and intergenerationally, and sharing Highlander methodologies with movement organizers.

Myles Horton and Paulo Freire were aware of each other's work and met off and on during the 1970s and 1980s at different gatherings and conferences, and ultimately decided to "speak a book" together about their respective and intersectional learnings about education for social change. The resulting book, *Make the Road by Walking*, was produced from a series of recorded and transcribed conversations between the two educators, organized over the period of a week when Freire was in residency at Highlander in 1987 (Horton & Freire, 1990).

As immigration and movements for immigrants' rights in the US built over the 1990s and 2000s, contacts and materials from more popular education organizations in Latin America made their way to popular education efforts in the US. During my time working at Highlander from 2002-2004, we regularly printed materials from popular education organizations such as Asociación Equipo Maiz (n.d.), Red Alforja (Red Mesoamericana de Educación Popular, n.d.), CEAAL (Consejo de Educación Popular de América Latina y el Caribe, n.d.), and IMDEC (Instituto Mexicano para el Desarrollo Comunitario, n.d.), among others. It was during a jointly organized *encuentro* hosted by IMDEC in Mexico City in 2003 that we first learned of the popular education processes of *sistematización de experiencias*, which is the basis of the research method of this dissertation.

2.6.2.2. Popular Education in Social Justice Interpreting Trainings

One of the aims of this dissertation was to explore uses of popular education in interpreter training in refugee aid settings in migration transit host countries, so I looked for other examples of popular education used in interpreting training in similar settings. I have found no examples of similar interpreter trainings using these popular education approaches in refugee field settings. However, the Highlander Center was instrumental in incubating ways of using popular education in interpreting training for social justice movement work in the US, and again, this incubation cross-pollinated over to CCIP in Cairo, which was already operating in a refugee rights movement framework.

As immigration flows into the Southern US greatly increased in the early 1990's, many communities were faced with a rapid rise in language diversity that had not been there before, especially small towns and rural areas. For example, in 1990, North Carolina's Hispanic population in the US Census was reported as being 1.4% of the total state population (Tippett, 2014). By the year 2000, the percentage of the Hispanic population had reached 4.71%, and by the year 2010, the Hispanic population made up 8.39% of the total state population, making it the sixth fastest growing Hispanic demographic in the country at that time (UNC Charlotte Urban Institute, 2012).

These demographic changes were not equally spread around all towns and cities in the South, but rather concentrated in a number of small towns, usually with high availability of jobs in chicken processing plants, hog farms, or other agribusiness or textile factory employment (Wolfram & Reaser, 2014). According to 2010 Census data, there were 27 North Carolina towns with under 33,000 residents, of whom Hispanic population percentages ranged from 20% to over 50% (UNC Charlotte Urban Institute, 2012).

These rapid demographic changes in the South served as catalyst for greater attention to be paid to interpreting in public services such as schools, health centers, social services, courts, and legal entities, and also with community non-profit organizations working for social change at grassroots levels, not only Highlander. Because Highlander serves as a gathering incubator for grassroots organizations around the South to come together and learn from each other, the issue of being able to do social justice community work across multiple languages surfaced for several community groups, as well as at Highlander popular education workshops. In response to this, in the early 2000s, Highlander began a program for Multilingual Capacity Building (MLCB), to help organizations collectively analyse and take action to improve their interpreting and translation strategies for social justice work, in ways that reflected their core values (Tijerina, 2009).

Around the same time, interpreting in social movements in other countries was also in a heyday of activity, as manifested in the formation of Babels, the solidarity interpreter collective that formed to ensure interpretation in the anti-globalization World Social Forums, with a commitment to include language participation in the forums beyond conventionally used “colonial languages” of the West (Babels, n.d.). I also joined Babels while I worked at Highlander in the MLCB program, and I have volunteered in several Social Forums, so it can be said that these experiences also inform aspects of CCIP’s approach to interpreting in social change and rights for refugees.

In the almost two decades since Highlander first held workshops on interpreting in social justice, demographics and communication needs have evolved in the US South. Now there are many more young people from immigrant families who have grown up in the US South as both fluent English speakers and fluent Spanish speakers, and who have different perspectives and face different power dynamics around language and social justice. Now organizations working in social justice and interpreting speak in terms of “language justice”, as an umbrella of critical analyses that are not only concerned with interpreting and translation as tools in creating a social justice multilingual space, that is - an interlingual dialogue space designed to facilitate full participation and inclusion across language, culture, race, class, and other socially constructed power differentials.

The Language Justice Toolkit from CCHE (Communities Building Healthy Environments) described a concept of language justice that illustrates this analysis beyond interpreting as a tool for social change. The CCHE toolkit described language justice as a “powerful way to describe individuals’ fundamental right to have their voices heard” (CCHE, 2012, p. 1). For many who work in interpreting from a language justice perspective, the toolkit authors explained that language justice work “affirms the fundamental rights of individuals and communities to language, culture, self-expression, and equal participation” (p. 2). They viewed language justice as being “rooted in a history of resistance by communities and peoples whose voices and cultures have been suppressed for generations” and as a “process of organizing and advocating to win proactive policies that will help achieve equity and have meaningful impacts across race and language” (p. 2).

Many social justice interpreting groups in the US use this term, along with others, such as “language access” or “multilingual justice,” and several groups and collectives produce workshops and materials about interpreting under the umbrella concepts of language justice. The Center for Participatory Change (n.d.) in Western North Carolina has produced a series of language justice interpreting toolkit videos, and also a regular podcast discussing different issues of language justice work, Se Ve Se Escucha (Center for Participatory Change, 2018 – present). Other groups doing similar interpreting and training in language justice frameworks include the Boston Interpreter Collective (n.d.), Antena Aire (n.d.), Caracol Language Co-Op (Vargas, 2017), and Cenzontle Language Justice Coop (n.d.), among others.

2.6.2.3. Popular Education in CCIP Trainings

In CCIP, we have incorporated popular education approaches in the classroom, to foster not merely participatory learning, but also the critical analysis in order to take action to strengthen the rights-promoting capacity of their interpreter role, as interpreters who were themselves vulnerable persons of concern, and who would then interpret for fellow marginalized, oppressed, or persecuted communities fleeing conflict and who have had their rights undermined, and facing power imbalances with the aid agency and other institutional actors deciding their fate, assistance, refugee status, and international protection.

CCIP's practice of popular education has meant putting the students' experiences as refugees, asylum-seekers, and forced migrants at the center of the training's knowledge base and as the point of reference for critically analysing additional knowledge added during the training on interpreting theory, skills, ethics and professional practices. It does not mean reducing interpreting techniques, ethics, and protocols to be merely optional or relative according to the challenges presented in refugee field aid. But it does mean working with the students to collectively reflect on and weave theory and practice into their own 'praxis', and to develop critical arguments of interpreter professional practice as a tool of rights protection and promotion.

It also means working with the students to step back and analyse the overall political system and power relations at play across the actors interfacing in the interpreted encounter, and building the interpreters' collective power to stand up for their professional role, sometimes in the face of more powerful parties who do not understand why the interpreter is setting ground rule limits and saying no to requests by parties to do things that would go against interpreter ethics, or would muddy the distinctions between the interpreters in their role and the roles of the aid workers, decision makers, and members of the communities of concern themselves.

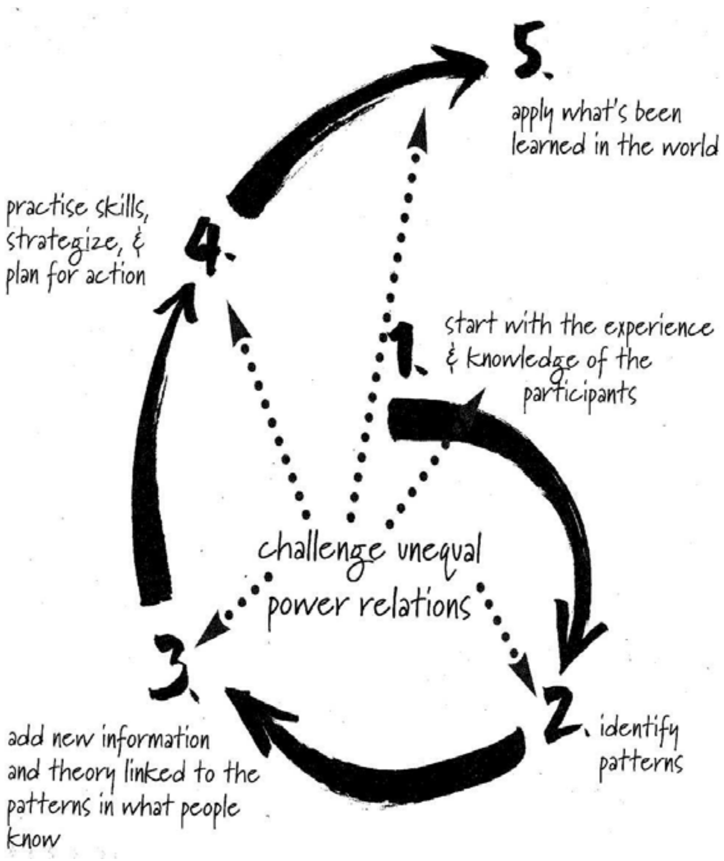
Finally, incorporating critical pedagogies and popular education approaches into interpreter training in CCIP has meant expanding the focus and scope of the training itself, and incorporating action as part of the training cycle. Specifically, as the interpreters build their capacity to become agents of change to improve the practices of multilingual communication rights for both organizations and community, the CCIP trainers also accompany the interpreters to advocate for improvements in interpreting systems at the organization level, and for enhancements in the community's understanding of the interpreter's roles and responsibilities.

These activities pose no fundamental contradictions to the rest of the interpreter training curriculum, focused on interpreting theory, cognitive skills, techniques, note-taking, glossary building, linguistic analysis, ethics, and self-care under the emotional load of interpreting. On the contrary, we find that students engage more critically with the entirety of the curriculum subjects when using a popular education approach in training.

2.6.2.4. Popular Education Spiral in CCIP Training

CCIP's training process is guided by popular education principles aimed at building the cohort for collective learning and action beyond the training. Although specific exercises may vary from cohort to cohort as each training is tailored to the specific participants in the room, the facilitation trajectory is based around the Popular Education Spiral model in Figure 3, from *Educating for A Change* (Arnold et al., 1991).

Figure 3: Popular Education Spiral

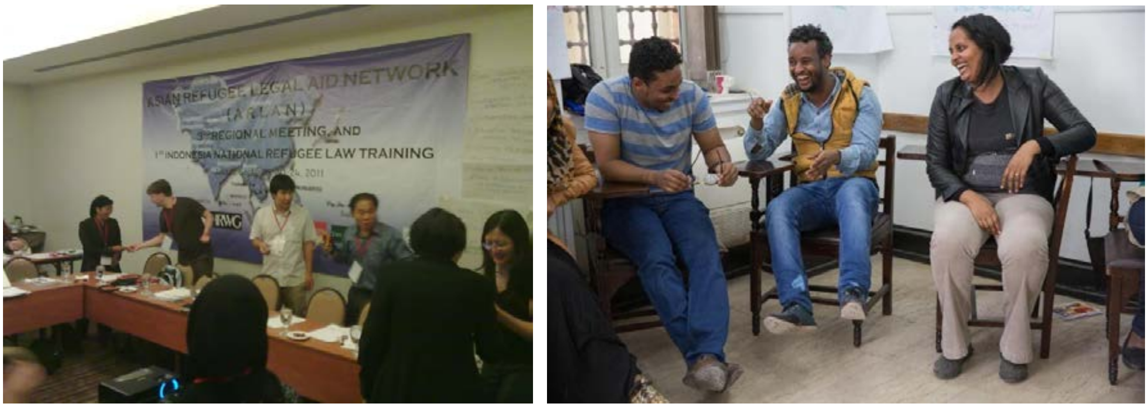

5.
apply what's been learned in the world
practise skills, strategize, & plan for action
4.
1.
start with the experience & knowledge of the participants
challenge unequal power relations
3.
add new information and theory linked to the patterns in what people know
2.
identify patterns

I present next a brief summary picture of how the CCIP facilitation process follows the popular education spiral model.

2.6.2.4.1. Reflection - Start with the Experience and Knowledge of the People in the Room

We open the space with ice-breakers and inclusive introduction games that bring everyone fully into the learning space and elicit co-responsibility for creating and maintaining the learning environment that the participants wish to establish for the duration of the training.

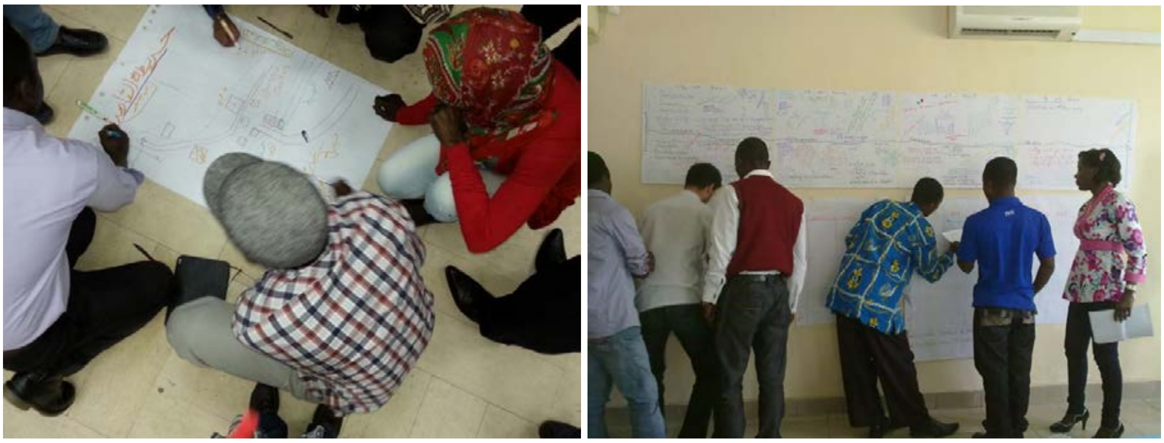
Figure 4: Starting from Participants' Experience in CCIP Training


ASIAN REFUGEE LEGAL AID NETWORK
(ARLAN)
3rd REGIONAL MEETING AND
1st INDONESIA NATIONAL REFUGEE LAW TRAINING

Note. Left panel - CCIP ARLAN workshop in Indonesia 2011; Right panel - Cairo training with IOM Egypt 2015

We then move on to knowledge mapping of the refugee world they are living in, as a foundation of the group's knowledge of their context, upon which interpreting skills content will be built in subsequent training sections.

Figure 5: Knowledge Mapping in CCIP Training



Note. Left panel - Cairo training with IOM Egypt 2015; Right panel - Tanzania training with Asylum Access 2011

We do small group analysis and report backs that contextualize into that mapped refugee setting the participants' own experiences, skills, doubts, and questions. We do this through facilitating a process of storytelling, sharing their personal experiences with interpreting in refugee aid settings.

Figure 6: Small- and Large-group Discussions in CCIP Training

Note. Left panel - Hong Kong training with HKRAC 2008; Right panel - Cairo training at AUC with IOM Egypt 2015

2.6.2.4.2. Look for Patterns and Analysis

We then facilitate a discussion to analyze these personal experiences and identify commonalities between their stories and the challenges they experience as refugees serving as interpreters. From analyzing the refugees own experiences as interpreters in refugee aid, we draw out the abstract challenges that they face in common, to highlight that there is a common pattern of shared difficulties that they face, and that they are not alone. Identifying the challenges connects them to both each other and also to the larger field of interpreters everywhere who face similar challenges.

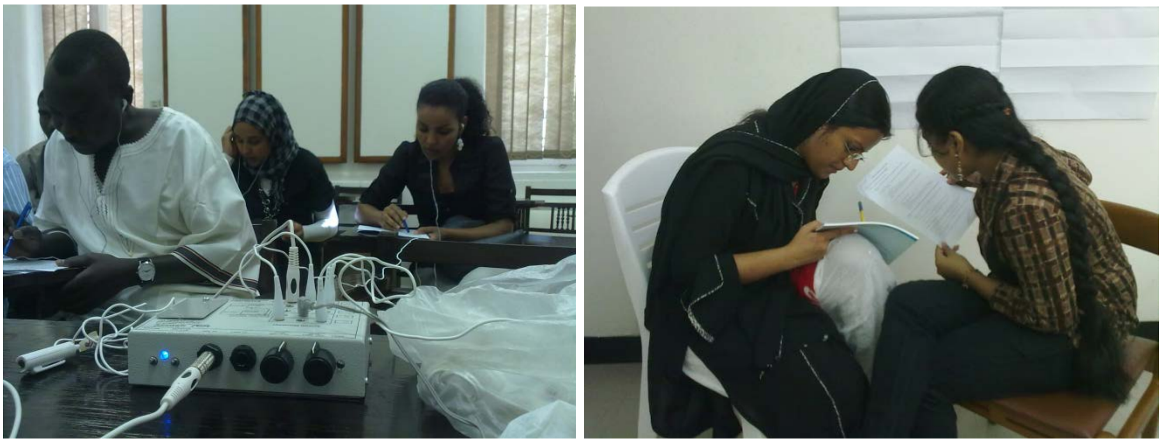
Figure 7: Pattern Analysis in CCIP Training

Note. Cairo training at AUC with IOM Egypt 2015

2.6.2.4.3. Add New Theory and Information, Linked to the Patterns in What People Know

We then frame their interpreting experiences and challenges within the context of the larger field and profession of interpreting, in order for the participants to see themselves connected to a larger profession beyond just refugee aid setting. We add in technical information about the broader world of professional interpreting and the group positions their previously mapped refugee settings and experiences within that wider professional field. Over the course of the next days in the training, we introduce technical concepts of interpreting theory, cognitive skills in the interpreting mental process, techniques and dialogue session protocols, linguistic analysis and equivalence strategies, glossary building strategies, professional ethics, and emotional care as aid workers in the field.

Figure 8: Adding in New Theory and Information in CCIP Training



Note. Left panel - Cairo training 2011; Right panel - Thailand training with Asylum Access 2011

2.6.2.4.4. Practice Skills and Strategize a Plan for Action in CCIP Training

In each section where a new concept or skill is being introduced, we start that section as a mini-version of the popular education spiral, beginning with the participants' existing knowledge and experience about the topic in that section, and connect the exercises that practice that particular topic or skill back to the context of the group's lived experience in refugee field aid setting.

Figure 9: Practicing Skills in CCIP Training

Note. Cairo training at AUC with IOM Egypt 2015

We also add in technical knowledge about the legal and organizational challenges of refugee rights work at organizational, governmental, and international law levels. We strategize how to apply professional interpreting practices in a refugee aid environment that may not be fully ready to implement them, nor expecting that advocates for such professionalization would be coming out of the refugee "beneficiary" population. To deal with these larger system challenges or organizational power and expected norms of behaviour from refugee beneficiaries, we role play out strategies for the participants to successfully advocate for their professional roles, in order to test out the strategies, rehearse and prepare to do them in practice.

2.6.2.4.5. Apply in Action Beyond the Training

The CCIP graduates go on to work as interpreters in the refugee aid organizations in their area, and remain in contact with each other as colleagues on the job. The training facilitation process closes with preparing them to support each other in the workplace to promote and defend professional interpreting practices, as a group, and to continue to push for ongoing professional development as interpreters and staff in the organizations.

In an example of this from Cairo, is Figure 10, a photo from AMERA of Amany Ahmed (standing) facilitating an ongoing glossary building session with members of AMERA's interpreting team and AMERA psychosocial staff, who worked together to develop the appropriate terms and translations needed for multilingual psychosocial services.

Figure 10: CCIP Glossary Working Group Meeting at AMERA 2010

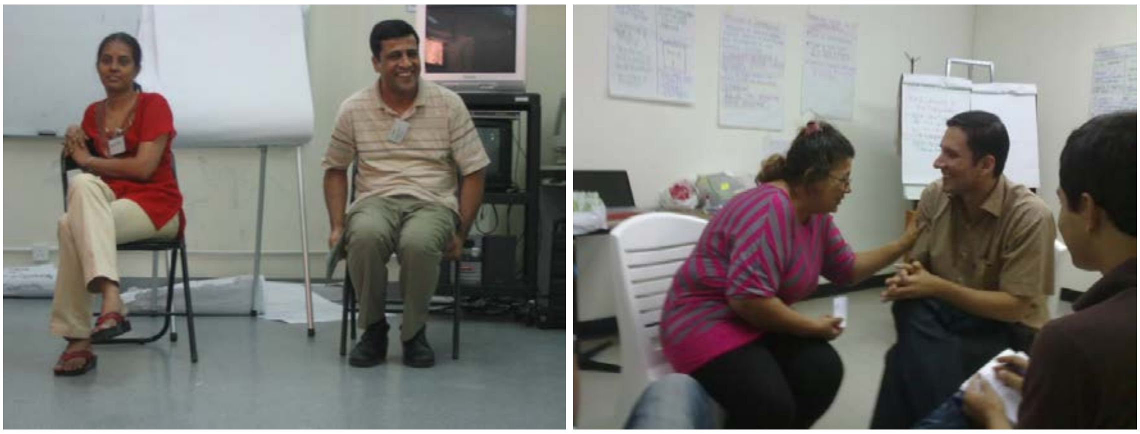
2.6.2.4.6. Analyse and Address Power Relations

Throughout the training spiral, popular education facilitation seeks to articulate power dynamics and to address them within the group itself and in practice beyond the training. In CCIP, we strategize and role play how the interpreters will address power imbalances when they are pushing for professional interpreter ethics and practices to occur in refugee aid organizations, where refugee interpreters may be vulnerable to being viewed as "beneficiaries" rather than equal staff colleagues alongside the other employees.

To support this facilitation power analysis, and to bring the full presence of the participants into the shared learning space, the different exercises and activities are designed to call on the creativity of the participants. For instance, the role play exercises of interpreting are adapted from actor improvisation exercises and games, some of them learned from classes in the Theatre Department at the University of Tennessee at Knoxville, which is the closest university to Highlander in Tennessee. Other activities are built as games following the models from Augusto Boal's *Games for Actors and Non-Actors* (Boal, 1989), and from the interpreters' own creative ideas and innovations for new games and exercises in class.

Figure 11 shows two photos of participant-led improvised role plays, where they are playing out ways of dealing with the power dynamics between aid worker staff, refugee beneficiaries, and refugee interpreters, who are trying to advocate for their professional role against the social expectations and pressures put on the refugee interpreters from both aid staff and fellow refugees in the community, and especially when these power differentials put infringing pressures on the interpreter's role boundaries and professional ethics.

Figure 11: Participant-led Role Plays in CCIP Training



Note. Left panel - Hong Kong training 2008; Right panel - Thailand training 2011

3. Method and Design

In this chapter, I present the research method and design chosen for this study, including the framework of a systematization of experiences, the sample data pool, data collection instruments and procedures, data analysis methods used, and ethics factors considered in the study.

3.1. Systematization of Experiences

The methodology for this research is based on a systematization of experiences of CCIP from 2002 to 2018. A systematization of experiences is a multi-stakeholder participatory method of analyzing experiences to extract and generate knowledge from practice; it has been widely developed in popular education and development work in Latin America since the 1960s. (Tapella & Rodriguez-Bilella, 2014). It focused on the process and context in which a project was developed and implemented and draws its knowledge from the memory and experiences of the direct participants in the activity, as an "exercise in the production of critical knowledge through practice." (Jara, 2012)

Systematization involves the detailed memory recovery, reconstruction, description, analysis, and interpretation of the historical process of a development intervention, conducted in a participatory research framework jointly with the stakeholders engaged in the activity, so that theoretical learning may be extracted from their analysis of their practice on the ground. In this research, the interpreters and organizations involved in the history of CCIP training development are not only "subjects" or a "data sample", but rather they also participated in providing input for developing the research questions and data collection process. The data collection instruments of survey and in-depth interviews (described further on in this chapter) were also designed to elicit the stakeholder participants' analyses and interpretations of the experience being systematized – ie: CCIP.

3.1.1. Advantages and Disadvantages of Systematization

A systematization methodology is not a one-size-fits-all approach to research that could or should be applied in every research endeavor. Hargreaves and Morgan (2009) describe it as "a general framework for orientation rather than a manual or rigid guide. It can be adapted to various contexts and particular institutional interests." (p. 94) A systematization approach may produce an in-depth individual case study as an example for other practitioners to compare themselves to, but it does not pretend to be representative of similar practices elsewhere or produce replicable practices without contextual adaptation.

In this study, the case study produced from a systematization the experiences of CCIP will not produce a knowledge product that another group on the ground elsewhere could pick up and apply like a set of instructions. It does aim, however, to provide an example of the types of reflections and analysis that another group could endeavor to engage in within their own context, in order to abstract the theories and lessons from their own practice and strategize how to apply that analysis to improving or changing practice in the future.

3.1.2. Researcher Positionality

Given the participatory tenets of a systematization, and the fact that the research is facilitated by the stakeholders themselves, I – as director of CCIP and one of CCIP's lead trainers - am also a stakeholder in CCIP, as discussed in the first chapter. A systematization approach to research does not hold to the view that researcher objectivity is achievable only by a researcher acting as a detached external observer, nor that an external observer is inherently positioned to be more objective.

I strove to ensure objective rigor in this study through the design of the data collection plan and instruments, as well as the process of data analysis. The design of the survey instrument went through various checks, discussion, and revisions between CCIP advisory team members and me. Questions were also adapted from previously checked and designed surveys, as explained below. Similarly, for the in-depth interviews, the interview structure was designed to avoid "leading" interviewees to particular answers, and to give the interviewees room to take the interview in the directions that they saw as relevant in the research. As explained in the data analysis process, in particular the thematic analysis process for the in-depth interviews, a systematic analysis was adhered to in order to maintain vigilance about the level of subjective interpretation that I, as researcher, could read into the interview contents.

In addition to my positionality as both stakeholder in and researcher of the phenomenon being examined in this systematization of experiences, my positionality as stakeholder within CCIP also bears articulating. CCIP is designed to train refugees who interpret in refugee aid in Egypt and other countries in the Global South. The original curriculum was designed by a large team of refugees working on the ground in Egypt (plus one Italian and one Egyptian). The advisory board at the time of the study consisted entirely of current and former refugees, plus one Egyptian staff member of CMRS. I was the only central member of CCIP who was an expat and not a refugee or host country national. Although expats may be semantically considered a type of migrant, my experiences of migration in this same field context has been very different from that of my refugee colleagues.

I am a Western, middle-class white woman born and raised in the US South, with the privilege to travel to Egypt by choice on a university fellowship, and enjoy the freedoms of international travel to come and go from Egypt, and to come and go from my home country, without fear of harm or being denied entry or exit. I have no experience of being persecuted nor of living in fear of myself or any family member being persecuted. I have never had to flee a country out of fear for my life or that of my family. I have never been unable to return home. I have worked and trained as an interpreter by choice, unlike many refugees who may encounter interpreting as an initial means of survival after fleeing their home country and finding their advanced degrees are unusable while in refugee limbo, due to restrictions on their right to work in the refugee host country.

Therefore, my position vis-a-vis my refugee colleagues in CCIP and the refugee interpreters that we train is that of an outsider to their lived experiences. Many times over the last decade, my two closest colleagues, Mariam Hashim and Amany Ahmed, have had to help me to grasp the importance of some incident or phenomenon happening in front of my eyes, because as an outsider I did not know how to even perceive what I saw, much less perceive what it meant. I am grateful to Mariam and Amany for their patience in teaching me and re-teaching me over the years, both outside and inside the CCIP classroom.

My positionality in CCIP and in this study is that of embedded outsider--embedded for a decade working in refugee field aid and in CCIP, so an insider to its workings--yet an outsider to the lived experience of the target beneficiaries of the aid and of CCIP itself.

I have relied on both aspects of this position to enhance this study design. During my years in the field as an embedded outsider stakeholder within CCIP, I have learned and re-learned that an outsider's perspective is not necessarily accurate nor objective, and that the subjects of any lived experience are in the best position to articulate what the experience means to them. This is precisely the reason why a systematization of experiences was chosen as the methodological framework for this case study.

At the same time, over the years, I also have developed the social ties and trust among my refugee colleagues to turn to them and for them to "check me" on blind spots in my thinking or my assumptions as a non-refugee researcher leading the systematization of the study. My long-term presence on the ground and my relationships of trust with CCIP stakeholders, together with the aforementioned attention to methodical data collection and analysis, using transparent and trackable design methods, forms the strength of this study's rigor and reliability.

3.2. Participants

Data in this study were collected from the following participant pool:

- Graduates of CCIP trainings from 2002 to 2018
- Key stakeholders in CCIP development and projects, including:
    - CCIP trainers and CMRS staff
    - Aid organization staff who have worked closely with CCIP
    - Key popular educators who have informed CCIP's pedagogic evolution

3.2.1. Graduates of CCIP Trainings from 2002 to 2018

The data sample of CCIP interpreter training participants from 2002 until 2018 included 1387 individuals who participated in CCIP interpreter training activities in one of nine countries: Egypt, Turkey, Lebanon, SAR Hong Kong, Thailand, Tanzania, Malaysia, Indonesia, and the UK. The distribution of the 1387 CCIP graduates by training location and cohort year from 2002 to 2018 is shown in Appendix A.

Although CCIP training has been conducted in nine countries during the period under study, almost two-thirds of the trainees were located in Egypt at the time of training. This is not surprising considering that CCIP was founded in Egypt and operated almost solely in Egypt from 2002 until 2007. During those years, the only training conducted outside of Egypt was done in Turkey in 2005.

In addition, the larger numbers of participants taking in training in Egypt could be attributed to the larger intake groups that were part of CCIP early days. From 2002 until 2006, it was not uncommon to have class sizes of 40 to 50 trainees in a single training intake. From 2007, the training team began working to lower the number of participants per cohort, to reduce trainer-to-student ratios, going from approximately 30 participants per intake from 2007 to 2011, down to current levels of 18 to 24 participants per intake.

In terms of which years saw the most CCIP trainees, the highest years were 2003 (14%), 2004 (12%), 2005 (13%), and 2015 (13%). These four years account for just over half of all CCIP trainees (52%) between 2002-2018.

As seen in Appendix A, 45% of all CCIP graduates were trained during the initial era of CCIP, from the five years of 2002 to 2006. Another 22% of all graduates come from the five years between 2007 and 2011, and finally, 33% of the graduates are from the last seven years of 2012 until 2018.

The training work of CCIP from 2002 to 2018 can be divided roughly into three eras, marked by key changes or developments in CCIP itself or in the surrounding country circumstances. The first CCIP era was from 2002-2006, marked by the time when CCIP was led by one of its original founders, Daniele Calvani, together with the co-founding team of Mariam Hashim and Amany Ahmed.

Daniele Calvani left CCIP in 2006, at the same time as I arrived in Cairo and stepped into his role as project director. Mariam, Amany, and I co-trained as a team from 2006 to 2011, at the start of the Egyptian revolution periods of unrest.

Starting in 2012, Mariam and Amany stepped down as trainers and moved into advisory board capacity, so from then on I became the primary trainer. This third era of CCIP, from 2012 until 2018, was marked by an increase in trainings conducted outside Egypt, as well as an increasing focus on CCIP working with organizations to assess and enhance the capacity of their interpreting systems, in addition to merely conducting interpreter training.

3.2.2. Key Stakeholders in CCIP Work

I conducted in-depth interviews with 14 individuals closely related to CCIP's work or development. Of these, 12 were stakeholders in CCIP program activities in Egypt, Indonesia, and Thailand, and two were popular education and language justice practitioners who were key individuals in the historical development of CCIP's approaches involving popular education. Twelve of the interviews were conducted in person, and two were conducted via Skype.

The length of each interview varied by participant, ranging from just under an hour, to up to two hours. With two interviewees, the interview had to be divided into two separate meetings, due to time constraints. With two different sets of interviewees, they opted to hold their interviews in pairs together, since in each case, the pair had similar relationship to CCIP, and they worked in similar contexts and roles.

3.2.2.1. Group Discussion on Language Justice

As I am a former Highlander staff person, and Highlander staff and board have continued to be encouraging and express their enthusiasm to me about this research, and I was invited to come to Highlander during one of the board meeting retreats so that I could conduct interviews with Susan Williams (Highlander staff) and Pancho Argüelles (Highlander board). I spent two days at Highlander during the board retreat held in November 2018.

While I was there, Susan proposed holding a group discussion with new staff and board members to talk about Highlander's involvement in language justice and social justice interpreting, taking advantage of the fact that Pancho and I were both there, as we had worked on Highlander's first steps in social justice interpreting since the year 2000. At this board retreat were new staff and board members who had joined Highlander in the ensuing decades since that time, who might both benefit from hearing a historical perspective of the work, and who could also share current insights of the state of language justice interpreting and translating on the ground of social movement work today.

Susan, Pancho, and I facilitated this collective reflection discussion with current members of the Education Team and Board of Directors, and I was invited to record the discussion for the purposes of this research. The discussion provided valuable contextual insights concerning CCIP's methodological roots in popular education and interpreting in social justice movements.

Approximately 11 members of Highlander staff and board of directors joined the group discussion, and they were aware of the fact that it was being recorded as part of this research. However, as the discussion did not have the same interview structure and criteria of participant selection as the individual interviews, I relied on the transcript data from the discussion primarily to update my own understanding of current language justice issues in the field. No one from the discussion was quoted for this research.

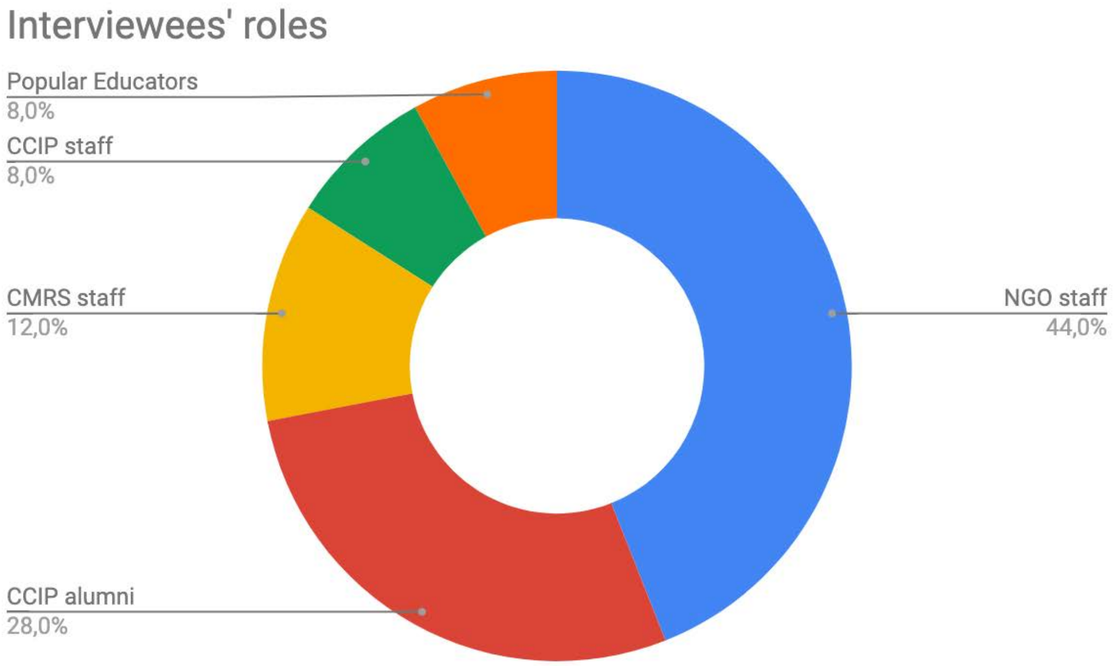
3.2.2.2. Selection of the Interviewees

Interviewees were identified and requested for interviews based on their long or close connection to CCIP history or practice. A goal in identifying which individuals to interview was to obtain a diversity of perspectives from (a) different CCIP stakeholders, (b) CCIP trainers; (c) CCIP alumni now working as staff in NGOs; (d) other staff in NGOs who were particularly involved in managing interpreters on a daily basis, or who had collaborated closely with CCIP in the planning and implementation of CCIP training in a particular country; and (d) broader perspectives of popular education and interpreter training that had influenced CCIP's approaches over time.

Of the 14 interviewees, five of them were largely connected to CCIP from historical development, having been former staff of CCIP itself or staff of CMRS, where CCIP is housed at AUC. Another seven interviewees were largely connected to CCIP by virtue of their work as staff in refugee field aid NGOs that had been heavily involved in CCIP trainings in Egypt, Thailand, Indonesia, and the UK. As mentioned above, two interviewees were selected for their historical knowledge of popular education in social justice interpreting training, which informed CCIP's incorporation of similar approaches in its own work.

However, there was overlap between these roles, some individuals were at different times both CCIP staff and then also later NGO staff, for example, and some NGO staff had worked with CCIP trainings in more than one country. Additionally, several of the interviewees who were staff somewhere else were also graduates of CCIP training itself. Figure 12 shows the overlapping roles of the stakeholders who were interviewed for this research.

Figure 12: Roles of Stakeholder Interviewees



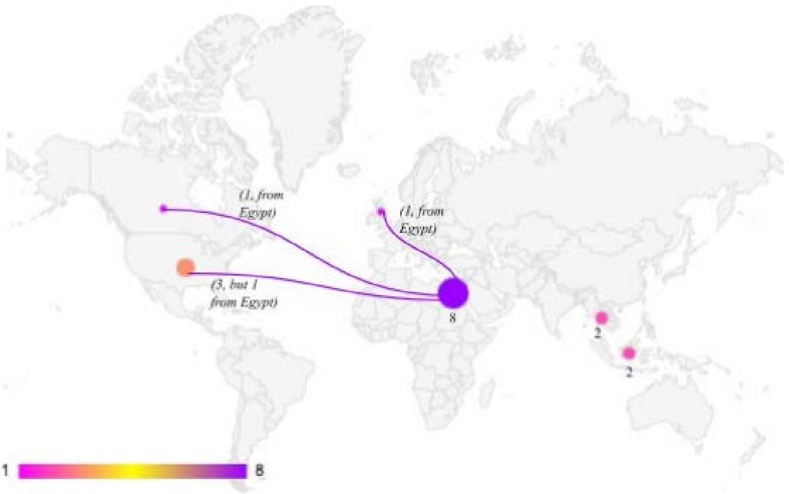
Of the seven who were CCIP graduates, all of them were also staff in either a refugee aid NGO, or in CCIP, or in CMRS, or in more than one of those at different times over the years.

Table 7 and Figure 13 indicate the geographic locations and reference points of the interviewees, which also includes some overlap.

Table 7: Interviewee Location

Interviewee location	# of interviewees	% of interviewees
Egypt	8	57%
Indonesia	2	14%
Thailand	2	14%
US	3	21%
Canada	1	7%
UK	1	7%

Figure 13: Geographic Locations of Interviewees



Eight of the 14 interviewees were connected in some way to CCIP history and practice in Egypt, although three of those eight also had moved to another country (Canada, US, and

UK). For this reason, their interview comments and insights contained reference points not only regarding their perspectives in Egypt, but also comparisons with other refugee, interpreting, and training experiences in the third country. Interviewees were not selected with gender balance goals in mind; however, there were 11 female interviewees (76.8%) and three interviewees were male (21.4%).

3.3. Collection Instruments and Procedures

In this section I describe the survey and interview instruments that I used in data collection and the procedures undertaken in collecting the data.

3.3.1. Survey of CCIP graduates

I designed and conducted an online survey for all participants who had taken CCIP interpreter trainings between 2002 and 2018, with the following objectives in survey data collection:

- to collect basic demographic data on the sample of CCIP graduates over the years
- to gather feedback on their perspectives about CCIP training and its impact

The survey collected basic demographic and background data on the graduates, in order to establish a profile of community interpreters working in the context of this study sample who they are, where they are now, and what they were doing. The survey also gathered respondents’ reflections on the impact of CCIP for them in their lives since training.

3.3.1.1. Pilot Survey Phase

The global survey of CCIP graduates was first designed and tested in a pilot phase from October 2017 to April 2018. I drafted a survey in Google Forms and shared it online with 15 CCIP stakeholders: 11 individuals from the CCIP advisory board and CCIP training graduates and four NGO organizational staff who have worked with CCIP training projects in the past. The 11 graduates were requested to fill the pilot survey as a test, and the four organizational staff were asked to review the survey for feedback on overall structure and format, but they were not requested to fill the pilot survey if they had not themselves participated in a CCIP training as an interpreter.

3.3.1.1.1. Pilot Survey Design Sources

The questions and structure of the survey largely followed the formats of three survey and feedback instruments that had been tested and used previously:

- CCIP's regular end-of-training survey that we had begun administering to graduates approximately three months post-training, since 2014
- an unpublished global survey that CCIP had begun in 2011 but not launched
- survey instruments utilized in the joint CMRS-Tufts University research project on Sudanese Remittances conducted from 2009 to 2012 (Jacobsen et al., 2012)

CCIP post-training survey forms 2014-present

CCIP began including post-training surveys in 2014, as part of the director's master's degree research study on CCIP training modules concerning uses of applied drama in the classroom to address issues of emotional load in the interpreters in this field. The post-training questions had been tested in at least seven post-training surveys conducted since 2014, and so questions taken from those surveys to include in the current global survey were considered tested and valid for the context, and we wanted to be able to put some of those same questions to the larger pool of interpreters who had graduated prior to 2014.

CCIP 2011 Global Survey plan

In 2011, CCIP had begun the process of designing and launching a set of global surveys for interpreters and organizations in refugee and migrant aid in transit countries. The advisory team had drafted, reviewed and translated two surveys into four languages (English [EN], Arabic [AR], French [FR], Spanish [ES]) - one survey for interpreters and one survey for organization staff who rely on interpreters.

Those surveys from 2011 did not get launched due to various interruptions to CCIP programming during the Egyptian revolution instabilities of that year. However, some of the questions from those surveys were modified to include in the current research.

Cairo Sudanese Remittances Survey 2009-2011

From 2009 to 2012, key members of the CCIP advisory board and I participated in the field research team for the large study on Sudanese remittances that was conducted jointly by CMRS and Tufts University Feinstein Center (Jacobsen et al., 2014). This survey was administered to approximately 565 Sudanese residents in Cairo, Egypt between 2009 and 2011, during the field phase of that study. Some of the questions were also relevant if adapted for interpreter respondents, and since the CCIP team had confidence in the questions' validity, having already tested and applied them in the previous study, it was determined to include some of the questions in the current study. In particular, the questions in this present study's survey that asked about incidents of risk and harm that the interpreters faced in the country of training were first asked in the Sudanese Remittance Study, as well as the social capital questions regarding ongoing contacts with CCIP graduates maintained over time as some graduates moved to different countries after training.

3.3.1.1.2. Pilot Respondent Data Analysis

A pilot data analysis of the survey responses was conducted, to make sure that the structure of the questions elicited answers in formats that could be analysed reliably. The pilot survey was distributed using Google Forms, which is a free online tool for creating surveys and collects the survey responses into online Google Sheets. This format had been used for several previous CCIP post-training surveys, as well as for all CCIP course applications since 2012.

The pilot data analysis process primarily allowed me to test whether certain response data should be collected using multiple choice answer formats that allowed for single or multiple selection of responses to an individual question. It was determined that the question formats that solicited a single response selection per question were easier for me to analyse and code, and so the final survey format did not contain any close-ended question formats that allowed for more than one response to a single question. It did, however, contain open-ended text boxes to collect qualitative written responses to various questions.

3.3.1.1.3. Limitations of the Pilot Survey Phase

I attempted to utilize a selection sample for the pilot survey test phase that at least partly mirrored the full research sample. The majority of the pilot sample participants were from CCIP activities in Cairo: of the 11 individuals invited to participate in the pilot survey, nine of them (82%) were from Cairo. However, the pilot sample was not a perfect mirror of the full research sample, as there were 919 CCIP training participants from Cairo within a total CCIP participant research sample of 1387 (67%). This means that the pilot phase included proportionally more feedback from Cairo respondents than from those in other countries, and this may have biased the instrument designs to meet Cairo respondent needs more than those from other countries. However, as the CCIP program overall is considered to have originally developed as a product of the Cairo migrant and refugee aid sector context, we believed that a small potential bias toward Cairo respondent needs was justified.

3.3.1.2. Global Survey Launch Phase

The launch of the global survey for all CCIP training graduates began June 1, 2018. The launch was conducted in phases utilizing both CCIP's Facebook page, which is open only to CCIP graduates, as well as direct emails to CCIP graduates and to organizations' interpreter focal points, with the request for all email recipients to forward the survey link on to any other CCIP graduates in their contact list. As the data sample was a fixed and known set of individuals, reaching them through snowball techniques of social circles was not deemed to negatively bias the sample, given that everyone in the sample was already a known stakeholder in the CCIP program.

Every few weeks while the online survey was open, I would post on the CCIP Facebook page brief updates about the number of responses received so far, so as to keep the survey in the attention of potential respondents and to encourage more graduates to fill it out. The survey online access was closed on March 31, 2019, so that data could be coded and analyzed.

3.3.1.3. Data Analysis of Survey

The survey data was conducted using Google Forms, which collects all the responses into a spreadsheet in Google Sheets. The responses were either multiple choice responses to close-ended questions and Likert scales, or were free writing response spaces to open-ended questions.

For the multiple choice and Likert scale responses, I conducted cross tabulation queries and produced contingency tables (pivot tables) for each question. For the write-in responses, I followed a thematic analysis process as laid out by Braun and Clarke (2006). I first analyzed the responses for each open-ended question separately on its own. I identified some themes that appeared to run through and across different questions, and then I re-analyzed all the question responses as a single data set, to extract the themes running across the open-ended questions as a whole.

3.3.2. Stakeholder Interviews Data Analysis

The interviews with stakeholders were conducted in a semi-structured, open-ended format. The question guide contained a set of basic questions to start the conversation and to allow the participants to speak at length about their memories and views about CCIP training and the context in which it has operated. The template guide of questions for the interviews is shown in Appendix B. All the interviews were recorded and transcribed for data analysis.

To analyse the interview data, I conducted a thematic analysis following steps as laid out in Braun and Clarke (2006, p.35) shown in Figure 14.

Figure 14: Phases of Thematic Analysis

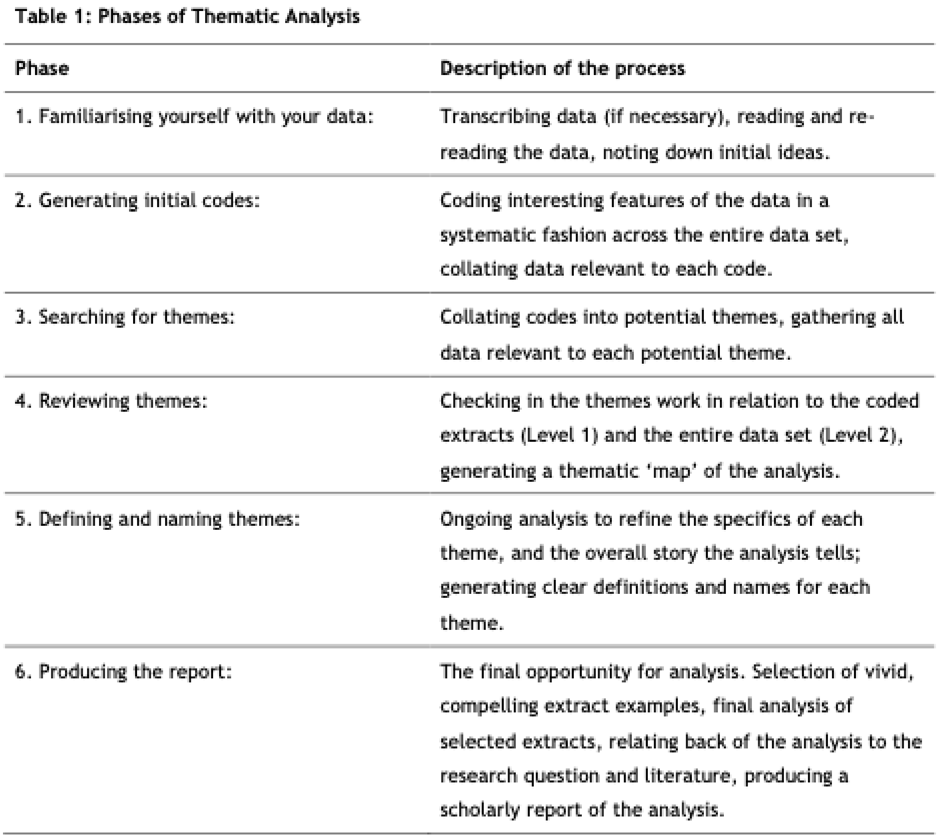


Table 1: Phases of Thematic Analysis

Phase	Description of the process
1. Familiarising yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking in the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells; generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

In the following sections, I briefly describe the steps I undertook with this data set, in each phase of the analysis.

3.3.2.1. Familiarizing Oneself with the Data

The interviews were recorded, and a transcription company was contracted to produce the written transcripts of each interview[14]. Although hiring the services of a transcription company was helpful in the first stages of data preparation for analysis, I still had to review and proofread each transcript and re-listen to the audio recordings several times in making any corrections to the transcript. The majority of the audio for all interviews was in English, but some interviews mixed English and Arabic or English and Spanish. The Spanish sections of audio were transcribed by the transcription company, but I transcribed and translated the interview sections with Arabic audio. This process of transcription review and correction was very helpful in familiarizing myself with the data and listening for potential codes or themes across different interviewees reflections.

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[14] The transcription company that I hired was GoTranscript Europe, last accessed June 5, 2020 https://gotranscript.com/

After re-reading each transcript several times, I then marked each one noting specific dialogue sections or quotes that were potentially interesting data extracts. Since I was not certain what would be most relevant from the data, I marked extracts on anything that appeared to be commenting about CCIP training, or context, or impact, or any other reflection that seemed like a nuanced insight on the phenomenon of refugees and/or refugee aid.

Once all the transcripts had been marked up, I then copied all extracts from all transcripts into an Excel spreadsheet that I created for the purpose of generating codes and themes. Each extract was inserted into the spreadsheet with basic data of the transcript, including data of transcript, name of interviewee, their role, and geographic location. Initially, 381 extracts were inserted into the spreadsheet, but after re-reading the extracts once all together, some of them ended up either being merged or determined as less relevant than they originally appeared, or there was an accidental duplicate, etc. In the end, 336 extracts were used for the rest of the thematic analysis. A copy of the data analysis spreadsheet used is in Appendix C.

3.3.2.2. Generating Initial Codes

Once all the extracts were in the spreadsheet, I added a column in which I wrote the main gist, or main point, of each extract, containing my notes of why I thought it should be considered a relevant data extract. This was important as part of stepping back from the transcripts a bit; several extracts were lengthy text, up to a page long. Others were shorter, just a few sentences, but I inserted the extracts in their context within the interview dialogue, including my questions and responses within the extracted dialogue.

One characteristic of the style of interviews that I conducted is that I allowed the interviewees to talk freely and did not try to steer them to stay on a particular topic about CCIP or interpreting training or refugees. This resulted in some very rich data, but also long stories and examples used to make their point, instead of pithy short quotes in many cases.

Once I had completed the column of the main point of each extract, I then created another column in which to put an initial take at organizing the main gists into basic codes. From this basic code column, I looked for themes among the basic codes, and organized each code into its own separate column in the spreadsheet. This process was iterative and involved re-reading the 336 extracts dozens of times. In the end, I had created 46 basic theme tags or codes, as can be seen in Table 8.

It is worth noting that this process was extremely labor intensive and to track my work and not get disoriented in which phase I was in at a given moment, I also maintained a separate Interview Tracker Excel spreadsheet, where I tracked and checked off the completion of each task in each phase of analysis for each interview. A copy of the interview tracker is attached in Appendix D.

3.3.2.3. Searching for Themes

3.3.2.3.1. Basic or Specific Themes and Tags

Once I had determined the basic theme tags and had each one in its own column in the spreadsheet, I read through each extract again and coded that extract with a “1” in the column of basic themes that I identified with that extract. Extracts could be tagged with more than one basic theme. As I read through the interview transcripts and began coding them for specific theme tags, this was also an iterative process, in which I created draft theme columns as I went along, and sometimes one column would split into two if the theme contents started to appear sufficiently heterogeneous. In review, sometimes two columns would get merged into one, if after review I failed to find sufficient heterogeneity to justify having them as two separate themes. The coding process involved several read throughs of the transcripts, to make sure that any newly added coding columns were accounted for in all the transcripts. In this process, the highest number of distinct coding tag columns I had was 57 basic themes, and in the merging process, these were eventually merged down to 46 basic theme tags.

3.3.2.3.2. Organizing Themes

Once all the basic themes had been identified and all extracts tagged with those basic themes that they corresponded to, I then inserted a header row above the header row of the basic themes, in order to begin to group the basic themes into organizing themes. This process evolved over various phases, such that the initial organizing themes that I wrote ended up being re-organized and re-named as I progressed with refining the overall global themes. I ended up with 23 organizing themes, though in the analysis process, I had at one drafting stage up to 26 organizing themes before consolidating some of them.

3.3.2.3.3. Global Themes

After an initial take at assigning organizing themes, I then started to group them together according to their similarity of topic. For instance, all organizing themes related to CCIP (whether an organizing theme of “CCIP oral history”, or “CCIP method and approach”, or “CCIP training content specific to interpreting”, etc.) were grouped together under a global theme (in this example, the global theme was “CCIP”).

This process also involved re-reading all the extracts again, as the coding and organizing process went along, so to ensure that I was not inadvertently “drifting” away from the contents of the extract as I abstracted out themes.

3.3.2.4. Reviewing Themes

Initially, I identified 11 global themes, but upon review and refinement, I realized that they were a bit too distinct from each other and was able to consolidate them to nine themes. Of those nine themes, eight of them are really operational, and the ninth theme is a bit of a catch-all of descriptions that seemed useful to have tagged in case I needed to refer to them, but are less coherently cohesive as a theme, when compared to the other themes. I put the ninth “catch-all” theme in a back burner file and proceeded with the stronger eight themes.

Table 8 shows the thematic analysis “in progress”, reflecting draft (non-final) naming attempts of themes and a larger number of organizing themes than what I ended up with after review and consolidating the thematic configurations.

Table 8: Thematic Analysis in Progress

#	*	Constellation	Global Theme	Organizing theme		# tags
8.10	A.1	Our Story	CMRS	Organizing theme	Basic / specific theme tag	37
8.13				CMRS history	Dr. Barbara Harrell-Bond	8
8.11				CMRS history	AMERA oral history	17
8.14				CCIP-CMRS	CMRS view of CCIP	5
8.12				CMRS relation with Refugees	CMRS relation with refugees	8
1.10	A.2	Our Story	CCIP	Organizing theme	Basic / specific theme tag	139
1.11				CCIP-CMRS context	CCIP oral history	42
1.12				CCIP approach	CCIP training facilitation / methodology / process / design	32
1.13				CCIP approach	CCIP accompaniment / outreach with organizations	14
1.14				Comparisons	Other prof development trainings for refugees in field	14
1.15				CCIP approach	CCIP training. professional development aspects not specific to interpreting	13
1.16				CCIP approach	CCIP training interpreting content / skills	11
1.17				Comparisons	Other interpreter trainings elsewhere in world	9
1.18				CCIP future	Desires for CCIP in future	4
2.10	B.1	Our Context	Refugee Field Context	Organizing theme	Basic / specific theme tag	123
2.11				Organizations in this context	Refugee aid sector. observations from the field	28
2.12				Interpreting in this context	Quality of interpreting. examples of good/bad	26
2.13				Refugee experiences	Refugee experiences in country of CCIP training	18
2.14				Law. policy. trends	International Refugee Law. observations from the field	4
2.15				Refugee experiences	Refugee experiences in third country	13
2.16				Refugee	Power dynamics: POC.	8

				experiences	Refugee Staff. Non-refugee staff	
2.17				Law. policy. trends	Migrants versus Refugees and related funding pressures	8
2.18				Refugee experiences	Mental health of refugees (trauma. depression)	6
2.19				Interpreting in this context	Interpreter role / boundaries	5
7.10	B.2	Our Context	Refugee Rights	Organizing theme	Basic / specific theme tag	42
7.11				Work. labor	Worker Rights / Labor Conditions (for refugee interpreters)	17
7.12				General	Refugee Rights in general	8
7.13				Work. labor	Right to Work (for refugees)	7
7.14				Action	Refugees participating as active agents in aid sector	5
7.15				General	Rights Based Approaches	4
7.16				Protection	Protection for refugee interpreters	1
4.10	C.1	Our Impact	Professionalism	Organizing theme	Basic / specific theme tag	*84*
4.11				Opportunity	Development of professional opportunities	37
4.12				Practice	Professionalism in behaviour	32
4.13				Opportunity	Door Opener	15
5.10	C.2	Our Impact	Impact on alums	Organizing theme	Basic / specific theme tag	81
5.11				Action	Empowerment / Advocate for selves & for interpreting	21
5.12				Action	CCIP alums active in their communities as leaders	16
5.13				Self & Community	Dignity / Respect / Pride / Confidence	14
5.14				Self & Community	Transformative experience as a person. built character	13
5.15				Self & Community	Sense of community / connection / social network-capital	9
5.16				Self & Community	Humanizing. breaking alienation	6
5.17				Financial	Financial stability	2
3.10	C.3	Our Impact	Organizational Development	Organizing theme	Basic / specific theme tag	104
3.11				Practice	SOPs for interpreting coordination in organizations	49
3.12				Planning	Organizational planning & support for interpreters	22

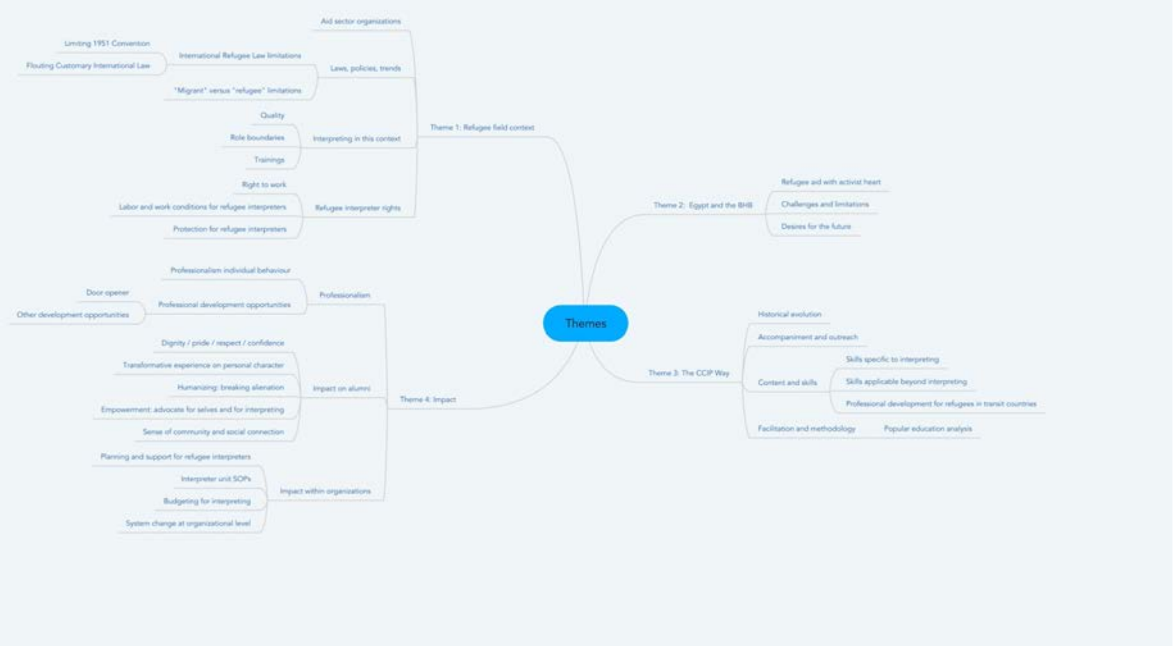
3.13				Change	Organizational change at system level	19
3.14				Financial	Budget for interpreters / training	14
6.10	D.1	Our Approach	Theoretical Framework	Organizing theme	Basic / specific theme tag	58
6.11				Praxis	Popular Education	31
6.12				Theory	Critical Pedagogy	10
6.13				Social Justice	Language Justice	17

3.3.2.5. Defining and Naming Themes

In first drafts of writing up the themes, I found even these eight themes to be too detailed for extracting an overall analysis, and so I looked for commonalities between the eight themes and grouped them in one more layer, which I called “thematic constellations”, of which I identified five constellations. These “thematic constellations” are the final themes that I analyzed and present in the next section.

This stage of thematic analysis involved making draft attempts at an analysis write-up, seeing where there were gaps or duplications in the thematic breakdown, and then returning to the data and re-checking and correcting thematic consistency. To assist in laying out my analysis narrative of the data themes, at this stage I also had to “let go of” my beloved Excel spreadsheets, which I clung to for their symmetry and sense of order, and I had to start laying out the themes in relation to each other in a mapping visualization process. I did this using first pencil and paper, and then using Mindmeister, an online concept mapping tool (https://www.mindmeister.com/). Figure 15 shows a midway draft of the mapping visualization that I used to help structure the narrative write-up of the thematic analysis.

Figure 15: Midway Draft of Mapping of Themes


Aid sector organizations
Limiting 1951 Convention
Flouting Customary International Law
International Refugee Law limitations
Laws, policies, trends
"Migrant" versus "refugee" limitations
Quality
Role boundaries
Interpreting in this context
Trainings
Theme 1: Refugee field context
Right to work
Labor and work conditions for refugee interpreters
Refugee interpreter rights
Protection for refugee interpreters
Professionalism individual behaviour
Door opener
Professional development opportunities
Professionalism
Other development opportunities
Dignity / pride / respect / confidence
Transformative experience on personal character
Humanizing: breaking alienation
Impact on alumni
Empowerment: advocate for selves and for interpreting
Sense of community and social connection
Theme 4: Impact
Planning and support for refugee interpreters
Interpreter unit SOPs
Budgeting for interpreting
Impact within organizations
System change at organizational level
Themes
Refugee aid with activist heart
Theme 2: Egypt and the BHB
Challenges and limitations
Desires for the future
Historical evolution
Accompaniment and outreach
Skills specific to interpreting
Theme 3: The CCIP Way
Content and skills
Skills applicable beyond interpreting
Professional development for refugees in transit countries
Facilitation and methodology
Popular education analysis

The thematic map visualization in Figure 15 represents the analytical consolidation while still in-progress. The two themes on the right side of the map have been consolidated in their write-up and therefore have fewer sub-themes displayed. The two themes on the left side of the map were still in the write-up finalization stage at the moment this visualization was created, so they still show more parsed out sub-themes than the processed themes on the right side of the map.

3.3.2.6. Producing the Report

Braun and Clarke (2006) referred to this phase in thematic analysis with the term, "producing the report". However in the case of this dissertation, what Braun and Clarke refer to as a "report" is the presentation of the thematic analysis that I conducted with this set of interview data, and which I present below.

Distilling over 14 hours of interview conversation and over 380 pages of transcript quotes into a cohesive thematic analysis was not a simple task. This is especially true when the interviews were part of the systematization of a program that I am deeply involved in, and the interviewees are my colleagues and I found everything they said to be extremely fascinating concerning this common experience that we share that is CCIP.

In determining an appropriate level of direct quotations to include in this thematic analysis, I relied on the study, *Using verbatim quotations in reporting qualitative social research: researchers' views* (Corden & Sainsbury, 2006). This study of qualitative social researchers' views on direct quotation categorized some commonly used strategies for quotation use, and highlighted some debates among the researchers regarding the strategies' perceived pros and cons.

For social researchers engaged in participatory research frameworks, such as a systematization of experiences, using quotations as illustrative examples within the larger thematic analysis often served as a means to "enable the voice" of participants in a participatory research paradigm (Corden & Sainsbury, 2006, p. 13). With this goal in mind, and to foreground the voices of the stakeholders in the systematization of experiences of this dissertation, I have included a large number of direct quotations from the stakeholder interviewees.

3.4. Ethical Considerations

The research design addressed four considerations in research ethics:

- protection from harm
- informed consent
- right to privacy
- honesty with participants and colleagues

3.4.1. Protection from Harm

The research method and data collection process were designed to ensure that anyone's participation in the study did not expose them to physical, psychological, or emotional harm. Participants responding to the global survey were able to do so online, via their phone or a computer near them, to reduce physical risk of traveling to an interview location in cases where they might be subject to detention and arrest, in those countries that may not recognize their legal refugee status and detain them as an "illegal migrant". The same caution for physical safety was considered for in-depth interviews. Interviews were conducted in person only when distance and ground safety permitted.

3.4.2. Informed Consent

The data collection procedures provided clear advertisement of the academic research nature of the study, and included clear and explicit notices of the participants' right to withdraw from the data collection at any time and that their participation or non-participation would have no positive or negative impact on their ability to participate in CCIP activities in the future.

This was provided in clear written format in the introduction to the global survey. This information was provided orally in recorded interviews and verbal informed consent was recorded on the interview audio. As an additional step in participant privacy, I elected not to create a paper trail of written consent forms for the in-depth interviews, allowing the recorded verbal consent to search as sufficient record.

3.4.3. Right to Privacy

Participant confidentiality and data protection in this study were ensured through adherence to standard protocols of research security. All written data were filed in password-protected computer filing systems. If a print-out copy was needed for any reason, it was then either shredded when no longer needed or was filed in a locked file cabinet with key access limited only to me.

In the data analysis and write-up, participants were referenced using anonymized pseudonyms that would not identify them. Participants were also informed that their data included in the study would be anonymized so that their identities could not be figured out from reading the analysis, unless they explicitly gave their consent to be quoted on a case-by-case basis.

3.4.4. Honesty and Integrity with Participants and Colleagues

As the refugee sector in Cairo has been a center for field research and knowledge production for decades, it has been subject to a wide variety of research integrity practices on the ground, some good and some not so good. Subjects of research in Cairo have complained on various occasions about research fatigue, of being the objects of research in studies that produce knowledge that does not get applied back for any useful change for the refugees on the ground. They have expressed their frustration that refugees participate in study after study that fill the resumes of researchers whose professional careers and economic living standards may increase with each article produced on the data and lived experiences of participants whose lives and futures remain in indefinite limbo (Jacobsen et al, 2012). However, while not meaning to undermine the validity of these criticisms, it is also possible that it may be difficult to perceive the longer term effects or broader implications and policy changes that may eventually result from the research, and that may not be immediately felt on the ground among those participants who directly contributed data to a particular study.

In this study, I made conscientious efforts to adhere to the following integrity principles in the communication with participants and in the handling of participants' data in analysis and publication:

- ensure transparency of research objectives and purpose
- not promise more than could be delivered
- include participants in the analysis and interpretation of their own data

3.4.4.1. Transparency of Research Objectives and Purpose

In all communications and calls for participation in the study, I made sure that participants understood in clear terms the purpose and objective of the research and the questions being asked. This was to avoid misunderstanding or false expectations of the scope of outcome or impact resulting from the study.

3.4.4.2. Not Promising More Than We Could Deliver

Along those same lines, I was careful not to unintentionally give an impression of being able to deliver any individual benefit to participants in the study, such as increased certification or employment opportunities. In the course of the research, however, no participant requested any additional benefit from the study. One reason for this may be that the participant sample pool was composed entirely of people who were already very familiar with CCIP, and with CCIP's long standing efforts to maintain ethical integrity with its students, so they already knew what ethical standards to expect from a research study coming out of CCIP.

3.4.4.3. Including Participants in the Analysis and Interpretation of Their Own Data

In conducting a qualitative, participatory study built on a systematization of experiences approach, we were aware of the importance of including participants and sample pool respondents in each phase of the study, including the analysis of data and interpretation of findings.

Originally I had intended to conduct a series of in-person workshops to share the data back with the participants and get their feedback on interpreting it. However, this proved not possible due to the extended research and write-up timeframe, which overlapped with the 2020 Covid-19 coronavirus pandemic and travel restrictions.

However, the in-depth interviewee data were shared with each one of the interviewees, within the context of how the data were presented and interpreted in the data analysis section, and they were given the opportunity to comment on and offer clarification or elaboration on their data.

4. Findings

In this chapter, I present the findings from the data analysis of the survey responses and the stakeholder interviews. The chapter is divided into two sections. Section 4.1 presents the data analysed from the survey, and section 4.2 presents the thematic analysis of the stakeholder interviews.

4.1. CCIP Graduates Survey 2002 - 2018

From CCIP records on file, we know that 1387 participants have gone through CCIP base training in one aspect or another from 2002 until 2018. As part of the study's research questions examining CCIP's history, development, impact, and what could be learned from its practice, the survey was designed to (a) collect a descriptive profile of CCIP graduates' demographics and interpreting experiences after training, and to (b) gain an understanding of their views on the impact that CCIP training has had on them since taking the training.

As explained in the data collection description of Chapter 3, I drafted, pilot-tested, and launched a global survey for all graduates of CCIP trainings during this time period. The description of the collection process was detailed in Chapter 3, and the survey form itself is in Appendix E section of this dissertation.

In the sections below, I first present a description of the sample pool and respondents, followed by a presentation of the profile data questions from the survey. Then I present in a separate section the open-ended question responses from the survey.

4.1.2. Respondents' Demographic Profile

The survey gathered demographic information from the respondents in terms of gender, age, country of origin, education level, legal status, and languages interpreted at time of training. It also gathered information regarding the respondents' roles in refugee aid organizations at the time of starting training. I present this information below, together with the response rates to the survey by year and country of training.

4.1.2.1. Gender.

A total of 154 respondents filled the CCIP Graduates Global Survey overall, the gender breakdown of these responses overall is found in Appendix A.

Of the 154 respondents, 39 were female (25%) and 115 male (75%). One respondent wrote in “a fabulous unicorn :D” but it was not clear if their response was meant to indicate a gender identity different than from when they took CCIP training. That said, refugees and asylum-seekers who identify as gender fluid, gender non-conforming or non-binary are regularly participants and graduates of CCIP trainings.

On average, the gender ratio of the respondents is roughly consistent with gender ratios in most CCIP trainings. However, looking at country by country breakdowns, the country with the highest gender ratio imbalance was Egypt (17% female, 83% male), followed by Indonesia (24% female, 76% male), and Thailand (33% female, 67% male). The other country respondent ratios appear more ratio balanced; however, this would appear to be coincidental in the low numbers of respondents from these countries. In the original cohorts, there were generally a few more males than females, with the exception of the Lebanese University cohort, which had eight females and one male, but none of that cohort responded to this survey.

4.1.2.2. Age at Time of CCIP Training

Respondents were asked to indicate the year in which they were born, and I was then able to cross-tabulate this against the year in which they reported taking CCIP training, in order to calculate their age at the time of training. The table breakdown of this question is in Appendix A.

In general, the majority of the survey respondents were in their 20s at the time of their CCIP training: 65% of Indonesia trainees, 50% of Thailand trainees, 55% of trainees in Egypt, 70% of trainees in Malaysia, 40% of those in the UK, and 33% of those in Hong Kong. The next highest number of age range was the 30s, as follows: Indonesia 19%, Thailand 22%, Egypt 30%, Malaysia 20%, Hong Kong 17%. Cumulatively, only 11% of the respondents were in their 40s at time of training, and only 3% were in their 50s or older at time of training.

4.1.2.3. Countries of Origin

In the survey, respondents were asked to indicate their country of origin. Roughly 43% of the respondents were originally from one of three countries: Sudan, Somalia, and Afghanistan. Another roughly 37% were originally from six countries: Eritrea, Ethiopia, Pakistan, South Sudan, Iran, and Myanmar. Finally, roughly 20% of respondents were from 16 different countries. A table breakdown detail of the respondents' countries of origin is in Appendix A.

Various respondents indicated that although their families were from one country, they were born and raised in a different country, most notably: Afghanis born and raised in Iran, Eritreans and Ethiopians born and raised in Saudi Arabia, Vietnamese born and raised in Cambodia, Palestinians born and raised in Iraq. This factor also affected which language they spoke best, and which language group they were assigned to in CCIP training. In terms of their movement after CCIP training, if they returned to the country where they were born or raised, it was considered as "returned to home country" even if that country did not "match" their family ethnic background, it would be considered the country of their "previous habitual residence".

4.1.2.4. Respondents by Year of Training

In the survey, the respondents were asked to indicate in what year they took CCIP training. The training years with the highest representation among the respondents were the years of 2015 (21% of responses), followed by the years of 2018 (17%), 2017 (16%), and 2016 (10%).

4.1.2.5. Respondents by Country of Training

Respondents were asked to indicate in which country they took CCIP training, their responses are in Table 9.

Table 9: Country of CCIP Training, 2002 - 2018

by Country of Training	# responses from that country	# trainees in that country	# trainings held in that country	% response rate from trainees in that country
Egypt	76	919	26	8%
Indonesia	37	99	7	37%
Thailand	18	95	5	19%
Malaysia	10	66	3	15%
Hong Kong	6	74	4	8%
UK	5	43	3	12%
Turkey	2	47	2	4%
Tanzania	0	35	2	0%
Lebanon	0	9	1	0%
Totals	**154**	**1387**	**53**	11%

The responses from Egypt accounted for almost half of all responses received (76 of 154, 49%). However the response rate of all trainees from Egypt was lower, given that there have been 919 CCIP graduates in Egypt since 2002, and 76 respondents from 919 graduates is a response rate of 8%.

The training country with the highest response rate was Indonesia, in that over 37% of all trainees from Indonesia responded to the survey (37 responses out of 99 graduates, 37%). Indonesia CCIP trainings began in 2014, so the range of time passed for some of the respondents had been up to five or six years since they took the training. Although five or six years is not as long since training as compared to the first trainees from Egypt who graduated 16 and 17 years ago, five or six years is still not a short period of time, and the difference in response rate between Egypt and Indonesia trainees is still noteworthy (8% versus 37%).

In addition, other relatively higher response rates come from Thailand (18.9%), Malaysia (15.2%), and the UK (11.6%). The vast majority of the training cohorts in Thailand, Malaysia, and the UK were conducted during CCIP's post-revolution period from 2012-

2018. It was somewhat surprising that Hong Kong's trainees returned a higher percentage response rate than the UK, considering that the Hong Kong trainings were conducted much longer ago (in 2008 and 2011) compared to the UK trainings (in 2016).

Although the survey was distributed to participants and the partnering organizations with whom CCIP conducted trainings in Tanzania (in 2011) and Lebanon (in 2013), I did not receive any responses from these two countries. This may be attributable to two possible factors. In the Tanzania case, due to turnover in the host organization staff, I had only one contact point remaining with the organization at the time of the survey collection with whom to liaise for contacting participants from those cohorts. In the case of the Lebanon training, that cohort was a special training that was conducted with Lebanese master's students in the Lebanese University Masters in Conference Interpreting, and not directly with refugees working in aid organizations. It is possible in both cases that the weaker communication links with the Tanzania host organization, and the weaker field connections of the master's students in Lebanon may have contributed to the lower response rate from these two sites. The response rate varied greatly across the different "eras" of CCIP evolution between 2002 and 2018, as will be shown in the subsections below.

4.1.2.6. Response Rates by Year

Table 10: Response Rate by Year

Year	# responses	# participants	responses as % of participants
2002	1	50	2%
2003	1	200	1%
2004	3	160	2%
2005	3	180	2%
2006	1	35	3%
2007	3	37	8%
2008	8	65	12%
2009	6	26	23%
2010	4	51	8%
2011	8	123	7%
2012	9	37	24%
2014	10	35	29%

2015	32	176	18%
2016	15	86	17%
2017	24	76	32%
2018	26	50	52%
Totals	154	1387	16%

In Table 10, the lowest response rates were from the years 2002 to 2006, averaging a response rate of about 1% for those years. The years from 2007 to 2011 had more variation in their response rates, ranging from 7% from the 2011 trainees, up to 23% from the 2009 trainees. The more recent years, from 2012 to 2018 all had response rates in the double digits, ranging from a low of 17% from the 2016 trainees, up to 29% from 2014, 32% in 2017, and 52% from the 2018 trainees.

It would seem that the longer time had passed since a CCIP training was held, the response rate tended to trend lower (1% from 2002 compared to 52% from 2018). In Table 11 is an averaging of the response rates aggregated by CCIP "eras" of 2002-2006, 2007-2011, and 2012-2018.

Table 11: Response Rate by Era

Eras	# responses from era	# participants	responses as % of participants
2002-2006	9	625	1%
2007-2011	29	302	10%
2012-2018	116	460	25%

The highest concentration of response rates was observed in the cohort era starting from 2012 until the present (25% response rate). The lowest response rate was observed from the earliest cohort era from 2002 to 2006 (1% response rate). Response rates from the middle years of CCIP (2007-2011, before the Egyptian Revolution) reflected a 10% response rate.

4.1.2.7. Roles in Refugee Aid Work at Time of Starting CCIP Training

Respondents were asked what they considered their primary activities and roles related to refugee aid work to be at the time they began training in CCIP. In the survey question, respondents were allowed to indicate, or mention, more than one primary role, as broken down in Table 12.

Table 12: Role at Time of Training

Role at time of training	Count	% of Respondents	% of Mentions
Interpreter in NGO	88	57%	36%
Teacher	52	34%	21%
Community leader	33	21%	14%
NGO worker	24	16%	10%
No role in NGO	18	12%	7%
Volunteer	8	5%	3%
Training	6	4%	2%
Other activities	5	3%	2%
Church	4	3%	2%
Business	2	1%	1%
Research	2	1%	1%
Journalism / Writing	1	1%	0%
Translator	1	1%	0%
Total	244		100%

Among the respondents' primary roles at time of CCIP training, over half of the respondents mentioned that it was being interpreter (57%), followed by being a teacher (34%), being community leader (21%), and being an NGO worker (16%). The majority of the other activities and roles mentioned shared in common some aspect of social human interaction or communication (church, business, research, journalism, translation, volunteering).

4.1.2.8. Education Level at Time of CCIP Training

In the survey, respondents were asked to indicate the highest level of education that they had at the time that they took CCIP training. The table breakdown of this question is in Appendix A.

Of the 154 respondents, over half reported having their university bachelor's degree partially or fully completed at the time they took CCIP training (55%). Another 12% had fully or partially completed post-graduate studies at the master's or doctoral level. The remaining 32% reported having high school level education (26%) or post-high school vocational courses (6%), and 2% reported no formal education.

4.1.2.9. Legal Status at Time of Training

The respondents were asked to indicate their legal status at the time they took CCIP training, vis-à-vis refugee or asylum claims or other migration residency pattern in the country of training. As a reminder from Chapter 1's glossary of terms, in this thesis the term POC (Person of Concern) refers to any person who has approached an international protection body to request refugee recognition, regardless of the status of their case file as "recognized", "in process", or "closed file".

At the time of CCIP training in each of the countries in Appendix A, UNHCR was the entity with the mandate to process refugee claims in all of the countries except the UK. This included Hong Kong, who at the time of CCIP trainings there in 2008 and 2011, had a dual procedure, where those seeking refugee recognition would register their claim at both UNHCR to be processed under the 1951 Convention, and also in the Hong Kong relevant ministry, which processed claims under the Convention Against Torture. Appendix A shows the respondents' answers, broken out by country of training.

An average of 84% of the CCIP graduates who responded to the survey had some stage of international protection file with UNHCR at the time they took CCIP training (ie: POC, Persons of Concern). The average was even higher in some key countries, such as Egypt (89%), Thailand (89%), and Indonesia (95%) had international protection claims in some stage with UNHCR.

Appendix A presents further details about the respondents' POC versus non-POC status. Eight of the 154 respondents reported having a "closed file" with UNHCR at time of their CCIP training. A "closed file" means that an individual's first instance RSD interview with UNHCR had resulted in them not being recognized as a refugee. However, sometimes closed file individuals could be in a process of appealing their RSD decision or presenting new information for their case to be reopened. So having a closed file at time of training does not definitively determine that the individual was not a refugee deserving of international protection. So for the purposes of this research, we refer to POC as anyone who had self-identified a need for international protection by virtue of their having approached UNHCR with a refugee claim, regardless of UNHCR's RSD decision to recognize that claim or not at the time that the individual was taking CCIP training. In other words, we included "Closed Files" with UNHCR within our categorization of POC in the data analysis of the survey.

4.1.2.10. Language Groups

In CCIP trainings, the students were assigned subsections within the training according to their working languages; these sections were referred to in the training as the students' "language groups" - Somali language group, Amharic language group, etc. In the survey, respondents were asked to indicate their language group assignment in their CCIP training. A table breakdown of their responses is in Appendix A.

Among the 154 respondents, 28 languages were mentioned. Of these, the highest percentage mentioned was the Arabic group (23%), followed by the Somali language group (16%), then Urdu and Oromo (7% each). Therefore, we can say that 53% of the respondents reported being in one of four language groups, while the other 47% of the respondents reported being in one of the following 24 language groups in the training: Farsi Irani (6%), Dari Afghani (6%), Hazaragi (5%), Tigrinya (5%), Tamil/Sinhalese (3%), Amharic (2%), Bilen (2%), Fur (2%), Dinka (2%), Burmese languages (2%), Indonesian (2%), Massalit (1%), Moro (1%), Nuer, (1%), Bambara (1%), Ede (1%), Khmer (1%), Punjabi (1%), Rohingya (1%), Swahili (1%), Tagalong (1%), Thai (1%), Vietnamese (1%).

4.1.3. Life Experiences After CCIP Training

The third section of the graduates' survey contained questions related to the respondents' experiences in life after CCIP training, as well as some reflection questions on the impact of CCIP training on some of their later life experiences.

4.1.3.1. Work in the Country Post-training

The survey asked about respondents' work in refugee aid organizations as interpreters or otherwise, after they had taken CCIP training. The responses are in Appendix A.

A high percentage of CCIP graduates continued on from training to serve refugee communities as interpreters, either full-time or part-time (Egypt 87%, Hong Kong 83%, Indonesia 89%, Malaysia 80%). Thailand respondents reported only 72% working as interpreters full- or part-time, but 28% reported serving in other capacities in refugee organizations after CCIP training. Both UK and Turkey respondents reported 100% interpreting rates, but the response levels for these two countries was too low to generalize.

4.1.3.2. Other Work Besides Interpreting After CCIP Training

A number of respondents indicated that, over time, they went on to other or additional job positions after interpreter training. The most frequently mentioned of these jobs were: psychosocial worker (19%), program officer (13%), caseworker (11%), and interpreter coordinator (9%). Appendix A contains a summary of other jobs as percentage of all respondents from each country of training.

The highest number of other jobs besides interpreting were reported in Turkey (100%), Hong Kong (67%), and Malaysia (60%). About half of the respondents from Egypt reported additional jobs (49%), while respondents from Thailand trainings and Indonesia trainings reported the fewest number of additional jobs (39% and 19% respectively).

It is important to emphasize that the respondents reported that these additional job opportunities were not mutually exclusive to their interpreting work. All of the above jobs were reported as occurring in refugee organizations and international agencies, unless otherwise specified.

I analysed the responses according to respondents' indicated legal status, in order to see if POC respondents reported different rates of other job opportunities after interpreter training than did non-POC respondents, as seen in Appendix A.

In Egypt, the responses of other jobs after/in addition to interpreter was slightly higher for POC than non-POC (49% to 44%), and in Malaysia it was even higher (63% to 50%). In Thailand the ratio was reversed, in that 50% of non-POC reported other job opportunities compared to 38% of POC respondents. The numbers for Hong Kong and Turkey were all non-POC, so a comparison was not possible. Finally, in the UK, only one of the five respondents mentioned another job opportunity, but the response rate was too low to generalize.

4.1.3.3. After CCIP Training, What Type of Organization did You Interpret in the Most

Respondents were asked to indicate what kind of organization they interpreted in the most, in the country where they took CCIP training. Their responses are presented in the Table 13.

Table 13: Organizations Where Respondents Interpreted the Most

Type of Organization	Number	% of all responses
For international agencies: UNHCR, IOM, RSC, etc.	58	38%
For legal aid NGOs, such as AMERA, RLAP, Asylum Access, SUAKA, BPSOS/CAP, etc.[15]	43	28%
For social service NGOs, such as Saint Andrews, MSRI, JRS, NNRF, etc.	26	17%
I did not serve as interpreter after CCIP training	12	8%
For health care NGOs, such as MSF, Caritas, Tzu Chi, etc.	12	8%
For community, family, or local CBOs	2	1%
Governmental departments	1	1%
Total	154	100%

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[15] See list of acronyms for organization names

Over a third of the respondents (38%) reported interpreting in international agencies such as UNHCR, IOM, and so on, and over a quarter (28%) reported interpreting in aid NGOs that provided legal aid, such as AMERA, Asylum Access, and so on. Considering that the international agencies in refugee aid provide legal protection services, and the legal aid NGOs also focused on legal aid services, this suggests that almost two thirds of the respondents (66%) interpreted in legal settings in refugee aid.

In addition, 17% of the respondents reported interpreting in NGOs that provided social services aid, such as psychosocial services, referrals for financial, social, or educational programming, and so on. It should be noted that some of the social services NGOs listed also provided legal aid services within their programming.

Another 8% of the respondents reported interpreting in NGOs that provided medical or healthcare services to refugees, such as Médecìns sans Frontières (MSF), Caritas, and so on. An additional 2% reported interpreting for community-based organizations (CBOs) or governmental departments, and 8% reported that they did not interpret regularly after taking CCIP training. Overall, the responses underscored a tendency for interpreting in refugee aid to be closely associated with legal protection services to refugees.

4.1.3.4. If You Left the Country of CCIP Training, Where Are You Now?

Respondents were asked to indicate their current location, either still in the same country as CCIP training, or if they had returned to their home country (or country of previous habitual residence), or if they had moved on to a third country. Their responses are presented in Appendix A.

Overall, 73% of all respondents reported that they continue to be in the same country where they took CCIP training. Looking at this rate in detail by country, all of the respondents from the UK and Turkey training locations reported still being in the same country (100%). This was followed by the respondents in Thailand and Indonesia, of whom 94% and 92% respectively reported being in the same country as where they took CCIP training. For responses from Egypt, only 57% reported still being in the same country.

The highest number of respondents who reported now being in third country originally took CCIP training in Egypt (37%). This was followed by 17% from Malaysia and 10% from Hong Kong. The table breakdown of this question is in Appendix A.

Of the 31 respondents who have moved on to a third country post-CCIP training, 28 of them moved on from Egypt, representing 90% of all who reported moving to a third country. The third countries with the highest levels of CCIP graduates in them are the US (39%), Canada (19%), and Australia (16%).

4.1.3.5. If You Have Moved to a Different Country, How Did You Travel There?

For those respondents who indicated that they had traveled from the country where they took CCIP training, either returning to their home country or traveling to a third country, they were asked by what means they traveled there. Table 14 shows the responses for all respondents who said they had traveled either to a third country (31) respondents or returned to their previous home country (10 respondents).

Table 14: How Respondents Traveled Onward from the Country of CCIP Training

How did you travel there?	Count	% of responses
Official resettlement (through UNHCR, IOM, RSC, etc.)	19	46%
Country-specific immigration or sponsorship program	7	17%
Visa was not needed	7	17%
AVRR (Assisted Voluntary Return and Repatriation program)	2	5%
Family reunification visa	2	5%
Prefer not to answer	2	5%
I had resident visa	1	2%
No answer	1	2%
Total	41	100%

Of the 31 respondents who had traveled away from the CCIP country of training, almost half (46%) reported traveling onward through official resettlement arranged through UNHCR, IOM, and so on. An additional 17% traveled onward through immigration programs specific to particular countries, and 5% did so through family reunification visa programs.

Of the rest, 17% reported that a visa was not needed for their travel route (presumably back to one's home country), 5% reported traveling through a support program of AVRR, 2% reported having a resident visa for the country they traveled to, and another 2% did not answer the question.

4.1.3.6. Years in Country Post-CCIP Training

Respondents indicated what year they left the country of CCIP training, if they had left it. I then calculated their reported year of departure against their reported year of training, in order to estimate the length of time that the individual was on the ground in the country of training, and therefore available to provide trained interpreting services to the migrant and refugee aid sector there. This was in order to have an idea of the extent to which the transit country refugee aid sector "benefited" from the interpreter training, or whether these training skills were being essentially siphoned off by onward migration or resettlement. The calculations are presented in Appendix A, broken down by country of training.

Hong Kong and Turkey reflect high numbers of years in the country after training, in that all the participants in those two countries were non-POC long-term residents of the countries, who took CCIP training in 2010 and 2011. The same could be said for the respondents in the UK training cohorts, and their years in country after training were fewer because the training took place in 2016.

The Egypt cohort respondents had naturally the widest range of years on the ground post training, but even here the response rate was biased toward the more recent training cohorts. Fully 78% of the respondents had been in Cairo fewer than five years, only 22% had been in Cairo six or more years. The tables in Appendix A included all respondents, whether they were still in the country or had left.

4.1.3.7. What is Your Current Job?

Respondents were asked what their job occupation was currently, and the reported responses were coded and shown in Appendix A The data were also broken down according to respondent's indicated location, whether they were still in the same country of CCIP training, or if they had moved on to a third country, or had returned to their previous home country.

Of the respondents still in the same country as their CCIP training, 35% of them reported interpreting work as their main job, 19% reporting working in NGOs in a capacity besides interpreting, 16% reported working as teachers, 9% reported volunteering, and 10% reported working in areas not related to migrant, asylum, and refugee sectors.

Of those responding from their locations in third countries, none reported interpreting as their primary current job, 39% reported working in areas not related to migrant, asylum, and refugee sectors, 29% reported in NGOs, and 16% reported that they were students or studying.

Of those responding from their locations having returned to their home countries, none reported interpreting as their primary current job, 30% reported working in NGOs, 30% working as teachers, and 30% reported working in areas not related to migrant, asylum, and refugee sectors.

Of the 17% of respondents who indicated work activities not specific to migrant, asylum, and refugee sectors, there was a wide range of specific jobs mentioned from in the resettled country: being elected as City Councillor, work as GIS technician, phlebotomist, nurse, university professor, web developer, driver, and cashier. Jobs mentioned in the same country as training included businessmen, marketing manager, and journalist. Those who returned to their home countries mentioned jobs as salesman, consular officer, or homemaker. The table breakdown of this question is in Appendix A.

4.1.3.8. How Much Do You Interpret These Days?

Respondents were asked how much they interpret currently, regardless of whether it was their primary work activity or whether it occurred within other work responsibilities or other settings. Their responses are presented in Appendix A, broken down by their current location.

For those respondents still located in the same country as CCIP training, a total of 65% reported interpreting at least monthly (26% daily, 22% weekly, and 17% monthly). For respondents located in third countries, 39% reported interpreting at least monthly (10% daily, 10% weekly, and 19% monthly). For respondents located back in their home countries, 40% reported interpreting at least monthly (20% daily and 20% monthly).

4.1.3.9. How Much Written Translation Do You Do These Days?

Respondents were asked how much written translation they were currently doing, regardless of whether it was their primary work activity or whether it occurred within other work responsibilities or other settings. Their responses are presented in Appendix A, broken down by their current location.

For those respondents still located in the same country as CCIP training, a total of 41% reported doing written translation at least monthly (9% daily, 10% weekly, and 22% monthly). Another 36% reported doing written translation rarely to a few times a year, and the final 23% reported not having the chance or need to do written translation.

For those respondents who returned to their home country, a total of 60% reported doing written translation at least monthly (30% daily, 10% weekly, and 20% monthly). Another 20% reported doing written translation rarely to a few times a year, and the final 20% reported not having the chance or need to do written translation.

For those respondents now located in a third country, a total of 9% reported doing written translation at least monthly (0% daily, 3% weekly, and 6% monthly). Another 46% reported doing written translation rarely to a few times a year, and the final 45% reported not having the chance or need to do written translation.

4.1.3.10. Additional Interpreting Training in the Time Since CCIP Course Taken

In the survey, we also asked respondents about their access to additional interpreting training in the time since they completed CCIP, and they were asked in a follow-up question to make any remarks to further describe the additional training they received. The responses are presented in Table 15 as well as in Appendix A.

Table 15: Access to Additional Interpreting Training

Yes, additional training received in this location:	# of yes	% of yes (n=21)	% of all (n=154)
in 3rd country	4	19%	3%
in same country	15	71%	10%
location unclear	2	10%	1%
total additional training	21	100%	14%

Of the 154 respondents, 21 (14% of total respondents) reported receiving additional training specific to interpreting after completion of the CCIP foundation training. In their descriptions of the additional trainings, the location of the additional training was usually indicated, except in two responses where the location was unclear, as listed in Table 15.

Of the 21 responses reporting additional training, 71% of the additional training occurred in the same country as where they had taken CCIP training, 19% occurred in the third country where some had traveled onward to, and no one reported receiving additional interpreting training after return to their home country.

Of the 21 responses indicating additional training received after CCIP foundation training (whether in same or third country), 6 responses (29% of 21) described additional trainings conducted either by CCIP trainers directly or in NGOs and agencies where CCIP graduates themselves were in charge of the interpreting coordination and development in the organization.

The data from this set of questions indicate that for 86% of the respondents, the CCIP foundation training was the only interpreting training they had taken. The survey question asked for further details about the additional training received, and the responses indicated that - even for those who had access to additional training (in same or third country) - 29% of any additional training received was also from CCIP itself or from organizations in which CCIP graduates coordinated the interpreters and interpreter development activities.

4.1.3.11. Did CCIP Certificate Help You Get a Job?

Respondents were asked whether they felt that having the CCIP certificate assisted them in some way in accessing job opportunities in the country where they took training, and when applicable, in another country that they may have moved on to. The responses are presented in the Appendix A.

Of the 154 responses overall, 86 of them (56%) reported that their CCIP training helped them get a job in the country where they took CCIP. However, when this number is broken down across the different countries where respondents took training, there is some variation. The highest rate of yes response was in the UK, where 80% of the respondents reported that the CCIP training helped them access jobs there. However, this figure may be an outlier, given the fact that the CCIP training in the UK was conducted specifically as part of a program in a local refugee NGO designed to create interpreting jobs for refugees, and so participants in that particular training cohort was part of a thorough and successful job creation follow-up program.

The next highest rate of yes responses was from Egypt, where 68% of the respondents reported that the CCIP training helped them access jobs there. This was followed by Indonesia (46% yes), Malaysia (40% yes), and Thailand (39% yes). In Hong Kong, 33% of the respondents there reported the CCIP training as helping them access jobs, and in Turkey, both respondents indicated that the question was not applicable to their situation, given that they took the training because they were already staff interpreters in the international aid agency that hosted the CCIP training in the first place.

In general across all 154 respondents, 28 of them (18%) reported that the job access question was not applicable to their situation, and 40 of them (26%) reported that the CCIP did not help them access jobs. The limitation of this question is that I did not ask the respondents whether they had been looking for jobs, nor whether they had presented their CCIP certificate as part of their credentials in any job they may have applied for. This was brought to my attention in some of the respondents' remarks in a follow-up question about jobs access, where one respondent specifically stated No because she had never presented her CCIP certificate in a job application, and another applicant mentioned that they were not seeking work, so the CCIP training did not apply to their circumstances.

Those who had moved to a different country were also asked whether the CCIP certificate helped in attaining a job in the other country moved to, whether a third country or a return to home country. Of the 41 respondents who had left the transit country where they had taken CCIP training, their responses are presented in Appendix A.

Of the respondents who answered this question, the rate of Yes and No responses was evenly split: 16 responded Yes and 16 responded No (39% each). Another 9 respondents (22%) indicated that the question did not apply to their particular situation for one reason or another. Of those who responded Yes, 13 were from the Egypt trainings, two from the Hong Kong trainings, and one from the Thailand trainings. Of those who responded No, 12 were from the Egypt trainings, three were from the Indonesia trainings, and one was from the Malaysia trainings.

4.1.3.12. Level of Risk, Threat, or Harm Experienced in Country of CCIP Training

Respondents were presented a list of nine possible incidents of harm or risk and asked if any of them had ever happened to them, and how many times. They were asked about the same nine item list regarding the country of CCIP training, and also for the country moved to for those who had left the country of CCIP training. This question was asked because refugees in Egypt have frequently mentioned the challenges of living in the country in terms of these types of risks, threats, and harms, and we wanted to know the extent to which refugee *interpreters* also experienced these phenomena, given that refugee interpreters were usually perceived to be less vulnerable than other refugees, due to their language skills, education levels, social capital access to organizations, and professional work settings.

Another purpose of this set of questions was to compare risk and harm exposure in transit countries versus third or home countries, and to get a sense of life conditions for refugee interpreters in transit countries, to perhaps put into perspective their reflections on the impact that CCIP had in their lives personally and professionally. The nine types of harm or risk incidents that the respondents were asked if they had experienced are in Table 16.

Table 16: Incidents of Risk or Harm

Incidents of risk or harm
Harassed by local community
Harassed by migrant / refugee community
Harassed by local authorities
Physically threatened / attacked by local community
Physically threatened / attacked by migrant/refugee community
Arrested / held in detention
Robbed on the street
Robbed in your flat / where you live
Evicted or kicked out of your flat / where you live

Table 17 contains the overall number of respondents reporting any one of the listed harm incidents in the questions.

Table 17: Country Where Experienced Harm Incidents

Experienced one of the harm incidents	in same country n=154		home country n=9*		in 3rd country n=31	
	#	%	#	%	#	%
yes	99	64%	2	22%	3	10%
no	55	36%	7	78%	28	90%

Note. 1 of the 10 returnees did not answer this question

For all of the respondents while in the same country where they took CCIP training (n=154), 64% indicated that they had experienced at least one or more of the harm incidents listed in the question, and 36% reported not experiencing any of the harm incidents listed. For those respondents who returned to their country of origin after CCIP training (n=9[16]), 22% reported experiencing at least one of the harm incidents after returning to their country of origin, and 78% reported not experiencing any of the harm incidents. For those respondents who had moved on to a third country after CCIP training (n=31), 10% reported experiencing at least one of the harm incidents while in the third country, and 90% reported experiencing none of the harm incidents in the third country.

Table 18 shows response rates broken down for each harm incident asked about in the survey. The complete tables for each harm incident, broken down by the number of times experienced by the respondent, are listed in Appendix A.

Table 18: Response Rate for Harm Incidents

% POC respondents / location		95%		89%		89%		80%		60%		0%		0%
	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey	
1 or more times														
Harassed by local community	9	24%	8	44%	48	63%	5	50%	1	20%	1	17%	0	0%
Harassed by migrant / refugee community	7	19%	4	22%	28	37%	1	10%	0	0%	0	0%	0	0%
Harassed by local authorities	9	24%	9	50%	35	46%	8	80%	0	0%	0	0%	0	0%
Physically threatened / attacked by local community	3	8%	4	22%	37	49%	5	50%	0	0%	0	0%	0	0%
Physically threatened / attacked by migrant / refugee community	4	11%	2	11%	22	29%	2	20%	0	0%	0	0%	0	0%
Arrested / held in detention	4	11%	7	39%	16	21%	3	30%	0	0%	0	0%	0	0%
Robbed on the street	3	8%	3	17%	41	54%	9	90%	0	0%	0	0%	0	0%
Robbed in your flat / where you live	4	11%	5	28%	26	34%	5	50%	1	20%	0	0%	0	0%
Evicted or kicked out of your flat / where you live	4	11%	5	28%	23	30%	2	20%	1	20%	0	0%	0	0%

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[16] 1 of the 10 returnees did not provide a response to this question.

The respondents located in Egypt, Thailand, Malaysia, and Indonesia reported the highest levels of harm incidents. These four countries were also the ones where a higher percentage of the respondents were POC receiving international protection –Egypt 89% of respondents were POC; Thailand 89% of respondents were POC; Malaysia 80% were POC; and Indonesia 95% were POC. In most cases, when comparing the responses from these four countries, respondents from Indonesia tended to report slightly lower levels of harm incidents than those from the other three countries. The highest reports of harm incidents were split between Egypt and Malaysia (each having four of the highest reporting levels), with the exception of reports of arrest and detention, which were the highest in Thailand:

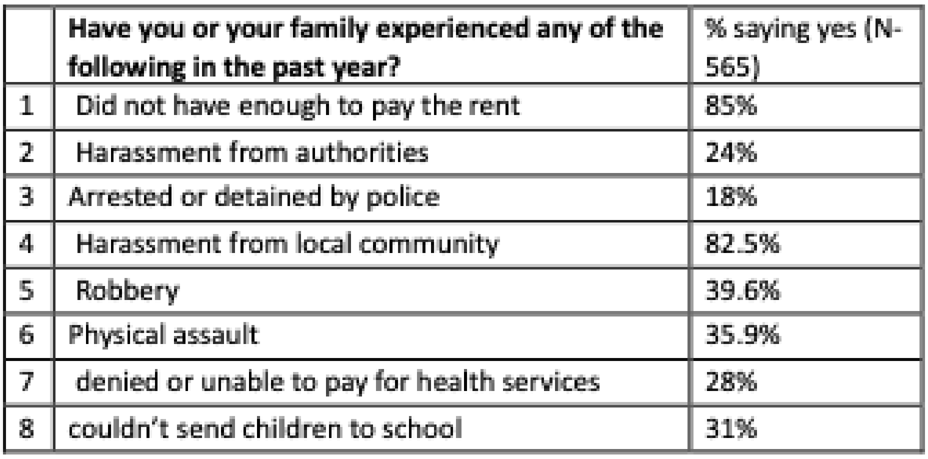
1. Reports of harassment by the local community were highest in **Egypt** (63%), followed by Malaysia (50%) and Thailand (44%).
2. Reports of harassment by the migrant and refugee community were highest in **Egypt** (37%) followed by Thailand (22%) and Indonesia (19%).
3. Reports of harassment by local authorities were highest in **Malaysia** (80%), followed by Thailand (50%) and Egypt (46%).
4. Reports of physical threats and attacks by the local community were highest in **Malaysia** (50%) and Egypt (49%), followed by Thailand (22%).
5. Reports of physical threats or attacks by the migrant and refugee community were highest in **Egypt** (29%) followed by Malaysia (20%).
6. Reports of being arrested and held in detention were highest in **Thailand** (39%), followed by Malaysia (30%) and Egypt (21%).
7. Reports of being robbed in the street were highest in **Malaysia** (90%), followed by Egypt (54%) and then Thailand (17%).
8. Reports of being robbed in one's home were highest in **Malaysia** (50%), followed by Egypt (34%) and Thailand (28%).
9. Reports of being evicted from one's home at some point were highest in **Egypt** (30%) and Thailand (28%) followed by Malaysia (20%) and the UK (20%).

Of the respondents in the UK (60% POC), 20% reported being harassed by the local community, 20% robbed in their homes, and 20% had been evicted or kicked out of their homes at some point, but no respondent in the UK reported any of the other harm incidents happening to them. In Hong Kong (0% POC refugees, but all were immigrants), 17% reported being harassed by the local community, but no other respondent in Hong Kong reported any of the other harm incidents happening to them. In Turkey, (0% POC refugees, all were either immigrants or nationals of Turkey) no respondent reported any harm incident happening to them.

4.1.3.12.1. Reference Comparison of Similar Data from Sudanese Refugee Study in Egypt

As mentioned in the method section of Chapter 3, this set of questions regarding incidents of risk or harm were adapted from a previous study conducted jointly between AUC's Center for Migration and Refugee Studies and the Feinstein International Center of Tufts University, of which I was part of the research team. That study examined remittances strategies of Sudanese refugees living in Egypt. Its research method included a survey, and a similar question of risk or harm incidents was part of that survey. The remittances study received 565 responses to the survey, and that question. Figure 16 shows the responses as published in the CMRS study report.

Figure 16: Harm or Risk Reports from Jacobsen et al., 2012



	Have you or your family experienced any of the following in the past year?	% saying yes (N-565)
1	Did not have enough to pay the rent	85%
2	Harassment from authorities	24%
3	Arrested or detained by police	18%
4	Harassment from local community	82.5%
5	Robbery	39.6%
6	Physical assault	35.9%
7	denied or unable to pay for health services	28%
8	couldn't send children to school	31%

The question was adapted to be slightly different in the survey of CCIP graduates, in that the Sudanese remittances survey asked about incidents occurring in the year prior to the survey, and the CCIP survey asked about occurrence at any time in the respondent's time in Egypt. This was because the CCIP survey participants lived in Egypt at different times between 2002 and 2018, not all of them were in Egypt at the same time. The remittances survey sampled only Sudanese in Egypt, and the CCIP survey included refugees originating from multiple countries in addition to Sudan, though most respondents located in Egypt were from countries in the eastern part of Africa. The remittance survey question also asked if the incident had occurred to the respondent *or anyone in their family*, and the CCIP survey only asked if the incident had happened to the respondent.

The two survey questions also differed in level of detail differentiation in some harm incidents, in terms of whether the incident was done by the host community or to the migrant/refugee community. The CCIP survey differentiated out in more detail these factors in terms of harassment, physical assault, and location of robbery, and the remittances survey did so less. The Sudanese remittances study, on the other hand, included other economic-related risk incidents that the CCIP survey did not include. For those harm incidents included in both surveys, a breakdown comparison of the responses is in Table 19.

Table 19: Comparison of Responses between this Study and Sudanese Remittances Study

1 or more times	CCIP graduates in Egypt, refugees from multiple countries, 2002-2018	Sudanese refugees in Egypt in Remittances study 2009-2012
Harassed by local community	63%	82.5%
Harassed by migrant / refugee community	37%	(not asked)
Harassed by local authorities	46%	24%
Physically threatened / attacked by local community	49%	35.9% (not differentiated by who)
Physically threatened / attacked by migrant / refugee community	29%	
Arrested / held in detention	21%	18%
Robbed on the street	54%	39.6%

Robbed in your flat / where you live	34%	(not differentiated by where)
Evicted or kicked out of your flat / where you live	30%	(not asked)

Respondents from both surveys reported generally high rates of risk and harm incidents, although some response rates for harm incidents differed somewhat. For example, the remittance survey respondents reported much higher rates of harassment by the local community (82.5% versus 63%). Although exact reasons for this difference may be due to many factors, one factor of note is that the remittances study respondents were 49% female, and the CCIP survey respondents were 25% female. Female sexual harassment in Egypt is notorious, and the higher rates of reported harassment from the remittances survey may be reflecting the experiences of the higher proportion of respondents in that survey that were female. However, even with some gendered variation in rates of reported harm incidents, overall rates of harassment, assault, arrest, detention, robbery were high, especially when compared to the experiences of CCIP graduates in countries where fewer of the respondents were refugees.

4.1.3.13. Incidents Due to Your Interpreting

Respondents were asked to indicate if the incidents were related to their interpreting, and 20 respondents indicated Yes, indicated in Table 20.

Table 20: Responses of Harm Incidents Due to Interpreting

% POC	95%	89%	89%	80%	60%	0%	0%	Total
Location	Indonesia	Thailand	Egypt	Malaysia	UK	Hong Kong	Turkey	
Yes count	2	2	15	1	0	0	0	20
n per country	37	18	76	10	5	6	2	154
Yes as % of n per country	5%	11%	20%	10%	0%	0%	0%	13%

All of the respondents who reported Yes had done CCIP training in Indonesia, Thailand, Egypt, and Malaysia. No respondent from the UK, Hong Kong, or Turkey reported Yes. Of the 20 Yes responses, 75% (15 of 20) of them were from the Egypt cohorts, even though respondents from the Egypt training cohorts accounted for 49% of the survey respondents.

4.1.3.14. If Yes, What Makes You Believe It Was Due to Your Interpreting?

Of the 20 respondents who answered that the risk/harm incident was owing to their interpreting, 16 of them also answered the follow-up question to provide further context to their answer. Their follow-up responses are in Appendix A, and in all but one of them, the respondents explained that their interpreting activities had placed them at risk of harm from other members of the refugee community itself.

The one exception to this was a response describing the risk of arrest and detention they faced because their interpreting activities had them out in public spaces where local authorities could detain them, which can happen in the countries in this study that were not signatories to the 1951 Refugee Convention and that considered all refugees to be illegal migrants. In similar instances, in two different cohort years of CCIP training in Thailand, two of the interpreter graduates were caught up in police raids of immigrant spaces and arrested. One was detained for less than a week, but the other one was detained for over nine months, until voluntarily returning to his country of origin became his only option for getting out of detention, regardless of whether he would have faced harm of persecution in his home country upon return. This longer detention occurred in 2016, during a period when the bail money arrangements to get immigrants out of detention had been suspended, in spite of the international refugee agencies and organizations' best efforts and advocacy to get them released.

4.1.3.15. Level of Risk, Threat, or Harm Experienced in Country Moved to After CCIP

As a comparison, the same questions regarding risk, threat, or harm were asked regarding experiences in the countries that any respondents had moved to after the country of CCIP training, whether a third country or back to their previous home country (or country of previous habitual residence).

Table 21 includes the responses for those who returned to their home country (or country of previous habitual residence), which for these respondents are the following countries: Sudan, Saudi Arabia[17], Pakistan, Somalia, and Afghanistan. There were ten respondents who reported having returned to these countries, and nine of those answered this question (n=9).

Table 21: Harm or Risk Experienced After Returning to Home Country

Risk	1 or more times	%
Harassed by local community	1	11%
Harassed by migrant / refugee community	0	0%
Harassed by local authorities	2	22%
Physically threatened / attacked by local community	2	22%
Physically threatened / attacked by migrant/refugee community	1	11%
Arrested / held in detention	1	11%
Robbed on the street	0	0%
Robbed in your flat / where you live	1	11%
Evicted or kicked out of your flat / where you live	0	0%

Note. n= 9. One of the 10 returnees did not answer this question.

Among these respondents who had returned back to their home country or previous country of habitual residence, 11% reported being harassed by the local community, 22% reported harassment by local authorities one or more times, and 22% reported being physically threatened or attacked by the local community. An additional 11% reported being physically threatened or attacked by the migrant or refugee community, being arrested or held in detention, and being robbed in their home.

Of the nine respondents who answered this question, five identified as non-POC and four identified as POC, having previously approached UNHCR for international protection claim in the country where they had taken CCIP training. Of the five non-POC, one of the five (20%) reported repeated incidences of harm or risk happening to them after returning to their previous country of residence. Of the four who had returned home but who had identified as POC in the transit country, one of the four (25%) reported repeated incidents of harm or risk happening them after returning to their home country. The types of harm or risk that these two respondents reported in the survey are shown in Table 22.

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[17] Although no respondents were of Saudi Arabian nationality, one respondent reported that their country of previous habitual residence was Saudi Arabia, and they had returned there at some point after CCIP training.

Table 22: Number of Harm Incidents After Returning to Home Country

Harm or risk experienced	POC returned to home country	non-POC returned to a country of previous habitual residence
Harassed by local community		more than 5 times
Harassed by local authorities	1 time	more than 5 times
Physically threatened / attacked by local community	2-3 times	more than 5 times
Arrested / held in detention		2-3 times
Robbed in your flat / where you live		1 time

The POC respondent (female) reported being physically threatened or attacked by the local community two or more times and being harassed by the local authorities one time. The other respondent was not a POC (male) but was a migrant who returned to his country of previous habitual residence, which was not the country of his ethnicity. He reported being harassed by the local community, by local authorities, and being physically threatened or attacked by the local community, each one more than five times. In addition, he reported being arrested or held in detention two or three times and being robbed in his home one time. I point this out to underscore the fact that, while it may appear that on the surface that only two out of nine returnees reported experiencing the harm incidents listed in the survey questions, the two that did experience harms did so in high levels, they were not one-off incidents.

It is also important to view these responses within the limited scope of the survey question. The question was not designed to screen for experiences of persecution based on grounds in the 1951 refugee definition. It is possible that others respondents may have experienced other harm or human rights violations that would fall under the refugee definition and persecution nexus grounds, but those experiences were not captured by this survey question. Further, the sample size of respondents is too small (9 responses) to generalize about the overall safety of conditions in the countries of origin for refugees and asylum-seekers who may choose to return home. The responses to this limited survey question should not be misconstrued to give a blanket impression that it was safe for refugees and asylum-seekers to return home.

Respondents who had traveled to third countries were also asked to answer the same risk / harm incident questions about their experiences in the third country. For this question, there were 31 responses from the following third countries: Australia, Belgium, Canada, the US, Northern Ireland and the UK, Germany, and Norway. Their answers are presented in Table 23 (n=31).

Table 23: Harm or Risk Experienced in Third Country

	1 or more times	%
Harassed by local community	3	10%
Harassed by migrant / refugee community	1	3%
Harassed by local authorities	0	0%
Physically threatened / attacked by local community	0	0%
Physically threatened / attacked by migrant/refugee community	0	0%
Arrested / held in detention	0	0%
Robbed on the street	0	0%
Robbed in your flat / where you live	0	0%
Evicted or kicked out of your flat / where you live	1	3%

Note. n = 31

In this set of respondents who had moved to third countries, none reported incidents of harm or risk except in three areas. Ten percent (three of the 31) reported being harassed by the local community; 3% (one respondent) reported being harassed by the migrant or refugee community, and 3% (one respondent) reported having been evicted or kicked out of their home at some point. None of the respondents in third or home countries reported that any of the incidents had occurred as a result of their interpreting.

4.1.3.16. Number of CCIP Colleagues You Are Currently in Touch With

Respondents were asked to indicate how many CCIP colleagues they remained in contact with, whether from the same CCIP cohort as them or CCIP trainees from different years. The responses are presented in Table 24, with data broken down according to the current location of the respondent.

Table 24: Number of CCIP Colleagues in Contact With

Number of colleagues	3rd country		same country		home country		total	
1-4	19	61%	36	32%	5	50%	60	39%
5-10	6	19%	27	24%	4	40%	37	24%
11-15	2	6%	14	12%			16	10%
16-20	1	3%	3	3%			4	3%
More than 20	3	10%	10	9%			13	8%
I am not sure			11	10%			11	7%
Zero / none			12	11%	1	10%	13	8%
total	31	100%	113	100%	10	100%	154	100%

For respondents still in the transit country of training, 56% reported remaining in contact with 1-10 CCIP colleagues (1-4, 32% and 5-10, 24%). For respondents in third countries, the rates reporting contact with 1-10 CCIP graduates was 80% (1-4, 61% and 5-10, 19%). For those in returned home countries, 90% reported remaining in contact with 1-10 CCIP colleagues (1-4, 50% and 5-10, 40%)

However, for those in the same transit country, 15% remained in contact with 11-20 colleagues, and 9% remained in contact with more than 20 CCIP colleagues. For those in third countries, 9% remained in contact with 11-20 CCIP colleagues, and 10% remained in contact with more than 20 CCIP colleagues. For those returned to home countries, none reported being in contact with 11 to 20 or more colleagues.

For those in transit countries, 11% reported zero contact with CCIP colleagues. In third countries, no one reported zero contact with CCIP colleagues. In home countries, one reported zero contact with CCIP colleagues.

4.1.3.17. Locations of the CCIP Colleagues That You Are in Touch With

Respondents were asked to indicate the locations of those CCIP colleagues that they are in contact with, to get a sense of the directionality of the social networks, i.e., were the contacts all back and forth to the transit country, or across to the third countries, or other communication configurations.

Overall, respondents reported being in contact with CCIP colleagues in the following response counts shown in Table 25:

Table 25: Location of CCIP Colleagues in Contact With

	CCIP colleagues who are now located in			
Respondents who are now located in	3rd country	same country	home country	Total contacts
3rd country (n=31)	26	20	6	52
same country (n=113)	32	67	10	109
home country (n=10)	5	8	4	17
Total contact activity	63	95	20	178

Table 26 presents the same data but calculated by percent of overall contact activity (# of contacts / total contact activity of 178).

Table 26: Location of CCIP Colleagues Shown as Percentage

	CCIP colleagues who are now located in

Respondents who are now located in	3rd country	same country	home country	Total contacts
3rd country (n=31)	15%	11%	3%	29%
same country (n=113)	18%	38%	6%	61%
home country (n=10)	3%	4%	2%	10%
Total contact activity	35%	53%	11%	100%

The majority of contacts occurred among colleagues within the same country of training (38%), followed by contact rates between those in third countries and the transit country (18%), and contacts among colleagues third country to third country (15%). The lowest levels of contact were reported by those who had returned to their home countries, varying from 3-6%.

4.1.3.18. How Do You Stay in Touch with These CCIP Colleagues?

Respondents were asked what mechanisms the respondents used to stay in touch with CCIP interpreter colleagues. Respondents were allowed to select as many of the communication mechanisms as applied to them, so various respondents mentioned more than one means for staying in touch. The table of these responses is in Appendix A.

Not surprisingly, Facebook was reported as a significant means of communication and contact, with 69% of the 154 respondents citing it as a means of maintaining communication with other CCIP colleagues. Facebook was followed by phone messaging apps such as IMO, Viber, and WhatsApp, with 57% reporting using one of these to communicate with CCIP colleagues. A bit over half (51%) reported maintaining contact with CCIP colleagues face-to-face in-person. Lower levels of contact mechanisms reported were by telephone (39%), email (24%), Instagram (20%), and finally Twitter and Skype were only cited by 5% of the respondents.

The 154 respondents reported, on average, using 2.7 different kinds of communication mechanisms to stay in touch with each other (for example: Facebook, along with WhatsApp, along with in-person contact).

4.1.3.19. What is Your Education Level Now?

Respondents were asked about their level of education now, in order to compare it with the level they had during CCIP training and to get a sense of the extent to which CCIP participants went on to further their education or not. Table 27 shows the comparison of changes in education level since time of training.

Table 27: Current Education Level Now

Highest education level now	**#**	**%**	**Highest education level at time of CCIP training**	**#**	**%**
PhD (completed or partial)	7	5%	PhD (completed or partial)	4	3%
Master Degree (completed or partial)	24	16%	Master Degree (completed or partial)	14	9%
Post-graduate diploma	2	1%	Post-graduate diploma	0	0%
Bachelor degree (completed or partial)	77	50%	Bachelor degree (completed or partial)	84	55%
Vocational courses	11	7%	Vocational courses	9	6%
High School (completed or partial)	30	19%	High School (completed or partial)	40	26%
No formal education	3	2%	No formal education	3	2%
Total	154	100%	Total	154	100%

The table indicates that 10 individuals furthered their education past the high school level, seven moved past the university level, and additional 12 moved to the master’s degree level, and an additional three moved to the PhD level. In general, CCIP graduates tended to be educated to university or graduate school level (67% university bachelor’s degree level or higher, at time of training), and continued their education after training (72% university bachelor’s degree level or higher, at time of survey response).

4.1.4. Views of Future

4.1.4.1. Interest in Interpreting Activities in the Future

Respondents were asked about their interest level in a series of potential future interpreting and translation related activities. The purpose of this question was to gage their continued interest level in interpreting and translation as a field of practice or possible career, bearing in mind that the majority of refugee interpreters in transit countries did not focus on interpreting as a career or education before beginning working as interpreters in refugee field aid NGOs in the transit country. The respondents were given the opportunity to indicate as many areas as interested them, and were not restricted to only selecting one. Their responses are in Table 28.

Table 28: Interest in Interpreting Activities in the Future

What activities would you personally be motivated to do in the future?	**Yes**	**% of n=154**
Work with colleagues to improve / expand online glossaries and dictionaries in refugee languages (for example: improving Google Translate in your language, or other online dictionaries, etc)	110	71%
Study additional advanced courses in community interpreting	100	65%
Training of interpreter trainers for migrant/refugee context in DESTINATION / RESETTLEMENT countries	97	63%
Training of interpreter trainers for migrant/refugee context in TRANSIT countries	92	60%
Work full-time as an interpreter (freelance, in an organization, or through an agency)	92	60%
Study for a degree in conference interpreting in your language	80	52%
Work full-time as a written translator (freelance, in an organization, or through an agency)	75	49%
I am not interested to do anything with interpreting now	11	7%
I am not interested to do anything with refugee/migrant issues now	8	5%
average number of topics of interest mentioned per respondent	4,3	topics

In the above table, respondents were able to indicate their interest in as many activities as they would like, so the percentages add up to more than 100%. The activity that garnered the highest interest (71% responding Yes) was that of working with colleagues to improve glossaries and dictionaries in refugee languages. This was followed by high interest in additional advanced community interpreting courses (65%). A total of 63% of the respondents indicated interest in participating in training for interpreter trainers for refugee context in destination or resettlement countries, and 60% expressed interest for the same but located in transit countries. In addition 60% expressed interest in working as a full-time interpreter, 52% expressed interest in studying for a degree in conference interpreting, and 49% expressed interest in working as a full-time written translator. Only 7% responded that they were not interested to do anything with interpreting now, and only 5% responded that they were not interested to do anything with migrant or refugee issues now.

4.1.4.2. What Are Your Goals or Plans for Your Life Over the Next 5 To 10 Years?

Respondents were asked about their life goals and plans over the next five to 10 years. The question was formatted in the survey such that respondents could write in whatever open-ended text response that they liked. A total of 112 respondents answered this question.

I conducted a content analysis of the responses to identify similarities among the comments and organize them into common topic areas and categories. I identified 174 goals and plans mentioned by the 112 individuals who responded to this question.

The full list of 112 responses is listed in Appendix A. From the responses, which could list more than one goal per response, over half (56%) mentioned goals related to work or jobs. Of these, 27% mentioned a specific job goal that was in addition to or other than interpreting. Some mentioned working with computers, as surveyors, as registered nurses, as business owners, and so on. An additional 10% mentioned work in general without specifics. Also, 18% specifically mentioned a goal to work professionally as an interpreter in the future, whether as a full-time job or in combination with other career plans, and 1% simply mentioned a goal to make money.

Fully a third mentioned education in their future goals (17% specifically mentioning post-graduate PhD or master’s degrees, and 16% mentioning further study in general terms), and 7% mentioned specifically studies in translation or interpreting. A quarter of the responses mentioned service or advocacy in their future plans. Specifically 16% referred to plans to serve the community, 6% mentioned plans to advocate for refugee rights in the future, and 3% mentioned future plans to volunteer in a social setting.

In terms of general life plans, 8% mentioned goals to be resettled to third country, 6% mentioned plans to build a better life, 3% specifically mentioned goals to be safe and live in dignity, another 3% mentioned goals to be able to travel and move about freely, and 3% mentioned future plans to marry and have a family. Two percent of the responses included mention of adding languages, 1% mentioned plans to build their vocabulary, and 6% stated that their plans were limited by their situation and they had no hope for future plans due to the refugee situation.

4.1.4.3. What Device Used to Fill the Survey

Respondents were asked what kind of device they used to fill the survey, a laptop computer, desktop computer, mobile smart-phone, tablet, etc. The reason for this question was to get a sense of what kind of technical mediums the respondents used for the survey, so to bear this in mind when preparing future online communication and interaction tools. The table breakdown of this question is in Appendix A.

The respondents tended to use their smart-phones or mobile phones (55%) to access the survey and to fill it out. Those mentioning responding to the survey via laptop computer were 29% and via desktop computer were 11%.

This question was interesting in the research because it (a) helped give a sense of how communication works with the target group - if everyone accesses things via their mobile, then it would be important to bear this in mind when designing applications, surveys, websites, and so on; and (b) it helped me as researcher to understand the context of some of the typographical errors in the responses, which seemed in keeping with the type of typos that occur when typing on a small screen of a phone and/or with the help (or interference) of mobile phones' auto-correct spelling features. For this reason, most of the time I have corrected typos as needed for clarity when quoting the respondents' answers in the survey, to avoid confusion and for smoothness of reading.

4.1.5. Reflections on Training Impact

In this section, I present the analysis of the responses regarding the training's impact on the graduates. The survey in this section contained two Likert scale questions and five open-ended questions, in which respondents could write as much response as they wanted. The open-ended questions were not mandatory to answer, so the response rate for each one varied. Because the questions were open-ended and respondents were asked to write out their responses without multiple-choice prompts, they were able to bring up topics and thematic areas as they liked in each question. The purpose of this was so to not "lead" respondents to give particular responses or comments. The questions were:

- ❑ Q28: When you think about your experience in CCIP training, please describe anything that has left a particular impact on you over time, be it personal, social, or professional.
- ❑ Q46: To what extent do you feel like the CCIP training helped you to access other opportunities for career or study or leadership development?
- ❑ Q47: Follow up question to Q46 regarding career/study/leadership development opportunities: Please comment more about this, if you would like
- ❑ Q48: To what extent did taking the CCIP training give you the opportunity for any of the following things (list of items, see below)
- ❑ Q49: Follow up question to Q48 regarding other skills development: Anything else (positive or negative), in addition to the above? Please comment.
- ❑ Q50: Please comment on any way in which the CCIP training affected your general life in the country where you took the training (Egypt, Indonesia, Malaysia, Thailand, etc.)
- ❑ Q61: Any advice for future interpreters working in the migrant and refugee aid organizations in transit countries?

I present the findings from the two Likert scale questions below (Q46 and Q48), followed by a presentation of the thematic analysis of the other open-ended questions.

4.1.5.1. Extent of Professional and Leadership Development from CCIP Training

Respondents were asked about seven different aspects of professional and leadership growth aspects that CCIP trainers hoped would result from CCIP training, in order to gain the graduates' impressions on the extent to which they felt they had grown from CCIP training. Respondents were asked to answer on a Likert scale of 1 to 5, with 1 being "not at all helpful" and 5 being "extremely helpful!" The overall mean ranking score for each area is ranked in Table 29, from highest to lowest score.

Table 29: Level of Professional and Leadership Development from CCIP Training

Helpful in this area	Extremely	Very	Total Positive
Increase your confidence in yourself	30%	61%	91%
Increase professional respect you receive from others	26%	58%	84%
Strengthen your assertiveness to advocate for proper interpreting roles and ethics in the organizations	31%	53%	84%
Sharpen your analytical and critical thinking skills for ethical problem solving	27%	60%	88%
Improve your linguistic analysis skills of ENGLISH	35%	52%	87%
Improve your linguistic analysis skills of your NATIVE language(s)	26%	55%	81%
Open the door to other professional opportunities for you beyond interpreting	21%	47%	69%

Of this list of development areas from training, self-confidence, critical thinking for ethical problem solving, and linguistic analysis skills in English scored the highest.

Ninety-one percent of the respondents indicated that CCIP training was extremely (30%) or very (61%) helpful increasing their confidence in themselves. Eighty-eight percent indicated that the training had been extremely (27%) or very (60%) helpful in sharpening their analytical and critical thinking skills for ethical problem solving. Another 87% indicated that the training had been extremely (26%) or very (55%) helpful in improving their linguistic analysis skills in English.

In terms of increasing respect from other colleagues, 84% indicated that the training had been extremely (26%) or very (58%) helpful. Also, for the area of strengthening assertiveness to advocate for proper interpreting roles and ethics in the organizations, 84% indicated that the training had been extremely (31%) or very (53%) helpful.

Another 81% indicated that the training had been extremely (26%) or very (55%) helpful in improving their linguistic analysis skills of their native languages. Finally, a little over two-thirds (69%) indicated that the training had been extremely (21%) or very (47%) helpful in opening doors to other professional opportunities beyond interpreting.

4.1.5.2. Extent to Which CCIP Helpful in Accessing Career, Study, Or Leadership Development Opportunities

Respondents were asked about the extent to which they felt that taking the CCIP training was helpful to them to access other opportunities related to career or study, in general, without specifying if in the country of training or elsewhere. Respondents were asked to answer on a Likert scale of 1 to 5, with 1 being “not at all helpful” and 5 being “extremely helpful!” The table breakdown of this question is in Appendix A and Table 30.

Table 30: Extent to Which CCIP Training was Helpful to Access Other Opportunities

	Extremely		Very		Tally
Indonesia	12	32%	9	24%	57%
Thailand	4	22%	9	50%	72%
Egypt	22	29%	28	37%	66%
Malaysia	2	20%	4	40%	60%

UK	3	60%			60%
Hong Kong	1	17%	2	33%	50%
Turkey			1	50%	50%
Total	44	29%	53	34%	63%

In summary, 63% of the respondents felt that taking CCIP training was either extremely helpful (29%) or very helpful (34%) in accessing further career, study, or leadership development opportunities. The respondents from Thailand reported the highest level of helpfulness (72%), followed by Egypt (66%), Malaysia and the UK (60%), and Indonesia (57%).

4.1.5.2.1. Thematic Analysis from Open-Ended Questions

To analyse the free-writing responses to the open-ended questions, I followed a thematic analysis process as laid out by Braun and Clarke (2006), which I also used in analysing the in-depth interview data of this study. A full description of the thematic analysis process used is presented in the Chapter 3 methods section of this study.

I first analysed the responses for each open-ended question separately to identify thematic topics within each discrete set of question responses. That write-up can be found in Appendix A. Then I re-analyzed all the question responses as a single data set, to identify thematic topics running across more than one set of question responses. In doing this, I identified these six thematic topics running between, through, and across the responses to the open-ended questions:

1. Reflections on training contents
2. Reflections on training process
3. Personal impact from training
4. Professional impact from training
5. Social impact from training
6. Contextual impact from training

Below, I describe each theme and provide illustrative examples from the responses in the survey.

4.1.5.3. Training Itself

The survey asked for respondents' current impressions concerning 12 areas of the CCIP training curriculum, looking back on it over the years since training. Respondents were asked to answer on a Likert scale of 1 to 5, with 1 being "not at all helpful" and 5 being "extremely helpful!" The full table of responses is in Appendix A, and the tally of positive responses of "extremely helpful" and "very helpful" are presented in Table 31.

Table 31: Extent of Helpfulness of CCIP Curriculum Components

Area of Training Curriculum	Extremely	Very	Total
i) Interpreter Professional Ethics	44%	49%	93%
a) Interpreter Theory & Cognitive Skills Building	38%	55%	93%
g) Role Plays and Practical Sessions	42%	49%	91%
b) Rules and Protocols of Behaviour in Session	37%	53%	90%
d) Glossary Building	33%	56%	89%
c) Linguistic Analysis and Translation Equivalence	36%	49%	85%
l) Group energizers and warm-up games	37%	48%	85%
j) Balancing interpreter role with community expectations	29%	54%	83%
k) Cultural sharing activities in class	28%	51%	79%
h) Emotional Self-Care for Interpreters and Aid Workers	33%	45%	78%
e) Presentations on International Refugee Law	27%	51%	78%
f) Presentations on Healthcare, Counseling, Mental Health, SGBV	28%	43%	71%

A total of 93% of the respondents rated the curriculum area of interpreter professional ethics as being extremely (44%) or very (49%) helpful, and also 93% rated the area of expertise interpreter theory and cognitive skills building as being extremely (38%) or very (55%) helpful.

The next highest ranked components were the role plays and practical sessions at 91% being rated extremely (42%) or very (49%) helpful, and the sections on rules and protocols of behaviour in session at 90% being extremely (37%) or very (53%) helpful.

The area of glossary building received a rating of 89% being extremely (33%) or very (56%) helpful, and the linguistic analysis and translation equivalences sections of training received a rating of 85% being extremely (36%) or very (49%) helpful.

The curriculum areas of warm-up games and group energizers were rated as being 85% helpful (extremely 37%, very 48%), and the section dealing with balancing interpreter role and community expectations was rated as being 82% helpful (extremely 29%, very 54%).

The activities of cultural sharing were rated as being 79% helpful (extremely 28%, very 51%), and the area addressing emotional self-care for interpreters and aid workers was rated as being 78% helpful (extremely 33%, very 45%).

Finally, the presentations on international refugee law were rated as being 78% extremely (27%) or very (51%) helpful, and the presentations on healthcare, mental health counseling, and SGBV were rated as being 71% extremely (28%) or very (43%) helpful.

4.1.5.3.1. Training Contents

Table 32: Reflections on Training Contents

Reflections on Training Contents	Q28	Q47	Q49	Q50	Q61	Totals
Techniques: Cognitive skills building, Consecutive Note-taking, Simultaneous	18					18
Procedures in session	17					17
Ethics	15					15
Glossary building and Linguistic analysis	9					9
Role boundaries	8					8
Self-care, resilience under emotional load	5					5
Totals						72

Note. 72 = 21% of 338 responses

Table 32 shows the reflections on training contents. Eighteen responses included mention of interpreting techniques such as consecutive, simultaneous, note-taking, and cognitive skills building for interpreting. One respondent shared this recollection about his attempt to perform a long consecutive speech using notes, which he had originally thought that he would be unable to do, “Making notes while interpreting long speeches as we watched an example in a movie for a female interpreter in a press conference for Almaliki and Obama, and it just looks impossible for me to act like that, but I was picked by Alice and I did it perfectly.” (Male, Arabic, Indonesia 2018, same country)

Another respondent recalled his memory of trying to do simultaneous interpreting for the first time in class, “Simultaneously interpreting it was very hard, I remember I totally blacked out.” (Male, Hazaragi, Indonesia 2017, same country)

Various respondents mentioned their memories of the cognitive skills building games and exercises done in class to increase the capacity of interpreters’ memory cache and ability for rapid mental recall. One respondent summed up his impressions of this part of the training by simply responding, “I love cognitive skills building.” (Male, Burmese languages, Malaysia 2015, same country)

Procedures in Session

Seventeen responses included mention of the procedures that interpreters followed in an interpreted session. For example, one respondent wrote, “I apply the training [topics] covering on seating position, specific narration in the victim's own language, convey emotional tone of the victim, to preserve accuracy and to correct errors on a regular basis & maintain linguistic standard.” (Male, Tamil/Sinhalese, Hong Kong 2011, same country)

Another respondent recalled the following as important from the training, “Using [reference to] yourself as the 3rd person when you need any clarification instead of using [reference to] yourself as a first person. Also taking notes when the applicant is talking for memorizing.” (Male, Bilen, Egypt 2017, same country)

Ethics

Fifteen responses included references to ethics, though several responses also cross-referenced with other components of training and practice. For example, as one respondent described his experience of the training, “It is a professional one for sure. Though I was a university professor, I gained experience in the field as an interpreter. Code of conduct, confidentiality, positioning, note taking and many other techniques that I had no idea. After training, I feel confident and self-esteem as I got precise training and can do my task easily.” (Male, Arabic, Indonesia 2017, same country)

Another respondent described taking away from the training these practice points, “Everything I interpret is to be confidential and always remember in my mind, also interpreting whatever the POC and SP said, no adding comments.” (Female, Somali, Indonesia 2018, same country)

Another respondent stated, “The training allowed me to recognise the importance of correct interpreting and the positive impact it has in our community. It also allowed me to always carefully consider impartiality in professional settings of interpreting” (Female, Arabic, UK 2016, same country).

Some respondents connected the professional ethics to career impact, as in this example, “The whole training was amazing and had a big impact in my professional career, especially the interpreters’ professional ethics and rules and protocols of behavior.” (Male, Amharic, Egypt 2015, same country)

Glossary building and linguistic analysis

Nine responses included mention to glossary building and linguistic analysis, sometimes cross-referenced at the same time with other aspects of training. One respondent recalled the exercises of, “Backward Translation activity which showed how different it will be than actual content translation” (Male, Farsi Irani, Indonesia 2017, same country).

The back-translation exercises done in the training are ones where each participant translates a short text from English to their language, then give their translated text to another partner in their same language group, who then back-translates it back into English, without having seen the original English text.

Another respondent recalled the glossary analysis along with, “Stress management and lexical terms that have no equivalence in other languages” (Male, Dinka, Egypt 2017, same country).

A third respondent, a refugee interpreter that also works as the interpreter coordinator in an aid organization, had this response about the linguistic analysis and glossary building sections from the training:

> It really helped uplift my confidence and my overall self-esteem, I was a bit hesitant in coming up with new ideas to improve our interpreter program in my organization, but after this training I gained the courage to make the necessary changes in our interpreter program and I feel more comfortable to give answers to questions that arise from the changes I propose to make. e.g. we revamped our glossary and I included some very important parts that I learned from CCIP training that I had, and now our interpreters can analyse and discuss the linguistic gaps in our glossary. Huge THANK YOU to Alice (Male, Somali, Thailand 2018, same country).

Role boundaries

Eight responses included mention of learning about the interpreter role and boundaries, as in the example of one respondent, “It has left me to know what exactly my role is as an interpreter” (Female, Tigrinya, Egypt 2017, same country).

Another respondent was a Thai national and staff lawyer in a refugee legal aid organization, and she took the CCIP training because she sometimes had to interpret in relay interpreting situations between refugee languages, English, and Thai, and she coordinated interpreters in the organization and provided orientation training on interpreting to new interpreters and staff, had this to say about the training and the interpreter role:

> I am able to apply the essential things [of] how to be an interpreter. Managing expectation and understanding case worker, interpreter and client. How to deliver a training about abstract things like code of conduct, ethics. I find the role play and scenario analysis are helpful. Thus, it gave me a clear picture what are the role and responsibilities of interpreter. (Female, Thai, Thailand 2016, same country)

A third respondent recalled how the training helped with role definitions when conducting other community work within the aid organization, saying,

> I remember an intense discussion with my colleagues at AMERA about conflict of interest. As an insider and outsider at the same time, I was curious to find out the best way to play my role as a community facilitator. CCIP course has made a difference! (Male, Tigrinya, Egypt 2014, moved to third country)

Self-care, resilience under emotional load

Five respondents referred to the components of the training that addressed emotional load resilience and self-care; most of them I have listed under the personal impact sections of this analysis, or in the above section on linguistic analysis and glossary building, where the respondent mentioned "stress management" in the same comment as lexical terms and translation equivalence. One respondent commented on how the training helped him handle stressful situations, by saying:

> The CCIP training was very important for my interpretation skills because it provided me useful information that I need to use as a professional interpreter during interpretation session. Now, I know what to do and what to avoid during the interpretation, as well as what to do when the scene is stressful. There are many more skills I learned but cannot be summarized here. (Male, Somali, Thailand 2018, same country)

4.1.5.3.2. Training Process

Table 33: Reflections on Training Process

Reflections on Training Process	Q28	Q47	Q49	Q50	Q61	Totals
Pedagogy / methodology	24					24
Trainers' qualities as teachers / facilitators	21					21
Practical role plays	15					15
Games, Energizers	8					8
Group discussions (large and small groups)	3					3
Audio/video materials	1					1
Totals						72

Note. 72 = 21% of 338 responses

Table 33 shows the responses related to participants views regarding aspects of the training processes. Their comments focused on aspects of the training pedagogy or methodology, the qualities of the trainers in the classroom, didactic tools of role plays, games, energizers, large and small group discussions, and audiovisual materials, as detailed below.

Pedagogy / methodology

Of the respondents, 24 made comments that included mention of the training pedagogy, methodology, or facilitation process, within mention of other aspects and impact of the training. One respondent commented that he recalled, “The method and content of training. The experiences and examples shared by Ms. Alice and the participants. The way Ms. Alice engaged all the participants and especially I made new friends and learned about them and their culture.” (Male, Urdu, Thailand 2018, same country).

Another respondent also mentioned the sharing of experiences, role plays, and materials, saying, “The training was wonderful because the trainer was excellent by sharing her experiences and practice by role play, also the schedule and materials were useful for the training.” (Female, Khmer, Thailand 2018, same country)

A third respondent appreciated the process of daily knowledge reinforcement activities such as, “The daily reviews of the main concepts we learned in the past daily at the beginning of each day.” (Male, Bilen, Egypt 2017, same country)

One respondent also commented on the process of the training being positive and varied, saying,

> I remember the positive vibes of the trainer and the participants, very empowering... each day of the training, there was always something exciting and new to learn... I like the role plays a lot.. The impact of the training is that I professionally see community interpreters as independent and professional partners of Service Providers and play an important part in realizing the rights of each party to communicate with each other as it is. (Male, Bahasa Indonesia 2014, same country)

Trainers’ qualities as teachers / facilitators

Twenty-one responses included mention of the qualities of the teachers and facilitators as being an important aspect of what they recalled from training. Often these comments were mixed in with comments on various aspects of the training experience. One example of this is the response from a participant from the Egypt 2010 cohort:

> Course: The program of CCIP was such a unique program that really served refugee community in different ways. Such a professional program, it helped participants in the academic, professional and social paths. Gives a big confidence to participants to serve themselves and their community. Instructors: Alice, Mariam, Amany and Zakaria were so knowledgeable, professional and flexible along the journey. Work Opportunity: It gives you plenty of job opportunities.
> (Male, Arabic, Egypt 2010, returned to home country)

Other comments included, “The atmosphere of the course and the care and efforts that instructors put in” (Male, Swahili, Egypt 2005, same country); and “the friendliness of the trainer” (Male, Farsi Irani, Turkey 2010, same country); and “the trainer was well prepared and very energetic, she described each session and topic very clearly and professionally" (Male, Hazaragi, Indonesia 2015, same country).

The bonds and care of the trainers remained strong in the memories of training graduates, as in this response:

> I will never forget Mariam and Amany, they have been very helpful and caring people and they even make you feel like you are a friend, family... keep in touch now and then especially Mariam but both of them have big hearts and give every support we needed at the time... after all these years almost 9 years I still feel the love they gave us, it wasn't just a job or work for them it was a part of their life. They are wonderful people!! I am gonna stop writing here not just I finished, or I have said it all, am stopping because I wanna give the chance for others as well. Please pass my best regards and love for both of them from [name]. Thank you for giving me the chance to say this. (Female, Amharic, Egypt 2010, moved to third country)

Practical role plays / Games, energizers / Group discussions / Audiovisual materials

Twenty-five responses included reference to the process activities in the training, from role plays, games, energizers, group discussions, and audiovisual materials. Many times the comments cross-referenced with comments on other topic areas, but some mentioned the activities on their own. For example, one respondent mentioned the challenges of the activities, "When we started role play training, it was a hard time for me" (Male, Arabic, Egypt 2009, moved to third country).

Another respondent mentioned role plays along with relationships and enjoyment, saying it, "Built up relationships and it was a very fun experience. Learnt a lot from it, especially the roleplays" (Male, Arabic, UK 2016, same country). A third respondent also recalled enjoying the activities, simply writing in his response: "warm up games, it's so much fun and joy" (Male, Oromo, Egypt 2017, same country).

One respondent mentioned audiovisual materials, saying, "More videos and audios should be part of this training" (Male, Punjabi, Thailand 2018, same country). It is difficult to surmise if the comment is suggesting that the training did not have sufficient audiovisual materials, or if it is suggesting that the audiovisual materials in the training were so good that he wanted even more. However, as the 2018 cohort included almost three hours of video over five different films related to interpreting in legal and medical settings, followed by discussion, analysis and practice based on the videos, it is likely that the response is suggesting the latter: that the materials and their integration into the learning process was well-received and more activities like that would be good.

4.1.5.4. Personal Impact from Training

Table 34: Personal Impact from Training

Personal impact from training	Q28	Q47	Q49	Q50	Q61	Totals
Self-confidence, self-esteem	9			10		19
Self-care and stress, resilience, emotional, psychological, well-being, hope				11	5	16
Language & personal skills built up			6		7	13
Personal character development	8				4	12
Effort and opportunities for success			1		8	9
Gained experience and improved self	9					9
Improved communication & interpersonal skills		1	2	2		5
Improved vocabulary, language activation		3		2		5
Personal skills					5	5
Life changing experience	4					4
Value and worth of training, of self					4	4
Built CV and qualifications				2		2
Self-sufficiency, stand on own two feet				2		2
Totals						105

Note. 105 = 31% of 338 responses

Table 34 shows the responses related to participants views regarding the personal impact of CCIP training on them. Their comments focused on ways in which the training build up confidence, improved resilience to deal with stress, built up language and communication skills, and built character, as detailed below.

4.1.5.4.1. Self-Confidence, Self-Esteem

Nineteen responses included mention of how the training affected the graduate's self-confidence and self-esteem. Often the comments cross-referenced with other impacts, such as social capital of friendships, or professional growth. For example, one respondent commented that, “I have become more sociable and improved my confidence” (Female, Hazaragi, Indonesia, 2018, same country). Another respondent gave a similar example, “After training for CCIP training I got a lot of good things personally and socially in term of friends, good emotionally, confident in myself” (Female, Somali, Indonesia, 2018, same country). A third respondent mentioned personal growth as part of the confidence, saying that the training was “a chance to improve oneself and meet interesting diverse people. Build self-confidence” (Female, Arabic, Egypt 2009, moved to third country).

Some connected the confidence to job opportunities and performance, as in this example from a respondent, “I made friends; confidence; access to jobs; and so on” (Male, Tigrinya, Egypt 2014, moved to third country), as well as another respondent who commented, “CCIP trainings helped a lot to secure my job with UNHCR/Cairo. After training I was well prepared for my job and I was absolutely confident with my performance” (Male, Fur, Egypt 2007, moved to third country).

4.1.5.4.2. Self-Care, Emotional Resilience, Well-Being

Sixteen responses mentioned the emotional benefit of the training in the form of promoting social self-care, emotional resilience or well-being. For example, one respondent commented that he “got to know others and their cases helped me to be more resilient, and got more friends” (Male, Arabic, Egypt 2009, moved to third country). Another respondent said about the training that, “It's helped me to avoid stress” (Female, Nuer, Egypt 2017, same country). A third respondent connected this emotional stability to their performance, saying, “the training supported me to act professionally and control my emotion” (Male, Dari Afghani, Indonesia 2018, same country).

Another respondent explained that experience of the training and how it was set up had a positive effect on her emotional state, saying:

> I felt really relaxed during the training because asylum-seekers in Thailand are considered criminals so there was a constant threat of being detained. This training

> helped boost my confidence and had a positive impact on my psychological well-being. It was a great experience to mingle with people of different nationalities during the training. (Female, Urdu, Thailand 2015, returned to home country)

The CCIP trainings held in Thailand and Indonesia have always been "residential" in that the participants all stayed overnight on the venue site of the training, as a means to reduce their movement in public spaces, out of consideration that they were not recognized as refugees in those countries and therefore subject to arrest or other problems from local authorities if they were stopped.

4.1.5.4.3. Language and Personal Skills

Thirteen responses included mention of language and personal skills, in cross-reference with other comments of other aspects of training impact. For example, one respondent mentioned the language skills in combination with confidence, commenting, "Actually, I have the potential. Most of my passive vocabulary got into the surface after taking this training. I felt confident so I use the vocabulary without hesitation and fear in the right place and right time." (Male, Arabic, Indonesia 2017, same country)

One survey question asked the respondents for their advice to future refugee interpreters, and some of these responses included recommendations regarding the language and personal skills of future interpreters. One respondent combined advice on language skills along with recommendations on professional standards of practice, "Of course they must have good skills in English & the native language. Preserve the meaning and accuracy of what is being said. Do NOT attempt to translate what you are NOT sure of" (Male, Tamil/Sinhalese, Hong Kong 2011, same country).

Another respondent emphasized the personal attributes of patience and love of job as important components for mastery of the task of interpreting, advising future interpreters to "focus and understand the context, as it is a very complicated task and needs someone to be patient and love his/her job and to stay all the time impartial" (Male, Dinka, Egypt 2017, same country).

4.1.5.4.4. Personal Character Development

Twelve responses included reference to how the training affected personal character development. For example, one respondent described CCIP by saying, “It is more like a family and where I picked up early skills of communication and networking” (Male, Somali, Egypt 2009, moved to third country).

Others included personal character attributes within their advice to future interpreters, emphasizing devotion, humility, patience, and listening: “Try to do this work with devotion and dedication and the result will be awesome” (Male, Arabic Egypt, 2003, returned to home country); “To be humble and patient and most of all have self-esteem” (Male, Tigrinya, Egypt 2015, same country); and “The interpreter should be a good listener, should always have patience” (Male, Dari Afghani, Indonesia 2018, same country).

4.1.5.4.5. Effort and Opportunities for Success

Nine responses included mentions of success from the training, as in this respondent’s comment: “All about CCIP training, for me it was a big opportunity to be successful” (Female, Dari Afghani, Malaysia 2015, same country).

4.1.5.4.6. Gained Experience and Improved Self

Nine responses included mention of experience gained and improving of themselves, as in the example from these two respondents: “I am still working as a freelance interpreter because of CCIP training, I gained professional skills working in the migrant refugee sector” (Female, Urdu, Hong Kong 2008, moved to third country), and “My colleagues at the class were amazing and unique who inspired me to push myself to my maximum potentials” (Male, Arabic, Egypt 2003, returned to home country).

4.1.5.4.7. Improved Communication and Interpersonal Skills

Five responses referred to improved communication skills from the training, as in the example of this respondent, who stated:

> CCIP certificate...
> - Reflects how much I'm open to learn in different fields to enhance my mental capacity and capabilities
> - Supports me as a multitasker person who can handle many things
> - Presents me as a person with solid communications skills.
>
> (Male, Arabic, Egypt 2010, returned to home country)

4.1.5.4.8. Life Changing Experience

Several respondents spoke of the importance of CCIP in their lives, as the example from this respondent, saying, "CCIP played a big role in my life" (Female, Tigrinya, Egypt 2012, moved to third country).

Another respondent referred to the training as a highlight in her experiences:

> CCIP training was one of the best moments in my life. I got to know a lot of people and cultures, met a lot of good people. And of course the one who made the training fun and not boring is Ms. Alice. I gained a lot of useful information from the training; I improved a lot since the training but still I need to improve more in some part as an interpreter. (Female, Arabic, Indonesia 2016, same country)

A third respondent also reflected on CCIP as a source of success for him:

> CCIP training was [among] my most major achievements I have ever made, it changed my whole life as a professional community interpreter. I am not able to forget how I enjoyed during the course time with the unique way of teaching by my trainer Alice. (Male, Somali, Egypt 2012, same country)

4.1.5.4.9. Value and Worth of Training, and of Self

One of the survey questions asked the respondents what advice they would give to future refugee interpreters. Four responses mentioned the value and worth of the work for the interpreters themselves, saying:

> Remember that helping the refugees community is a help to yourself in the first place, it opens you to things you never thought about, opens doors to new opportunities that widen your world in spectacular ways, it does not shrink you in the corner of payroll. Don't forget: "what goes around comes around". (Male, Arabic, Egypt 2010, returned to home country)

Another respondent reminded other future interpreters of the value and worth they have in their service, saying, "You interpreters are doing a noble job since you are the bridge between the refugees/migrant/asylum-seekers and the service providers so please keep going and always be there for the help of humanity" (Male, Somali, Indonesia 2018, same country).

4.1.5.4.10. Self-Sufficiency, Stand on Two Feet

Two responses included mention of a sense of self-reliance coming from the training, as in the example from this respondent, "I became a professional interpreter and self-sufficient" (Male, Tigrinya, Egypt 2012, moved to third country).

Another respondent attributed this self-reliance and reputation to his reputation in the community for being neutral and fair to all parties, saying:

> CCIP training affected my general life in the country where I am living for both the reputation and self-reliance that I got from my community and from the organizations that I worked with. The secret behind it is that CCIP training taught me a very unique way to be neutral and fair for both of them. (Male, Somali, Egypt 2015, same country)

4.1.5.5. Professional Impact from Training

Table 35: Professional Impact from Training

Professional impact from training	Q28	Q47	Q49	Q50	Q61	Totals
Sense of professionalism is more now	22	3		10		35
Helped me get a job		11		10		21
Opened doors to success / new opportunities		9				9
Financial stability or improvement		1		8		9
Career life goals increased	7					7
Built my CV, qualifications, career		6				6
Increased trust from target community and NGO colleagues on the job				4		4
Interpreting skills for the job		2				2
Appreciation of interpreter role in work				2		2
Totals						95

Note. 95 = 28% of 338 responses

Table 35 shows the responses related to participants views regarding the professional impact of CCIP training, as detailed below.

4.1.5.5.1. Sense of Professionalism Increased

Thirty-five responses mentioned an increased sense of professionalism and professional impact. For example, one respondent explained:

> I have felt more professional and more responsible, very careful in using appropriate terms. I have also learned how to follow the four cardinal[18] points which was impossible for me to know if I didn't get a chance in joining this training. (Female, Oromo, Indonesia 2016, same country)

Another respondent connected the sense of professionalism with increased sense of respect, saying, “I was taught how to interpret professionally, and this helped me to gain more respect coming from my colleagues” (Male, Somali, Egypt 2017, same country). Another respondent commented, “Now I feel more like a professional interpreter and I profoundly cherish it” (Male, Dari Afghani, Indonesia 2018, same country). A third respondent connected the sense of professionalism of interpreting and career intent, saying, “I felt that I know more about what actually interpretation is, and I will make it my profession in future for sure” (Male, Punjabi, Thailand 2018, same country).

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[18] The respondent is referring to a component of CCIP curriculum where we present four fundamental rules of community interpreting behaviour as if they were guiding cardinal points on a map: North, South, East, and West.

Two other respondents commented on how they were able to obtain professional work as a result of the training skills obtained. One mentioned this in going back to her home country, “In my professional working career I was able to apply the methods back in my country while working with grassroots level people” (Female, Tamil/Sinhalese, Malaysia 2015, returned to home country).

The other respondent echoed a similar view of positive impact from the training:

> The training itself has [...] well equipped me for future interpreting by shedding light to all these issues that might arise and how to deal with them once they do. The most positive impact it had on me is that I was able to find a professional job once I received refugee status by using the certificate and [it] has increased my financial stability as a result. (Female, Arabic, UK 2016, same country)

4.1.5.5.2. Helped Me Get A Job

Twenty-one responses included mention of the CCIP training or certificate helping them in getting a job. For example, one respondent stated, “CCIP certificate helped me to get my first interpretation job in the UK” (Male, Tigrinya, Egypt 2014, moved to third country). Another respondent shared his experience of how the certificate helped him to get his job at StARS, recounting, “My flat mate told me that there is an interpretation vacancy in StARS and I sent to him my CV and CCIP certificate, they called me for an interview and I was recruited soon after that IV [interview]” (Male, Somali, Egypt 2015, same country). A third respondent explained that his view that the training increases the likelihood of getting called for a job interview, stating, “The CCIP helps me very much because the NGOS who look for an interpreter will not have a doubt to call me for an interview” (Male, Dinka, Egypt 2017, same country).

4.1.5.5.3. Opened Doors to Success / New Opportunities

Nine responses specifically mentioned how the CCIP training opened doors for them to new opportunities and to success. Some of the responses cross-referenced with other thematic categories in this analysis, however, some illustrative quotes for this category are:

> The CCIP certificate was a magic key to many other opportunities that unfolded for me. (Male, Arabic, Egypt 2003, returned to home country)
>
> CCIP training was my turning point of my life and the beginning of professionalism. (Male, Somali, Egypt 2012, same country)
>
> This training helped me to learn very useful skills and to obtain my current job. And even now I am very successful in my job more than others of my colleagues. (Female, Dari Afghani, Malaysia 2015, same country)
>
> It opened up other career doors for me other than a caseworker and computing fields. (Male, Arabic, UK 2016, same country)
>
> The training has given me a different perspective and I'm planning now to join a legal translation course at American University in Cairo. (Male, Dinka, Egypt 2017, same country)
>
> CCIP was a really good way of starting my journey of interpreter. (Male, Somali, Indonesia 2018, same country)

4.1.5.5.4. Financial Stability or Improvement

Nine responses included mention of how the CCIP training improved their financial stability. Some of the responses cross-referenced with other thematic categories in this analysis, however, some illustrative quotes for this category include:

> It helped me get a new job where it is not allowed for refugees to work, so I managed to find a financial resource for my family. (Male, Arabic, Indonesia 2018,

> same country)
>
> CCIP training in Egypt affected me positively by having the resilience to stay in Egypt and get a source of income and spend my daily life, also it gave me a hope to be resettled to any better country in which I can begin a new life and create a better future. (Male, Somali, Egypt 2015, same country)
>
> CCIP affected me in several ways, from there I personally understood that speaking several languages is one thing and being an interpreter is another. In terms of finance I just received last Tuesday 500P [Egyptian pounds]. I can't say it is too much but it's not bad. (Male, Bambara, Egypt 2015, same country)

4.1.5.5.5. Career Life Goals Increased, Built CV

Thirteen responses mentioned ways in which CCIP impacted their career or life goals or built up their CVs in helpful ways. Some of these responses cross-referenced with other thematic categories, but an illustrative sample of responses are included here.

> During the first selection interview of CCIP, Alice asked me why are you applying for this course? I responded this course will be an entry point to my UN career as I am interested to work in the humanitarian setting. Since then that response came to my mind and I eventually ended up working for UNHCR. (Male, Somali, Egypt 2011, returned to home country)
>
> It helped me a lot because it added to my CV. After some time, I received some work opportunities after I added the certificate to my profile. (Male, Somali, Thailand 2018, same country)
>
> Help me with my CV and getting a job at UNHCR. (Male, Somali, Egypt 2011, same country)

4.1.5.5.6. Increased Trust from Community and Colleagues

Four responses referred to how CCIP helped them to gain increased trust from the community or other colleagues. Some of these responses cross-referenced with other thematic categories, but following is an illustrative example of one respondent's views on how CCIP helped increase the community's trust in her.

> Financially, I became the main breadwinner to support my family with what I gained from being paid by USD or EGP per hour, which really saved me and all my family. On the Social and Emotional Level, I come from the Northern state of Sudan which the President of Sudan comes from, that was a big issue for me to interpret to other tribes and people persecuted by him, where they were not trusting me for being a Lighter skin, from Northern States. However, with time I gained many communities' trust and respect of being neutral and respecting all regardless of nationality, ethnicity or religion. I've managed to create many friends from different tribes and nationalities and get to know my country through their eyes as I didn't have the chance to stay in my country long enough. (Female, Arabic, Egypt 2008, same country)

4.1.5.5.7. Interpreting Skills for The Job & Appreciation of Interpreter Role in Work

Four responses made mention of how the CCIP training helped improve their interpreting skills and increase their appreciation of the role of the interpreter. While many of the responses cross-referenced with other thematic categories, following are illustrative examples of respondents' views.

> I did CCIP which helped me to improve my interpretation skills and I was able to get Interpreter Coordinator job at [organization name]. (Male, Urdu, Thailand 2015, same country)

> CCIP helped me to understand the law during the session, and my rights as an interpreter and to understand the importance of my work. (Female, Nuer, Egypt 2017, same country)

> Realising that interpretation is not just an ordinary job but it's a profession that is tremendously important and how this job can help and determine the life of vulnerables in a refugee context. (Male, Tigrinya, Egypt 2017, moved to third country)

4.1.5.6. Social Impact from Training

Table 36: Social Impact from Training

Social impact from training	Q28	Q47	Q49	Q50	Q61	Totals
Social improvement: more friends, social support, less isolation	16			19		35
Cross-cultural exposure and learning about / dealing with other cultures and people	13		2	6		21
Fun, good memories, good times	10					10
Connection with colleagues					3	3
Inclusion in community			2			2
Totals						71

Note. 71 = 21% of 338 responses

Table 36 shows the responses related to participants views regarding the social impact of CCIP training, as detailed below.

4.1.5.6.1. Social Improvement, More Social Support, Less Isolation

Thirty-five responses made mention of ways in which CCIP training had brought about an improvement in the respondent's social support systems, whether in the form of making more friends or lessening a sense of isolation. Of the various responses, which often cross-referenced with other thematic categories, here are two illustrative examples.

> Gaining skills and working with different people and my Somali group where amazing I made great friends. (Female, Somali, Egypt 2011, moved to third country)

> I made good friends and my social circle expanded. We are just a call away at any

> point of need in professional and personal life. (Male, Urdu, Thailand 2018, same country)

4.1.5.6.2. Cross-Cultural Exposure and Learning About and Dealing with Other Cultures and People

Twenty-one responses included mention of how CCIP increased the trainees' exposure to multiple cultures and helped them deal with diverse situations. Many of the responses also cross-referenced with other thematic categories mentioned above, however, here is one illustrative example from the responses: "CCIP helped me to be calm in difficult situations and helped me how to deal with and to respect all the people regardless of many different things" (Male, Arabic, Egypt 2012, moved to third country).

4.1.5.6.3. Fun, Good Memories, Good Times

Ten responses referred to their recollections of the training being fun, having a good time and good memories. While some of these responses cross-reference with other thematic categories mentioned above, following is one illustrative example from the responses:

> Game night was the highlight of the training. We participants from different backgrounds and mother tongues got together and had fun. Many people that day said for a while they don't feel like they're seeking refuge. It was very heartwarming. ♥ (Female, Bahasa Indonesia, Indonesia 2015, same country)

4.1.5.7. Contextual Impact from Training

Table 37: Contextual Impact from Training

	Q28	Q47	Q49	Q50	Q61	Total
Humanity, serving others, serving community	11			6	12	29
Connected me to migrant/refugee NGOs		2		3		5
Refugee law, rights, NGO work	2					2
Helped organization's interpreting		2				2

system to improve			
Need for interpreters		2	2
Faced emotional problems from interpreting in this context	1		1
Total			41

Note. 41 = 12% of 338 responses.

Table 37 shows the responses related to participants views regarding the impact of CCIP training on their context in the refugee community and the organizations serving them, as detailed below.

4.1.5.7.1. Humanity, Serving Others, Community

Twenty-nine responses mentioned the connection of CCIP training and their ability or desire to serve others or serve humanity. Some of the responses are cross-referenced with other thematic categories, but following are some illustrative examples of this theme in the responses:

> It helped me to reach self-satisfaction through helping others to move forward with their lives. (Male, Arabic, Egypt 2003, returned to home country)

> It helped me help those in need because without language many refugees do not know how to express themselves in order to get the help they need. (Male, Swahili, Egypt 2005, same country)

> Huge experience of showing commitment, being responsible and caring for people in need of help. (Male, Oromo, Indonesia 2016, same country)

> CCIP training supported me personally in my social work among Nuba refugee community in Egypt. (Male, Arabic, Egypt 2008, same country)

> I was able to help my community as interpreter, that was huge for me serving my people and I was so happy. (Male, Oromo, Egypt 2013, moved to third country)

> 2015 was the first time that I heard there is an interpreting training for interpreters,

> I used to interpret in Afghanistan but there was no such training, so this training and topics were very new to me and I have gained a lot which helped me to be very helpful to the refugee community. (Male, Hazaragi, Indonesia 2015, same country)

4.1.5.7.2. Connected Me to Migrant/Refugee Community and NGOs Work

Seven responses mentioned how the CCIP training helped to increase their connection with migrant and refugee communities and the work of NGOs. While some responses cross-reference with other thematic categories, these are illustrative examples of responses in the category.

> CCIP has enabled me to be more integrated and interactive with the refugee community and I relish it. (Male, Dari Afghani, Indonesia 2018, same country)

> Got to know others and their cases helped me to be more resilient and got more friends. (Male, Arabic, Egypt 2009, moved to third country)

> Very nice to ask about it... Actually we have learned about refugee theory and how refugees are living. I'm personally so inspired by the NGO role in different fields of refugee life. So thankful for their efforts. (Male, Urdu, Indonesia 2016, returned to home country)

Some respondents gave shorter answers referencing the same concept, including the following:

> Included me in the community. (Male, Hazaragi, Indonesia 2016, same country)

> It increased my activity. (Female, Somali, Thailand 2018, same country)

> Connected me with the migrant/refugee and NGO settings. (Male, Somali, Egypt 2004, moved to third country)

4.1.5.7.3. Helped Organization's Interpreting System to Improve

Two respondents commented on how the CCIP training helped their organization's interpreting system improve. Both respondents had taken the CCIP training in their capacity as service providers and nationals of the host country, who at times were called upon to do relay interpreting in a team with a refugee interpreter partner, working between host country language, English-as-pivot-language, and the refugee community language:

> I am not an interpreter by profession. However, if I apply for an interpreting position in Indonesia, I am quite sure that the experience and certificate would be considered. The training however helped me to access opportunities as a service provider. The training helped me to innovate advocacy ideas, program design, and collaboration with bigger stakeholders. The training has been seen as one of the great program achievements in the organization that I work with. I am witnessing that the training made my organisation and myself provide better services for asylum-seekers and refugees in Indonesia and it provides empowerment for the participants- even when they are not interpreting anymore. (Male, Bahasa Indonesian, Indonesia, 2014, same country)
>
> [We were] able to change some structure to support interpreters at the office and develop the work more to become more sufficient. (Female, Thai, Thailand 2016, same country)

4.1.5.7.4. Faced Problems from Context

Although the respondents overall made positive comments about many aspects of interpreting in general or CCIP in particular, they also identified other contextual problems that limited its impact in various ways. In terms of problems that limited their interpreting activities, one respondent commented that the amount of interpreter competition that she encountered in her language combination after being resettled to a third country had limited the extent to which her interpreter skills were useful, saying, "Well I would like to say it can be useful but in the country I'm living now there are so many people doing that [interpreting], so I lost my hope to get a job via translation or interpreting. I just forgot about that." (Female, Farsi Irani, Indonesia, moved to third country)

Another respondent criticized the extent to which interpreter professional standards were promoted or screened for by some of the organizations that hired interpreters in his language combination in his location, saying that the "P/T Interpreter Unit of the Court Language Section of the Judiciary in Hong Kong does not offer any refresher workshops. They have issued a glossary. Wonder whether they appoint native speakers for Interpreter Services or even check on the linguistic proficiency of an interpreter's English ability registered with them." (Male, Tamil/Sinhalese, Hong Kong, same country) If the organizations do not prioritize or vet for interpreting skills in their hiring process, then this can have a dampening effect on the value and impact of CCIP training for the graduates, if a trained interpreter has no hiring edge over an untrained interpreter, or if organizations are not committed to similar professional performance standards that the interpreters are trained to adhere to.

Finally, one respondent described the lack of support from the aid organization in dealing with the emotional stresses and pressures of the job, explaining that this was a reason why they stopped interpreting and had faced mental health problems. The respondent explained it this way:

> The problem that I faced after I took the CCIP training is that I didn't learn how to deal with my mental health issues because of my work. It made me mentally exhausted, angry with myself, I couldn't fall asleep because of the horrible things I heard during the session. The fact that [organization name redacted] didn't bother to ask us or see our problems. My work at [organization name] made me hate myself. Sometimes I used to go to sleep and wish I was dead because I couldn't handle all those mental exhaustions. After working for 3 years at [organization name redacted] I decided to submit resignation and left [organization name] in [date redacted]. ([gender, language, and country location redacted] 2015, same country)

Their response illustrated the importance of not only training interpreters to deal with the emotional load of interpreting in a refugee context, but also the critical need for the organizations who hire interpreters to provide them with a supportive environment and back-up to address these emotional loads over the course of the job. Training alone is not enough without ongoing organizational support, as illustrated in the previous example.

Beyond the problems identified in the work of interpreting itself, respondents also described the limitations of their refugee limbo status in the transit host countries as being an obstacle to their ability to leverage the impact of CCIP training in building their future, whether for interpreting study or career advancement, or any other personal or professional goals. Below is an indicative sample of the problems mentioned when asked about their future plans over the next five years:

> I am in a position that I cannot make any decision now. Living as a refugee in a transit country has its own hardship and problems. Maybe, other people in the world cannot feel our situation completely because they are not immigrants now, but we have been experiencing it as refugees in Indonesia every second right now. But, if I can do something over the next five to 10 years, I would like to study in different fields and work more in order to be a useful person for my people, community and country. (Male, Dari Afghani, Indonesia 2018, same country)
>
> I have no plans over the next 5 years, because I'm stuck in Indonesia and can't do anything. Refugees' lives aren't in their hands. (Male, Dari Afghani, Indonesia 2018, same country)
>
> I am in a situation and place where I cannot work or study as a refugee. (Male, Dari Afghani 2018, same country)
>
> Don't know, with this situation can't say anything. (Female, Hazaragi, Indonesia 2014, same country)
>
> I am not sure, because I do not have any hope now. (Female, Somali, Thailand 2018, same country)
>
> I no longer think of my future. (Male, Oromo, Egypt 2015, same country)

The majority of the respondents who highlighted these limitations were located in Indonesia, with a smaller number located in Thailand and Egypt. Many of the responses shown above were from Dari interpreters who went through CCIP training in the same cohort year, but each comment above was from a different respondent in that cohort. One respondent expressed these problems by offering the remedy needed for refugees in limbo, saying, “I have to live somewhere which calls me human and have a document to move freely.” (Male, Dari Afghani, Indonesia 2018, same country)

4.1.5.7.5. Cross-cutting comments and recommendations

In spite of the severe challenges highlighted by the responses above, various respondents made positive comments and recommendations for future interpreters to take the CCIP training. I close this section by presenting an illustrative sample of their comments, below.

> Well thank you very much for all the efforts dedicated to achieve the goals of the program. Though I am sure the version I studied has been developed within the last decade, but I still feel it was satisfying. You did your best guys and did it with visible creativity and loyal sincereness. The learning experience was splendid, new, effective, and goal oriented. The environment was encouraging, the bond between trainers and trainees was dynamic, the whole experience was terrific, in terms of goal achieving and information absorbing as well as application of the techniques learned in the course. I learned about new cultures, gained factual based respect for other cultures and religions through interacting in a warm environment with others from a diversity of backgrounds of refugees in Cairo at that time. I would enroll once again if I would have the chance in the other courses and new version of the same course. Bravo Guys! (Female, Arabic, Egypt 2007, returned to home country)

> I have been working in Darfur/Sudan, where UNAMID uses staff with very poor interpreting and translating skills which in many cases damages the communication; and I always kept giving advice to my colleagues in UNAMID to build the capacities of these language assistants through internal or overseas interpreting training specially at CCIP, and this even happen this morning. (Male, Arabic, Egypt 2003, returned to home country)

> I recommend [interpreters] to take CCIP course. It has more value, and personally I believe without having this course it is very hard to work in the organizations and to interpret, so they must have this course to be able to avoid the conflict that may can

happen during the sessions, in addition, the terminologies given by CCIP are fruitful. (Male, Somali, Egypt 2015, same country)

Make sure to receive CCIP training beforehand so you know what you're getting yourself into. (Female, Arabic, UK 2016, same country)

I advise heartily for those who still did not take CCIP training to take it, wherever you go, because it is very important, specifically for those who are working daily as interpreters. (Male, Bilen, Egypt 2017, same country)

I recommend that future interpreters take the CCIP course. It’s not only informative but also enjoyable. (Male, Tigrinya, Egypt 2014, moved to third country)

Do get CCIP training if you get a chance because it is an awesome experience.
(Female, Urdu, Thailand 2015, returned to home country)

You must take this training, believe me, you'll not regret it.
(Male, Arabic, Egypt 2009, moved to third country)

Take advantage of this wonderful opportunity.
(Female, Arabic, Egypt 2009, moved to third country)

CCIP is the key to success.
(Male, Somali, Indonesia 2018, same country)

Take the CCIP training.
(Male, Urdu, Thailand 2018, same country)

4.2. Stakeholder Interviews

In this section I present the findings from the stakeholder interviews of this research. I identified five key themes from the interview data, covering views of interpreting in refugee field aid, history and role of Egypt as field site in refugee rights and work, the history and components of the CCIP program, and how CCIP has affected refugee interpreters and the organizations that rely on them in serving refugees and migrants. To illustrate each theme, I present illustrative samples from the interview data.

4.2.1. Description of the Interviewees

Following is a brief description of each individual who participated in these in-depth interviews. Although this study's research ethics commitments of confidentiality and informed consent were explained to each interviewee, most interviewees were publicly known figures in their field and were interviewed in their official capacities. For CCIP stakeholders reading this dissertation, attempts to wholly redact the identities of many of the interviewees would most likely not succeed, as the network of refugee NGO staff and interpreters working in migration transit countries is a relatively small community. When I tried to suggest that one interviewee's comments could be presented as anonymous, she laughed and said, "Everyone will know who it is."

With this reality in mind, the interviewees and I agreed that I would share back to them those quotes from them I intended to include in the dissertation, first with confidential pseudonyms, and give each interviewee the option to accredit their real names, or not, to any of their quotes. In those cases where a quote contained any possible sensitive information regarding another individual or entity, quote identifiers were blurred to make it difficult to figure out any details related to any third entity mentioned in it. All received copies of their interview's audio recording, its written transcript, and final draft copies of the thesis chapters where their quotes are inserted, for them to review how they were presented in the data analysis. Each participant interviewee then confirmed to me in writing either their approval to have their real name and organizational affiliations appear in the thesis, or their preference to have their quotes attributed to a pseudonym. Information about the participant interviewees is in Table 38.

Table 38: List of Stakeholders Interviewed

Name	CCIP alum	CCIP / CMRS staff	Refugee NGO staff	Involved with CCIP projects	Involved with NGO interpreters	Popular Educators
Amany Ahmed	2002	CCIP	Egypt	Egypt	Egypt	
Mariam Hashim	2002	CCIP	Egypt/ Canada	Egypt	Egypt/ Canada	
Abdoul-Raoufou Ousmane	2013	CMRS	Egypt/USA	Egypt		
Maysa Ayoub		CMRS		Egypt		
Naseem Hashim		CMRS	Egypt	Egypt	Egypt	
Walaa Saeed	2008		Egypt		Egypt	
Gading Gumilang Putra	2014		Indonesia	Indonesia	Indonesia	
Roswita Kristy	2015		Indonesia	Indonesia	Indonesia	
Raya Kamir	2015		Thailand	Thailand	Thailand	
Parastou Hassouri			Egypt		Egypt	
Fiona Cameron			Egypt/UK	Egypt/UK	Egypt/UK	
Helen Brunt			Thailand	Thailand/ Malaysia		
Pancho Argüelles					USA	USA
Susan Williams					USA	USA

4.2.1.1. Egypt

Eight interviewees were stakeholders of CCIP programs in Egypt, although three of these eight were no longer living in Egypt at the time of the interview.

Ms. Mariam Hashim, CCIP alumna 2002

Mariam Hashim is the former CCIP Program Coordinator and Linguistics Curriculum Lead Trainer and is currently a CCIP Advisory Board Member. Mariam took the first CCIP training series in 2002 and continued to work with CCIP as trainer until 2011. After that time, she continued to serve in an advisory board capacity for CCIP programs and continued participating in training teams on occasion. She also worked full-time as teacher in the Children’s Program at StARS, which as mentioned elsewhere, is one of the largest refugee aid NGOs and refugee schools in Egypt. Mariam left Egypt in 2015 and currently lives and works in Toronto, Canada, and my interview with Mariam took place via Skype.

Ms. Amany Ahmed, CCIP alumna 2002

Amany Ahmed is the former CCIP Glossary Building Curriculum Lead Trainer and is currently a CCIP Advisory Board Member. Amany took the first CCIP training series in 2002 and continued to work with CCIP as trainer until 2011. After that time, she continued to serve in an advisory board capacity for CCIP programs and continued participating in training teams on occasion. She also worked full-time as teacher in the Children’s Program at StARS, and currently Amany is the director of the Education Program for both adults and children at StARS. As mentioned elsewhere in this study, the StARS refugee education program is the largest of its kind in Egypt. My interview with Amany took place in-person in Cairo, Egypt.

Ms. Maysa Ayoub

Maysa is the Associate Director of CMRS, of which CCIP is a program. All CCIP administrative and financial management has been under Maysa’s supervisory oversight since she began at CMRS in the early 2000s. My interview with Maysa was conducted jointly with Naseem Hashim (below) and took place in-person in Cairo, Egypt.

Ms. Naseem Hashim

Naseem is the CMRS Outreach and Short Courses Coordinator, and in this capacity she has provided support to CCIP trainings in terms of logistics and administrative preparations for courses conducted at AUC. In addition to her role in CMRS, Naseem formerly worked as staff in IOM Egypt, and in the course of her role there she frequently worked with interpreters, both CCIP-trained and non-trained. My interview with Naseem was conducted jointly with Maysa Ayoub, in-person in Cairo, Egypt.

Mr. Abdoul-Raoufou Ousmane, CCIP alumnus 2013

Abdoul-Raoufou (Raouf) worked for several years in CMRS as the activities coordinator with AUC’s Student Action for Refugees (STARS) and also for the Professional Development Courses (PDC) partnership between StARS and CMRS, which conducts several professional development courses for refugees held on AUC’s Tahrir Campus. Raouf is an alumnus of the CCIP interpreter training from 2012-2013, and he also worked as staff in IOM Egypt. Raouf left Egypt in 2018 and currently lives and works in Greensboro, North Carolina in the US. My interview with Raouf took place in-person in North Carolina, USA.

Ms. Parastou Hassouri

Parastou worked as legal advisor in AMERA from 2005-2008 and has taught International Refugee Law (IRL) short courses in CMRS for over a decade. In AMERA, Parastou regularly worked with CCIP-trained interpreters, and she has given legal aid and IRL guest lectures in CCIP trainings on several occasions. In addition to her work in Egypt, Parastou is a frequent UNHCR legal advisor consultant, and in this capacity has worked in refugee aid settings in Greece, Morocco, and Russia. This allowed her to share comparative insights concerning interpreting in refugee aid as she has experienced in Egypt and in other countries. My interview with Parastou took place in-person in Cairo, Egypt.

Ms. Fiona Cameron

Fiona worked at Saint Andrews Refugee Service (StARS) as head of the education program, and then executive director of StARS, during the period from 2005 to 2012. When at StARS, Fiona partnered with CCIP in specific training projects for StARS interpreters and staff. StARS maintains a hiring preference that all interpreters should have CCIP training, and StARS staff have regularly made guest presentations during CCIP trainings on special topics such as psychosocial care or human trafficking. Fiona is on the Advisory Board of StARS and also the Board of Trustees of AMERA International, which was the primary funding support organization of AMERA Egypt when it was in existence.

Fiona returned to live in the UK in 2012, where she worked as the Program Manager of the Nottingham/Nottinghamshire Refugee Forum, (called both NNRF and “the Forum”). In this capacity, Fiona brought CCIP twice to NNRF in Nottingham to conduct two intakes of interpreter training for refugee interpreters there. The graduates of those CCIP trainings went on to form a refugee interpreter social enterprise based at NNRF, which provides interpreting for both the Forum as well as other area social service entities. My interview with Fiona took place in-person in Cairo, Egypt.

Ms. Walaa Saeed, CCIP alumna 2008

Walaa is a graduate of CCIP training in Egypt from 2008 and has worked in various capacities in different refugee NGOs in Egypt. At AMERA, she worked first as interpreter, then as psychosocial worker, and then psychosocial team leader. Walaa also worked as interpreter in IOM Egypt, and then later as psychosocial field worker for IOM in Sudan. When she returned to Egypt, Walaa worked as the interpreter coordinator at Saint Andrews Refugee Service (StARS). My interview with Walaa took place in-person in Cairo, Egypt.

4.2.1.2. Indonesia

Mr. Gading Gumilang Putra, CCIP alumnus 2014

Gading works with JRS Indonesia as legal services officer in Bogor, Jakarta, and Yogyakarta, and was the first JRS staff person to coordinate JRS's hosting of CCIP trainings in Indonesia starting in 2014. In organizing the first CCIP training in Indonesia, Gading also took and graduated from CCIP training itself. His collaboration with CCIP brought about some innovations in the training and curriculum plan, which originated in Indonesia with JRS and have since gone on to be implemented in other CCIP trainings in other countries as well. My interview with Gading took place in-person in Jakarta, Indonesia.

Ms. Roswita Kristy, CCIP alumna 2015

Roswita (Rosi) has worked in JRS Indonesia as legal liaison officer and then later as health officer, based first in Bogor and then Jakarta. She coordinated the JRS hosting of CCIP training in Indonesia in 2015 and 2016, and like Gading, she took and graduated from the CCIP training in 2015. Rosi also managed the trained interpreter pool in JRS, along with Gading in 2014-2015, and then with another JRS colleague in 2016-2017. My interview with Rosi took place in-person in Yogyakarta, Indonesia.

4.2.1.3. Thailand

Ms. Helen Brunt

Helen first interacted with CCIP starting in 2015, in her then-capacity as Programme Officer in APRRN. She was the focal point for organizing the grant writing and hosting logistics for two CCIP trainings conducted in Bangkok, one CCIP Training of Trainers, and various advanced issues interpreter workshops, which were implemented in a collaboration between CCIP, APRRN, JRS Thailand, Asylum Access Thailand, and BPSOS (later renamed CAP, Centre for Asylum Protection). Although Helen did not take and graduate from a CCIP training, she has been heavily involved and physically present throughout various CCIP trainings and workshops in Thailand. My interview with Helen took place in-person in Bangkok, Thailand.

Ms. Raya Kamir, CCIP alumna 2015

Raya is senior interpreter manager in a large NGO in Bangkok, Thailand. She graduated from CCIP training in Bangkok in 2015 and CCIP Training of Trainers in 2016, however, she had been working as interpreter and interpreter trainer prior to her participation with CCIP. In her organization, Raya is responsible for recruiting and training their interpreters and has invited CCIP to conduct advanced topics workshops with her organization's interpreters and staff based in both Bangkok and border refugee camps. My interview with Raya took place in-person in Bangkok, Thailand.

4.2.1.4. USA

Mr. Pancho Argüelles

Pancho is a member of the Highlander Research and Education Center Board of Directors and long-time popular educator and trainer working in Chiapas, Mexico. Pancho and I have worked together since 2001 on developing popular education-based curricula for social justice interpreting training in the US and have facilitated various workshops together in what is now called a "language justice" framework (see Chapter 2 for more discussion of the term "language justice"). Although Pancho has not been involved with CCIP activities directly, his mentorship has been instrumental in informing the popular education approaches applied in CCIP. Pancho is currently based in Houston, Texas, and our multiple interview sessions took place via Skype and also in-person at Highlander in Tennessee, USA.

Ms. Susan Williams

Susan has been staff in Highlander's Education Team for several decades; when I worked at Highlander in the 2000s, Susan was the Education Team coordinator and therefore my direct supervisor. Susan was instrumental in developing Highlander's social justice interpreting program, in which I worked, and has remained heavily involved in language justice capacity building in the US South since that time. Although Susan has not been involved in CCIP activities directly, she provided a broad context of popular education training and interpreting in social movements that went on to inform similar approaches in CCIP. My interview with Susan, in which Pancho also participated, took place at Highlander in Tennessee, USA.

4.2.2. Thematic Findings from Interviews

Each interviewee discussed a wide range of issues related to different aspects of the field of refugee rights, international law, and related field aid settings. Some of the observations from these interviewees served as background information to strengthen my theoretical framework sections of Chapter 2, as well as for the recommendations and way forward presented in the next section of this thesis. I present below the key themes identified from the thematic analysis that I conducted, as described in Chapter 3.

4.2.2.1. Theme 1: Interpreting in Refugee Aid

In this theme I describe the interviewees' perceptions of interpreting in refugee aid. I first present their experiences with interpreting in the field and the insights it has given them as to the importance of the interpreter, and then I present interviewees' contextual observations about the interpreters' working conditions and labor rights as refugees in the field, and the interviewees' views about how these factors affect the functioning of interpreting for refugee aid in the field.

All of the interviewees contextualized their views of interpreting in refugee aid by establishing how important the interpreter role is in the provision of refugee aid. Two examples of this come from interviews with Rosi Kristy in Indonesia and Fiona Cameron in the UK:

> The role of an interpreter is vital in JRS service. I don't know if they can give the service if they do not have the interpreter. We can still do the service if we do not have an outreach system case officer, but the role of interpreter in this service is irreplaceable. (Rosi Kristy interview)

> You cannot access your rights as a refugee unless you can talk to somebody. Unless you're talking through a professionally trained interpreter, you're not talking to somebody. (Fiona Cameron interview)

4.2.2.1.1. Experiences from the Field

Despite near universal acknowledgement among the interviewees regarding the importance of interpreters in refugee aid, the interviewees also recalled times when interpreting in situations of refugee aid had not been optimal. They cited the lack of training for both interpreters and also aid worker staff as being one of the reasons for poor quality of interpreting that many refugees receive, and the negative impact that this had had on some cases.

Parastou Hassouri, from her perspective having both worked as lawyer in UNHCR RSD procedures, tied the importance of interpreter training and professionalism to the outcomes of the RSD process:

> In the context of Refugee Status Determination, considering that everything relies on the credibility of an applicant, any sort of gaps, omissions, inconsistencies can lead to an adverse credibility finding.
>
> When interpretation is also a part of this process, obviously, the better an interpreter, the more professional, you reduce the possibilities or the potential for misunderstandings, miscommunications, or anything else that could lead to an adverse credibility determination.

> That's why I think when you're working through an interpreter, obviously, it goes without saying that good interpretation becomes a really important piece of this puzzle.

Parastou recalled the early days of AMERA, before the interpreting systems and training became more institutionalized, in terms of booking procedures, interpreter contract status and payment:

> Sometimes, there'd be issues like conflicts over interpreters. Then there was, of course, always the issue of a shortage of enough female interpreters for clients who specifically wanted female interpreters, but they were all freelance, so you had to book them in advance, let them know a couple days before that they were coming. They would get paid like, filled out a little slip that said how many hours they had worked with you, and then they would go and get paid. They were paid like by the hour, so they weren't all staff.
>
> I think it was later, it was maybe even after I left AMERA, that the interpreters became staff where they were just there every day because it was just assumed that there would be interpreting needs.

Parastou remembers in the early days of AMERA, things improved as the interpreters gained more access to training in CCIP and the organization's interpreting practices and policies became more systematic:

> I can't remember exactly when, but at some point, we were made aware that the interpreters had been trained. They were not just random people in the community who spoke the language, that they had gone through a training and were supposed to understand issues like confidentiality and impartiality, and things like that.
>
> I feel like... the interpreter pool improved over time... When I first got there, there were a couple of issues. There was one interpreter that we've later found out - and I don't know for sure if he'd been trained or not - but we later found out that he actually was preparing testimonies for people and charging them money.

But Parastou also recalled that the AMERA staff, interns, and volunteers also lacked awareness in correct interpreting procedures and the ethical implications of ad hoc interpreting systems in an aid organization, but that this gradually improved as the interpreters became more professional:

> I remember a couple times, some of [AMERA’s] volunteers would grab another client to come and interpret because the interpreter hadn't shown up. One person that they would grab was actually this unaccompanied minor that I was telling you about.
>
> I remember when I found out that someone had grabbed her to interpret for someone, I freaked out. I was like, "First of all, she's not trained. Second of all, she's a minor. Third of all, she's a client here!" We cannot have a client interpret for another client who's untrained, who's a minor. Again, like I said, as the interpreter pool became a bit more professional or more punctual, those issues went away.

Walaa, who worked as interpreter in Cairo in both AMERA and IOM Egypt and then went on to work as psychosocial field worker with IOM Sudan, recalled the problems with interpreting that she encountered when working in Sudan:

> In my experience when I was in Sudan, I was really hoping that we could have CCIP. When I was working [there] at that time, I was passing my information to the interpreter that I was working with, because she was just a community person. She was just wanting to try to help, and that's how IOM had her in there, she used to be a teacher or something. This was something in her CV, not more than that… not about the ethical questions, other things that should be the rules of the interpreter, this was not existing. Interpretation there for people seeking assistance, it was really, really bad.
>
> I have seen this when people are migrating. If they are arrested and they don't speak the language, there is no available option for them to seek someone to

> interpret for them. If they seek a specific organization, sometimes most of the organizations do not have interpreters, although they are providing [services] for migrants.
>
> Most of the interpreters there, who we used to call them “interpreter” – although they are not trained – they were trying to do their best, but there was a lot of issues of the interpretation… how they are involved in things... how they can give the impression to the client that they can be the decision-taker or they can help you after this session… having a way or another to help you, while they are not stating, “This is my ethics and this is my role. This is the code of conduct that I signed.” I don't think that there was a code of conduct. Whatever interpreters I was working with in IOM– [they were on] just contracts that they are like “daily workers”.

Walaa mentioned that in the Sudan setting, any training for people who would interpret was limited and was not related specifically to the tasks of interpreting:

> There is nothing about-- unless it is like a holistic thing, like working with IOM mandate or, like, policy-- but nothing about the interpretation itself. So it's a good thing that it’s available in Egypt, and it's a good thing to be available in any other location that has migrants or refugees, because it's really, really, really going to be needed.

Any time a sudden field aid emergency pops up, the risks of ad hoc interpreting can always surface, even if there are experienced aid organizations deployed to handle the crisis situation. Parastou recalled an example of this during her tenure working in legal aid in Greece in 2016, during an intense period of boats crossing the Mediterranean to Greece:

> I went once in 2016, at the height of the migrant crisis and then later on. At the height of the crisis, there was suddenly this overwhelming number of arrivals and the Greek system totally not equipped to deal with it. There were all these volunteers and NGOs that are to report in to police to deal with things. This ad hoc sudden appearance-- they were doing a good job, but it was still an issue.

> I remember I had gone there to do legal work. But there was such a shortage of interpreters, and especially female interpreters, that when I showed up and I was a Farsi and an Arabic speaker, they were acting like the Messiah had just shown up.
>
> It was like, “Oh my God, you're a woman, you speak Arabic, and you speak Farsi.” Médecins du Monde was there and the interpreter who was supposed to show up hadn't shown up. The doctor just grabbed me, and I spent all day in their tent interpreting, and I kept having to ask for breaks. I was like, “I need to take a break. I mean I speak these languages, but I'm not a trained interpreter. I've never done medical interpreting,” and I kept saying, “This is not right.”

Fiona Cameron (StARS, Egypt and Nottingham Refugee Forum, UK) also described challenges with interpreting in refugee aid from a comparative perspective from the UK, after having worked with refugee interpreters in Egypt previously. She related one example from Nottingham, UK:

> We had a case, just before CCIP came over to train in Nottingham, we were using [a company that provides] telephone interpreting [...] We were talking to an interpreter on the phone while the client was applying for welfare benefits, it was all going fine and then the client said, "I can't do this anymore." And she just left the scenario.
>
> When we followed her out to find out why, she was very distressed. The interpreter had told her that if she applied for this particular benefit without having a particular piece of paper, which she didn't have, she would be deported.
>
> Alice: The interpreter added that on their own, I assume, on the phone?
>
> Fiona: Yes, completely, on the phone. I think in the UK, nearly all interpreting is done by phone. Part of the problem, obviously, and something that is much easier here [in Cairo] is that the majority of people come from a few languages, whereas obviously when you get to the UK, you've got lots and lots of different languages. You [CCIP] trained I think about 40 interpreters for us all together in Nottingham,

> and I've never had a complaint about any of them.

Fiona also recounted problematic interpreting incidents in governmental institutions dealing with asylum cases in the UK, saying, “I've lost count the number of times I've had people come out of their Home Office interviews and say, ‘Well, the interpreters spoke a different dialect, or even a different language, in one case.’”

She highlighted other cases in the UK, in which “interpreters are used to second-guess things and to add their own opinions, ‘Do you think this person's really Ethiopian or do you think they are Eritrean?’”

In another egregious example from Fiona’s experiences in the UK, a foster care mother reported that the asylum-seeker unaccompanied minor in her care had gone to their substantive interview for asylum recognition, and the adjudication officer was using Google Translate to conduct the interview.

In her final criticism of the state of interpreting that refugees and asylum-seekers face in the UK, Fiona reported that:

> In the UK, it’s notorious that solicitors pay interpreters to bring them clients. It’s probably illegal but it’s completely unethical. It’s well-known. Because if you earn, say £20 an hour for three hours a week, one on Tuesday, one on Thursday and one on Friday, if someone says, “We're going to give you £50 every time you bring a client in” – you're going to bring clients in.”

Naseem Hashim observed challenges when individuals from the community going to interpret for meetings between beneficiaries and organization representatives, observing that it is a problem when the person interpreting sees themself as the gatekeeper authority controlling access to their community, or if they are preoccupied with the pay rate more than the quality of the interpreting that they should perform. In the joint interview with Maysa Ayoub and Naseem Hashim of CMRS, Naseem explained from her experience working with IOM Egypt, in community outreach meetings and activities:

> I used to work in IOM, and they would bring a lot of people who would interpret and such, and I used to could tell, like, that one is a good interpreter who wants to interpret for those people because they are really in need, they aren't able to say their rights or what they want. It was evident from [the interpreter's] manner, in how they care.
>
> But then there are those who go in and do the work, but the first thing they ask about is, how much is the pay. "We're going to do it when and for how much?" But they do the work. It's not that they don't do the work, they do do it and correctly and everything, but… And then there are people seeing [the interpreter role] as a political position: "We want to know who are going to be the interpreters in this place for this community. Are they from us? Or from someone else?" Like they are gatekeepers for a particular group or sector. But this is also immediately evident.

Naseem was also somewhat pragmatic about dealing with refugee community members who would seek to use the interpreting role for a political or gatekeeper purpose for their own authority, saying:

> At the same time, you have to be, like, "political" with those people. Because at the end of the day, they are very useful, they have a lot of information, and they have access to a lot of things that we cannot reach. Therefore, that interpreter sees himself as a gatekeeper, and not only gatekeeper, because he knows his community, he knows their language, and knows how to reach them. But it shows, when they see themselves as gatekeepers…

Regarding situations when interpreters take on positions beyond their role, Raya in Bangkok admitted that while it is everyone's responsibility to maintain roles, sometimes even staff find it convenient if interpreters exceed their boundaries when it suits the staff person. She explained:

> [At the moment] I'm having a bit of an identity crisis because I'm doing a training with interpreters as an interpreter, and also I have to train our staff on how to work with interpreters. I'm staff and [I'm] also an interpreter. So as staff, there is some

> stuff that I would just rely on interpreters unintentionally, passively but aggressively hoping that the interpreter will do it for me.
>
> I think everything will work best when the interpreters are interpreters, and staff are staff. Interpreters are interpreters, staff are staff, and they know their own boundaries and role boundaries. But oftentimes, that's kind of vague. And I think maybe training on redrawing their boundary would be helpful.

4.2.2.1.2. Right to Work

The lack of the right to work for refugees was mentioned as a barrier for refugee organizations needing interpreters, especially for stakeholders interviewed in Thailand and Indonesia.

In Thailand, Raya lamented the restriction preventing her from hiring interpreters who have refugee status, even if they are trained, and she cited this restriction as a big impediment in her ability to recruit a qualified pool of interpreters.

In Indonesia, Gading said that JRS was including their interpreting program under JRS's livelihoods and access to work advocacy program, because they believed interpreting and translation to be a viable livelihoods potential for refugees and asylum-seekers in Indonesia, if the right to work could be permitted. In 2018, UNHCR Indonesia managed to reach a special agreement with the Indonesian government that allowed UNHCR to hire and pay refugees to work as interpreters in UNHCR services, in spite of the fact that refugees are not allowed to work in the country (UNCHR Indonesia staff, personal communication, July 2018).

The situation in Egypt was somewhat more flexible for refugees with unique language skills, such as interpreters. As explained in Chapter 2, refugees were not categorically granted the right to work in Egypt, but they were allowed to access work through the same work permit regulations that govern any foreigner wanting to work in Egypt; the primary standard to meet is that the foreigner is not taking a job away from an equally qualified Egyptian national. This requirement is fairly easy to meet for interpreting jobs that require fluency in refugee languages not commonly spoken among the Egyptian population. However, most of the time refugee interpreters are hired on freelance contracts rather than staff contracts like national or non-refugee workers in an organization.

Walaa explained that, even with the less formal or stable contract, an interpreting job was seen as a gateway to further opportunities for refugees wanting to work, and work in refugee aid. At the same time, the interpreter job position is not as stable as that of national and non-refugee expat staff, because of the freelance worker contract modality that interpreters are hired under, and this affects their positionality within the organization in terms of being treated as equal staff.

4.2.2.1.3. Labor Conditions

Beyond the issues of right to work, or job contract modalities if work was somehow accessed, the working and labor conditions in the refugee aid organizations was brought up as an issue around which interpreters sought to advocate on a fairly continual basis, and the stakeholders interviewed gave examples of success in this advocacy as well as challenges. Amany stressed that AMERA's interpreter team conditions improved over time due to the strong advocacy and organizing of the original interpreter team leader there, Akram Abdo:

> Akram was CCIP graduate from 2004 and he worked for AMERA I think since he received the training until AMERA got closed - that was 2014 or '13, something like that - and really he did really a great job. He really advocated very well for interpreters. He got a room for them, computers, coffee break, rules and regulations, Code of Conduct, and he brought a system… interpreter orientation, and the interpreters have to be shadowing for the first week… it was amazing.

From her tenure as interpreter at AMERA, working under Akram's leadership, Walaa recalls work at AMERA in this way:

> That was CCIP and AMERA, they are like the first pioneers in Egypt... In AMERA, we have an office, we have our room, and we called out to have a

> desktop or computer in each desk. We called out for dictionaries for specific mother tongues. We have access to things, and we are dealt with as a staff, not less than that. [...] But in many other locations, as I told you, you don’t have this good situation.

Recalling some of her past experiences as an interpreter in different places, “I was calling for a room for the interpreters because they were limited only in the kitchen. In the small kitchen and a corridor. And this corridor, we gained it lately.” Walaa emphasized that the interpreters often face an ongoing struggle in aid organizations to be treated as the rest of the staff, in terms of access to space and materials needed for their work. She stressed that, even after AMERA’s past example of success in institutionalizing the interpreter team as staff with needed space and resources, after AMERA was shut down, if interpreters in refugee aid organizations do not keep continually advocating for their function and needs within the organization, the interpreting staff “keeps ending up in, like... the kitchen.”

Fiona, speaking about her experience with refugee organizations in the UK after returning from Egypt, cited that this same advocacy around interpreter labor conditions was something that she had worked hard to bring with her from the Egypt context and apply in the UK refugee settings, saying:

> The interpreting project that we opened after your training and thanks to your training, actually gave an opportunity for refugees to have reasonably paid skilled work that they appreciated and that it really gives them a sense of empowerment and certainly several of them had said to me in the past, "I wish I’d had this service when I first came to the UK."
>
> Also one of the things that we decided to do at the [Nottingham Refugee] Forum when employing interpreters, which again is something that came very strongly from you [CCIP], is that we employ people on employment contracts rather than just hourly rates. Although with some of the languages that we’ve trained that we can’t do that with, we do employ an hourly rate. Our core interpreters are all on employment contract. Very small, but still employment contracts, that they get sick pay, they get holiday pay. They’re treated in the same way as the rest of the staff.

They're part of the staff team. They're not an optional extra.

4.2.2.2. Theme 2: Egypt Refugee Rights and Aid Sector

As mentioned elsewhere in this dissertation, the CCIP is a program of CMRS at AUC. CMRS was founded in 2000 by Dr. Barbara Harrell-Bond, who was instrumental in the formation of many of the refugee rights-based non-governmental organizations and academic studies programs which make up the world of refugee field aid that CCIP inhabits and is the setting for this research.

CMRS was originally a program called FMRS and was begun as a "program of education, research, and outreach on refugee issues"; in 2008 it was expanded into "a regional center that encompasses all forms of international mobility, whether voluntary or forced, economic or political, individual or collective, temporary or permanent" (CMRS Annual Report of Activities, 2007-2008). Dr. Harrell-Bond lived in Cairo until 2008, at which time she returned to her home of Oxford, UK, where she had founded the Oxford Centre for Refugee Studies in 1982.

The founding of FMRS/CMRS in 2000 led to the further creation of CCIP in 2002, and of the Refugee Legal Aid Program which operated within FMRS when it was housed in the AUC Falaky/Tahrir Campus downtown. In 2003, FMRS's Legal Aid program expanded with funding support from the UK and established itself as a separate NGO called AMERA, and AMERA set up its own offices in Cairo outside of AUC.

AMERA was the foremost refugee legal aid NGO in Egypt - and arguably among the most prominent of its kind in the Global South - until it was shut down in 2014. AMERA's parent charity based out of the UK - and now called "AMERA International" and which also was founded by Dr. Harrell-Bond - now carries on AMERA's legacy from Egypt by working to promote global access to legal aid for refugees, particularly those being hosted in the Global South.

The AMERA International website highlights that, prior to the establishment of AMERA in Egypt in 2003, there had been only three known attempts at providing legal aid to refugees on the continent of Africa: a regional effort in South Africa in 1993; the Refugee Law Project at the Makerere University in Kampala, Uganda in 1997 (which was also started with support from Dr. Harrell-Bond); and the Refugee Consortium in Kenya in 1998.

But the refugee aid sector in Egypt has become a prominent hub in the Global South for activism and aid in refugee rights. Maysa explained how the social and political conditions in Egypt in the late 1990s and early 2000s fostered an environment where it was possible for refugee rights organizations to exist and operate in Egypt. As Maysa described it in her interview with me:

> Although CMRS/FMRS is not a civil society organization-- because it was established in 2000 as an academic program within an institution that has already existed in Egypt for 100 years--however, the late 90s and early 2000s was a very special period of time for civil society organizations because it is a period characterized by allowing a greater space for civil society to operate. So organizations working for different issues not only refugee issues were given a space to operate more freely. In the 1990s, funds directed to social development increased particularly those from USAID, and people started working in "development", in "gender issues", etc. I think this environment also enabled refugee rights organizations to develop and work.

While alluding to the challenges that have faced the country in the last decade, Maysa continued:

> If you look historically at the political environment in Egypt from the beginning of 1952 until now, you will find that during the Nasser era, it was a deliberate decision to prevent the existence of any civil society or political parties. It was so much restricted in the hope of– focusing on more important issues like, freeing Palestine, promoting Arab Nationalism, and industrialization.
>
> And then came Sadat – he was totally different, through capitalism, open market, he liberalized the economy. However, the same was not applied to civil society, it

> remained restricted. After the assassination of Sadat, it was a difficult time in Egypt, the threat of Islamists continued to restrict civil society.
>
> Then by the 90s, things opened up. Why it opened up? I don't know. Was it pressure from outside? I don't know, but it is known that this era in Egypt, from the 90s, is the era that was the start of reviving the civil society, and this old talk about the relationship between the civil society and democracy.

Maysa Ayoub and Naseem Hashim also discussed in their interviews the "NGO-like" character and activist spirit of FMRS/CMRS in the beginning and emphasized that this spirit came from Dr. Harrell-Bond. This same spirit was seen as part of the reason why CCIP, a refugee interpreter training program operating from a rights-based approach, would be found within an activist refugee studies center like CMRS, as opposed to in a translation or interpreting faculty,[19]. Maysa explained:

> It really is unusual. [laughs] I think it's Barbara. The fact that it is unusual is because of Barbara, and then it just happened that people who worked with her, including myself, some of us are still involved, in CMRS or elsewhere... so, we tend to keep what she started. But she had many things in mind: she wanted to educate students who are getting into academia, and she wanted to educate the public, so she would do seminars and short courses.
>
> She wanted to do things for the refugees and to protect the rights of refugees and make them aware of their legal rights. So, she would do AMERA and help them in setting up, and when they don't speak the language, so she would do CCIP. It was everything she wanted to bring together.

Maysa commented on how AUC was and still is supportive of FMRS/CMRS to raise awareness about refugee issues and to help and support refugees:

> What helped, I think, at that time the Provost of AUC was very much encouraging

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[19] Mariam in her interview recounted efforts by CCIP's first director, Daniele Calvani, to integrate CCIP into the Translation and Interpreting Program in AUC's School of Continuing Education, and although the head of that program was interested in the idea, ultimately it did not work out because their program was designed for only Arabic-English interpreting combinations, and they could not accommodate the rest of the non-Arabic refugee languages into their program's rubric. So CCIP remained a program of CMRS.

> the idea and was very supportive to Barbara, and so this helped her. This is what helped in making CCIP part of CMRS – FMRS at that time.

The presence and support of a university program on refugee issues, laws, rights, outreach, and training was mentioned in more than one interview as particularly unique and helpful in building a strong environment for a refugee aid sector that is strong in rights advocacy, as is the case in Egypt.

Parastou Hassouri, who has worked as UNHCR legal advisor consultant on field missions to other field stations including Greece, Morocco, Russia, and Turkey, observed that the Egyptian refugee aid sector was unique in comparison with other refugee field aid sites in which she had worked:

> Having something like CCIP and an affiliation to university, and researchers who are working on these issues and people that you can turn to ask questions if you have, that's also really important.
>
> In some countries, they really don't have refugee law programs or departments, or whole departments devoted to issues of migration. This is also one of the things that I think makes Cairo unique, at least in the contexts I've worked in.
>
> In other contexts that I've worked in, I've always wondered why there wasn't something like CCIP or why there wasn't something like AMERA, that couple legal aid with psychosocial work. I really do think that these are really valuable and important.
>
> I guess it wasn't until I've been in other contexts where they haven't existed that I realized that it's actually relatively rare, because it's something that you feel like should be the norm. Like this norm and professional practice would be to have a core of trained interpreters who are specifically trained in community interpretation and the context of forced migration, but it's not always the case.

Raouf expressed similar views to Parastou's assessment that Egypt's refugee aid and rights sector is a positive example of aid work and academic work together. Raouf is a CCIP alumnus from 2013, former staff in CMRS and IOM Egypt, and himself a former refugee resettled to North Carolina in the US. I interviewed him in North Carolina, where he reflected on how his experiences in the refugee aid sector in Egypt influenced his life and development as a refugee in transit:

> I feel like Cairo for refugees is almost like a training place. If you want to build yourself in the humanitarian field, be in Cairo, [there are] a lot of organizations, NGOs, CBOs, community that you will learn from, and you will find out about yourself things that you never thought that you would know. That's what I found, and you will find a lot of support. If you are seeking, you will find hundred, thousand, people who will help you to get what you want in Cairo.
>
> Cairo is the best place. Even if you're struggling, maybe you have language barriers or you don't know people, but when you reach Cairo, you will find a lot of communities, and a lot of classes are free.

In addition to Raouf's experiences working for CMRS and later IOM, Maysa, Naseem, Mariam, and Amany also spoke fondly of the early days of FMRS seminars, short courses, and refugee engagement courses on AUC's downtown campuses, which were attended by hundreds of refugees every week.

Amany and Naseem recalled that during the mid-2000s, not only did CCIP trainings meet on campus six days a week with an average of 50-60 students, STARS (a university student club) ran a structured, five-level English certificate program every semester, attended by over a hundred refugees every week, on the AUC campus. FMRS academic seminars open to the public every Wednesday were regularly filled with 75-100 attendees in a combination of refugees, refugee aid workers, university faculty and students, and the general Egyptian public.

Short courses on International Refugee Law, Psychosocial Care for Refugees and other topics were, and still are at the time of this writing, held twice a year, with the participants being a mix in the same classroom of refugee aid beneficiaries and refugee aid workers studying together. AUC's downtown campus security gates were open to refugees, FMRS offices on campus had an open door practice, and on any given day there would be five to ten refugee community members in the office every day, working on various community projects or activities. World Refugee Day was celebrated on AUC campus every June, drawing hundreds of both refugee and Egyptian local attendees for a festival of cultural performances, food stalls, arts and crafts exhibits, and entertainment.

Maysa and Naseem acknowledged that CMRS's level of direct, active engagement with the refugee community in Cairo has gradually shifted from 2007 to the present, and they debated some reasons as to why this original activist character had decreased or come under restriction. The three main reasons that they debated are:

1. FMRS to CMRS - shift of focus from only refugees to include migrants (2008)
2. AUC's move to the New Campus, away from Tahrir downtown (approximately 2008)
3. General security situation shifts starting from 2005 and 2008

Maysa recounted an internal verbal debate that had simmered among academics in refugee studies about the decision in 2008 to expand the focus in FMRS to no longer be solely focused on refugees, but to also include migrants and other forms of human mobility. She mentioned academic colleagues who held the view that this expansion of focus had diluted CMRS's direct involvement with the refugee community in Cairo. However, Maysa disagreed with that viewpoint, arguing that the expansion of CMRS's focus to include migration had helped to keep the center alive over the years, as it diversified the research and outreach agenda, and that at the same time CMRS had never ceased to focus on refugee issues.

However, the university's move out to the desert in the east of Cairo made it physically more difficult to engage with refugees. The distance from downtown Cairo to the new campus can take well over an hour by bus or taxi, and public transportation costs are high. At the beginning of the move, CMRS held its monthly seminars on the new campus, but because of the remote geographic location, the composition of the attendees was different, mostly university faculty and students, and fewer refugees, aid workers, or general public attendance. For this reason, a few years after the move, CMRS decided to relocate all its training (including CCIP) and outreach activities back to AUC's downtown Tahrir campus. Maysa explained that the university was supportive in understanding the need to do so.

However, large scale activities with the refugee communities were no longer allowed by the university. For example, after a series of tragic events in some refugee communities, the university explicitly requested CMRS to refrain from organizing its annual World Refugee Day celebration. Maysa said that the 2005 violent break-up of the three-month Sudanese refugee sit-in protest in front of UNHCR had led to a generally increased skittishness about allowing large refugee gatherings in public spaces. Then in 2007 during AUC's World Refugee Day festival, held on AUC's downtown Greek campus, a Sudanese refugee was hacked to death with machetes at the university entrance gates (Egypt Daily News, 2007).

Maysa explained that, after that tragedy:

> The university itself told us clearly that we have to maintain our boundaries, that we are an academic center. We are not a civil society, we are not an NGO, we should promote the rights of refugees from an academic perspective, like influencing policies, conducting lectures, promoting the rights, but not... such that we become like... activism.

It was in the next year after the 2007 World Refugee Day murder that AUC moved to the new campus in the east of Cairo, FMRS expanded to become CMRS and include focus on both refugees and migrants, and Dr. Barbara Harrell-Bond retired from AUC and returned to Oxford, UK.

The years from 2008 - 2010 went relatively smoothly for CCIP in Egypt, but then starting from the time of the 18-day revolution in January 2011, the security situation in Egypt had an increasingly restrictive effect on all refugee aid sector organisations, including CMRS and CCIP. As mentioned in Chapter 2, from 2011 onward, CCIP received more invitations to partner in training projects with refugee aid organizations in other transit countries outside Egypt, such as in Turkey, Hong Kong, Tanzania, Thailand, and Indonesia.

4.2.2.3. Theme 3: CCIP origins

A general overview of CCIP's timeline of development from 2002 until 2018 was presented in Chapter 2, and much of the section of that timeline covering the period of 2002-2007 comes from the interviews with Mariam and Amany. In this thematic section, I focus in greater detail on the elements of the training program that the interview participants highlighted as being special to CCIP.

As a reminder from Chapter 2, Mariam and Amany recounted that CCIP began at the encouragement of Dr. Barbara Harrell-Bond to Daniele Calvani, a linguistics researcher who was interning with AMERA in 2002. He organized a semester-long series of exploratory brainstorming workshops starting in August of 2002, inviting refugees who were interpreting and AMERA legal aid interns to come together and discuss the challenges they were facing in interpretation and multilingual communication during AMERA service provision.

Mariam recalled that the first "formal course" of CCIP began in 2003, and she worked on the team developing linguistics, Amany worked on the team developing glossaries of the eight languages of the first course[20], and Daniele worked on the team developing ethics analysis in the course.

From 2003, the CCIP course ran three times a year, with an average of 50-60 students per course. The training team was large, with three to four trainers per curriculum section. Although 50-60 students in one course might seem like a high number, Mariam reminded that the theoretical discussions were facilitated in one large group, but then the 50 or more students would break out into separate language-specific practice groups, each led by a native language-specific trainer, so that the level of individual attention on practical role plays was increased. With an average of 50-60 students divided among eight language groups, each language group's practical role play sessions would have on average five to eight students, depending on the language.

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[20] The eight languages of interpreting instruction in the first CCIP course of 2003 were Amharic, Arabic, Dinka, Fur (Darfur), Juba Arabic (South Sudan), Somali, Tigrinya, and Swahili.

Both Amany and Mariam concurred that the course's structure became more organized and formal over the years. Although the foundation of ethics, linguistics, glossary development remained in place, the variety of topics increased, and the trainers improved their consistency in covering the materials equally across the different content units of linguistics, glossaries, ethics, protocols, and among the different language break-out sessions, so as Mariam put it, to ensure that "it was all going in the same direction."

Amany summarized the evolution of the curriculum content from 2002-2006 in this way:

> [The course in] 2002 was based on theory of interpretation and to the buildup of glossaries in regard to the theories. But we weren't focusing more on, for example, issues like trafficking… We did some some practice sessions for mental health and medical interpretation, but there wasn't too much from the linguistic part [to go with those practice sessions], for example.
>
> From the theory of interpretation perspective, I think in 2006, things have changed, much has developed. AMERA at that time was working in mental health and social services, we worked on matching the curriculum with the needs for [AMERA's] interpreters to be able to develop themselves, whether in the practical part, whether in the glossary part or in the linguistic part.
>
> We were providing more analysis to the language and how interpreters can overcome problems of equivalence and finding solutions on how to interpret these problems. It focused more on this part, which has, I would say, developed in a huge, in a large way since 2002.

The course has always had a long application and entrance exam process, which was developed originally by the trainer team with Amany, Mariam, and Daniele. Walaa Saeed, who graduated from CCIP in 2008, recounted in her interview with me that she had to fill a long application form, and she had to write three essays in English about different topics such as ethics and her life goals. Then she was shortlisted to sit an entrance exam, which involved a written translation and an oral interview with on-the-spot sight translation and back-translation.

Walaa and Mariam emphasized that not everyone who applied to the course got accepted. Mariam recalled having to schedule entrance exams for upwards of 300 refugee applicants, and then having to mark their 300 exams, and then the long trainer team debates over the entrance exams results, in order to finalize which students to accept.

The course was held over a period of three months, with mid-term exams and final written and practical exams, and not every student passed the exams to receive a certificate. Mariam commented on CCIP's approach in training as being both participatory but also strict, and gave Daniele Calvani much credit for guiding this, saying:

> Yes, this is actually the word, "facilitate". That's what Daniele was doing in the workshop, he was facilitating. For example, the input, it was more from the students. Daniele would throw a topic on the floor for discussion and ask them, "What do you think?" There was not right and wrong, and after he would just give his last comment.

Daniele's training skills established CCIP's participatory, inclusive, student-centered facilitation ever since its inception, but the trainers were also careful to uphold a CCIP culture of strict ethical integrity, which Mariam explained as being essential for its reputation and credibility as a program led by refugees. We had the following exchange about it in our interview:

> Alice: The CCIP culture that was in place when I arrived [in 2006], you and Amany held it very, very strong: the CCIP ethics of integrity and professionalism, and nobody gets in the course but that they take the same fairness of the same the exams, and we don't allow anyone to just have someone make a recommendation for them and get in. You were very, very strict. This is my impression.
>
> Mariam: Yes, but I think it was for the sake of the reputation also of CCIP. You have to remember the environment. We were in Egypt, and the spread of the word,

> if something wrong happens at CCIP, it will affect everything. We will lose our credibility, that's the case. That's why we had to be very strict about that.
>
> Alice: Tell me a little bit more about that. How did you maintain, how did you build that reputation? Because it was already in place when I met you. How did you build it? Because I think that people outside Egypt might not understand how difficult and how important it was.
>
> Mariam: It's just that, when we had the interviews at the beginning. You can tell, the people who will do very well, but sometimes even if they do very well [on paper], when you meet with them, you would know from the conversation itself. I think it was both, the entrance exam, as well as the character [in the interviews]. It wasn't easy, even when we have to do the selection chart. You remember? It wasn't easy for us back then. Who to pick and who to leave, it was like a nightmare.

Different refugee community groups attempting to insert politics into CCIP was also a challenge that Mariam recalled as a reason for CCIP's adamance about upholding a strict culture of integrity and professionalism. She again credited Daniele for his insight in this:

> These are the things that Daniele used to face a lot, in terms of [others] bringing in politics to CCIP. He was really afraid of that. He always was so cautious. I don't know how he can tell, but he was so cautious. He can understand what's behind it. Maybe because he had an experience working with AMERA at the beginning, and he knew about how things are going there between people living [in the different refugee communities in Cairo].

CCIP and AMERA both emerged out of the action-oriented character of FMRS/CMRS under Dr. Harrell-Bond's leadership, and it was evident in the interviews that the programs evolved in relation to each other like siblings in the same family. AMERA interns and interpreters were heavily involved in the development of the CCIP training, and CCIP closely tracked AMERA's needs in operational practice, to ensure that CCIP evolved in lockstep with the realities of refugee legal aid organizations on the ground.

However, AMERA is not the only refugee organization that impacted CCIP, nor upon whom CCIP had impact. According to Amany, CCIP's approach is successful because of its heavy emphasis on doing continual outreach, accompaniment, and staying in touch with a variety of refugee organizations where refugee interpreters work. Amany and I had this exchange about this during our interview:

> Amany: Yes, I think it's outreach work, doing some presentations or trainings with AMERA or going through UNHCR - sometimes we were inviting UNHCR legal staff to attend some of the sessions or do a presentation [in CCIP] - the more we are in touch or in contact with organizations who'd use the interpreters, the more things would be presented in a good way.
>
> Also [guest] sessions in legal, mental health, psychosocial, all these sessions make a good connection between what is CCIP and who we are, what we do. Making the others or the guest speakers to think, "Oh, why don't I invite CCIP to my organization to do a presentation about [interpreting]."
>
> We reached to a point that we were receiving referrals from IOM, for example, to make their interpreters join, or AMERA most of the time because any new interpreter must pass CCIP and have CCIP certificate, and in UNHCR as well.
>
> The reputation also we created, I remember in 2004, in UNHCR the coordinator of interpreters wasn't accepting any interpreter without going through a CCIP training, which was something. Unless it's very urgent, like very minor languages that they need.
>
> But I think connections and being active at that time, also in outreach to refugee communities, even for the purpose of visiting, for example, we went on trips to el Hay el Asher[21] just to visit, Nuba Mountains association or Darfurian associations, all the different associations, whether it's Massalit or Fur or Zaghawa or Eritrean associations. The ones downtown, Dinka… Juba… the Kuku Kaka association...

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[21] El Hay El Asher is one of several neighborhood districts in Cairo with a high concentration of refugee residents.

> Alice: ...You’re making me think about what factors facilitated CCIP’s success in building interpreter professionalization and opening the door... It’s not just the training…? If you just had the training by itself, khalas, that’s not enough…?
>
> Amany: [sarcastically] Yes... you can do the training and just... ma3salaama [“goodbye”]…

Amany clarified saying that for the training to achieve real change in practices on the ground for interpreters working in refugee aid organizations, CCIP needed to be “advocating, and to be in constant contact with the organizations, checking every time about their needs, what are their current training needs.”

Fiona Cameron, of both StARS in Cairo and the Nottingham Refugee Forum in the UK, underscored Amany’s point about the importance of outreach and accompaniment, when she described the impact CCIP has had on StARS, with that as the reason Fiona later brought CCIP to train in the UK:

> Probably my first awareness of CCIP was using Mariam as an interpreter, and for me it was a very new thing, understanding the benefits that good interpretation brought about, because when you use a CCIP trained interpreter– and this is the same now– it’s actually like having a conversation with [the other party].
>
> At StARS and at Nottingham Refugee Forum for a long time, it was very much, ‘Oh, that person speaks the language, let’s just ask them to translate,’ but you’d have all these [...] situations where [interpreters] were just having the conversations with other people, and it was just… [voice trails off]
>
> For me, my real knowledge of CCIP and understanding of CCIP was when we first had you train at StARS, and that’s why I think the interpreting situation in the UK for refugees is just absolutely abysmal.

4.2.2.4. Theme 4: CCIP Training Components

The interview participants often spoke about CCIP's training contents, skills taught, and its facilitation approaches as a single package, so teasing out which aspects of these had particular influence in CCIP program outcomes was not easy. However, for the purposes of trying to articulate the components highlighted, I present below some of the interviewees' insights regarding these different aspects.

4.2.2.4.1. Skills Specific to Interpreting

Raya Kamir, aid worker in Bangkok, and CCIP alumna from 2015, pointed to CCIP's emphasis on linguistic analysis skills building as key, along with the time for concrete role plays:

> It's very, very important that they have a very solid foundation of understanding what interpretation is, understanding the linguistic part of it. I like how you break down the semantics and the language stuff, like the linguistic stuff, that was very, very helpful, and you have plenty of time for role plays, discussions, and presentations, and adults learn better that way.

Raya also described how a well-chosen audiovisual example shown and discussed in class could foster reflections in the students that connect specific practical skills to professional responsibility outcomes and build an emotional sense of commitment to their duties as interpreters; she explained:

> The feedback I got from the interpreters that attended the first training that I was also in, was that they found the INS[22] video very helpful. That gave a good background of the interpreter's perspective of how to do interviews. It was a very clear example of an interpreter. The good example of interpreter and how that affects the outcome of a case.

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[22] Raya is referring to this film used in CCIP courses: *Well-Founded Fear* (2000), a documentary film of real asylum interviews in a New York City office of the US Immigration and Naturalization Service (INS), produced by Michael Camerini and Shari Robertson http://epidavros.org/well-founded-fear accessed June 4, 2020

> I think the interpreters also became very responsible and they felt a very good burden that they have to do a good job for the beneficiaries and for the applicants by being professional. Because they've seen through the video vicariously like what happens to a [beneficiary] if the interpreter does a bad job. That was, I think, a very good background information that we can give to interpreters. Educational as well. Emotional as well.

For Raya, the duration and intensity of the training was also a key to successful learning and skills acquisition. The CCIP training format in which Raya participated was eight full days taught straight through, with the students residing together in a hotel for the duration of the week. Raya mentioned that other trainings she'd been involved with that were shorter, in the form of two or three days, did not seem as effective as having "eight days and slowly but surely learning and building that stone, I think that's very, very helpful in the long run. You have plenty of time to practice, and practice is very important."

As an example of times when partner refugee NGOs had positive impact on CCIP's own development and growth, it is important to mention that this format of training, in which the refugee participants are housed together in residence for a full week, was first introduced to CCIP in 2014 by JRS Indonesia. JRS Indonesia's way of conducting workshops residentially enhanced the concentration, attendance, and social network cohesion and support among the refugee participants, so CCIP sought to adopt the same residential format in other trainings in other countries, and the CCIP trainings in Thailand that Raya describes are an example of this.

4.2.2.4.2. Skills Applicable Beyond Interpreting

Fiona offered the view that CCIP's emphasis on professionalism is very important for refugees in the UK, who are sometimes challenged to be more assertive in standing up for themselves in a system that can be dismissive of people from other cultures. As Fiona described it:

> Obviously, it's giving people a skill which is really relevant in the field, I think. [...] The level of the training, it's not just about interpreting skills, but the other

> skills that you develop as well. I think one of the really interesting things about CCIP training is that it is so professional, and it demands a level of professionality that people then take on into their work, which, particularly, from people coming from other cultures into the UK is really important.

In the same vein of CCIP building skills that enable refugees to be eligible for job opportunities beyond just interpreting, Maysa and Naseem in CMRS both underscored that CCIP-trained refugees are in demand by researchers to hire them as field research assistants, meaning that their interpreting training opens doors to additional job and career opportunities. Naseem said that when researchers in CMRS come to her seeking recommendations for field assistants, “I tell them, you have to go to the people who took the CCIP training, because they know the ethics of the training, how to ask the questions and the ethics that relate to research.”

4.2.2.4.3. Professional Development Potential

Specifically, the professionalism of ethics, neutrality, confidentiality, accuracy, non-discrimination, etc., that are stressed in CCIP training were cited as the key skills that opened doors for refugees to further career development in refugee aid, beyond the job position of interpreter. Walaa explained:

> Even now, when I’m thinking if I’m going to continue working in any other field, what are the things in my CV that can help me to seek something? [Some courses may have limited advancement options] while CCIP gives me, like, diverse options.

While wanting to highlight the usefulness of CCIP in her professional profile, Walaa was at pains to avoid sounding dismissive of any course or group offering professional development growth for refugees. At the same time, however, she offered her insight about how an interpreter’s scope of duty is well-positioned to uphold professional ethical behaviour in field aid, as described in the following exchange:

> Walaa: A lot of people are taking various professional courses, but they are not

> delivering it with the quality. So, once I know, like… how to say it…? ...like, “sirret el-mehna” - the secret of that job, I would know how to exploit it...
>
> There are some people doing that. Let’s say if I’m a worker for an organization, I know how to deal with my community [...] by doing this or that and refuse to help this one and accept to help that one. Or like, collecting the numbers that show I helped all these people while I didn’t do anything beneficial for them because I just collected quantity but, like, not seeking the quality.
>
> Whoever knows their professional job very well should not be playing this dirty work. They should be working for the benefit of the client and trying to help them as much as they can and to be available for them whenever they are in need. Whether it’s something big or something small. Also not to build dependency but helping them to sustain self-reliance.
>
> When it comes to, let’s say, if I’m an interpreter, there is no dirty game.
>
> Alice: ...there is no dirty game...? ...no secret that can be exploited…?
>
> Walaa: Yes. You are conveying the message. You are working for the best interest of the person. Delivering all what he said. What else? Serving everyone regardless. Not saying, like, “No, I don’t want to serve this one,” or because of ethnicity or tribe thing, like, “I don’t do this or this”... I am obligated, basically whoever seeks me or needs my assistance, I will be available for them. There is no “quantity”. The “quality” is the best here, that I should be providing the message and make those two people understand each other.

Walaa and others in their interviews also cited examples of interpreting performance errors and ethical breaches in practice, so no one interviewed held the illusion that interpreters were somehow inherently more angelic than other aid workers by virtue of their profession or training. However, Walaa highlighted that the interpreter’s tasks, duties, and performance are oftentimes more concretely delineated and tangibly measurable than perhaps some other job functions in a refugee aid organization, and this makes it perhaps easier to hold them accountable under scrutiny.

Later in a different section of Walaa's interview, she gives an indication as to why "professionalism" is so closely associated with CCIP-trained interpreters in the field, and why refugee interpreters in the field esteem it so highly as the key to further development in their careers. She viewed it as one of the few things that gives refugees in transit countries a chance at even having careers while in transit – that is, as long as the role of interpreter is respected and perceived as professional. She explains it this way:

> Most of the [refugee] interpreters, why do they seek professional development? Because they want to be higher, not just to stop at being an interpreter. Although, it's giving them a lot and it's helping them at the moment, to stabilize their financial situation, but like, "Okay, if there's something higher than this"– Being interpreter itself is not– I don't know what to say.... It is really, really helpful. It is a really good thing.
>
> Also, to be called as an "interpreter", not like as anyone from the community who can step in and say whatever and damage the message and do more harm than benefits for the person. So, it's really, really helpful. Being an interpreter and having training is very, very helpful and very professional. But as you see, if for refugees, there is no other option for them to seek any further professional development, being an interpreter is like the best.

Walaa emphasized that if the role of interpreter is seen as unimportant in a refugee organization, then it does not lead to further development opportunities and career growth for refugees working in refugee aid. That is also why it is so important to refugees to defend and promote the professionalism of the interpreter role in refugee aid, as one of the few professional roles that is available to refugees in the field themselves.

4.2.2.4.4. Popular Education Facilitation

In discussing the skills content and professional development growth that they associate with CCIP training, the interviewees commented on how the CCIP facilitation process and approach of popular education has had a positive influence on the training participants' development. Helen Brunt highlighted how the participatory and student-centered nature of CCIP facilitation promoted learning:

> What I didn't get instantaneously was when it was all on emails and words on a page and describing it. I think I had to really see it and experience it. Even just the first day, but what really resonated with me is just the very, very strong participatory nature of it. The really practical activities that you do to instill the learning, and that it's very much recognizing different contexts, and the knowledge and the experiences that there are amongst the participants to start with, and using that to guide how you go forward, but also staying very strong and true to the pedagogy that you use, the Freire kind of framework.

In the quote above, Helen was referring to written narrative descriptions of CCIP training programs, which were typically included in the grants that refugee organizations would write jointly with CCIP in order to procure the funds to hold the training series in their country. An example of the Popular Education aspects of the course that Helen is referencing in the comment above is described in Chapter 2 of this study.

In Gading's interview, we had a debate about which aspects had more positive influence on refugees who participated in CCIP trainings: (a) the interpreter skills content itself, (b) the RBA framework, or (c) the popular education facilitation methodologies. Gading was of the view that facilitation methodology had the most positive influence on the refugee participants, as well as on the success of the other two aspects of interpreting skills content and RBA. As Gading explained it:

> I think the third one.... Everyone says a very good word about the way you facilitate, and how you as a trainer, actually build up their confidence to share something, where they never are usually being listened to. That forum gives them a space for them to be listened to one by one about their ideas.
>
> That's how you actually build your training. Everyone gets the chance to say something, and bring their ideas, and the material of the training is developed from

> the context that they feel they face every single day.
>
> That's actually one of the reasons it's very useful for them, and by being listened to in front of a lot of people who are, as you said, its potential community leaders, they feel that they have room for self-actualization.

He also connected the training's rights-based approaches to contributing to the refugee interpreters' increased sense of empowerment and their call for equal treatment in the refugee organizations where they may work or volunteer, "They now understand that between the NGOs and the interpreter, there should be equality. [As refugees] they know that we're in this in an equal position, and we have to build this together."

He also connected that sense of empowerment back to the use of popular education facilitation methodologies, saying:

> But again, it was developed because of the facilitating process, again, they were being given space to talk in front of a lot of people. [...] The thing is, it's not very easy to find a facilitator who can actually have this, who has your [CCIP] capacity, to be frank. That's what they say. They join a lot of trainings that don't give that much impact, because of the facilitation sort of process. We would just simply say that facilitation skill really matters.

4.2.2.4.5. Popular Education Analysis of CCIP Training

Following on Gading's views of the importance of the popular education facilitation process in CCIP's positive influence on refugee interpreters, I sat down with Pancho Argüelles, of the Highlander Center Board, to go over each aspect of the CCIP training facilitation process, to put another critical eye onto our work in this research.

In jointly analyzing the CCIP curriculum with Pancho, he identified some aspects of the training that I had not seen. He remarked on the way the training curriculum and facilitation worked to break a sense of alienation that people may sometimes feel, an alienation from the legitimacy of their own experience and knowledge. He remarked how breaking this sense of alienation can have a healing effect in people’s lives, and that this might account for the extent of the positive reaction that the training curriculum receives from refugee participants and refugee aid organizations that work with refugees from a rights-based approach. He explained:

> To be together as a community in these eight days of training, and be acknowledged as the subject of experience and wisdom and skills and thinking and all this, and experiencing some control over the learning process, after living in situations when they didn’t have any control over their own lives, how that work is healing, how empowerment is this notion of breaking the alienation.
>
> And [the CCIP] training and space that you have created together, you designed it and facilitate it, but you created this space together and sustain this space together, what’s created there is a lot more than the curriculum and training design, and that is actually at the core of what popular education is, it’s seriously these other outcomes, that are actually the central outcomes of the process.
>
> You [CCIP] have an amazing practice, a unique practice, I don’t know or see anyone else doing what you have been doing in the world in the last ten years, or more.... that’s like master practice in popular education, in that you [CCIP] are breaking alienation and you’ve really landed this concept that popular education is a battle against alienation from your own life experiences, this is what Freire talked about as “concientización”.
>
> And now many people speak of it as restorative, healing… [to] take the time to re-appropriate, re-organize and say how we actually own [our learning and knowledge]... it’s not consumption of information, it’s appropriating and that you do by actually taken the time to do and to discuss.
>
> You’re breaking the alienation – with the practice of interpreting and with the practice of learning how to interpret, and you are taking the time, and in doing that, that is where it really lands the importance of participation, no? Participation as re-appropriation through practice, no? So that exercise that you describe, is this

> applied spiral that your design does.
>
> It is collective, how this theme is connected to another one, and how in the exercises, you have the [participants] themselves explaining all this, that is another level of appropriation which is the opposite of practices of popular education that we sometimes do, in which a group of people who are passionate about methodology gets together and over-designs a process of highly sophisticated dinámicas and exercises without the group [of participants] really having a view of the whole, or a say in it.

The CCIP exercise that Pancho referred to was one in which the discussion flip charts from one day are used the next day as the basis of a group role play, where the participants assume the role of facilitator and make up on-the-spot a brief re-play presentation of the logical flow of the previous day's topics and key learnings, as integrated from their perspective and experience[23].

The exercise is a collective process in which the participants first must decide together which flip chart topics were key and organize them in a logical learning flow that makes sense to them as if they were teaching someone else in the future, and then present it as a mock facilitation team. The flip charts do not contain explicit bullet points of pre-set key themes, sometimes the flip chart papers are only drawings, so the exercise of re-presenting material based on these flip chart papers as "notes" also serves as a precursor that leads into introducing concepts of note taking for consecutive interpreting, and how to use notes based on the Rozan principles to assist in memory recall for the delivery of long chunks of interpreting (See Figure 17).

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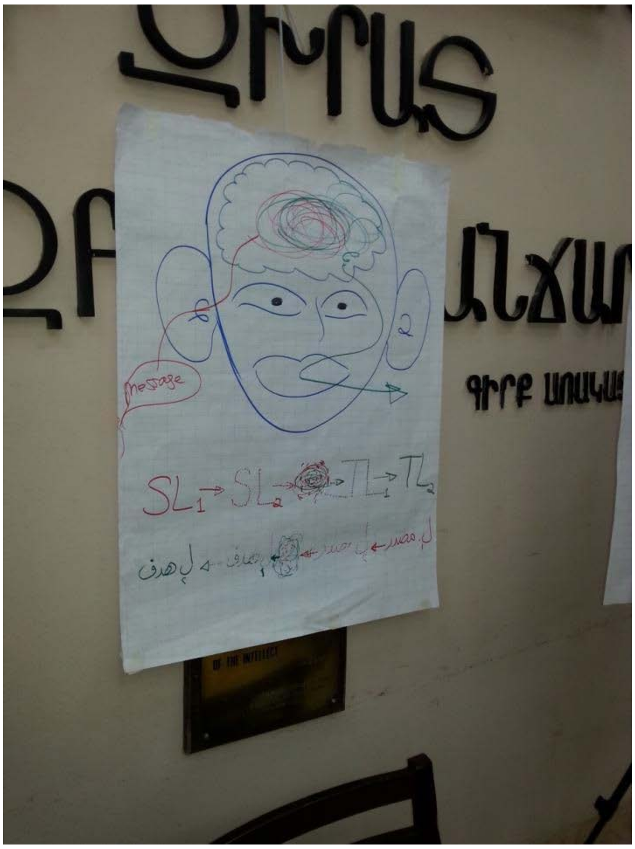
[23] The idea for this condensed role play re-play exercise was inspired by drama and theatre games of "The 60-Second Hamlet" that were popular in my high school theatre group when I was a teenager.

Figure 17: Example of a Flip Chart from CCIP Training



4.2.2.5. Theme 5: CCIP Impact

The stakeholders shared several reflections on the difference that CCIP has made for refugees and organizations that served them. I present their reflections into four topic areas, covering professionalism and opportunity in the refugee aid sector, opportunity after resettlement, refugee personal development, and aid organization development.

4.2.2.5.1. Professionalism and Opportunity in the Refugee Aid Sector

Many interviewees mentioned that CCIP-trained interpreters were noticeable for their professional behaviour and practice, and that this instills confidence in working with them. As Rosi Kristy explained:

> Most of the interpreters that have been equipped with the training, they're more

> professional. The things that are taught in the training, they apply it in the real world. It makes it easier for service provider officers to actually do the service because of the training that they have.
>
> For me, as a service provider, I can tell the difference if an interpreter has been equipped with the training or not. When I get the service from an interpreter that's not trained, I have to give them brief information about their role, what they have to do as interpreter, what they can do or cannot do. For the trained one, they know exactly what they have to do, and it's easier for me as case officer because, those who are not trained tend to... take more part in the service, like, having their own voice.

Interviewees made a clear connection between CCIP's strength in instilling professional interpreter ethics and behaviour, and how practicing these ethics opened doors for refugees to additional career advancement opportunities beyond just interpreting. Whenever the interviewees spoke about "professionalism" and "professional opportunities" coming from CCIP training, they spoke of them in terms of ethics, neutrality, confidentiality, and adherence to a professional code of conduct and the interpreter's role boundaries in session. Walaa gave examples from her role as interpreter coordinator in refugee aid organizations:

> When we recruit interpreters, we are selecting those who took the CCIP, because they are more professional. They are knowing the ethics, they are knowing the rules, everything, not like, just a person who knows the language and his mother tongue - it was a privilege for him that he knows English, but not knowing the ethics and all the things that's related to interpretation, it is totally different.
>
> Sometimes, we don't have a specific language, or someone from the relatives of the client steps in, like, "Oh, I can do the interpretation on blah, blah, blah," but every time, it has ended up very bad. Whether he puts himself [in the dialogue], because he knows most of the information or he remembers something, or he doesn't say all of the things, most of the important valuable information was skipped. All the ethics and all of the interpretation and the code of conduct, all

> these things are gone - when you have someone who was untrained or not skilled.

Walaa and Amany both described how refugees may start off as interpreters, but over time in Egypt, working as an interpreter then gives them access to apply for other aid jobs. As Amany put it:

> It opened the door to have a chance and to have jobs in other organizations in anything. Not necessarily to be an interpreter or maybe they start as an interpreter then their job gets developed into such as social worker, case worker and coordinator for something, a project that has something with migration and refugee fields at any of the international organizations or NGOs or whatever.

I tried to challenge Walaa a bit on her conviction that interpreting was key to professional opportunities, and I said to her, "I'm playing the devil's advocate: is really all CCIP is doing is just proving this person has the basic skills to function in English?" She disagreed, explaining:

> No, also in planting seeds. Let's say in planting the ethics parts, in planting– building in their characters, in planting the other thing that I felt in the other graduates of the CCIP, that they know the wrong from right... This is how the professional things... or things related to ethics and all the neutrality and confidentiality and all this stuff. It gives these more basics, not just the language.

I remained skeptical, so Walaa continued:

> I just feel like... if in my CV was just that I took the CCIP, it can give me more options than having… whatever other course, you got me? I'm not saying this because of the whole interview thing, but again, I feel... the CCIP has more of the basic grounds for not just language skills, but personality... and being professional. That's it. [laughs]

Walaa also cited the difficulty in maintaining interpreters on the interpreting team in aid NGOs, because CCIP alumni can and do go on to other career advancement in Cairo. She recalled that refugees will take CCIP training, get hired as an interpreter in an aid NGO, and then would leave the interpreting position to a higher level job in the organization. At the same time, she insisted that she understood their decisions, because she herself had had a similar career advancement path, starting as interpreter, then growing into psychosocial worker and team leader and then to interpreter coordinator.

Indonesia, in contrast to Egypt, held relatively few professional opportunities for refugees and asylum-seekers, including to work as interpreters in a professional environment. Gading believed that this was one of the reasons why so few of the CCIP-trained refugees in Indonesia ended up serving as interpreters, and instead became active in setting up their own community-based centers and projects. He explained:

> Again, there is no avenue provided by JRS, as hosting organization, for the alumni of the interpreter's training to go into, so that's it. That's why the numbers [who interpret after training] keep going down and going down, because we do not provide the professional chances for them, and to give them a proper compensation. Well, they're now living in the conditions where they actually have more options, and that's why they choose other options [besides interpreting].
>
> If there is any organization who give them access to be a professional interpreter, with proper compensation, with a good system, I think there is a good chance for them to choose to be interpreter in a specific NGO, rather than they set up a learning center.

Summarizing the preceding reflections, professionalism and professional development of CCIP alumni are linked to two things: (a) the emphasis on ethics and rules and codes of conduct, and (b) having an enabling environment in the aid organizations where refugees are able to work and be recognized for upholding those professional skills in practice.

4.2.2.5.2. Opportunities After Resettlement

In Egypt, Walaa pointed out that, even when refugees had worked in other areas of refugee aid, when it comes to planning for resettlement and their futures in a third country, many refugees wanted to have the CCIP certificate, because they believed it would open more doors for them in the job market once they arrive to the third country. She explained:

> They [aid workers who are refugees] even consider, like when they are going to get resettled or they are going to leave their work that they are currently in - whether it's psychosocial or legal - once they go to another country, having the certificate of being an interpreter is enough that they will find anything abroad, with their English and with their mother tongue.
>
> Most of them, even if they worked in an international organization, sometimes the background or experience in working in an international organization is not very helpful when you go to another resettling country because you will be starting again from scratch.
>
> Having the certificate of being an interpreter, a skilled, trained interpreter is giving you more options, rather than your work experience. This is, literally, what I have seen in most of my friends, what they would like to have for resettlement. They start to be working in, like, the education for new resettled people until they are integrated or something like this. Like, help center for newcomers, and how to access medical, legal things, documentation…

Mariam's story of resettlement and interpreting in Canada

On this point, I asked Mariam about her views on resettlement challenges for refugees and if the interpreting training had any positive impact on them, in her view. As a resettled refugee herself, and as senior CCIP staff who remained in touch with many resettled CCIP alumni, Mariam had a lot of experience to share regarding this issue. This is her story:

> Alice: When I talked to you before, you said sometimes you felt like maybe some of the people who had traveled from Cairo to Canada or other countries, that they would get like shocked and depressed. This is when we were talking about making the [doctoral research] survey for CCIP alumni, and you had concerns about asking them about what they were doing now because you said some of them might not

feel comfortable to say that their life is not better than it was, in general.

Mariam: Yes, actually I'm still on this also, Alice, because you know what? For example, let's say when you are in Egypt and you're looking forward to be resettled in a different country, and you have a very high expectation about coming to a country like Canada or the US, and then you get shocked with the system, that you have to even forget– you have to start from the scratch.

Let me take an example from my case. For me, I was lucky. I cannot say I was like the other [resettled] people. I was lucky. I came to Canada on the 25th of August [2015]. By mid-September, I started teaching in the Islamic Institute of Toronto, teaching Arabic for adults, and how to speak Egyptian colloquial dialect. It was okay for me. It was the first three months. After that, I was also searching for a job, and I ended up with this organization that they wanted an in-house interpreter. That's what they called it: an "in-house interpreter."

When I got there– even when you think about the job description, because it was a new position, and because of the Syrian project and what was happening at that time– that they were accepting 25,000 plus refugees from Syria, so they thought that they would need an interpreter to be in the office just for in case of emergency. It was only for the Syrian project.

Then what happened, already this organization won a bid to do the interpreting for these Syrian refugees. The organization would hire the interpreters to be in the airport 24/7 for almost starting from December 10th until February 29th, the last day for the last refugee to be there in Toronto. Me, there was some luck in this thing. I started as an interpreter in-house, which still they didn't know exactly what I was going to do, what's going to happen. It was new. This position was new.

Then one day, it was like, let's say before, I think, New Year's Eve, I was working, and every staff was leaving early at 2:00pm, and I had to stay there until 4:00. I think the manager of the interpreting service was there alone, and he had to call many of the organization's interpreters in Montreal, and in Toronto as well because there were flights coming. They have to make sure that they are in or not.

What happened is that he started calling people, and I'm watching him, because I'm still sitting in my desk. I have nothing to do. Everyone is gone. I have to be there, so I was watching him. I asked him, "Do you need me to help you?" "Yes." He gave me a list of interpreters and he told me, "We need to call these people, that they need to be in the airport from this time to this time." I said, "Okay." Most of the interpreters who speak Arabic in Montreal, they speak Arabic because they are either Sudanese or Algerian. They speak French but they don't speak English very well.

This was an issue for the manager because he speaks English, but he doesn't speak Arabic, and his French is not as good as his English. He called like three people and he's still talking to them about the information, and I had almost finished around 15 people. He said, "How did you get these interpreters?" I told him [laughing], "I had a list."

I start calling. I know that they speak Arabic, so I started to communicate in Arabic. For me, I don't have any problem with the dialect. If it's Sudanese, I speak with this dialect. If it's Algerian, I change the dialect. It was easy for me. He was really very appreciative of what I did. He was a manager, so he told the director, "I'm going to take Mariam in my team. She's not going back to be the interpreter in-house."

I became the assistant of this manager of interpreting service. Then they make me also the coordinator after that, and I managed the three provinces, like Ontario and also Quebec and British Columbia. The Syrian project was something.....

They gave me also a free course, for community interpreting. It's more in the Canada setting... because it has to do more with the organizations who are in Canada, like the IRB, the International Refugee Board, what are the cases that they face, also with Children Aid Society, what are the problems they face, and also court interpreting.

> When I sat for their interview, most of the questions they asked, it was like as if I am going to attend the course for CCIP. These are the questions for CCIP. Even the test, I had to sit for different tests before I started work. It was interesting. Because of my background at that time, it was very easy for me, as if it's a piece of cake. Man… [in CCIP] we were teaching that! [laughs]
>
> Back to your question now. For the other people, that's not what they get. What happens is that they start survival jobs, and it takes them a time until the [sense of] establishment comes. That's why most of the new people, they feel very discouraged about being here in Canada, and they want life that sometimes- they become... [sighs] Many things happen to them... It's a matter that you find yourself.

To underscore Mariam's view, Parastou also talked about the difficulties faced by resettled refugees, including those who had been well-respected aid workers and community leaders in Cairo, "To go from that to suddenly just being like a nobody. 'Why should we care about who you were in Cairo?'" She recounted stories of meeting refugees once they were resettled and hearing about their shock, and their sometimes longing to return to Cairo, and in some instances she had learned of some refugees committing suicide after resettlement.

Back to Mariam's story, she concluded with how interpreting can be a "toehold" for resettled refugees to re-establish themselves in the new country and find their way:

> There is one thing: once they find a way that they are able to interpret, okay? This is because they had the training of CCIP, and that they have the basics, and they have the grounds. That's how it really works for them.
>
> For example, let's take one of our Dinka language tutors. When he was in the States, he went with his relative to the hospital and he started to interpret. Once he finished, [the hospital] asked him if he can work with them because of the way that he had interpreted, and he knows what are the things to be done, the procedures

> and everything. That’s how he got his first job, imagine. That’s the case for many people.

4.2.2.5.3. Refugees’ Personal Development

The CCIP stakeholders concurred in their various interviews about the positive personal impact on refugee participants in the trainings. The foremost mentioned area was in terms of the refugee interpreters building a sense of pride and confidence in their work as interpreters.

4.2.2.5.3.1. Pride and Confidence

Fiona explained that the pride that the interpreters felt in their work and their role reinforced the quality of their work and their reputation in the aid organizations where they served. She joked that with so many activities going on, that sometimes community organizations may have a way of appearing

> …chaotic, shall we say? [laughs] One of the few bits that isn’t, is the interpreting, because they will not be pushed around by people who say, "Just ask them..." They always will sit there, and they will say, “Please talk to the client” or “Please talk to the caseworker.” I think it’s fair to say that they are all really proud of what they do. I think that it’s largely because of the training.... It’s about making people professional by treating them professionally and saying to them, “Now, you can go out and expect to be treated professionally.” I think interpreters should. Interestingly, the more we’ve done it at the Forum, the more we’ve had other people coming to us and saying, “We want your interpreters. Can you send your interpreters?”

Raya in Thailand offered a similar view of the interpreters who graduated from CCIP trainings in Bangkok:

> I see that they have built a lot more confidence. That’s the immediate difference I’ve seen, and they’re not afraid to ask questions. If they do not understand

> something, or if they come across words that they have not heard before, they don't shy away anymore. They're like, "As an interpreter, I have the obligation to speak up and know my limitations and ask for clarifications to do my job properly." That mentality I think is very important. Yes, I think it's confidence.... After the CCIP training, they became more clear as to what to raise as an interpreter and what not to raise as an interpreter. I think they have a clear boundary of what to do as an interpreter.

Gading pointed out that the confidence gained by the refugee participants in the CCIP trainings led them to become more active in their communities as leaders involved in other areas, in refugee-led CBOs (community-based organizations). He mentioned one CCIP graduate who had been interviewed in a JRS lessons learned evaluation project. The graduate had become quite involved in refugee organizations in Jakarta after finishing CCIP training, and had said in the JRS interview, "Without that training I'd probably have no confidence in joining these activities in Jakarta."

He continued with his view of how the confidence from training encouraged the graduates:

> The training actually helped her to build up the confidence to actually present herself like, "Hey, I'm able to actually do this and that." ... The training gives some sort of credibility that they were selected, they were part of the big training, they have this specific network of, as you mentioned, potential community leaders and they just...you know, pfyuf! [makes sound of rocket launching] ...take off.

4.2.2.5.3.2. Personal Character Growth

Personal growth and character development is another area of impact that the participants interviewed mentioned as a positive outcome from CCIP training. Mariam recalled this for herself in her own experience beginning as trainer in CCIP:

> My character has developed with CCIP. I was a very shy person before. I couldn't get along with people at the beginning. It would take me a long time. Imagine that

> at the beginning, we had almost 300 students to sit for an exam, and then you end up with 60 and more people in one course. Then you know a lot of people, and with meeting different nationalities, different backgrounds. All this, it changes many things in your character.... You become also tolerant with different things. I remember many of our students, they come the first day, they have their old character. Towards halfway in the course, many things change in their character.

Walaa also echoed Mariam's view, as she shared her experience the role plays sections of her 2008 cohort, in which she was the only female in the Arabic language group with 13 male interpreters:

> What I can remember and recall is that there is a lot of role play which was really helpful, and there are group activities that can be building more your character. Let's say, to give you an example, we used to have in my group of the Arabic interpreters, I was the only female.
>
> So, that's one of the situations that I felt like really build also my character not to be like the… serious-type female, like that she should not be speaking about things, or she should not be speaking out when in a very bold situation.
>
> We had one of the group activities at that time, a situation of a female, we were to be creating a [role play] situation where a female was raped. I can't remember the scenario exactly. Every one of the males at that time, they were having this wild imagination that like, "The semen was on her."
>
> For me, it was not that comfortable, but I was taking it as, like, okay, I'm reacting as if I'm a male, so like, you are saying it, you don't have any problem about it. So for me, it's the same. We are in a gathering on an educational level. So, it is not a bad thing to talk about it.
>
> They were saying this, looking at me as if I'm not going to speak. So, I was challenging myself, like, "Okay, you're thinking I'm going to be the quiet female, that she's not going to be participatory or have an opinion."

> No. I was speaking out loud, like, “Okay, it does not happen like this– this is very wild, let’s keep to the–” So, giving them the understanding that I’m aware of things, I’m not that shy person, I’m aware, and I’m kind of conservative, my understanding and my background. But I don’t have a problem in speaking about these kind of things. So, I shared with them my inputs and we have created this scenario and how the interpreter will be tackling the situation. If the female was shy, how they help.
>
> But I just remember the feeling at that time. I was put in the situation of 13 males and I am the female, and they were talking about a very sensitive thing in front of me and I don’t know what to do. I’m like, “How should you be reacting in this kind of situation?”
>
> That made me challenge myself to build this bold attitude whenever this kind of topic comes to any kind of discussion. This is what built my character and these kinds of participatory situations or activities, it helped in that and helped my skills later.
>
> Also, the role play, it was really helpful, just like in such a situation, what are the scenarios, the possible scenarios that will happen? What is the worst situation that can happen and what is the good situation that could happen?

4.2.2.5.3.3. Sense of Community and Social Connection

Stakeholders interviews also mentioned the importance of how CCIP builds a sense of community and connection among the refugee interpreters who take the course, and that this has benefits in a variety of ways. Maysa highlighted the psychosocial well-being benefit of the CCIP trainings, alongside the potential financial and labor benefits, saying:

> First, I think it’s the only program [of its kind] in Egypt. I don’t know of any other program that trains [refugee] interpreters. In my mind, this was very important for two reasons. First, it provides not only an economic outlet or income for refugees,

> because they are trained and they are providing their services against a fee for international organizations, so it is a means of economic income for them.
>
> Not only that, but also the idea of taking CCIP and this program, it takes them out of the horrible context or difficult living conditions that they are suffering from. Not only CCIP, but all the programs that we do for refugees. I think even if it will not end up with helping them to access the labor market, but it gives them a chance to meet and interact. In this sense, it’s very important.

Raya also stressed the emotional and learning benefits of the CCIP curriculum and facilitation built on sharing experiences and discussion:

> Yes, also the sense of being together as a group and opening up, sharing your stories. I think it’s good in every way, for refugees to build that relationship and also to share their perspective of how things should be done in different situations. It just opens a platform for a lot of learning.

For Fiona, this sense of community reinforced a collective sense among the participants that they can and should be treated with respect and dignity, saying:

> I think the other thing about that I really noticed with your training was the feeling of community that it built with people, which was very interesting. Nobody came out of that training without talking very highly of it, but also it was very much about building their own self-respect and therefore, the idea that they should be respected by the people.

4.2.2.5.3.4. Advocacy for Selves and for Interpreting

Walaa linked together these insights about character development, awareness of the right to be treated with dignity, and a sense of empowerment and advocacy from CCIP graduates, saying:

> I think this is one of the things that we all inherited from the CCIP, that you need

> to be advocating for yourself and building your own character. Also, knowing that because I am an interpreter, I have the right to be not degraded, for example.

She went on to remark on the difference in levels of self-advocacy and advocating for interpreting, between refugee interpreters who had graduated from CCIP and those who had never taken the course:

> Most of those that were speaking out for their rights, they were ones trained from CCIP. They are the ones outspoken and advocating. We can say that they gain this from the training. The other ones, though, because they are new, they are just appreciating that they got on the team and that they are called for interpretation sessions at all… like, "Whatever you provide to us, Alhamdulillah."

Advocacy for proper conditions for the interpreters expanded to advocacy for proper conditions for interpreting itself within refugee aid organizations, as Walaa went on:

> We should be working on trying to advocate for a better situation that's not degrading or not underestimating, that they [interpreters] are also a powerful tool, that without them, the work cannot happen, no program can function. You need to invest in them, and you need to provide them a good location, good situation. Do not underestimate them, because they are a really strong pillar in your work. Maybe in the organization structure, they should be considering them more like any other program, not just saying, "It's just a support program."

4.2.2.5.4. Aid Organizations' Development

> I think for me, that's probably the biggest message that I get from CCIP is that your interpreters are valued members of the staff, the same as from your Chief Executive to whoever else. (Fiona Cameron interview)

The stakeholders spoke about the impact that CCIP's accompaniment approach has had on their efforts to improve interpreting systems at the level of the organization. Below are two examples of how stakeholders discussed the influence of this aspect of CCIP's accompaniment in their organizations' development.

4.2.2.5.4.1. Indonesia Perspective

In his interview with me, Gading in JRS Indonesia spoke about his organization's journey to build more formal support infrastructure for their interpreter volunteers as they hosted CCIP trainings yearly from 2014 onward. He felt, however, that JRS had not made as much progress in developing a professional infrastructure as he might have liked, and that this had a negative effect on the refugee interpreters being able to fully implement their professional skills as interpreters. He explained:

> The way I see the training for five years is that refugees find a lot of things from the value of the interpreting contents [of training]. But they do not have the venue to actually really exercise it, and there is no professional backup for them to actually... you know, like meeting once a month from the bar association, or from whatever trainer it is, to actually like, "Let's reflect on how you do things on the ground." Things like that. They do not have that.
>
> The reasons from JRS side is that we did not see interpreters as a program like management is. We don't see it as a program, and it's only seen as interpreter training. That's what it is on paper. Once the training is finished, then it's done.

Gading described that, at first, the organization focused on training the interpreters, without any process of what would happen in the organization once they started working with trained interpreters, as in, what other mechanisms within the organization's system would need to change or develop as a result of the interpreters becoming more trained and professional.

He described that before 2014, the individuals who would interpret with JRS were asked to do so on an ad hoc informal request basis, without really a concept of them even being "formal" volunteers. Each staff person who needed an interpreter's assistance would seek out and book their own interpreter, without a central schedule of what a given interpreter was doing for JRS over the course of a workday. So in the beginning, sometimes "one staff might take them in the morning, the other staff may take them in the afternoon, and these two staff did not coordinate with each other."

Gading said that as they worked to build a more formal infrastructure for the volunteers who interpreted, they worked to centralize the appointment scheduling mechanism, establish an interpreter code of conduct mechanism that everyone signed, and to make the transportation reimbursement allowance to be transparent and accessible for all the interpreters to claim their transportation allowance fairly.

As Gading recounted, the process for developing the interpreter formal volunteer mechanisms had taken time, because it progressed organically within the organization as a need was identified and also as staff found time to develop the mechanisms within the rest of their workload.

As Gading recalled the challenges of building the interpreter team SOPs when it was not considered a program in the organization, and (at the time of my interview with Gading in 2018) the interpreting program at that time had not yet been built into the organization's long-term program planning cycle of 2014-2018:

> JRS is quite flexible in letting the staff to do that, which is good. Because as it's not part of the program, then there is no mechanism of monitoring and evaluation. There is no result indicator. There is no specific target when you're supposed to get the documentation done, right? That's why it's dragging all along – if we have time, then we got it… For example, we have the probation mechanism now and also the [volunteer service] agreement after five years of training, we just developed it. We tried to develop it since then, but it's finally finished in 2018 in December.

He went on to highlight that, even with what they have developed, they were not sure that it was optimal yet, because the staff who developed the mechanisms were not themselves interpreters, saying,

> Most of us are social workers. We are not designed to make SOP for interpreters,

> ideally speaking. So everything is based on the needs, and then we build up the documentation. Is there any needs? Then we build up the documentation.

CCIP and JRS Indonesia went into detail about JRS's interpreter SOPs only in 2018, as Gading reminded me in our interview, and he felt like JRS had only achieved about 35% of the SOP topic areas so far. I challenged him that perhaps his rating of only 35% completion was maybe underestimating all the advances with the interpreting program that JRS had worked to achieve over the years. Gading said that, even if he felt like there was much more to be done, that JRS's interpreting system was "developing really well," but he qualified his statement, explaining:

> What I mean by "really well" is that we do not have a perfect system, but every year there is progress.... Even then, I'm not sure if any organisation has the SOPs for that, the NGOs in Indonesia, none of them treat [refugee interpreters] as a staff yet.

Also Gading's view is well taken, that (at the time of this study) no refugee organization in Indonesia had implemented a fully formed interpreter program SOPs as laid out in the CCIP SOP Guide, and that no organization treated their refugee interpreters as staff yet, still, progress had been made. It was in the period after my interview with Gading that UNHCR Indonesia managed to negotiate with the Indonesian government to allow refugees to work formally as interpreters in UNHCR, as described earlier in this chapter.

UNHCR Indonesia staff members participated in in CCIP workshops and seminars for staff on working with interpreters, and became familiar with the CCIP training content that refugees received, and it was explained to CCIP that UNHCR's decision to seek permission to hire refugees as interpreters in Indonesia was based on two things: (a) they had previously relied on interpreters seconded from IOM to work at UNHCR and they were losing that program due to budget cuts, and (b) they had the training and qualifications of the refugee interpreters who graduated from CCIP met the standards that they wanted for UNHCR interpreters (UNHCR Indonesia staff, personal communication, July 2019). It was then in 2019 that UNHCR Indonesia itself hosted CCIP to conduct interpreter training in Jakarta.

4.2.2.5.4.2. UK / Egypt Perspective

> [There's] this whole idea that interpreting is kind of a– just kick it into the long grass.... something is better than nothing. [But] it's about being that passionate and it's about being grounded in the right space to push… If you truly understand that, then you can't say, "We'll just ring up [a tele-interpreting company]" or "Go and grab so-and-so off reception," because that is not giving someone access to their rights. (Fiona Cameron interview)

In Fiona's interviews with me for this research, she was quite clear about CCIP's influence in helping her advance professionalism of interpreting systems in the organizations she's worked in. She made a firm case for refugee organizations to "put their budget where their mouth is," in terms of prioritizing professional practice and ethical labor practices for refugee interpreters:

> Professional practice is not necessarily embedded within refugee services anyway, regardless of interpreting. Interpreting is [seen as] this luxury add-on. As someone who has run an organization and managed a budget, I do understand that there are big drawbacks in that. I think one of the things that certainly I know from my own experience is that one of the big discussions is a lot about who funds all the costs. I think when you're running a refugee- or any other kind of migrants' service, not just refugees- your interpreting has to be seen as one of your core costs.
>
> If you apply for a grant with Comic Relief, say for £40,000 a year, if you're lucky, somebody might stick £1,000 in that for interpreting. It shouldn't be that. I think it should be built into your core costs. Before we trained with CCIP, when we were only using telephone interpreters, we were paying about £6,000 Sterling a month.
>
> By doing what we've done [building their own refugee interpreter social enterprise[24]], we've not only got a hugely better standard of interpreting, we have now eight interpreters who are employed on contracts, who have full rights to sick

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[24] Voices in Refuge https://www.voicesinrefuge.com/ accessed June 14, 2020

> pay and holiday pay and everything else.
>
> People know when they come to the [Nottingham and Nottinghamshire Refugee] Forum that they can expect to be heard. It has also taken a long time to [get to say] “Don’t pick up the phone [for a tele-interpreting company]. It’s expensive. It benefits no one.”
>
> If you have to say to a client, "I’m sorry, can you wait half an hour until the interpreter’s free?" That’s way better than picking up the phone and talking to somebody who in all probability is wandering around Sainsbury’s or in the car park.
>
> You cannot expect that sort of standard from people if they have no hours, they have no contract, and they’re just picking up a phone when it goes. But I do appreciate the fact that, particularly with minority languages, it can be really difficult.

Fiona had strong words for companies that hire interpreters – especially former refugees to interpret – and then put them in precarious labor conditions of zero-hour contracts with no benefits, and also aid organizations that pay other staff but ask the interpreters to volunteer:

> Another thing that I find very irritating in the UK is that interpreters are probably the biggest group of people who are expected to volunteer. For example, [organization names], which provide refugee services all over the UK, do not employ interpreters – they are all volunteers.
>
> I think there’s two threads of things, both which CCIP covers. One is the professional training and the good practice within the interpreting. The other is very definitely the fact that people expect and should expect to be treated as professionals.

4.2.2.5.4.3. Interpreter Professionalization As "Back Door" To System Change

In my years working at the Highlander Center in Tennessee, and before that in El Centro Hispano, a Latino-led immigrant leadership development organization in Durham, North Carolina, the interpreting system in both organizations was used as a point of entry to encourage reflection on organizational policies regarding race, culture, inclusion and participation (Johnson, 2002) I asked Fiona if she saw any similarities to this when it came to interpreting training in refugee aid organizations:

> Alice: [In a language justice context] sometimes the interpreting training is integrated into efforts for organizational change and it has a very specific logic in it, in that it functions as a "back door" so that the interpreters are becoming more "militant" about their [professional] behavior, but then, the organization is gently being asked to reflect on its own political processes, and so you end up training interpreters as a means that gently... without being in their faces too much–
>
> Fiona: I 100% agree with that.... There are, I think, a lot of odd things about working with refugees in the UK. There's a lot of "being nice" in a way that probably nursing was 150 years ago, whereas now it is a profession.
>
> And I think if you look at what Chris [Eades, director of Saint Andrews Refugee Service] has done with StARS in professionalizing it, then I think you're right. [...] I think there's a lot of refugee organizations who consider "professionalism" as almost not relevant to them.
>
> It's all part of this saying where, "We're all friends, everyone's just like us". The thing is, what many people do not get, is that: You know what? You are not the same as a refugee when you're helping with them. You hold all the cards, all the power, everything.
>
> By giving them an interpreter, you're giving them a little bit of power back. We are not all the same. God forbid that I have to find myself in that situation [of being a refugee] but if I do, I hope the person that's dealing with my case is professional

> and not just “nice.”

Given that we had a similar view on how interpreting training from a rights-based perspective could have a positive impact on refugee aid, by both professionalizing the interpreting practices and encouraging system change of other aspects of the aid organization, I asked Fiona if she felt like what CCIP’s impact in this could be replicable, and what key things should be born in mind in making it replicable. Fiona responded:

> I think it absolutely is replicable but given the conditions that organizations are prepared to treat their interpreters professionally and to employ them professionally. I do think this is a huge problem.
>
> As I say, from being a budget holder, I understand why it does take a lot of organization and control of things to say, “We can employ you and you are going to be used like this. No, you can’t just call on someone whenever you want. You have to book appointments…” I think that goes back to this whole idea of “back door” professionalization.
>
> For me, I would say that the thing that is different about the CCIP training, and the thing that is vital about interpreter training, is this idea that you imbue – with individuals who are interpreting, but also with the people that are using them – the idea that people are professionals and need to be treated as such.
>
> That sort of self-esteem, and that thing where you’re okay to go into a meeting with someone you’ve never met before, and explain what you’re going to do, and when they break those rules, to have the confidence to say, “Sorry, can you not do that? Can you do it like this please?”
>
> I think that’s, in my experience, which is limited obviously, that is the difference between the way you [CCIP] train and the way [other interpreting courses] train.

5. Discussion

In this chapter I present the discussion section of this study. First, I summarize the research questions and thesis structure, and then I present the knowledge contributions from the study data.

5.1. Summary of Research Questions and Sections of the Study

In this research I conducted a systematization of the experiences of CCIP from the years 2002 to 2018. The goal of this systematization was to understand what knowledge may be extracted from CCIP's practice in conducting refugee interpreter training in migration transit countries using popular education and rights-based approaches.

These are the research questions that guided the implementation of the systematization:

- What is CCIP's practice, recounting the story of its origins, context, and evolution over time?
- What is special and impactful about it, from the views of its graduates and stakeholders?
- What can be learned from it, be it for CCIP itself or for similar efforts in interpreter training, or popular education practice, or RBA in refugee field aid?

In conducting the systematization of CCIP, I conducted a survey of all CCIP alumni from the years 2002 until 2018 and received 154 responses. I also conducted 14 in-depth interviews with key stakeholders related to CCIP work and to popular education and language justice practice.

I conducted a review of the literature in interpreting studies, in order to understand where CCIP's practice was positioned in the field of interpreting studies. I also described the legal concepts of international refugee law that structure the field aid context of CCIP's practice. Then I reviewed key concepts of critical pedagogy, popular education, and rights-based approaches, and how CCIP has applied them in its practice. These sections of the research were presented in the Theoretical and Practice Frameworks in Chapter 2.

The data collected in this systematization resulted in a description of CCIP's historical evolution of contents and process, which is presented in Chapter 2 and section 4.2. It also produced descriptions of CCIP's impact on its graduates as presented in sections 4.1 and 4.2. And finally, descriptions of CCIP's practice and impact on refugee aid organizations are presented in Chapter 2 and section 4.2.

5.2. Knowledge Contributions of the Study

In this section I review the key finding from the data collection and analysis of this study. First I discuss the findings from the survey of CCIP graduates, and I follow this with discussion of the thematic analysis of the CCIP stakeholder interviews. I close the section with a discussion of the learnings that may be extracted from the CCIP practice.

5.2.1. CCIP Graduates' Profile as Sample of Refugee Interpreters in Field Aid

The purpose of conducting a survey of all graduates of CCIP trainings from 2002 to 2018 was to (a) get a descriptive profile of the interpreters who graduated from CCIP and have served as interpreters in refugee aid sectors in migration transit countries, and to (b) gain an understanding of their views on the impact that CCIP training has had on them in the time since they took the training.

A total of 154 graduates responded to the survey, and of this total, there was at least one respondent from each year of CCIP training work from 2002 to 2018. The respondents also represented every country training location that CCIP had worked in during that time, with the exception of CCIP trainings conducted in Tanzania and Lebanon. This indicated that the responses offer a fairly comprehensive range of CCIP graduates' views across time and geographic training location.

Of the 154 respondents, over 90% of them took CCIP training in one of four countries: 49% in Egypt, 24% in Indonesia, 12% in Thailand, and 6% in Malaysia. The remaining respondents were trained in one of three countries: 4% in Hong Kong, 3% in UK, and 1%

in Turkey.

Overall, 84% of the respondents had an international protection file as a Person of Concern (POC) with UNHCR at the time that they took CCIP training, whether as recognized refugees, asylum-seekers in-process, or closed file cases under appeal. The number of respondents who were POC at the time of CCIP training was higher in the four countries from which the majority of responses came: Egypt (89% POC), Thailand (89% POC), Indonesia (95% POC), and Malaysia (80% POC). The POC average was lower in the three countries with fewer respondents: UK (60% POC, 40% migrant), Hong Kong (0% POC, 100% migrant), and Turkey (0% POC, 50% migrant, 50% host country national). In sum, however, the data indicated that a typical profile of a CCIP alumnus is that they are a refugee or asylum-seeker themselves.

Over 75% of the respondents reported already being involved in refugee aid NGOs in some capacity or other, and over 50% of the respondents reported already being interpreters in those NGOs at the time they started CCIP training. These data indicate that the CCIP graduate profile was largely made up of refugees and asylum-seekers who were already actively engaged in refugee aid organizations, not outsiders or strangers to that sector.

In terms of the education level of the respondents, 67% indicated that they had university level studies at the time of taking CCIP training (55% bachelor's level and 12% master's or doctoral level). An additional 32% had secondary / high school level of education or post-high school vocational training. When reporting on their education levels at the time of this study, years after taking CCIP training, the number of those with university and postgraduate education rises to 72% (50% bachelor's level and 22% postgraduate master's or doctoral level) These data suggest that a CCIP graduate is usually university educated, and goes on to further their education still more in the years after CCIP training.

The 154 respondents represented refugee interpreters of 28 languages. However over half of them (53%) spoke one of four languages: Arabic (23%), Somali (16%), Urdu (7%), and Oromo (7%). The remaining 47% worked in one of the following languages: Farsi Irani (6%), Dari Afghani (6%), Hazaragi (5%), Tigrinya (5%), Tamil/Sinhalese (3%), Amharic

(2%), Bilen (2%), Fur (2%), Dinka (2%), Burmese languages (2%), Indonesian (2%), Massalit (1%), Moro (1%), Nuer, (1%), Bambara (1%), Ede (1%), Khmer (1%), Punjabi (1%), Rohingya (1%), Swahili (1%), Tagalong(1%), Thai (1%), and Vietnamese (1%). The response data indicated that a CCIP graduate profile typically interpreted in languages that were diverse, highly represented in the languages of Africa, Asia, or Southeast Asia, and were often either not written in a Latin script or might be an indigenous or less- / non-written language.

In summary, the CCIP graduates whose views and experiences are represented in this research are well-educated refugees and asylum-seekers, POC to UNHCR in transit countries, who are actively engaged in working in the refugee aid sector and interpreting for their own communities in a wide range of languages.

In terms of their work upon graduating from CCIP, 97% of the respondents reported working in refugee aid organizations immediately after taking CCIP training: 86% as full or part time interpreters and 11% in some other working role in refugee aid organizations. Although many of the trainees were active in aid organizations before taking CCIP, the data show that they became even more active after graduating from CCIP. The data also indicate an increase in level of interpreting work from before training (50% of respondents) to immediately after the training (86% of respondents).

Within the refugee aid sector, 38% of the respondents indicated that after training they interpreted for international aid agencies such as UNHCR, IOM, or RSC. Another 28% indicated that they interpreted in NGOs providing legal aid to refugees such as AMERA or Asylum Access, etc., 17% reported interpreting in social services NGOs for refugees such as JRS or StARS, and 8% reported interpreting in healthcare services NGOs for refugees, such as MSF or Caritas. These data indicate that almost two thirds of the respondents interpret in legal services related to refugee law, either in the form of international agencies charged with determining refugee status (UNHCR), or facilitating resettlement or repatriation (IOM, RSC), or with lawyers preparing the legal aid case testimonies and/or appeals that get presented to the aforementioned international agencies. This finding confirms refugee field aid interpreting in transit host countries as being situated within the category of legal interpreting, and therefore the professional and ethical tenets of interpreting in a legal setting.

At the time of this research, 73% of the respondents reported that they were still located in the same transit country where they had taken CCIP training. Another 27% reported that they had either migrated or been resettled to a third country or had returned to their country of origin. Of those who remained in the transit country, they tended to remain for at least one year after training, and up to eight or more years after training. These data indicate that while some graduates do move on from the transit country of training, the majority of them remain on the ground in the field, and their interpreting skills and training are put in service of the transit country's refugee aid sector. That said, a portion of the trained interpreters end up taking their skills with them to onward migration countries or back to home countries and applying them in those locations.

CCIP graduates who are refugees and asylum-seekers located in transit countries, despite being highly educated and actively involved and employed in the refugee aid sector, are still vulnerable to higher levels of harm incidents in transit countries more than their counterparts who have migrated onward to third countries or home countries. Comparing experiences in the country of CCIP training versus experiences in third countries or home return countries, 64% of all respondents reported at least one type of harm incident happening to them in the country of CCIP training, while 22% of those who returned to a previous country of residence reported experiencing harm incidents there, and only 10% of those who moved on to third countries reported incidents of harm happening to them there. As stated in Chapter 4, this study's questions about risk or harm were not designed to identify experiences of persecution on the nexus grounds laid out in the 1951 refugee convention, so it is important to note is that no conclusions about the respondents' safety from persecution may be drawn from this data.

Respondents located in Egypt, Thailand, Malaysia, and in some cases Indonesia, indicated higher levels of harm incidents happening to them than did respondents in Hong Kong, the UK, or Turkey. Details are in Chapter 4, however examples of this include reported harassment by locals (Egypt 63%, Malaysia 50%, Thailand 44%, Indonesia 24%); harassment by local authorities (Malaysia 80%, Thailand 50%, Egypt 46%, Indonesia 24%); harassment by migrant or refugee community (Egypt 37%, Thailand 22%, Indonesia 19%); arrest and detention (Thailand 39%, Malaysia 30%, Egypt 21%, Indonesia 11%), robbery on the street (Malaysia 90%, Egypt 54%, Thailand 17%, Indonesia 8%); robbery in their home (Malaysia 50%, Egypt 34%, Thailand 28%, Indonesia 11%); physical threats and assaults by locals (Malaysia 50%, Egypt 49%, Thailand 22%, Indonesia 8%), or being kicked out of their homes (Egypt 30%, Thailand 28%, Malaysia 20%, Indonesia 11%).

The countries of training from which the highest percentage of respondents were POC were also Egypt (89%), Thailand (89%), Malaysia (80%), and Indonesia (95%). It is surprising that the country with the highest percentage of POC respondents, Indonesia, had lower incidences of reported harm than the other three countries, and it would be interesting to explore in future research what might be at play in this variation, be it perhaps characteristics of country conditions, or of refugee community dynamics on the ground, or other factors.

Thirteen percent of all respondents attributed at least some of their experiences of harassment and threats or assault directly to their interpreting activities. Among respondents located in Egypt, this average rose to 20%. Of all respondents attributing the harm to their interpreting activities, 75% were located in Egypt. In most cases, the harm they attributed to their interpreting activities had been done to them by other members of the refugee community. The data suggest that refugee interpreters, at least in Egypt, were susceptible to risk or harm as a result of their interpreting activities in refugee field aid.

5.2.2. Graduates' Views of CCIP Impact

Approximately 63% of the respondents indicated that they felt that the CCIP training was helpful or very helpful in accessing other career or study opportunities. The respondents also indicated that they felt the CCIP training had had a positive impact on various professional and leadership skills, including self-confidence, English linguistics skills, increased critical analysis skills for ethical problem-solving, strengthened assertiveness to advocate for proper interpreting roles and ethics at work, increased respect from others, and increased native language linguistic analysis skills.

The respondents ranked specific interpreting training content areas that they felt had been particularly helpful to them. The training contents that the respondents ranked as the most helpful were those covering interpreter professional ethics and interpreter theory and cognitive skills. The next highest ranked areas were the practical role play sessions and the topics of interpreter rules and behaviour protocols in interpreted sessions. These contents were followed by high rankings for the training contents of glossary building, linguistic analysis and translation equivalence strategies, as well as the content areas of emotional self-care, balancing of professional role boundaries and community expectations, and the social energizer games and warm-ups conducted throughout the training.

The respondents also reported viewing the training's facilitation and pedagogical process as having a positive impact on them in the time since training. They cited examples of the participatory nature of the sessions, feeling welcomed and included, the building of caring, family-like ties among the participants and with the trainers, as well as the trainers' level of energy, warmth, and preparedness for teaching the sessions.

After reflecting on the usefulness of the training's skills contents and pedagogical facilitation process, the respondents shared several views and experiences of the CCIP training's impact on them personally, professionally, socially, and in the context of refugee aid and human service to others.

On a personal and social level, respondents described feeling increased self-confidence and self-esteem as a result of their participation in CCIP training. They expressed the view that this self-confidence had a positive influence on the quality of their interpreting performance, their emotional resilience regarding challenges of their work and context in which they lived, and their social capital of friends and social support network in general. Several respondents mentioned that the social ties formed during the training went on to become long-term core friendships, and many reported continued regular contact with other CCIP graduates in the years after completing training.

On a professional level, CCIP graduates repeatedly expressed that the training had a positive impact on their sense of professionalism, and spoke with pride about their professional interpreting behaviour, improved performance and respect from colleagues.

Many respondents credited the CCIP training with opening job, work, and career opportunities for them, first working as interpreters and then being promoted to higher positions in their organization. CCIP training was referred to as a “door opener” in respondents’ descriptions, and in some cases, as a “life changer”. It was noted in the data however, that, although the perception of the training being a door opener was largely uniform regardless of the location or year in which the respondent had taken CCIP training, a review of country-by-country responses on increased job activity suggested that actual job opportunities tended to be higher in Egypt than in Indonesia, Thailand, or Malaysia.

This may be due to the country conditions, in which there is a higher tolerance for refugees to work in Egypt, whereas prohibitions on refugees working are more tightly controlled in Indonesia, Thailand, and Malaysia. Egypt is a signatory to the 1951 Geneva Convention on Refugees, but Indonesia, Thailand, and Malaysia are not. Further, as described in the interviews, Egypt’s refugee aid sector has a history of operating with a refugee rights-based approach and has focused since the beginning on including refugees as co-workers in the refugee aid sector organizations. This is likely to have a facilitating effect on refugees trained in CCIP being able to access more job opportunities in Egypt.

In the context of refugee aid and human service to others, respondents mentioned the importance of the training, and refugee interpreting work itself, as giving them a sense of meaning, fulfillment, and direction in their lives that were otherwise in limbo while in transit. Respondents used descriptions such as “profoundly cherish”, “passion”, “dedication”, and “devotion”, to express how they felt about their interpreting as a means of serving others, and as a source of emotional resilience and strength for themselves in their difficult circumstances in transit countries.

At the same time, respondents stressed the obstacles and limitations imposed on them by their refugee limbo situation in transit host countries. They highlighted that, in spite of the positive impact of interpreting and CCIP training on their lives, neither interpreting training nor professionalization of interpreting practice in refugee aid nor the high level of education, qualifications, and skills they possessed could remedy the fact that they were still vulnerable and stuck with limited future prospects as long as no solution to their refugee status was available in the transit host countries.

Overall however, the findings from the CCIP graduates survey reflect a profile of highly educated, highly motivated refugees and asylum-seekers with high levels of multilingual skills, who have developed an engaged practice of professional interpreting in the refugee aid sector, and who demonstrate a critical awareness of the importance and impact of their professional role on themselves personally, on their career opportunities, and on their ability to serve others and feel a sense of meaning and purpose in their lives by doing so, in spite of the enormous challenges they face as refugees in transit host countries.

5.2.3. Summary of Key Themes from Stakeholders

In addition to the CCIP graduates survey, I also conducted in-depth interviews with 14 key stakeholders connected to CCIP and to popular education language justice practice, in order to (a) reconstruct historical memory of CCIP evolution and context, and to (b) understand stakeholders' views regarding its impact. As described in section 4.2, the interviewees included eight stakeholders from CCIP program activities in Egypt, two in Indonesia, two in Thailand, and two popular education and language justice practitioners in the US who were key individuals in the historical development of CCIP's approaches involving popular education.

Several themes emerged from the interview data, covering:

1. reflections on stakeholders' experiences with interpreting in the refugee aid sector in the field,
2. evolution of refugee rights movements in Egypt,
3. historical memory of CCIP curriculum development,
4. reflections on the impact of CCIP's facilitation process in refugee interpreter training, and
5. reflections on CCIP impact on the refugees who graduate from the training, and on the organizations that have partnered with CCIP in training implementation and in efforts to develop their interpreter systems and SOPs.

5.2.3.1. Interpreting Experiences in the Field

Some stakeholders described several instances of what they considered to be examples of bad interpreting and used those examples to emphasize why they felt that CCIP training was so important. In their examples, stakeholders mentioned untrained interpreters who distorted the message, inappropriately inserted themselves or incorrect information into the conversation, disregarded ethical tenets of neutrality, impartiality, and confidentiality, or set themselves as gatekeepers between the parties and viewed the interpreting role as some sort of political position. These problems were brought up by the stakeholders to show what happens without training such as CCIP, and to emphasize that CCIP was important to them in solving such problems.

They also mentioned interpreting problems that were caused by organizations having insufficient systems of hiring, vetting, oversight, evaluation, and setting proper working conditions for interpreters and clear role boundaries for all staff and volunteers in the organization. Stakeholders explained that, in their experience, the lack of these organizational systems ultimately led to poorer interpreter performance and breaches of professional ethics on the part of both interpreters and other staff.

Thirdly, stakeholders mentioned experiencing problems with interpreting in the field that they accredited to larger restrictions on refugees' right to work in some countries, so that even when the stakeholder had access to trained refugee interpreters, they were unable to hire them because of unfair limitations on refugees' labor rights.

5.2.3.2. Historical Context

In recounting the historical context and memory of CCIP's development in Egypt, stakeholders explained the importance of the rights-based character of the beginnings of the refugee aid sector in Egypt, and the special influence of Dr. Barbara Harrell-Bond's presence and work on the ground in Egypt during a period in Egypt's history when civil society initiatives were particularly encouraged. They attributed this particular synergy of a movement for a refugee rights-based approach coming in a moment of civil society fostering in Egypt as being a reason that explained why CCIP was able to be formed and to flourish in a refugee transit country in the Global South. Staff from CMRS also cited this as a reason why they believed CCIP is part of this refugee rights movement, embedded within the refugee aid sector, and housed in a field-based academic center of refugee studies, rather than an academic center of interpreting studies.

Regarding the historical evolution of the CCIP training curriculum in Egypt, the CCIP staff stressed the importance they had placed on professional ethics, linguistic analysis, glossary building, and practical role plays. They also emphasized the extent to which the CCIP curriculum developed and improved over the years from its first workshops in 2002 to what it is currently. The CCIP staff articulated the connection between CCIP curriculum development and its continual contact and accompaniment with the refugee aid organizations operating on the ground in Egypt, so that the organizations' interpreting needs and problems were reflected and addressed in the training. They stressed that organizational accompaniment is an essential part of CCIP's character and viewed it as critical to its success. In the experiences of CCIP staff, interpreting training conducted in isolation from the rest of the organizational development process would have less success in improving interpreting practice in refugee aid.

5.2.3.3. Popular Education Facilitation Approach

CCIP staff also described the participatory facilitation approach that had been used in training since the beginning in 2002, and how this approach fostered the refugee students to develop their character and critical thinking, and to form social bonds with each other. Other stakeholders interviewed also reflected on the importance of CCIP's popular education approach as being a key factor in strengthening the impact of the interpreter skills contents in the training and the training graduates' increased levels of community engagement from a rights-based approach.

The two stakeholders from popular education and language justice practice reflected on the CCIP training content and process as embodying some of the principles key to popular education, in particular, citing examples of training exercises that worked to break a sense of alienation from the participants' own knowledge and experience, and gave them a sense of ownership over their own learning process and how they connected new knowledge to their existing experiences. Some stakeholders highlighted that the way the training process was designed – built in a popular education spiral that started from the experiences of the refugee interpreters and built critical consciousness and skills practice for action – had a positive impact on them taking action as community leaders, both in advocating for proper interpreting in refugee aid and also becoming active in other refugee-led initiatives that served the community.

Specific to CCIP's training practice designed along a popular education spiral, as described in Chapter 2, stakeholders made observations about the positive benefits of CCIP's facilitation process in the classroom. One stakeholder commented on the way every student got the chance to share and feel heard by everyone else, built self-esteem and confidence in their ability to succeed. Another stakeholder emphasized the importance of how the training was designed to bring out the participants' experiences first and then the specific skills exercises were built directly upon their experiences.

Several stakeholders commented on the importance of how CCIP's facilitation approaches fostered participants' formation of social bonds and a sense of community that stayed supportive after the training ended, and this increased the refugees' connection and activity in their community. One stakeholder described how, even if some of the CCIP graduates did not end up interpreting specifically, many would go on to take leadership roles in launching other refugee community based projects, such as establishing refugee learning centers and other refugee community-based organizations (CBOs).

Regarding interpreting itself, various stakeholders commented that CCIP graduates demonstrated clarity and confidence about the technical skills of interpreting (cognitive skills, techniques, protocols, linguistic analysis skills, ethics) when they were taught and practiced within a popular education curriculum design, which facilitated the participants to appropriate those skills into their existing lived experiences of interpreting in a refugee field aid setting.

5.2.3.4. Impact on Individual Graduates

Stakeholders also mentioned the positive impact of CCIP training on individual refugees and referenced similar areas of development. Stakeholders gave examples of CCIP graduates having increased self-confidence and pride about their work and growth in their character as a person, especially in facing unfamiliar situations and dealing with different people of diverse backgrounds. The stakeholders also mentioned a strong sense of community and social connection that many graduates developed as a result of their participation in CCIP training. Finally, various stakeholders commented that CCIP-trained interpreters are known for their strong levels of advocacy for themselves as interpreters and to be treated as equal professional colleagues, and also for their advocacy in promoting and pushing for proper interpreting roles and professional practices to be implemented in refugee aid organizations.

5.2.3.5. Impact on Organizations

Stakeholders from NGOs also stressed the importance of CCIP's work with the organizations in strengthening their interpreting coordination systems and SOPs, reflecting that the process of strengthening the professionalism of the interpreting systems and practices in an organization served as an entry route to strengthen the professionalism of the rest of the organization's practices and services delivery. One stakeholder credited CCIP exposure with her organization's being able to reshape its interpreting systems entirely. She described going from spending thousands of pounds per month for tele-interpreting services, of which they were unsatisfied with the quality of interpreting performance, to being able to launch their own refugee interpreter social enterprise with trained interpreters on paid contracts with benefits.

Another stakeholder described the evolution of his organization's initial perspective of viewing interpreting training as merely a training, and how his organization has made strides to build up the interpreter system to be more than just informal volunteers, and now include the training and follow-up within their right to work advocacy and livelihoods program, given that the organization operates in Indonesia where refugees are not permitted to work legally. The stakeholder cited one of biggest gains from a multi-year effort of interpreter training and organizational accompaniment was that, eventually, even UNHCR Indonesia recognized the quality of the CCIP-trained refugee interpreters' performance and was able to successfully obtain permits for refugees to be employed legally as UNHCR interpreters in Indonesia.

5.2.4. Learnings Extracted from this Practice

In the preceding discussion section, I have summarized the answers to the first two questions guiding the systematization of CCIP in this research: What is CCIP's practice and what is special or impactful about it from the views and experiences of graduates and stakeholders. In the next section, I present a discussion of the third question: What can be learned from it, be it for CCIP or similar efforts in interpreter training, or popular education practice, or rights-based approaches in refugee field aid.

5.2.4.1. Rights-Based Approaches in Refugee Interpreters' Position in Aid

The interpreter role is one entry point job in the refugee aid sector that – for some languages in some countries – can only be filled by people of the same linguistic community as the refugee population, and in some refugee aid sector concentrations, the only ones who fit that bill are themselves also refugees. So in these settings, the interpreter role serves as an entry point to refugee work that is only available to refugees themselves. This is the unique case and setting in which CCIP has operated, and it has influenced how CCIP has developed over the years.

The interpreter holds a critical position where refugees can play a concrete role of duty-bearing responsibility toward the other rights-holders (POC aid beneficiaries), and is a prime example of where to strengthen rights-based approaches in the aid organization, by investing in the professionalism and training in this role, and in the refugees who undertake it. The participants in this study have emphasized that when the interpreter's role is treated as a professional role within the aid organization, it has positive impacts on the refugee community of beneficiaries, on the organization serving them, and on the refugees who serve in the professional interpreter role.

For the beneficiary community being served, they have access to a higher standard of interpreting service that better enables them to speak directly for themselves through the interpreter without distortion of their message nor distortion of the information that they receive from the organization. Interpreter professional ethics are better adhered to and this provides the beneficiaries with more interpreters who uphold confidentiality, neutrality, and impartiality in their performance, and who are better trained to handle the linguistic complexities of their task.

For the aid organization stakeholders in this study, professionalizing the role of interpreters gives the organization better communication tools with which to reach out to and involve the beneficiary population, and this can produce better program outcomes in the work that the organization does. As described in Chapter 4, when the organization undertakes steps to professionalize the interpreter role and its own interpreting coordination practices, the analysis and changes involved in that effort can also lead to a "backdoor professionalization" of other areas of their programs and services, resulting in overall service improvement and a shift to a more rights-based approach to aid.

For the refugee interpreters in organizations that treat the interpreter's task as a professional role, this shift tends to open more doors for them to job advancement and other career opportunities in the aid organizations. It also tends to increase the level of respect that the interpreters receive from their organizational colleagues and leads to improvements in their work conditions on the job. Finally, as this study has shown, providing refugee interpreters professional training and professional treatment and conditions on the job can lead not only to professional growth, but also personal transformation in terms of confidence, self-esteem, emotional resilience, empowerment, a supportive sense of community, and meaningful purpose.

Refugees in this interpreter role become duty-bearers to the speakers – who are the service providers and the POC beneficiaries. From a rights-based approach, they are positioned to be held accountable to professional practice and ethics, and can also be active in advocating for it as part of their professional duties. This process can lead to increased pride and sense of purpose, meaning, and personal growth and respect. This is where popular education comes in, the educational component to build critical consciousness and collective action to advocate for change.

5.2.4.2. Popular Education for Interpreter Ethics and Professional Practice

As described in the data, particularly the stakeholder interviews in Chapter 4, the people who have been advocating for interpreter professional ethics and practice have been themselves the refugee interpreters. This study has shown that this has been an opportunity for them to take collective action for advocacy around a specific, concrete issue that had been identified as a problem by the people most affected by it. Such action is an aspect of a rights-based approach, when the beneficiaries are actively participating as the engines to drive accountability in the quality of services to ensure that those services promote the beneficiaries' rights.

CCIP's practice in interpreting training and organizational accompaniment recognizes this rights-based approach in the need to both train professional interpreters and also advocate for professional practice and ethics within aid organizations. CCIP practice also recognizes that the professional interpreters who are themselves refugees will be in the position to champion pushing for both of these. This analysis in CCIP practice then connects to its popular education training methods, which are designed with that context in mind: that the people most affected by the issue – refugees who interpret – are the ones who need to be at the center of training to build critical consciousness and collective action to advocate for change and improved practice.

In CCIP, advocating for professional interpreter ethics and practices in refugee field aid is used by refugees as key to their empowerment and inclusion as equally respected colleagues working in a rights-based approach to aid. Popular education as used in CCIP has shown to be a successful approach to facilitate professional training for refugees working toward these goals in this context, and to foster the critical analysis and sense of collective action to succeed in achieving them.

A popular education process can help de-alienate people from their own knowledge and experience, while integrating into it new theory and skills, and foster a collective learning environment that is humanizing and builds the social relations needed to work together and support each other as professional colleagues within the aid organizations where they work.

The data of this case study show that the accompaniment aspects of popular education, along with and in addition to the classroom pedagogy, creates such an enabling environment for refugee interpreters and other organizational staff to work together collectively to analyse problems impeding the implementation of professional interpreter ethics and practice, and to make the changes needed to improve professional practice.

5.2.4.3 Contextual Facilitating Factors

CCIP has conducted successful training programs for refugee interpreters in nine different countries during the 16 year period of this study, so it can be concluded that CCIP's training model using rights-based approaches and popular education is applicable and replicable in different locations and ground contexts of refugee aid. This study has shown successful examples of CCIP projects in countries in Africa, the Middle East, Southeast Asia, and to a lesser extent, Asia Pacific and Europe. While the original CCIP model was designed specifically for refugee field aid in transit host countries in the Global South, it has also shown to be successful in refugee aid settings that might not be considered transit countries (UK) nor Global South (Hong Kong, Turkey).

For an interpreting training program in refugee aid in transit host countries to succeed in using rights-based approaches and popular education, the program needs to have expertise in each of those areas. This means trained interpreter trainers who have ample direct experience in refugee field aid with a clear understanding of rights-based approaches, and who have the skills and training themselves as popular education practitioners. This study has documented a case study of these factors coming together in a specific practice on the ground. In doing so, it has also shed light on additional contextual factors from CCIP's experience that have helped to facilitate our successful application of RBA and popular education in our context. I will close this section with a brief discussion of those factors, so that they may be considered if any other initiative wished to adapt elements of CCIP's practice into their own.

Program location base. Being based in the field and working on the ground in Egypt increased the opportunity to develop the ground knowledge, relationships, and trust that have strengthened the impact of CCIP approaches. Even when CCIP has done project collaborations with refugee aid organizations in other countries outside Egypt, oftentimes the initial introduction came through aid workers who had previously worked in Cairo and knew of CCIP's successful work in Egypt, and so the trust and credibility of our work on the ground in one refugee field aid sector helped to transfer to another one in a different country.

Refugee aid sector's operational culture. As participants in this study have observed, CCIP's development in Egypt has had a facilitating effect on our ability to successfully implement RBA and popular education in our training programs, because the refugee aid organizations in Egypt have a precedent of working from rights-based approaches, and have a track record of commitment to including refugees as aid workers along with national and expat staff. This overall environment has aligned with CCIP's focus on RBA and popular education and enhanced the scope of its impact. That said, not having the benefit of operating within an aid sector that has a rights-based approach would not make it impossible to replicate some of the elements of CCIP practice documented in this study; it might simply make it a longer haul to reach a similar level of impact.

Country conditions and policies regarding refugees. A host country's policies toward refugees obviously make a huge difference in terms of refugees' protections, rights, and future prospects. It can be easier to survive or even thrive as a refugee in host countries that have signed the 1951 Convention and that allow refugees to work or engage in income generating activities. The greater the access to labor rights and permission to work, the easier it is for refugee interpreters to advocate for their working conditions and professionalization standards, and to access career opportunities and development for themselves and their futures. Conditions in Egypt have proven more favorable for this relative to some of the other countries considered in this study. At the same time, it hasn't proven impossible in these other countries for interpreting training based on RBA and popular education to have a positive impact on refugee interpreters. The refugee aid sector and UNHCR in Indonesia is another example of successful efforts to broaden refugees' access to livelihoods and income generating or work activities by strengthening interpreting professional practices in the refugee aid organizations.

Community-engaged academic center operating on the ground in the field of aid. Participants in this study have highlighted the importance of the Center for Migration and Refugee Studies at The American University in Cairo as a resource for training, education, and field research, for refugees themselves as well as for aid practitioners. The presence of CMRS on the ground in ongoing collaborations with the refugee aid organizations in Egypt is an important contributing factor in enhancing the refugee aid sector in Egypt in general, and of course in facilitating CCIP's success in particular. It may seem like a luxury to have the benefit of a university research, education, and training program in migration and refugee studies located on the ground in a refugee field aid operation site. But a key observation from this study is that academic centers can play a valuable role in strengthening refugee aid programs when they maintain an engaged community connection "beyond the university gates" with refugee aid organizations to increase access to training, education, and research. CMRS's success in this approach is important to examine when considering how to replicate different aspects of the CCIP model documented in this study.

Reflecting on the discussion of this study's data and findings, it is safe to conclude that rights-based approaches, in which beneficiaries are active stakeholders in a program's accountability to uphold rights as well as fulfill needs, can be empowering and beneficial in the field. Further, popular education training programs designed to develop critical consciousness and collective ability to act for change, facilitated from a humanizing, de-alienating approach to lived experience and new knowledge, can amplify the impact of a rights-based approach. This study has shown examples of both as implemented in refugee field aid in transit host countries. Finally, CCIP's being based in the field and on the ground in Egypt has emerged as a leitmotif running through the factors facilitating our success in using rights-based approaches and popular education to strengthen refugee interpreter professional practice in field aid.

6. Conclusion

In conclusion, this study has amply shown that CCIP is a successful model for training community interpreters who are refugees working in refugee aid. The niggling question that I mentioned in the introduction to this study – what is CCIP's special secret ingredient? – has been answered through this study's systematization of CCIP's experiences. CCIP's success lies in how we have gone about integrating popular education and rights-based approaches into our training and accompaniment model. As the results of this study have shown, the CCIP model leads not only to more skilled interpreters working in refugee aid, but also to refugee development, empowerment, leadership, and action, as well as more professional practices within the refugee organizations who have CCIP-trained interpreters on their teams.

Going forward, much can still be explored in terms of how rights-based approaches and popular education can be successfully incorporated into other areas of community interpreting, and other efforts working with and serving marginalized communities who are seeking their rights. It is hoped that similar endeavors may look to the systematization of CCIP's experiences presented in this study, and build upon our learnings and adapt them to new contexts and new circumstances, while always keeping at the center of the work the stakeholders most affected by the issues that they are seeking to change.

6.1. Methodological Contributions of the Study

This study highlights the value and advantages of research in which the participants and stakeholders of a particular phenomenon are the actors leading and conducting the research of that phenomenon, using a systematization of experiences framework. The study is an example of a systematization conducted using standard data collection tools of (a) a survey that has been tested and piloted before launching, and (b) of in-depth key informant interviews that are all recorded, transcribed, and methodically analysed in a step-by-step thematic analysis process, and those steps are explained in detail in the study's methods description. This combines the advantages of external transparency to enhance the rigor of the research design, data collection and analysis, together with the embeddedness of stakeholder-researchers[25] who, with their on-the-ground experience of the subject under study, are well positioned to know what questions to ask, and their understanding of the context enriches the interpretation of the data so that the findings and conclusions may more closely reflect the reality of what is going on in the phenomenon under study.

6.2. Limitations of the Study

Many research studies can face limitations on design or implementation, and this study is no exception. One limitation of this study was the fact that I did not collect data from refugee users of CCIP-trained interpreters. It would have been ideal to be able to have the perspectives not only of the organization stakeholders who have communicated through the services of CCIP-trained interpreters, but also the perspectives from the refugee community members who have done so as well. There were two primary reasons why I excluded this from this research. First, it would have been too difficult to verify if the refugee community members' experiences with interpreting at aid organizations were from services of a CCIP-trained interpreter, or some other interpreter who had not yet been trained. Of the countries in this study, only certain key organizations in the refugee aid sector maintained a preference for hiring CCIP-trained interpreters over non-CCIP-trained interpreters, and even then at times they had interpreters who had started work but were not yet trained. A second problem in obtaining these data from refugee community members who use interpreters was that, to conduct interviews with them, an interpreter's presence would be needed, and this would run the risk of the community member perhaps not sharing their frank views about the interpreters' quality of service, via an interpreter.

I considered using a written survey for refugee community members but the logistics of getting the survey translated into the various languages of the community – and also getting the responses translated back to English – posed such a level of complication within the study that it made sense to undertake such a study as a stand-alone future research project.

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[25] I include myself as an embedded stakeholder-researcher per my positionality statement in Chapter 3.

A second limitation of the research was the use of online surveys for CCIP graduates who span a wide range of location and training decades. The survey was launched across several CCIP graduates online social media networks and emailed to all the email addresses of graduates that were still on file in CCIP. However, it is possible that some graduates who had become less connected with other graduates over the last decade would have fallen off the radar and not gotten notice of the survey launch. So voices of any graduates who were less connected would not have been represented in the graduates' data. In addition, it is possible that graduates who have fond memories of CCIP would be more likely to take the time to fill the survey, and that any graduates who had neutral or less impactful experiences from CCIP might not have bothered to fill the survey. This could have resulted in a biased understanding of the CCIP graduates' views toward the training and its impact on them. I tried to mitigate these factors by promoting the survey on as many media fronts as possible and emailing follow-up reminders and status updates on the survey on a regular basis so that it stayed fresh in the media feed of as many graduates as possible.

6.3. Future Research

While the findings from this study give insight on the research questions posed, they also suggest various areas for future research. Although the study included the views and reflections of CCIP graduates who had moved on to third countries or returned to countries of origin, it would be very interesting to conduct an in-depth follow-up study specifically looking at their experiences beyond transit, to gain a deeper understanding of how their experiences of CCIP, of interpreting in refugee aid, and of the refugee experience in transit in general, has impacted their lives when they move on to third countries or return to their home countries.

In terms of refugee interpreters' experiences while in transit host countries, the survey responses related to the level of risk and harm experienced by the refugees because of their interpreting work certainly deserves more investigation and research attention, and not merely out of academic interest. Any research that produced more solid findings connecting refugee protection risks to their work as professional interpreters in the aid sector should produce policy recommendations to mitigate that risk of harm. More broadly speaking, refugee experiences as aid workers in transit countries - not only as interpreters - also deserves greater research focus, especially from a rights-based approach.

Finally, this study pointed to the importance of improving organizational interpreting coordination systems with a rights-based framework, but the stakeholders have referenced in their data that such organizational interpreting SOPs in field aid are not uniformly developed. One very practical research that cries out to be conducted is to perform an audit of the state of interpreting SOPs and interpreter profiles in key organizations in refugee field aid. Such an audit would be valuable for making recommendations on how to strengthen interpreting practice in refugee field aid as a means for improving refugees' access to rights, protection, and services.

6.4. Looking Forward

This study's findings lend themselves to various areas of recommended action going forward. On the level of CCIP practice, graduates and stakeholders clearly called for more training and organizational accompaniment based on the CCIP model described in this study. In order to respond to this call, CCIP is now faced with the new challenge of how to scale up its practice beyond the capacities that it has had up until now, and to do so without losing the essence of what makes the practice special and impactful in the views of its stakeholders. This challenge, together with the knowledge and skills gained from undertaking this study, presents the opportunity for a wider focus on training trainers and popular educators in refugee leadership development, be it for community interpreting or other rights-based community initiatives.

On the organizational level, this study draws a clear line between increased professional interpreter practices, improved interpreter coordination systems and SOPs within organizational structures, and better rights-based mechanisms in the organization's programs and services overall. Programs that seek to train interpreters at a community level would do well to bear this connection in mind when designing their programmatic goals, learning objectives in curriculum design, and work on developing strategic partnerships with the community level organizations that the interpreting programs are preparing students to interpret in.

On a broader refugee rights and host country policy level, this study has pointed to the detrimental effect on interpreting quality when not allowing trained refugees to work while in host or transit countries, and also pointed to the benefits for both refugee interpreters and interpretation users when refugees are allowed to work. Egypt offers various examples of these benefits in practice in the refugee aid sector there. UNHCR Indonesia’s success in leveraging refugee interpreters’ unique skills and professional training to manage permission for refugees to work as interpreters in the organization is another example of how this direct line from training to practice can be extended to impact broader policies allowing refugees the right to work. It is hoped that more organizations in refugee aid will be able to achieve similar developments that broaden refugees’ access to labor and other rights while in transit.

This systematization of CCIP practice lifts up the vital contribution of refugees as actors and engines in improving interpreting professional practice in refugee field aid in transit countries, operating from a rights-based approach. Looking forward, it is hoped that this will inspire more attention and respect for refugee interpreter leadership, both within the refugee aid sector and within the broader profession of interpreting.

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Appendix A: Tables of Data Analysis from CCIP Graduates Survey 2002 - 2018

Survey sample pool

Distribution of year and country of training

Year	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Tanzania		Lebanon		# pax	% sample
2002					50	100%													50	4%
2003					200	100%													200	14%
2004					160	100%													160	12%
2005					160	89%							20	11%					180	13%
2006					35	100%													35	3%
2007					37	100%													37	3%
2008					30	46%					35	54%							65	5%
2009					26	100%													26	2%
2010					24	47%							27	53%					51	4%
2011			28	23%	21	17%					39	32%			35	28%			123	9%
2012					28	76%											9	24%	37	3%
2014	16	46%			19	54%													35	3%
2015	17	10%	24	14%	69	39%	66	38%											176	13%
2016	18	21%	25	29%					43	50%									86	6%
2017	16	21%			60	79%													76	5%
2018	32	64%	18	36%															50	4%
Totals	99	7%	95	7%	919	66%	66	5%	43	3%	74	5%	47	3%	35	3%	9	1%	1387	100%

Distribution by era and country

Eras	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Tanzania**		**Lebanon**		**# pax**	**% sample**
2002-2006	0		0		605	97%	0		0		0		20	3%	0		0		625	45%
2007-2011	0		28	9%	138	46%	0		0		74	25%	27	9%	35	12%	0		302	22%
2012-2018	99	22%	67	15%	176	38%	66	14%	43	9%	0		0		0		9	2%	460	33%
# pax	99	7%	95	7%	919	66%	66	5%	43	3%	74	5%	47	3%	35	3%	9	1%	1387	100%

1. Respondents demographic profile

Q2 Gender

Q2: Gender	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		Total	**%**
Female	9	24%	6	33%	13	17%	5	50%	2	40%	3	50%	1	50%	39	25%
Male	28	76%	12	67%	63	83%	5	50%	3	60%	3	50%	1	50%	115	75%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%

Q3 Age at time of CCIP training

Age at Trg	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		Total	%
18-20			3	17%	1	1%	1	10%	1	20%					6	4%
21-25	8	22%	4	22%	14	18%	3	30%	1	20%					30	19%
26-30	16	43%	5	28%	28	37%	4	40%	1	20%	2	33%			56	36%
31-35	5	14%	2	11%	17	22%	2	20%			1	17%			27	18%
36-40	2	5%	2	11%	6	8%					2	33%			12	8%
41-45	2	5%	1	6%	5	7%						0%			8	5%
46-50	3	8%	1	6%	3	4%			1	20%		0%	2	100%	10	6%
51-55	1	3%		0%	2	3%						0%			3	2%
56-60									1	20%	1	17%			2	1%
Suma total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2		154	100%

Q4 Countries of Origin

Q4 Country of Origin	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**	**%**
Afghanistan	15	41%					2	20%							17	11%
Burundi					1	1%									1	1%
Central African Republic					1	1%									1	1%
Eritrea	1	3%			13	17%									14	9%

Ethiopia	2	5%			12	16%									14	9%
India											1	17%			1	1%
Indonesia	2	5%													2	1%
Iran	4	11%											1	50%	5	3%
Iraq					3	4%									3	2%
Libya									1	20%					1	1%
Mali					1	1%									1	1%
Myanmar							5	50%							5	3%
Nepal											2	33%			2	1%
Pakistan	6	16%	7	39%							1	17%			14	9%
Palestine							1	10%							1	1%
Philippines											1	17%			1	1%
Russia							1	10%							1	1%
Somalia	4	11%	4	22%	16	21%									24	16%
South Sudan					8	11%									8	5%
Sri Lanka			1	6%			1	10%			1	17%			3	2%
Sudan	2	5%			21	28%			3	60%					26	17%
Syria									1	20%					1	1%
Thailand			3	17%											3	2%
Turkey													1	50%	1	1%
Vietnam			3	17%											3	2%
Yemen	1	3%													1	1%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%

Q15 & Q21 Respondents by year and country of training

Q15: Trg Year	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
2002					1	1%									1	1%
2003					1	1%									1	1%
2004					3	4%									3	2%
2005					3	4%									3	2%
2006					1	1%									1	1%
2007					3	4%									3	2%
2008					6	8%					2	33%			8	5%
2009					6	8%									6	4%
2010					2	3%							2	100%	4	3%
2011					4	5%					4	67%			8	5%
2012					9	12%									9	6%
2014	7	19%			3	4%									10	6%
2015	4	11%	3	17%	15	20%	10	100%							32	21%
2016	6	16%	3	17%	1	1%			5	100%					15	10%
2017	5	14%	1	6%	18	24%									24	16%
2018	15	41%	11	61%											26	17%
Totals	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%

Response rates by country of training

Overall for 2002-2018				
by Country of Training	**# responses**	**# trainees**	**# trainings**	**% response rate**
Egypt	76	919	26	8%
Indonesia	37	99	7	37%
Thailand	18	95	5	19%
Malaysia	10	66	3	15%
Hong Kong	6	74	4	8%
UK	5	43	3	12%
Turkey	2	47	2	4%
Tanzania	0	35	2	0%
Lebanon	0	9	1	0%
Totals	**154**	**1387**	**53**	11%

Response rates by year

Year	# responses	# pax	responses as % of pax
2002	1	50	2%
2003	1	200	1%
2004	3	160	2%
2005	3	180	2%
2006	1	35	3%
2007	3	37	8%
2008	8	65	12%
2009	6	26	23%
2010	4	51	8%
2011	8	123	7%
2012	9	37	24%
2014	10	35	29%
2015	32	176	18%
2016	15	86	17%
2017	24	76	32%
2018	26	50	52%
Totals	154	1387	16%

Response rates by era

Eras	# responses	# pax	responses as % of pax
2002-2006	9	625	1%
2007-2011	29	302	10%
2012-2018	116	460	25%

2. Respondents participation in CCIP trainings (Q8-34)

Q12-13 Roles in refugee aid work at time of starting CCIP training

Q12-Q13: Role at time of training	Count	% of Respondents	% of Mentions
Interpreter in NGO	88	57%	36%
Teacher	52	34%	21%
Community leader	33	21%	14%
NGO worker	24	16%	10%
No role in NGO	18	12%	7%
Volunteer	8	5%	3%
Training	6	4%	2%
Other activities	5	3%	2%
Church	4	3%	2%
Business	2	1%	1%
Research	2	1%	1%
Journalism / Writing	1	1%	0%
Translator	1	1%	0%
Total	244		100%

Q14 Education level at time of CCIP training

Q14 Education during CCIP	**Count**	**%**
PhD (completed or partial)	4	3%
Master’s degree (completed or partial)	14	9%
Post-graduate diploma	0	0%
Bachelor’s degree (completed or partial)	84	55%
Vocational courses	9	6%
High School (completed or partial)	40	26%
No formal education	3	2%
Total	154	100%

Q22 Legal status at time of training

Q22 POC Status	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**#**	**%**
POC	35	**95%**	16	**89%**	68	**89%**	8	**80%**	3	**60%**		**0%**		**0%**	130	84%
non-POC	2	5%	2	11%	8	11%	2	20%	2	40%	6	100%	2	100%	24	16%
#	37		18		76		10		5		6		2		154	100%

Legal status detailed

Q22: Status at time of training	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		#	%
Recognized Refugee	19	51%	7	39%	45	59%	3	30%							74	48%
Asylum Seeker	15	38%	6	33%	19	24%	5	50%	3	60%					48	31%
Closed File	1	3%	3	17%	4	5%									8	5%
Migrant/Expat					6	8%	1	10%	2	40%	6	100%	1	50%	16	10%
Student					2	3%	1	10%							3	2%
National of host country	2	5%	2	11%	0	0%							1	50%	5	3%
#	37		18		76		10		5		6		2		154	100%

Q23 Language groups

Q23: Language group in training	**Indonesia**	**Thailand**	**Egypt**	**Malaysia**	**UK**	**Hong Kong**	**Turkey**	**# responses**	**% responses**
Amharic			3					3	2%
Arabic	4		25	1	5		1	36	23%
Bahasa Indonesia	2					1		3	2%
Bambara			1					1	1%
Bilen			3					3	2%
Burmese languages				3				3	2%
Dari Afghani	7			2				9	6%

Dinka			3					3	2%
Ede		1						1	1%
Farsi Irani	7			1			1	9	6%
Fur			3					3	2%
Hazaragi	8							8	5%
Khmer		2						2	1%
Massalit			1					1	1%
Moro			1					1	1%
Nuer			2					2	1%
Oromo	2		9					11	7%
Punjabi		1						1	1%
Rohingya				2				2	1%
Somali	4	4	16					24	16%
Swahili			1					1	1%
Tagalog						1		1	1%
Tamil / Sinhalese		1		1		2		4	3%
Thai		2						2	1%
Tigrinya			8					8	5%
Urdu	3	6				2		11	7%
Vietnamese		1						1	1%
Total responses	37	18	76	10	5	6	2	154	100%

Q27 Likert scale evaluation of CCIP training contents

Area of Training Curriculum	5 - Extremely useful! :D		4 - Very useful :-)		3 - don't recall / neutral		2 - Only a little bit useful :-|		1 - Not useful at all :-(		Total	
a) Interpreter Theory & Cognitive Skills Building	59	38%	85	55%	3	2%	6	4%	1	1%	154	100%
b) Rules and Protocols of Behaviour in Session	58	38%	81	53%	4	3%	10	6%	1	1%	154	100%
c) Linguistic Analysis and Translation Equivalence	55	36%	75	49%	8	5%	15	10%	1	1%	154	100%
d) Glossary Building	51	33%	86	56%	3	2%	11	7%	3	2%	154	100%
e) Presentations on International Refugee Law	41	27%	79	51%	9	6%	23	15%	2	1%	154	100%
f) Presentations on Healthcare, Counselling, Mental Health, SGBV	43	28%	66	43%	18	12%	22	14%	5	3%	154	100%
g) Role Plays and Practical Sessions	65	42%	75	49%	3	2%	8	5%	3	2%	154	100%
h) Emotional Self-Care for Interpreters and Aid Workers	51	33%	69	45%	13	8%	17	11%	4	3%	154	100%
i) Interpreter Professional Ethics	67	44%	75	49%	4	3%	6	4%	2	1%	154	100%
j) Balancing interpreter role with community expectations	45	29%	83	54%	6	4%	18	12%	2	1%	154	100%
k) Cultural sharing activities in class	43	28%	78	51%	7	5%	22	14%	4	3%	154	100%
l) Group energizers and warm-up games	57	37%	74	48%	0	0%	18	12%	5	3%	154	100%

Q27 Summary tally of evaluation of CCIP training contents

Area of Training Curriculum	Extremely	Very	**Tally**
i) Interpreter Professional Ethics	44%	49%	**93%**
a) Interpreter Theory & Cognitive Skills Building	38%	55%	**93%**
g) Role Plays and Practical Sessions	42%	49%	**91%**
b) Rules and Protocols of Behaviour in Session	37%	53%	**90%**
d) Glossary Building	33%	56%	**89%**
c) Linguistic Analysis and Translation Equivalence	36%	49%	**85%**
l) Group energizers and warm-up games	37%	48%	**85%**
j) Balancing interpreter role with community expectations	29%	54%	**83%**
k) Cultural sharing activities in class	28%	51%	**79%**
h) Emotional Self-Care for Interpreters and Aid Workers	33%	45%	**78%**
e) Presentations on International Refugee Law	27%	51%	**78%**
f) Presentations on Healthcare, Counselling, Mental Health, SGBV	28%	43%	**71%**

Q29 Work in the country post-training

Q29 Role in refugee orgs after CCIP training	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**	**%**
Interpreted in refugee orgs full-time	7	19%	5	28%	51	67%	7	70%	3	60%	3	50%	2	100%	78	51%
Interpreted in refugee orgs part-time	26	70%	8	44%	15	20%	1	10%	2	40%	2	33%			54	35%
Served in refugee orgs in role OTHER THAN interpreter	4	11%	5	28%	6	8%	1	10%			1	17%			17	11%
Did not serve in refugee orgs					4	5%	1	10%							5	3%
Total	37		18		76		10		5		6		2		154	100%

Q30-31 Other work besides interpreting after CCIP training?

Q31: Other Job after/addition to interpreting	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**	**%**
Psychosocial unit			1	14%	11	30%									12	19%
Program officer					4	11%	1	17%			2	50%	1	50%	8	13%
Caseworker					5	14%			1	100%			1	50%	7	11%

Interpreting coordinator			2	29%	3	8%					1	25%			6	9%
Interpreter in larger organization	2	29%			2	5%	1	17%							5	8%
Teacher	3	43%			1	3%	1	17%							5	8%
Not specified					3	8%	1	17%							4	6%
CMRS-AUC job					3	8%									3	5%
Non-refugee related work			1	14%			1	17%			1	25%			3	5%
Health worker					1	3%	1	17%							2	3%
Mental health worker					2	5%									2	3%
Paralegal			2	29%											2	3%
Finished university degree					1	3%									1	2%
Founded CBO	1	14%													1	2%
Legal aid officer					1	3%									1	2%
Receptionist			1	14%											1	2%
School principal	1	14%													1	2%
All other jobs total number	7		7		37		6		1		4		2		64	100%
% of all other jobs total	11%		11%		58%		9%		2%		6%		3%		100%	

Summary of other jobs as percentage of all respondents from each country

Q31: Other Job after/addition to interpreting	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**	**%**
Total with other jobs	7		7		37		6		1		4		2		64	42%
Total respondents per country	37		18		76		10		5		6		2		154	100%
% per country with other jobs	19%		39%		49%		60%		20%		67%		100%		42%	

Other job after/addition to interpreting, broken down by legal status of respondent

	Indonesia		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**
	non-POC	POC	non-POC	POC	non-POC	POC	non-POC	POC	non-POC	POC	non-POC	POC	non-POC	POC	
No	2	28	1	10	5	34	1	3	2	2	2				90
Yes		7	1	6	4	33	1	5		1	4		2		64
Total	2	35	2	16	9	67	2	8	2	3	6		2		154
% yes	0%	**20%**	50%	**38%**	44%	**49%**	50%	**63%**	0%	**33%**	67%	-	100%	-	42%

3. Life experiences after CCIP training (Q32-Q61)

Q32 After CCIP training, what type of organization did you interpret in the most

Q32: Type of organization where you interpreted the most	Count	% of all responses
For international agencies: UNHCR, IOM, RSC, etc.	58	38%
For legal aid NGOs, such as AMERA, RLAP, Asylum Access, SUAKA, BPSOS/CAP, etc.	43	28%
For social service NGOs, such as Saint Andrews, MSRI, JRS, NNRF, etc.	26	17%
I did not serve as interpreter after CCIP training	12	8%
For health care NGOs, such as MSF, Caritas, Tzu Chi, etc.	12	8%
For community, family, local CBOs	2	1%
Governmental departments	1	1%
Total	154	100%

Q33 If you left the country of CCIP training, where are you now?

Q33: Current location	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**	**%**
moved to 3rd country	1	3%		0%	28	37%	1	10%			1	17%			31	20%
same country	34	92%	17	94%	43	57%	8	80%	5	100%	4	67%	2	100%	113	73%
returned to home country	2	5%	1	6%	5	7%	1	10%			1	17%			10	6%
Total	37		18		76		10		5		6		2		154	100%

Q33 Third countries with CCIP grads

Q33: Third countries with CCIP grads	Egypt	Hong Kong	Indonesia	Malaysia	Total	% of 3rd country respondents
Australia	4			1	5	16%
Belgium	1				1	3%
Canada	6				6	19%
Finland	1				1	3%
Germany	1				1	3%
Norway	1				1	3%
Sweden	1				1	3%
UK (but did CCIP elsewhere)	2	1			3	10%
USA	11		1		12	39%
Total	28	1	1	1	31	100%

Q35 If you have moved to a different country, how did you travel there?

Q35: How did you travel there?	**moved to third country**	**%**
Official resettlement (through UNHCR, IOM, etc.)	19	61%
Country-specific immigration or sponsorship program	7	23%
Family reunification visa	2	6%
Prefer not to answer	2	6%

Unspecified	1	3%
Total	31	100%

Q36 Years in country post-CCIP training

Overall mean, median, mode

Q36_Yrs in Country	Indonesia	Thailand	Egypt	Malaysia	UK	Hong Kong	Turkey
mean	1.5	0.8	3.8	2.6	2.0	6.3	8.0
median	1.0	0.0	3.0	3.0	2.0	7.0	8
mode	0.0	0.0	1.0	3.0	2.0	7.0	8

Total years in country after training, detailed

Years	**Indonesia**		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**	**%**
0-2	27	73%	16	89%	31	41%	2	0,2	5	100%	1	17%			82	53%
3-5	10	27%	2	11%	28	37%	8	0,8							48	31%
6-8					9	12%					4	67%	2	100%	15	10%
9-11					4	5%					1	17%			5	3%
12+					4	5%									4	3%

Total years in country after training, summarized

Years in country after training	Indonesia	Thailand	Egypt	Malaysia	UK	Hong Kong	Turkey
0-5 years	100%	100%	78%	100%	100%	17%	0%
6+ years	0%	0%	22%	0%	0%	83%	100%

Q37 What is your current job?

Q37 Current Job	3rd country		same country		home country		total	
Interpreting			40	35%			40	26%
NGO work	9	29%	22	19%	3	30%	34	22%
non-MAR specific work	12	39%	11	10%	3	30%	26	17%
Student	5	16%	3	3%			8	5%
Teaching	3	10%	18	16%	3	30%	24	16%
Translation			1	1%	1	10%	2	1%
Volunteering	1	3%	10	9%			11	7%
None	1	3%	8	7%			9	6%
Total	31	100%	113	100%	10	100%	154	100%

Non-MAR activities, detailed

Q37 non-MAR specific activities	**3rd country**	**same country**	**home country**	**Total**
Cashier	1	1		2
City Councillor (elected official)	1			1
Driver	1	1		2
GIS Technician	1			1
Laborer in a company	1			1
Phlebotomist	1			1
Registered nurse	1			1
Self-employed	1			1
Test technician in engineering firm	1			1
Truck driver	1			1
University professor	1			1
Web developer	1	2		3
Businessman		1		1
Cladder		1		1
Consular officer at a foreign embassy			1	1
Housewife			1	1
Presenter, Manager		1		1
Journalist		1		1

Marketing executive		1		1
Medical equipment salesman			1	1
Part-time worker		1		1
Restaurant worker		1		1
Total	12	11	3	26

Q38 How much do you interpret these days

Q38: Interpreting frequency now	3rd country		same country		home country		Total	
Daily	3	10%	29	26%	2	20%	34	22%
Weekly	3	10%	25	22%			28	18%
Monthly	6	19%	19	17%	2	20%	27	18%
Occasionally	3	10%	4	4%	2	20%	9	6%
Rarely	2	6%	4	4%	1	10%	7	5%
About 2-5 times per year	2	6%	9	8%	1	10%	12	8%
About 6-9 times per year	4	13%	12	11%			16	10%
About once per year	2	6%		0%			2	1%
Never have the chance or the need	6	19%	11	10%	2	20%	19	12%
Total	31	100%	113	100%	10	100%	154	100%

Q40 How much written translation do you do these days?

Q40: Written translation frequency	3rd country		same country		home country		total	
Daily			10	9%	3	30%	13	8%
Weekly	1	3%	11	10%	1	10%	13	8%
Monthly	2	6%	25	22%	2	20%	29	19%
About 2-5 times per year	7	23%	15	13%	1	10%	23	15%
About 6-9 times per year	3	10%	9	8%		0%	12	8%
About once per year	3	10%	9	8%		0%	12	8%
Occasionally			5	4%	1	10%	6	4%
Rarely	1	3%	3	3%		0%	4	3%
Never have the chance or the need	14	45%	26	23%	2	20%	42	27%
total	31	100%	113	100%	10	100%	154	100%

Q43 Additional interpreting training in the time since CCIP course taken

Yes, additional training received in this location:	# of yes	% of yes (n=21)	% of all (n=154)
in 3rd country	4	19%	3%
in same country	15	71%	10%
location unclear	2	10%	1%
total additional training	21	100%	14%

Q45 Did CCIP certificate help you get a job?

Q45: Helped get a job IN THE COUNTRY OF TRAINING:

	Indonesia		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**	**%**
No	13	35%	4	22%	14	18%	5	50%	1	20%	3	50%			40	26%
n/a	7	19%	7	39%	10	13%	1	10%			1	17%	2	100%	28	18%
Yes	17	46%	7	39%	52	68%	4	40%	4	80%	2	33%			86	56%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%

Q45: Helped get a job IN ANOTHER COUNTRY MOVED TO (Third or Home):

	Indonesia		**Thailand**		**Egypt**		**Malaysia**		**UK**		**Hong Kong**		**Turkey**		**Total**	**%**
No	3	100%			12	36%	1	50%							16	39%
n/a					8	24%	1	50%							9	22%
Yes			1	100%	13	39%					2	100%			16	39%
Total	3	100%	1	100%	33	100%	2	100%	-		2	100%	-		41	100%

Q46 Extent to which CCIP helpful in accessing career, study, or leadership development opportunities

	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
5 - Extremely! :D	12	32%	4	22%	22	29%	2	20%	3	60%	1	17%			44	29%
4 - Very :-)	9	24%	9	50%	28	37%	4	40%			2	33%	1	50%	53	34%
3 - Undecided	3	8%	3	17%	4	5%									10	6%
2 - A little :-|	7	19%	1	6%	8	11%	3	30%	2	40%	2	33%			23	15%
1 - Not at all :-(	3	8%	1	6%	7	9%	1	10%			1	17%	1	50%	14	9%
n/a	3	8%		0%	7	9%									10	6%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%

Q46 Summary tally of evaluation of helpfulness in accessing further opportunities

	Extremely		Very		Tally
Indonesia	12	32%	9	24%	57%
Thailand	4	22%	9	50%	72%
Egypt	22	29%	28	37%	66%
Malaysia	2	20%	4	40%	60%
UK	3	60%			60%
Hong Kong	1	17%	2	33%	50%
Turkey			1	50%	50%
Total	**44**	**29%**	**53**	**34%**	**63%**

Q48 Extent of professional and leadership development from CCIP training

Area	5 - Extremely! : D		4 - Very :-)		3 - Undecided		2 - A little :-|		1 - Not at all :-(		Total	%
a) Increase your confidence in yourself	46	30%	94	61%	1	1%	12	8%	1	1%	154	100%
b) Increase professional respect you receive from others	40	26%	89	58%	4	3%	19	12%	2	1%	154	100%
c) Strengthen your assertiveness to advocate for proper interpreting roles and ethics in the organizations	47	31%	82	53%	0	0%	22	14%	3	2%	154	100%
d) Sharpen your analytical and critical thinking skills for ethical problem solving	42	27%	93	60%	1	1%	17	11%	1	1%	154	100%
e) Improve your linguistic analysis skills of ENGLISH	54	35%	80	52%	1	1%	17	11%	1	1%	153	99%
f) Improve your linguistic analysis skills of your NATIVE language(s)	40	26%	84	55%	0	0%	25	16%	5	3%	154	100%
g) Open the door to other professional opportunities for you beyond interpreting	33	21%	73	47%	4	3%	24	16%	20	13%	154	100%

Q48 Summary tally of evaluation of extent of professional and leadership development

Helpful in this area:	Extremely	Very	**Tally**
a) Increase your confidence in yourself	30%	61%	**91%**
b) Increase professional respect you receive from others	26%	58%	**84%**
c) Strengthen your assertiveness to advocate for proper interpreting roles and ethics in the organizations	31%	53%	**84%**
d) Sharpen your analytical and critical thinking skills for ethical problem solving	27%	60%	**88%**
e) Improve your linguistic analysis skills of ENGLISH	35%	52%	**87%**
f) Improve your linguistic analysis skills of your NATIVE language(s)	26%	55%	**81%**
g) Open the door to other professional opportunities for you beyond interpreting	21%	47%	**69%**

Q51 Level of risk, threat, or harm experienced in country of CCIP training

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
a) Harassed by local community	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	28	76%	10	56%	28	37%	5	50%	4	80%	5	83%	2	100%	82	53%
1 time	2	5%	1	6%	11	14%	3	30%	1	20%					18	12%
2-3 times	6	16%	3	17%	9	12%	2	20%							20	13%
4-5 times	1	3%	2	11%	7	9%									10	6%
5< times			2	11%	21	28%					1	17%			24	16%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	9	24%	8	44%	48	63%	5	50%	1	20%	1	17%	0	0%	72	47%
4+ times	1	3%	4	22%	28	37%	-		-		1	17%	-		34	22%

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
b) Harassed by migrant / refugee community	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	30	81%	14	78%	48	63%	9	90%	5	100%	6	100%	2	100%	114	74%
1 time	4	11%			13	17%	1	10%							18	12%
2-3 times	1	3%	1	6%	6	8%									8	5%
4-5 times			2	11%	1	1%									3	2%
5< times	2	5%	1	6%	8	11%									11	7%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	7	19%	4	22%	28	37%	1	10%	0	0%	0	0%	0	0%	40	26%
4+ times	2	5%	3	17%	9	12%	-		-		-		-		14	9%

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
c) Harassed by local authorities	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	28	76%	9	50%	41	54%	2	20%	5	100%	6	100%	2	100%	93	60%
1 time	4	11%	4	22%	10	13%	4	40%							22	14%
2-3 times	4	11%	3	17%	13	17%	1	10%							21	14%
4-5 times	1	3%	1	6%	4	5%	1	10%							7	5%
5< times			1	6%	8	11%	2	20%							11	7%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	9	24%	9	50%	35	46%	8	80%	0	0%	0	0%	0	0%	61	40%
4+ times	1	3%	2	11%	12	16%	3	50%	-		-		-		18	12%

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
d) Physically threatened/attacked by local community	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	34	92%	14	78%	39	51%	5	50%	5	100%	6	100%	2	100%	105	68%
1 time	2	5%	1	6%	12	16%	3	30%							18	12%
2-3 times			1	6%	14	18%	1	10%							16	10%
4-5 times	1	3%	1	6%	1	1%	1	10%							4	3%
5< times			1	6%	10	13%									11	7%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	3	8%	4	22%	37	49%	5	50%	0	0%	0	0%	0	0%	49	32%
4+ times	1	3%	2	11%	11	14%	1	17%	-		-		-		15	10%

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
e) Physically threatened / attacked by migrant / refugee community	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	33	89%	16	89%	54	71%	8	80%	5	100%	6	100%	2	100%	124	81%
1 time	1	3%	1	6%	9	12%	1	10%							12	8%
2-3 times	3	8%			5	7%	1	10%							9	6%
4-5 times			1	6%	5	7%									6	4%
5< times					3	4%									3	2%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	4	11%	2	11%	22	29%	2	20%	0	0%	0	0%	0	0%	30	19%
4+ times	-		1	6%	8	11%	-		-		-		-		9	6%

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
f) Arrested / held in detention	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	33	89%	11	61%	60	79%	7	70%	5	100%	6	100%	2	100%	124	81%
1 time	2	5%	5	28%	13	17%	2	20%							22	14%
2-3 times			2	11%	1	1%	1	10%							4	3%
4-5 times	1	3%													1	1%
5< times	1	3%			2	3%									3	2%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	4	11%	7	39%	16	21%	3	30%	0	0%	0	0%	0	0%	30	19%
4+ times	2	5%	-		2	3%	-		-		-		-		4	3%

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
g) Robbed on the street	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	34	92%	15	83%	35	46%	1	10%	5	100%	6	100%	2	100%	98	64%
1 time	3	8%	3	17%	22	29%	6	60%							34	22%
2-3 times					11	14%	3	30%							14	9%
4-5 times					2	3%									2	1%
5< times					6	8%									6	4%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	3	8%	3	17%	41	54%	9	90%	0	0%	0	0%	0	0%	56	36%
4+ times	-		-		8	11%	-		-		-		-		8	5%

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
i) Evicted or kicked out of your flat / where you live	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	33	89%	13	72%	53	70%	8	80%	4	80%	6	100%	2	100%	119	77%
1 time	2	5%	2	11%	12	16%	1	10%	1	20%					18	12%
2-3 times	1	3%	3	17%	6	8%	1	10%							11	7%
4-5 times	1	3%			1	1%									2	1%
5< times					4	5%									4	3%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	4	11%	5	28%	23	30%	2	20%	1	20%	0	0%	0	0%	35	23%
4+ times	1	3%	-		5	7%	-		-		-		-		6	4%

POC Respondents / location	*35*	***95%***	*16*	***89%***	*68*	***89%***	*8*	***80%***	*3*	***60%***		***0%***		***0%***	*130*	*84%*
h) Robbed in your flat / where you live	Indonesia		Thailand		Egypt		Malaysia		UK		Hong Kong		Turkey		Total	%
0 times	33	89%	13	72%	50	66%	5	50%	4	80%	6	100%	2	100%	113	73%
1 time	3	8%	4	22%	17	22%	4	40%	1	20%					29	19%
2-3 times	1	3%	1	6%	7	9%									9	6%
4-5 times		0%				0%	1	10%							1	1%
5< times					2	3%									2	1%
Total	37	100%	18	100%	76	100%	10	100%	5	100%	6	100%	2	100%	154	100%
1+ times	4	11%	5	28%	26	34%	5	50%	1	20%	0	0%	0	0%	41	27%
4+ times	-		-		2	3%	1	10%	-		-		-		3	2%

Q52 Incidents specifically due to your interpreting?

% POC	*95%*	*89%*	*89%*	*80%*	*60%*	*0%*	*0%*	
Location	Indonesia	Thailand	Egypt	Malaysia	UK	Hong Kong	Turkey	Total
Yes count	2	2	15	1	0	0	0	20
n per country	37	18	76	10	5	6	2	154
Yes as % of n per country	5%	11%	20%	10%	0%	0%	0%	13%

Q53 If yes, what makes you believe it was due to your interpreting?

Q4 COI	Q21: Trg Location	Q22: Status by POC	Q33: Current location	Q53: If yes, which incident was it and what leads you to believe that it occurred specifically because of your interpreting.
Ethiopia	Egypt	POC	moved to third country	Harassment from refugee or migrant community
Iraq	Egypt	POC	moved to third country	it happened because of my religion and original country
Sudan	Egypt	POC	moved to third country	Once I was about to be robbed by migrant/refugee community (outlaws/lost boys) because they thought I had money from my appearance.
Eritrea	Egypt	POC	same country	Harassed by a refugee and the Eritrean refugee community.
Ethiopia	Egypt	POC	same country	Yes, most of the attack and harassment occurred because of my interpretation. They are angry at me because I interpreted for them and when the office rejected their claims, they accused me of not interpreting Properly or did you helped to didn't enough
Somalia	Egypt	POC	same country	when I interpret for someone and conduct it very professionally, this causes me to face problems as that person who is my community expects me to help him or her
Somalia	Egypt	POC	same country	I remember one day, one of the community members, I don't know if he was a refugee or asylum seeker, directly came to me and said "Your interpretation didn't satisfy me, you are the reason why I am not accepted yet".

Somalia	Egypt	POC	same country	It was related religion conversion case for one of my community member and his family accused me I helped him to convert
South Sudan	Egypt	POC	same country	On the [date] of [date] of this year, they attacked me and said why you don't want to help us while you are working with [International Agency].
Sudan	Egypt	POC	same country	one of the clients hired gangs to attack me, because he felt that it was me who led [him] to not be selected for resettlement
Sudan	Egypt	POC	same country	For clients not resettled to third country
Sudan	Egypt	POC	same country	some people from the communities are mentioned it I harassed.
Iran	Indonesia	POC	same country	Harassment from the refugees because they think I work for these organizations not that I’m just a volunteer
Myanmar	Malaysia	POC	same country	verbatim interpretation
Pakistan	Thailand	POC	same country	Community work, and blamed that I don't do right and good interpreting,
Pakistan	Thailand	POC	same country	I went for a home visit with a counselor. The client was not receiving the call and we were standing near the BTS station. The immigration came and asked for passports. I didn’t had my passport, so they arrested me and kept me in the van for around 6 hours and while on the way to police station they allowed me to go free.

Q54 Level of risk, threat, or harm experienced in country moved to after CCIP

Returned to home country

Returned to home country, n=9	0 times		1 time		2-3 times		4-5 times		5< times		Total
a) Harassed by local community	8	89%							1	11%	9
b) Harassed by migrant / refugee community	9	100%									9
c) Harassed by local authorities	7	78%	1	11%					1	11%	9
d) Physically threatened / attacked by local community	7	78%			1	11%			1	11%	9
e) Physically threatened / attacked by migrant/refugee community	8	89%			1	11%					9
f) Arrested / held in detention	8	89%			1	11%					9
g) Robbed on the street	9	100%									9
h) Robbed in your flat / where you live	8	89%	1	11%							9
i) Evicted or kicked out of your flat / where you live	9	100%									9

Moved to third country

Moved to third country, n=31	0 times		1 time		2-3 times		4-5 times		5< times		Total
a) Harassed by local community	28	90%	1	3%	2	6%					31
b) Harassed by migrant / refugee community	30	97%	1	3%							31
c) Harassed by local authorities	31	100%									31
d) Physically threatened / attacked by local community	31	100%									31
e) Physically threatened / attacked by migrant/refugee community	31	100%									31
f) Arrested / held in detention	31	100%									31
g) Robbed on the street	31	100%									31
h) Robbed in your flat / where you live	31	100%									31
i) Evicted or kicked out of your flat / where you live	30	97%	1	3%							31

Q55-56 Did any of the above happen to you specifically because of your interpreting?

None of the respondents in third or home countries reported that any of the incidents had occurred as a result of their interpreting.

Q57 Number of CCIP colleagues are you currently in touch with

Q57: Current contact with CCIP colleagues	3rd country		same country		home country		total	
1-4	19	61%	36	32%	5	50%	60	39%
5-10	6	19%	27	24%	4	40%	37	24%
11-15	2	6%	14	12%			16	10%
16-20	1	3%	3	3%			4	3%
More than 20	3	10%	10	9%			13	8%
I am not sure			11	10%			11	7%
Zero / none			12	11%	1	10%	13	8%
total	31	100%	113	100%	10	100%	154	100%

Q58 Locations of the CCIP colleagues that you are in touch with

Q58 Contact with CCIP colleagues	Have contact with other CCIP colleagues now located in...			
Respondents now located in...	3rd country	same country	home country	Total contacts
3rd country (n=31)	**26**	20	6	52
same country (n=113)	32	**67**	10	109
home country (n=10)	5	8	**4**	17
Total contact activity	63	95	20	178

The table below presents the same data but calculated by percent of overall contact activity (# of contacts / total contact activity of 178).

Q58 Contact with CCIP colleagues	Have contact with other CCIP colleagues now located in...			
Respondents now located in...	3rd country	same country	home country	Total contacts
3rd country (n=31)	15%	11%	3%	29%
same country (n=113)	18%	38%	6%	61%
home country (n=10)	3%	4%	2%	10%
Total contact activity	35%	53%	11%	100%

Q59 How do you stay in touch with these CCIP colleagues

	Yes	**% of respondents who said Yes**
Facebook	107	69%
IMO / Viber / WhatsApp	88	57%
In-person, face-to-face	78	51%
Telephone	60	39%
Email	37	24%
Instagram	31	20%
Twitter	8	5%
Skype	7	5%
Total	416	

Average number of mechanisms mentioned per respondent 2.70

Q60 What is your education level now?

Q60 Highest education level now	#	%		**Q14 Highest education level at time of CCIP trg**	#	%
PhD (completed or partial)	7	5%		PhD (completed or partial)	4	3%
Master's degree (completed or partial)	24	1%		Master's degree (completed or partial)	14	9%
Post-graduate diploma	2	16%		Post-graduate diploma	0	0%
Bachelor's degree (completed or partial)	77	50%		Bachelor's degree (completed or partial)	84	55%
Vocational courses	11	7%		Vocational courses	9	6%
High School (completed or partial)	30	19%		High School (completed or partial)	40	26%
No formal education	3	2%		No formal education	3	2%
Total	154	100%		Total	154	100%

4. Views of future (Q62-Q68)

Q64 Interest in interpreting activities in the future

Q64: What activities would you personally be motivated to do in the future?	**Yes**	**% of n=154**
Work with colleagues to improve / expand online glossaries and dictionaries in refugee languages (for example: improving Google Translate in your language, or other online dictionaries, etc.)	110	71%
Study additional advanced courses in community interpreting	100	65%
Training of interpreter trainers for migrant/refugee context in DESTINATION / RESETTLEMENT countries	97	63%
Training of interpreter trainers for migrant/refugee context in TRANSIT countries	92	60%
Work full-time as an interpreter (freelance, in an organization, or through an agency)	92	60%
Study for a degree in conference interpreting in your language	80	52%
Work full-time as a written translator (freelance, in an organization, or through an agency)	75	49%
I am not interested to do anything with interpreting now	11	7%
I am not interested to do anything with refugee/migrant issues now	8	5%
average number of topics of interest per respondent	4.3	topics

Q66: What are your goals or plans for your life over the next 5 to 10 years?

Life goals / plans for next 5-10 years	Career	Education & skills	Context	Basic rights & opportunities	Resettlement	Problem	General	Personal	Total	**% of (n=112)**
Job other than / addition to interpreting	30								30	27%
Be professional interpreter	20								20	18%
Graduate study: MA, PHD		19							19	17%
Continue studies		18							18	16%
Serve community			18						18	16%
Work (non-specific)				11					11	10%
RST: be resettled to 3rd country					9				9	8%
Translation/interpreting studies		8							8	7%
Build better life				7					7	6%
Advocate for refugee rights			7						7	6%
Limited by situation, no hope						7			7	6%
Non-specified or not sure							4		4	4%
Be safe, have human dignity				3					3	3%
Travel, move freely				3					3	3%
Volunteer in social setting			3						3	3%
Marry, family								3	3	3%
Add languages		2							2	2%
Make money				1					1	1%
Build vocabulary		1							1	1%
									174	

Q68 What device used to fill the survey

Q68: What kind of device did you use to answer this survey?	**Count**	**% of respondents (154)**
Mobile phone or Smartphone	85	55%
Laptop computer	45	29%
Desktop computer	17	11%
Tablet or iPad-like device	5	3%
no answer	2	1%
Total	154	100%

5. Open-ended question responses from survey

Survey open-ended responses analyzed question-by-question

In an attempt to give some structure to the open-ended responses as they emerged from the survey participants, I have made an effort to note the number and percentage of respondents who mention a particular thematic cluster of information topics, however, this numeration is not intended to be representative ranking of the particular topic theme as a whole.

Q28 When you think about your experience in CCIP training, please describe anything that has left a particular impact on you over time, be it personal, social, or professional.

Of the 154 respondents, 113 provided a comment response to this open-ended qualitative question. Analyzing the responses produced 27 codes, which were grouped into seven thematically similar categories. Each time a comment related to one of the codes, the comment was "tagged" with that code. A single response comment could mention several codes, and therefore have more than one tag. Below is a breakdown of the codes by category, indicating the number of tags in the responses for each code, and calculating the percentage of the number of times a code was tagged against the number of responses to the question (113).

Below is a calculation of the distribution of tags in the categories, indicating the level to which each category was mentioned in the responses to the question and also how many of the responses mentioned topics in that category.

Category	**# tags**	**% of respondents with this tag (of 113 responses)**	**% of all tags to this question (of 263 tags)**
Content	72	64%	27%
Process	72	64%	27%
Social	39	35%	15%
Personal	30	27%	11%
Profession	29	26%	11%
Context	14	12%	5%
General	7	6%	3%
Total tags	263	avg. of 2.33 tags/response	100%

From the 113 responses to this question emerged 263 tags coded across the 27 categories and seven thematic areas, meaning each response contained an average of 2.33 code tags each.

Content

The category of “content” reflects all comments from respondents that centered on the interpreting training learning components themselves, and are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/72)	% of responses (n/113)	% of all tags (n/263)
Techniques: Cognitive skills building, Consecutive Notetaking, Simultaneous	18	25%	16%	7%
Procedures in session	17	24%	15%	6%
Ethics	15	21%	13%	6%
Glossary building and Linguistic analysis	9	13%	8%	3%
Role boundaries	8	11%	7%	3%
Self-care, resilience under emotional load	5	7%	4%	2%
Total tags in this category	72	100%	64%	27%

Techniques: Cognitive skills building, consecutive notetaking, simultaneous

About 16% of the respondents to this question (18 responses) mentioned the CCIP training content related to interpreting techniques as something that has stayed with them over the years. Below is an indicative sample of their comments.

Female	Arabic	Egypt	2004	moved to third country	team spirit. interpreting techniques
Male	Burmese languages	Malaysia	2015	same country	I love cognitive skills building.
Male	Hazaragi	Indonesia	2017	same country	Simultaneously interpreting it was very hard I remember I totally blacked out
Male	Arabic	Indonesia	2018	same country	Making notes while interpreting long speeches as we watched an example in a movie for a female interpreter in a press conference for Almaliki and Obama and it was just looks impossible for me to act like that but I was picked by Alice and l did it perfectly

Procedures in session

About 17% of the respondents to this question (17 responses) mentioned the CCIP training content related to interpreting procedure in session as something that has stayed with them over the years. Below is an indicative sample of their comments.

Male	Tamil / Sinhalese	Hong Kong	2011	same country	I apply the training covering on Seating position, specific narration in the victim's own language, convey emotional tone of the victim, to preserve accuracy and to correct errors, on a regular basis & maintain linguistic standard.
Male	Bilen	Egypt	2017	same country	Using yourself as the 3rd person when you need any clarification instead of using yourself as a first person. Also taking notes when the applicant is talking for memorizing.

Ethics

About 13% of the respondents to this question (15 responses) mentioned the CCIP training content related to interpreter ethics as something that has stayed with them over time. Below is an indicative sample of their comments.

Male	Amharic	Egypt	2015	same country	The whole training was amazing and had big impact in my professional career. Especially, the interpreters' professional ethics and rules and protocols of behavior.
Male	Hazaragi	Indonesia	2016	same country	Make me aware of ethical and cultural activities!
Female	Thai	Thailand	2016	same country	I am able to apply the essential things how to be interpreter. Managing expectation and understanding case worker, interpreter and client. How to deliver a training about abstract things like code of conduct, ethics. I find the

					role play and scenario analysis are helpful. Thus, it give me a clear picture what are role and responsibilities of interpreter.
Female	Arabic	UK	2016	same country	The training allowed me to recognise the importance of correct interpreting and the positive impact it has in our community. It also allowed me to always carefully consider impartiality in professional settings of interpreting.
Male	Arabic	Indonesia	2017	same country	It is a professional one for sure. Though I was a university professor, but I gained experience in the field as interpreter. Code of conduct, confidentiality, positioning, note taking and many other techniques that I had no idea. After training, I feel confident and self-esteem as I got precise training and can do my task easily.
Female	Somali	Indonesia	2018	same country	Everything I interpreted to be confidential and always remember in my mind also interpreting whatever the POC said and SP no adding comments.

Glossary building and linguistic analysis

About 8% of the respondents to this question (9 responses) mentioned the CCIP training content related to glossary building and linguistic analysis as something that has stayed with them over time. Below is an indicative sample of their comments.

Female	Arabic	Egypt	2002	same country	Developing the build-up of glossaries in 8 refugee languages
Male	Arabic	Egypt	2008	moved to third country	Interpreting culture-specific terms
Male	Farsi Irani	Indonesia	2017	same country	Backward Translation activity which showed how different it will be than actual content translation.
Male	Dinka	Egypt	2017	same country	stress management and lexical terms that have no equivalence in other languages
Male	Somali	Thailand	2018	same country	it really helped uplift my confidence and my overall self-esteem, I was a bit hesitant in coming up with new ideas to improve our interpreter program in my organization, but after this training I gained the courage to make the necessary changes in our interpreter program and I feel more comfortable to give answers to questions that arise from the changes I propose to make. e.g. we revamped our glossary and I included some very important parts that I learned from CCIP training that I had, and now our

					interpreters can analyse and discuss the linguistic gaps in our glossary. huge THANK YOU to Alice

Some of the above comments also cross-reference with other thematic areas, including organizational capacity building for interpreting systems, specific translation analysis exercises used in the training, and stress management techniques.

Role boundaries

About 7% of the respondents to this question (8 responses) mentioned content related to role boundaries as something that has stayed with them over time since training; an indicative sample of their comments is below.

Male	Tigrinya	Egypt	2014	moved to third country	I remember an intense discussion with my colleagues at AMERA about conflict of interest. As an insider and outsider at the same time, I was curious to find out the best way to play my role as a community facilitator. CCIP course has made a difference!
Male	Amharic	Egypt	2015	same country	The whole training was amazing and had big impact in my professional career. Especially, the interpreters' professional ethics and rules and protocols of behavior.
Female	Dari Afghani	Malaysia	2015	same country	All the games. And the special status that an interpreter and the client should maintain during interview...
Female	Thai	Thailand	2016	same country	I am able to apply the essential things how to be interpreter. Managing expectation and understanding case worker, interpreter and client. How to deliver a training about

					abstract things like code of conduct, ethics. I find the role play and scenario analysis are helpful. Thus, it give me a clear picture what are role and responsibilities of interpreter.
Female	Tigrinya	Egypt	2017	same country	It has left me to know what exactly my role is as an interpreter

Various comments tagged for “role boundaries” also cross-reference with tags for “ethics”.

Self-care, resilience under emotional load

About 4% of the respondents to this question (5 responses) mentioned training content related to self-care and resilience under emotional load stress as something that has stayed with them over time since training; an indicative sample of their comments is below.

Female	Bahasa Indonesia	Indonesia	2015	same country	Game night was the highlight of the training. We participants from different backgrounds and mother tongue got together and have fun. Many people that day said for a while they don't feel like they're seeking refuge. It was very heart-warming ♥
Female	Thai	Thailand	2016	same country	group energizers, role plays, emotional self-care
Male	Dinka	Egypt	2017	same country	stress management and lexical terms that have no equivalence in other languages
Male	Somali	Thailand	2018	same country	The CCIP training was very important for my interpretation skills because it provided me a useful information that I need to use as a professional interpreter

					during interpretation session. Now, I know what to do and what to avoid during the interpretation as well as what to do when the scene is stressful. There are many more skills I learned but cannot be summarized here.

Process

The category of "process" reflects all comments from respondents that centered on the interpreting training pedagogy, training methodology, activities and teaching materials used, as well as facilitation styles of the trainers themselves. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/72)**	**% of responses (n/113)**	**% of all tags (n/263)**
Pedagogy / methodology	24	33%	21%	9%
Trainers' qualities	21	29%	19%	8%
Practical role plays	15	21%	13%	6%
Games, Energizers	8	11%	7%	3%
Group discussions (large and small groups)	3	4%	3%	1%
Audio/video materials (more please)	1	1%	1%	0%
Total tags in this category	72	100%	64%	27%

Pedagogy / methodology

About 21% of the respondents to this question (24 responses) mentioned aspects of the CCIP training pedagogy and methodology something that has stayed with them over time since training; an indicative sample of their comments is below.

Male	Arabic	Egypt	2010	returned to home country	Course The program of CCIP was such a unique program that really served refugees community in different ways. Such a professional program, it helped participant in the Academic, professional and social paths. Gives a big confidence to participants to serve themselves and their community, Instructors Alice, Mariam, Amany and Zakaria were so knowledgeable, professional and flexible along the journey. Work Opportunity It gives you plenty of job opportunities
Male	Bahasa Indonesia	Indonesia	2014	same country	I remember the positive vibes of the trainer and the participants, very empowering… each day of the training, there was always something exciting and new to learn... I like the role play a lot... The impact of the training is that I professionally see community interpreter as independent and professional partner of Service Providers and play important part in realizing the rights of each party to communicate with each other as it is.

Male	Bilen	Egypt	2017	same country	The daily reviews of the main concepts we learned in the past daily at the beginning of each day.
Male	Urdu	Thailand	2018	same country	The method and content of training. The experiences and examples shared by Ms. Alice and the participants. The way Ms. Alice engaged all the participants and especially I made new friends and learned about them and their culture.
Female	Khmer	Thailand	2018	same country	The training was a wonderful because the trainer was excellent by shared her experiences and practice by role play, also the schedule and materials was useful for the training.

Trainers' qualities

About 19% of the respondents to this question (14 responses) mentioned aspects of the CCIP trainers themselves something that has stayed with them over time since training; an indicative sample of their comments is below.

Male	Swahili	Egypt	2005	same country	The atmosphere of the course and the care and efforts that instructors put in
Male	Arabic	Egypt	2009	moved to third country	Professionalism of instructors, training environment, subjects covered during the training
Male	Farsi Irani	Turkey	2010	same country	the friendliness of the trainer
Female	Amharic	Egypt	2010	moved to third country	I will never forget Mariam and Amany they have been very helpful and caring people and they even make you feel like you are a friend, family... keep in touch now and then especially Mariam but both of them have big

					heart and give every support we needed at the time... after all these years almost 9 years I still feel the love they gave us it wasn’t just a job or work for them it was a part of they life. They are a wonderful people!! I am gonna stop writing here not just I finished, or I have said it all am stopping because I wanna to give the chance for others as well. Please pass my best regards and love for both of them from [name]. Thank you for giving me the chance to say this.
Male	Hazaragi	Indonesia	2015	same country	The trainer was well prepared and very energetic, she described each session and topic very clearly and professionally.
Female	Khmer	Thailand	2018	same country	The training was a wonderful because the trainer was excellent by shared her experiences and practice by role play, also the schedule and materials was useful for the training.

Practical role plays

About 13% of the respondents to this question 15 responses) mentioned aspects of the training practical role plays as something that has stayed with them over time since training; an indicative sample of their comments is below.

Male	Somali	Egypt	2004	moved to third country	The discussions and cases shared in the training sessions particularly in the practice sessions.
Male	Fur	Egypt	2007	moved to third country	Practical lessons while acting different roles
Female	Tamil / Sinhalese	Hong Kong	2008	returned to home country	Role plays and practical sessions, warm-up games

Male	Arabic	Egypt	2008	moved to third country	When we started role play training, it was a hard time for me.
Male	Arabic	UK	2016	same country	Built up relationships and it was a very fun experience. Learnt a lot from it especially the roleplays.

Games, energizers

About 7% of the respondents to this question (8 responses) mentioned aspects of the training pedagogic games and energizers as something that has stayed with them over time since training; an indicative sample of their comments is below.

Female	Tamil / Sinhalese	Hong Kong	2008	returned to home country	Role plays and practical sessions, warm-up games
Female	Dari Afghani	Malaysia	2015	same country	All the games. And the special status that an interpreter and the client should maintain during interview...
Female	Thai	Thailand	2016	same country	group energizers, role plays, emotional self-care
Male	Oromo	Egypt	2017	same country	warm up games, it's so much fun and joy
Male	Fur	Egypt	2017	same country	I still remember the time when we went out to play the game Lost some people's name to call their names and their nicknames.
Female	Nuer	Egypt	2017	same country	The participation and group energizers and Warm-ups also the discussions.
Male	Khmer	Thailand	2018	same country	Group energizer and warm up games

Group discussions (large and small groups)

About 3% of the respondents to this question (3 responses) mentioned aspects of the training group discussions as something that has stayed with them over time since training; an indicative sample of their comments is below.

Male	Somali	Egypt	2004	moved to third country	The discussions and cases shared in the training sessions particularly in the practice sessions.
Female	Hazaragi	Indonesia	2014	same country	Group work was really useful for me
Female	Nuer	Egypt	2017	same country	The participation and group energizers and Warm-ups also the discussions.

Audio/video materials

One respondent mentioned in his comment that he would like to see more videos and audios included in the training, presumably because he liked the five videos and films that were shown in his particular cohort year.

Male	Punjabi	Thailand	2018	same country	More videos and audios should be the part of this training

Social

The category of "social" reflects all comments from respondents that centered on the social interactions that occurred during the training process. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/39)**	**% of responses (n/113)**	**% of all tags (n/263)**
Social capital: made new friends	16	41%	14%	6%
Cross-cultural exposure and learning about other cultures	13	33%	12%	5%
Fun, good memories, good times	10	26%	9%	4%
Total tags in this category	39	100%	35%	15%

Social capital: made new friends

About 14% of the respondents to this question (16 responses) mentioned aspects of the social capital and friends made in training as something that has stayed with them over time since training; an indicative sample of their comments is below.

Female	Somali	Egypt	2011	moved to third country	Gaining skills and working with different people and my Somali group where amazing I made great friends.
Male	Arabic	UK	2016	same country	Built up relationships and it was a very fun experience. Learnt a lot from it especially the roleplays.
Male	Urdu	Thailand	2018	same country	The method and content of training. The experiences and examples shared by Ms. Alice and the participants. The way Ms. Alice engaged all

					the participants and especially I made new friends and learned about them and their culture.
Female	Hazaragi	Indonesia	2018	same country	Friendly environment and memorable moments that we had together.

Cross-cultural exposure and learning about other cultures

About 12% of the respondents to this question (13 responses) mentioned aspects of cross-cultural exposure and sharing in the training as something that has stayed with them over time since training; an indicative sample of their comments is below.

Male	Arabic	Egypt	2008	same country	Cultural Sharing Activities in class
Female	Somali	Egypt	2011	moved to third country	Gaining skills and working with different people and my Somali group where amazing I made great friends.
Male	Hazaragi	Indonesia	2016	same country	Make me aware of ethical and cultural activities!
Male	Fur	Egypt	2017	same country	a particular impact I experienced in CCIP training was that I shared with other language groups
Male	Hazaragi	Indonesia	2018	same country	The training was really useful and we learnt much. The nice memory, we were from different countries and it was really good to know more about each other.

These comments often cross-referenced with thematic areas of increased social capital and friendship networks.

Fun, good memories, good times

Female	Bahasa Indonesia	Indonesia	2015	same country	Game night was the highlight of the training. We participants from different backgrounds and mother tongue got together and have fun. Many people that day said for a while they don't feel like they're seeking refuge. It was very heart-warming ♥
Male	Dinka	Egypt	2017	same country	group photo
Female	Hazaragi	Indonesia	2018	same country	Friendly environment and memorable moments that we had together.

Personal

The category of "personal" reflects all comments from respondents that centered on individual changes that they reported experiencing during or as a result of the training process. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/30)**	**% of responses (n/113)**	**% of all tags (n/263)**
Self-confidence, self-esteem	9	30%	8%	3%
Gained experience and improved self	9	30%	8%	3%
Personal character development	8	27%	7%	3%

Life changing	4	13%	4%	2%
Total tags in this category	30	100%	27%	11%

Self-confidence, self-esteem

About 8% of the respondents to this question (9 responses) mentioned aspects of self-confidence and self-esteem from the training as something that has stayed with them over time; an indicative sample of their comments is below.

Male	Bahasa Indonesia	Hong Kong	2011	same country	In personal level the training provided confidence by getting to know the rules and techniques of interpretation.
Male	Tigrinya	Egypt	2015	same country	In my professional point of view, I can see myself that I can handle a tough job like interpreting in a long time of duration and still can concentrate in the session. It was useful because I have been working as an interpreter more than four years.
Female	Urdu	Thailand	2015	returned to home country	The CCIP training gave me confidence, enhanced my interpersonal skills and made me a better interpreter.
Male	Dari Afghani	Indonesia	2018	same country	I got self-confidence, experience, punctual timing, practical lessons and good behavior.
Male	Somali	Thailand	2018	same country	I think, I understood many things now. I feel like I have more skills than before, I used to shy and feel nervous

					when I’m doing interpretation. Mentally I developed to keep many words in my mind, and later interpret it.

Gained experience and improved self

About 8% of the respondents to this question (9 responses) mentioned aspects of self-improvement and experience gained from the training as something that has stayed with them over time; an indicative sample of their comments is below.

Male	Arabic	Egypt	2003	returned to home country	My colleagues at the class were amazing and unique whom inspired me to push myself to my maximum potentials
Male	Arabic	Egypt	2015	same country	The training was very useful to me it improved me too much in the way how to deal with the interpretation context from the source language to the target language, that the interpreter doesn't have to think on literally only, but also the sense had to be transferred but not to add or omit with the process.

Personal character development

About 7% of the respondents to this question (8 responses) mentioned aspects of personal character development from the training as something that has stayed with them over time; an indicative sample of their comments is below.

Female	Arabic	Egypt	2008	same country	I remember that I was the only female among my language group and although our different tribe and ethnicity, we shared everything without feeling embarrassed and despite our tribes issues, later gained their trust and respect, plus showed them that women can also be a equal to men and great interpreters.
Male	Somali	Egypt	2009	moved to third country	It is more like a family and where I picked up Early skills of communication and networking.

Life changing

About 4% of the respondents to this question (4 responses) mentioned their experience in the training as being life changing or important for them in some way; an indicative sample of their comments is below.

Male	Somali	Egypt	2012	same country	CCIP training was my most major achievements I have ever made; it changed my whole life as a professional community interpreter. I am not able to forget how I enjoyed during the course time with unique way of teaching by my trainer Alice.

Female	Tigrinya	Egypt	2012	moved to third country	CCIP played a big role in my life
Female	Arabic	Indonesia	2016	same country	CCIP training was one of the best moments in my life. I got to know a lot of people and cultures, met a lot of good people. And of course, the one who made the training fun and not boring is Ms. Alice. I gained a lot of useful information from the training; I improved a lot since the training but still I need to improve more in some part as an interpreter.

Profession

The category of “profession” reflects all comments from respondents that centered on how they perceived the training affected their views of their career or professional aspects of their work. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/29)**	**% of responses (n/113)**	**% of all tags (n/263)**
Sense of professionalism	22	76%	19%	8%
Career life goals	7	24%	6%	3%
Total tags in this category	29	100%	26%	11%

Sense of professionalism

About 19% of the respondents to this question (22 responses) mentioned the impact of the training in terms of their sense of professionalism; an indicative sample of their comments is below.

Male	Oromo	Egypt	2012	moved to third country	I was able to know professional interpreting and I was able to continue working on it.
Female	Tamil / Sinhalese	Malaysia	2015	returned to home country	In professional working career I was able to apply the methods back in my country while working with grassroot level people
Female	Oromo	Indonesia	2016	same country	I have felt more professional and more responsible, very careful in using appropriate term. I have also learned on how to follow the 4 cardinal points which was impossible for me to know if I didn't get a chance in joining this training.
Male	Dari Afghani	Indonesia	2018	same country	Now I feel more like a professional interpreter and I profoundly cherish it.

Career life goals

About 6% of the respondents to this question (7 responses) mentioned the impact of the training in terms of how it impacted their career life goals; an indicative sample of their comments is below.

Female	Arabic	Egypt	2009	moved to third country	I work as an interpreter up til now and believe I am very professional and successful in my career because of what I learned at CCIP
Male	Somali	Egypt	2011	returned to home country	During the first selection interview of CCIP, Alice asked me why are you applying for this course? I responded this course will be an entry point to my UN career as I am interested to work in the humanitarian setting. Since then that response come to my mind and I eventually ended up working for UNHCR.

Context

For this question, the category of "context" reflects all comments from respondents that related to the working context of interpreting, i.e.: migrant and refugee aid, NGOs, international agencies, the target beneficiary populations, and an ethos of humanitarian service. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/14)**	**% of responses (n/113)**	**% of all tags (n/263)**
Humanity, serving others	11	79%	10%	4%
Refugee law, rights, NGO work	2	14%	2%	1%
Faced emotional problems from interpreting in this context	1	7%	1%	0%
Total tags in this category	14	100%	12%	5%

Humanity, serving others

About 10% of the respondents to this question (11 responses) mentioned the training in terms of its impact in them serving humanity and others; an indicative sample of their comments is below.

Female	Arabic	UK	2016	same country	The training allowed me to recognise the importance of correct interpreting and the positive impact it has in our community. It also allowed me to always carefully consider impartiality in professional settings of interpreting.
Male	Oromo	Indonesia	2016	same country	huge experience of showing commitment, being responsible and caring for people in need of help.
Male	Tigrinya	Egypt	2017	moved to third country	Realising that interpretation is not just an ordinary job but it’s a profession that is tremendously important and how this job can help and determine the life of vulnerables in a refugee context.

Refugee law, rights, NGO work

Two respondents mentioned the training in terms of its relation to refugee rights, law, and NGO organizational work; their comments are below.

Male	Urdu	Indonesia	2016	returned to home country	Very nice to ask about it ...Actually we have learned about refugee theory and how refugees are living. I’m personally so inspired by the

					NGO rule in different fields of Refugee life. So thankful for their efforts.
Male	Tigrinya	Egypt	2017	moved to third country	Realising that interpretation is not just an ordinary job but it’s a profession that is tremendously important and how this job can help and determine the life of vulnerables in a refugee context.

Faced emotional problems from interpreting in this context

One respondent described a negative impact after CCIP training, in which the organization they worked with did not provide them sufficient support for the emotional load of interpreting in a refugee context, as below.

2015	same country	The problem that I faced after I took the CCIP training is that I didn’t learn how to deal with my mental health issues because of my work. It made me mentally exhausted, angry with myself, I couldn’t fall asleep because of the horrible things I heard during the session. The fact that [organization name redacted] didn’t bother to ask us or see our problems. My work at [organization name redacted] made me hate myself. Sometimes I used to go sleep and wish I was dead because I couldn’t handle all those mental exhaustion. After working for 3 years at [organization name redacted] I decided to submit resignation and left [organization name redacted] in [date redacted].

Due to the nature of this comment, gender, language, and country location is not listed here.

General

In this question, the category of “general” reflects all comments from respondents that related to general, non-specific remarks about the training experience. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/72)	% of responses (n/113)	% of all tags (n/263)
Very useful training	7	100%	6%	3%
Total tags in this category	7	100%	6%	3%

Very useful training

About 6% of the respondents to this question (7 responses) mentioned the training impact as being generally positive and useful; an indicative sample of their comments is below.

Male	Arabic	Egypt	2009	moved to third country	In general, the training was very useful in my life especially when I was resettled in US
Male	Arabic	Egypt	2012	moved to third country	It was so useful an experience, I know a lot of people from different countries. We had the longest CCIP training due to the unrest in the country and we took in two different campus, Zamalek and Tahrir.

One mentioned the usefulness of the training for them once they were resettled to the US, and another mentioned the usefulness of the experience together with the diverse social network it fostered among the participants.

Cross-cutting comment

Many comments covered more than one topic or thematic area of importance, as exemplified in the below comment from a respondent from back in 2007. Her remarks are insightful as to how the CCIP training impact has stayed with some people, even 12 years after taking it.

Female	Arabic	Egypt	2007	returned to home country	Well thank you very much for all the efforts dedicated to achieve the goals of the program. Though I am sure the version I studied has been developed within the last decade, but I still feel it was satisfying. You did your best guys and did it with visible creativity and loyal sincereness. The learning experience was splendid, new, effective, and goal oriented. The environment was encouraging, the bond between trainers and trainees was dynamic, the whole experience was terrific, in terms of goal achieving and information absorbing as well as application of the techniques learned in the course. I learned about new cultures, gained factual based respect for other cultures and religions through interacting in a warm environment with others from a diversity of backgrounds of refugees in Cairo at that time. I would enroll once again if I would have the chance in the other courses and new version of the same course. Bravo Guys!

Q47 Follow up question to Q46 regarding career/study/leadership development opportunities: Please comment more about this, if you would like

Following on the Likert scale question, Q46, To what extent do you feel like the CCIP training helped you to access other opportunities for career or study or leadership development?, Q47 allowed space for further comments to elaborate on their answers in the previous Likert scales, and 52 respondents provided further comment.

The 52 comments were analysed for content categories and as codes emerged, each comment was tagged with the related codes. Again, comments could cover more than one code topic and so receive multiple tags. The codes were then analyzed to cluster into categories of related themes. The breakdown of categories and their tag count is below:

Category	**# tags**	**% of respondents with this tag (of 52 responses)**	**% of all tags to this question (of 53 tags)**
Career	31	60%	58%
General	7	13%	13%
Context	4	8%	8%
Personal	4	8%	8%
Problem	4	8%	8%
Training	2	4%	4%
Financial	1	2%	2%
Total tags	53	avg. of 1.01 tags/response	100%

The seven categories are formed from thematically related clusters of 16 identified topic codes extracted from the contents of the responses, which are broken down below. In our data analysis method, it was possible for a comment to be "tagged" with more than one code category or theme. In the case of this question, the responses had an average of about 1 tag code per comment.

Career

For this question, the category of "career" reflects all comments from respondents in which the respondent addressed the CCIP experience on their career prospects after training. They are further broken into sub-categories as per below, by frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/31)	% of responses (n/52)	% of all tags (n/53)
Helped me get a job	11	35%	21%	21%
Opened doors to success / new opportunities	9	29%	17%	17%
Built my CV, qualifications, career	6	19%	12%	11%
Professional more	3	10%	6%	6%
Interpreting skills	2	6%	4%	4%
Total tags in this category	31	100%	60%	58%

Helped get job

About 21% of the 52 responses to this question commented that the CCIP training had been helpful in them getting a job, a selection of these comments is below.

Male	Somali	Egypt	2011	same country	Help me with my C V and getting a job at UNHCR
Male	Tigrinya	Egypt	2014	moved to third country	CCIP certificate helped me to get my first interpretation job in the UK.
Male	Somali	Egypt	2015	same country	My flat mate told me that there is interpretation vacancy in StARS, and I sent to him my CV and CCIP certificate, they call me for an interview, and I was recruited soon after that IV.
Male	Dinka	Egypt	2017	same country	The CCIP help me very much because the NGOS who look for an interpreter will not have a doubt to call me for an interview

Opened doors to success / new opportunities

About 17% of the 52 responses to this question commented that the CCIP training had been helpful in opening doors for them to new opportunities. A selection of these comments is below.

Male	Arabic	Egypt	2003	returned to home country	The CCIP certificate was magic key to many other opportunities that unfolded for me
Male	Somali	Egypt	2012	same country	CCIP training was my turning point of my life and the beginning of professionalism
Female	Dari	Malaysia	2015	same country	This training helped me to learn very useful skills and to obtain my

	Afghani				current job. And even now I am very successful in my job more than others of my colleagues.
Male	Arabic	UK	2016	same country	It opened up other career doors for me other than a caseworker and computing fields.
Male	Dinka	Egypt	2017	same country	The training have given me a different perspective and I'm planning now to join legal translation course at American University in Cairo
Male	Somali	Indonesia	2018	same country	CCIP was a really good way of starting my journey of interpreter.

Built CV, qualifications, career

About 12% of the 52 responses to this question commented that the CCIP training had been helpful in building their qualifications or career in some manner. A selection of these comments is below.

Male	Arabic	Egypt	2011	same country	Language, Translation and Education are basically my field of work, so it had added a lot to my career.
Male	Somali	Egypt	2011	same country	Help me with my C V and getting a job at UNHCR
Female	Tamil / Sinhalese	Malaysia	2015	returned to home country	It is very helpful when working in NGO work
Male	Bilen	Egypt	2017	same country	As it is known in world widely it helps you to get work easily at any organisations as well as it will helps you get opportunity to study because it is international training.
Male	Somali	Thailand	2018	same country	It helped me a lot because I added to my CV. After some time, I received some work opportunities after I added the certificate to my profile.

Professional more

About 10% of the 52 responses to this question commented that the CCIP training had been helpful in them becoming more professional; an indicative sample of responses is below.

Male	Burmese languages	Malaysia	2015	same country	By attending the interpreter training, I become a professional interpreter.

Interpreting skills

About 6% of the 52 responses to this question made comments related to how CCIP improved their interpreting skills. An illustrative sample of comments is below.

Male	Urdu	Thailand	2015	same country	I did CCIP which helped me to improve my interpretation skills and I was able to get Interpreter Coordinator job at [organization]
Female	Nuer	Egypt	2017	same country	CCIP help me to understand the law during the session, and my rights as an interpreter and to understand the importance of my work.

In this category, some of the responses included more than one topic code, as noticed by the Urdu respondent in Thailand, who also mentioned that he was able to get a job in addition to his improved interpreting skills. Additionally, the Nuer respondent in Egypt commented that her improved interpreting skills meant she was able to understand her rights as an interpreter as well.

General

In this question, the category of "general" reflects all comments from respondents that related to general, non-specific remarks about the training experience. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/7)	% of responses (n/52)	% of all tags (n/53)
Generally helpful	7	100%	13%	13%
Total tags in this category	7	100%	13%	13%

Generally helpful

About 13% of the 52 responses to this question included generally positive remarks that were not specific to a particular area. An illustrative sample of comments is below.

Male	Oromo	Egypt	2012	moved to third country	Certified Interpreters are highly demanded
Male	Hazaragi	Indonesia	2016	same country	It will help me that I have got a professional training on interpreting
Male	Tamil / Sinhalese	Thailand	2016	same country	Yes, I hope it helped a lot.
Male	Nuer	Egypt	2017	same country	helped me very well
Female	Hazaragi	Indonesia	2018	same country	This training helped every individual person coz wherever we live, it is needed much.
Female	Dari	Indonesia	2018	same country	It's really helpful for me

	Afghani				
Male	Punjabi	Thailand	2018	same country	To have such trainings more as these is very useful and fruitful

In this section, the comments generally highlighted the that CCIP training had been helpful for them, without specifying details.

Context

For this question, the category of "context" reflects all comments from respondents that related to the working context of interpreting, i.e.: migrant and refugee aid, NGOs, international agencies, the target beneficiary populations, and an ethos of humanitarian service. They are further broken into sub-categories as per below, by frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/4)**	**% of responses (n/52)**	**% of all tags (n/53)**
Connected me to migrant/refugee NGOs	2	50%	4%	4%
Helped organization's interpreting system to improve	2	50%	4%	4%
Total tags in this category	4	100%	8%	8%

Connected me to migrant / refugee NGOs

About 4% of the 52 responses to this question mentioned the benefit of CCIP training in connecting them with migrant and refugee organizations, per the comments below.

Male	Somali	Egypt	2004	moved to third country	Grounded me in my work in the immigrant/refugee/NGO settings
Male	Farsi Irani	Indonesia	2014	same country	I became more involved with the refugee community and motivated to find more long-term positive impacts for the lives of the refugees in Indonesia

Helped organization's interpreting system to improve

About 4% of the 52 responses to this question mentioned the benefit of CCIP training in terms of helping the organization's interpreting systems to improve, per the below comments.

Male	Bahasa Indonesia	Indonesia	2014	same country	I am not interpreter by profession. However, if I apply for interpreting position in Indonesia, I am quite sure that the experience and certificate would be considered. The training however helped me to access opportunities as service provider. The training helped me to innovate advocacy ideas, program design, and collaboration with bigger stakeholders. The training has been seen as one of the great program achievements in the organization that I

					work with. I am witnessing that the training made my organisation and myself provide better services for asylum seekers and refugees in Indonesia and it provides empowerment for the participants- even when they are not interpreting anymore.
Female	Thai	Thailand	2016	same country	It is able to change some structure to support interpreter at the office and develop work more to become more sufficient.

The two responses above are from CCIP trainee graduates, who were actually national staff of the NGOs that were hosting the training, and the staff took the training as part of their own interpreting system capacity building and development.

Personal

For this question, the category of "personal" reflects all comments from respondents that related to skills they developed on a personal level from the training, in more general terms than whether the skills affected their opportunities for career, study, or leadership development. They are further broken into sub-categories as per below, by frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/4)**	**% of responses (n/52)**	**% of all tags (n/53)**
Built vocabulary, language skills	3	75%	6%	6%
Improved communication and interpersonal skills	1	25%	2%	2%
Total tags in this category	4	100%	8%	8%

Built vocabulary, language skills

About 6% of the 52 responses to this question mentioned the benefit of CCIP training in terms of building their vocabulary skills, per the below comments.

Male	Arabic	Egypt	2009	moved to third country	improved and developed my English skills
Male	Arabic	Egypt	2014	same country	It help me to build language structure and for speaking skills to be better
Male	Arabic	Egypt	2015	same country	I studied languages so I speak English French Spanish Arabic and I keep continue learning some other languages. Therefore CCIP helped much

					more in my field, in the future I want to be professional with these languages.

Improved communication and interpersonal skills

One respondent (2% of all responses in this question) highlighted what the CCIP certificate meant for him in terms of what it demonstrated to others about his communication and interpersonal skills, as below.

Male	Arabic	Egypt	2010	returned to home country	CCIP certificate... - Reflects how much I'm open to learn in different fields to enhance my mental capacity and capabilities - Supports me as a multitasker person who can handle many things - Presents me as a person with solid communications skills

Problem

For this question, the category of "problem" reflects all comments from respondents that related to factors they felt inhibited their access to further opportunities. They are further broken into sub-categories as per below, by frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/4)**	**% of responses (n/52)**	**% of all tags (n/53)**
No right to work, closed file	2	50%	4%	4%
Too much competition around me	1	25%	2%	2%
Poor interpreting systems in my context	1	25%	2%	2%
Total tags in this category	4	100%	8%	8%

No right to work, closed file

About 4% of the 52 responses to this question made comments referring to refugees' lack of rights to work or having a closed file with UNHCR. An illustrative sample of comments is below.

Male	Dari Afghani	Indonesia	2018	same country	I am in a situation and place where I cannot work or study as a refugee.

Too much competition around me

One respondent to this question commented that there was so much competition of other interpreters in her language combination in the third country to which she had moved, that she had given up on further interpreting development opportunities there, as below.

Female	Farsi Irani	Indonesia	2014	moved to third country	Well I would like to say it can be useful but in the country I’m living now there are so many people doing that, so I lost my hope to get a job via translation or interpreting. I just forgot about that.

Poor interpreting systems in my context

One respondent (2% of responses to this question) mentioned in their comment that the poor quality of interpreting capacity building in official institutions in his context was an inhibiting factor in further interpreting development for his language combination, as per below.

Male	Tamil / Sinhalese	Hong Kong	2011	same country	P/T Interpreter Unit of the Court Language Section of the Judiciary in Hong Kong does not offer any refresher workshops. They have issued a glossary. Wonder whether they appoint Native Speakers for Interpreter Services or even check on the linguistic proficiency of an Interpreter's English ability registered with them.

Training

For this question, the category of “training” reflects all comments from respondents in which they commented again on the training itself, either to request access to continued training or how they learned as trainers during the experience. They are further broken into sub-categories as per below, by frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/2)**	**% of responses (n/52)**	**% of all tags (n/53)**
Helped me as a trainer myself	1	50%	2%	2%
More training please	1	50%	2%	2%
Total tags in this category	2	100%	4%	4%

Helped me as trainer myself

One respondent highlighted in his comments that the training process of CCIP itself had been helpful to them as they developed their own trainer skills over time, per below.

Male	Tagalog	Hong Kong	2011	same country	I had very limited knowledge of community interpreting prior to the training. Alice delivered the training very well that I was able to gain so much from it. When I became an interpreter trainer myself, I often looked back at how Alice did it and so I was able to apply the same techniques.

More training please

One respondent used the comment section of this question to highlight his interest in receiving further education on interpreting, per below.

Male	Arabic	Egypt	2017	same country	acquire more knowledge in this field

It was not uncommon in the write-in sections of the survey responses that respondents would add in requests for further training in the future, even if it was not directly related to the question asked.

Financial

For this question, the category of "financial" reflects all comments from respondents that related to how they perceived the CCIP experience to impact their financial stability prospects. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/1)**	**% of responses (n/52)**	**% of all tags (n/53)**
Financial stability	1	100%	2%	2%
Total tags in this category	1	100%	2%	2%

Financial stability

One respondent highlighted various cross-cutting themes in her comment, which are mentioned elsewhere, but her reference to financial stability in the below remarks were worthy of mention in the topics referenced by the responses in this question.

Female	Arabic	Egypt	2008	same country	Although I had finalized my education in Egypt, but I didn't have any chance to find decent work with my educational background, and when I experienced the private sector work it was not secure nor do I have all my rights, as I was always treated as a foreigner who can't work in any governmental or seek more job opportunity with my Bachelor degree. But ever since I graduated from CCIP, it opened many opportunities for me and others where our names were listed as a trained interpreters in Embassies and NGOs (IOM and AMERA), then I've started to be called for interpretation sessions and gained more experience and started to be able to support my family financially well. Thanks to CCIP for letting me be who I'm now, appreciated and hope it continue to support more people especially empowering women who don't have other chances.

In addition to the above comments regarding financial stability developing as a result of the development opportunities that CCIP training brought for the respondent, she also mentioned other cross-cutting themes, such as personal character development and empowerment for women, being able to get a job as an interpreter, sustain her family, and also know fair worker rights and employment conditions.

Q49 Follow up question to Q48 regarding other skills development: Anything else (positive or negative), in addition to the above? Please comment.

Following on the Likert scale question 48 a)-g) asking to the extent to which respondents felt that CCIP training enhanced:

a) self-confidence
b) professional respect
c) assertiveness to advocate for interpreter role
d) analytical and critical thinking
e) linguistic analysis of English
f) linguistic analysis of their other languages
g) open door to further professional opportunities

Question 49 elicited any further comments (positive or negative) related to their ratings in Q48 (a-g). There were 28 respondents who provided further comment in this question.

The 28 comments were analysed for content categories and as codes emerged, each comment was tagged with the related codes. Again, comments could cover more than one code topic and so receive multiple tags. The codes were then analyzed to cluster into categories of related themes. The breakdown of categories and their tag count is below:

Category	**# tags**	**% of respondents with this tag (of 28 responses)**	**% of all tags to this question (of 31 tags)**
Personal	9	32%	29%
Interpreting	7	25%	23%
Training	6	21%	19%
General	5	18%	16%
Social	4	14%	13%
Total tags	31	avg. of 1.12 tags/response	100%

From the comments emerged 16 codes that were clustered in the above five category themes. A presentation of the 16 codes and illustrative comments from them is below.

Personal

For this question, the category of "personal" reflects all comments from respondents that related to skills they developed on a personal level from the training. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/9)**	**% of responses (n/28)**	**% of all tags (n/31)**
Language & personal skills	6	67%	21%	19%
Speaking / communication skills	2	22%	7%	6%
Success opportunity	1	11%	4%	3%
Totals	9	100%	32%	29%

Language skills & Personal development

About 21% of the respondents to this question (6 responses) made comments related to language and personal skills. An illustrative sample of comments is below.

Male	Arabic	Egypt	2009	moved to third country	The training was very helpful linguistically
Male	Arabic	UK	2016	same country	It helped rebuild my Arabic vocabulary.
Male	Bilen	Egypt	2017	same country	It helps you to memorize everything easily in your daily life and lets you to improve your language.

Speaking / communication skills

About 7% of the respondents to this question (2 responses) made reference to enhancements of their speaking and communication skills, as observed in the indicate sample below.

Male	Bahasa Indonesia	Indonesia	2014	same country	I became a lot more aware with words, sentences, that I use and listen ever since. It definitely increased my communication skills.

Success opportunity

One respondent (4% of responses) highlighted in her comment that the training provided her the opportunity to be successful.

Female	Dari Afghani	Malaysia	2015	same country	All about CCIP training, for me was a big opportunity to be successful.

Interpreting

For this question, the category of “interpreting” reflects all comments from respondents that related to skills they developed specifically related to interpreting work. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/7)**	**% of responses (n/28)**	**% of all tags (n/31)**
Ethics	2	29%	7%	6%
Importance of interpreter role	2	29%	7%	6%
Advocacy for interpreter professionalism	1	14%	4%	3%
Handle emotional stress	1	14%	4%	3%
Professionalism	1	14%	4%	3%
Totals	7	100%	25%	23%

The above categories generally touch on ethics, interpreter role, professionalism and handling stress.

Ethics

About 7% of respondents to this question (2 respondents) wrote comments that described development related to ethics. An illustrative sample of comments is below.

Male	Dari Afghani	Indonesia	2018	same country	I got a lot of experience how to interpret in the future. like... 1: being neutral 2: being honest 3: being quick 4: being punctual 5: being confidential 6: being accurate

Importance of interpreter role

About 7% of the responses to this question (2 comments) highlighted how the training improved their understanding of the interpreter role, as observed below.

Male	Swahili	Egypt	2005	same country	It helped me to understand the role of interpreter and his obligations
Female	Bahasa Indonesia	Indonesia	2015	same country	I realized that interpreting is a whole different area in refugee setting. It has their own rules and ethics to apply with. I hadn't given enough attention and appreciation to this noble and full of hard work role in refugee community. Something that I should have given in the beginning.

Advocacy for interpreter professionalism

One respondent commented on his increased advocacy for interpreter professionalism and his desire for more training similar to CCIP, as below.

Male	Tagalog	Hong Kong	2011	same country	I wished then for us to have more training of this intensity. In Hong Kong, there isn’t much training provided to the interpreters form the judiciary, medical and community services. I have become an advocate for the professionalism of interpreters and translators after the training.

					This is why I readily accepted the role of Director for the Multi-lingual Interpreters and Translators (MITA) in Hong Kong. It was back then a platform for professionals of the field to raise their standards thru the trainings that we provided.

Handle emotional stress

One respondent responded in this question that CCIP helped him to deal with stress and working with diverse people, as below.

Male	Arabic	Egypt	2012	moved to third country	CCIP helped me to be calm in difficult situations and helped me how to deal with and to respect all the people regardless of many different things.

Professionalism

One respondent highlighted how CCIP helped the students to understand what professional interpreting is, as below.

Male	Arabic	Egypt	2015	same country	CCIP will teach the student how to understand the differences between the professional interpretation and the literal one

Training

For this question, the category of "training" reflects all comments from respondents that related to training itself, be it request for more training or other comments about training length, cost, or trainer skills development. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/6)	% of responses (n/28)	% of all tags (n/31)
More training please	2	33%	7%	6%
Training length (hours, days)	2	33%	7%	6%
Trainer / classroom skills	1	17%	4%	3%
Training cost accessibility	1	17%	4%	3%
Totals	6	100%	21%	19%

More training like this

Two respondents to this question (7% of responses) commented on their desire for more training like CCIP. One comment was previously mentioned above, from Hong Kong, and the second comment below is from a CCIP-grad turned aid worker in Darfur, Sudan.

Male	Arabic	Egypt	2003	returned to home country	I have been working in Darfur/Sudan, where UNAMID uses staff with very poor interpreting and translating skills which in many cases damages the communication; and I always kept giving advice to my colleagues in UNAMID to build the capacities of these language assistants through internal or overseas interpreting training specially at

					CCIP, and this even happen this morning.

Training length (hours, days)

Two respondents to this question used this question to comment on the CCIP training length, though expressing different opinions, as below.

Male	Fur	Egypt	2017	same country	The duration per a day was too long almost ten hours a day and sometimes I used to lose concentration.
Male	Hazaragi	Indonesia	2018	same country	It was really useful but it was really short duration.

It is worth noting that the two individuals both completed the 60-hour version of CCIP training, with the same number of instruction hours per day, in both Egypt and Indonesia.

Trainer / classroom skills

One respondent commented in her response that the CCIP training helped her to design other workshop activities that were interactive in nature.

Female	Thai	Thailand	2016	same country	[I] designed interactive activities during workshops

It is worth noting that the above respondent also completed CCIP's 2016 Training of Trainers pilot curriculum in Bangkok, which was specifically designed to increase trainer skills in incorporating popular education approaches and interactive activities in workshop planning and facilitation.

Training cost accessibility

One respondent added in her comments to this question her hope for CCIP to continue to be financially accessible for participants, per below.

Female	Arabic	Egypt	2008	same country	...hoping CCIP continues regardless of any hardship or funding issues and be free, as in my time I only covered the ID cost which was really a minimum affordable cost.

As mentioned elsewhere in this dissertation, CCIP trainings have always been free or nominal fee for the participants themselves, with costs covered through fundraising and grant-writing from either the Center for Migrant and Refugee Studies in AUC or from hosting refugee NGO organizations and international agencies such as UNHCR and IOM.

General

In this question, the category of “general” reflects all comments from respondents that related to general, non-specific remarks about the training experience. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/9)**	**% of responses (n/28)**	**% of all tags (n/31)**
General positive remarks	5	100%	18%	16%
Totals	5	100%	18%	16%

General positive remarks

About 18% of the respondents to this question (16 responses) made generally positive remarks without specifying particular details. An illustrative sample of comments is below.

Male	Tigrinya	Egypt	2014	moved to third country	I think it's fantastic training
Male	Dari Afghani	Indonesia	2018	same country	it was perfect

Social

In this question, the category of "social" reflects all comments from respondents that related to social impacts of their training experience, in terms of friends, social support, isolation reduction, or cross-cultural interaction. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/9)**	**% of responses (n/28)**	**% of all tags (n/31)**
Cross-cultural respect, learning, dealing with others	2	50%	7%	6%
Inclusion in community	2	50%	7%	6%
Totals	4	100%	14%	13%

Cross-cultural respect, learning, dealing with others

Two respondents to this question (7% of responses) mentioned CCIP's positive impact on their cross-cultural exposure, as below.

Male	Arabic	Egypt	2012	moved to third country	CCIP helped me to be calm in difficult situations and helped me how to deal with and to respect all the people regardless of many different things.
Male	Arabic	Egypt	2014	same country	Learn cultural backgrounds

As mentioned elsewhere in this study, one of the key characteristics of CCIP training design is the inclusion of multiple language groups in a single cohort intake and designing the learning activities such that different language groups are presenting to each other about language and cultural-linguistic features of their respective native languages.

Inclusion in community

Two respondents to this question (7% of responses) referred to the fact that CCIP increased their inclusion in the community, as below.

Male		Hazaragi	Indonesia	2016	same country	Included me in the community
Female		Somali	Thailand	2018	same country	It increased my activity

Q50 Please comment on any way in which the CCIP training affected your general life in the country where you took the training (Egypt, Indonesia, Malaysia, Thailand, etc.)

Question 50 elicited comments regarding how the respondents felt that the CCIP training affected their life in the country where they took training, even if they had since moved to a different country. The 68 comments were analysed for content categories and as codes emerged, each comment was tagged with the related codes. Again, comments could cover more than one code topic and so receive multiple tags. The codes were then analyzed to cluster into categories of related themes. The breakdown of categories and their tag count is below:

Category	**# tags**	**% of respondents with this tag (of 68 responses)**	**% of all tags to this question (of 97 tags)**
Personal	29	43%	30%
Professional	26	38%	27%
Social	25	37%	26%
Context	9	13%	9%
Financial	8	12%	8%
Total tags	97	avg. of 1.43 tags/response	100%

From the comments emerged 18 codes that were clustered in the above six category themes. A presentation of the codes and illustrative comments from them is below.

Personal

In this question, the category of “personal” clusters all comments from respondents that related to personal impacts they perceived from the training, be they in character, psychological, or skills development. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/29)	% of responses (n/68)	% of all tags (n/97)
Self-confidence, self-esteem	10	34%	15%	10%
Improved resilience, emotional, psychological, well-being, hope	8	28%	12%	8%
Emotional impact on me	3	10%	4%	3%
Built CV and qualifications	2	7%	3%	2%
Improved vocabulary, language activation	2	7%	3%	2%
Improved interpersonal communication	2	7%	3%	2%
Self-sufficiency, stand on own two feet	2	7%	3%	2%
Total tags in this category	29	100%	43%	30%

Self-confidence, self-esteem

About 15% of the respondents to this question (10 responses) made comments related to self-confidence and self-esteem. An illustrative sample of comments is below.

Male	Fur	Egypt	2007	moved to third country	CCIP trainings helped a lot to secure my job with UNHCR/ Cairo. After training I was well prepared for my job and I was absolutely confident with my performance
Female	Arabic	Egypt	2009	moved to third country	A chance to improve oneself and meet interesting diverse ppl. Build self-confidence.
Male	Tigrinya	Egypt	2014	moved to third country	I made friends; confidence; access to jobs; and so on.
Female	Urdu	Thailand	2015	returned to home country	I felt really relaxed during the training because asylum seekers in Thailand are considered criminals so there was a constant threat of being detained. This training helped boost my confidence and had a positive impact on my psychological wellbeing. It was a great experience to mingle with people of different nationalities during the training.
Male	Arabic	Indonesia	2017	same country	Actually, I have the potential. Most of my passive vocabulary got into the surface after taking this training. I felt confident so I use the vocabularies without hesitation and fear in the right place and right time.
Female	Hazaragi	Indonesia	2018	same country	I have become more sociable and improved my confidence.
Female	Somali	Indonesia	2018	same country	After training for CCIP training I got a lot of good things personally and socially in term of friends, good emotionally, confident in myself

Many respondents associated increased self-confidence with increased sense of personal well-being and satisfaction, social capital to interact with others of diverse backgrounds, belief in their own potential, and enhanced performance and access to jobs. The value that participants placed on self-confidence is an important finding in the study, as is the feedback that many interpreters believed that the CCIP training provided them with increased confidence in themselves.

Improved resilience, emotional, psychological, well-being, hope

About 12% of the respondents to this question (8 responses) made comments related to resilience and well-being. Illustrative examples are below.

Male	Arabic	Egypt	2009	moved to third country	Got to know others and their cases helped me to be more resilient, and got more friends
Male	Somali	Egypt	2015	same country	CCIP training in Egypt affected me positively by having the resilience to stay in Egypt and get a source of income and spend my daily life, also it gave me a hope to be resettled to any better country in which I can begin new life and create better future.
Female	Urdu	Thailand	2015	returned to home country	I felt really relaxed during the training because asylum seekers in Thailand are considered criminals so there was a constant threat of being detained. This training helped boost my confidence and had a positive impact on my psychological wellbeing. It was a great experience to mingle with people of different nationalities during the training.
Female	Nuer	Egypt	2017	same country	It's helped me to avoid stress.
Female	Somali	Indonesia	2018	same country	After training for CCIP training I got a lot of good things personally and socially in term of friends, good emotionally, confident in myself
Male	Dari Afghani	Indonesia	2018	same country	the training supported me to act professionally and control my emotion

Many of the responses mentioned that the training improved their sense of emotional control, resilience against stress, and access to social capital to manage stress and emotional load.

Emotional impact on me

An additional three respondents made comments related to emotional impact, without specifying details, their responses are below.

Female	Arabic	Egypt	2002	same country	I am not a migrant or a refugee, but it affected me emotionally
Male	Arabic	Egypt	2017	same country	emotional
Male	Arabic	Indonesia	2018	same country	Yes, it affected me psychologically

For these three, it is not clear if their comments are referring to their participation in CCIP training, or to their work as interpreters in refugee context. It is also possible that for some respondents the work of interpreting in refugee context is closely intertwined with their experience in CCIP training and vice versa.

Built CV and qualifications

Two respondents commented that CCIP training was helpful in building their qualifications and CVs, as below.

Male	Arabic	Egypt	2015	same country	Qualified me to work in any country I go to.
Male	Arabic	UK	2016	same country	Built my CV by volunteering with [*NGO name*] as an interpreter

Improved vocabulary, language activation

About 12% of the respondents to this question (8 responses) made comments related to how CCIP affected their vocabulary and language. An illustrative sample of comments is below.

Male	Arabic	Indonesia	2017	same country	Actually, I have the potential. Most of my passive vocabulary got into the surface after taking this training. I felt confident so I use the vocabularies without hesitation and fear in the right place and right time.
Male	Dinka	Egypt	2017	same country	Just have more knowledge and able to know how I use different languages

As with the response from Indonesia above, respondents sometimes mentioned vocabulary and language activation together with confidence building aspects of the training's impact on them.

Improved interpersonal communication

Two respondents made comments referring to improved interpersonal skills resulting from CCIP training, as below.

Male	Arabic	Egypt	2006	moved to third country	It helped me find a job and improved my interpersonal skills
Female	Arabic	Turkey	2010	same country	It improved my skills positively even in my personal life

Self-sufficiency, stand on own two feet

Two respondents made comments referring to improved self-sufficiency as an impact of CCIP training, as below.

Male	Tigrinya	Egypt	2012	moved to third country	I became professional interpreter and self sufficient
Male	Somali	Egypt	2015	same country	CCIP training affected my general life in the country where I am living for both reputation and self-relying that I got from my community and from the organizations that I worked with. The secret behind it is that CCIP training taught me very unique way to be neutral and fair for both of them.

Professional

In this question, the category of “professional” reflects all comments from respondents that related to how they perceived their training experience impacted aspects of their work or careers as interpreters. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/26)**	**% of responses (n/68)**	**% of all tags (n/97)**
Helped me get a job	10	38%	15%	10%
More professional now	10	38%	15%	10%
Appreciation of interpreter role	2	8%	3%	2%
Increased trust from target community and NGO colleagues	4	15%	6%	4%
Total tags in this category	26	100%	38%	27%

Helped me get a job

About 15% of the respondents to this question (10 responses) mentioned that CCIP training helped them to get or access a job. Their responses are below.

Male	Arabic	Egypt	2006	moved to third country	It helped me find a job and improved my interpersonal skills
Male	Fur	Egypt	2007	moved to third country	CCIP trainings helped a lot to secure my job with UNHCR/ Cairo. After training I was well prepared for my job and I was absolutely confident with my performance
Male	Arabic	Egypt	2008	moved to third country	Helped me in getting a stable job as interpreter for Zaghawa and Arabic.
Female	Arabic	Egypt	2009	moved to third	I was able to have a job and meet new people

				country	
Male	Tigrinya	Egypt	2014	moved to third country	I made friends; confidence; access to jobs; and so on.
Male	Vietnamese	Thailand	2015	same country	Got chance to be interpreter for some organizations
Female	Arabic	UK	2016	same country	The training itself has not impacted on me negatively. In fact, I think it well equipped me for future interpreting by shedding light to all these issues that might arise and how to deal with them once they do. The most positive impact it had on me is that I was able to find a professional job once I received refugee status by using the certificate and has increased my financial stability as a result.
Male	Tamil / Sinhalese	Thailand	2016	same country	It helped me to get a job
Female	Urdu	Thailand	2017	same country	I got better chances for interpretation job
Male	Arabic	Indonesia	2018	same country	It helped me get a new job where it is not allowed for refugees to work so I managed to find a financial resource for my family

Several of the comments related to jobs also cross reference with other areas of training impact, including self-confidence, improved performance, social capital of friends, financial stability, and improved interpersonal skills.

More professional now

About 15% of the respondents to this question (10 responses) mentioned that CCIP training helped them to be more professional. An indicative sample of responses is below.

Male	Oromo	Egypt	2012	moved to third country	I was able to perform my job professionally after taking the course
Female	Arabic	UK	2016	same country	The training itself has not impacted on me negatively. In fact, I think it well equipped me for future interpreting by shedding light to all these issues that might arise and how to deal with them once they do. The most positive impact it had on me is that I was able to find a professional job once I received refugee status by using the certificate and has increased my financial stability as a result.
Male	Somali	Egypt	2017	same country	I was taught how to interpret professionally, and this helped me to gain more respect coming from my colleagues
Male	Dinka	Egypt	2017	same country	It gave me more confident to be a professional interpreter
Male	Punjabi	Thailand	2018	same country	I felt that I know more about what actually interpretation is, and I will make it my profession in future for sure

Some references to increased professionalism were mentioned concurrently with other impact areas, including self-confidence, respect from colleagues, future career goals, and preparedness for the job of interpreting.

Appreciation of interpreter role

Two respondents commented that CCIP affected their appreciation of the interpreter’s role, as below.

Male	Bambara	Egypt	2015	same country	CCIP affected me in several ways, from there I personally understood that speaking several languages is one thing and being an interpreter is another. and term of finance I just received last Tuesday 500 P. I can’t say it is too much but it’s not bad.
Male	Tigrinya	Egypt	2015	same country	To appreciate the role of the interpreter in the organizations. Because I felt like we ain’t being appreciated for the effort and hard work we’ve been doing for years.

The Bambara respondent highlighted how the CCIP training improved his own appreciation of the interpreter’s role, and the Tigrinya respondent highlighted how CCIP works to increase appreciation of the interpreter’s role within the refugee organizations, noting that it is often not appreciated enough in the organizations.

Increased trust from target community and NGO colleagues

About 6% of the respondents to this question (4 responses) mentioned ways in which CCIP training impacted the trust they receive from target community and NGO colleagues. An indicative sample of responses is below.

Female	Arabic	Egypt	2008	same country	Financially, I became the main breadwinner to support my family with what I gained from being paid by USD or EGP per hour, which really saved me and my all my family. On the Social and Emotional Level, I

					come from the Northern state of Sudan which the President of Sudan comes from, that was a big issue for me to interpret to other tribes and people persecuted by him, where they were not trusting me for being a Lighter skin, from Northern States. However, with time I gained many communities trust and respect of being neutral and respecting all regardless of nationality, ethnicity or religion. I've managed to create many friends from different tribes and nationalities and get to know my country through their eyes as I didn't have the chance to stay in my country long enough.
Male	Somali	Egypt	2015	same country	CCIP training affected my general life in the country where I am living for both reputation and self-relying that I got from my community and from the organizations that I worked with. The secret behind is it that CCIP training taught me very unique way to be neutral and fair for both of them.
Female	Thai	Thailand	2016	same country	I develop more trust from interpreters that I can supervise them. I also develop more personal relationship with interpreter friends.

Remarks related to trust received also tended to cross-reference with a variety of other training impact areas, such as social capital across cultural diversity, and trust being built on ethical neutrality standards that CCIP interpreters gain a reputation for upholding together.

Social

In this question, the category of "social" reflects all comments from respondents that related to social impacts of their training experience, in terms of friends, social support, isolation reduction, or cross-cultural interaction. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/25)**	**% of responses (n/68)**	**% of all tags (n/97)**
Social improvement: more friends, social support, less isolation	19	76%	28%	20%
Improved cross-cultural, diversity, dealing with different people	6	24%	9%	6%
Total tags in this category	25	100%	37%	26%

Social improvement: more friends, social support, less isolation

About 28% of the respondents to this question (19 responses) mentioned ways in which CCIP training brought about a social improvement for them, in terms of friends and social support. An illustrative sample of comments is below.

Male	Arabic	Egypt	2007	same country	Social support
Male	Bahasa Indonesia	Indonesia	2014	same country	I do have a lot more friends from the community interpreters who graduated from the training... the training in a way connected us although we are not in the same batch.
Male	Farsi Irani	Indonesia	2015	same country	I found good friends

Male	Massalit	Egypt	2015	same country	Egypt- socially in terms of friends, social support
Female	Tamil / Sinhalese	Malaysia	2015	returned to home country	More friends
Male	Hazaragi	Indonesia	2016	same country	Connect me with more people
Male	Dari Afghani	Indonesia	2018	same country	This training affected on my character personally/socially in terms of friends, social support.
Male	Urdu	Thailand	2018	same country	I made good friends and my social circle expanded. We are just a call away at any point of need in professional and personal life.
Male	Hazaragi	Indonesia	2018	same country	Social support

It is worth noting that some mentioned the social networks of friends extending beyond just their particular cohort, into other batches of trainees from different years in the same location.

Improved cross-cultural, diversity, dealing with different people

About 6% of the respondents to this question (6 responses) mentioned ways in which CCIP training improved their dealings with cross-cultural situations and diversity of different people. The responses are presented below.

Female	Arabic	Egypt	2008	same country	Financially, I became the main breadwinner to support my family with what I gained from being paid by USD or EGP per hour, which really saved me and my all my family. On the Social and Emotional Level, I come from the Northern state of Sudan which the President of Sudan comes from, that was a big issue for me to interpret to other tribes and people persecuted by him, where they were not trusting me for being a

					Lighter skin, from Northern States. However, with time I gained many communities trust and respect of being neutral and respecting all regardless of nationality, ethnicity or religion. I've managed to created many friends from different tribes and nationalities and get to know my country through their eyes as I didn't have the chance to stay in my country long enough.
Female	Arabic	Egypt	2009	moved to third country	A chance to improve oneself and meet interesting diverse ppl. Build self-confidence.
Male	Arabic	Egypt	2013	moved to third country	Indeed, I have a good experience in dealing with different people.
Male	Arabic	Egypt	2014	same country	Easy integrate in any community
Female	Urdu	Thailand	2015	returned to home country	I felt really relaxed during the training because asylum seekers in Thailand are considered criminals so there was a constant threat of being detained. This training helped boost my confidence and had a positive impact on my psychological wellbeing. It was a great experience to mingle with people of different nationalities during the training.
Male	Urdu	Indonesia	2016	returned to home country	Well to share that we have come close to different culture at one place. We have share with each other our different experiences and learn a lot about refugee life

Various of the above comments have cross-referenced previously in this section with other thematic areas, such as self-confidence, well-being, and trust. Others also highlight that respondents mention feeling they can easily integrate in different community situations now, feel relaxed and close to others from different places, and this was a positive learning experience.

Context

For this question, the category of “context” reflects all comments from respondents that related to the working context of interpreting, i.e.: migrant and refugee aid, NGOs, international agencies, the target beneficiary populations, and an ethos of humanitarian service. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/9)**	**% of responses (n/68)**	**% of all tags (n/97)**
Serving community	6	67%	9%	6%
Connecting to migrant/refugee NGO settings	3	33%	4%	3%
Total tags in this category	9	100%	13%	9%

Serving community

About 9% of the respondents to this question (6 responses) mentioned the impact of CCIP training in terms of their ability to serve the refugee community around them. An indicative sample of responses is presented below.

Male	Arabic	Egypt	2003	returned to home country	It helped me to reach self-satisfaction through helping others to move forward with their lives.
Male	Swahili	Egypt	2005	same country	It helped me help those in need because without language many refugees do not know how to express themselves in order to get the help they need
Male	Arabic	Egypt	2008	same country	CCIP training supported me personally in my social work among Nuba

					refugees’ community in Egypt.
Male	Oromo	Egypt	2013	moved to third country	I was able to help my community as interpreter that was huge for me serving my people and I was so happy
Male	Hazaragi	Indonesia	2015	same country	2015 it was first time that I heard there is a interpreting training for interpreters, I used to interpret in Afghanistan but there was no such training, so this training and topics were very new to me and I have gained a lot which helped me to be very helpful to the refugee community.

The general trend of comments in this area reflect a sense of satisfaction that CCIP training helped support their ability and desire to help the refugee communities.

Connecting to migrant/refugee NGO settings

About 4% of the respondents to this question (3 responses) mentioned the impact of CCIP training in terms of connecting them with migrant and refugee NGO settings. The responses are below.

Male	Somali	Egypt	2004	moved to third country	Connected me with the migrant/refugee and NGO settings
Male	Arabic	Egypt	2009	moved to third country	Got to know others and their cases helped me to be more resilient, and got more friends
Male	Dari Afghani	Indonesia	2018	same country	CCIP has enabled me to be more integrated and interacted with the refugee community and I relish it.

For some, this connection was directly with the organizations themselves, and for others, this connection was with the refugee communities being served by the organizations, interacting with them more and learning more about the situations of refugees.

Financial

For this question, the category of "financial" reflects all comments from respondents that related to how they perceived the CCIP experience to impact their financial stability prospects. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/8)**	**% of responses (n/68)**	**% of all tags (n/97)**
Financial stability or improvement	8	100%	12%	8%
Total tags in this category	8	100%	12%	8%

Financial stability or improvement

About 12% of the respondents to this question (8 responses) mentioned the impact of CCIP training in terms financial stability or improvement. An indicative sample presented below.

Male	Somali	Egypt	2005	moved to third country	It helped both at the financial and social level. It was a great opportunity to have.
Female	Arabic	Egypt	2008	same country	Financially, I became the main breadwinner to support my family with

					what I gained from being paid by USD or EGP per hour, which really saved me and my all my family. On the Social and Emotional Level, I come from the Northern state of Sudan which the President of Sudan comes from, that was a big issue for me to interpret to other tribes and people persecuted by him, where they were not trusting me for being a Lighter skin, from Northern States. However, with time I gained many communities trust and respect of being neutral and respecting all regardless of nationality, ethnicity or religion. I've managed to created many friends from different tribes and nationalities and get to know my country through their eyes as I didn't have the chance to stay in my country long enough.
Male	Tamil / Sinhalese	Hong Kong	2011	same country	Financially
Female	Hazaragi	Indonesia	2014	same country	It helps me financially.
Male	Bambara	Egypt	2015	same country	CCIP affected me in several ways, from there I personally understood that speaking several languages is one thing and being an interpreter is another. In terms of finance I just received last Tuesday 500P. I can't say it is too much but it's not bad.
Male	Somali	Egypt	2015	same country	CCIP training in Egypt affected me positively by having the resilience to stay in Egypt and get a source of income and spend my daily life, also it gave me a hope to be resettled to any better country in which I can begin new life and create better future.
Female	Arabic	UK	2016	same country	The training itself has not impacted on me negatively. In fact, I think it well equipped me for future interpreting by shedding light to all these issues that might arise and how to deal with them once they do. The most positive impact it had on me is that I was able to find a professional job

					once I received refugee status by using the certificate and has increased my financial stability as a result.
Male	Arabic	Indonesia	2018	same country	It helped me get a new job in where it is not allowed for refugees to work so I managed to find a financial resource for my family

Most of the above comments are already cross-referenced earlier in this section but are presented again here to highlight the financial stability aspects of their remarks. Several of the comments regarding financial stability were mentioned in conjunction with other impact factors, from trust, diversity, self-confidence, appreciation of interpreter role, or emotional resilience.

Q61 Any advice for future interpreters working in the migrant and refugee aid organizations in transit countries?

Question 61 elicited advice from former CCIP graduates to future interpreters working in migrant and refugee aid organizations in transit countries. A total of 77 comments were received and tagged according to the codes that emerged. The codes were then analyzed and clustered into categories of related topics. The breakdown of categories and their tag count is below:

Category	**# tags**	**% of respondents with this tag (of 77 responses)**	**% of all tags to this question (of 98 tags)**
Training	35	45%	36%
Personal	33	43%	34%
Context	14	18%	14%
Interpreting	13	17%	13%
Social	3	4%	3%
Total tags	98	avg. of 1.27 tags/response	100%

From the comments emerged 13 codes that were clustered in the above five category themes. A presentation of the codes and illustrative comments from them is below.

Training

For this question, the category of "training" reflects advice in the comments related to interpreter training. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/35)**	**% of responses (n/77)**	**% of all tags (n/98)**
Training and practice	19	54%	25%	19%
CCIP program	16	46%	21%	16%
Total tags in this category	35	100%	45%	36%

Training and practice

About 25% of the respondents to this question (19 responses) made recommendations related to training and practice. An illustrative sample of comments is below.

Male	Arabic	Egypt	2008	moved to third country	Extending the period of the course
Female	Arabic	Turkey	2010	same country	to study additional advanced courses; to attend TOT trainings

Male	Arabic	Egypt	2013	moved to third country	Interpreters must learn CCIP for at least one year so they can be qualified to convey the exact messages of refugees.
Male	Hazaragi	Indonesia	2014	same country	Of course. I would like to take is as my professional career
Male	Arabic	Egypt	2014	same country	More advanced interpretation and case workers trainings
Male	Oromo	Indonesia	2016	same country	I suggest if there are advanced training for a little longer period would be great.
Male	Dinka	Egypt	2017	same country	the course duration needs to be extended for three month maximum in order to increase the knowledge and more valuable for the participants.
Male	Arabic	Indonesia	2018	same country	Yes, please more training from CCIP
Male	Urdu	Thailand	2018	same country	Conduct more trainings to update

Most of the recommendations related to training and practice centered on encouraging future interpreters to obtain training, or to continue their training to advanced levels or to career level.

CCIP program

About 21% of the respondents to this question (16 responses) made recommendations related to the CCIP program itself. An illustrative sample of comments is below.

Male	Arabic	Egypt	2009	moved to third country	You must take this training, believe me, you'll not regret it
Female	Arabic	Egypt	2009	moved to third country	Take advantage of this wonderful opportunity.
Male	Somali	Egypt	2011	returned to home country	Have CCIP model like training.

Male	Bahasa Indonesia	Hong Kong	2011	same country	CCIP training was really good when I attend the training, my only advice if to keep it that way. I cannot comment more on this because I am no longer working as an interpreter
Male	Somali	Egypt	2011	same country	CCIP is essential certificate and helpful for the Refugees community
Male	Oromo	Egypt	2013	moved to third country	The CCIP course is so helpful. Be thankful for the providers
Male	Tigrinya	Egypt	2014	moved to third country	I recommend that future interpreters take the CCIP course. It's not only informative but also enjoyable.
Female	Urdu	Thailand	2015	returned to home country	Do get CCIP training if you get a chance because it is an awesome experience.
Male	Somali	Egypt	2015	same country	I recommend [interpreters] to take CCIP course. It has more value, and personally I believe without having this course it is very hard to work in the organizations and to interpret, so they must have this course to be able to avoid the conflict that may can happen during the sessions, in addition that the terminologies given by CCIP are fruitful.
Female	Arabic	UK	2016	same country	Make sure to receive CCIP training beforehand so you know what you're getting yourself into
Male	Dinka	Egypt	2017	same country	CCIP training will improve their languages and to teach them the role of interpreters during interview
Male	Bilen	Egypt	2017	same country	I advise heartily for those who still did not take CCIP training to take it, wherever you go, because it is very important, specifically for those who are working daily as interpreters.
Male	Somali	Thailand	2018	same country	To take CCIP training as it is important for their interpretation skills
Male	Somali	Indonesia	2018	same country	CCIP is the key to success
Male	Urdu	Thailand	2018	same country	Take the CCIP training.

These responses were grouped together in a theme as they specifically recommended taking either CCIP training itself, or a training modeled on it.

Personal

For this question, the category of "personal" reflects advice in the comments related to recommendations of personal qualities or skills to develop. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/33)**	**% of responses (n/77)**	**% of all tags (n/98)**
Effort and opportunities	8	24%	10%	8%
Language skills	7	21%	9%	7%
Personal skills	5	15%	6%	5%
Self-care and stress	5	15%	6%	5%
Character	4	12%	5%	4%
Value and Worth	4	12%	5%	4%
Total tags in this category	33	100%	43%	34%

Effort and opportunities

About 10% of the respondents to this question (8 responses) made recommendations related to effort and opportunities. An illustrative sample of comments is below.

Male	Bambara	Egypt	2015	same country	Keep learning, and work with honesty. Those will make you free.
Female	Arabic	Indonesia	2016	same country	Take any chance or opportunities you get. Learn and learn more every time you get the chance.
Male	Oromo	Egypt	2017	same country	Do your job by passion.
Female	Hazaragi	Indonesia	2018	same country	Always use the opportunity that given to you.
Male	Arabic	Indonesia	2018	same country	Work hard study hard get an excellent job

Some respondents encouraged future colleagues to work hard, take advantage of opportunities given, and to be passionate about what you do.

Language skills

About 9% of the respondents to this question (7 responses) made recommendations related to language skills. An illustrative sample of comments is below.

Male	Tamil / Sinhalese	Hong Kong	2011	same country	Of course, they must have good skills in English & the native language. Preserve the meaning and accuracy of what is being said. Do NOT attempt to translate what you are NOT sure of.
Female	Somali	Egypt	2015	returned to home country	Try to learn the language of that country. It will make your life less difficult.
Male	Urdu	Indonesia	2016	returned to home country	For the friends working in transit country, first of all try to well know the language and culture of that country.
Male	Somali	Thailand	2018	same country	No matter what, just keep improving your language skills and professionalism

These recommendations included encouraging those interpreters working in transit countries to try to learn the language of the host country (in this research sample, these would include Bahasa Indonesian and Malaysian, Thai, Arabic, etc.).

Personal skills

About 6% of the respondents to this question (5 responses) made recommendations related to personal skills. The responses are below.

Female	Bahasa Indonesia	Indonesia	2015	same country	Build your competence as much as possible
Female	Thai	Thailand	2016	same country	Self-development tasks after training and maybe tips to advance interpreter English skills
Male	Dinka	Egypt	2017	same country	Focus and understand the context, as it is a very complicated task and needs someone to be patient and love his/her job and to stay all the time impartial
Female	Nuer	Egypt	2017	same country	Strengthen your skills and develop your professional confident on your career.
Male	Ede	Thailand	2018	same country	Need more improvement and professionalism to work with the parties as an interpreter

The personal skills mentioned in these recommendations include competence, self-development, understanding the context, focus, patience, impartiality, and general professionalism.

Self-care and stress

About 6% of the respondents to this question (5 responses) made recommendations related to self-care and stress. The responses are below.

Male	Tagalog	Hong Kong	2011	same country	Be resilient. Take time off to take up a hobby or something to while away your time after work. The job could be very stressful at times. Pray to God.
Male	Farsi Irani	Indonesia	2014	same country	This position sometimes could be overwhelming, but just remember that you are a lighthouse for this community so keep shining.
Male	Somali	Indonesia	2017	same country	I advise the new interpreters 3 Ps: Patient, Pleasant and Polite, because you would face a lot of challenge while you are interpreter, never give up, move forward, you are one step to succeed, wish them good luck.
Male	Arabic	Indonesia	2017	same country	Be patient and enjoy your job with refugees. You are doing great and this is a humanitarian field that really deserve to sacrifice your time and health for. Work with refugees is like planting seeds. If you feel you do not know where you have planted your seeds do not worry. Rain will come and show you where you put them.
Male	Fur	Egypt	2017	same country	I advise them to take care about themselves, and study more and more to help people.

Their recommendations included encouragement for interpreters to take care of themselves, build resilience, and have activities they enjoy outside of interpreting and work, because the work can be stressful, overwhelming, and a sacrifice for others' sake.

Character

About 5% of the respondents to this question (4 responses) made recommendations related to character. An indicative sample of responses is below.

Male	Arabic	Egypt	2003	returned to home country	Try to do this work with devotion and dedication and the result will be awesome
Male	Tigrinya	Egypt	2015	same country	To be humble and patient and most of all have self-esteem.
Male	Dari Afghani	Indonesia	2018	same country	The interpreter should be a good listener, should always have patience

The points of character that the respondents recommended to other interpreters include working with devotion, dedication, humbleness, patience, self-esteem, and being a good listener.

Value and worth

About 5% of the respondents to this question (4 responses) made recommendations related to the value and worth, of training and/or of interpreting for refugees. An indicative sample of responses is below.

Female	Urdu	Hong Kong	2008	moved to third country	I am still working as a freelance interpreter because of CCIP training, I gained professional skills working in the migrant refugee sector.
Male	Arabic	Egypt	2010	returned to home country	Remember that helping the refugees community is a help to yourself in the first place, it opens you to things you never thought about, opens doors to new opportunities that widen your world in spectacular ways, it does not shrink you in the corner of payroll. Don’t forget: "what goes

					around comes around"
Male	Somali	Indonesia	2018	same country	You interpreters are doing noble job since you are the bridge between the refugees/migrant/asylum seekers and the service providers so please keep going and always be there for the help of humanity.

The respondents highlighted the value of CCIP training for its professional skills working in the migrant and refugee sector in general, and also reminded other interpreters that serving refugees also has worth and benefit for your own development, and that the work itself is noble.

Context

For this question, the category of “context” reflects all comments from respondents that related to the working context of interpreting, i.e.: migrant and refugee aid, NGOs, international agencies, the target beneficiary populations, and an ethos of humanitarian service. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/14)**	**% of responses (n/77)**	**% of all tags (n/98)**
Serving community	12	86%	16%	12%
Need for interpreters	2	14%	3%	2%
Total tags in this category	14	100%	18%	14%

Serving community

About 16% of the respondents to this question (12 responses) made recommendations related to serving the community. An indicative sample of responses is below.

Male	Somali	Egypt	2004	moved to third country	Continue to support and advocate for migrants/refugees
Female	Arabic	Egypt	2008	same country	Do your best and help others to be heard and understood.
Male	Hazaragi	Indonesia	2014	same country	May God bless them who help those are in need of help
Male	Farsi Irani	Indonesia	2015	same country	be a blessing for your people and community!
Male	Dari Afghani	Indonesia	2018	same country	Please work and help the refugee and organizations with passion and motivation. Help the people with love and care. Do your job as an interpreter carefully and honestly.

The recommendations included general encouragement to keep helping others, with love, care, passion, motivation, and to continue to support and advocate for migrants and refugees to be heard.

Need for interpreters

Two of the respondents to this question (3% of responses) made comments related to the need for interpreters; their comments are below.

Male	Arabic	Egypt	2006	moved to third country	Politics affects this type of job very much these days. Very few asylum seekers coming to Norway, which means less need for interpreters. Despite this, still there is a need for interpreters as a form of social help (health care, schools when they are having meetings with students' parents, NGOs , etc.)
Male	Arabic	Egypt	2009	same country	Community languages are in need of professional interpreters/translators due to the low number of professional interpreters/translators in many community languages (develop the language and convey the culture of others to the local community.)

It is interesting that the two comments appear to have differing opinions about the need for interpreters, the first suggesting that public policy and politics related to refugees in third countries affects the demand for interpreting services, while the second respondent highlighted the ongoing lack of professional interpreters in many local languages, commenting from the same transit country where they took CCIP training.

Interpreting

For this question, the category of “interpreting” reflects advice in the comments related to recommendations for interpreting performance. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/13)**	**% of responses (n/77)**	**% of all tags (n/98)**
Ethics	10	77%	13%	10%
Interpreting role	3	23%	4%	3%
Total tags in this category	13	100%	17%	13%

Ethics

About 13% of the respondents to this question (10 responses) made recommendations related to ethics. An indicative sample of responses is below.

Male	Swahili	Egypt	2005	same country	Stick to the code of conduct and act as professionals all the time
Male	Arabic	Egypt	2008	moved to third country	Please, keep your interpretation ethics and code of conduct and you will do fine. I have seen them violated several times.
Male	Somali	Egypt	2013	same country	Keep confidentiality among your community
Male	Oromo	Egypt	2015	same country	Confidentiality is a must
Male	Arabic	UK	2016	same country	Cover your identity and don't open yourself socially for the client or the interviewer.
Female	Somali	Thailand	2018	same country	Do not complain about your clients publicly. Ever.

Most of the ethics-related recommendations exhorted fellow interpreters to uphold and promote interpreter ethics, be they confidentiality, interpreter role boundaries, public discretion, or general professionalism in the interpreter codes of conduct.

Interpreting role

About 4% of the respondents to this question (3 responses) made recommendations related to character. An indicative sample of responses is below.

Male	Amharic	Egypt	2015	same country	I want to advise them that you may not hear a lot about interpreter profession, but the role has a huge impact on migrants and refugees so that respect the role and keep doing your best to serve those communities. Remember that you play a great role in the life of the refugee and migrant.
Male	Bilen	Egypt	2017	moved to third country	It is a challenging but a rewarding experience where you can learn a lot for yourself but also learn to help others by conducting yourself in a strict professional manner provided that you stick to the ethical standards of the field/course.

The recommendations of these responses were in general recommending the work and role of professional interpreting to anyone who had not heard of it before and were considering trying it, highlighting its benefits and rewards as long as one respects the interpreter's role and professional and ethical standards. It is worth mentioning that these comments often overlapped with the category of recommendations related to ethics.

Social

For this question, the category of “social” reflects comments with recommendations regarding social interactions with other interpreters. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/3)**	**% of responses (n/77)**	**% of all tags (n/98)**
Connection with colleagues	3	100%	4%	3%
Total tags in this category	3	100%	4%	3%

Connection with colleagues

About 4% of the respondents to this question (3 responses) made recommendations related to connections with other colleagues. Their responses are below.

Male	Fur	Egypt	2007	moved to third country	Keep in touch with former trainees. Stress more on languages such as English, French, and German
Male	Bahasa Indonesia	Indonesia	2014	same country	Would be good if community interpreter in Indonesia get to know community interpreter in the other part of the world... so they can learn from each other especially in regards to ongoing professional development and managing the professional association... it can be very inspiring... it can be through videos... or seminar (for those who are already resettled and felt that CCIP Training gave them impact), etc.
Male	Fur	Egypt	2017	same country	work hard, read more, ask colleagues and community for help with difficult things

All three respondents highlighted the need for colleagues to keep in touch with each other, for the sake of relying on each other's experiences when questions arise, to support and learn from each other. One respondent also suggested finding ways to connect colleagues located in different parts of the world, via a professional association and remote communication tools like video.

Q66 What are your goals or plans for your life over the next 5 to 10 years?

Question 66 elicited comments regarding how the respondents felt that the CCIP training affected their life in the country where they took training, even if they had since moved to a different country. We received 112 comments in answer to this question.

The 112 comments were analysed for content categories and as codes emerged, each comment was tagged with the related codes. Again, comments could cover more than one code topic and so receive multiple tags. The codes were then analyzed to cluster into categories of related themes. The breakdown of categories and their tag count is below:

Category	**# tags**	**% of respondents with this tag (of 112 responses)**	**% of all tags to this question (of 174 tags)**
Career	50	45%	29%
Education and skills	48	43%	28%
Context	28	25%	16%
Basic rights and opportunities	25	22%	14%
Resettlement	9	8%	5%

Problem	7	6%	4%
General	4	4%	2%
Personal	3	3%	2%
Totals	174	avg. of 1.55 tags/response	100%

From the comments emerged 19 codes that were clustered in the above eight category themes. A presentation of the codes and illustrative comments from them is below.

Career

For this question, the category of "career" reflects comments related to goals and plans regarding specific job positions or careers. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/50)	% of responses (n/112)	% of all tags (n/174)
Job other than / addition to interpreting	30	60%	27%	17%
Professional interpreter	20	40%	18%	11%
Total tags in this category	50	100%	45%	29%

Job other than / in addition to interpreting

In the comments coded into this category, 30 respondents indicated future goals to work in professions besides interpreting (27% of responses to this question). Below is an indicative list of the types of jobs or work that they mentioned wanting to do in the future.

Code tag	**# tags**	**% of tags in this category**
Work with international NGO	10	33%
Lawyer, legal aid advisor	4	13%
University professor	3	10%
Writer or journalist	2	7%
IT work, computer programming	2	7%
Social worker / Case worker	2	7%
Job in education field	1	3%
Nurse	1	3%
Airport staff	1	3%
Public Health	1	3%
Quantity Surveyor	1	3%
Industrial/Organizational Psychology	1	3%
Entrepreneur / Businessman	1	3%
Total tags in this category	30	100%

A third of them cited wanting to work with an international NGO, though not as interpreters but rather some other job function in the organization. Another 13% indicated wanting to work as a lawyer or legal aid advisor, though it was not specified if it was meant a lawyer in refugee aid context or not. An illustrative sample of responses presented below.

Male	Somali	Egypt	2004	moved to third country	Work for the UN agencies or similar international NGO in an Immigrant/refugee, aid or development setting in a management/executive level
Female	Urdu	Hong Kong	2008	moved to third country	Aiming to complete my masters. I am currently working as a refuge caseworker for women and children experiencing gender-based violence including domestic violence, sexual violence and modern slavery (human trafficking). I would like to would like to broaden my horizon and work some international agencies.
Male	Arabic	Egypt	2008	same country	my goals or plan is to work as refugees International staff.
Male	Arabic	Egypt	2012	moved to third country	To go back and work in UN agencies
Male	Arabic	Egypt	2015	same country	Run or start- up a NGO
Male	Tamil / Sinhalese	Thailand	2016	same country	I want to be a lawyer, but I do not have any opportunity here
Male	Dinka	Egypt	2017	same country	I want to continue working with humanitarian NGOS

Of the respondents mentioning other jobs, three of them expressed interest to combine interpreting work part-time along with their other career ambitions.

Professional interpreter

About 18% of the respondents (20 responses) cited the desire to make interpreting their future profession in the long term. Of these 20 respondents, 13 of them referenced desire to be a professional interpreter, without further specification as to context, four of them specifically mentioned desire to continue to interpret in migrant and refugee international organizations such as the working context of this study, and three of them described their interpreter career goals as to be an “international” or “conference” interpreter.

Female	Arabic	UK	2016	same country	Continue to work as an interpreter part time. Finish my degree in university. Possibly complete a master's degree. Travel a year abroad to study.
Male	Arabic	UK	2016	same country	Either a software developer, IT technician or IT specialist. Maybe interpreter, too! You never know!
Male	Arabic	Indonesia	2017	same country	I plan to work side by side with refugees as interpreter. Being interpreter is amazing especially when you help others to express themselves.
Male	Punjabi	Thailand	2018	same country	I will work as interpreter and will enhance my skills in interpretation and translation
Male	Somali	Thailand	2018	same country	I am planning to find a full-time interpreter job in the international organization such as UNHCR, IOM, and embassies.
Male	Urdu	Thailand	2018	same country	I want to be a professional Interpreter. Want to work in the organizations like UNHCR, Embassies. Want to make interpretation my full-time career.

Education and skills

For this question, the category of "education and skills" reflects all comments from respondents that stated a specific desire for further education, be it formal education or further skills acquisition. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/48)	% of responses (n/112)	% of all tags (n/174)
Graduate study: MA, PHD	19	40%	17%	11%
Continue studies	18	38%	16%	10%
Translation/interpreting studies	8	17%	7%	5%
Build vocabulary	1	2%	1%	1%
Add languages	2	4%	2%	1%
Total tags in this category	48	100%	43%	28%

Graduate studies

About 17% of the respondents to this question (19 responses) mentioned future goals of graduate study beyond the bachelor level. An indicative sample of their responses is below.

Female	Arabic	Egypt	2004	moved to third country	complete master's and PhD in human rights law
Male	Arabic	Egypt	2004	moved to third country	Obtain my MBA.
Male	Somali	Egypt	2008	moved to third	Get my Master / Work with Research and Refugee departments

				country	
Male	Tigrinya	Egypt	2014	moved to third country	I want to complete my PhD and work as a postdoctoral researcher in forced migration issues.
Male	Hazaragi	Indonesia	2014	same country	I want to take my PhD in computer engineering
Male	Dinka	Egypt	2017	same country	To study master’s in law and work closely to serve refugees and migrants wherever I go

Continue studies in general

About 16% of the respondents to this question (18 responses) mentioned future goals of continuing their studies in general or up to bachelor university level. An indicative sample of their responses is below.

Female	Arabic	UK	2016	same country	Continue to work as an interpreter part time. Finish my degree in university. Possibly complete a master's degree. Travel a year abroad to study.
Male	Oromo	Egypt	2017	same country	I have a plans to continue my study and get the highest level of certificate in interpreting.
Male	Dari Afghani	Indonesia	2018	same country	I am in a position that I cannot make any decision now. Living as a refugee in a transit country has its own hardship and problems. Maybe, other people in the world cannot feel our situation completely because they are not immigrant now, but we have been experiencing it as refugee in Indonesia every second right now. But, if I can do something over next five to 10 years, I would like to study in different fields and work more in order to be a useful person for my people, community and country.

Usually comments that referenced general continuation of studies also cross-referenced other topics and are repeated in other sections of this question.

Translation/interpreting studies

About 7% of the respondents to this question (8 responses) mentioned future goals of further translation or interpreting studies. Their responses are below.

Female	Tigrinya	Egypt	2012	moved to third country	To earn my degree in interpretation
Male	Somali	Egypt	2013	same country	I have plan to improve my knowledge towards translation and interpretation
Male	Hazaragi	Indonesia	2016	same country	Fully educated in interpreting
Male	Oromo	Egypt	2017	same country	I have plans to continue my study and get the highest level of certificate in interpreting.
Male	Oromo	Egypt	2017	same country	to get more training and being an international interpreter
Male	Nuer	Egypt	2017	same country	Have a degree in Language and Translation, Journalism, Law
Male	Punjabi	Thailand	2018	same country	I will work as interpreter and will enhance my skills in interpretation and translation
Male	Arabic	Indonesia	2018	same country	Studying hard until become a professional interpreter

Usually these responses also indicated an intention to continue working as a professional interpreter in the future.

Build vocabulary

One respondent specifically mentioned a goal to improve his vocabulary, which is included here as being in the category of continued education.

Male	Urdu	Thailand	2018	same country	To improve my vocabulary

Add languages

Two other respondents mentioned the desire to continue studying foreign languages, particularly German, French, and Spanish.

Male	Arabic	Egypt	2013	moved to third country	My goal is to study another two levels in German language (C1 and C2) in order to be a professional interpreter in here in Germany.
Female	Somali	Egypt	2015	returned to home country	Learn more languages. Like, French and Spanish.

Context

For this question, the category of "context" reflects all comments from respondents that related to the working context of interpreting, i.e.: migrant and refugee aid, NGOs, international agencies, the target beneficiary populations, and an ethos of humanitarian service. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/28)**	**% of responses (n/112)**	**% of all tags (n/174)**
Serve community/humanity	18	64%	16%	10%
Advocate for refugee rights	7	25%	6%	4%
Volunteer in social setting	3	11%	3%	2%
Total tags in this category	28	100%	25%	16%

Serve community/humanity

About 16% of the respondents to this question (18 responses) mentioned future goals of wanting to serve the community or humanity in some way. An indicative sample of their responses is below.

Female	Arabic	Egypt	2008	same country	I don't know what will happen, but that which I can serve and help and leave a good impact in people’s lives and let them feel better or being heard and understood.
Male	Oromo	Egypt	2015	same country	My Goal to work hard, to become businessman, entrepreneur and creating job activities to support my people
Male	Urdu	Thailand	2015	same country	Well, my plan for the next 5 to 10 years is to be a case worker for refugees.
Male	Somali	Egypt	2015	same country	to continue helping the refugee wherever I go
Male	Bilen	Egypt	2017	moved to third country	Trying to reach out to refugee communities and help in the education sector
Male	Fur	Egypt	2017	same country	I want to become a great and international interpreter, if I’m still alive to help societies in the world.
Male	Fur	Egypt	2017	same country	To work in humanitarian field
Female	Somali	Indonesia	2018	same country	My goal is to be in parliament for my future and to be an educated

					woman and I really like to support refugee people, that is my hope to help them
Male	Dari Afghani	Indonesia	2018	same country	My goal is to make a better future and help the community

Advocate for refugee rights

About 6% of the respondents to this question (7 responses) mentioned future goals of advocating for refugee rights. An indicative sample of their responses is below.

Male	Farsi Irani	Indonesia	2014	same country	Working on the refugee issue itself and try to bring new ideas and empower refugees to get involved and fix this whole issue of not being able to support ourselves
Female	Thai	Thailand	2016	same country	Refugee to have a legal status in Thailand and live with dignity through empowerment programme plus advocacy campaign

Volunteer in social setting

Just under 3% of the respondents to this question (3 responses) mentioned a desire to volunteer in a social setting in the future. Their responses are below.

Female	Urdu	Thailand	2017	same country	To get resettlement and marry and do stable job and successful happy life and part time social work and volunteering.
Male	Arabic	Egypt	2009	moved to third country	1) To serve my community as a volunteer interpreter as my family and community need 2) Serve my family to improve them in Education and build the community 3) Improve my financial status
Male	Hazaragi	Indonesia	2017	same country	I love to help as volunteer in refugee community as interpreter.

In two of the three comments, volunteering was mentioned in conjunction with other goal areas, such as further education for family, stable job, marriage, etc.

Basic rights and opportunities

For this question, the category of "basic rights and opportunities" reflects all comments from respondents that had as their goals to access basic rights that most refugees in transit countries do not currently enjoy in practice, such as the right to work, to move and travel freely outside the host country and return to it, and the resulting possibility of stability and safety upon which to build their futures. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/25)	% of responses (n/112)	% of all tags (n/174)
Work (non-specific)	11	44%	10%	6%
Build better life	7	28%	6%	4%
Travel, move freely	3	12%	3%	2%
Be safe, have human dignity	2	8%	2%	1%
Financial improvement	1	4%	1%	1%
Total tags in this category	24	96%	21%	14%

Work (non-specific)

About 10% of the respondents to this question (11 responses) mentioned future goals of work or career advancement with specifying details. An indicative sample of their responses is below.

Arabic	Egypt	2009	moved to third country	Advancing in my career
Farsi Irani	Turkey	2010	same country	career development
Arabic	Turkey	2010	same country	to work hard more and more
Tamil / Sinhalese	Hong Kong	2011	same country	Undertake work as long as I am able.
Farsi Irani	Indonesia	2014	moved to third country	Just continue my college and get a degree to find a good job
Amharic	Egypt	2015	same country	Studying Master course and work
Vietnamese	Thailand	2015	same country	get a full-time job

Build better life

About 6% of the respondents to this question (7 responses) mentioned future goals of building a better life in general. An indicative sample of their responses is below.

Male	Somali	Indonesia	2017	same country	To become a Canadian Citizen and to build a better life there.
Male	Arabic	Indonesia	2018	same country	Improve my life to be better and complete education until HD degree
Male	Somali	Indonesia	2018	same country	Not waiting for tomorrow to come but doing continuous changes in my life.

These comments tended to cross-reference with other thematic areas such as complete their education, become a citizen of a third country, or take the initiative to improve life now.

Travel, move freely

Three respondents mentioned future goals of being able to travel or move freely, as below.

Female	Arabic	Indonesia	2016	same country	My plan is to live a safe life with my family, get married and have kids. But before that to travel around the world, I LOVE travelling. And to live as a legal resident or be a citizen (the reason I'm saying this coz I'm stateless). Complete my education and have a good job. And be able to visit my country whenever it is safe. Help the needy with whatever I can, it really makes me happy and satisfied.

Female	Arabic	UK	2016	same country	Continue to work as an interpreter part time. Finish my degree in university. Possibly complete a master's degree. Travel a year abroad to study.
Male	Dari Afghani	Indonesia	2018	same country	I have to live somewhere which call me human and have a Document to move freely

Be safe, have human dignity

Two respondents simply mentioned the goal to have a future of dignity and safety, as below.

Male	Dari Afghani	Indonesia	2018	same country	I have to live somewhere which call me human and have a Document to move freely
Male	Somali	Thailand	2018	same country	to live a safe and successful life and to make sure my daughter lives a better life than I did.

Financial improvement

One respondent mentioned the future goal of improving their financial situation, amongst a cross-reference of other thematic goal areas:

Male	Arabic	Egypt	2009	moved to third country	1) To serve my community as a volunteer interpreter as my family and community needed 2) Serve my family to improve them in Education and build the

					community 3) Improve my financial status

Resettlement

For this question, the category of “resettlement” reflects all comments from respondents that related specifically to the goal of moving to another country where they would have access to a durable solution to their refugee status. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/9)	% of responses (n/112)	% of all tags (n/174)
RST: be resettled to 3rd country	9	100%	8%	5%
Total tags in this category	9	100%	8%	5%

Resettlement to third country

About 8% of the respondents to this question (9 responses) specifically mentioned a goal of resettlement to a third country, an indicative sample of their comments is below.

Male	Swahili	Egypt	2005	same country	I am hoping to migrate to Canada and work and hopefully work in communities as I have been doing in Egypt if the opportunities are available. If I do not succeed in traveling I will continue to work for the Canadian international school of Egypt
Male	Hazaragi	Indonesia	2014	same country	To get resettled and find a job as a professional interpreter and translator

Male	Oromo	Egypt	2015	same country	Resettlement
Male	Farsi Irani	Indonesia	2015	same country	get resettled first and find a job and beside that I want to study and improve my knowledge and skills and finally reach out my community including the immigrants
Male	Rohingya	Malaysia	2015	same country	I would like to be resettled to any third country.
Female	Dari Afghani	Malaysia	2015	same country	To continue my job with [NGO name]. Then after resettlement to third county I will continue studying in University and then work based on my certificate.
Female	Hazaragi	Indonesia	2018	same country	To be resettled and continue my education.

Several of these comments cross-reference with other thematic goal areas, including study and work.

Problem

For this question, the category of “problem” reflects all comments from respondents that related to factors that limited their future plans and goals. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/7)**	**% of responses (n/112)**	**% of all tags (n/174)**
Limited by situation, no hope	7	100%	6%	4%
Total tags in this category	7	100%	6%	4%

Limited by situation, no hope

About 6% of the respondents to this question (7 responses) mentioned that their goals felt limited by their current situation; an indicative sample of responses is below.

Male	Oromo	Egypt	2015	same country	I no longer think of my future
Male	Dari Afghani	Indonesia	2018	same country	I am in a position that I cannot make any decision now. Living as a refugee in a transit country has its own hardship and problems. Maybe, other people in the world cannot feel our situation completely because they are not immigrant now, but we have been experiencing it as refugee in Indonesia every second right now. But, if I can do something over next five to 10 years, I would like to study in different fields and work more in order to be a useful person for my people, community and country.
Female	Somali	Thailand	2018	same country	I am not sure, because I do not have any hope now
Male	Dari Afghani	Indonesia	2018	same country	None.
Male	Dari Afghani	Indonesia	2018	same country	I have no plans over the next 5 year, because I'm stuck in Indonesia and can't do anything. refugees' lives aren't in their hands.
Female	Hazaragi	Indonesia	2014	same country	Don't know, with this situation can't say anything.

General

In this question, the category of “general” reflects all comments from respondents that related to general, non-specific remarks about their future plans and goals. They are presented below in frequency of mention:

Tags coded in category	**# tags**	**% of tags in this category (n/4)**	**% of responses (n/112)**	**% of all tags (n/174)**
Non-specified or not sure	4	100%	4%	2%
Total tags in this category	4	100%	4%	2%

Non-specific or generalized goals

Four respondents made general, non-specific remarks about their goals, two examples are below.

Male	Arabic	Egypt	2008	moved to third country	Get settled into this new country.
Male	Tigrinya	Egypt	2015	same country	Many in sha Allah.

The first respondent above, having only just arrived in a third country, referred in general to “getting settled into this new country”, and another respondent simply described his goals as “Many inshallah.”

Personal

For this question, the category of “personal” reflects all comments from respondents that related to plans and goals for their personal life, such as marriage and family. They are presented below in frequency of mention:

Tags coded in category	# tags	% of tags in this category (n/3)	% of responses (n/112)	% of all tags (n/174)
Marry, family	3	100%	3%	2%
Total tags in this category	3	100%	3%	2%

Marry, family

Of the three respondents who mentioned family or marriage as future goals, two are presented below.

Female	Arabic	Indonesia	2016	same country	My plan is to live a safe life with my family, get married and have kids. But before that to travel around the world, I LOVE travelling. And to live as a legal resident or be a citizen (the reason I'm saying this coz I'm stateless). Complete my education and have a good job. And be able to visit my country whenever it is safe. Help the needy with whatever I can, it really makes me happy and satisfied.
Male	Urdu	Indonesia	2018	same country	I wish to go soon from here and start my family life, social life and real life.

Survey responses to Q66: Goals or plans over next 5 to 10 years

(112 responses from 154 respondents, 73% response rate)

Q2: Your gender	Q23(a): Language group	Q21: Training location	Q15: Cohort Year	Q33: What country do you live in now?	Q66: What are your goals or plans for your life over the next 5 to 10 years?
Male	Dari Afghani	Indonesia	2018	same country	I have to live somewhere which calls me human and have a Document to move freely
Male	Dari Afghani	Indonesia	2018	same country	I am in a position that I cannot make any decision now. Living as a refugee in a transit country has its own hardship and problems. Maybe, other people in the world cannot feel our situation completely because they are not immigrant now, but we have been experiencing it as refugee in Indonesia every second right now. But, if I can do something over next five to 10 years, I would like to study in different fields and work more in order to be a useful person for my people, community and country.
Male	Urdu	Indonesia	2018	same country	I wish to go soon from here and start my family life, social life and real life.
Female	Hazaragi	Indonesia	2018	same country	To be resettled and continue my education.
Male	Dari Afghani	Indonesia	2018	same country	None.
Female	Dari Afghani	Indonesia	2018	same country	To be a good interpreter
Male	Arabic	Indonesia	2018	same country	Improve my life to be better and complete education until HD degree
Male	Somali	Indonesia	2018	same country	To be professional interpreter.

Male	Arabic	Indonesia	2018	same country	Studying hard until become a professional interpreter
Male	Somali	Indonesia	2018	same country	Not waiting tomorrow to come but doing continuous changes in my life.
Male	Hazaragi	Indonesia	2018	same country	Finish my Phd
Female	Somali	Indonesia	2018	same country	My goal is to be in parliament for my future and to be an educated woman and I really like so support refugee people, that is my hope to help them
Male	Dari Afghani	Indonesia	2018	same country	I have no plans over the next 5 year, because I'm stuck in Indonesia and can't do anything. refugees' lives aren't in their hands.
Male	Dari Afghani	Indonesia	2018	same country	My goal is to make a better future and help the community
Female	Somali	Thailand	2018	same country	I am not sure, because I do not have any hope now
Male	Punjabi	Thailand	2018	same country	I will work as interpreter and will enhance my skills in interpretation and translation
Male	Somali	Thailand	2018	same country	to live a safe and successful life and to make sure my daughter lives a better life than I did.
Male	Urdu	Thailand	2018	same country	To improve my vocabulary
Male	Khmer	Thailand	2018	same country	I hope to work with NGOs. I wanna be a Caseworker if possible.
Male	Somali	Thailand	2018	same country	I don't know yet. I want to study and work at the airport.
Male	Ede	Thailand	2018	same country	Go to law school and get the Law degree
Male	Urdu	Thailand	2018	same country	Be a social worker.
Male	Somali	Thailand	2018	same country	I am planning to find a full time interpreter job in the international organization such as UNHCR, IOM, and embassies.

Male	Urdu	Thailand	2018	same country	I want to be a professional Interpreter. Want to work in the organizations like UNHCR, Embassies. Want to make interpretation my full time career.
Male	Oromo	Egypt	2017	same country	I have plans to continue my study and get the highest level of certificate in interpreting.
Male	Arabic	Egypt	2017	same country	to work as conference interpreter
Male	Bilen	Egypt	2017	moved to third country	Trying to reach out to refugee communities and help in the education sector
Male	Dinka	Egypt	2017	same country	I want to continue working with humanitarian NGOS
Male	Oromo	Egypt	2017	same country	to get more training and being an international interpreter
Female	Tigrinya	Egypt	2017	same country	To finish my studies about computer
Male	Nuer	Egypt	2017	same country	Have a degree in Language and Translation, Journalism, Law
Male	Fur	Egypt	2017	same country	I want to become a great and an international interpreter if I am still alive to help societies in the world.
Female	Nuer	Egypt	2017	same country	To be a professional interpreter
Male	Bilen	Egypt	2017	same country	I want to continue my education: to specialize in Industrial/Organizational Psychology in master’s level or beyond.
Male	Dinka	Egypt	2017	same country	Get upgrading my education
Male	Somali	Egypt	2017	same country	to study social and development studies
Male	Fur	Egypt	2017	same country	To work in humanitarian field
Male	Bilen	Egypt	2017	same country	My plan is to be an international interpreter with international languages such as French, Chinese....etc. plus English and Arabic
Male	Dinka	Egypt	2017	same country	To study master’s in law and work closely to serve refugees and migrants wherever I

					go
Male	Somali	Indonesia	2017	same country	To become a Canadian Citizen and to build a better life there.
Male	Arabic	Indonesia	2017	same country	I plan to work side by side with refugees as interpreter. Being interpreter is amazing especially when you help others to express themselves.
Male	Hazaragi	Indonesia	2017	same country	I love to help as volunteer in refugee community as interpreter.
Female	Urdu	Thailand	2017	same country	To get resettlement and marry and do stable job and successful happy life and part time social work and volunteering.
Female	Arabic	Indonesia	2016	same country	My plan is to live a safe life with my family, get married and have kids. But before that to travel around the world, I LOVE travelling. And to live as a legal resident or be a citizen(the reason I'm saying this coz I'm stateless). Complete my education and have a good job. And be able to visit my country whenever it is safe. Help the needy with whatever I can, it really makes me happy and satisfied.
Male	Oromo	Indonesia	2016	same country	Continue and complete my master's degree until PHD in Software Engineering
Male	Hazaragi	Indonesia	2016	same country	Fully educated in interpreting
Female	Urdu	Indonesia	2016	same country	To be professional like my trainer
Male	Urdu	Indonesia	2016	returned to home country	try my best to join a charity or an NGO to work for them
Female	Oromo	Indonesia	2016	same country	Continue my education as a public health officer and also work as professional interpreter as a part time Job
Male	Tamil / Sinhalese	Thailand	2016	same country	I want to be a lawyer, but I do not have any opportunity here
Female	Thai	Thailand	2016	same country	Refugee to have a legal status in Thailand and live with dignity through empowerment programme plus advocacy campaign
Female	Arabic	UK	2016	same country	Continue to work as an interpreter part time. Finish my degree in university.

					Possibly complete a master's degree. Travel a year abroad to study.
Male	Arabic	UK	2016	same country	Either a software developer, IT technician or IT specialist. Maybe interpreter, too! You never know!
Male	Arabic	UK	2016	same country	Be a Quantity Surveyor
Male	Bambara	Egypt	2015	same country	to be a writer, interpreter and of course University Professor
Male	Amharic	Egypt	2015	same country	Studying Master course and work
Male	Oromo	Egypt	2015	same country	Resettlement
Male	Arabic	Egypt	2015	same country	Run or start- up a NGO
Male	Massalit	Egypt	2015	same country	To be legal advisor
Male	Oromo	Egypt	2015	same country	My Goal to work hard, to become businessman, entrepreneur and creating job activities to support my people
Male	Tigrinya	Egypt	2015	same country	Many in sha Allah.
Male	Somali	Egypt	2015	same country	To become a PHD holder.
Male	Somali	Egypt	2015	same country	to continue helping the refugee wherever I go
Male	Oromo	Egypt	2015	same country	I am no longer think of my future
Female	Somali	Egypt	2015	returned to home country	Learn more languages, like, French and Spanish.
Female	Bahasa Indonesia	Indonesia	2015	same country	Pursue my master’s degree
Male	Farsi Irani	Indonesia	2015	same country	get resettled first and find a job and beside that I want to study and improve my knowledge and skills and finally reach out my community including the immigrants
Male	Burmese languages	Malaysia	2015	moved to third country	Being a Registered nurse.
Female	Farsi Irani	Malaysia	2015	same country	become a university lecturer

Male	Burmese languages	Malaysia	2015	same country	I will be studying once I get resettlement in Third country.
Female	Dari Afghani	Malaysia	2015	same country	Yes I want to continue studying .
Male	Rohingya	Malaysia	2015	same country	I would like to be resettled to any third country.
Male	Burmese languages	Malaysia	2015	same country	I have no answer yet, but I hope to work as the interpreter in the future.
Female	Dari Afghani	Malaysia	2015	same country	To continue my job with HEI. Then after resettlement to third county I will continue studying in University and then work based on my certificate.
Male	Vietnamese	Thailand	2015	same country	get a full-time job
Male	Urdu	Thailand	2015	same country	Well, my plan for the next 5 to 10 years is to be a case worker for refugees.
Male	Moro	Egypt	2014	same country	work with international NGO as interpreter
Male	Arabic	Egypt	2014	same country	To be social worker
Male	Tigrinya	Egypt	2014	moved to third country	I want to complete my PhD and work as a postdoctoral researcher in forced migration issues.
Female	Farsi Irani	Indonesia	2014	moved to third country	Just continue my college and get a degree to find a good job
Male	Hazaragi	Indonesia	2014	same country	To get resettled and find a job as a professional interpreter and translator
Male	Bahasa Indonesia	Indonesia	2014	same country	Taking master study, human rights lawyering, and returning to my university’s legal aid.
Female	Hazaragi	Indonesia	2014	same country	Don't know, with this situation can't say anything.

Male	Farsi Irani	Indonesia	2014	same country	Working on the refugee issue itself and try to bring new ideas and empower refugees to get involved and fix this whole issue of not being able to support ourselves
Male	Hazaragi	Indonesia	2014	same country	I want to take my PhD in computer engineering
Male	Arabic	Egypt	2013	moved to third country	My goal is to study another two levels in German language (C1 and C2) in order to be a professional interpreter here in Germany.
Male	Oromo	Egypt	2013	moved to third country	To study
Male	Somali	Egypt	2013	same country	I have plan to improve my knowledge towards translation and interpretation
Male	Oromo	Egypt	2012	moved to third country	Having my bachelor's degree
Female	Tigrinya	Egypt	2012	moved to third country	To earn my degree in interpretation
Male	Arabic	Egypt	2012	moved to third country	To go back and work in UN agencies
Male	Arabic	Egypt	2011	same country	To pursue a higher academic degree
Male	Tamil / Sinhalese	Hong Kong	2011	same country	Undertake work as long as I am able.
Male	Farsi Irani	Turkey	2010	same country	career development
Female	Arabic	Turkey	2010	same country	to work hard more and more
Male	Arabic	Egypt	2009	same country	To pursue my education and apply for PhD
Male	Arabic	Egypt	2009	moved to third country	1) To serve my community as a volunteer interpreter as my family and community needed 2) Serve my family to improve them in Education and build the community 3) Improve my financial status

Male	Arabic	Egypt	2009	moved to third country	Advancing in my career
Male	Arabic	Egypt	2008	moved to third country	I want to complete my education
Male	Arabic	Egypt	2008	moved to third country	Get settled into this new country.
Female	Arabic	Egypt	2008	same country	I don't know what will happen, but that which I can serve and help and leave a good impact in people’s lives and let them feel better or being heard and understood.
Male	Arabic	Egypt	2008	same country	My goal or plan is to work as refugees International staff.
Male	Somali	Egypt	2008	moved to third country	Get my Master/ Work with Research and Refugee departments
Female	Urdu	Hong Kong	2008	moved to third country	Aiming to complete my masters. I am currently working as a refuge caseworker for women and children experiencing gender based violence including domestic violence, sexual violence and modern slavery (human trafficking). I would like to broaden my horizons and work in some international agencies.
Male	Arabic	Egypt	2006	moved to third country	To be a professional programmer
Male	Somali	Egypt	2005	moved to third country	Become a full professor
Male	Swahili	Egypt	2005	same country	I am hoping to migrate to Canada and work and hopefully work in communities as I have been doing in Egypt if the opportunities are available. If I do not succeed in traveling I will continue to work for the Canadian international school of Egypt
Male	Somali	Egypt	2004	moved to third country	Work for the UN agencies or similar international NGO in an Immigrant/refugee, aid or development setting in a management/executive level
Female	Arabic	Egypt	2004	moved to third country	complete master’s and PhD in human rights law

Male	Arabic	Egypt	2004	moved to third country	Obtain my MBA.
Male	Arabic	Egypt	2003	returned to home country	To be an international UN staff
Female	Arabic	Egypt	2002	same country	PHD studies

Appendix B: Question Guide for CCIP Stakeholders Interviews

Introduction to interview

Thank you for participating
Overview of interview structure and time frame
Informed consent information shared and consent recorded

Guiding questions

(Each question and its follow-ups to be tailored to the individual context of each interviewee.)

Tell me a bit about your first experience with CCIP / CMRS / interpreting, your memories of how you became involved with it and what it was like in your recollection.

What changes have you noticed over time, if any?

To what do you attribute the changes that you have noticed?

Can you talk a little bit about your experience specifically with the interpreting training?

What sticks out in your mind in particular about the training, that you feel has had a positive or negative effect on refugees and/or the organizations that serve them?

To what do you attribute these aspects that have had that effect? (Things that facilitated or hindered them, or had an influence, etc.)

How do you see any of these aspects interacting or influencing each other in the context where you are?

How do you see CCIP fitting into / interacting with these influences / aspects and refugee context where you are?

What in particular do you observe about the methodologies and approaches of CCIP training in terms of positive or negative influences on refugees and/or the organizations that serve them? (if any)

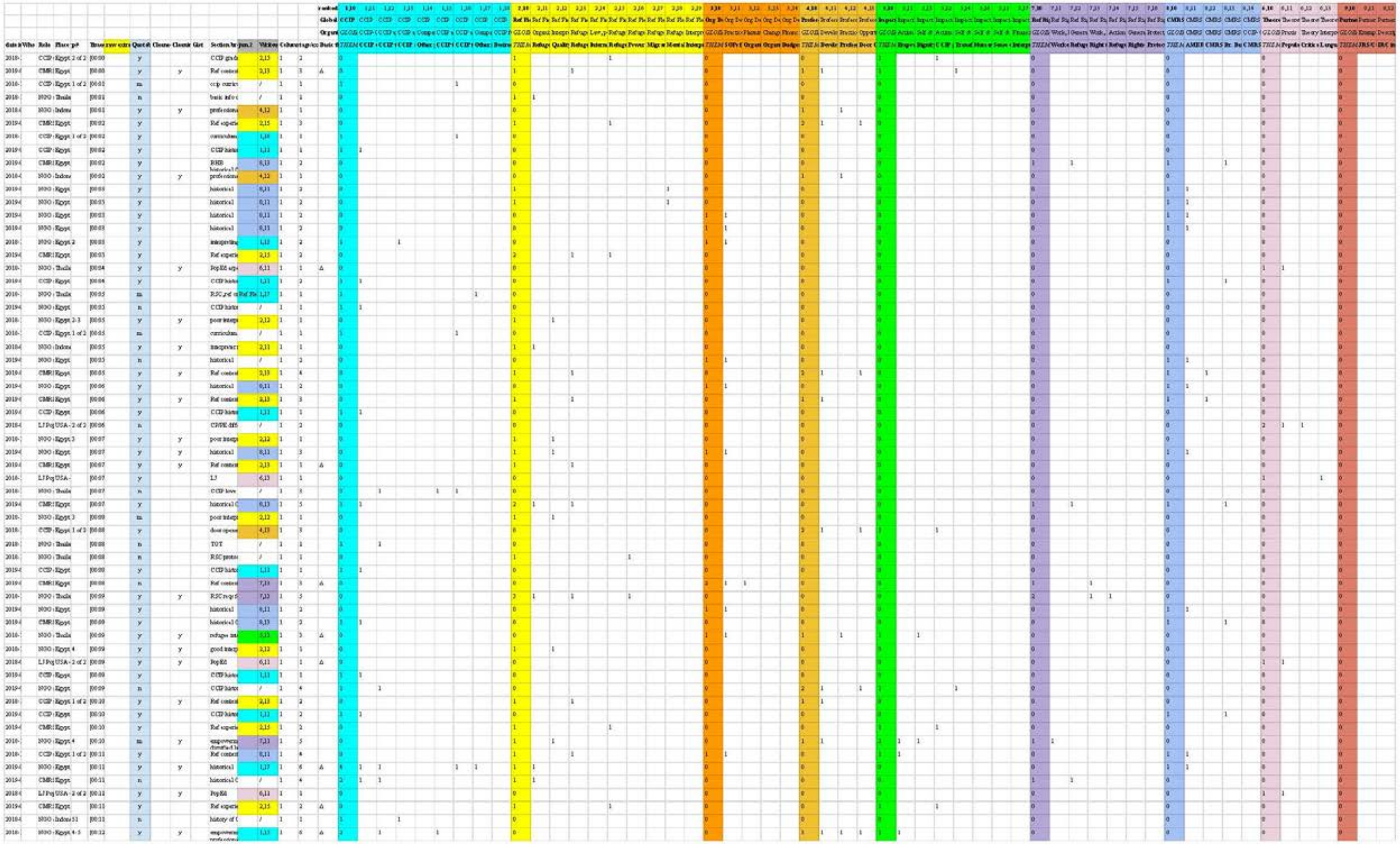
What are your visions or views for the future of refugees / interpreting / refugee aid / etc.

What other things are important to you to talk about that maybe we have not covered yet? Anything not yet addressed in our conversation and analysis of the different aspects of this context and work?

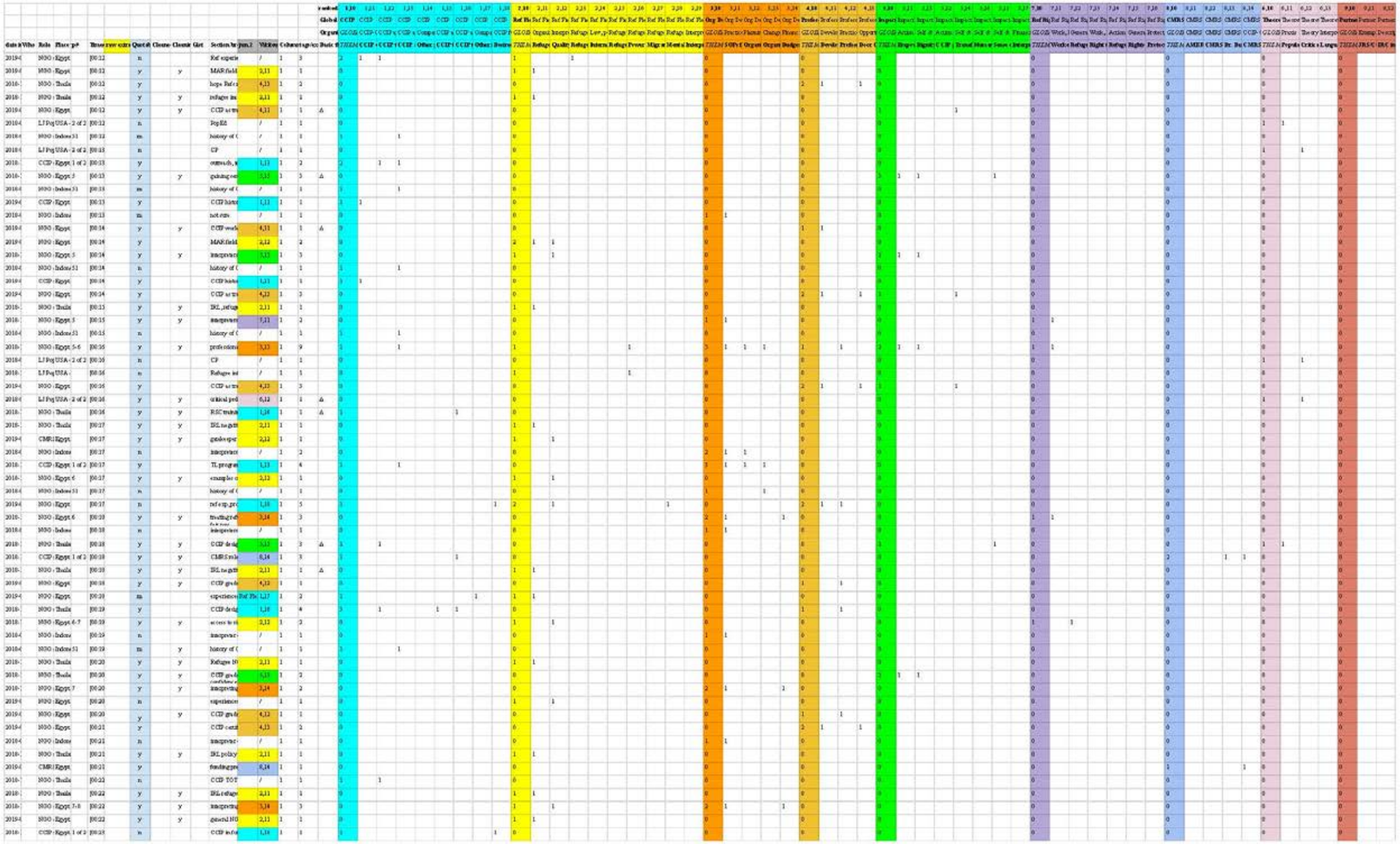
Close with Thank You and reminder of ethical frame and how to contact for follow-ups as needed.

Appendix C: Thematic Analysis Coding - Stakeholder Interviews

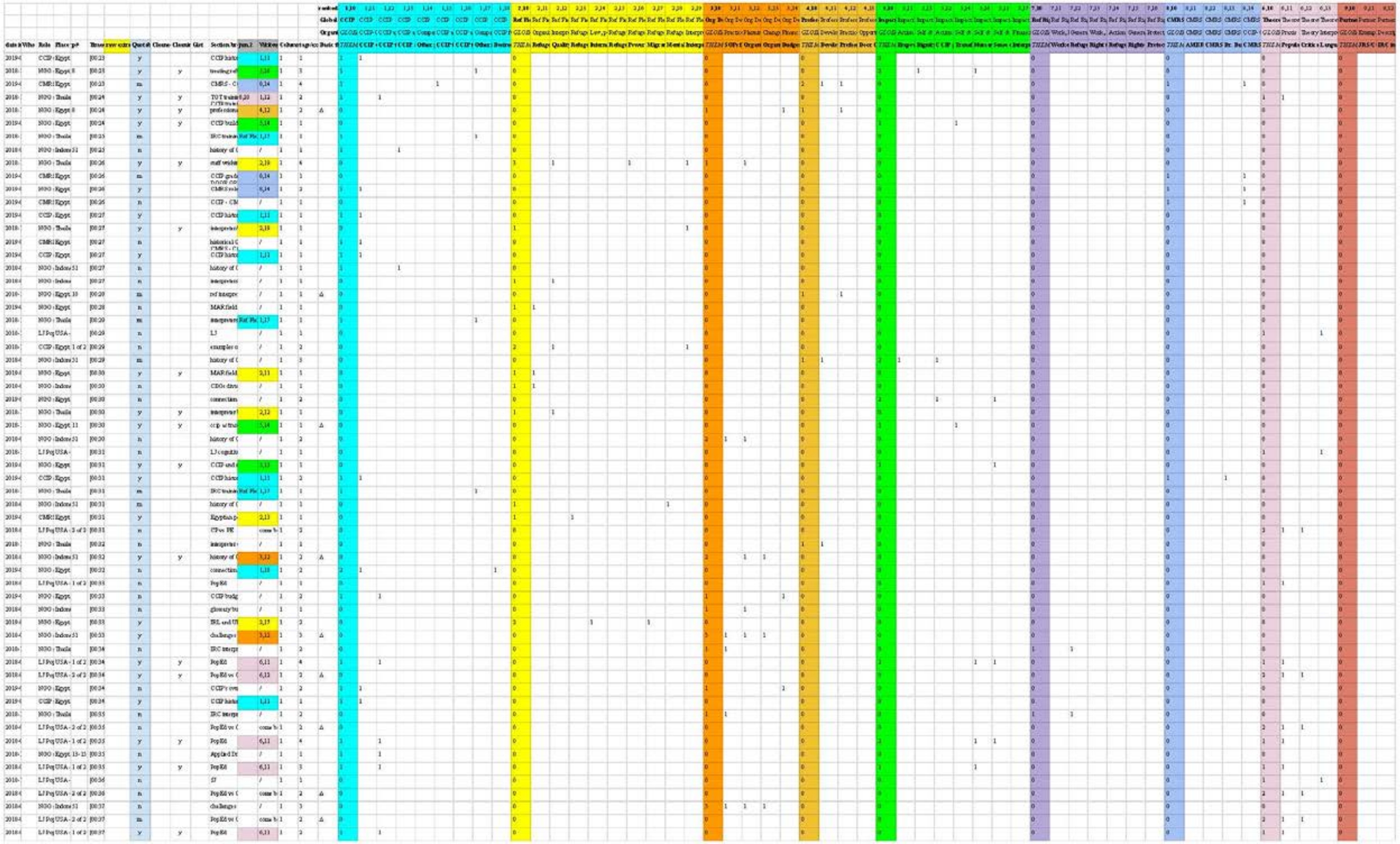
Thematic Analysis Coding - Stakeholder Interviews



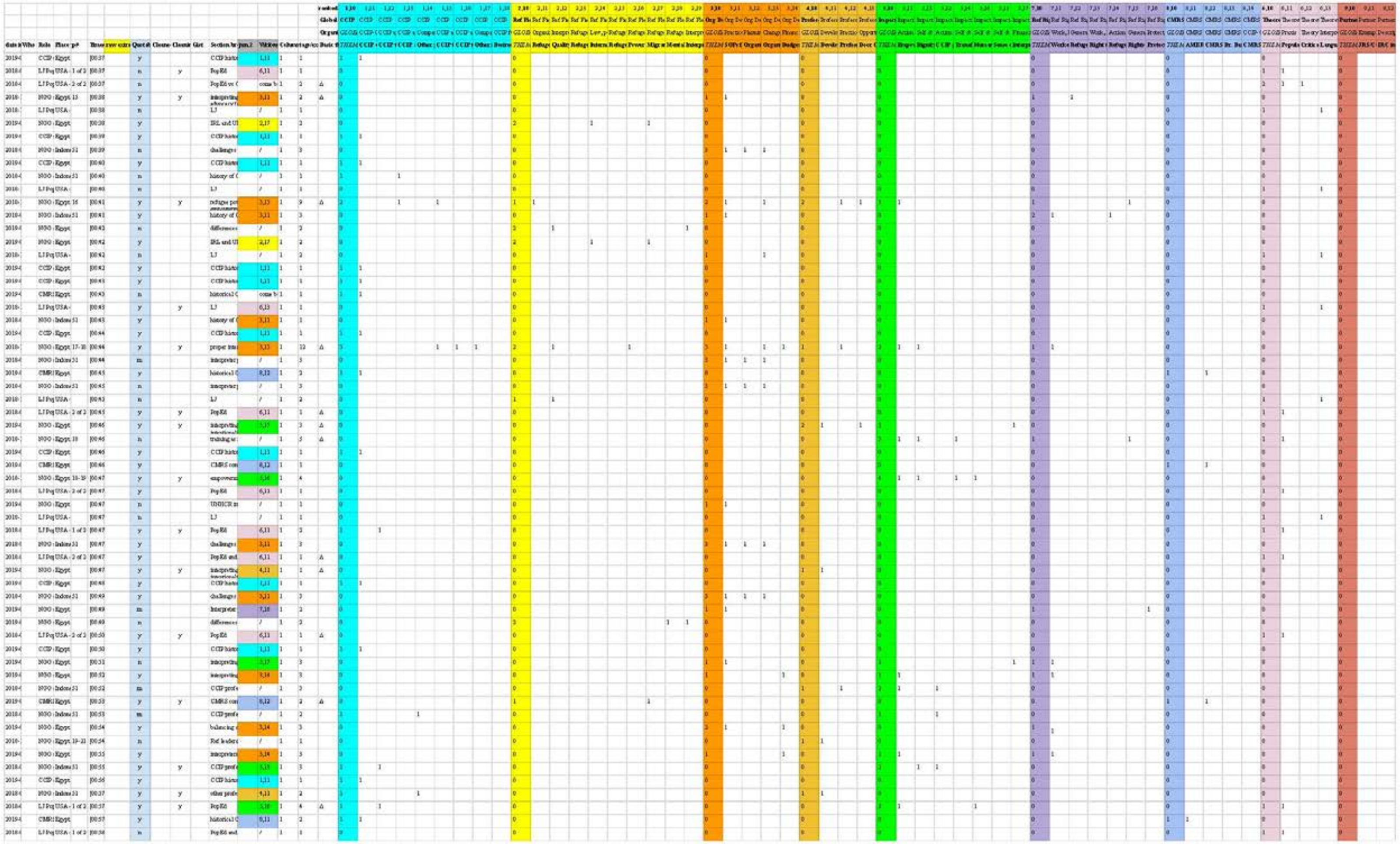
Thematic Analysis Coding - Stakeholder Interviews



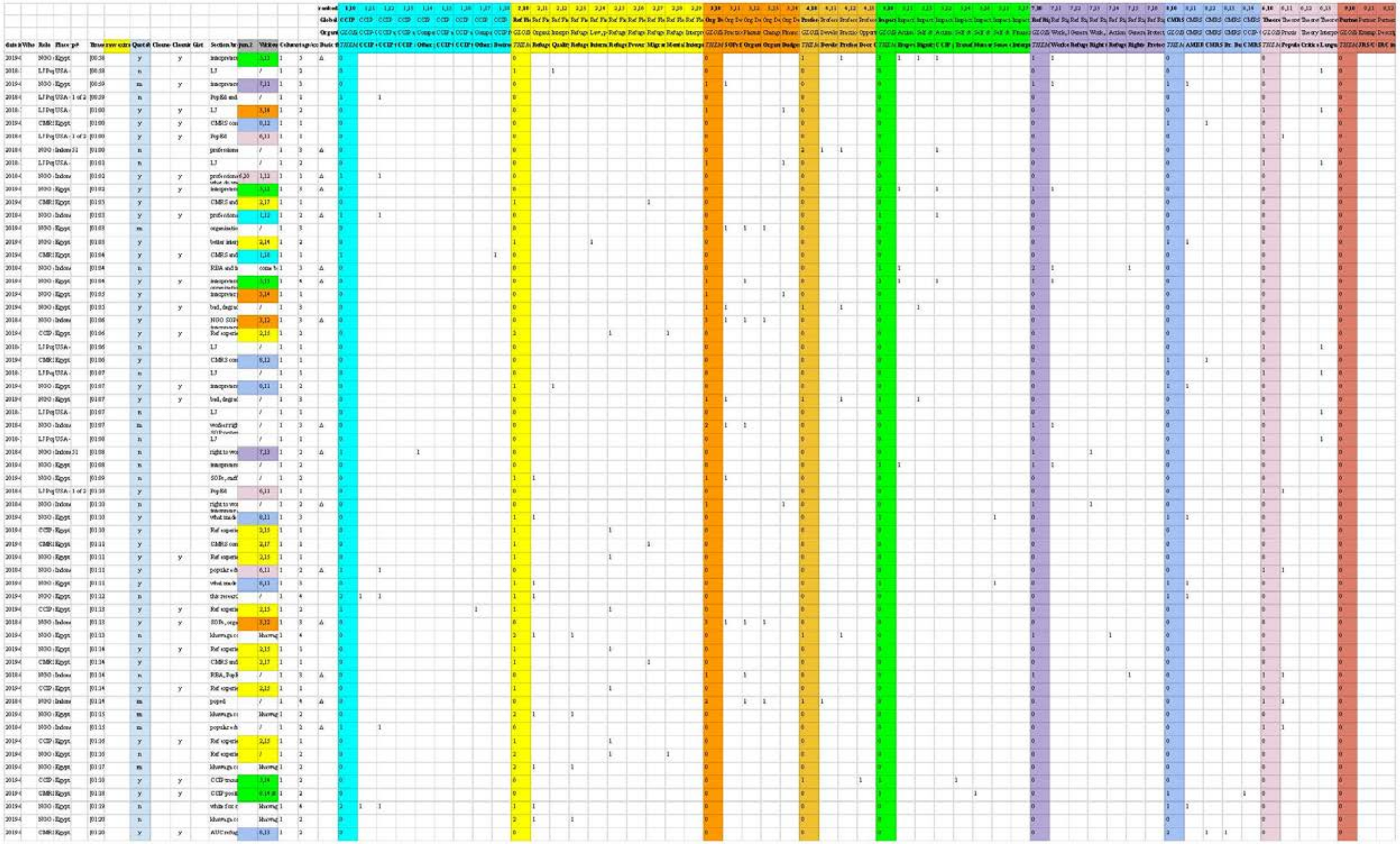
Thematic Analysis Coding - Stakeholder Interviews



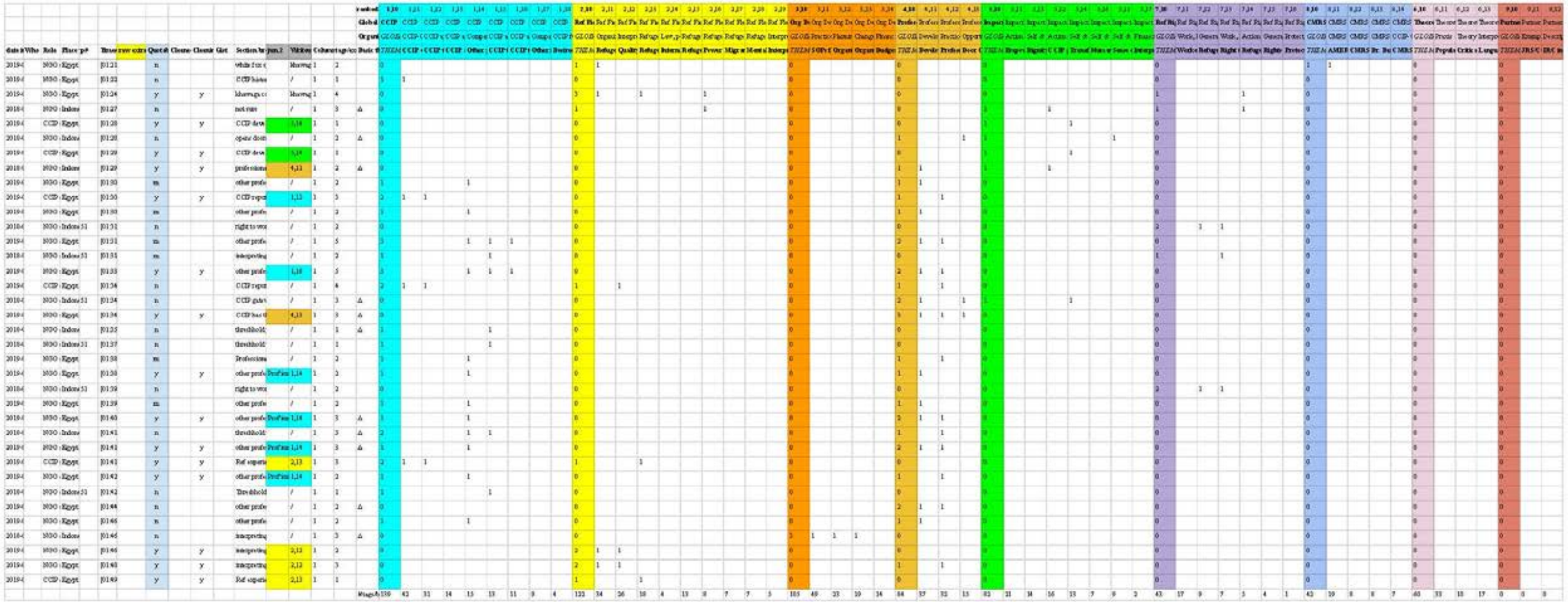
Thematic Analysis Coding - Stakeholder Interviews



Thematic Analysis Coding - Stakeholder Interviews



Thematic Analysis Coding - Stakeholder Interviews

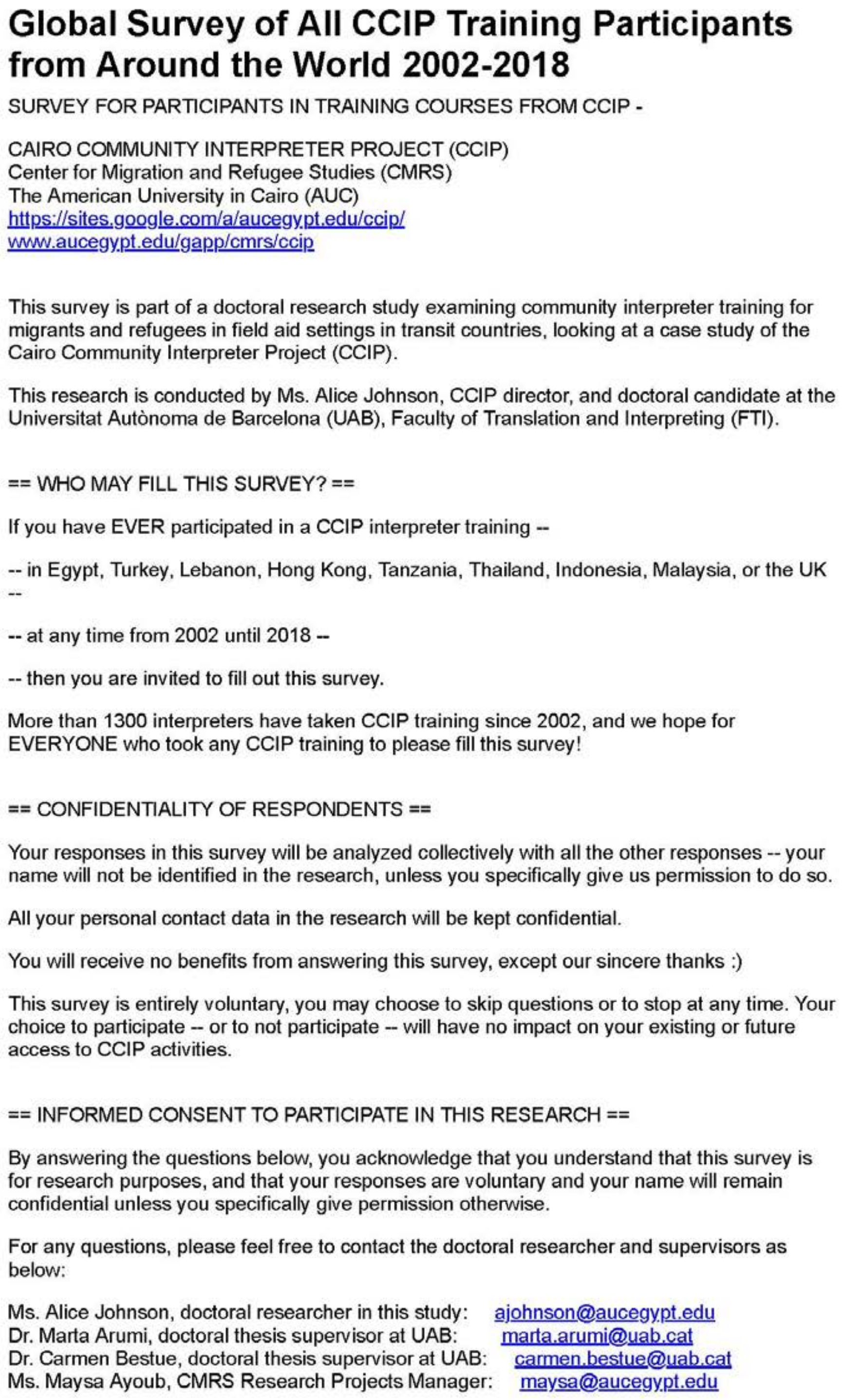


Appendix D: Interviews Tracker for Processing Thematic Analysis Data

Date of interview	Name (redacted for appendix)	Role	Org (redacted for appendix)	Place	# pp	Notes	TS printed?	§'d?	# of §s	∞	excerpts processed into excel?	extracts inserted al final	Topic tag (narrow, semantic)	Section broadly Take 1	Δ columned?	ø Δ columned?	qc?	tq ct	tq cleaned?
2018-05-16		NGO staff, grad ccip		Indonesia	11		yes	yes	11		yes	11	yes	yes	yes	yes	done	1	done
2018-07-29		NGO staff, grad ccip		Indonesia	51		yes	yes	93	30	yes	61	yes	yes	yes	yes	done	6	done
2018-09-03		LJ Pop Ed		USA	51	1 of 2	no	yes	28		yes	12	yes	yes	yes	yes	done	1	done
2018-09-10		LJ Pop Ed		USA	19	2 of 2	no	yes	52		yes	17	yes	yes	yes	yes	done	6	done
2018-10-11		NGO staff		Thailand	8		yes	yes	17		yes	11	yes	yes	yes	yes	done	2	done
2018-10-11		NGO staff, grad ccip		Thailand	12		yes	yes	29		yes	26	yes	yes	yes	yes	done	5	done
2018-10-17		CCIP staff		Egypt	13	1 of 2	yes	yes	11		yes	11	yes	yes	yes	yes	done	1	done

2018-10-17		CCIP staff		Egypt	10	2 of 2	yes	yes	1		yes	1	yes	yes	yes	yes	done	0	done
2018-10-27		NGO staff		Egypt	23		yes	yes	23		yes	27	yes	yes	yes	yes	done	17	done
2018-11-15		LJ Pop Ed grp		USA	31		yes	yes	21		yes	19	yes	yes	yes	yes	done	2	done
2018-11-15		LJ Pop Ed		USA	10		yes	yes	13		yes	1	yes	yes	yes	yes	done	0	done
2019-02-13		CMRS		Egypt	31		yes	yes	31		yes	25	yes	yes	yes	yes	done	5	done
2019-02-14		NGO staff		Egypt	26		yes	yes	24		yes	27	yes	yes	yes	yes	done	2	done
2019-02-14		NGO staff, grad ccip		Egypt	41		yes	yes	69	5	yes	61	yes	yes	yes	yes	done	21	done
2019-05-11		CCIP staff		Egypt/ Canada	44		yes	yes	35		yes	35	yes	yes	yes	yes	done	8	done
2019-08-25		CMRS, NGO staff, grad ccip		USA	5		yes	yes	9	3	yes	9	yes	yes	yes	yes	done	2	done

Appendix E: Global Survey of All CCIP Training Participants 2002 - 2018



Global Survey of All CCIP Training Participants from Around the World 2002-2018

SURVEY FOR PARTICIPANTS IN TRAINING COURSES FROM CCIP -

CAIRO COMMUNITY INTERPRETER PROJECT (CCIP)
Center for Migration and Refugee Studies (CMRS)
The American University in Cairo (AUC)
https://sites.google.com/a/aucegypt.edu/ccip/
www.aucegypt.edu/gapp/cmrs/ccip

This survey is part of a doctoral research study examining community interpreter training for migrants and refugees in field aid settings in transit countries, looking at a case study of the Cairo Community Interpreter Project (CCIP).

This research is conducted by Ms. Alice Johnson, CCIP director, and doctoral candidate at the Universitat Autònoma de Barcelona (UAB), Faculty of Translation and Interpreting (FTI).

== WHO MAY FILL THIS SURVEY? ==

If you have EVER participated in a CCIP interpreter training --

-- in Egypt, Turkey, Lebanon, Hong Kong, Tanzania, Thailand, Indonesia, Malaysia, or the UK --

-- at any time from 2002 until 2018 --

-- then you are invited to fill out this survey.

More than 1300 interpreters have taken CCIP training since 2002, and we hope for EVERYONE who took any CCIP training to please fill this survey!

== CONFIDENTIALITY OF RESPONDENTS ==

Your responses in this survey will be analyzed collectively with all the other responses -- your name will not be identified in the research, unless you specifically give us permission to do so.

All your personal contact data in the research will be kept confidential.

You will receive no benefits from answering this survey, except our sincere thanks :)

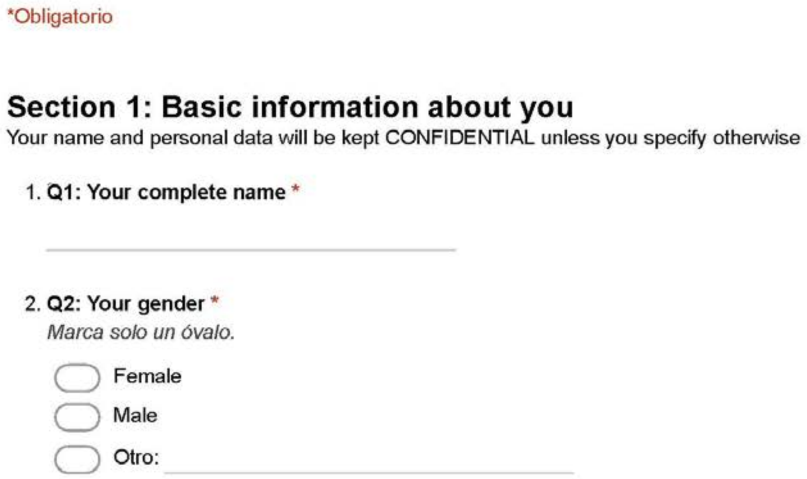
This survey is entirely voluntary, you may choose to skip questions or to stop at any time. Your choice to participate -- or to not participate -- will have no impact on your existing or future access to CCIP activities.

== INFORMED CONSENT TO PARTICIPATE IN THIS RESEARCH ==

By answering the questions below, you acknowledge that you understand that this survey is for research purposes, and that your responses are voluntary and your name will remain confidential unless you specifically give permission otherwise.

For any questions, please feel free to contact the doctoral researcher and supervisors as below:

Ms. Alice Johnson, doctoral researcher in this study: ajohnson@aucegypt.edu
Dr. Marta Arumi, doctoral thesis supervisor at UAB: marta.arumi@uab.cat
Dr. Carmen Bestue, doctoral thesis supervisor at UAB: carmen.bestue@uab.cat
Ms. Maysa Ayoub, CMRS Research Projects Manager: maysa@aucegypt.edu



*Obligatorio

Section 1: Basic information about you

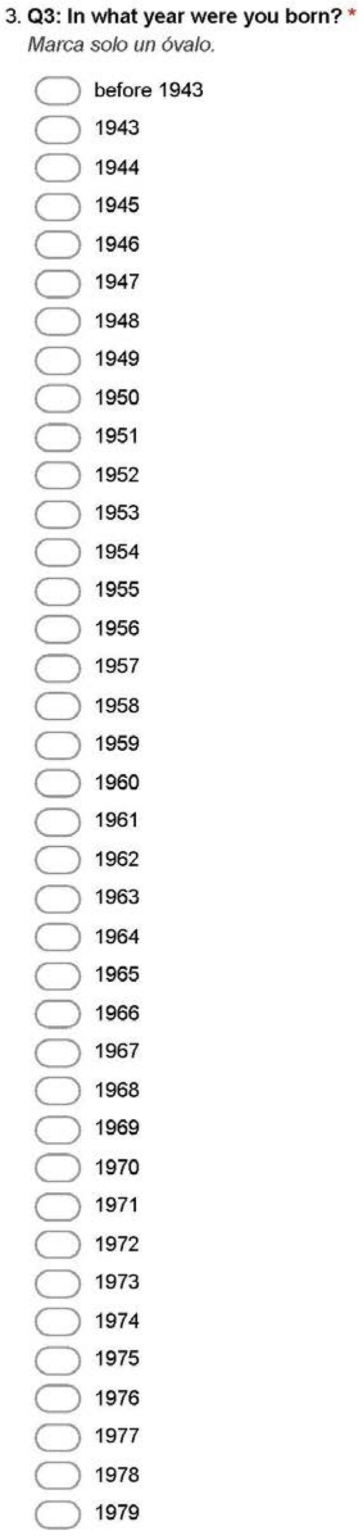
Your name and personal data will be kept CONFIDENTIAL unless you specify otherwise

1. **Q1: Your complete name** *

2. **Q2: Your gender** *

Marca solo un óvalo.

○ Female
○ Male
○ Otro:



3. **Q3: In what year were you born?** *

Marca solo un óvalo.

○ before 1943
○ 1943
○ 1944
○ 1945
○ 1946
○ 1947
○ 1948
○ 1949
○ 1950
○ 1951
○ 1952
○ 1953
○ 1954
○ 1955
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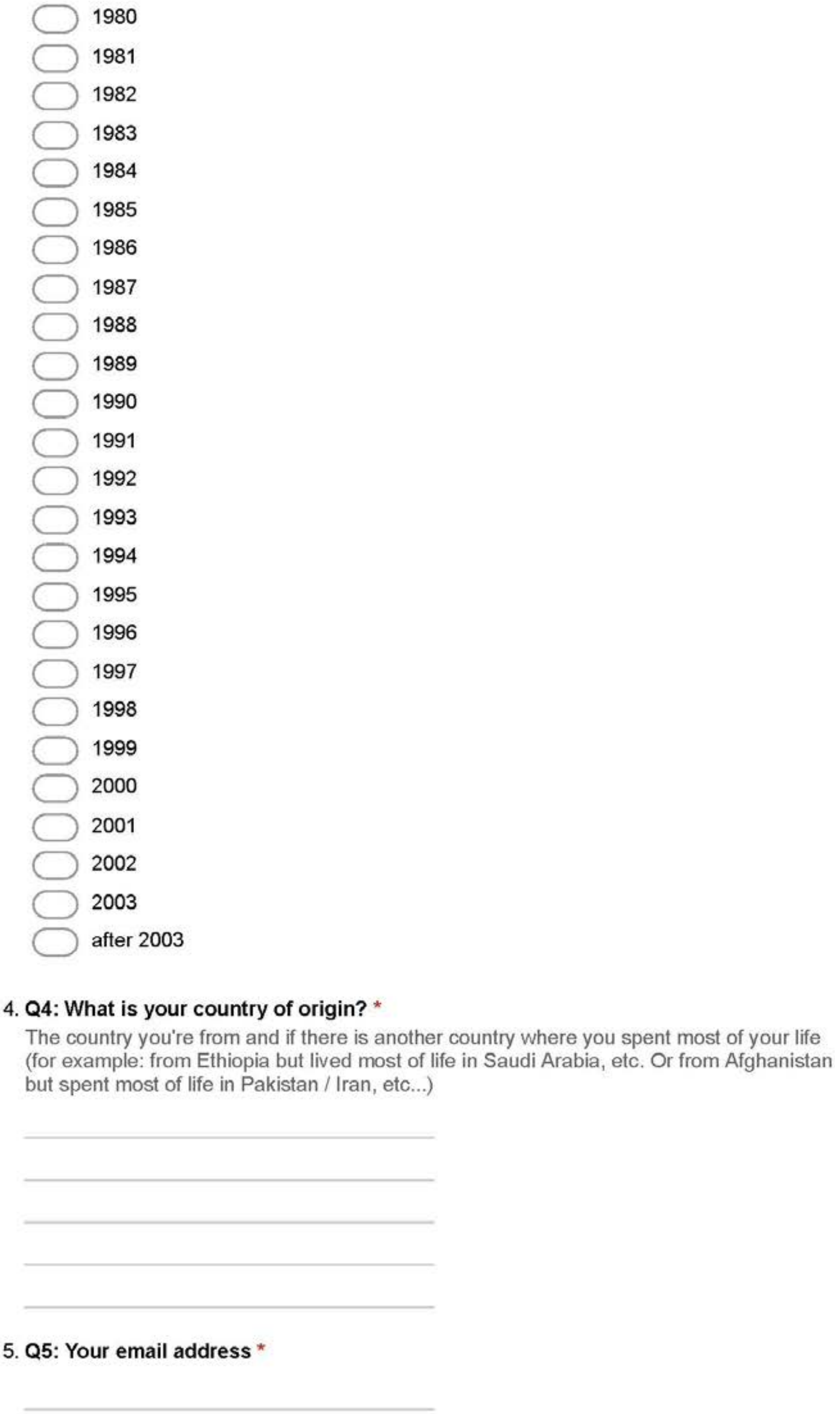


○ 1980
○ 1981
○ 1982
○ 1983
○ 1984
○ 1985
○ 1986
○ 1987
○ 1988
○ 1989
○ 1990
○ 1991
○ 1992
○ 1993
○ 1994
○ 1995
○ 1996
○ 1997
○ 1998
○ 1999
○ 2000
○ 2001
○ 2002
○ 2003
○ after 2003

4. **Q4: What is your country of origin?** *

The country you're from and if there is another country where you spent most of your life (for example: from Ethiopia but lived most of life in Saudi Arabia, etc. Or from Afghanistan but spent most of life in Pakistan / Iran, etc...)

5. **Q5: Your email address** *

6. **Q6: Is this the same email address that you used in the CCIP training?**
Marca solo un óvalo.

○ Yes
○ No

7. **Q7: If not, can you write here the email address you used in CCIP training**
(so that we know that you are you)

____

Section 2: Your participation in CCIP trainings

Please remind us about when you participated in CCIP training: what year, which country, which language, etc

8. **Q8: What was the MAIN type of CCIP training that you took?** *
Marca solo un óvalo.

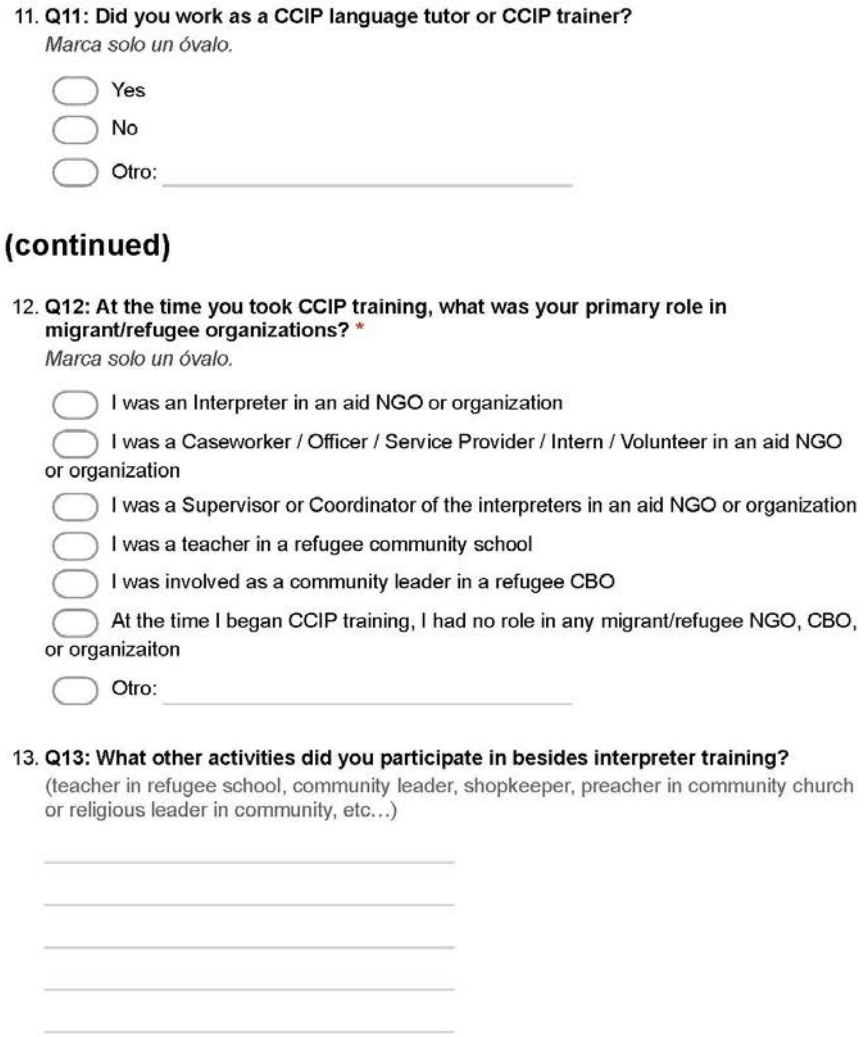
○ CCIP Interpreter Foundation / Introductory Training - (the "classic" CCIP training for interpreters: 7-8 days to 3 months, over 50-120 hours long)
○ CCIP Interpreter Short Training (3-5 days, 24-35 hours long: Turkey, Tanzania, Hong Kong, Lebanon, Salloum)
○ Caseworker (WISP) Training - it was for service providers on how to work with interpreters
○ I did not take any type of CCIP training
○ Otro: _______________________

9. **Q9: Please indicate if you ALSO took any of the other types of CCIP trainings**
in addition to the training indicated in Q8, above
Marca solo un óvalo por fila.

	Yes	No
Caseworker (WISP) Training - it was for service providers on how to work with interpreters	○	○
TOT Training of Interpreter Trainers (this was for Language Tutors in Cairo, and short versions in Hong Kong, Tanzania, and Thailand)	○	○
Additional CCIP short trainings on SGBV, Mental Health, Stress Management (short: 1-2 days)	○	○

10. **Q10: What was the language of instruction of your CCIP training?**
Marca solo un óvalo.

○ The trainers instructed the classes in English
○ The trainers instructed the classes in Arabic



11. **Q11: Did you work as a CCIP language tutor or CCIP trainer?**

Marca solo un óvalo.

○ Yes
○ No
○ Otro: ______________________

(continued)

12. **Q12: At the time you took CCIP training, what was your primary role in migrant/refugee organizations?** *

Marca solo un óvalo.

○ I was an Interpreter in an aid NGO or organization
○ I was a Caseworker / Officer / Service Provider / Intern / Volunteer in an aid NGO or organization
○ I was a Supervisor or Coordinator of the interpreters in an aid NGO or organization
○ I was a teacher in a refugee community school
○ I was involved as a community leader in a refugee CBO
○ At the time I began CCIP training, I had no role in any migrant/refugee NGO, CBO, or organizaiton
○ Otro: ______________________

13. **Q13: What other activities did you participate in besides interpreter training?**

(teacher in refugee school, community leader, shopkeeper, preacher in community church or religious leader in community, etc…)

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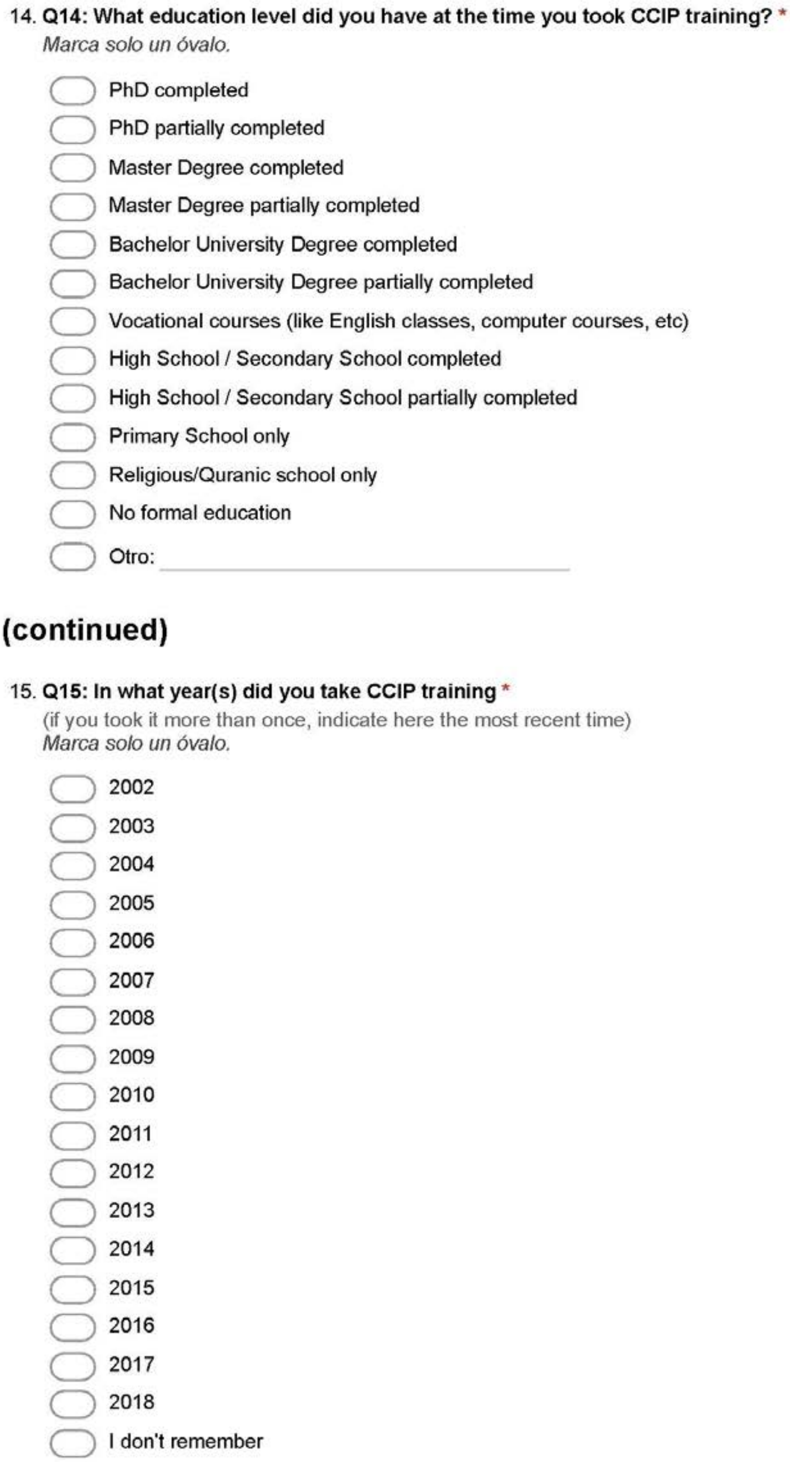


14. **Q14: What education level did you have at the time you took CCIP training?** *

Marca solo un óvalo.

- ○ PhD completed
- ○ PhD partially completed
- ○ Master Degree completed
- ○ Master Degree partially completed
- ○ Bachelor University Degree completed
- ○ Bachelor University Degree partially completed
- ○ Vocational courses (like English classes, computer courses, etc)
- ○ High School / Secondary School completed
- ○ High School / Secondary School partially completed
- ○ Primary School only
- ○ Religious/Quranic school only
- ○ No formal education
- ○ Otro: ______________________

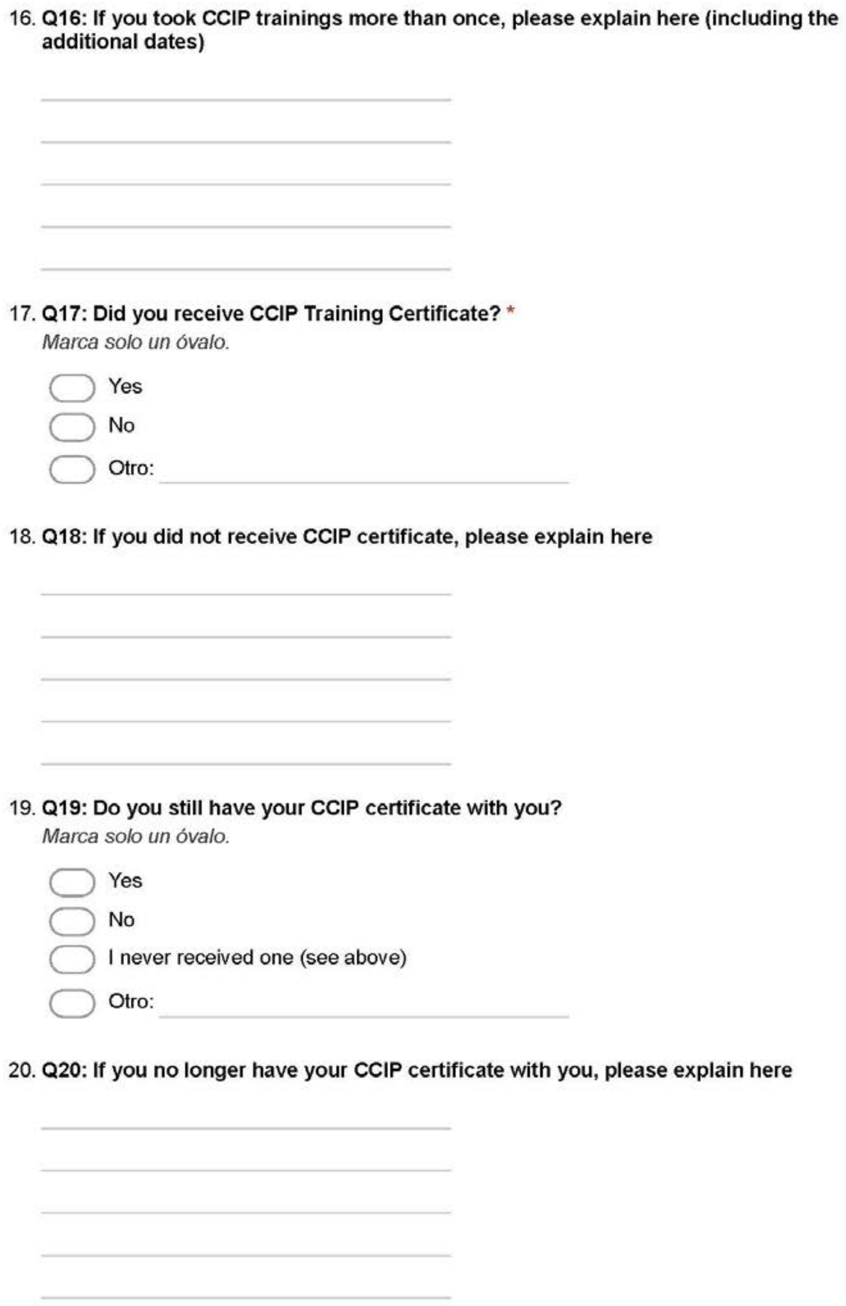
(continued)

15. **Q15: In what year(s) did you take CCIP training** *

(if you took it more than once, indicate here the most recent time)

Marca solo un óvalo.

- ○ 2002
- ○ 2003
- ○ 2004
- ○ 2005
- ○ 2006
- ○ 2007
- ○ 2008
- ○ 2009
- ○ 2010
- ○ 2011
- ○ 2012
- ○ 2013
- ○ 2014
- ○ 2015
- ○ 2016
- ○ 2017
- ○ 2018
- ○ I don't remember



16. **Q16: If you took CCIP trainings more than once, please explain here (including the additional dates)**

17. **Q17: Did you receive CCIP Training Certificate?** *

Marca solo un óvalo.

- ○ Yes
- ○ No
- ○ Otro: ________

18. **Q18: If you did not receive CCIP certificate, please explain here**

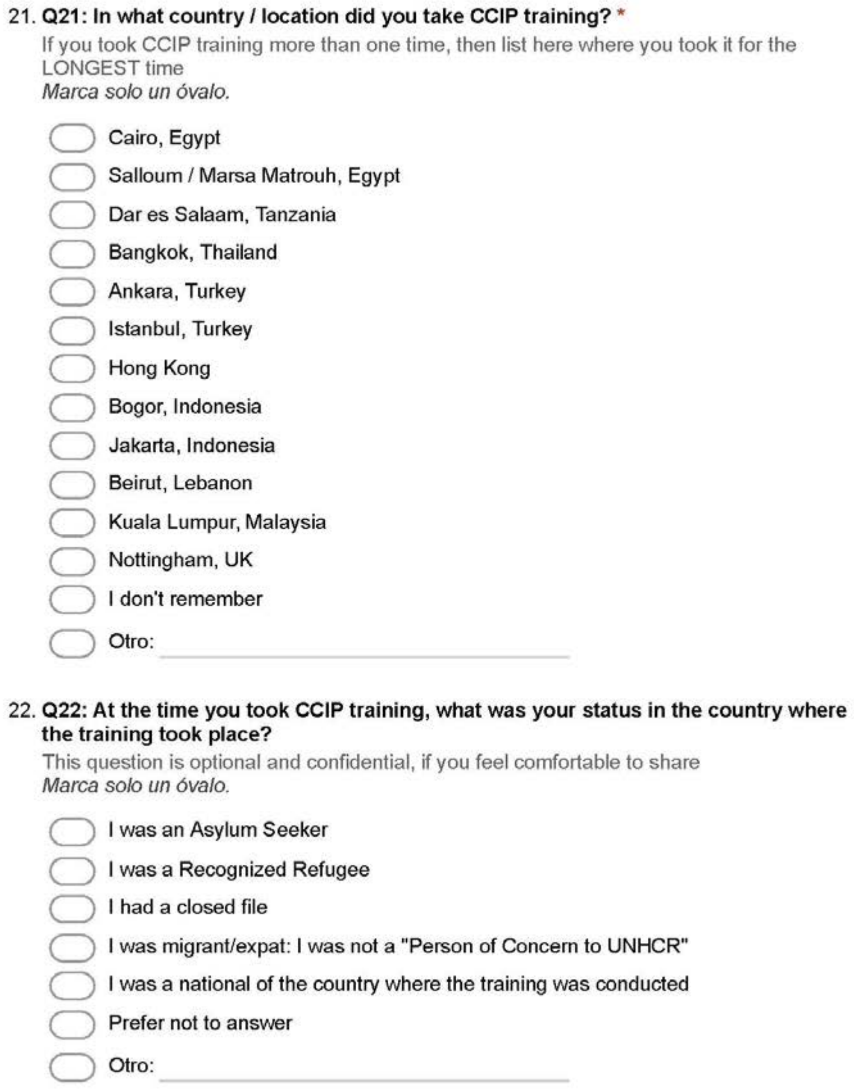
19. **Q19: Do you still have your CCIP certificate with you?**

Marca solo un óvalo.

- ○ Yes
- ○ No
- ○ I never received one (see above)
- ○ Otro: ________

20. **Q20: If you no longer have your CCIP certificate with you, please explain here**

(continued)



21. **Q21: In what country / location did you take CCIP training?** *

If you took CCIP training more than one time, then list here where you took it for the LONGEST time

Marca solo un óvalo.

○ Cairo, Egypt
○ Salloum / Marsa Matrouh, Egypt
○ Dar es Salaam, Tanzania
○ Bangkok, Thailand
○ Ankara, Turkey
○ Istanbul, Turkey
○ Hong Kong
○ Bogor, Indonesia
○ Jakarta, Indonesia
○ Beirut, Lebanon
○ Kuala Lumpur, Malaysia
○ Nottingham, UK
○ I don't remember
○ Otro: ____________________

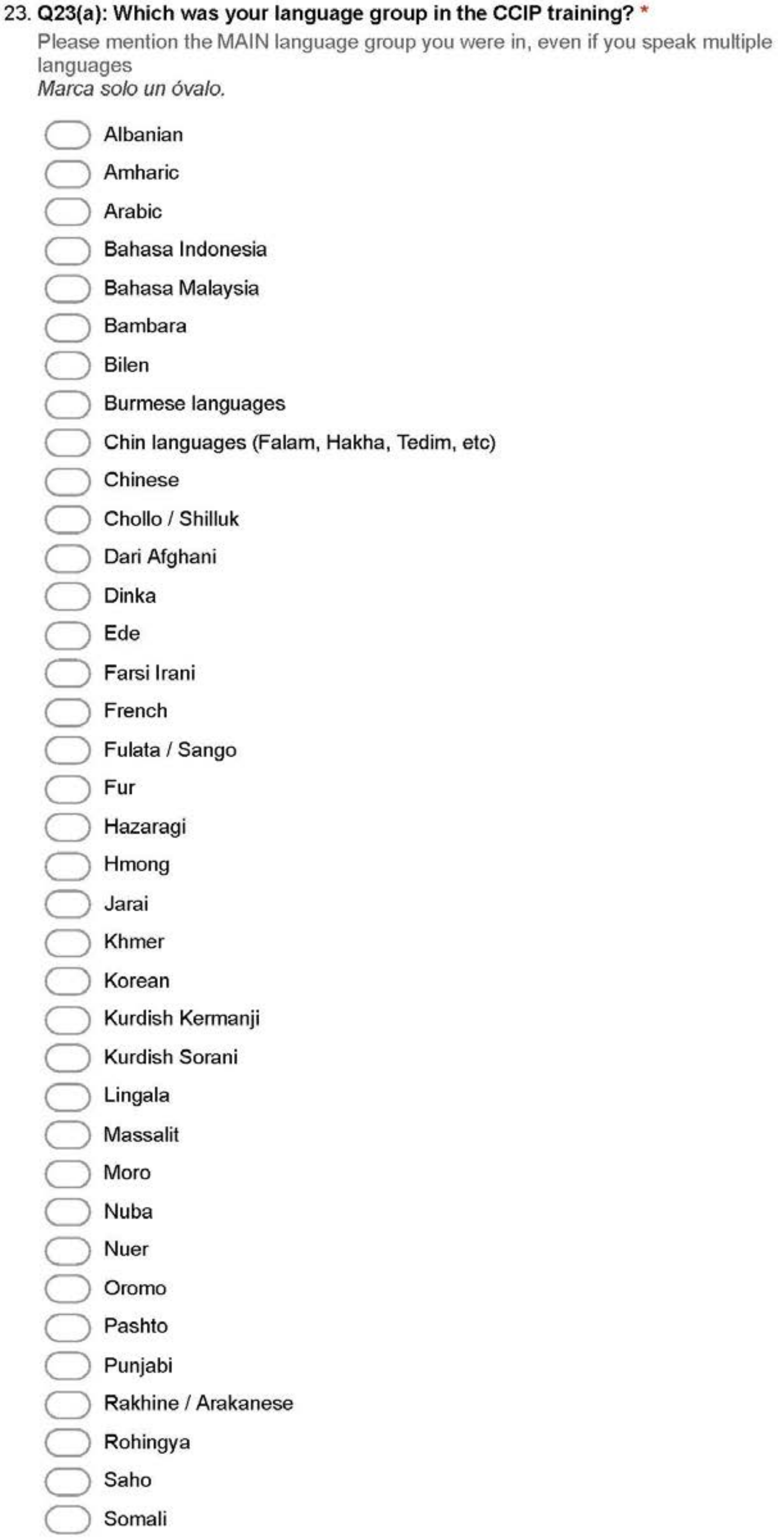
22. **Q22: At the time you took CCIP training, what was your status in the country where the training took place?**

This question is optional and confidential, if you feel comfortable to share

Marca solo un óvalo.

○ I was an Asylum Seeker
○ I was a Recognized Refugee
○ I had a closed file
○ I was migrant/expat: I was not a "Person of Concern to UNHCR"
○ I was a national of the country where the training was conducted
○ Prefer not to answer
○ Otro: ____________________

(continued)

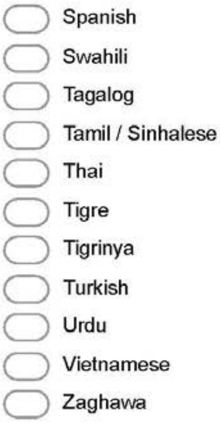


23. **Q23(a): Which was your language group in the CCIP training?** *

Please mention the MAIN language group you were in, even if you speak multiple languages

Marca solo un óvalo.

○ Albanian
○ Amharic
○ Arabic
○ Bahasa Indonesia
○ Bahasa Malaysia
○ Bambara
○ Bilen
○ Burmese languages
○ Chin languages (Falam, Hakha, Tedim, etc)
○ Chinese
○ Chollo / Shilluk
○ Dari Afghani
○ Dinka
○ Ede
○ Farsi Irani
○ French
○ Fulata / Sango
○ Fur
○ Hazaragi
○ Hmong
○ Jarai
○ Khmer
○ Korean
○ Kurdish Kermanji
○ Kurdish Sorani
○ Lingala
○ Massalit
○ Moro
○ Nuba
○ Nuer
○ Oromo
○ Pashto
○ Punjabi
○ Rakhine / Arakanese
○ Rohingya
○ Saho
○ Somali



- ○ Spanish
- ○ Swahili
- ○ Tagalog
- ○ Tamil / Sinhalese
- ○ Thai
- ○ Tigre
- ○ Tigrinya
- ○ Turkish
- ○ Urdu
- ○ Vietnamese
- ○ Zaghawa

24. **Q23(b): In addition to your main language group, any other languages you ALSO practiced with in the CCIP training? (if applicable)**

Marca solo un óvalo.

○ Albanian
○ Amharic
○ Arabic
○ Bahasa Indonesia
○ Bahasa Malaysia
○ Bambara
○ Bilen
○ Burmese languages
○ Chin languages (Falam, Hakha, Tedim, etc)
○ Chinese
○ Chollo / Shilluk
○ Dari Afghani
○ Dinka
○ Ede
○ Farsi Irani
○ French
○ Fulata / Sango
○ Fur
○ Hazaragi
○ Hmong
○ Jarai
○ Khmer
○ Korean
○ Kurdish Kermanji
○ Kurdish Sorani
○ Lingala
○ Massalit
○ Moro
○ Nuba
○ Nuer
○ Oromo
○ Pashto
○ Punjabi
○ Rakhine / Arakanese
○ Rohingya
○ Saho
○ Somali
○ Spanish

○ Swahili
○ Tagalog
○ Tamil / Sinhalese
○ Thai
○ Tigre
○ Tigrinya
○ Turkish
○ Urdu
○ Vietnamese
○ Zaghawa

25. **Q23(c) additional language you practiced in training, if applicable**
Marca solo un óvalo.

○ Albanian
○ Amharic
○ Arabic
○ Bahasa Indonesia
○ Bahasa Malaysia
○ Bambara
○ Bilen
○ Burmese languages
○ Chin languages (Falam, Hakha, Tedim, etc)
○ Chinese
○ Chollo / Shilluk
○ Dari Afghani
○ Dinka
○ Ede
○ Farsi Irani
○ French
○ Fulata / Sango
○ Fur
○ Hazaragi
○ Hmong
○ Jarai
○ Khmer
○ Korean
○ Kurdish Kermanji
○ Kurdish Sorani
○ Lingala
○ Massalit
○ Moro
○ Nuba
○ Nuer
○ Oromo
○ Pashto
○ Punjabi
○ Rakhine / Arakanese
○ Rohingya
○ Saho
○ Somali
○ Spanish

○ Swahili
○ Tagalog
○ Tamil / Sinhalese
○ Thai
○ Tigre
○ Tigrinya
○ Turkish
○ Urdu
○ Vietnamese
○ Zaghawa

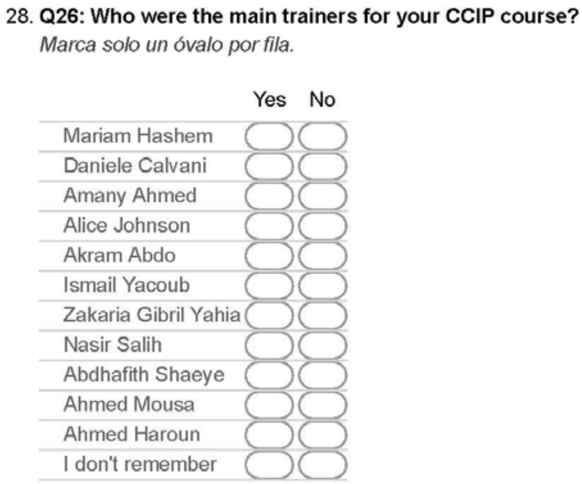
26. **Q23(d) any additional languages you practiced in training not listed above, if applicable**

____
____
____
____
____

(continued)

27. **Q25: What was the duration/length of your CCIP training?** *
Marca solo un óvalo.

○ 1 year: with four 6-week modules, 120 hours of instruction
○ 3 months: in 12 weeks, 120 hours of instruction
○ 12 full-days over one month, 90 hours of instruction
○ 8 full-days over two to four weeks, 60 hours of instruction
○ 7 full-days in one week, 50 hours of instruction
○ 4-5 days in one week: 35-40 hours of instruction
○ 2-3 days: 16-24 hours of instruction
○ 1/2 day or less: 3-5 hours of instruction
○ I don't remember
○ Otro: ______________________________



28. **Q26: Who were the main trainers for your CCIP course?**

Marca solo un óvalo por fila.

	Yes	No
Mariam Hashem	○	○
Daniele Calvani	○	○
Amany Ahmed	○	○
Alice Johnson	○	○
Akram Abdo	○	○
Ismail Yacoub	○	○
Zakaria Gibril Yahia	○	○
Nasir Salih	○	○
Abdhafith Shaeye	○	○
Ahmed Mousa	○	○
Ahmed Haroun	○	○
I don't remember	○	○

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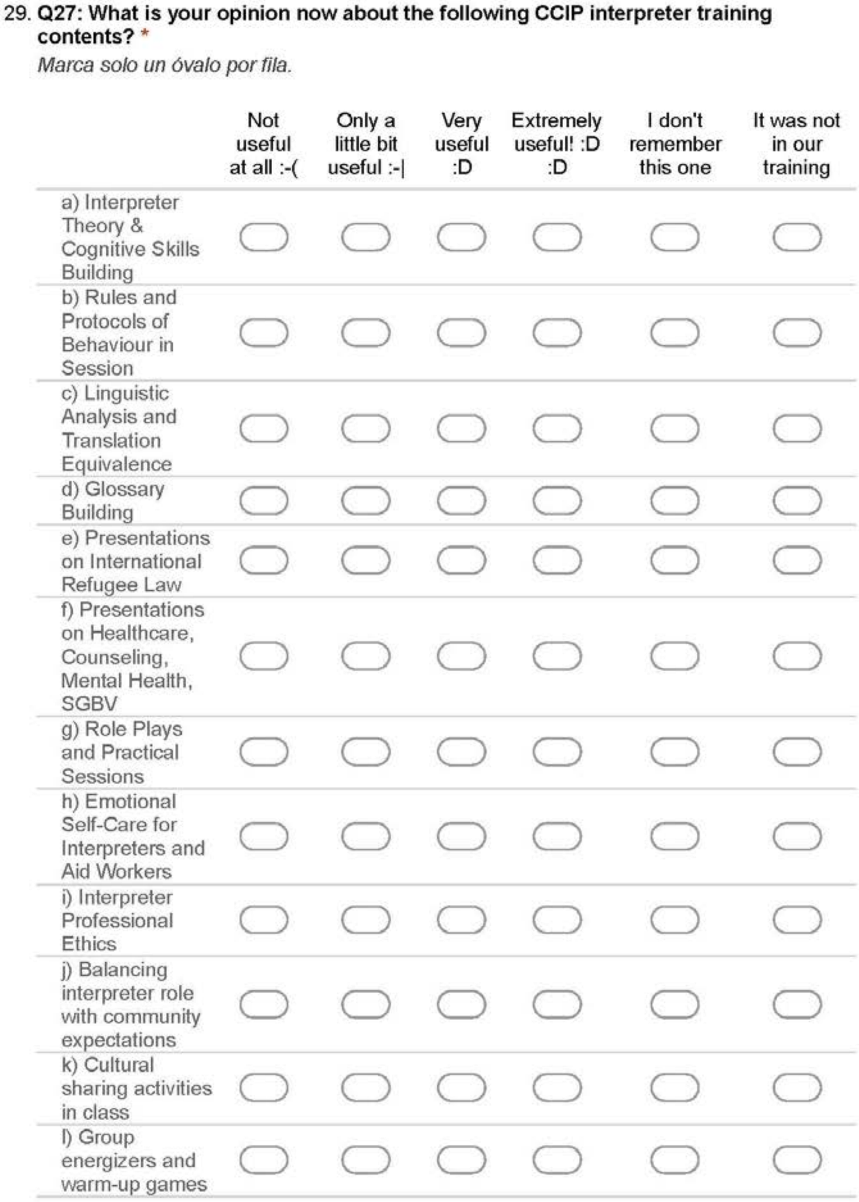

29. **Q27: What is your opinion now about the following CCIP interpreter training contents?** *

Marca solo un óvalo por fila.

	Not useful at all :-(	Only a little bit useful :-|	Very useful :D	Extremely useful! :D :D	I don't remember this one	It was not in our training
a) Interpreter Theory & Cognitive Skills Building	○	○	○	○	○	○
b) Rules and Protocols of Behaviour in Session	○	○	○	○	○	○
c) Linguistic Analysis and Translation Equivalence	○	○	○	○	○	○
d) Glossary Building	○	○	○	○	○	○
e) Presentations on International Refugee Law	○	○	○	○	○	○
f) Presentations on Healthcare, Counseling, Mental Health, SGBV	○	○	○	○	○	○
g) Role Plays and Practical Sessions	○	○	○	○	○	○
h) Emotional Self-Care for Interpreters and Aid Workers	○	○	○	○	○	○
i) Interpreter Professional Ethics	○	○	○	○	○	○
j) Balancing interpreter role with community expectations	○	○	○	○	○	○
k) Cultural sharing activities in class	○	○	○	○	○	○
l) Group energizers and warm-up games	○	○	○	○	○	○

30. **Q28: When you think about your experience in CCIP training, please describe anything that has left a particular impact on you over time, be it personal, social, or professional.**

Please tell us about any special memories or moments from training that have stayed in your mind over time...

(continued)

31. **Q29: In the country where you took CCIP training, in what role did you serve migrant/refugee organizations AFTER you took CCIP training? ***

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- ○ I served as interpreter in refugee/migrant aid NGOs on a regular basis, full-time
- ○ I served as interpreter only occasionally when called, but not full-time
- ○ I served in refugee/migrant NGOs in a role OTHER THAN as interpreter
- ○ I did not serve in refugee/migrant NGOs at all after the training (not as interpreter nor in another role)
- ○ Otro: ____________

32. **Q30: In the country where you took CCIP training, did you start as interpreter in an organization, but then go on to have different jobs / roles later on?**

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- ○ Yes
- ○ No
- ○ Otro: ____________

33. **Q31: If yes, please mention the other roles in the organization that you went on to after the interpreter role**

for example: some people went on to become case workers after being interpreter for a year, etc...

34. **Q32: In the country where you took CCIP training, which type of organizations did you interpret for the most?** *

Even if you worked in more than one, which one did you work in the MOST

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○ For international agencies: UNHCR, IOM, IRC, RSC, etc
○ For legal aid NGOs, such as AMERA, RLAP, Asylum Access, SUAKA, BPSOS/CAP, etc
○ For social service NGOs, such as Saint Andrews, MSRI, JRS, NNRF, etc
○ For health care NGOs, such as MSF, Caritas, Tzu Chi, etc
○ I did not serve as interpreter after CCIP training
○ Otro: ____________________

Section 3: Where are you now?

We'd like to know more about your life's journey since you took CCIP training

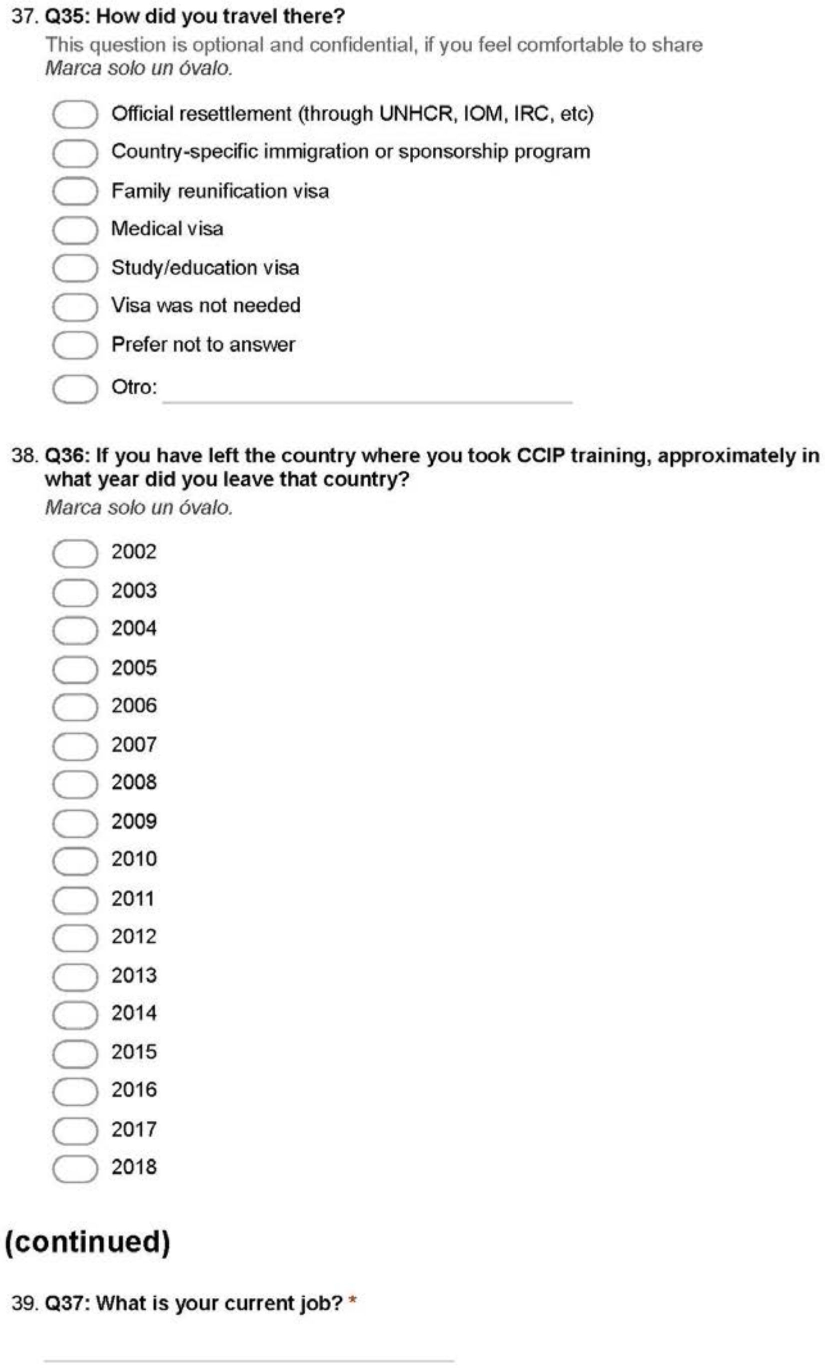
35. **Q33: What country do you live in now?** *

Marca solo un óvalo.

○ same country as where I took CCIP training, I have not moved
○ I returned to my home country
○ USA
○ Canada
○ Australia
○ Germany
○ Libya
○ Spain
○ Norway
○ Sweden
○ Finland
○ UK (but I did CCIP training in another country -- not in the UK)
○ France
○ Mexico
○ Otro: ____________________

36. **Q34: Please state the city and state/province where you live in this country:**

____



37. **Q35: How did you travel there?**

This question is optional and confidential, if you feel comfortable to share

Marca solo un óvalo.

○ Official resettlement (through UNHCR, IOM, IRC, etc)
○ Country-specific immigration or sponsorship program
○ Family reunification visa
○ Medical visa
○ Study/education visa
○ Visa was not needed
○ Prefer not to answer
○ Otro: ______________________

38. **Q36: If you have left the country where you took CCIP training, approximately in what year did you leave that country?**

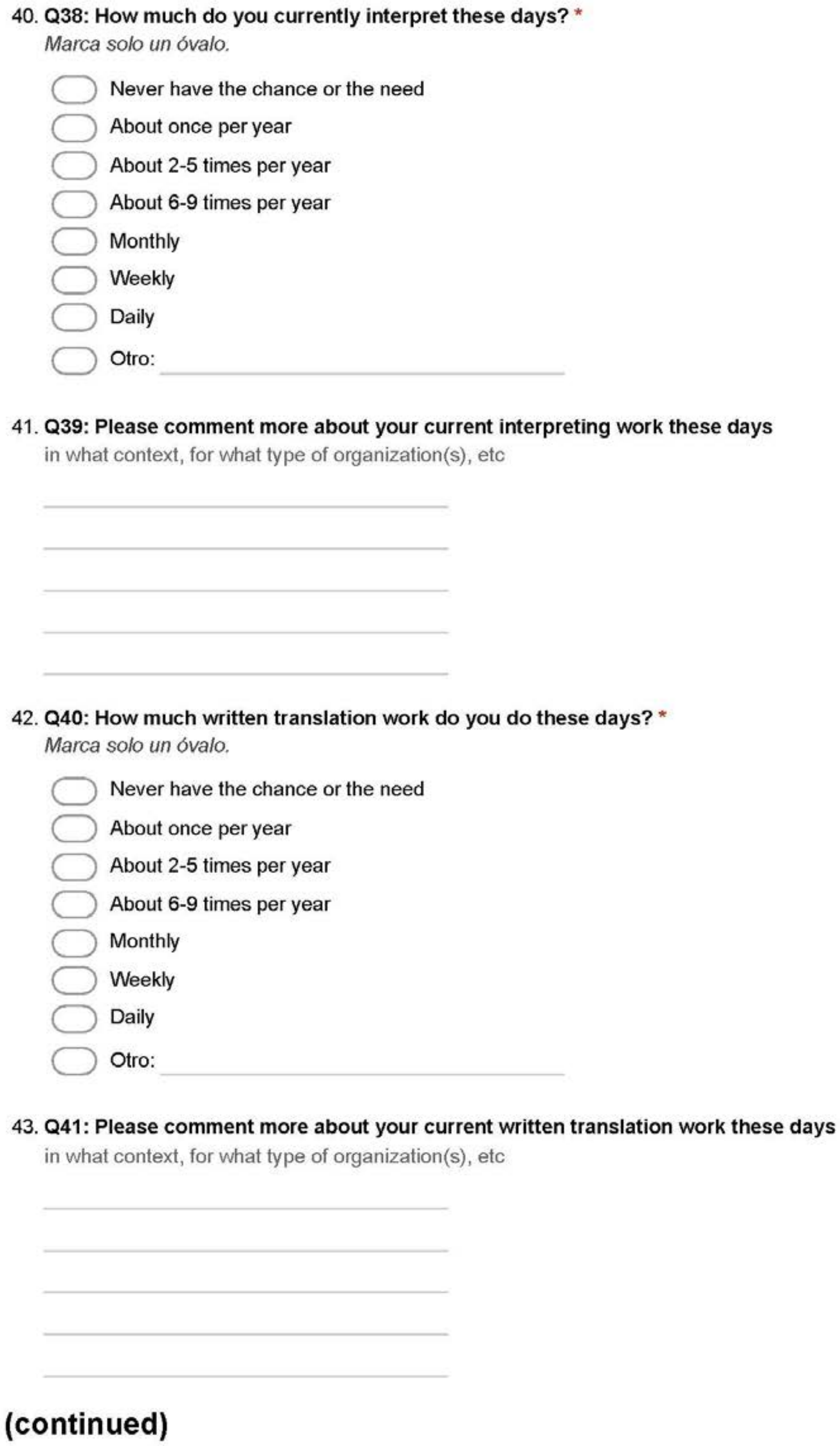
Marca solo un óvalo.

○ 2002
○ 2003
○ 2004
○ 2005
○ 2006
○ 2007
○ 2008
○ 2009
○ 2010
○ 2011
○ 2012
○ 2013
○ 2014
○ 2015
○ 2016
○ 2017
○ 2018

(continued)

39. **Q37: What is your current job?** *

____



40. **Q38: How much do you currently interpret these days?** *

Marca solo un óvalo.

○ Never have the chance or the need
○ About once per year
○ About 2-5 times per year
○ About 6-9 times per year
○ Monthly
○ Weekly
○ Daily
○ Otro: ____________________

41. **Q39: Please comment more about your current interpreting work these days**

in what context, for what type of organization(s), etc

42. **Q40: How much written translation work do you do these days?** *

Marca solo un óvalo.

○ Never have the chance or the need
○ About once per year
○ About 2-5 times per year
○ About 6-9 times per year
○ Monthly
○ Weekly
○ Daily
○ Otro: ____________________

43. **Q41: Please comment more about your current written translation work these days**

in what context, for what type of organization(s), etc

(continued)
]

44. **Q42: What other general educational or training opportunities have you been able to participate in since taking CCIP?**
(other training specific for refugee/migrant NGO worker professionals? Continued university study to complete Diploma, Master, or PhD? etc..)

45. **Q43: Did you receive any additional training specifically for interpreting in the time since you took CCIP training?** *
Marca solo un óvalo.

○ Yes
○ No
○ Otro: ____________

46. **Q44: If so, please describe it**
duration/time length of the training, who taught it, what topics were covered, the location where it was conducted

(continued)

47. **Q45: If you have a CCIP certificate, did the certificate help you obtain a job or volunteer work...** *
Marca solo un óvalo por fila.

	Yes	No	Not applicable
a) ...in the country where you took CCIP training	○	○	○
b) ...in another country you moved to later on	○	○	○

48. **Q46: To what extent do you feel like the CCIP training helped you to access other opportunities for career or study or leadership development?** *

Marca solo un óvalo.

○ Not at all :-(
○ A little :-|
○ Very :-)
○ Extremely! :D
○ I am undecided
○ Not applicable
○ Otro: ____________________

49. **Q47: Please comment more about this, if you would like**

____
____
____
____
____

(continued)

50. **Q48: To what extent did taking CCIP training give you the opportunity for any of the following things:** *

Marca solo un óvalo por fila.

	Not at all :-(	A little :-|	Very :-)	Extremely! :D	Not sure about it
a) Increase your confidence in yourself	○	○	○	○	○
b) Increase professional respect you receive from others	○	○	○	○	○
c) Strengthen your assertiveness to advocate for proper interpreting roles and ethics in the organizations	○	○	○	○	○
d) Sharpen your analytical and critical thinking skills for ethical problem solving	○	○	○	○	○
e) Improve your linguistic analysis skills of ENGLISH	○	○	○	○	○
f) Improve your linguistic analysis skills of your NATIVE language(s)	○	○	○	○	○
g) Open the door to other professional opportunities for you beyond interpreting	○	○	○	○	○

51. **Q49: Anything else (positive or negative), in addition to the above? Please comment**

____

____

____

____

____

52. **Q50: Please comment on any way in which the CCIP training affected your general life in the country where you took the training (Egypt, Indonesia, Malaysia, Thailand, etc…)**

    for example: personally/socially in terms of friends, social support, isolation... or emotionally/psychologically in terms of wellbeing, resilience, stress... or financially, in terms of work, etc...

____

____

____

____

____

(continued)

53. **Q51: In the country where you took CCIP training, please mention if any of the following ever happened to you** *

    Marca solo un óvalo por fila.

	Never	1 time	2-3 times	4-5 times	More than 5 times
a) Harassed by local community	○	○	○	○	○
b) Harassed by migrant/refugee community	○	○	○	○	○
c) Harassed by local authorities	○	○	○	○	○
d) Physically threatened/attacked by local community	○	○	○	○	○
e) Physically threatened/attacked by migrant/refugee community	○	○	○	○	○
f) Arrested / held in detention	○	○	○	○	○
g) Robbed on the street	○	○	○	○	○
h) Robbed in your flat / where you live	○	○	○	○	○
i) Evicted or kicked out of your flat / where you live	○	○	○	○	○

54. **Q52: Did any of the above incidents happen to you specifically because of your interpreting?**
Marca solo un óvalo.

○ Yes
○ No
○ I do not know
○ Otro: ______________________

55. **Q53: If yes, whch incident was it and what leads you to believe that it occurred specifically because of your interpreting.**
for example: during the incident, did anyone mention your interpreting, etc

____
____
____
____
____

(continued)

56. **Q54: If you moved on to a different country, have any of the following happened to you there?**
Marca solo un óvalo por fila.

	Never	1 time	2-3 times	4-5 times	More than 5 times
a) Harassed by local community	○	○	○	○	○
b) Harassed by migrant/refugee community	○	○	○	○	○
c) Harassed by local authorities	○	○	○	○	○
d) Physically threatened/attacked by local community	○	○	○	○	○
e) Physically threatened/attacked by migrant/refugee community	○	○	○	○	○
f) Arrested / held in detention	○	○	○	○	○
g) Robbed on the street	○	○	○	○	○
h) Robbed in your flat / where you live	○	○	○	○	○
i) Evicted or kicked out of your flat / where you live	○	○	○	○	○

57. **Q55: Did any of the above incidents happen to you specifically because of your interpreting?**
Marca solo un óvalo.

○ Yes
○ No
○ I do not know
○ Otro: ______________________

58. **Q56: If yes, whch incident was it and what leads you to believe that it occurred specifically because of your interpreting.**
for example: during the incident, did anyone mention your interpreting, etc

(continued)

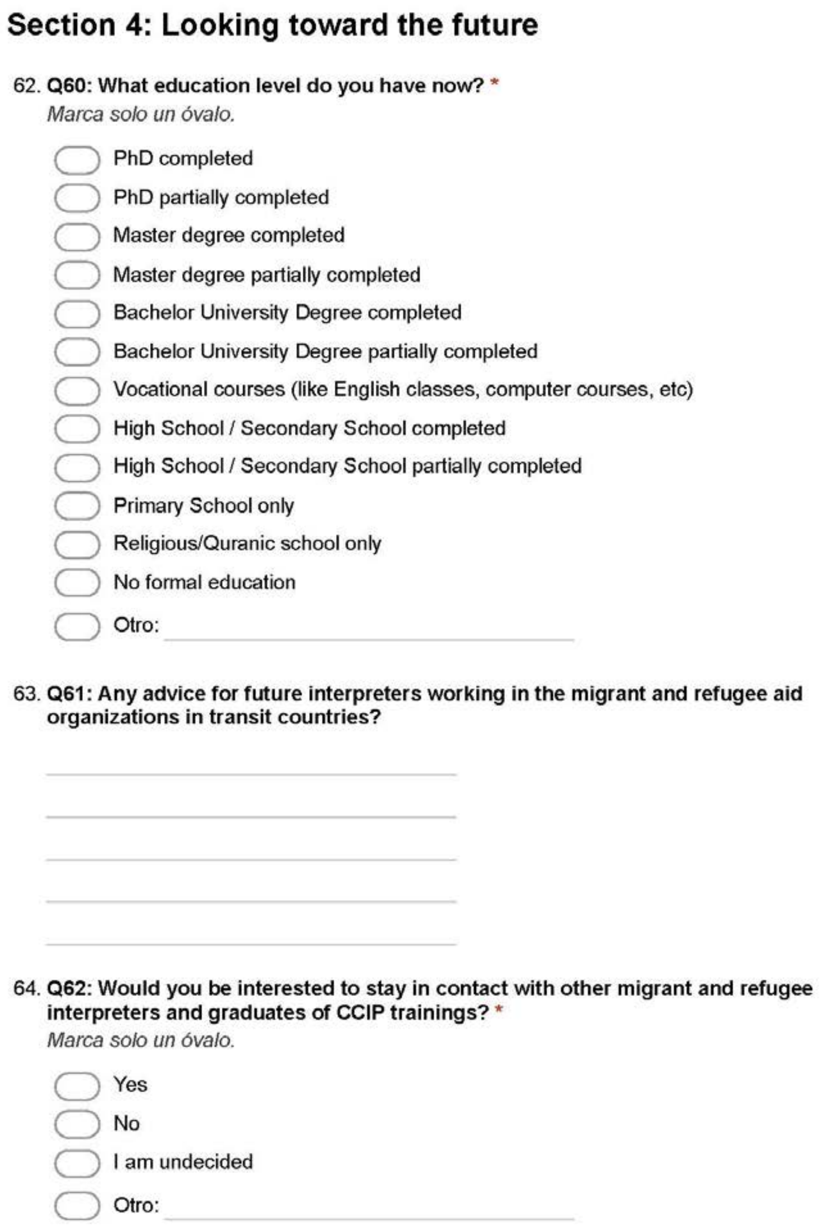
59. **Q57: Approximately how many colleagues from CCIP trainings (from any year) are you still in touch with and/or speak to regularly?** *
Marca solo un óvalo.

○ Zero / none
○ 1-4
○ 5-10
○ 11-15
○ 16-20
○ More than 20
○ I am not sure
○ Otro: ____________________

60. **Q58: The CCIP colleagues that you are in touch with these days: please tell us which countries they are located in now.**

61. **Q59: The CCIP colleagues that you are in touch with these days: please tell us the primary ways that you stay in touch with them.**
Marca solo un óvalo por fila.

	Yes:	No
Meeting in person, face-to-face contact	○	○
IMO / Viber/ Whatsapp	○	○
Facebook	○	○
Email	○	○
Telephone	○	○
Skype	○	○
Twitter	○	○
Instagram	○	○



Section 4: Looking toward the future

62. **Q60: What education level do you have now?** *

Marca solo un óvalo.

- ○ PhD completed
- ○ PhD partially completed
- ○ Master degree completed
- ○ Master degree partially completed
- ○ Bachelor University Degree completed
- ○ Bachelor University Degree partially completed
- ○ Vocational courses (like English classes, computer courses, etc)
- ○ High School / Secondary School completed
- ○ High School / Secondary School partially completed
- ○ Primary School only
- ○ Religious/Quranic school only
- ○ No formal education
- ○ Otro:

63. **Q61: Any advice for future interpreters working in the migrant and refugee aid organizations in transit countries?**

64. **Q62: Would you be interested to stay in contact with other migrant and refugee interpreters and graduates of CCIP trainings?** *

Marca solo un óvalo.

- ○ Yes
- ○ No
- ○ I am undecided
- ○ Otro:

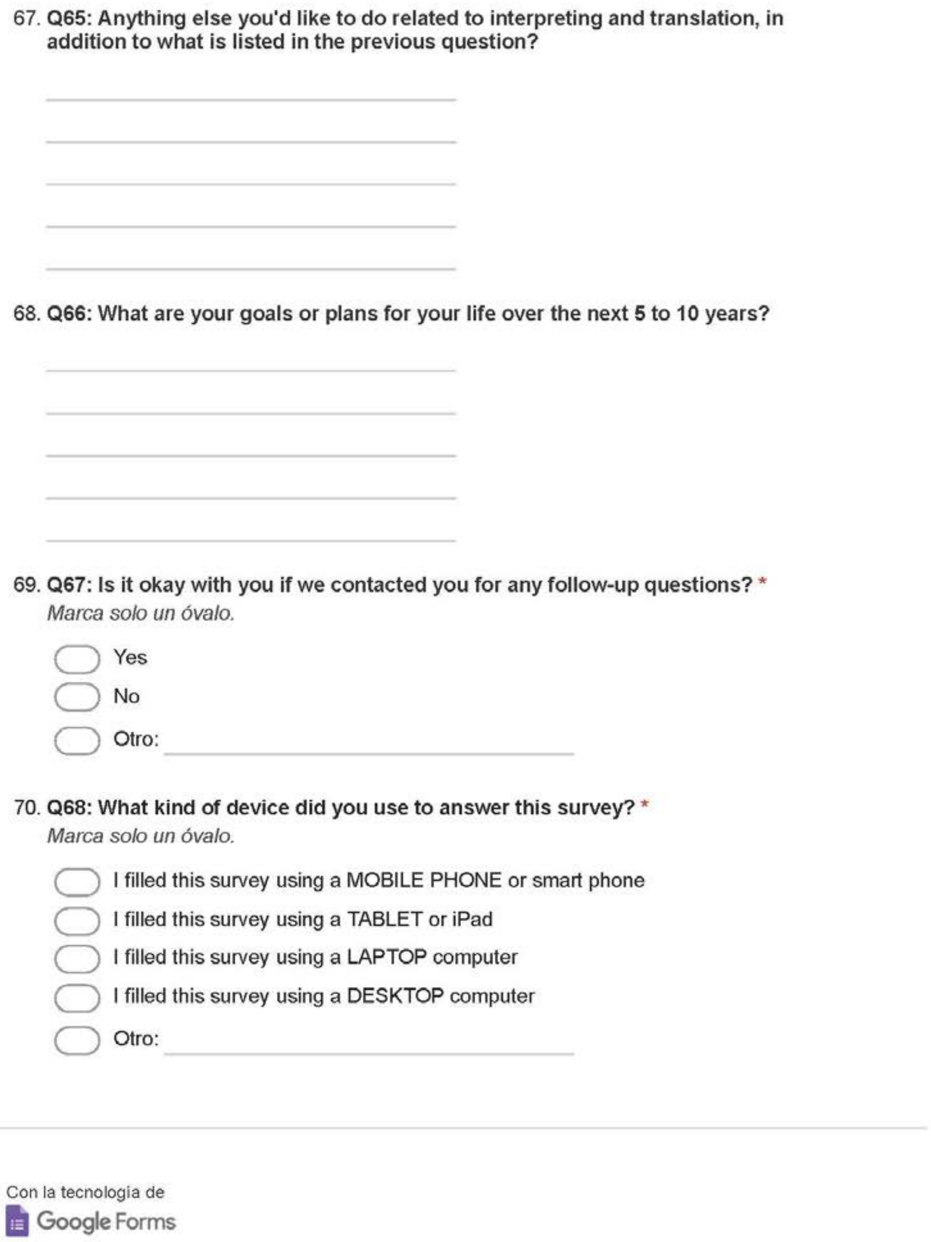
65. **Q63: Please indicate your preferred methods of staying in touch with them.**
Marca solo un óvalo por fila.

	Yes	No
Meeting in person, face-to-face contact	○	○
IMO / Viber/ Whatsapp	○	○
Facebook	○	○
Email	○	○
Telephone call	○	○
Skype	○	○
Twitter	○	○
Instagram	○	○

(continued)

66. **Q64: What activities would you personally be motivated to do in the future?**
Marca solo un óvalo por fila.

	Yes	No
Work with colleagues to improve / expand online glossaries and dictionaries in refugee languages (for example: improving Google Translate in your language, or other online dictionaries, etc)	○	○
Work full-time as an interpreter (freelance, in an organization, or through an agency)	○	○
Work full-time as a written translator (freelance, in an organization, or through an agency)	○	○
Study additional advanced courses in community interpreting	○	○
Study for a degree in conference interpreting in your language	○	○
Training of interpreter trainers for migrant/refugee context in TRANSIT countries	○	○
Training of interpreter trainers for migrant/refugee context in DESTINATION / RESETTLEMENT countries	○	○
I am not interested to do anything with interpreting now	○	○
I am not interested to do anything with refugee/migrant issues now	○	○



67. **Q65: Anything else you'd like to do related to interpreting and translation, in addition to what is listed in the previous question?**

68. **Q66: What are your goals or plans for your life over the next 5 to 10 years?**

69. **Q67: Is it okay with you if we contacted you for any follow-up questions?** *

Marca solo un óvalo.

○ Yes
○ No
○ Otro: ______________________

70. **Q68: What kind of device did you use to answer this survey?** *

Marca solo un óvalo.

○ I filled this survey using a MOBILE PHONE or smart phone
○ I filled this survey using a TABLET or iPad
○ I filled this survey using a LAPTOP computer
○ I filled this survey using a DESKTOP computer
○ Otro: ______________________

Con la tecnología de
Google Forms