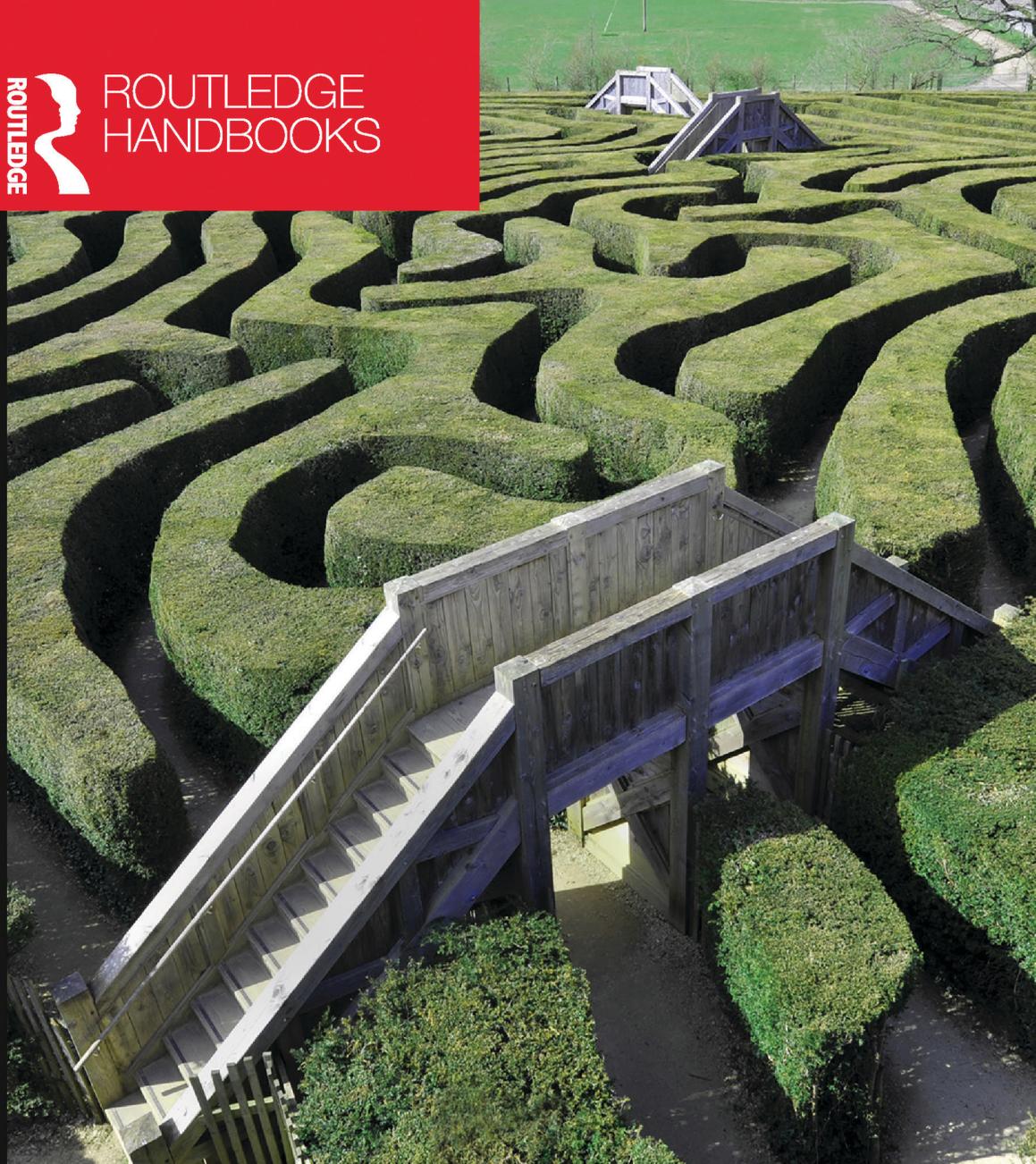




ROUTLEDGE
HANDBOOKS



The Routledge Handbook of Translation and Migration

Edited by Brigid Maher, Loredana Polezzi
and Rita Wilson



THE ROUTLEDGE HANDBOOK OF TRANSLATION AND MIGRATION

The Routledge Handbook of Translation and Migration explores the practices and attitudes surrounding migration and translation, aiming to redefine these two terms in light of their intersections and connections. The volume adopts an interdisciplinary and transnational perspective, highlighting the broad scope of migration and translation as not only linguistic and geographical phenomena, but also cultural, social, artistic and psychological processes.

The nexus between migration and translation, the central concern of this *Handbook*, challenges limited conceptualisations of identity and belonging, thereby also exposing the limitations of monolingual, monocultural models of nationhood. Through a diverse range of approaches and methodologies, individual chapters investigate specific historical circumstances and illustrate the need for an intersectional approach to questions of language access and language mediation.

With its range of approaches and case studies, the volume highlights the inherently political nature of translation and its potential to shape social and cultural inclusion, emphasising the crucial role of language and translation in informing professional practices, institutional policies, educational approaches and community attitudes towards migration. By bringing together perspectives from both researchers and creative practitioners, this book makes an innovative contribution to ongoing global discussions on linguistic hospitality and diversity, ideal for those pursuing postgraduate and doctoral studies in translation studies, linguistics, international studies and cultural studies.

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*Edited by Brigid Maher, Loredana Polecchi
and Rita Wilson*



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CONTENTS

<i>List of figures</i>	<i>xi</i>
<i>List of tables</i>	<i>xiii</i>
<i>List of contributors</i>	<i>xiv</i>
<i>Acknowledgements</i>	<i>xx</i>
Introduction: Translation and migration <i>Brigid Maher, Loredana Polezzi and Rita Wilson</i>	1
PART I	
The geopolitics of migration and of translation	11
1 Invisible multilingualism: Language ecologies, migration and the administration of justice <i>Simo K. Määttä</i>	13
2 Translation policy in the United States <i>Gabriel González Núñez</i>	27
3 A translation hypothesis for the development of migrant communities into enduring diasporas <i>Omri Asscher</i>	42
4 How translation matters to migration and citizenship: Key connections and new research areas <i>Reiko Shindo</i>	56

Contents

5	Climate migration and Tokelauan language endangerment <i>Jason Brown, John Middleton and Iutana Pue</i>	71
PART II		
Public policies and public discourses		85
6	Migrants, multilingual communication and cascading crises: Intersections of languages, policies, modes <i>Andrea Ciribuco, Federico M. Federici and Lorenzo Guadagno</i>	87
7	Belonging in the multilingual city: South Asian cultures of religious service in contemporary Britain <i>Hephzibah Israel and John Zavos</i>	103
8	LGBTQ+ forced migrants and the intersectional failure of language access in US detention centres <i>Melissa Wallace</i>	121
9	Community interpreting and translation services in response to migration: Türkiye and Australia <i>Oktay Eser and Miranda Lai</i>	137
10	Access to important health information during a pandemic: A case study of Vietnamese and Samoan translations in Aotearoa New Zealand and Australia <i>Ineke H.M. Crezee, Lân Bảo Hoàng and Hoy Neng Wong Soon</i>	154
PART III		
Professional practices		173
11	Intercultural mediation as a process of translation between subjects and cultures: Migrations and identity reconstructions <i>Ana Maria Vieira, José Carlos Marques and Ricardo Vieira</i>	175
12	Translation, repatriation and the displaced archive: The migrancy of documentary heritage <i>Marlon James Sales</i>	190
13	Translation, migration and hospitality: Migrant artists as agents of translation <i>Stefania Taviano</i>	205

Contents

14	Machine translation and migration <i>Lucas Nunes Vieira</i>	221
15	Linguistic and cultural brokering in practice: NGO community engagement fieldwork <i>Meriem Tebourbi</i>	235
16	Negotiating intercultural health communication in Windhoek, Namibia: Approaches, trends and practices <i>Nelson Mlambo, Katrina Basimike and Selma Ashikuti</i>	251
PART IV		
Creative practices, reflections and self-reflections		269
17	Translation as the language of migration <i>Simona Bertacco</i>	271
18	Living in limbo: Translation in Hong Kong narratives of asylum in the digital space <i>Marija Todorova</i>	293
19	Migration in graphic narratives: Translating the Mexican–US Border <i>Inge Lanslots</i>	306
20	Translating the Dust Bowl: Dorothea Lange’s photographic vision <i>Maira Inghilleri</i>	324
21	Exodus of language: The silent story behind morphing glyphs <i>Ella Ponizovsky Bergelson</i>	342
22	Music in migration: A translator’s journey <i>Canan Marasligil</i>	355
23	The “yes” bridge encounters: Dialogue on migration, narration, translation <i>Sandra Bermann and Aleksandar Hemon</i>	371

Contents

PART V	
Interdisciplinary horizons	387
24 Linguistic mediators: Migrants and translational linguistic justice in mobile societies <i>Matteo Bonotti and Helder De Schutter</i>	389
25 Translation and diversity <i>Ursula Lehmkuhl</i>	403
26 Ethnographic approaches in translation studies and migration studies <i>Chuan Yu and Maialen Marin-Lacarta</i>	418
27 Migration and translation technologies <i>Hanna Pięta and Susana Valdez</i>	434
Afterword <i>M^a Carmen África Vidal Claramonte</i>	451
<i>Index</i>	460

FIGURES

13.1	Untitled four-handed painting by Monica Arabia and Michel Diem, courtesy of Vitaliano Fulciniti	211
13.2	Untitled four-handed painting by Monica Arabia and Michel Diem, courtesy of Vitaliano Fulciniti	212
13.3	Monica Arabia and Michel Diem working on their third four-handed painting, courtesy of Vitaliano Fulciniti	213
13.4	Untitled painting by Giorgia Rotundo, courtesy of Vitaliano Fulciniti	217
17.1	Station I: †يسوع†محكوم†عليه†بالموت [Yasue mahkum ealayh bialmawt]/Jesus is condemned to death. Keys from Palestinian homes, Nakba	275
17.2	Station XIII: Gesù è deposto dalla croce/Jesus is taken down from the cross. Keffiye from Hebron shroud	276
17.3	M.N. Philip, <i>Zong!</i> , photo of p. 41	280
17.4	Close-up of super-imposed words on the page, M.N. Philip, <i>Zong!</i> , p. 178	282
19.1	Remediating sites of memory. <i>Illegal Cargo</i> . © 2020 Black Panel Press, Augusto Mora	313
19.2	Visualising roots: “A Nomad’s Heart.” © Zeke Peña	317
19.3	Encapsulating symbols. <i>Cita en Phoenix</i> . © Tony Sandoval	320
20.1	“Tractored Out,” Childress County, Texas	328
20.2	Ex-tenant farmer on relief grant in the Imperial Valley, California, 1937	337
20.3	“Resting at cotton wagon before returning to work in the field. He has been picking cotton all day. A good picker earns about two dollars a day working, at this time of the year, about ten hours.” Migratory cotton picker, Eloy, Arizona, 1940	337
20.4	“This county’s a hard county. They won’t help bury you here. If you die, you’re dead, that’s all.” Nettie Featherston, wife of a migratory labourer with three children, near Childress, Texas. June 1938	338

List of figures

21.1	<i>The Nation's Nerves Morph in Silence</i> (Part 1), Ella Ponizovsky Bergelson. Ink on paper, 2022	348
21.2	<i>The Nation's Nerves Morph in Silence</i> (Part 2), Ella Ponizovsky Bergelson. Ink on paper, 2022	350
21.3	<i>The Nation's Nerves Morph in Silence</i> (Part 3), Ella Ponizovsky Bergelson. Ink on paper, 2022	352
27.1	Summary of the literature review process	437

TABLES

10.1	Some differences between present-day Vietnamese and pre-1975 Southern Vietnamese	157
15.1	List of participants by role, work location and type of media used for community engagement	239
16.1	The linguistic profiles of the participating doctors	256
27.1	Summary of the studies included in the review and their main features	439

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INTRODUCTION

Translation and migration

Brigid Maher, Loredana Polezzi and Rita Wilson

The deliberate juxtaposition in the title of this *Handbook* of two key terms – “translation” and “migration” – takes us to the heart of some of the most urgent questions of our times. These include global and local forms of human mobility; inclusive and exclusionary social practices; the links between language, identity and belonging; the relationship between culture and the environment; and the role of technology in facilitating communication or policing borders. All of these questions require us to interrogate notions of *both* migration and translation, while also redefining those terms in light of their multiple, repeated intersections with evolving practices, attitudes, experiences and each other.

To address these and related questions, the present volume adopts an interdisciplinary and transnational perspective on the relations between migration, in its multiple forms, and translation, in its equally diverse embodiments, with the aim of promoting dialogue within and across disciplinary divides. Throughout this *Handbook*, then, both translation and migration are to be understood in their wider sense: not only as linguistic and geographical, but also as cultural, social, artistic and psychological phenomena. To tackle the questions posed by the encounter between translation and migration, the volume brings together researchers from a range of academic disciplines (including ethnography, sociology, linguistics, literary, cultural and media studies, and others) as well as writers and other creative artists. The histories and experiences they discuss are – intentionally as much as inevitably – diverse and take us from the north to the south of the world, from the present day to the *longue durée* of cultural interchange.

The increased focus we observe today on the connection between translation and migration in both societal and academic contexts is due to a combination of factors. It is a consequence of the marked visibility of migration phenomena in the contemporary world and of the centrality they have acquired in the social, economic and political spheres. It is a response to an increasing awareness of the role played by the plurality of languages and multilingual practices in relation to social cohesion, social justice and inclusive communities. It is a way of interrogating the relationship between the complexities of linguistic identity and categories such as ethnicity or race, as well as popular perceptions or legal codes regulating the status of citizens, refugees and aliens within modern nation states. And

it is also the result of theoretical moves that have shifted the focus of translation studies to the political and ethical dimensions of translation as well as to issues of power, agency and visibility, thus also fostering cross-disciplinary dialogues not only between the field of translation and interpreting, but also between an expanding range of disciplines across the humanities and social sciences.

In recent years, there has been a gradual move away from the traditional conceptualisation of translation as a linear, binary transfer of information from text, language and culture A to text, language and culture B. The main problem associated with such a linear conceptualisation of translation is that, besides implying an inherent dichotomy, it suggests both unidirectional movement and one-dimensional causality. Such a dichotomisation assumes self-contained, or at least containable, as well as largely homogeneous linguistic and cultural formations, which are often imagined as co-extensive with the nation state. This dichotomic model is deeply problematic as it tends to reduce the complexity involved in any act of translation to operations on language, rather than recognising the issues of complex cultural transfer which go far beyond any binary relation between “source” and “target” cultures.

A linear model of translation effectively reinstates and reifies rigid notions of identity and belonging, positing difference as an external phenomenon and opening the gate to an imaginary (with its corresponding vocabulary) that interprets diversity as a potential invasion, a corrupting force, a threat of cultural and political loss. Seen in this way, translation can become a controlling device, an instrument of power deployed to regulate what (and who) can come in, and what (or who) should be kept out (Sakai 1997). Citizenship tests and campaigns in support of linguistic assimilation are common across the history of modern nations, and they remain common today (Buden and Nowotny 2009; Fortier 2018). These procedures often display, at least superficially, an instrumental approach to language, with linguistic homogeneity assumed as a functional principle for the operation of individuals and groups within the State apparatus, while in effect endorsing ethnocentric ideologies that promote monolingualism as a desirable or even ideal embodiment of a national community (Fortier 2021; Gramling 2016, 2021; Yildiz 2012).

Once migration is added to the equation, nationalist rhetoric can then invoke a presumed attack on the host group’s “authenticity” and its supposed homogeneity, holding linguistic difference as the ultimate proof of a resilient “otherness,” of a resistance to translation that is itself read – translated – as a resistance to becoming “like us.” These ambiguous deployments of notions of “translation” as a condition of acceptability, which are based on self-contained and non-porous ideas of both language and culture, are profoundly ahistorical and intrinsically partial. Their essentialist impetus erases both the diversity that is inherent, always-already-there, in any community – whether in terms of language, or class, religion, gender, ethnicity – and the non-linearity of migration phenomena – both in terms of movement and belonging. Migrants, like translations, do not just go from A to B, and they do not belong exclusively in any one place, language, cultural space or practice. Migrants, then, embody a perpetual translational challenge – and a challenge to monolingual, monocultural models of the nation, the community or the city (Cronin and Simon 2014) – for their role in changing the host country’s language, in redrawing linguistic as well as social and cultural borders and in exposing unconscious normative beliefs as well as the limits of (linguistic) hospitality. They also make visible the non-linear, back-and-forth translations between multiple spheres of cross-cultural belonging and memory. Migration

thus proves to be a fundamental challenge for the self-understanding and self-representation of a nation state as a supposedly homogeneous entity, starting with, but not limited to, assumptions about linguistic homogeneity.

Once we extend and amplify notions of translation and migration beyond binary models, it becomes apparent how both are forms of mobility which are pervasive (always already here) as well as intersectional in nature. It also becomes clear that they are deeply enmeshed with each other. Moving away from binaries requires an unpacking of the complexities and intricacies of translation processes and practices, both in the narrower sense these terms carry within the language services industry and in the more general sense of intercultural transfer, mediation and transcultural encounters (Merlini and Schäffner 2020; Tesseur 2022). Given its fundamental imbrication with translation processes and its crucial as well as challenging role in defining social relationships within both the public and private spheres, migration provides a privileged perspective from which to carry out that process of unpacking. Conversely, focusing on translation in its linguistic, cultural and social dimensions can illuminate aspects of migration phenomena and of the migrant experience which are often rendered invisible or inaudible in academic discourse and public policy (Bachmann-Medick 2018). Moreover, it forces us to look beyond antagonistic, exclusionary images and narratives of both historical and contemporary migration phenomena.

Methods and approaches

While several different academic disciplines explore questions of migration, globalisation and intercultural contact, discussions and debates can at times ignore or neglect the language dimension. The strength of a translational approach to migration lies in the fact that, by keeping linguistic and cultural diversity at the forefront, we can tackle the complexity of human mobility, geopolitics and social policy without losing sight of the personal implications for those who migrate as well as for the societies that host them. This volume provides both an overview and a rich set of examples of the ways in which translation and interpreting intersect with and inform migration phenomena, playing a key role in shaping the relationship between migrant and host individuals or groups. In each part, chapters offer a “dual focus” on both the macrostructures in which migration occurs, such as geopolitical forces, legal frameworks, markets and climate change, and the microstructure of the individual experiences, thus highlighting their interdependency and the way in which macrostructures affect people in and through the private and public spheres.

As the notion of “translation” comes to encompass an ever-wider range of practices, Yves Gambier has recently advocated a renewed focus on materiality – on how texts are produced, circulated and received (2023: 321). In line with that recommendation, the contributions collected in this volume mostly concentrate on specific locales, historical circumstances and objects. The materials whose circulation across languages, cultures and borders is explored in this collection range from colonial documents to memoirs, from novels to comics and paintings, from asylum-seeker testimony to government health information. While often rich in data, the studies are qualitative, deploying approaches and methodologies including textual analysis, ethnographic research, interdisciplinary reflection, policy and legal studies, sociolinguistics and discourse analysis, and creative practice. Day-to-day interactions across languages and cultures are represented – such as medical encounters, religious worship – as are instances of emergency or crisis communication. A number of contributions provide a diachronic perspective, investigating historical instances of the circulation of peoples and

texts across countries and continents, while also highlighting the reverberations these continue to have today.

Several of the chapters draw attention to the unequal distribution of the labour of translation among different agents and how this “burden” is associated with power asymmetries and social inequalities rooted in categories such as race, gender and class, as well as religious and cultural distinctions. There is also careful attention to questions of equal access and human rights – asylum seekers and migrants are among the most vulnerable in our community and their experiences of immigration detention, as well as their access to citizenship, democracy and justice, are mediated through languages that often reinforce existing power dynamics. Moreover, the sheer amount of resources required to undertake translation and support linguistic diversity in our communities has seen an increased reliance on technology; while there is no doubt that the tools at our disposal are improving, concerns about ethical implications and quality assurance must also be addressed. The link between language/translation and public discourses on migration also highlights questions of securitisation and surveillance and their interplay with language regimes. An intersectional approach to the question of language access is called for in order to unpack the complexity of public and private attitudes towards migration; this needs to include a focus not only on policies but also practices, starting with those by which language practitioners seek to combat intolerance and discrimination.

The inextricable links between language, culture and identity are important not just at a sociological level but also in artistic practice, and several of the contributions to this volume explore artistic representations of the experience of migration. These include multilingual writing practices, the exploration of multicultural writing heritage in visual art and the co-presence of multiple codes and languages in graphic novels narrating the “border zones” inhabited by migrants. Over and above the handful of contributions that explore firsthand the experience of living between and across languages, it is worth pointing out that mobility and multilingualism characterise the personal and professional lives of many of the contributors to this volume and thus have in various ways shaped the trajectory of their research. For scholars working in the field of translation and migration, personal experience and the research archive may often become conflated, creating both methodological tensions and intellectual (but also affective or creative) synergies (Wall and Wells 2020).

Ethical questions and social interventions

In many debates on migration, language – and more specifically, language proficiency – has become a battleground. A hallmark of this is the simplistic “A to B” conceptualisation of migration/translation discussed above, which all too often puts all the pressure to change, adapt and acquire new skills upon the migrant, while ignoring or rejecting the kinds of transformative processes the hosting cultures and peoples might allow themselves to undergo when they provide hospitality. Conflating language with nation or citizenship and viewing linguistic inclusion and representation as solely the responsibility of the newcomer is an exclusionary and divisive approach to linguistic and cultural diversity. We need to strive instead to create a sustainable and diverse linguistic ecology, one that moves away from a “deficit approach” to multilingualism and “towards a recognition of linguistic and cultural diversity as a creative engine of civic participation and social well-being” (Angouri, Polezzi and Wilson 2019).

Many of the situations in which language/translation plays a part in migration and global mobility are ethically charged. This is especially the case in crisis situations when the challenge for translators and interpreters exceeds linguistic and cultural issues, involving ethical judgements that require a conceptualisation of their role that goes beyond the prescriptive nature of codes of professional conduct for translators and interpreters (Ciribuco, Federici and Guadagno, Chapter 6 in this volume). The pyramid model first developed by Niska (2000) acknowledges that, depending on the nature of the interaction, a translator or interpreter may need to play the roles of “culture broker” and “advocate.” These positionings remain controversial, yet they do occur in real-life situations where the linguistic mediator feels compelled to intervene in a non-neutral way to avoid serious misunderstandings or address power imbalances and ethical issues (Inghilleri 2005). Encounters involving these types of intervention take place in medical as well as legal settings, in educational institutions as well as professional environments (Angouri, Kerekes and Suni 2023). As a result, the ethical ramifications of translation – and indeed of non-translation, such as the reliance on the majority language or a lingua franca – are tackled throughout this volume. Language ideologies, those taken-for-granted assumptions that underlie so many interactions, are also explored, showing the benefits that come from viewing migration and social transformation through a translation lens. Translators have the capacity, indeed the obligation, to build what Wallace (Chapter 8 in this volume) calls “a more democratic translation culture.”

That translation culture is a core component of notions and practices of linguistic justice (Piller 2016), whether these are aimed at new or existing minorities and whether those marginalised groups are located within a single state or moving across different ones. Language is a powerful tool of exclusion as well as inclusion, and the availability of translation can make the difference between access to or exclusion from education, social services, work, legal representation and most other spheres of social life. Yet, as we have already noted, there is a different sense in which translation, understood as the requirement to “translate oneself” into the language of the dominant group, becomes entangled with assimilation, with the imposition of a normative monolingual model and the erasure of difference. This is the hidden labour of (self-)translation as an invisible and inaudible practice, a practice imposed on migrants and other minoritised groups as a one-way form of acculturation which is simultaneously meant to cancel out accented voices and cultural diversity. This double-edged nature places the question of translation, of its visibility and of its recognition as a political act, at the very heart of contemporary debates (and controversies) on equity, diversity and inclusion. And it also underscores the fact that translation is always enmeshed with moral and ethical choices. Far from being neutral, translation is always political, always a form of social intervention.

The present volume

By locating language and translation at the interpretive and analytical centre of individual contributions, this volume aims to provide a new perspective on how language ideologies inform not just professional practice but also institutional policies, educational approaches and community attitudes towards translation and self-translation phenomena and their interface with migration. Furthermore, we aim to draw attention to the fact that “the accelerating spatio-temporal flow of media forms, ideas and ideologies, discourses, knowledge,

artistic images, as well as people, underpinning globalisation ultimately requires language” (Hutchings 2021: 344).

The collection is divided into five parts, each of which considers a combination of disciplinary, historical and geographical contexts under a broad thematic assemblage. Contributions aim to provide significant, situated examples of state-of-the-art approaches, while at the same time exploring specific narratives and histories, often seen through an intentionally inter- or transdisciplinary lens.

Part I explores the geopolitics of migration and translation. Taking the concept of “language ecology” – the way a language interacts with its environment – as his starting point, **Simo K. Määttä** investigates the multilingual institutional encounters of migrants coming from the Global South to the North. He shows how widespread and reductive language ideologies consolidate existing power relations, particularly regarding the law and the context of asylum claims, and advocates for a sociolinguistic education for both interpreters and judicial personnel as a way of better safeguarding the rights of linguistic minorities. Delving into the complex relationship between language access and immigration in the United States, **Gabriel González Núñez** focuses on translation policy and reveals the intricate interplay between translation management, practice and beliefs (including the widespread belief that individuals ought to be able to live out their lives through English if they are to become good Americans). He outlines the “patchwork” way in which rules and practices have developed across a number of domains, including healthcare and the judicial system. **Omri Asscher**’s contribution unpacks the role of translation in the formation of diasporic communities. Using the Jewish diaspora as a case study, he shows how diasporas make the historical footprint of mobility evident and, drawing on three distinct historical periods, explores how translation as a practice contributes to – and may in fact be a precondition for – the development from a migrant community into a long-term diaspora. Arguing for a greater concentration on the relation between translation and citizenship, **Reiko Shindo** analyses “citizenship-as-practice,” a conceptualisation of citizenship that steps away from a legal, rights-based understanding of the concept to focus instead on people’s everyday experiences and practices. She identifies three nodes – equality, affect and encounter – through which translation is connected to migration and citizenship, and posits that adopting a translation perspective opens up new areas of research. Finally, **Jason Brown, John Middleton** and **Iutana Pue** investigate the pressing issue of climate migration with their case study of Tokelau language endangerment. Migration brought about by anthropogenic climate change has meant that this Pacific Island language is now spoken more widely in the diaspora than in its original homeland. Translation has a key role to play in revitalisation efforts, whether through government service provision to migrant communities in New Zealand or through the translation of folktales and oral histories.

Part II, which focuses on public policies and public discourses, begins with a contribution by **Andrea Ciribuco, Federico M. Federici** and **Lorenzo Guadagno**. They examine the specific demands placed on translation and interpreting when multilingual information, guidance and assistance become necessary in crisis contexts. Drawing from areas such as the sociolinguistics of migration and crisis preparedness and response, they explore three key areas: inequalities and vulnerabilities linked with language diversity between migrants and local populations; specific policies addressing the language needs of migrants and displaced people in crisis and non-crisis times; and the need for different modalities of communication to address the different backgrounds and preferences of migrant communities.

This is followed by **Hephzibah Israel** and **John Zavos**, who explore British South Asian faith practices in superdiverse cities such as London, Birmingham and Bradford. Focusing in particular on cultures of service as social action, they show how contemporary multifaith discourse provides space for British South Asians to practise their faith and provide services to cohorts that range well beyond members of their immediate community. Such initiatives resist linguistic translation at times by instead maintaining multilingual practices. **Melissa Wallace** then discusses the fraught issue of language access for LGBTQ+ forced migrants in US detention centres. Caught up in a carceral system that is already bleak for any detainee, this particular population is especially vulnerable, a situation compounded by language barriers, particularly when it comes to accessing mental health care. Existing language policies are frequently not adhered to, resulting in a silencing of this group and a denial of their right to language access. Taking a contrastive approach, **Oktay Eser** and **Miranda Lai** present two case studies exploring practices and policies in community service translation and interpreting in Türkiye and Australia. Setting out from a perspective of social inclusion, they investigate how translation infrastructure in these two very different immigration contexts works to furnish migrant communities with access to important public services. In the last contribution in Part II, **Ineke H.M. Crezee**, **Lân Bảo Hoàng** and **Hoy Neng Wong Soon** discuss the importance of providing language access for migrants and refugees who are not proficient in the host society's dominant language, particularly during emergencies like the COVID-19 pandemic. They focus on Aotearoa New Zealand as a destination for migrants and refugees, specifically Vietnamese and Samoan migration. The chapter analyses translations appearing on official (government) websites and highlights instances where translations were not culturally and linguistically appropriate or lacked pragmatic equivalence, thus negatively impacting equal access to vital information for all residents.

Part III, with its focus on professional practices, begins with an exploration of the practice of intercultural mediation in a contribution by **Ana Maria Vieira**, **José Carlos Marques** and **Ricardo Vieira**. Using Portugal as a case study, the authors highlight the valuable role intercultural communication can play in building a more inclusive society, and advocate for translation between cultures to be considered a type of social pedagogy. Starting from a consideration of the migrancy of documentary heritage, its link to human displacements and its entanglements with translation, **Marlon James Sales** delves into archival practice, arguing for the notion of the displaced archive as a site of translation. Centuries of human movement have meant that the Hispanofilipino archive is widely dispersed. Sales argues that it can only be restored through digital migration and restorative translation, in an act that is both ethical and political. Focusing on contemporary Italy, **Stefania Taviano** presents an instance of collaborative creative practice that exemplifies migration as hospitality against a backdrop of the all-too-frequent dehumanisation of migrants. She draws on a human-rights-oriented approach to show how the process of making collaborative art, even without a shared language, provides asylum seekers with agency and more privileged members of the community with an insight into their experience. Giving prominence to the impact of technology on translation flows, **Lucas Nunes Vieira** investigates the use of machine translation, exploring the ways in which the technology has been developed for interaction with migrants and surveying its use by both individuals and organisations. In order to mitigate against the risk of misinformation and exclusion through poor-quality machine translation, he advocates caution in the use of this technology and a keen awareness of its risk–benefit ratio and the implications of its use for vulnerable communities. The chapter

by **Meriem Tebourbi** focuses on intercultural communication strategies and how these are used by NGOs that work with culturally and linguistically diverse communities at the international and national (local and regional) development levels. Drawing on interviews conducted with NGO practitioners, she examines the challenges they face when trying to elicit community engagement across multiple cultural and linguistic boundaries through the use of digital approaches, methods and tools. Lastly, **Nelson Mlambo**, **Katrina Basimike** and **Selma Ashikuti** take as their starting point a recent study conducted in Windhoek, Namibia, among doctors of foreign origin working in the local healthcare system. Focusing on the healthcare provider as a foreigner (as opposed to the patient being the migrant), their contribution explores the varied ways in which people negotiate intercultural health communication in countries deeply marked by multilingualism such as Namibia, and reflects on the use of ad hoc interpretation as well as other frequently adopted strategies.

With **Part IV** the emphasis shifts to the creative and (self-)reflective realm. The chapters included in this section reflect on how translation plays an important role in a multiplicity of transnational cultural practices that include everything from digital storytelling and graphic novels to the visual arts and music. **Simona Bertacco** looks at two examples of contemporary creative practice to explore the question of why we need to come to grips with the complexities of translation and its practical consequences during this time of global migrations. She analyses the work of visual artist Emily Jacir as a form of *translatio* and investigates the writer NourbeSe Philip's decision to remain untranslated after an instance of unauthorised translation. In an analysis of asylum-seeker narratives produced for digital media in Hong Kong, **Marija Todorova** shows how digital storytelling seeks to reshape the traditional media representation of asylum seekers. The stories she analyses are positive and sympathetic, dismantling stereotypes of asylum seekers, but she finds that the translation process behind these English-language media products is largely hidden and there remains an urgent need to translate such stories into Chinese so that they reach the broader population of Hong Kong. Focusing on the recent production of graphic novels about the border between Mexico and the United States (the area that has registered the most substantial migratory flow in the world in recent years), **Inge Lanslots** investigates an interdisciplinary field that brings together migration studies, translation studies and intermediality. She examines a selected corpus of texts to show how they represent migrants and their continuous (re)negotiation of their identities, exploring the palimpsestic process at the heart of cultural transfer. In a chapter that reflects on the relationship between the visual and the verbal as modes of translation, **Maira Inghilleri** discusses Dorothea Lange's 1930s Dust Bowl photographs, using those images of internally displaced people to ask how translation, in its widest sense, can act as a tool for the interpretation and reinterpretation of a controversial social and environmental disaster. **Ella Ponizovsky Bergelson's** contribution to this volume is a work of visual art accompanied by a reflective exegesis. Through her art she explores language, typography and alphabets to shed light on the experience of migration and exodus, at the same time connecting with the literary work of her great-grandfather, Yiddish-language writer Dovid Bergelson. **Canan Marasligil** also contributes a practitioner's perspective, this time on the intersection of music and translation in relation to migration. Writing from the point of view of a literary translator, creative writer and artist, she retraces her own musical journey in parallel to her family's migrant history from Türkiye to Western Europe, linking the personal to a wider cultural and socio-political context, to show how music and translation in the context of migration can transform

boundaries into connections. Part IV closes with a dialogical piece, as **Sandra Bermann** and **Aleksandar Hemon** conduct a conversation on translanguaging writing, its practice and its significance for our understanding of the nature of language, narration and belonging. Their starting point and the focus of their ongoing dialogue is Hemon's most recent novel, *The World and All That It Holds* (2023). They move between their respective positions as writer and reader, exploring the disruptive, transgressive experience of translanguaging texts and their surprising linguistic encounters.

Finally, in **Part V** we look ahead at what lies on the horizon, paying particular attention to interdisciplinary connections. **Matteo Bonotti** and **Helder De Schutter** explore the normative role of translation in achieving linguistic justice for immigrants. They argue that linguistic justice involves recognising immigrants' language-related interests and promoting both language recognition and integration. Their chapter defends the idea that linguistic justice is served by ensuring proficiency in both the majority language and the heritage language, and by having linguistic mediators. The latter are crucial for democracy and life-world access. **Ursula Lehmkuhl** emphasises the importance of opening up a conversation between translation studies and diversity studies. She outlines the common ground shared by these two interdisciplines, which are both concerned with asymmetries in power relations and knowledge and with the production and consolidation of social inequality. In her chapter, she outlines the way we can rethink modes of social action by using a translational perspective to address research concerns that are central to diversity studies. In the next contribution, **Chuan Yu** and **Maialen Marin-Lacarta** provide an overview of ethnographic approaches to translation and migration, before presenting two case studies: one focusing on ethnic minorities in Hong Kong and the other on Chinese communities in Barcelona, Spain. They outline some of the challenges ethnographers face in gaining access and earning trust, in undertaking fieldwork and in upholding ethical practices regarding consent and assent. Through their structured review of published research into translation technologies and migration, **Hanna Pięta** and **Susana Valdez** identify several blind spots that need to be included in the translation community's collective research agenda in the years ahead. Their case study looking at the use of machine translation in Portugal during the COVID-19 pandemic also shows how important it is for such technologies to be deployed in a way that recognises both their potential and their limitations.

Closing the volume, **M^a Carmen África Vidal Claramonte's** "Afterword" offers an appraisal not only of this collection's scope and approach but of the state of the field and its future directions. She returns to some of the key notions developed by many of the preceding chapters, from hospitality to the question of human rights, reiterating that translation – understood as a broad, non-binary concept and as a fluid, dynamic set of practices – has a fundamental role to play in both imagining and enacting a less cruel and more hospitable future. As she notes, translation and migration remind us of "the complexity of being more than one, which is a subversion of monochord thinking" (Vidal Claramonte, "Afterword"). Taking her inspiration from Derrida, she also stresses the importance of embracing "the idea of impure translation," a form of translation that, like migration, "recognises and respects difference and that does not seek homogeneity" (ibid., p. 452). This is a fitting conclusion for a collection that neither seeks to be exhaustive nor aims to propose normative interpretations or approaches, but rather hopes to offer readers a sense of both the complexity and the significance of migration phenomena, translations practices and their many ever-changing intersections.

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