

# 6 Ecosystems of Preparedness in New Zealand

## Empowering Communities and Professionals with Crisis Translation Training

*Federico M. Federici, Minako  
O'Hagan, Patrick Cadwell, Jay  
Marlowe and Sharon O'Brien*

### 6.1 Introduction

Cascading crises have disproportionately negative impacts on culturally and linguistically diverse (CALD) communities (Andrulis, Siddiqui and Purtle 2009; Blazer and Murphy 2008). Trustworthy and timely information in accessible formats and a language that CALD community members understand becomes paramount to reducing existing vulnerabilities (Piller 2020). Thus, principles of linguistic equality underpin the conceptualisation of crisis translation that ensures successful communication in multilingual crisis settings (O'Brien and Federici 2019). Exclusion from information on linguistic grounds has been described as a form of discrimination (Uekusa 2019), whereas access to information in disasters and crises must be considered a human right (O'Brien et al. 2018). This positions crisis translation as a socially significant field of research and practice that responds to the challenges of communicating risks in times of crisis through translation.

Central to disaster risk reduction (DRR) is acknowledgement of the needs of CALD communities and their unrecognised capacities. We use the term “ecosystems of preparedness” to describe a collaborative framework in which to posit crisis translation training as a means of unleashing the potential within a society. Such a framework can be developed as part of DRR capacities by establishing strong interactions among the component groups. An ecosystemic approach capitalises on and fosters interactions among stakeholders to engage with CALD communities so that they can be active participants in DRR efforts.

This chapter focuses on crisis translation training<sup>1</sup> of CALD communities in New Zealand. It discusses the training of bilinguals who speak a diverse range of often minority languages; such training complements formal academic and professional translator training. In particular, we discuss this in the context of New Zealand's approach to disaster readiness and emergency

management. First, the chapter considers the guiding principles to increase social resilience, which are embedded in New Zealand's emergency management practices, in relation to its demographics, legislation, policies and examples of cross-sector collaborations (institutions and NGOs). Second, it considers crisis translation training as dictated by CALD communities' complex language needs that might not be immediately served by local professionals and existing training. Third, it considers crisis translation training as a useful pivot to tap into the potential human capital to enhance crisis communication in the increasingly diverse New Zealand society. Drawing on research supported by the International Network in Crisis Translation (INTERACT), a project funded by the European Union's Horizon 2020 scheme,<sup>2</sup> we outline pathways towards creating an ecosystem of preparedness with a collaborative approach to crisis translation training. Lessons learned from recent crises, policy frameworks, community-driven activities and institutions seeking partnerships with different stakeholders offer the potential for an ecosystem that can better accommodate non-commercial language combinations representing CALD communities.

## 6.2 Crisis Communication in New Zealand Contexts

The COVID-19 pandemic has shown how compound vulnerabilities in marginalised, ethnic and linguistically diverse communities have cascading effects on public efforts to mitigate health hazards. The containment of contagion can be linked to communication that recognises cultural differences (e.g. clearly communicating about mitigation measures and helping individuals act on these). Multidirectional information available on demand for and provided to affected populations before, during and after a crisis in accessible formats and languages mitigates some risks (O'Brien et al. 2018). The varying success of COVID-19 responses illustrates the impact of different crisis communication strategies. In New Zealand, the Prime Minister's daily briefing to the nation with the Director-General of Health during lockdowns was informative, clear and evidence-based (McGuire et al. 2020). These briefings were signed by a sign language interpreter but delivered only in English. The government's COVID-19 website, however, included the key information in 24 languages,<sup>3</sup> designed to send clear messages to people,<sup>4</sup> including CALD communities, to adhere to lockdown rules. It illustrated what is possible if New Zealand continues to develop its ecosystem of preparedness by keeping comprehensive and accessible communication for *everyone* as a priority.

As Piller (2020, 16) states, "putting measures for adequate multilingual communication in place during the height of an emergency of such proportions is next to impossible"; mitigation in multilingual settings relies on *preparedness*. Translation can be a risk reduction tool (Federici and O'Brien 2019), but multilingual communication needs to be planned and sustained by linguists, institutions, emergency managers and CALD communities.

Importantly, translated information must be accessible to and trusted by those communities. To be ready, it is important to know a society's vulnerabilities and how these can be exacerbated in a crisis.

The policies and practices that support this access are, however, often politicised. Considering language as a human right in crises does not constitute mere virtue-signalling. For instance, not offering information in languages other than English in US hospitals during the pandemic has put patients at further risk and healthcare professionals under additional pressure (Kaplan 2020). When information is targeted at all linguistic groups appropriately and in a timely manner, as New Zealand's inclusive policies have attempted to do, the entire population benefits—for example, with the reduction in lockdown duration, impact on healthcare and long-term socioeconomic losses.

### *6.2.1 Languages and Demographics*

English is the dominant language in New Zealand, but it is not defined as “official” in legislative terms. In 2013, the Royal Society of New Zealand made the most recent call for a national policy for languages in its white paper *Languages in Aotearoa New Zealand* (see discussion in de Bres 2015). Despite the absence of a national policy to encourage a systematic approach to matters of linguistic diversity, emergency plans do recognise New Zealand's diversity (e.g. in such formulations as “Key information [must be] published online in a variety of languages other than English, Māori and Pacific languages”, in Ministry of Health 2017, 162). These plans recognise the country's changing demographics, which are undeniably becoming more ethnically and linguistically diverse. According to StatsNZ (2020), the population as of 31 March 2020 was 5 million, with 3.37 million born in New Zealand; 775,836 people identified as Māori, with 98 percent born there.<sup>5</sup> The 2018 Census data indicate that the five most used languages were English, te reo Māori (4 percent of the population), Samoan (2 percent), Northern Chinese (including Mandarin, 2 percent) and Hindi (1.7 percent), with 0.5 percent of the population being users of New Zealand sign language (see Figure 6.1). Several communities speak more than one language, including English. Other communities—especially recent arrivals who are not economic migrants—are reliant on translation and interpreting (T&I) services. Census details, however, rely on self-assessment regarding language competences and proficiency.

### *6.2.2 Policy Frameworks*

In 2002, the Civil Defence Emergency Management (CDEM) Act 2002 set out the principles and requirements that define DRR practices at the national level. Section 3.d establishes that its purpose is “to require local authorities to co-ordinate, through regional groups, planning, programmes, and activities

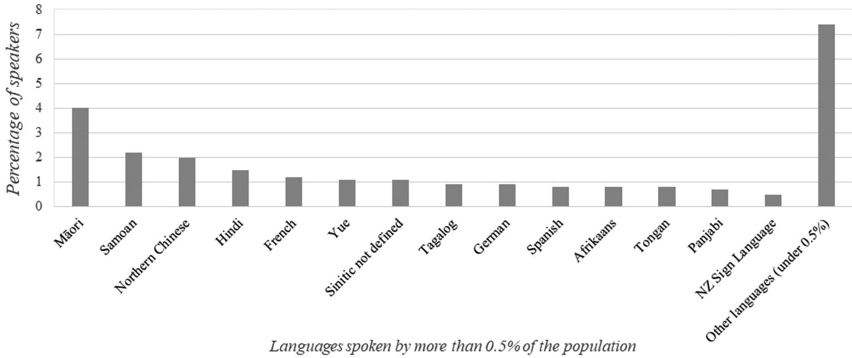


Figure 6.1 Languages other than English spoken in New Zealand. Source: Statistics NZ based on 2018 Census Data.

related to civil defence emergency management across the areas of reduction, readiness, response, and recovery, and encourage co-operation and joint action within those regional groups”. The Act obliges the government to issue a five-year *National Civil Defence Emergency Management Plan* as the statutory instrument to govern emergency management. Reviewed in consultation with local authorities and the public, the plan is expected to reflect current needs by incorporating lessons learned from emergencies occurring during the past five years. Following the Canterbury earthquakes in 2010 and 2011, the 2005 plan was extensively revised and reissued in December 2015 to stay operative until November 2020 (Order 2015, L1 2015/140; henceforth NCDEM Plan). The requirement to accommodate language needs in disaster management practices had already been set out in the 2013 policy document entitled *Including Culturally and Linguistically Diverse (CALD) Communities. Information for the CDEM Sector [IS 12/13]* (henceforth, *Including CALD Communities*, MCDEM 2013), which addresses how CDEM Groups ought to deal with CALD language needs. CDEM Groups are best positioned to understand needs in their area in relation to local hazards. They must run readiness campaigns with local residents and gather information about affected communities’ needs in the response phase. Recommending that CDEM Groups consider CALD communities’ needs shows a degree of political willingness to engage with New Zealand’s increasingly multicultural makeup.

Intended to support all residents (regardless of age, social status or background), the NCDEM Plan’s purpose is to state the guiding principles, roles and responsibilities for Civil Defence and Emergency Management at the national level across the four stages of emergencies—Reduction, Readiness, Response and Recovery (the “4Rs”). Through these principles, CDEM Groups can plan to reduce and deal with potential hazards and risks, as

well as build resilience and response capability and capacity. Although the NCDEM Plan does not entirely reflect the *Including (CALD) Communities* policy's strong emphasis on CALD communities, it is complemented by hazard-specific plans, as in the case of the influenza pandemic plan by the Ministry of Health (2017). An additional goal of the NCDEM Plan is to increase community awareness, understanding, preparedness and participation in line with CDEM priorities. According to this plan, the stakeholders are "agencies and CDEM Groups with roles and responsibilities across the 4Rs before, during, or after a state of national emergency, or a national transition period or an emergency requiring coordination and support at the national level" (NCDEM 2015, 12). NCDEM principles seem to focus on preparedness and awareness for all residents, stemming from the *Including CALD Communities* policies that aimed "to provide guidance to CDEM practitioners regarding the inclusion of CALD communities in planning for emergencies" (MCDEM 2013, 1). Designed in partnership and consultation with CALD communities, the inclusivity of its overarching principles is encouraging. Although it is beyond the scope of this chapter to elaborate further, the policy reflects how New Zealand institutions have been working on identifying causes of vulnerability (Kwok et al. 2016, 207).

A way forward for local communities to increase their social resilience is through learning from local best practices that have integrated social resilience attributes into new and existing community programmes. [They] have compiled best practices of community resilience initiatives and programmes that align with evidence-based social resilience indicators (i.e., self-efficacy, outcome expectancy, critical awareness, action coping, community participation, articulating problems, empowerment, trust and resources) for the emergency management sector in New Zealand.

(207)

For the NCDEM Plan, crisis communication strategies must target people who are, or might be, "directly or indirectly affected by the emergency, including culturally and linguistically diverse communities and people with disabilities" (NCDEM 2015). The second mention of CALD communities in the NCDEM Plan occurs in relation to a principle underlying the broadcast of emergency information: "use a wide range of channels and media to reach as many people as possible, including culturally and linguistically diverse communities and people with disabilities" (82). The cultural and demographic makeup of those potentially affected by emergencies is referred to in the section on Welfare Services (43): "Effective welfare planning is based on a good understanding of affected communities, including their cultural and demographic makeup, strengths, and vulnerabilities". The policy recognises the need for liaison with foreign diplomatic missions, which is important to ensure that foreign visitors or residents are not forgotten in

the various stages of emergencies. However, the need, as expressed, is for the Ministry of Foreign Affairs and Trade and foreign diplomatic missions to provide information and advice “*on* foreign nationals” (our emphasis), not *to* them (48).

These policies show awareness of CALD communities’ needs for language-specific access to information and demonstrate a political and institutional intention to include CALD community members in developing community-driven emergency plans. This awareness, however, is only fleeting, with superficial references to language capacity. Multiple questions remain about implementation and CALD communities’ involvement in shaping these policies through local CDEM Groups. Nevertheless, the policies attest to an openness to enhancing how CALD communities participate in emergency planning.

COVID-19 measures illustrate the potential benefits of these policies. New Zealand’s “go hard and go early” approach implemented the influenza pandemic preparedness plan (Ministry of Health 2017), which led to remarkable containment of the COVID-19 outbreak, supported by a robust communication strategy (McGuire et al. 2020). In a reversal of the initial decision, people working for community newspapers were quickly designated “essential workers” during the lockdowns so that they could help disseminate critical information (cf. Ministry of Health 2017, 19, 162).

### *6.2.3 Social Resilience*

CDEM personnel seem to have addressed the discrepancy between social resilience tenets and support for CALD communities in pragmatic ways. Not-for-profit organisations complement the existing institutional provision (e.g. the Translation Service<sup>6</sup> of the Department of Internal Affairs) when private-sector professional capacities (e.g. InterpretingNZ) are not available or temporarily unable to fulfil demand. As Enríquez Raído, Crezee and Ridgeway (2020) show, New Zealand has been strengthening its interpreter training. Disaster responses in the 2010s and immigration policies further bolstered this process. Nevertheless, they also highlight how certification and quality control are impossible to monitor comprehensively and consistently for less-common language combinations needed by CALD communities. One proactive approach apparently stemming from this vision of resilience is increasingly integrating CALD communities into preparedness campaigns. To achieve this, service provision for language combinations that are rarely in commercial demand is required. Language needs have begun to be addressed with community-led disaster management solutions that resemble Kaupapa Māori approaches to community support. Kenney and Phibbs (2015, 54) illustrate the Māori’s community focus by studying local tribes’ responses to the Christchurch earthquakes. This centred around “communitarian forms of adaptive capacity associated with helping others, securing external resources and accessing and utilising assistance from

government agencies”, which are firmly rooted in “traditional knowledges, values and practices” (46).

Efforts to increase capacity and capabilities seem to uphold principles of linguistic justice embedded in New Zealand’s legislation, such as the Immigration Act 2009.<sup>7</sup> This Act’s juridical ramifications are manifest in how the government dictates its own provision of language services, despite the absence of a formal language policy. In the bilingual context of te reo Māori and English, the Act embeds multilingualism into obligations pertaining to human rights. The obligations determined by par.124, b.ii imply an acceptance of Article 4 of the International Covenant on Civil and Political Rights:<sup>8</sup>

In time of public emergency which threatens the life of the nation and the existence of which is officially proclaimed, the States Parties to the present Covenant may take measures derogating from their obligations under the present Covenant to the extent strictly required by the exigencies of the situation, provided that such measures are not inconsistent with their other obligations under international law and do not involve discrimination solely on the ground of race, colour, sex, language, religion or social origin.

The Immigration Act enshrines protection of people’s rights without discrimination based on social origin or language, erasing any legal distinction between provision for Indigenous minority languages and community minority languages.

There is a convergence towards strategically concerted actions by all stakeholders. The Immigration Act and the CDEM Act create the legal premises for developing an ecosystem of linguistic preparedness, as they extol principles of non-discrimination in relation to integration and communication. Institutionally, principles of social resilience are embedded in the national emergency plan (NCDEM 2015). Operationally, the *Including (CALD) Communities* (MCDEM 2013) establishes a brief for CDEM Groups to ensure that disaster managers and emergency personnel can communicate and gather intelligence about CALD communities’ needs. Locally, community-led initiatives and Māori-driven responses to previous disasters show that collective action and bottom-up policies can inform bespoke best practices for multilingual communication in future crises. One of the best examples of operationalisable and effective solutions appropriate to local needs was the Community Languages Information Network Group (CLING), established after the 2011 Canterbury Earthquake (CLING 2011; Wylie 2012). National and local institutions are working towards respecting obligations set in law. Recognition that legal obligations must also respect the linguistic needs of displaced populations reveals the need for preparedness policies focused on community-based resilience. Everybody in a community must be informed and

able to shape emergency policies, so as not to be discriminated against or represent a hazard to others. Legislative principles merely represent the *potential* for systematic language provision. Coupled with recent community awareness campaigns on New Zealand's exposure to natural hazards, the advice to CDEM managers and the focus on preparedness consolidate such premises into opportunities for enhancing language service provision in crisis settings.

### 6.3 Crisis Translation Capacity in New Zealand: Lessons Learned

Several recent events in New Zealand—the Canterbury and Kaikoura earthquakes and the 2019 mosque terrorist attack in Christchurch, with its legacy of trauma-related multilingual conversation (Wylie 2012; Lang 2020)—reinforced the relevance of crisis translation. In particular, its relevance for disaster and crisis *readiness* as much as post-trauma *recovery* has become highlighted. When operating across different phases in disasters, community knowledge (Marlowe 2019) and trust in the communicative exchange (Cadwell 2019) are of paramount importance. Trust can be gained if information is provided in culturally appropriate forms, accessible and known (if one does not know interpreting services are available, one does not necessarily *ask*; see examples from Lang 2020). Moreover, although CALD communities might share a language, extensive differences might exist among subgroups. Speakers of Spanish, for example, do not constitute a Spanish-culture community but use varieties identified with geographic and linguistic identity.

Trustworthy and relatable information from respected sources is imperative to prevent rumours, the spread of conspiracy theories and infodemics.<sup>9</sup> Information overload can easily occur in social media, but these same tools can also offer CALD members trustworthy information from their global, diasporic language communities (Marlowe 2019). The major damage caused by the Canterbury and Kaikoura earthquakes increased policy-makers' awareness of the need for disaster management approaches which embrace all communities (Wylie 2012; Zorn, Comrie and Fountaine 2016). On the one hand, in crisis settings where healthcare, shelter, food and emotional support might all be needed simultaneously and with the same urgency, it is not always practical or possible to rely only on professional T&I services to communicate crucial information across all CALD communities. On the other hand, informed CALD communities are less vulnerable and exposed, treated more equitably and therefore better able to integrate independently if information in languages they understand is accessible initially and when urgently needed. Whereas experienced, certified and trained professional linguists are the most desirable option because of the experience, specialised skillset and quality assurance that professional status implies, alternative solutions include multiple stakeholders.



The lack of professionals to provide services in many language combinations in crisis settings is not limited to New Zealand. For instance, interpreting in emergency medicine is a known challenge (e.g. Angelelli 2015). Crisis managers might not know how professional T&I works, and this is exacerbated by the fact that CALD communities might use languages unavailable in the local T&I market. This often results in using bilinguals or language brokers (e.g. children) with mixed competences and experience, as recognised in research on community interpreting (e.g. Angelelli 2008) and translation (e.g. Taibi and Ozolins 2016).

Before we describe initial attempts at crisis translation training in New Zealand as part of the INTERACT project,<sup>10</sup> it is relevant to refer to tertiary T&I education and professional T&I provision in New Zealand. The seven national universities offer varying levels of T&I programmes, from undergraduate through taught postgraduate diplomas and certificates to PhD level (see O’Hagan in this volume). Enríquez Raído et al. (2020) highlight how in the last four decades New Zealand has expanded its training provision for T&I, in an changing and demanding operational context, with an increased thrust towards certification and further quality assessment of T&I in public service settings. The ongoing interagency initiative “Language Assistance Service” (LAS) project demonstrates an increased awareness by the government to ensure equitable access to information for all members of society and delivery of consistent-quality public service T&I (21–22).

The language combinations offered in tertiary programmes mainly pertain to dominant languages that are regularly used in the global translation market, in addition to specialised programmes for te reo Māori and New Zealand sign language. There are multiple constraints to offering languages that fall outside commercial T&I settings in any country but especially in small countries such as New Zealand, where a non-language-specific approach to the translation classroom may be needed (Crezee, Burn and Teng 2019, 258). To some extent, recognition of alternative routes to professionalism is embedded in affiliation with professional T&I bodies, such as the New Zealand Society of Translators and Interpreters (NZSTI). Membership plays a fundamental role in promoting professional values and supporting members’ continuing development. This route is particularly important for bilinguals who might have been or want to start developing experience and skills in serving their CALD communities’ language needs. NZSTI sets out the following criteria for their professional members:

- an approved degree in translation or interpreting ... completed at recognised NZ tertiary institutions, with a minimum of 120 points and Level 7 ...
- National Accreditation Authority for Translators and Interpreters (NAATI) Certified Professional Translator or Interpreter (certification must be current).

- other equivalent qualifications and/or experience may be considered at the Council’s discretion.<sup>11</sup>

NZSTI criteria for membership value Australia’s NAATI certification in the absence of an equivalent system in New Zealand. They also indicate that members translate only into their “native language”, the member’s dominant language, yet there are many countries with extensive multilingualism where this premise is challenged (see Fung’s chapter in this volume). Many CALD communities consist of people belonging to multilingual groups. NZSTI membership makes concessions concerning recognition of extensive experience, completion of lengthy translation projects and other non-formal training. Nevertheless, membership (and affiliation) criteria are based on the ability to translate into the native language. While this requirement is not uncommon, it poses serious restrictions on acknowledging or certifying experienced bilinguals from CALD communities whose languages are not part of tertiary-level training and which, because few expert assessors are available, remain low-resourced languages.

Capacity in terms of certified and trained professionals active in the New Zealand market can currently sustain only a limited number of language combinations in relation to languages spoken by CALD communities. The combinations seem to depend on whether translation is provided nationwide for the central government (e.g. 24 languages for COVID-19 information by October 2020<sup>12</sup>) or targets local communities’ needs (e.g. 44 languages for Auckland).<sup>13</sup> These discrepancies also raise questions, beyond the scope of this chapter, regarding the data used to decide which languages are needed. It is vital to recognise the obstacles to fair access in all languages in a relatively small and geographically isolated country by establishing:

- 1) how realistic it would be to train academically or certify professionally translators and interpreters in rare-language combinations
- 2) if there will be sufficient career opportunities in the local or international market for these translators and interpreters beyond the essential needs in crisis settings

While these are well-recognised ongoing issues, good progress is being made in Australia through NAATI certification for CALD communities (NAATI 2019, 18–21). Australia gradually expanded its training provision to facilitate the professionalisation of linguists who can help meet the needs of CALD communities, when they are not served by training at tertiary level. NAATI has introduced Community Language Aide testing through the Indigenous Interpreters Project (NAATI 2019, 45), supporting approved courses across Vocational Education and Training institutions (31) and funding projects, such as one in collaboration with the Office of Multicultural Interests that aims to create courses “to meet minimum training required for eligibility to sit a NAATI test” (48). Australia, however, has a much larger population,

including that of CALD communities, than New Zealand. While geographically adjacent, the two countries present distinct contexts in which crisis translation training needs to be developed.

## **6.4 Crisis Translation Training**

This section discusses key insights gained from our research on crisis translation training which took place in New Zealand as part of the INTERACT project between 2017 and 2020. It synthesises the findings in terms of three phases of ecosystem of preparedness. Here “phase” does not indicate chronological order.

### **6.4.1 *Phase One: Training of CALD Community Bilinguals through Translation Projects***

In developing crisis translation training, establishing a roadmap that integrates new language competences alongside an awareness of CALD communities’ immediate needs is important. Within the INTERACT project, an essential, rapid introduction to translation concepts was devised as a course on Crisis Translation Training.<sup>14</sup> Lessons on fundamental translation principles and post-editing machine translation output were devised for a translation project with New Zealand Red Cross (NZRC) and Wellington Region Emergency Management Office (Federici and Cadwell 2018). Translation was part of a campaign to raise awareness among CALD communities, which also involved establishing a network of contacts among refugee and migrant communities (Shackleton 2018).

The INTERACT approach focuses on the minimum essential skills, with the understanding that the training is used to discourage those who cannot produce any translation at all and to encourage strong bilinguals to further develop an understanding of the complexity of translating.<sup>15</sup> The repeated message is that professional translators take years to train, and one implicit objective is that those who might want to pursue multiple translation projects for their communities ought to consider full training. This should be a core assumption in developing an ecosystem of preparedness as a sustainable approach to crisis translation training, although the issues of language combinations on offer now or in future are among the restrictions that created the need for training in the first place—availability of language combinations, provision of quality T&I and so on.

Establishing trust between information-providers and CALD communities is not always easy. These relationships might be non-existent, fragile or ephemeral, and they can be slow to develop. Given the time pressures in crises, building these relationships well *before* a disaster is crucial, as it is difficult to produce and circulate trustworthy translated information rapidly during a crisis (Cadwell 2015). For this reason, bilingual individuals serving as volunteer translators in community translation projects

represent a solution in many crisis contexts. Nevertheless, it is risky if an ad hoc solution dictated by the urgency of a crisis becomes legitimised as a permanent solution for providers of public services. Creating a mechanism that relies on volunteers is highly problematic, as in the case of the Information Facilitator role advertised in 2020 by the Office of Ethnic Communities to “help share important government information” (see de Bres 2020). This approach was met with immediate outcry from community stakeholders.<sup>16</sup>

The topic of non-professional translation, including volunteer-based translation, remains a thorny issue for professional translators. Yet for a small country with limited linguistic resources this compartmentalisation is something we needed to address head-on. This leads us to Phase 2 of the development of an ecosystem of preparedness and a focus on how professional translators and professional training can contribute to its functioning and are already doing so in New Zealand.

#### *6.4.2 Phase Two: Improving Crisis Translation Competences across the T&I Ecosystem*

Acknowledging the value that professional translators and interpreters bring to multilingual communication, Phase 2 involves improving crisis translation competences, ranging from project managing collaboration between emergency and disaster managers and the linguists they need, to ensuring professional values are upheld. Training translators and interpreters, professional and non-professional, to understand the stressful working conditions of operating in crises can also be embedded in the curriculum. A full-fledged ecosystem of preparedness will rely on training and certifying new translators, while ensuring that users become aware of the cost of quality language services and budget accordingly.

One key feedback point from CALD community bilinguals in the first cycle of crisis translation training in 2017 and 2018 was their appetite for further training towards a professional path (Shackleton 2018). In response to such feedback and also for sustainability of trainer resources, we considered training that involved local professional translators as a way forward. We argue that an ecosystem of preparedness that will facilitate dynamic interactions among the diverse groups constituting New Zealand society can be developed in a phased, multi-stakeholder approach. Professional translators and interpreters could become involved in training CALD community individuals. The interactions of institutions, NGOs, professional translators and interpreters with members of CALD communities would begin to lead key stakeholders to identifying and supporting specific local needs. Community-focused readiness relies on all stakeholders to become “partners” in readiness preparations: the “CDEM is committed to providing guidance on including CALD communities in all aspects of CDEM” (MCDEM 2013, 4).

To support CALD communities' language needs during emergencies, Phase 2 requires Crisis Translation Consultant training for trainee translators and interpreters to develop skills to serve CALD language needs. These include the ability to manage emergency and disaster managers' expectations of what type of service they can obtain from non-professional linguists, and the ability to enable training on fundamental translation principles for bilinguals offering T&I services in language combinations that cannot be immediately assessed. The notion of *crisis translation consultants* emerged after the INTERACT team in New Zealand delivered academic training targeting trainee translators and community interpreters (Federici et al. 2019). In the ecosystem of preparedness, this academic training represents Phase 2. Crisis translation was introduced as part of the existing semester-long community T&I course at the University of Auckland. Trainee translators in academic settings can be trained to integrate the competences of language specialists with the requirements of crisis managers and emergency responders (Federici et al. 2019). The aims of this course's crisis translation section were to (i) address the role of crisis translators in emergency scenarios relating to disaster management and (ii) raise students' awareness of the essential skills and knowledge enabling them to operate effectively and ethically under constrained circumstances typical of crisis communication. In terms of learning outcomes, the students were expected to:

1. become aware of the critical role played by community translation in crisis communication
2. minimise the risk of miscommunication under the constraints of crisis communication
3. apply problem-solving skills, including the use of technology, to respond to time-critical translation demands
4. be able to make ethical decisions in acting as a translator in crisis communication (O'Hagan and Cadwell 2018)

In the first delivery of the course, these outcomes were assessed in conjunction with a parallel project with NZRC (2017–18), as students participated in organising translations of the *Earthquake Preparedness Guide* (published in 2017 by the Wellington Region Disaster Management Office) and involving members of CALD communities. This project also aimed to expand CDEM's CALD network in fulfilment of the 2013 strategy of CALD inclusion (MCDEM 2013). It is important to understand how in this perspective translation is *less* than “professional translation” and simultaneously *more* than translating, as translated texts needed to be readable and accessible to their intended audiences and the translation process aimed to involve CALD communities' members as much as possible to develop networks between emergency management officers and CALD communities. It is not uncommon for similar projects to aim to develop

strong bonds with local volunteers and communities to ensure more cohesive responses when a crisis erupts (Government of Japan Public Relations 2011; Orloff 2011).

At the outset, the training introduces core topics in crisis translation, incorporating insights derived from crisis communication and crisis management research (e.g. Schwarz, Seeger and Auer 2016), as well as issues informed by community translation research (Taibi and Ozolins 2016). The training serves to extend students' existing and developing understanding of translation to crisis settings. They are challenged to operationalise fundamental translation concepts in specific and somewhat different instantiations of translation, connecting it to social and, specifically, crisis contexts. Learning activities mainly take the form of small-group discussions, policy analysis, identifying culture- and language-specific needs in emergency plans and individual tasks focusing on good practices in crisis and risk communication. The format aims to assist trainee translators in deploying their knowledge in collaborative settings, as they would interact with emergency managers who possess a range of specific skills but might lack intercultural awareness that the best T&I trainees acquire. The trainees' consultant role would put them at the centre of a collaborative triangle involving the assessment of CALD members' language needs, sourcing appropriate translators and interpreters and ensuring emergency managers are in the loop and understand what they can expect of linguists. In many situations, trainees' role might also involve serving as the prime contact point to support the training of bilinguals working on translation projects.

Monitoring the quality that untrained bilinguals serving as translators produce is a well-known problem, and the need for fast, efficient and lasting training is an additional challenge. Translation projects directly involving CALD members also aim to engender active participation and to support multidirectional communication. Whether translation projects are the best way of achieving this remains to be confirmed. Nevertheless, seeking active participation of CALD community members embeds crisis communication within the aim of partnering with CALD communities indicated by the *Including CALD Communities* emergency planning policy (MCDEM 2013). It stimulates processes increasing equality among stakeholders—processes that, in turn, perform a crucial function in achieving linguistic justice. The role of community participation in crisis translation settings has therefore been considered in terms of training; it also needs to involve in-depth analysis of the ethical risks and the sustainability of relying on temporary volunteers. Their role will be discussed in the next section in relation to the provision of training and opportunities for professional development (Phase 3). That section explains our findings towards conceptualising a model of language preparedness for a country with a small yet increasingly diverse population.

### *6.4.3 Phase Three: Sustaining an Ecosystem of Preparedness*

One of the recurring issues in contexts lacking preparedness in dealing with multilingual crisis communications is the recourse to ad hoc, swiftly organised solutions (O'Brien and Cadwell 2017; O'Brien and Federici 2019). Even though a shift towards enhancing capabilities by creating resources is needed, the unpredictability of language needs requires flexibility as a key component of any crisis translation training approach. For similar reasons, enhancing capacities does not automatically equate with training more professional translators and interpreters. For some language combinations there is no market, so there are no professionals available at the point of access. It is also unpredictable whether there might be a market that justifies the training investment in the long term. CALD language-mediators or paraprofessional figures supporting crisis communication might in turn work with professional associations and linguists with experience in other language combinations (as consultants for institutions and emergency management units).

When training on translation fundamentals was offered through NZRC in 2019, we invited two representatives of professional and institutional translation bodies in New Zealand as observers, with the aim of discussing potential risks to professionals and institutional translation services. The sessions were followed by a debriefing, which demonstrated that there are highly significant avenues for joint, coordinated and collaborative approaches in supporting T&I needs for CALD communities with the active involvement of T&I practitioners.

At the time of writing, this approach is being extended to the training of NZRC cross-cultural workers in the context of COVID-19, in collaboration with professional translators who are NZSTI members. There is a need to empower CALD community members by supporting their career development<sup>17</sup> as professional linguists and ensuring their training can be sustained in the long term through suitable language-specific examiners, trainers and options for certification and NZSTI membership. Through a mentoring system, different stakeholders such as NZSTI and institutional services can gradually integrate support to embrace language combinations needed by CALD communities. Such support via crisis translation training might start to form, and later sustain, an ecosystem of linguistic preparedness, where professional translators serve as trainers in terms of a code of conduct, quality assessment, terminology management, translation technology usage, mentoring or shadowing schemes. While this takes time to set in motion, placing crisis translators from CALD communities on the continuum from bilinguals towards professionalisation would/could help enable them to pursue full- or part-time careers using their language skills. This could in turn empower the T&I professions, whose roles broaden with higher social impact beyond their current realm, which is an important strategy in a world where artificial intelligence continues to improve.

## 6.5 Concluding Remarks: An Ecosystem of Preparedness

Transitioning from positive, proactive and actionable small-scale initiatives to full-scale implementation at the national level is far from automatic. Nevertheless, crisis translation training and language provision for CALD communities in New Zealand have the potential to integrate elements from the national emergency management successes, lessons learned from first-hand experiences and the growth of the T&I professional sector under the aegis of professionalism. If all key stakeholders come together to engage with CALD needs, resources and sustainability as well as equity of linguistic preparedness in New Zealand, the activities and initiatives already completed offer the opportunity to generate a *model* for embedded collaborative practice. In the envisaged ecosystem, professional associations can support, without jeopardising the profession's interest and reputation, the training of future professionals serving CALD communities who speak rare languages. We suggest encouraging emergency manager trainers to be involved in crisis translation activities so that they develop an awareness of what T&I can do, how much time it takes and how it should be resourced over time. This involvement in training would ensure that emergency responders and disaster managers gradually begin to operate more smoothly with translators' support when they have to co-ordinate crises where intercultural and multilingual elements pose a risk to successful communication and positive outcomes.

Normalising the awareness that multiple languages are spoken at any given time in most geographical areas of the world is not easy when international emergency, disaster, crisis and humanitarian operations often reflect monolingual Anglo-Saxon models of thinking and their operational systems. Nevertheless, among English-speaking countries, Aotearoa New Zealand has community-focused emergency policies, and it has recognised and continues to revitalise its Māori cultural roots, including principles of social resilience. The linguistic ecosystem relies on professional signers, translators and interpreters, as well as cross-cultural mediators, CALD members and volunteers. This small country's growing needs for professional linguists across a broad range of languages represent a challenge but also an opportunity when it comes to training future generations of language service professionals. New Zealand's Emergency Plan, its policies to support Civil Defence and Emergency Managers in their work with CALD communities and networks among NGO project managers, professional translators, academic trainers and CALD community members offer great potential. These stakeholders could cooperate in ensuring New Zealand's legislative expectations of no discrimination due to language are met. Existing training courses, networks and the growing awareness of CALD language needs construed by multiple agencies over time help to leverage synergies across stakeholders and sustain the ecosystem of linguistic preparedness that we advocate. It could be a unique model where



linguistic diversity is supported by equal access to information based upon premises of linguistic justice, in a pathway leading from fundamental linguistic *equality* (every speaker is treated the same way) to linguistic *equity* (every speaker has access to the support they need to function in civil society).

Promising conditions exist in New Zealand: training content, trainers, emergency managers, NGO project managers and risk managers have been working on projects of varying magnitude and have created a network on which to build. There is a degree of political willingness, manifested in the policies, driven by risk reduction paradigms focused on a notion of community and social resilience to disasters that *could* make linguistic equality and equity a reality in multilingual crisis settings in New Zealand. The ecosystemic approach would further enrich the work of the country's professional translators and interpreters, in opposition to ad hoc, last-minute, cost-cutting options. The COVID-19 pandemic has offered a stern reminder that global-scale public health crises are a reality and that information for all is not a luxury but something that ultimately benefits everyone.

## Notes

- 1 A detailed discussion of crisis translation training is available in Federici and Cadwell (2018); Federici et al. (2019).
- 2 Grant number 734211.
- 3 See <https://covid19.govt.nz/updates-and-resources/translations/> (accessed 7 October 2020).
- 4 Making information available on websites is not an automatic guarantee of accessibility, even if they support dissemination beyond the medium (printing, resharing, etc.). First, the public must know that the webpage exists and the information is on the website, which might not be immediately obvious to recently arrived or partially settled CALD community members. Second, low computer literacy and/or limited internet access also play an important role.
- 5 Stats NZ 2020. "Estimated population of NZ". Wellington: Statistics NZ. <https://www.stats.govt.nz/indicators/population-of-nz> (accessed 1 July 2020).
- 6 Mission statement available at <https://www.dia.govt.nz/Translation-Service> (accessed 1 July 2020).
- 7 See <https://www.legislation.govt.nz/act/public/2009/0051/latest/DLM1440303.html> (accessed 19 December 2020).
- 8 <https://www.ohchr.org/Documents/ProfessionalInterest/ccpr.pdf> (accessed 1 July 2020).
- 9 An excess of information and misinformation spreading through multiple outlets at speed (Zarocostas 2020).
- 10 The Crisis Translation Training materials described here were also integrated in two full "Crisis Translation" modules delivered at Dublin City University (DCU) and University College London (UCL). At UCL, the module is offered as an option to master-level trainee translators and interpreters, At DCU the module is available to MA in Refugee Integration students, most of whom have no translation background, and to MSc in Translation Technology students.
- 11 See <https://www.nzsti.org/about/How-To-Join/> (accessed 1 July 2020).
- 12 See <https://covid19.govt.nz/updates-and-resources/translations/> (accessed 7 October 2020).

- 13 Source: Auckland Regional Public Health Service. See <https://www.arphs.health.nz/public-health-topics/covid-19/covid-19-information-for-our-communities/> (accessed 7 October 2020).
- 14 See the Crisis Translation YouTube Channel: <https://tinyurl.com/CrisiT-YT> (accessed 7 October 2020).
- 15 Although beyond the scope of this chapter, the underlying theoretical assumptions here are linked to work on acquisition of translation competence, which demonstrates that being bilingual does not necessarily entail natural translation competence. See, for example, the publications by the PACTE network at <https://grupsderecerca.uab.cat/pacte/en> (accessed 7 October 2020).
- 16 See Open Letter About Office of Ethnic Communities' Proposed Multilingual Information Network at <https://www.scoop.co.nz/stories/PO2007/S00290/open-letter-about-office-of-ethnic-communities-proposed-multilingual-information-network.htm> (accessed 7 October 2020).
- 17 We acknowledge that this route is neither automatic nor necessarily of interest to CALD community members who are speakers of multiple languages and might offer their skills in crisis-related T&I projects.

## References

- Andrulis, Dennis P., Nadia Siddiqui, and Jonathan Purtle. 2009. *California's Emergency Preparedness Efforts for Culturally Diverse Communities: Status, Challenges and Directions for the Future*. Whole: Drexel University, School of Public Health, Center for Health Equality.
- Angelelli, Claudia V. 2008. "The Role of the Interpreter in the Healthcare Setting: A Plea for a Dialogue between Research and Practice." In *Building Bridges: The Controversial Role of the Community Interpreter*, eds. Carmen Valero Garcés and Anne Martin, 139–52. Amsterdam: John Benjamins Publishing Company.
- . 2015. *Study on Public Service Translation in Cross-Border Healthcare: Final Report for the European Commission Directorate-General for Translation*. Luxembourg: European Commission. <https://publications.europa.eu/en/publication-detail/-/publication/6382fb66-8387-11e5-b8b7-01aa75ed71a1/language-en> (accessed 18 December 2020).
- Blazer, Jonathan, and Brett Murphy. 2008. "Addressing the Needs of Immigrants and Limited English Communities in Disaster Planning and Relief." *Immigrants' Rights Update* 22 (8): 1–12.
- Cadwell, Patrick. 2015. "Translation and Trust: A Case Study of How Translation Was Experienced by Foreign Nationals Resident in Japan for the 2011 Great East Japan Earthquake." PhD diss., Dublin City University.
- . 2019. "Trust, Distrust, and Translation in a Disaster." *Disaster Prevention and Management: An International Journal* 29 (2): 157–74.
- CLING. 2011. *Guidelines for Using Language and Sign Interpreters—Useful Tips for Christchurch Agencies*. Christchurch: Christchurch City Council.
- Crezee, Ineke, Jo Anna Burn, and Wei Teng. 2019. "Community Translation in New Zealand." In *The Routledge Handbook of Translation and Education*, eds. Sara Laviosa and Maria González Davies, 245–63. London: Routledge.
- de Bres, Joris. 2020. "Our Ethnic Communities Are Not the Government's Free Translation Service." *The Spin Off*, 13 July 2020. <https://thespinoff.co.nz/society/13-07-2020/our-ethnic-communities-are-not-the-governments-free-translation-service/> (accessed 7 October 2020).

- de Bres, Julia. 2015. "The Hierarchy of Minority Languages in New Zealand." *Journal of Multilingual and Multicultural Development* 36 (7): 677–93.
- Enríquez Raído, Vanessa, Ineke Crezee, and Quintin Ridgeway. 2020. "Professional, Ethical, and Policy Dimensions of Public Service Interpreting and Translation in New Zealand." *Translation and Interpreting Studies* 15 (1): 15–35.
- Federici, Federico M., and Patrick Cadwell. 2018. "Training Citizen Translators: Red Cross Translation Needs and the Delivery of a Bespoke Training on the Fundamentals of Translation." *Translation in Non-governmental Organisations. Special issue of Translation Spaces*, ed. Wine Tesseur 7 (1): 20–43. doi:10.1075/ts.00002.fed.
- Federici, Federico M., and Sharon O'Brien. 2019. "Cascading Crises: Translation as Risk Reduction." In *Translation in Cascading Crises*, ed. Federico M. Federici and Sharon O'Brien, 1–22. London and New York: Routledge.
- Federici, Federico M., Minako O'Hagan, Sharon O'Brien, and Patrick Cadwell. 2019. "Crisis Translation Training Challenges Arising from New Contexts of Translation." *Cultus* 12: 246–79. [https://www.cultusjournal.com/files/Archives/Cultus\\_2019\\_12\\_013\\_Federici\\_et-al.pdf](https://www.cultusjournal.com/files/Archives/Cultus_2019_12_013_Federici_et-al.pdf) (accessed 7 October 2020).
- Government of Japan Public Relations, Office. 2011. "Foreign Volunteers on the Front Line."
- Kaplan, Joshua. 2020. "Hospitals Have Left Many COVID-19 Patients Who Don't Speak English Alone, Confused and Without Proper Care." *ProPublica*, 31 March 2020. <https://www.propublica.org/article/hospitals-have-left-many-covid-19-patients-who-dont-speak-english-alone-confused-and-without-proper-care> (accessed 7 October 2020).
- Kenney, Christine M., and Suzanne Phibbs. 2015. "A Māori Love Story: Community-Led Disaster Management in Response to the Ōtautahi (Christchurch) Earthquakes as a Framework for Action." *International Journal of Disaster Risk Reduction* 14: 46–55.
- Kwok, Alan H., Emma E. H. Doyle, Julia Becker, David Johnston, and Douglas Paton. 2016. "What is 'Social Resilience'? Perspectives of Disaster Researchers, Emergency Management Practitioners, and Policymakers in New Zealand." *International Journal of Disaster Risk Reduction* 19: 197–211.
- Lang, Sarah. 2020. "A Traumatized Community Struggles in the Christchurch Terror Attack Aftermath." *Noted*, 10 March 2020. <https://www.noted.co.nz/currently/currently-social-issues/christchurch-terror-attack-aftermath-a-traumatized-community-struggles> (accessed 7 October 2020).
- Marlowe, Jay. 2019. "Transnational Crisis Translation: Social Media and Forced Migration." *Disaster Prevention and Management: An International Journal* 29 (2): 200–13. doi:10.1108/DPM-11-2018-0368.
- MCDEM. 2013. *Including Culturally and Linguistically Diverse (CALD) Communities. Information for the CDEM Sector [IS 12/13]*. Wellington: Ministry of Civil Defence & Emergency Management. <https://www.civildefence.govt.nz/cdem-sector/guidelines/including-culturally-and-linguistically-diverse-cald-communities/> (accessed 7 October 2020).
- McGuire, David, James E. A. Cunningham, Kae Reynolds, and Gerri Matthews-Smith. 2020. "Beating the Virus: An Examination of the Crisis Communication Approach Taken by New Zealand Prime Minister Jacinda Ardern during the Covid-19 Pandemic." *Human Resource Development International* 23 (4): 361–79.

AU: Please provide complete details for the reference 'Government of Japan Public Relations, Office, 2011'.

- Ministry of Health. 2017. *New Zealand Influenza Pandemic Plan: A Framework for Action*, 2nd ed. Wellington: Ministry of Health. <https://www.health.govt.nz/system/files/documents/publications/influenza-pandemic-plan-framework-action-2nd-edn-aug17.pdf> (accessed 7 October 2020).
- NAATI. 2019. *Annual Report*. Melbourne: NAATI. <https://www.naati.com.au/wp-content/uploads/2019/12/naati-annual-report-2018-19.pdf> (accessed 7 October 2020).
- NCDEM. 2015. *National Civil Defence Emergency Management Plan Order 2015 (LI 2015/140)*. Ministry of Civil Defence & Emergency Management (Wellington). <https://www.legislation.govt.nz/regulation/public/2015/0140/lates/t/DLM6486453.html?src=qs%20> (accessed 7 October 2020)
- O'Brien, Sharon, and Patrick Cadwell. 2017. "Translation Facilitates Comprehension of Health-Related Crisis Information: Kenya as an Example." *Journal of Specialised Translation* 28: 23–51.
- O'Brien, Sharon, Federico Federici, Patrick Cadwell, Jay Marlowe, and Brian Gerber. 2018. "Language Translation during Disaster: A Comparative Analysis of Five National Approaches." *International Journal of Disaster Risk Reduction* 31: 627–36.
- O'Brien, Sharon, and Federico M Federici. 2019. "Crisis Translation: Considering Language Needs in Multilingual Disaster Settings." *Disaster Prevention and Management: An International Journal* 29 (2): 129–43. doi:10.1108/DPM-11-2018-0373.
- O'Hagan, Minako, and Patrick Cadwell. 2018. "Translation Training Needs in Crises: Design and Delivery." Paper presented at *6th International Association for Translation and Intercultural Studies (IATIS)*, Hong Kong, China. 3–6 July 2018. (p. 1).
- Orloff, Lisa. 2011. *Managing Spontaneous Community Volunteers in Disasters: A Field Manual*. London: CRC Press.
- Piller, Ingrid. 2020. "COVID-19 Forces Us to Take Linguistic Diversity Seriously." *Perspectives on the Pandemic: International Social Science Thought Leaders Reflect on COVID-19* 12: 13–17. [https://www.degruyter.com/fileasset/craft/media/doc/DG\\_12perspectives\\_socialsciences.pdf](https://www.degruyter.com/fileasset/craft/media/doc/DG_12perspectives_socialsciences.pdf) (accessed 7 October 2020).
- Schwarz, Andreas, Matthew W Seeger, and Claudia Auer. 2016. "Significance and Structure of International Risk and Crisis Communication Research. Toward an Integrative Approach." In *The Handbook of International Crisis Communication Research*, eds. Andreas Schwarz, Matthew W Seeger, and Claudia Auer, 1–10. Oxford: John Wiley & Sons.
- Shackleton, Jamie. 2018. "Preparedness in Diverse Communities: Citizen Translation for Community Engagement." In *Understanding Risk, Risk Reduction, Consequences and Forecasting Track. Proceedings of the National Academy of Sciences*, eds. Kristin Stock and Deborah Bunker, 400–408. Wellington: Massey University.
- Taibi, Mustapha, and Uldis Ozolins. 2016. "Community Translation: Definitions, Characteristics and Status Quo." In *Community Translation*, eds. Mustapha Taibi and Uldis Ozolins, 7–28. London: Bloomsbury Academic.
- Uekusa, Shinya. 2019. "Disaster Linguicism: Linguistic Minorities in Disasters." *Language in Society* 48 (3): 353–75.
- Wylie, Sarah. 2012. *Best Practice Guidelines for Engaging with Culturally and Linguistically Diverse (CALD) Communities in Times of Disaster*. Christchurch

City Council. <https://ccc.govt.nz/assets/Documents/Services/Civil-Defence/BestPracticeGuidelinesofDiverseCommunitiesDisasterMarch2012.pdf> (accessed 7 October 2020).

Zarocostas, John. 2020. “How to Fight an Infodemic”. *The Lancet*, 395 (10225): 676. doi:10.1016/S0140-6736(20)30461-X.

Zorn, Ted, Margie Comrie, and Susan Fountaine. 2016. “Crisis Communication Research in Aotearoa/New Zealand.” In *The Handbook of International Crisis Communication Research*, eds. Andreas Schwarz, Matthew W. Seeger, and Claudia Auer, 347–56. Chichester: Wiley Blackwell.

