

Filozofická fakulta Univerzity Palackého

**The question of profanity: Interpreting choices of university
students and influence of gender**

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The question of profanity: Interpreting choices of university students and influence of gender

Vulgarita v tlumočení: studentská řešení a vliv pohlaví

(Bakalářská práce).

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Prohlašuji, že jsem tuto bakalářskou práci vypracoval samostatně a uvedl úplný seznam citované a použité literatury.

V Olomouci dne XX.X. XXXX **Jonáš Maixner**

Abstract

Research on profanity during an interpreter-mediated conversation showed that professional interpreters utilize one of these interpreting strategies: equivalence, omission, downtoning, meta-commenting, and interrupting the interpretation process. Academic research attributes the choice of these strategies to factors such as personal or professional codes of ethics, professional experience, and the interpreter's gender. This thesis builds on these findings and focuses on third-year students in the Bachelor's degree program in English for community interpreting and translation at Palacký University. Our objective was to understand the rationale behind the students' strategy choices. We also hypothesized that male interpreters would be more likely to use equivalence when interpreting profanity, whereas female interpreters would more likely omit the profanity altogether. This hypothesis contrasts general gender studies with specific research on interpreting.

In the Theoretical part, we delve into the academic background of this issue. We introduce a theory behind profanity, various Codes of professional conduct of various organizations including KČT or AICC, previously stated strategies, and a possible influence of gender. We then proceed to the Practical part where participants of our study consecutively interpret previously modified and prepared dialogues with two connotative forms of profanity: vulgar interjections and verbal abuse, through the interpreter training studio Ilab. After analysis, participants' solutions are categorized according to academic literature and supplemented with their reasoning, gathered through a questionnaire distributed immediately after the interpreting session. The questionnaire focused on the attitude of participants towards profanity during an interpreter-mediated conversation and supplied valuable explanations.

The results show that participants highly rely on their evaluation regarding the importance of profanity in a given context. This led to a higher omission rate for vulgar interjections and more frequent use of equivalence for verbal abuse. Overall, omission emerged as the most commonly employed interpreting strategy. However, the validity of this finding may be questionable due to admitted lapses in participants' attention spans, as noted in their responses to the post-research questionnaire.

Anotace

Název: Vulgarita v tlumočení: studentská řešení a vliv pohlaví

Bakalářská práce se zaměřuje na tlumočnické strategie, které využívají studenti při tlumočení vulgarit v oblasti komunitního tlumočení. V teoretické části jsou popsány vulgarity, etické kodexy tlumočnicka, tlumočnické strategie, předešlý výzkum daného tématu a vliv pohlaví. Následně v praktické části, kdy účastníci výzkumu tlumočí předem vybrané a přizpůsobené dialogy, popisujeme jejich strategie s ohledem na rozdělení v akademické literatuře. Strategie jsou následně doplněna zdůvodněním samotných účastníků výzkumu skrze formulář.

Klíčová slova

Sprostá slova, komunitní tlumočení, urážky, tlumočení, pohlaví

Annotation

Title: The question of profanity: Interpreting choices of university students and the influence of gender

This bachelor thesis focuses on students' interpreting strategies utilized during the interpreting of profanity in community settings. Profanity, Codes of ethics, interpreting strategies, previous research on this topic, and the influence of gender are described in the Theoretical part. Based on academic literature, we then categorize the strategies used by the participants faced with our prepared and modified dialogues. The subsequent questionnaire then supplies their rationalization of used strategies.

Keywords

Profanity, community interpreting, vulgar language, interpreting, gender

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Introduction

Taboo words and profanity are an inseparable part of our everyday life. These expressions come from many sources, be it anger, happiness, proof of power, or just the way one talks. Due to this profanity can be found everywhere in any situation from ads, speeches, discussions, and so on. Swear words can be found in situations that must be interpreted in another language. Thus, interpreters in their careers will not escape impoliteness or bad language. Present research including Hale et. al. (2020), Felberg and Šarić (2017), and Magnifico and Defrancq (2016) studied how professional interpreters deal with profanity. The research included interpreters from many areas of life and types of interpreting. Court, conference, but mainly community interpreting has been studied showing strategies that can and are used to deal with this problem (see e.g. Magnifico and Defrancq, 2016, Jacobsen, 2004).

Research has shown that in the case of interpreting a police interrogation (Hale et. al., 2020) professional interpreters will in most cases transfer everything just as their code demands (e.g. AIIC, AUSIT). They are more comfortable doing so because they hide to a greater or lesser extent behind their role of an interpreter who is merely a conduit. However, the case of bilingual people who were asked to interpret the same scenario is quite different (Hale et. al. 2020). Many of them were reluctant to say everything that was being said resulting in solutions such as omitting, downgrading or even disrupting the interpreting process.

There still are, however, some discrepancies that fall upon interpersonal characteristics concerning communication although the person interpreting is a full-time interpreter or not. Felberg and Šarić pointed out the importance of a personal moral code or order as one of the aspects of transferring profanity: “The ethical guidelines based on a particular moral order of not interfering in interpreter-users’ encounters might conflict with another moral order, which emphasizes that politeness is good and impoliteness is bad and that the interpreter should act accordingly, that is, interfere” (2017, 3).

Little research has been done on interpreters-to-be and their strategies regarding profanity. This regards students of interpretation with limited experience who can implement what they learned throughout their studies. Almost none of the participants of our study encountered impoliteness during their interpreting. From personal experience being a student of interpreting at Palacký University Olomouc the only instances of profanity experienced were the ones we put in our practice as a joke. The profanity was not met even at the interpreting jobs accessed either via school or by personal activity. Our research will observe exactly this stage. We will study how students of interpreting deal with prepared dialogues and situations where profanity will be used during conversations. On the experimental group with similar experience and years of study, this research looks at the strategies and ways the group deals with these situations and compares them with the already described strategies of experienced interpreters in research done on the topic of interpreting profanity in community settings. We will also observe the differences that result from gender. Our hypothesis is that gender plays a part in the results of this study. With a look at both male and female communication styles

and preferences (see e.g. Usera, 2010), we expect that female students will deal with impoliteness more subtly while male students will not hesitate to transfer everything.

The question is if the chosen equivalent will have the same function as intended in the original language. Taboo words are used widely and can be divided into positive, negative, and inconsequential social outcomes (Jay, 2009). This fact demands some knowledge of vulgar phrases in both languages and a feel for emotions from interpreters. There is also a difference that connects with the context of using profanity. There is a different meaning for interjections and a vulgar phrase aimed at a certain thing or a person. This difference is reflected throughout our study.

The recordings I chose suitable enough for our research are made up of scenarios from the field of community interpreting that I have created with volunteers. The scripts were prepared in advance and consulted with the supervisor. The recordings cannot be only vulgar language for the studied topic needs context. The group consecutively interpreted two audio recordings that included taboo words and profanity. The group was not familiarized with the exact aim of this study. The final audio recordings are transcribed in the practical part and the solutions of dealing with impoliteness are put in categories identified by previous research.

The body of this thesis is divided into three main parts:

The first part is an informative overview of research already made on this topic. It includes a setting stage in the form of vulgar words and profanity, followed by Codes of Ethics. And finally, the key role of the interpreter and his position in the process. The greatest asset to this part on behalf of profanity was Jay (1992, 2000, 2009), Cavazza (2014), Clark (1996), Van Lancker (1987), and Goddard (2015). Examples of Codes of ethics belong to organizations AIIC, KST CR, and JTP, and to describe this topic we used the academic literature of Garcia-Beyaert et.al. (2015), Hale (2007), Corsellis (2008), and Felberg (2016). The most important part is the connection with interpreting, and for that, we used the research of Hale et al. (2020), Felberg and Šarić (2017), Magnifico and Defrancq (2016), Odero (2017), Napier (2004), and Korpala (2012).

The second part is a brief of different communication styles and preferences connected with gender. The focus of this part is to state the difference gender might play in the role of an interpreter and insight regarding it. Literature on this topic includes Wood (1996, 2012), Usera (2010), Charlebois (2016), Magnifico and Defrancq (2016), Maltz & Borker (1982), Basow and Rubenfield (2003), and McConnell-Ginet and Eckert (2003).

The third part is practical and is focused on the experimental group and their interpreting. Their interpretation was transcribed, and their interpreting solutions of profanity were categorized using the previous research introduced in the first part. Students were also asked to complete a questionnaire where they could justify the reason behind their choices.

1 Theoretical part

We will now focus on variables contributing to the interpretation of profanity. Firstly, we will observe what profanity is, why, how it works, and what it implies for the interpreter. Secondly, we will delve into the research done, and using other academic literature we will state the requirements of the code of ethics coming from interpreting organizations that might be in contrast with the personal codes of interpreters as humans. Finally, we will introduce strategies that are used while dealing with profanity and what these decisions might imply.

1.1 Vulgar language

Taboo language, often referred to as vulgar or profane language (further on, these words will be used interchangeably), presents a significant challenge for interpreters due to its pervasive presence across cultures and contexts. There has been much research on the nature of swearing especially in psychology, behavioral studies, and cognitive studies (e.g. Jay, 2000, Cavazza, 2014). Research points to its foundation in the emotional state (like anger, anxiety, joy, etc.) that the taboo word expresses and conveys more readily than a non-taboo word. And as Jay stated it is “allowing speakers to achieve a variety of personal and social goals with them” (Jay, 2009, 153).

Taboo language manifests in various forms based on the speaker's intent and control over its use (Van Lancker, 1987). These linguistic expressions encompass deliberate utterances like racist jokes, controlled but intentional use such as slurs, and spontaneous outbursts triggered by events like the expletives uttered when stubbing a toe. The last ones are called habitual epithets and conceal a vulgar spontaneous expression of one's emotional state in the form of a single word or a phrase. According to Jay, expressions of anger and frustration seem to be the main reason for two-thirds of our swearing (1992). And further “taboo words are a defining feature of sexual harassment, blasphemy, obscene phone calls, discrimination, hate speech, and verbal abuse categories” (Jay, 2009, 155). Swearing serves multifaceted purposes, ranging from the release of personal emotions to the deliberate infliction of harm through verbal means.

Beyond the negative social outcomes detailed earlier, other studies described additional positive and inconsequential aspects associated with profanity (Jay 2000, Clark 1996). Positive social outcomes include using taboo words to promote social harmony or cohesion in the form of jokes and humour (banter), commentating, etc. Inconsequential outcomes refer to the use of taboo words as a casual conversational habit in an informal speech. According to Jay (2009), the primary use of profanity is for emotional connotation. That can manifest in the form of a habitual epithet or an insult. This is an especially important thing to note for interpreters because it suggests that profane language has a deeper pragmatic meaning that needs to be transmitted and addressed as well.

From previous research regarding community interpreting in general, the pragmatic approach seems to be the most favourable (Hale, 2007). As Hale et. al. concluded: “This implies that interpreters cannot interpret word for word, but they must consider the discourse as a whole to understand the intention behind the utterance, its illocutionary point and force and

desired perlocutionary effect on the listener“ (2020, 374). Concerning profanity, it is important to notice the exact illocutionary goal the speaker wants to transmit.

Linguists categorize the use of profanity mostly within the domain of pragmatics, not semantics (Goddard 2015, p. 190). Pragmatic meaning considers socio-linguistic context and it, therefore, differs according to the social group, culture, and language. Studies found that distinct cultures allude their curses to different things (Jay, 2000). As Jay stated:

“Curse words are defined as offensive because they are associated with or refer to one of these four semantic domains: religion, taboo, disgust, laws. Words that are used to communicate about these semantic features are offensive due to the negative cultural values and attitudes associated with each category“ (2000, 153).

Thus, equivalence of a swear word in one language is not most of the time achieved by only interpreting word-for-word. There are other variables like stress and sentence structure as well. Hale et. al. concluded: “This means that the interpreter must consider the context and the participants in order to ascertain the purpose and intensity of the profane word, and the potential effect on the listener“ (2020, 375).

1.2 Interpreting profanity

1. Codes

The important question revolves around whether interpreters are obligated to interpret profanity following the established codes and ethical guidelines for interpreters. These codes have evolved since the inception of organized interpreting bodies. The first international organization AIIC's Code of Professional Ethics includes Article 10 which says that “Interpreters shall strive to translate the message to be interpreted faithfully and precisely. They shall endeavour to render the message without embellishment, omission, or alteration“ (Code of Ethics for Qualified Interpreters). This organization focuses mostly on conference interpreting. In this field, it is important to maintain the entire speech with its characteristics.

As this thesis primarily explores community interpreting areas, various familiar aspects emerge. Examples of internationally supported statements, as well as Czech associations prove that the need for accuracy and fidelity is ubiquitous. Garcia-Beyaert et. al. include in their ethical guidelines for community interpreters a part about accuracy: “The community interpreter strives to interpret every message without omissions, additions, distortions or any other changes to the original message“ (2015, 13). Other authors agree with this point (e.g. Hale, 2007, Corsellis, 2008). It addresses the explicit verbal component of a statement, transferring words and sentences along with their referential meaning. The aim is to convey the meaning, potentially using different phrasing while retaining the core message. Communication and interpretation thus mean more than the literal words spoken. Academic literature emphasizes additional factors like tone, implicit meanings, register, and the force of utterance as crucial to accurately convey the interpreted content and achieve the desired

impact (Magnifico and Defrancq, 2016, Corsellis, 2008). In essence, the synthesis of words and tone creates the complete speech.

Garcia-Beyaert et. al. conclude that “the community interpreter should interpret everything, including vulgar language and nonsensical statements” (2015, 13). This directly aligns with the interpreter's role as a mere conduit. The interpreter is not accountable for the specific words spoken by any participant and therefore is not required to protect anyone's reputation (see below).

In the Czech Republic, local organizations also touched on the problem with accuracy in their ethical codes or recommendations. For example, the code of ethics in The Chamber of Court Interpreters and Court Translators of the Czech Republic includes the following:

“The court interpreter shall execute the act in the highest possible quality, and that as regards both proficiency and language. The interpreting or translation must correspond accurately with the speech being interpreted, or the text being translated. It is inadmissible to leave or omit anything, or to add anything arbitrarily (...)” (Code of Ethics KST CR).

Another Czech organization Jednota tlumočnicků a překladatelů stated in their work on community interpreting that “the community interpreter tries to remain as neutral as possible, i.e. does not change the tone, and does not add or shorten anything. The interpreter is also not responsible for the content of the client's words¹” (JTP, 2014).

Considering this, interpreters are compelled to interpret even instances of profanity within speech. Previous studies have demonstrated that the majority of professional interpreters adhere to ethical codes by faithfully conveying all spoken content, maintaining their neutrality, and seeking suitable equivalents (Felberg and Šarić, 2017; Hale et al., 2020). The research of Felberg and Šarić involved 286 Norwegian registered interpreters across more than fifty languages within the public sector, focusing on strategies used when confronted with perceived impoliteness. Their conclusion highlighted the personal moral codes of interpreters and stated that:

“However, by appealing to another moral order [other than fidelity and accuracy, note by the author of the present study], interpreters excuse themselves for not “repairing and downtoning” impoliteness. This is motivated by the assumption that the interpreter should downplay impolite speech and behaviour, which implies that politeness is perceived as a default, ruling norm” (2017, 15).

¹ Komunitní tlumočnick se snaží zůstat v rámci možností neutrální, tj. nemění způsob vyjádření, nic nepřidává ani nic nezkracuje. Zároveň není odpovědný za obsah slov klienta. (translated by the author)

2. Personal code and feelings, why omit?

Interpreters often choose to downtone or omit taboo words due to consideration for face and perception of impoliteness, as suggested by the described literature (Felberg and Šarić, 2017, Hale et. al., 2020). Research has pointed to the fact that interpreters mediating the community interpreting process where profanity is included tend to: “(...) perform face work, neutralizing speech acts that are threatening to the face of the addressee or to the face of the interpreters themselves” (Magnifico and Defrancq, 2016, 26). From prior research, it is evident that interpreters opt to omit or downtone vulgar language to safeguard the audience from perceived impoliteness, considering the spoken profanity as unintentional or irrelevant (Felberg and Šarić, 2017). However, this alteration of tone, primarily influenced by the exclusion of vulgar words, might potentially alter the impact on the addressee.

An additional factor contributing to this behaviour might involve the conflict between an interpreter's personal values and the professional standards they are expected to adhere to. There might exist values within an interpreter that prevent them from distancing themselves from certain parts of speech and feeling a sense of responsibility toward them (Hale et. al. 2020). There is a possibility that an interpreter, perceiving politeness as a norm, chooses to omit or downtone taboo words instead of risking the violation of this norm by finding an equivalent. As Hale et. al. stated: “This is explicitly prescribed because interpreters have been found to neutralize, euphemize or tone down confrontational speech, as a natural human tendency to achieve communication and avoid conflict” (2020, 388). This behaviour contradicts the principles outlined in the codes of ethics, which emphasize the comprehensive transmission of all speech elements during interpreter-mediated interactions, as advocated in academic literature.

1.3 Types of solutions

Profanity presents a complex challenge in interpreting. From academic literature, we know how interpreters can deal with problematic parts Previous academic literature outlines various strategies for interpreters to address these instances. Research, such as that conducted by Hale et al. (2020), highlights three main approaches: maintenance, change, and omission. The study of Felberg and Šarić categorizes these strategies into several methods: employing equivalence, omission, downtoning, meta-commenting, and interrupting or postponing the interpretation process. This chapter describes each strategy in more detail and will explore their implications and applications within interpreting contexts.

Previous research, exemplified by Felberg (2016) and Hale et. al. (2020), demonstrates that this practice is not consistently followed in community interpreting. For the purpose of the theoretical background of our present study, we have categorized the strategies listed in the literature as follows²:

² The research method of our present study does not allow face-to-face interaction. With this in mind, our participants were able to utilize only three of the strategies described further. These strategies include: using pragmatic equivalence, omission, and downtoning. In our study, we focus only on these three.

Table 1: Interpreters' strategies for dealing with profanity

1) Equivalence interpreting the speech with an appropriate equivalent	3) Meta-commenting notifying the addressee of the use of profanity
2) Omission omitting the profane words or segments	4) Interrupting the process interpreting the profanity and subsequently apologizing to the addressee
5) Downtoning downtoning or softening the explicit part of speech	

Strategies 3 and 4 are applicable solely in face-to-face interpreting scenarios, making it unfeasible to observe in this present research. However, it seems pertinent to introduce another strategy: 5) downtoning or softening the explicit part of speech. This strategy is mentioned in the literature, but not as a major one.

In her research, Felberg commented that “strategies (2) and (3) are a breach of professional guidelines. By denying the participants the ability to communicate in the way they want to communicate, the interpreter interferes and becomes an active communication participant” (2016, 13). Thus, questioning whether an interpreter violates the code of ethics by selecting one of these solutions. The interpreter inadvertently restricts the speaker's complete expression by omitting a segment of speech.

Point number 5 offers a solution for interpreters to uphold their role as conduits by fully interpreting every speech element while managing impolite or potentially offensive language in a manner that maintains acceptability and politeness, especially concerning habitual epithets. As previously mentioned, epithets are spontaneous emotional exclamations made by speakers. By selecting alternatives that distance it from being offensive, the interpreter can convey the intended meaning without conflicting with the need to safeguard their reputation or protect the addressee. This solution was also mentioned in a study of Felberg and Šarić, but they commented on the examples from their study: “(...) one can approach these examples from the standpoint of the interpreters’ (lack of) awareness of the ethical guidelines” (2017, 12).

Equivalence

The strategy of Equivalence in interpreting involves the direct rendering without any modification or subjective intervention by the interpreter (Odero, 2017). This approach implies strict adherence to the interpreter's role as a neutral intermediary, refraining from assessing or filtering the perceived level of impoliteness in the communicated content. By faithfully transmitting all verbal expressions, including potentially offensive language, this strategy aligns

with the ethical guidelines governing interpreters. It emphasizes the paramount duty to convey messages accurately without personal judgment or interference in the communication process between service providers and recipients (Felberg and Šarić, 2017, Hale et. al., 2020, Magnifico and Defrancq, 2016).

Hale (2007) emphasizes the crucial differentiation between semantic and pragmatic equivalence. In the context of pragmatic equivalence, the focus extends beyond lexical elements; it delves into the contextual aspects of communicative events. Rather than restricting itself to sentences or phrases, pragmatic equivalence seeks to encapsulate the underlying meaning of the message, thereby ensuring a more faithful rendition (Hale, 2007). According to Hale, the determination of pragmatic equivalence necessitates careful consideration of cross-cultural disparities, encompassing social conventions, expressions of (im)politeness, and various cultural norms.

Participants of Felberg and Šarić revealed that interpreting (im)politeness contains more than verbal communication; it extends to non-verbal cues (2017). Non-verbal behaviours, such as gestures, expressions, or postures, often signal negative emotions like frustration or impatience, which in certain contexts might be a form of impoliteness (Culpeper, 2013). Additionally, a speaker's tone or pitch can also serve as an indicator of offensive language or its potential to cause harm (Jay, 2009). These combined elements contribute to a final form of impoliteness that is not always overtly explicit. As one respondent in a study of Felberg and Šarić stated about his or her strategy: "I try to imitate the "tone" and "way" something is being said ... my role is to be a parrot, so I repeat as precisely as possible and with as similar body language as possible—in both directions" (2017, 10). And as Garcia-Beyaert et. al. confirms "the community interpreter should make every effort to maintain the style, tone, and register of the speaker" (2015, 14).

Omission

The reasons behind this solution vary due to several factors. Daniel Gile (2011) identified that omissions may stem from cognitive overload and specific challenges inherent in language pairs. Additionally, scholars like Napier (2004) and Korpál (2012) have highlighted that interpreters might consciously omit information to eliminate redundancy. Napier (2004) further categorizes these omissions into five types, distinguishing between conscious and unconscious instances. In her study involving sign language interpreters, she discovered that the most prevalent omissions were unconscious. These interpreters, unable to recall specific lexical terms, unintentionally failed to convey them.

Other studies have shown that the interpreter may use omissions to ensure more concise, coherent speech that is devoid of superfluous redundancy (Viaggio, 2002, Visson, 2005). Interpreters in general acknowledge that it is not necessary to interpret every lexical item, it is possible to shorten the source language message into meaningful parts and the importance relies on the meaning (e.g. Jones, 1998, Čeňková, 2001, Chernov, 2004). This practice suggests that when consciously choosing to omit profanity, interpreters perceive the taboo as redundant in the context and thus opt not to interpret it. In the study of Felberg and Šarić, respondents who deliberately chose omission as a strategy were signalling their

deliberate intent to manage certain linguistic elements. Felberg and Šarić commented on one reflection of her study:

“(…) interpreter differentiates between indirect and direct impoliteness and that he or she chooses to ignore indirect impoliteness. Interestingly, the interpreter links these categories not to language means but to speakers’ intentions and considers intentional impoliteness to be more problematic. That consideration seems to be the primary reason for choosing omission as a strategy” (2017, 11).

In the study by Hale et. al. (2020), omission was one of the most used strategies in the interpretation of police interviews next to pragmatic rendition and downtoning. There could be several plausible reasons for this trend, one being the existence of cultural discrepancies among the languages observed in the study—specifically, Spanish, Mandarin, and Arabic. Hale et. al. explored linguistic variances related to profanity across these languages suggesting that certain cultures might be more accepting or tolerant of profanity than others. The author emphasized that these cross-cultural disparities might significantly influence interpreter behaviour, particularly in formal settings where a culture might deem the use of impoliteness inappropriate, potentially leading interpreters to choose omission as a strategy. Empiric studies (Hale et. al., 2020, Magnifico and Defrancq, 2016, Felberg and Šarić, 2017) reveal a correlation between interpreters' experience levels and their handling of profanity during interpretations. Seasoned professionals, particularly those extensively engaged in interpreting, be it community or conference, and possessing official accreditation, consistently demonstrate adherence to ethical protocols. The approach of such interpreters primarily involves interpreting instances of profanity using equivalence, ensuring a more consistent alignment with ethical guidelines. However, Hale et. al. notes that “Even trained interpreters struggle to find pragmatically appropriate renditions, especially when the language is confronting and is used unexpectedly” (2020, 388). Her previous study concluded that the more experience and education an interpreter has, the better he or she performs (Hale et. al., 2019).

Downtoning

Downtoning is used to render everything that the speaker said without transmitting impoliteness (Felberg and Šarić, 2017). It can be called euphemizing wherein the illocutionary force of the spoken words is softened to diminish the degree of conveyed impoliteness. This approach involves employing less explicit language or employing euphemistic expressions as substitutes for profanity. Additionally, it encompasses leveraging non-verbal cues and aspects of vocal delivery to achieve this effect. In the study of Hale et. al. (2020) the downtoning was used often, but never achieving more than a 43 % rendition rate of one case of profanity. One of the respondents in Felberg and Šarić’s study pointed to the fact that profanity is often a combination of more variables, and it is necessary to address them: “(…) the interpreter should mediate them [emotions, impoliteness] by his word choice, body language, and word accent, but not necessarily with the same intensity” (2017, 11).

The interpreted speech is thus constructed in a way that is less damaging to the addressee. Magnifico and Defrancq (2016) studied the simultaneous interpreting of face-threatening acts in the European Parliament and to this strategy also added the possibility for

interpreters to put more emphasis on polite parts of speech to neutralize the impoliteness or add their own impoliteness mitigating phrases (Magnifico and Defrancq, 2016). In conclusion, this strategy may be used again to save the faces of all participants.

Solutions introduced by Felberg

Felberg and Šarić in their study introduced two more strategies interpreters can use to deal with profanity. The two strategies are meta-commenting and interrupting and postponing the process of interpretation. The authors described these two as coping strategies, not interpreting strategies, because they are not a part of typical interpreting procedures.

Meta-commenting involves offering a cautionary statement or a description to the listener before or instead of interpreting the speech containing profanity. This tactic allows interpreters to create distance from the profanity or avoid conveying it entirely. It also serves as a way to warn an addressee of incoming impoliteness (Felberg and Šarić, 2017). In their research, while meta-commenting was not commonly used, some interpreters relied on it as their primary strategy when managing taboo language. These interpreters mentioned that meta-commenting could also be conveyed through non-verbal cues. The fundamental problem of this strategy is that it contradicts ethical guidelines and codes of ethics. Yet it remains a possible solution as they concluded:

“The moral order that the interpreter appeals to is based on the ethical guidelines—the interpreter is concerned with the principle of fidelity and aims to follow it; and at a meta-level, he or she confirms this aim to other interaction participants (either by issuing a “warning” or reminding them of his or her role)” (Felberg and Šarić, 2017, 13).

Interrupting the process of interpretation occurs when an interpreter encounters speech perceived as impolite or inappropriate. This strategy was not frequently employed, but certain respondents in their study advocated for its use. These interpreters relied on their experience, suggesting that delaying interpretation allowed speakers a chance to revise their speech. This strategy is often coupled with the approach of meta-commenting, where interpreters repeat their role in the interaction. As one respondent of the study stated: “I say that the interpreter did not understand [in order to give them time to reconsider]” (Felberg and Šarić, 2017, 13).

Drawing on previous studies on interpreting profanity in community settings, we have identified five strategies employed in such instances (see Table 1 above): **using equivalence**, **omitting the profanity**, **downtoning its illocutionary force**, and interrupting the interpretation through either **meta-commenting** or **interrupting the process**. According to codes of ethics and academic literature, using equivalence is the recommended approach. However, findings from previous research indicate that while this holds true in the majority of cases, interpreters often utilize other strategies to varying degrees. This suggests that factors beyond professional conduct may influence interpreters' choices in the interpretation process.

2 Differences in gender communication styles

This section delves into extensively researched and, in some cases, controversial studies examining gender differences. The previous assumption that these differences fully correlate with sex has been debunked. Instead, contemporary perspectives highlight the role of attributes inherent to both communication styles, which individuals exhibit based on their character, background, and circumstances. The findings are then put into the interpreting process.

2.1 Gender styles

Gender differences in communication have been extensively studied in both academic research and popular literature, contributing significantly to our comprehension of gender-related nuances within communication and social interaction dynamics. Research findings commonly highlight variations between men and women in their communication styles and objectives. Men often approach social interactions to accomplish specific goals or assert dominance, while women tend to prioritize communication itself as a means to foster and cultivate relationships (Maltz &orker, 1982, Wood, 1996). Nevertheless, further research suggests that masculine and feminine communication styles might represent two extremes, from which distinct characteristics associated with gender are drawn (Charlebois, 2016).

The differences in communication styles between genders have been extensively researched, highlighting distinct approaches to social interactions. Masculine communication style often adopts a pragmatic stance (Wood, 2012), prioritizing goals in interactions. Conversely, feminine communication styles emphasize interaction as a means for fostering connections (Usera, 2010). An example by Usera is a first date. A person with a masculine communication style might see it as some step to proceed further, often thinking about what to say and how to act so it is the right thing to satisfy the date's expectations. The conversation is not about the conversation itself, but it is more of a lose/win scenario (Usera, 2010).

Basow and Rubenfield (2003) note that men tend to express assertiveness, while women lean towards tentative, expressive, and polite communication. Moreover, studies such as McConnell-Ginet and Eckert (2003) indicate a higher likelihood of men engaging in swearing behaviour compared to women. These gender-based differences in communication styles prompt inquiry into how interpreters navigate the interpretation of profanity and taboo words.

Academic insights into gender-based communication styles may not perfectly align with the complexities of interpreting. Within the diverse landscape of interpreting, whether in conference, community, or court settings, established norms guide professional conduct. When confronted with instances of profanity, interpreters may prioritize fidelity and accuracy over gender-related predispositions (Magnifico and Defrancq, 2016, Felberg and Šarić, 2017, Felberg, 2016, Hale et. al. 2020). This underscores the considerable influence of professional standards on interpreters, potentially overshadowing the impact of gender differences.

Magnifico and Defrancq (2016) found a striking result in their corpus study of interpreting face-threatening acts (FTAs)³ in the interpreting of the European Parliament:

“Female interpreters render most unmitigated FTAs straightforwardly, which could be the result of a desire to prioritize the professional norms. Male interpreters, on the other hand, render less than 50% of the speaker’s unmitigated FTAs, which could imply that they prioritize their mediator’s role and opt for face-saving strategies” (Magnifico and Defrancq, 2016, 42).

The findings contradict my hypothesis. However, these findings also pertain to seasoned interpreters extensively trained for such challenging environments. In contrast, interpreting students lack comparable experience, especially in handling instances of profanity. The impact of inherent communication style, social norms, and expectations could be thus stronger than interpreting norms, that these students are yet to embrace.

3 Practical part

In this part, we will explore the practical part of our study. In the previous part, we have introduced the topic of profanity, established what codes of professional conduct say about accuracy, and finally introduced and effused the already done studies on the topic in question. We have delved more into the strategies used by interpreters when dealing with profanity and the reasons for doing so. Finally, we have explained what the influence of gender on communication is.

The practical part deals with the experiment itself. We will introduce the research method of our experiment and its subparts. It consists of the description of dialogues used for our experiment with all the technical necessities, then the description of participants, and finally ways of analysis of recordings after the experiment. An important part of our study is the questionnaire distributed immediately after the experiment where participants have room to think about their strategies and give us valuable information on why the profanity was interpreted (or not interpreted) the way it was.

In the end of this chapter, we will present the results of the experiment and discuss implications for further research.

3.1 Research methods

Our research on the study of interpreting profanity in the community sphere focuses on students in the third year of the Bachelor's degree program of English for community interpreting and translation at Palacký University. We have chosen a group of volunteers of ten students to interpret dialogues that include either vulgar interjection or profanity aimed at a certain person. Our research question was: How will students of interpreting deal with profanity during community interpreting?

³ FTAs are “those acts that by their very nature run contrary to the face wants of the addressee and/or speaker” (Brown and Levison 1987, 313)

To this, we have added my hypothesis: Male interpreters will more likely use equivalence, and female interpreters downtoning or omission. The experimental group consisted of the same number of men and women with similar experiences in the interpreting field. The group was not aware of the aim of the study. They were informed that it was a study in the field of community interpreting. Concerning the specificity of the fields, a glossary of difficult terms and expressions was distributed to the interpreters before the recording. The dialogues were prepared beforehand as a script and then recorded as an audio file. The recording was then played and paused after each segment so that participants could interpret it. This was done using an interpreting software.

Although the process was as close as possible to a real-life interpreting scenario, this is the main limiting factor of my study: there was no face-to-face interaction between the service provider and the service recipient. The coping strategies, identified by Feldberg and Šarić (2017), were therefore eliminated.

3.2 Description of dialogues

To select appropriate dialogues for this research, we adhered to the following criteria:

1. The dialogues must originate from community settings.
2. They should not present significant difficulties for interpreters in terms of terminology or structure, as the focus of the study is on profanity and rapport.
3. The dialogues need to be flexible enough to incorporate variables related to profanity.

We selected two settings where community interpreting is commonly required: a hospital and an office/law enforcement environment. To acquire suitable material, we opted to utilize freely accessible pre-existing dialogues utilized by instructors and teachers on university grounds. Initially devoid of profanity, we carefully analysed these dialogues and strategically integrated profane language in a way most natural for the events. To examine how differences between vulgar interjections and profanity aimed at a certain person might impact the interpreting decisions of our study group, we introduced connotative profanity in the form of epithets in the first dialogue, and vulgar name-calling in the second. Both dialogues had a duration of 5 minutes each, resulting in a total of 10 minutes of dialogue to interpret. Following the interpretation, the audio for analysis totalled 20 minutes and 35 seconds for EACH participant. Both dialogues are in Appendix A

The selected dialogue from the hospital setting was sourced from a collection provided by a Leeds University professor, Dr. Terry J. Bradford, and is accessible AT https://terryjbradford.wordpress.com/interpreting/scripted_role-play_scenarios/. It was translated and stylistically adjusted for the Czech-English settings. The dialogue takes place between a doctor and a patient. It is a follow-up after the previous meeting, where the patient decided to test for HIV. Our dialogue sets a stage where a positive test return was announced to the patient who is not delighted to hear them. The epithets aimed at nothing and no one (that might be questioned in real-life scenarios) are used as stress relief only.

The second dialogue from office/law enforcement settings originates from University de Vigo accessible at <https://linkinterpreting.uvigo.es/interpretacion-social-roleplays/?lang=en>.

It was then also translated and stylistically adjusted for the Czech-English settings. The dialogue takes place between an English woman and a Czech woman who comes to her office. After the introductory phase, the dialogue takes a sharp turn and includes a description of sexual harassment. The profanity here is aimed at a person in order to shame/verbally assault them.

This distinction between types of profanity might play a crucial role in the rendering by participants. Previous studies (Hale et. al., 2020) emphasized its role and the results proved its importance, although in their study, the only profanity studied was connotative. Connotative profanity was used just to use pragmatic force even in our study. Thus, it is more prone to changes on behalf of interpreters' judgments.

After modifying the scripts of these dialogues to suit the purposes of our study, we proceeded to record them. Suitable individuals were chosen to role-play the characters, and the recordings were prepared to mimic real scenarios, considering the needs of interpreters. The recordings were edited in an audio-editing software in terms of pauses and volume. While recording the interpretation, we utilized small pauses between conversation replicas and stopped the audio. During these pauses, the interpretation took place before playing the subsequent parts of the dialogue.

3.3 Description of participants

The research was conducted at Palacký University in Olomouc, involving participants enrolled in the third year of the Bachelor's degree program in English for community interpreting and translation. The aim was to recruit participants with similar levels of professional experience and academic progress. The participants ranged in age from 21 to 24 years. To ensure gender balance in our study group, we recruited five female participants and five male participants. Access to the study was based on these criteria, and participation was voluntary, with minimal information provided about the study's objectives. To ensure the privacy of the participants, their names are not used in this thesis. Instead, quotations and references to their solutions are identified by a unique number associated with their gender (Male-1–Male-5 and Female-1–Female-5).

To ensure the most natural reaction and strategies to the profanity, we disclosed the exact aim of our study after the recording of interpretation just before the questionnaire. Beforehand we only revealed that the study is aimed at community interpreting. One week before the date of our study, we distributed the online version of Ethics and Standards for The Community Interpreter (Garcia-Beyaert et. al., 2015) to familiarize participants with basic concepts of the code of ethics prevalent in the field of community interpreting. We are aware of the fact that this might have influenced the participants before the study. Nonetheless, we believe that professional interpreters are well acquainted with similar codes of ethics and still proceed to use strategies that differ, showing the conflict between personal and professional roles (Hale et. al., 2020, Felberg and Šarić, 2017, Felberg, 2016).

A day before the date of our study, we also provided participants with a glossary with terms and terminology used in the dialogues. The interpretation took place in the university room with computers and technical equipment for interpreting. We utilized a tool for interpreting studies ILab that provides ground for recording and micromanaging audio. After

one dialogue, we let the participants rest for a few minutes before proceeding to the second dialogue. The questionnaire was then distributed to learn how the participants perceived profanity during interpreting, their strategies, and their will while dealing with either vulgar interjections or name-calling.

After concluding our study, we fully disclosed the aim, motives, and status of the study to the participants. We assured them that their identities would remain confidential and that the collected material would be used exclusively for the purposes of our study. The questionnaire is accessible in Appendix B.

3.4 Analysis of the recordings

The recordings were transcribed into written form to facilitate the analysis of the strategies employed by participants. Our primary objective was to examine the strategies utilized by interpreters when dealing with profanity. Additionally, we assessed the overall tone of the interpretation to determine whether interpreters made adjustments to alleviate tension during segments containing profanity.

We created graphs based on the transcribed dialogues to visually represent the strategies employed by all participants, including the differentiation by gender. However, to provide deeper insights into the motives behind these findings, we linked them with the responses from the questionnaire. This integration allowed us to offer a richer interpretation of the data, moving beyond mere numerical representations. By offering these justifications from participants, we can understand the root cause behind used strategies.

The strategies that we are able to focus on in our present study include:

1) Equivalence

2) Omission

3) Downtoning

3.5 Results of interpreting and questionnaire

3.5.1 Question of profanity

In our questionnaire, we incorporated questions that might lead us to our participants' opinions on profanity as a whole and in the interpreting process. We tried to figure out if the strategies our participants used were based on their own opinions and evaluation, or on the code of professional conduct they encountered during their studies and before the study via the online version of Ethics and Standards for The Community Interpreter (Garcia-Beyaert et. al., 2015).

Markéta Jirkovská in her thesis Codes of Ethics in the Light of Current Interpreting Practice (2018) devoted a part to the question of register, tone, and profanity. Specifically, the author in her questionnaire, distributed to the fifty-four interpreters with various levels of experience, included the statement that “The interpreter must use the same register as the

speaker, even if the speaker uses slang, colloquial or vulgar expressions⁴. The responses to this question are as follows: “Only 27.8% of respondents strongly agree, 59.3% somewhat agree, 9.3% somewhat disagree and 3.7% strongly disagree.” The experience of her participants was important. None of her respondents who were members of some organization for interpreters and translators picked any form of disagreement. The majority of respondents who picked “somewhat disagree” and “strongly disagree” had less than ten years of experience (Jirkovská, 2018).

Participant of our present study generally concurred that they assess the significance and importance of profanity before interpreting it, with this evaluation guiding their chosen strategy. Many participants indicated that they evaluated the pragmatic relevance of the entire conversation. Some participants expressed the belief that profanity should be interpreted using pragmatic equivalents due to the code of professional conduct and its emphasis on accuracy. Detailed responses from our participants are presented throughout the following section.

3.5.2 Encountered Profanity

The first question in our questionnaire “Have you, as an interpreter, encountered profanity or offensive behaviour in your professional experience?” aimed to assess the participants' prior encounters with profanity or offensive behaviour in their professional interpreting experience. This inquiry sought to uncover any established strategies that participants might have developed through real-world exposure to profanity. Despite their limited professional experience, two participants reported encountering profanity while interpreting outside the university environment. Both participants cited downtoning as their chosen strategy during these encounters, as indicated by the following quotations:

“I tried to express the idea without the profanity, if possible. The frustration was mostly obvious from the body language and tone of the speaker” (Male 1)

“I downplayed it a little because a literal translation wasn't necessary to express the same level of expressivity. If necessary, I would use a lighter word” (Male 4)

The rest of our participants reported no prior encounters with profanity or offensive behaviour in their professional interpreting experiences. Consequently, their chosen strategies were predominantly developed during their academic studies at the university. It might be interesting to point out that the two participants who encountered profanity were both males.

3.5.3 Verbal abuse

There were two instances of profanity aimed at a certain person in the prepared dialogue. Both are present near each other at the point of escalation of the emotive force in one of the actors. Thus, providing pragmatic material that interpreters need to render adequately. The profanity was in the first instance an insult aimed at a particular person

⁴ Tlumočník musí používat stejný rejstřík jako řečník, a to i v případě, že řečník používá slangové, hovorové nebo vulgární výrazy (translated by the author).

outside of the conversation. The second instance was also an insult but in the form of a quote that a person outside of the conversation said.

The first instance of profanity was as follows:

“A pak... se mě ten hajzl začal dotýkat!”

English translation: “And then... the asshole started touching me! “

The second instance of profanity was as follows:

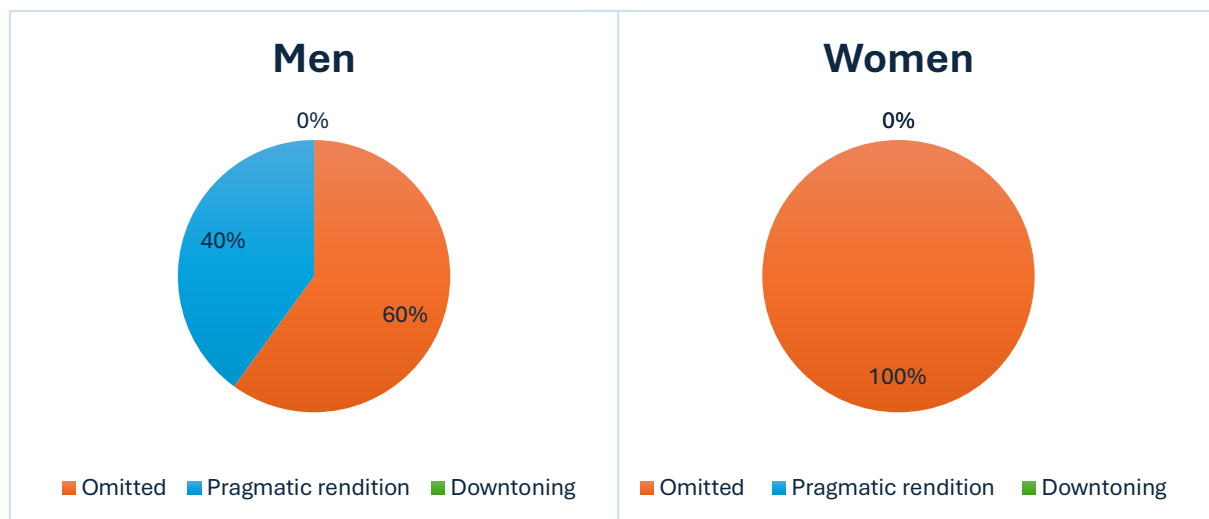
“On se zasmál a řekl mi, že jsem špinavá coura.”

English translation: “He laughed and told me that I’m a dirty whore. “

Figures 1-4 below show the strategies used by participants and are divided by gender as well.

Figures 1 and 2 depict the first instance of profanity when participants mostly omitted the insult, with only two male participants pragmatically rendering the profanity. Female participants did not render the profanity either pragmatically or by downtoning.

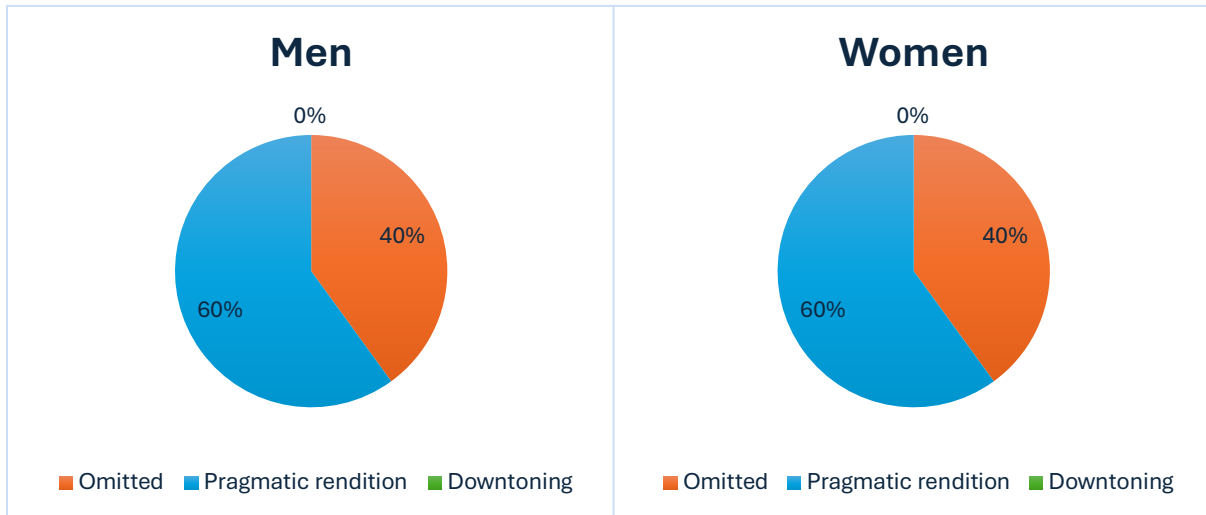
Figures 1 and 2: First instance of verbal abuse



Male participants who rendered the profanity “hajzl” pragmatically with the Czech equivalent have both agreed upon the importance of keeping the same register to keep the authenticity of the dialogue. The equivalence used was “bastard” and “fucker”. In our questionnaire, three participants described the reasons behind the omissions mainly as a short-term memory drop where interpreters forgot the profanity was used. The reasons behind the rest of the strategies are generally described to ensure formality. One participant answered: “Not to unnecessarily escalate the situation and to keep the conversation on a formal level at least a little bit” (Male 3).

The second instance of profanity was quoted as a participant being verbally assaulted in the dialogue. The profanity was either rendered pragmatically or omitted entirely as outlined in Figures 3 and 4 below. Both male and female participants used pragmatic renditions three times each. In the questionnaire, participants deemed this instance of profanity important, thus requiring a pragmatic rendition. The omission occurred because participants forgot that profanity was used in the first place.

Figures 3 and 4: Second instance of verbal abuse



The pragmatic equivalents used were “dirty whore”, “dirty slut”, with one instance of “fucking bitch”. The reasons behind choosing this strategy are mostly ascribed to the necessity to keep an exact form of the quote: “I feel like in the first recording it was important to state exactly or at least closely what the behaviour and words towards the victim were” (Male 1). Participants thus evaluated the importance of profanity and after this evaluation decided on their strategy.

3.5.6 Vulgar Interjections

Connotative profanity was incorporated into our prepared dialogue in the form of two interjections. These instances of profanity were not directed at anyone or anything specific but served as emotive outbursts. The participants in our study reflected on this distinction in our questionnaire: “The second recording was more the speaker expressing his frustration, but it wasn’t important to really transfer the profanity “(Male 1).

The first instance of profanity was as follows:

“Oh, my God! Fuck, fuck! I... what now?”

Czech translation: “Bože! Kurva, kurva! Co mám teď dělat?”

The second instance of profanity was as follows:

“Ok. It’s a lot to take in...Shit!. I... I’m sorry.”

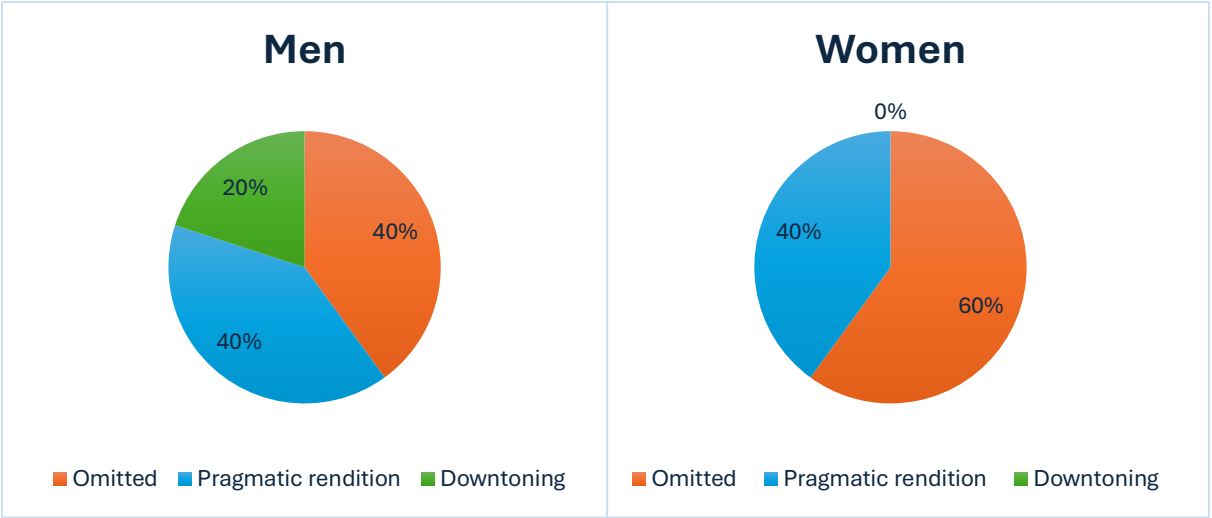
Czech Translation: “Je toho hodně... Do prdele! Já... já se omlouvám.”

The possibility for participants to omit the profanity was now reduced to a minimum because the parts of a dialogue where the profanity was incorporated were short, consisting of short sentences. Consequently, their strategies were both genuine and deliberate. Participants primarily focused on the significance of profanity, with many expressing similar reasoning for their approaches. For instance, one participant stated: “I chose not to interpret them in the doctor dialogue because it seemed to me like it wasn't really necessary”

(Female 5). Evaluation of the pragmatic meaning of interjections in our dialogue then took place. On the other hand, participants also made a statement about profanity in general, thus including interjections. In their answers to our questionnaire, they agree upon fully rendering profanity “To be authentic, to express the same amount of emotional involvement” (Male 4).

Figures 5-8 depict the strategies employed by participants in our study, categorized by gender. Interestingly, participants exhibited a broader range of strategies when rendering profanity in the form of interjections compared to verbal abuse. In addition to the two most prevalent strategies observed in the four figures above, participants also utilized downtoning.

Figures 5 and 6: First instance of vulgar interjections

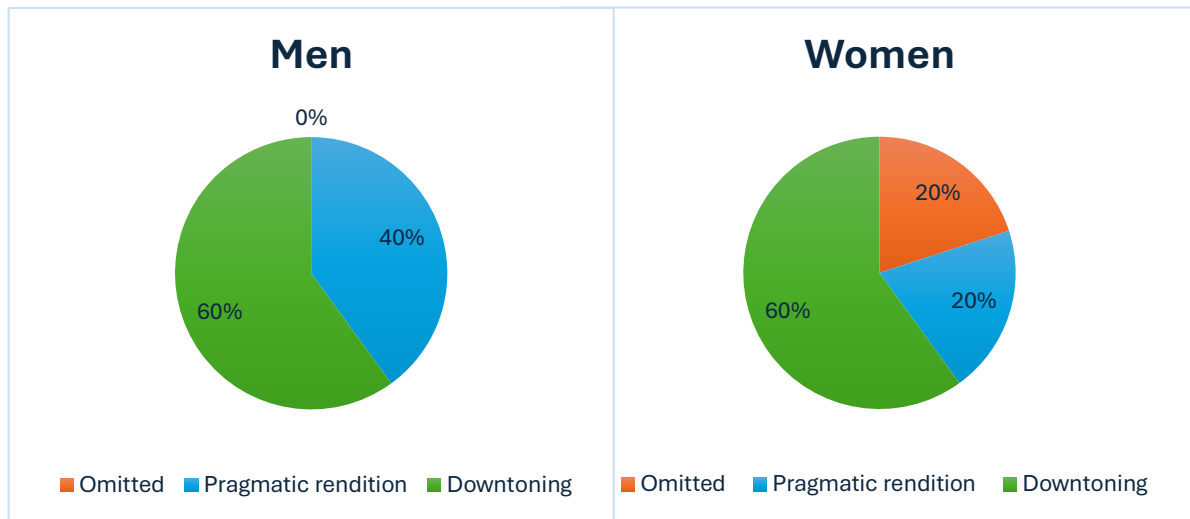


Half of the participants in the first instance of profanity omitted the interjection, while four instances of pragmatic rendering and one instance of downtoning. Both male and female participants employed pragmatic renditions with equal frequency. The strategy of downtoning was used by a male participant. The pragmatic equivalents used for the English profanity “Fuck” was the Czech word “Kurva” and for the rest of the cases “Do prdele”. The downtoned form of the profanity was “Sakra”.

Participants utilized the strategy of downtoning to a greater extent in the second instance of profanity. As outlined in Figures 7 and 8, the number of downtoning strategies is three for male and three for female participants. Two male participants and one female participant used a pragmatic rendition. And only one female participant omitted the profanity

altogether. The pragmatic equivalences used were the same as in the first instance of profanity: “Kurva” and “Do prdele”. The downtoned forms used were mostly “Sakra,” “Krucí” and one still expressively connotative, but not vulgar “Do háje.”

Figures 7 and 8: Second instance of vulgar interjections



4. Discussion

4.1 Delve on gender differences

As the researched literature of gender differences suggests, it is evident that men tend to use profanity and swear words more frequently (see Chapter 2). However, this tendency may be altered when individuals, regardless of gender, engage in professional or semi-professional interpreting. The professional standards outlined in Chapter 1 place a significant emphasis on accuracy and correctness, thereby creating a conflict between these professional expectations and an individual's personal code or biological predispositions. This conflict may be particularly pronounced among novice interpreters or students of interpreting. The majority of participants in our study reported no prior encounters with profanity in their professional practice outside of university classrooms. Consequently, their reactions to breaches of social norms in formal settings may reflect a natural response rather than one formed by an established code of professional conduct.

Our hypothesis assumed that gender would influence the outcomes of our study, with female students expected to manage impoliteness more subtly compared to their male counterparts, who were anticipated to render more straightforwardly. However, contrary to our expectations, a study by Magnifico and Defrancq (2016) (see Chapter 2) revealed that female professional interpreters in EU settings tend to render face-threatening acts (FTAs) more pragmatically. This finding suggests a nuanced understanding of the roles interpreters play, highlighting a potential conflict between adhering to professional codes and fulfilling the role of a mediator in dialogue.

The distinction between our study and that of Magnifico and Defrancq lies in the level of experience and professionalism among interpreters. Unlike the participants in our study, who are still in the process of gaining practical experience in interpreting across various settings and scenarios, the interpreters examined in Magnifico and Defrancq's research likely possessed more extensive experience and expertise.

Although the utilization of pragmatic equivalence to interpret profanity was limited, comprising only fifteen instances out of a potential forty, a notable gender disparity emerged. Male participants employed pragmatic renditions nine times, while female participants did so six times. These findings confirmed our hypothesis that the frequency of pragmatic renditions would be higher among male participants compared to female participants.

4.2 Interpreting profanity

Our study centered around the interpretation of profanity in community settings, examining gender differences, adherence to professional codes of conduct, and personal ethical considerations. Our sample consisted of ten participants from Palacký University in their third year of English for community interpreting and translation. Given their limited professional experience, our study shed light on the gender hypothesis while highlighting the importance of skill and experience in assuming the role of an interpreter.

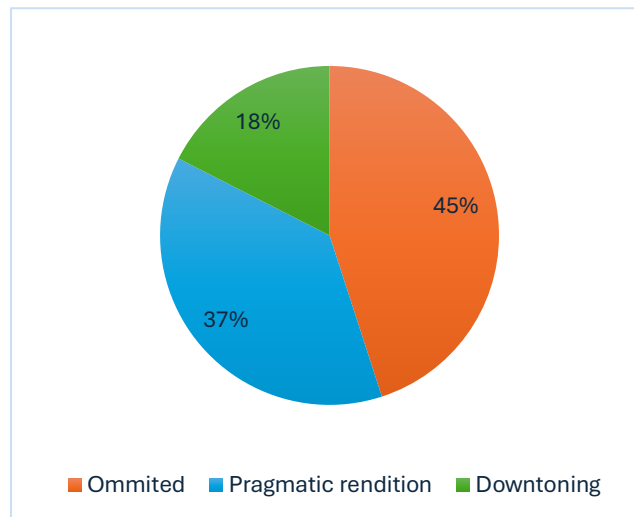
The thesis delves into several interconnected aspects related to the interpretation of profanity. It begins by defining profanity and then explores the implications of codes of ethics and personal inclinations. Drawing on existing research, the thesis examines various strategies employed by professional interpreters when confronted with profanity in their practice. Additionally, it discusses gender communication styles to acknowledge the potential biological influences on interpreters' preferred strategies.

In the practical section, we outlined our research methodology, detailing our approach to dialogue selection, translation, and modification. Additionally, we provided an overview of the participants involved in the study, emphasizing the significance of their experience level. Finally, we described the analysis process of the recorded material.

The practical part consists of recordings of dialogues where profanity is implemented and a questionnaire where participants justify their strategies and elaborate on the question of profanity in community settings.

The raw data from the recordings (see Figure 9) demonstrated that omission was the most prevalent strategy employed by our participants. Seven participants attributed their choice to a lack of short-term memory among the eighteen instances of omission. These individuals could not interpret the profanity or select an alternative strategy due to forgetting that the profanity had been used in the first place.

Figure 9: Number of strategies throughout the study



The questionnaire also revealed that the participants themselves assessed the significance of the profanity used in the original dialogue. This suggests the importance of personal ethical codes that assist them in navigating formal settings. One of the participants explicitly stated that when verbal abuse was used, he pragmatically rendered it “Because it was important to state how harshly the woman was treated in the household so that it can be reported” (Male 1). And “When it describes someone or something I don't have much problem with it, but when it's an emotion I tend not to interpret it” (Female 2).

The distinction between types of profanity and their usage is crucial. It can influence whether an interpreter renders profanity pragmatically by using an equivalent in the target language or employs other strategies such as downtoning or omission. Some participants also explicitly attributed their choice of strategy to the code of professional conduct, thus eliminating the need to evaluate the importance of profanity: “It is not up to the interpreter to decide, I think. If it is there, it should be interpreted” (Male 5).

5. Conclusion

The study proved that students evaluate the importance of profanity before rendering it. This evaluation plays a major role in choosing the strategy best fitted for the particular instance of profanity. The participants agreed that there is a bigger need to interpret profanity aimed at a certain person for its pragmatic importance, than vulgar interjection that is solely personal for the source of the utterance. The results shown in Figure 9 (see above) prove that the most used strategy is omission. That is for the evaluation described above, and for the lack in the short memory of participants, as they described in the questionnaire.

The hypothesis we stated on the first pages of our study proved correct. The results showed that male participants of our study were more prone to choosing pragmatic rendition than their female counterparts.

For further study, we would utilize a dialogue performed in a real-life scenario where the profanity would be incorporated. Thus, ensuring even higher authenticity of the strategies chosen by participants and allowing for other possible strategies like body language and those introduced by Felberg and Šarić.

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Resumé

This thesis builds upon previous academic research, which categorizes possible interpreting strategies as equivalence, omission, downtoning, meta-commenting, and interrupting the interpretation process. In our non-face-to-face setting, we were able to observe only equivalence, omission, and downtoning. In our study, third-year students in the Bachelor's degree program in English for community interpreting and translation interpreted two prepared dialogues containing two types of profanity: vulgar interjections and verbal abuse. The most utilized strategy was omission.

The questionnaire revealed that in some cases, this omission could be attributed to momentary lapses in attention (seven instances). Overall, the results indicate that male interpreters are more likely to use equivalence when interpreting profanity, while female interpreters tend to use omission almost fifty percent of the time. Participants also evaluated the pragmatic importance of profanity, distinguishing between vulgar interjections and verbal abuse. This distinction influenced their strategies, resulting in more frequent omissions of vulgar interjections.

Resumé

Na základě předchozího výzkumu tato práce uvádí možné tlumočnické strategie: užití ekvivalentu, vynechání, bagatelizace, dodání vlastního komentáře a celkové pozastavení konverzace. Za okolností, ve kterých výzkum probíhal, tedy online a ne v simulované situaci, jsme byli schopni sledovat pouze užití ekvivalentu, vynechání a bagatelizaci. Studenti třetího ročníku oboru Angličtina pro komunitní tlumočení a překlad na Univerzitě Palackého tlumočili dvě připravené nahrávky obsahující vulgaritu (vulgární citoslovce a urážky).

Výsledky ukázaly, že nejčastěji používanou strategií bylo vynechání. Odpovědi v dotazníku naznačily, že toto vynechání může být v několika případech (sedmkrát) připsáno dočasným výpadkům pozornosti. Výsledky také ukázaly, že mužští tlumočníci častěji využívají strategii ekvivalence než tlumočnice, které v téměř padesáti procentech případů vulgaritu vynechaly. Účastníci výzkumu rovněž uvedli, že se rozhodovali na základě pragmatického významu vulgarity, přičemž rozlišovali mezi vulgárními citoslovci a urážkami. To se následně odrazilo v jejich řešení, kdy vulgární citoslovce byly nejčastěji vynechány.