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www.asli.org.uk

**A demographic snapshot of the profession:
The 2021 Census of sign language translators &
interpreters in the UK
RESEARCH REPORT**

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A project funded by the Association of Sign Language Interpreters UK

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Structure of the Report

This report details the findings of the study. Section 1.0 provides the background to the study, and the impetus for this research. Section 2.0 gives an overview of the relevant literature to foreground the study, with Section 3.0 providing details of the methodology. Section 4.0 presents the results, Section 5.0 discusses the limitations of this research, and Section 6.0 presents the conclusion and recommendations. An Executive Summary of the report is available as a separate document.

1. Background

It is difficult to estimate the exact number of deaf signers throughout the UK, but based on an analysis of the 2011 Scottish census results, Turner (2020) estimates a number anywhere between 40,000 - 70,000. The minority status of sign languages engenders connections between both deaf communities and sign language interpreters everywhere. Sometimes the sign language interpreting profession reflects diversities within deaf communities and wider society, other times these diversities are not reflected as much. We live in times of greater awareness of the inequalities experienced by disadvantaged groups in society, as well as an awareness of the benefits for service provision that come from greater diversity of those who deliver services. For the sign language translation and interpreting (SLTI) profession, which is predominantly female, this brings into sharp relief the disparities perceived or experienced by the majority of our profession with respect to expectations around the work they undertake, and the opportunities offered to them. As a profession whose goal is to ensure participation of disadvantaged peoples and communities in wider society, it is fair that we identify whether entry to, and progression within, the profession also fulfils those social justice goals.

There have been several movements in recent years that have also prompted this census, including the #MeToo and Black Lives Matter (BLM) movements. These movements force us to better understand inequalities rather than choose to ignore or choose not to see them. The continued existence and raised profile of ASLI's Deaf Interpreter Network, as well as the formation of the ASLI Equality and Diversity sub-committee and the Interpreters of Colour Network (IOCN) means that there is a rightful expectation of a clearer and more nuanced understanding of the composition of the SLTI profession in the UK. Recent discussions on social media platforms also call for greater representation in higher profile settings and more broadly across the domains within which we work.

1.1 Project aim and objectives

A census is an 'official' survey of a population, typically commissioned by governments to survey the national population, but have also been used to survey professional populations, such as healthcare workers (Middleton, et al., 2010, 2011; Butler-Henderson, et al., 2017). Thus, this census is a survey of the population of SLTI practitioners in the UK, commissioned by the Association of Sign Language Interpreters UK (ASLI).

The aim of this census is to establish a baseline description of the SLTI workforce. As with all questionnaires, this does require us to create categories that may not fully fit with how someone identifies. The broader objective is to see whether there are differences in education, work and professional development opportunities experienced by those in our profession. As such, the specific objectives of the project are to:

- Describe the demographic profile and intersectional characteristics of deaf and hearing BSL/English interpreters and translators in England, Scotland, Wales & Northern Ireland.
- Map the locations of translators and interpreters throughout the UK.
- Obtain information on the educational qualifications of BSL/English translators and interpreters.
- Obtain information on the settings in which BSL/English translators and interpreters work.

The results of the census provide a more nuanced description of *who* currently offer their services as a translator or interpreter, their training background, language background, other qualifications and work pattern. As the first snapshot, this census functions as a baseline for future comparison and can be modified and improved through open dialogue with the profession and community groups. The snapshot can help us to identify gaps in representation. Finally, the snapshot can also inform the planning and forecasting of recruitment needs for the workforce and highlight any education and training needs.

2. Historic overview of the evolution of the UK SLTI profession

This national census of the current demography of SLTI practitioners provides a perfect opportunity for the profession to examine the current state of play and to help plan for future recruitment, mentoring and professional support. It is an ideal opportunity to highlight those who are present, visible and well represented within the profession as well as those who are absent, unseen or peripheral.

2.1 How the profession evolved in the UK

A review of existing literature reveals that the SLTI profession has come a long way within a relatively short period of time. From our beginnings with the Scottish Association for the Deaf approving interpreters, and the British Deaf Association's Communication Skills Project funded through the former UK Government's Department of Health and Social Security (1977- 1981), we saw a shift from formal interpreting as part of a 'multi-professional role' that included spiritual and welfare roles (Corfmat, 1990) undertaken by men, to a single professional role via the Council for the Advancement of Communication with Deaf People (CACDP)¹ (Simpson, 2007) and the Scottish Association of Sign Language Interpreters (SASLI)². In the early years of the UK CACDP and Scottish SASLI registers, deaf interpreters were included although this innovation fell away, and deaf translators and interpreters were only readmitted by the National Register for Communication Professionals with Deaf People (NRCPD) 35 years later.

Initial registrants in the 1980s followed traditional lines in that those who grew up in the community with deaf parents, siblings, and family or had family ties to the deaf community became professional interpreters (Scott-Gibson, 1991). Many of the interpreting courses available were short courses tailored to those already fluent in BSL. Much of the traditional interpreting for deafblind people and those needing 'relay' interpreters was still undertaken by deaf interpreters although with little

¹ Now known as two separate organisations: *Signature*, the awarding body for BSL qualifications (<https://www.signature.org.uk>) and the *National Register for Communication Professionals with Deaf People* (NRCPD), the voluntary regulator of BSL/English interpreters and translators, lipspeakers, notetakers, speech-to-text reporters and deafblind interpreters UK-wide (<https://www.nrccd.org.uk>).

² Now known as two separate organisations: the *Scottish Register for Language Professionals with the Deaf Community* (SRLPDC), the voluntary regulator of BSL/English interpreters and translators, lipspeakers, notetakers, speech-to-text reporters and deafblind interpreters in Scotland (<https://thescottishregister.co.uk>), and the Scottish Collaborative of Sign Language Interpreters, a membership organisation to support Scottish interpreters' professional development (SCOSLI), (<https://www.scosli.org>).

recognition or professional standing outside of their networks (Adam et. al. 2011; Adam et. al 2014; Morgan and Adam 2012).

In the 1990s we saw the emergence of university sign language interpreter education programmes, firstly at Durham and Bristol, both red-brick universities and middle-class institutions, followed by Heriot-Watt University, the University of Wolverhampton, and the University of Central Lancashire (UCLan) who traditionally have reached a broader demographic. Latterly, the National Vocational Qualification training pathway was also introduced, enabling people to achieve registration by completing a vocational or higher education programme that meets the National Occupational Standards for Interpreting³ and has been approved by one of the regulatory bodies (NRCPD) with the two other regulatory bodies vetting applicants through their own systems (RBSLI and SRLPDC).

By the 2000s, these shifts saw a move away from *traditional* interpreters, that is, hearing and deaf people from deaf families (Stone, 2012), to novices wanting to become interpreters, needing to learn sign language, and having varied contact with traditional deaf communities (Stone, 2008). Brien, Brown and Collins (2002, 2004) identified deaf, male, ethnic minority and disabled people's under-representation in the SLTI profession as an area that needed to be addressed via trainee recruitment. As academics and practitioners began to recognise the more formal role of sign language interpreting as relatively young in status (Napier 1998; Pollitt 2000; Obasi 2007), debates within the field continued about how best to move to professionalization on a par with other more established professions. Within these considerations, the lack of ethnic diversity became more evident, particularly in relation to the Black deaf communities it served.

In the late 1990s/early 2000s, Black sign language interpreters joined Black deaf activists in their journeys to America to connect with other more established Black self-organised groups in both the American Black Deaf community and the Black American sign language interpreting profession. LEMDA (London Ethnic Minority Deaf Association) and BASLIN (Black and Asian Sign Language Interpreters Network) were

³ Developed by CILT: The National Centre for Languages, see: http://wiki.secteurétablissement.org/uploads/UK-National_Occupational_Standards_for_Interpreting.pdf

two organisations that emerged around the same time. From this initiative, the first ever directory of interpreters from ethnic minorities⁴ was produced.

From the 2010s, global developments in social media, online working and ease of international exchanges have opened up many new possibilities for both deaf and hearing people. Issues of identity, inclusion and representation have also taken on new significance. Developing an evidence base is vital to our understanding of representation within the profession (Obasi, 2013).

Following the recent death of George Floyd and a heightened awareness of issues of racial inequality key issues of race, racism and underrepresentation within the profession are now being addressed via the newly formed Interpreters of Colour Network.

This history has brought us to the current state of play and questions have resurfaced as to the representativeness of the profession in recent years. These questions include asking how in a majority female profession, we redress the imbalance of male SLTIs undertaking high profile assignments and decision-making roles? Representation and the distribution of power is essential for any workforce to question dominant beliefs, including negative stereotyping, that can cause intended or unintended harm to others. An example of this is how the SLTI profession has been dominated by those who can hear. SLTIs discussions of models of practice their clients need to successfully communicate has predominately come from those who are not deaf nor have the lived experience of being deaf. The learning and reforms described here can contribute to wider discussions concerned with the protection, promotion and power sharing in the profession.

Today the combined number of SLTI practitioners in the UK who voluntarily register with a professional regulatory body is approximately 1,600⁵. The interest in understanding who collectively makes up this specific workforce is often linked to the subject of privilege, power and representation, as described in section 3.2. Understanding who comprises the SLTI workforce helps with planning and development for future provision of what have always been a scarce resource. Gaining better intelligence about the make-up of this workforce helps increase deaf community choice. Understanding gaps in the SLTI workforce profile will enable

⁴ Rather than BAME or BME, the term 'ethnic minorities' is used throughout this report to capture the characteristics of translators and interpreters, as per UK Government Race Disparity Unit convention: <https://civilservice.blog.gov.uk/2019/07/08/please-dont-call-me-bame-or-bme/>

⁵ See: <https://www.nrcpd.org.uk>

education and training institutions, professional bodies and other stakeholders to become more mindful of how to remove barriers and increase access for specific social groups (e.g. deaf, ethnic, socio-economic, disabled and LGBTQIA+) to access training and professional support. An examination of existing literature allows us to provide more insight into these issues.

2.2 Visibility as representation

Description of the role of the sign language interpreter has progressed from earlier metaphors of invisible or machine-like conduits to interpreters being considered as an active co-participant in the interaction (see Metzger, 1999; Roy, 2000). As such, the visible position of being an interpreter is discussed in its own right. Understanding interpreter identity thus becomes even more imperative. More recently, it has also become more apparent that it is difficult to separate sign language translators from the translations they produce (Müller de Quadros et al., 2012). Unlike spoken language translators and interpreters, the visibility of SLTIs is unavoidable.

Signed languages are visual and embodied in the person providing the cultural and linguistic mediation service. The increasing visibility of SLTIs on television screens, social media, on websites and on podia or platforms, sometimes next to recognisable faces, has provoked discussions around privilege, power, cultural appropriation and representation (Ellcessor, 2015). Examples include:

- the praise over the appointment of a male second-generation Samoan NZSL interpreter to cover the New Zealand Premier Jacinda Ardern's Christchurch terrorist press briefings⁶;
- the public criticism of a qualified ASL interpreter who did not consider how her role as administrator and interpreter for the Right Side of ASL (a Facebook page that supported Donald Trump's 2021 Republican election campaign, shared misinformation about the election outcome, the coronavirus vaccine and Capitol Hill riots) could impact on, and negatively affect, the deaf community's experience when watching her interpret the first press briefing of the new American Democratic President Joe Biden's administration⁷;

⁶ www.washingtonpost.com/world/2019/03/22/how-sign-language-interpreter-became-symbol-new-zealands-inclusive-response-christchurch-terror-attack/

⁷ <https://www.dailymoth.com/blog/updates-on-heather-mewshaw-interpreter-controversy>

- the public outrage with the appointment of a white Dutch-English translator to translate the work of black national youth poet laureate Amanda Gorman⁸;
- the lack of female and ethnic interpreters covering the BBC News and Number 10's covid press briefings did not go unnoticed by deaf people on social media;
- and in Canada the use of deaf interpreters (as opposed to hearing interpreters) to cover the Covid-19 press briefings became another area of contention.

The translator or interpreter's identity is a variable that can and does impact the translation/ interpretation product (Stone, 2007; 2009; 2019) and deaf signers' experiences and ability to absorb the rendered message. Extending this argument further, Obasi (2013) reminds us how the shifting view of dialogue interpreting (and in some cases translation) as a socially situated activity, relies on collective involvement, such that identities and social background become inescapable variables. For the interpreter/translator, their individual identities can create a type of demand that impacts how relationships with interlocutors are formed and managed. An example of this was reported in the LA Times' coverage of Rorri Burton as a key sign language interpreter in the coverage of Black Lives Matter protests in America also provided opportunity to raise the issue of a lack of interpreters of colour within the profession⁹.

From the deaf signer's perspective, having their 'voice' and identity represented and mediated through another person (i.e., an interpreter) and being 'known', 'seen' and understood through translation creates an ontological and epistemological challenge (Napier, et al., 2019, 2020; Young, Napier & Oram, 2020). This would inevitably feel different if the translator or interpreter shares personal traits and lived experiences of the deaf signer. It is therefore understandable why deaf people have a natural need and desire to have meaningful choice when it comes to which interpreters they prefer to work with. In light of this, the SLTI profession needs to take note of who is underrepresented and question if there is sufficient choice for the deaf community. As noted by Sikder (2019, p.8), "Socio-ethnic homogeneity in the sign language interpreting profession risks it becoming institutionalised and limits its capacity to serve deaf people". This nationwide census will provide useful answers and direct future recruitment plans to redress gaps.

⁸ <https://www.theguardian.com/books/2021/mar/01/amanda-gorman-white-translator-quits-marieke-lucas-rijneveld>

⁹ <https://www.latimes.com/california/story/2020-06-08/how-do-you-sign-black-lives-matter-in-asl-for-black-deaf-angelinos-its-complicated>

While it is important to look at deaf community preferences and needs, we also need to consider the needs of SLTI practitioners. Although we are a more established profession than we once were (Napier, 2011), the SLTI profession is still emerging in many ways. Proactive discussions that seek to understand different intersectional characteristics and the needs of specific social groups are needed to support people to become, and remain, active SLTI practitioners. For example, if there is a lack of black or deaf practitioners visible in the profession where are the role models to inspire young black and deaf people to want to become a SLT or SLI?

Using a census survey of this type will provide an evidence base on which to address these key issues and make recommendations for improvements for practitioners, educators, service providers and the deaf community alike.

2.3 Who makes up the SLTI profession?

A useful starting point in developing the census was to look at what we already know about who makes up the SLTI profession and how these data were collected. In the past twenty years we were able to identify a number of academic and non-academic surveys that used questionnaire instruments to collect demographic information about the SLTI workforce in the UK, see Table 1.

Most existing data only covers interpreting and although it is difficult to make direct comparisons due to the differences in inquiry lines, they do provide useful snapshots of the UK SLI profession. The official establishment of the UK translator category did not occur until 2012¹⁰. Thus, much of the demographic detail we discuss here focuses on interpreters only. In addition, the UK surveys listed tend to report translator and interpreter demographics as one collective.

¹⁰ The NRCPD was the first registration body to introduce a translator registration category, with the first to officially register in 2012.

TABLE 1: KEY AND RELEVANT UK SLTI SURVEYS.

Date	# of respondents	Author/s	Focus
2002	223	Brien, Brown & Collins	The organisation and provision of British Sign Language interpreters in England, Scotland and Wales.
2011	297	ASLI	Survey of ASLI members' fees and working conditions
2013	54	Allardyce, Anderson, Canton, Marshall & Simmonds (ASLI DIN)	Deaf Interpreters & Translators in the UK
2013	335	Mapson	A national survey of BSL/English interpreters
2015	485	NUBSLI	A national survey of BSL interpreters working conditions.
2015/16	244	Townsend-Handscomb (NUBSLI)	A national survey of BSL interpreters working conditions.
2017	329	Townsend-Handscomb (NUBSLI)	A national survey of BSL interpreters working conditions.
2019	69	Mapson, Crawley & Waddell	A landscape review of British Sign Language interpreting in Scotland.

Based on the UK data listed in Table 1, the SLTI workforce is without question a majority female profession. We see a pattern over several surveys that around 84-86% identify as female and 14-16% male (Mapson, Crawley & Waddell, 2019; Townsend-Handscomb, 2017, 2015/16; NUBSLI, 2015; Mapson, 2014; Brien, Brown & Collins, 2002, 2004). A small number of interpreters who identify as transgender was reported in NUBSLI's survey (Townsend-Handscomb, 2017). Brien, Brown and Collins (2002, 2004) had predicted the number of men in the profession to decline based on the smaller number of male trainee interpreters. This presumably lends itself to the conclusion that many of the earlier interpreters were male from within the deaf community (i.e., who worked with deaf people in welfare or teacher of the deaf positions or had deaf parents, but the availability of training meant that more females entered the profession).

The number of SLTIs working full-time/part-time has remained relatively consistent with around 60-70% engaged in full-time work and 30-40% part-time. Based on findings of two surveys—Brien, Brown and Collins (2002) and Mapson (2014)—the number of interpreters working in a self-employed capacity has increased from 48%

to 75%. This increase may also be due to fewer interpreter agency 'in-house' staff positions, the closing of the RNID interpreter agencies in many places, and the increase in provision via UK Government Access to Work (AtW) funding for interpreting services.

As seen in Table 1, the number of qualified SLTIs who have deaf signing parents (also known as heritage signers, Napier, 2021) has decreased from 31% of 223 (Brien, Brown & Collins, 2002, 2004) to 13% of 335 (Mapson, 2014). There is no earlier data available on the number of heritage signers in the profession. Mapson found the percentage of heritage signers was higher among SLTIs who had 15+ year experience (at 36%), which highlights how the beginnings of the profession relied on people from these backgrounds and younger generations can enter the profession from different backgrounds. This signifies an increase in hearing SLTIs who are 'new signers' (De Meulder, 2018) from 69% to 87%. This may be due to the increased profile of SLTIs in the media, more awareness of sign language, and more opportunities to train and qualify as an SLTI through different pathways. Furthermore, when considering deaf heritage signers, it is necessary to examine whether there are increased opportunities for deaf people from deaf families to consider the SLTI profession as a career option.

Ethnicity was only specifically reported in one study (Brien, Brown & Collins, 2002, 2004); which found that 5% of respondents were from a black or minority ethnic background, as compared to 13% of the general UK population (Sikder, 2019). ASLI's (2011 [cited in Sikder, 2019]) survey of fees and working conditions reported 9% of respondents as being non-White. But as the survey did not focus specifically on ethnicities, it only asked respondents to report whether they were White or non-White without providing a breakdown of ethnicity (which is problematic in itself).

While we were able to begin formulating some general descriptions about the SLTI workforce, the surveys noted above in Table 1 did not include a detailed list of options that enabled us to gain a more nuanced understanding about the workforce. A more comprehensive list of gender identities, ethnicities, nationalities, religions, sexual identity, language profile, family commitments and signing background is needed to fully appreciate the intersectional identities of SLTIs. For example, previous surveys did not provide space for those who do not have deaf parents but other family or close connections with a signing background, such as a deaf signing partner, sibling or grandparents to be identified. However, it should be noted that the interpreting profession is small and that this data cannot easily be obtained without identifying individuals.

More work has been needed to clarify where similar trends or differences between those who self-identify as deaf, hard-of-hearing and hearing. It is anticipated those who are registered as a translator will mostly be deaf or hard-of-hearing. Based on a survey from the US Deaf Interpreters Institution (DII) we can see this type of deaf-hearing distinction can matter. In 2007 the DII found that 62% of deaf practitioners identified as female and the majority came from deaf families (57%). A survey of deaf SLTIs in the UK (Allardyce, et al., 2013) found more of a balance, with 54% female versus 46% male, but they were not asked if they were heritage signers. We have already highlighted how the number of SLTIs who were brought up from inside the community, for example with deaf parents, has decreased within the hearing SLTI population. As noted above, the change in training opportunities may have facilitated this shift. Understanding the prevalence of different pathways into the profession can help us identify to what extent these pathways have influenced the demographics of the SLTI.

2.4 Working demands and domains

The UK BSL/English interpreting profession is vibrant and active. There are established training pathways, established professional regulatory bodies and professional associations (Brien, Brown & Collins 2002, 2004; Dixon, 2015). There are legislation and policies placing an obligation on public and private organisations to provide interpreting and in some cases a translator, these include:

- Police and Criminal Evidence Act (1984)
- Communications Act (2003)
- United Nations Convention on the Rights of Persons with Disabilities (2007)
- The Equality Act (2010)
- BSL (Scotland) Act (2015)
- NHS Accessible Information Standards (2017).

As the world becomes more accessible via online international learning and networking opportunities this demand is set to increase. The cost of translators and interpreters is met by private and public bodies and in many instances deaf people have a legal right to expect a translator/interpreter to ensure parity of service.

There is a high level of demand for BSL/English interpreting services (Townsend-Handscomb, 2018), and demand in many sectors outstrips supply (see for example SignHealth, 2014). According to De Wit (2020) there is an average of 79 deaf signers per interpreter throughout the UK, with some variance per region; unfortunately, there are no figures for each nation of the UK. It would be interesting to explore whether changes in legislation in the shape of the British Sign Language (Scotland)

Act 2015 or the early establishment of training in Scotland have had some impact here and disaggregate each of the four nations rather than collapse all together.

When looking at work patterns we can see from the NUBSLI survey (2015) that most (hearing) SLTIs were working in employment settings (e.g., AtW-related bookings). It is not clear, however, what settings deaf practitioners worked in, only that they predominantly did translation as opposed to interpreting work (Allardyce, et al., 2013). Working conditions surveys (NUBSLI, 2015; Townsend-Handscomb, 2016) finding that the majority of respondents reported that they “do or have previously done” AtW related bookings. The NUBSLI surveys were administered at a time when the UK government austerity plans included restricting the AtW allowance for deaf applicants. The proposed changes were regarded as a threat to interpreters’ working conditions and remuneration¹¹ with a large number of respondents concerned that their income was dependant on AtW related bookings. This dependence reconfirms that AtW related bookings is a sector driving the demand for SLTI services.

Historically, the legal domain (both court and police) was viewed as least attractive work setting among interpreters (Brien, Brown & Collins, 2002, 2004). Of concern was the dependence on trainee interpreters to fill the demand within legal settings. A recent study by the Justisigns project highlighted the lack of specialist SLTI legal interpreting training opportunities to redress this gap (Napier & Haug, 2016; Napier et al., in press/2021). The findings from the Justisigns project would imply that little has changed in terms of SLTIs’ willingness to work in legal settings.

In the past twenty years video relay services (VRS) and video remote interpreting (VRI) have increased in popularity and demand. VRS and VRI are online interpreting services and are terms used to distinguish the configuration of technologies and placement of participants. Both definitions use videoconferencing software to increase access to interpreters. Interpreters have expressed concerns with how this on-demand expectation is impacting their way of working (Napier, Skinner & Turner, 2017; Townsend-Handscomb, 2016, 2017). Funders and purchasers of VRS/VRI platforms typically endorse the conduit model of interpreting, which is perceived to be more expedient in terms of numbers of calls relayed (Napier, Skinner & Turner, 2017), but historically has been less preferred by practitioners.

Despite the resistance to online working from the profession, the Covid-19 pandemic has forced many SLTIs to confront these concerns and find ways of switching to online service delivery. De Meulder, Pouliot and Gebreurs (2021), conducted three

¹¹ <https://nubsli.com/nub-posts/why-nubsli-are-marching-at-the-stop-changes-to-access-to-work-march/>

living surveys, the first of which was administered soon after the WHO declared the Covid-19 a pandemic where De Meulder et al (2021) reported an uneasy but substantial shift to online interpreting across the globe. The ability to switch to online working was not equitable, where many SLTIs were either technically unprepared or unable to attract work that corresponded with their skill-set.

The shift to online working does mean re-thinking how we talk about the demand for SLTIs. Before the rise of online working, Mapson (2014) reported that hearing interpreters mostly worked within the regions they lived. With the shift to online working, how we document SLTIs' work patterns may need to separate face-to-face contexts and online contexts. For example, an interpreter may be asked to interpret at an academic institution in a different region to their own, which is being livestreamed for consumers around the UK. How then do we approach the subject of geographical demand and how do SLTIs confidently respond to a question about the geographical regions they work in?

This final point ties into what kinds of questions a census should contain and the compromises that needed to be made when including or excluding certain topics or questions in that census, see section 3.1 below. We recommend repeating this census every 5 years to see how far reaching and long lasting these changes are, and what, if any, impact the changes have on the demographic make-up of the SLTI profession.

3. Methodology

Self-administered questionnaires are an effective methodological tool for surveying a sample of people to gather information by generating large data sets and thus identifying significant trends. If designed well, questionnaires can be an effective way to collect factual and behavioural information and particularly to evaluate people's attitudes towards a particular experience or situation using Likert scales (Wagner, 2010). Although delivering questionnaires online to interpreters was once considered innovative (Chiaro & Nocella, 2004), this has now become the norm (see e.g., Zwischenberger, 2009; Schenker, et al., 2012; Olson & Swabey, 2017; Best, 2019).

Surveys have been frequently used in interpreting studies (Hale & Napier, 2013; Liu, 2011) and to glean perspectives from spoken language community and conference interpreters, for example on: the professional status of conference or legal interpreters (Gentile, 2013; Hale & Napier, 2016); their role in legal, health or other community contexts (Angelelli, 2004; Lara-Otero, et al., 2019; Lee, 2009; Ra & Napier, 2013), and challenges in telephone interpreting (Wang, 2018).

With respect to sign language interpreters, in addition to surveys that have collected demographic profiles of the sign language interpreting profession in the UK and other countries (see Chapter 3), questionnaires have also been used to examine, for instance:

deaf community and interpreter perspectives on interpreting in China (Xiaoyan & Ruiling, 2009),

-ASL interpreter burnout (Schwenke, 2012),

-sign language interpreters' knowledge of the accessibility rights and the UNCRPD (Stone, 2013),

sign language interpreter disposition internationally (Bontempo, et al, 2014), interpreters' experiences of working in video relay call centres internationally (Napier, Skinner & Turner, 2017),

-ASL interpreters' perceptions of barriers to healthcare communication (Hommes, et al., 2018),

-BSL interpreters' perspectives on accrediting interpreting agencies (Best, 2019).

To date, as far as we are aware, there have been no specific surveys of sign language translators.

Given the need to conduct a census of the SLTI population in the UK, it was agreed that a survey was the most effective methodological approach, and that an online, self-administered questionnaire would be the most effective way of reaching the sample population. Preliminary ethics approval was received by the Heriot-Watt School of Social Sciences Ethics (Human Research) Committee on 8th December 2020 to develop and pilot the survey.

3.1 The census survey

In developing this census, decisions had to be made regarding what to include and exclude. The aim was to develop a census that would allow us to examine the relationship between social background, training and working patterns. To ensure the census was manageable, and to reduce the risk of participant dropout, the final census was designed to take no longer than 30 minutes to complete. These criteria meant topics to do with *the experience* of being a translator or an interpreter, such as the impact of online working on mental health, or experiences discrimination in the workplace, could not be included as this went beyond the scope of this census project.

3.2 The questionnaire instrument

The questionnaire instrument was developed in written English, which was considered appropriate for a bilingual population of translators and interpreters qualified to work between BSL and English (see section 6. Limitations for more discussion). The questions were selected because they focused on establishing a baseline understanding of the SLTI workforce. The questionnaire consisted of a total of 74 questions, using a combination of open, closed, single-choice, multiple-choice and Likert scale questions (see Appendix 1), which were grouped into five different sections.

Section A covered *demographic information and personal intersectional characteristics* of the respondents relating to such factors as geographical location, nationality, age, gender, race, ethnicity, sexual orientation, etc. The goal of including these questions was to capture the demographic profile of sign language interpreters and translators in the UK. And to consider how diversity in the SLTI profession may extend to other intersectional characteristics, such as neurodiversity (see Lamb, 2020).

Section B focused on *language background and social connection with the deaf community*, with a specific interest in identifying and describing how many people within the profession are born into the deaf community, who have come into the

profession from outside of the deaf community, and their current/type of relationship with the deaf community. These questions provided insight into routes into the profession, for example, whether respondents are heritage signers and the social relationship between language professionals and the British deaf community. This has been highlighted as an important aspect that contributes to the standing, and perception, of (particularly hearing) interpreters as allies rather than simply language technicians (Hall, Holcomb & Elliott, 2016).

Section C concentrated on their *current professional status* as an interpreter/ translator, dedicated to understanding the qualification and registration status of respondents and their volume of work, any career breaks and career history. Taking into account the Covid-19 pandemic, we also asked a question about the proportion of interpreting work carried out online before and after the pandemic hit.

Section D of the survey focussed more specifically on *professional and training background*. This section also sought information about any other qualifications of respondents, to what level and in what subject area.

Section E sought to create an overview of the *work patterns* of respondents: the main region(s) they work in, their main areas of work (i.e. BSL-English translation, BSL-English interpreting, deafblind/ visual frame interpreting, etc). In order to ascertain more details about areas of work, respondents were offered a list of types of interpreting or translating work that they currently undertake or would be willing to undertake. The section also asked deaf respondents about their opportunities to work in a team with hearing interpreters or other deaf interpreters, etc., and whether they have Access to Work funding to support their work.

The questionnaire instrument was drafted initially by the research team, drawing on previous literature about what we already know about the SLTI profession (see Chapter 3) and guidelines on how to design census survey demographic profile and language profile questions generally and for professional populations (Marian, Blumenfeld & Kaushanskaya, 2007; Treanor, 2009; Middleton, et al., 2010, 2011; Butler-Henderson, et al., 2017). The finalising of the questionnaire followed an iterative approach: it was shared with the advisory group for feedback and the questions were revised through each iterative loop.

When the final draft was confirmed, the questionnaire was transferred to the Heriot-Watt University licensed version of the online survey tool *Qualtrics*. The online version of the survey contained a mixture of forced, non-forced responses and logics

designed to redirect participants to bypass or respond to certain questions and was piloted by all members of the research team and members of the advisory group (n=17). From the feedback received, minor changes were made to the wording and to the format, and some questions that focused on the experience of being a translator or interpreter were removed as they were deemed less relevant to the focus and purpose of the survey. Pilot responses were removed from the Qualtrics survey so that they would not be counted in the final analysis, and full ethics approval was received to administer the survey on 25th January 2021.

3.3 Survey administration and participant recruitment

The first round of the online survey was open to the UK SLTI population for two weeks between 1st-14th February 2021. An invitation to participate in the survey was presented in BSL and English and posted on the ASLI UK webpage¹². Although the questionnaire was only available in English, the opportunity for respondents to engage in the survey in BSL was offered through one-to-one interviews with a member of the research team on request. Nobody took up this offer. In response to feedback, four members of the research team held a BSL question-answer session on 10th February 2021, open to any SLTI practitioner to raise questions or concerns about answering the census.

Using network and snowball sampling techniques (Cresswell, 2013; Hale & Napier, 2013) the invitation was disseminated through the membership and registration databases of the advisory group organisational members, as well as through the research team and using video graphics via various social media networks, such as Twitter and Facebook. In total 822 respondents began the questionnaire with 690 completing it in full. It is not possible to determine the exact size of the population as the SLTI is an unregulated profession in the UK. Nevertheless, the potential sample population was reasonably estimated to be 1,600 SLTI practitioners, based on the largest number of registrants with one organisation, the NRCPD. This suggests maximally a 43% response rate notwithstanding other registers, dual registration, etc. According to Babbie (1990), a survey return rate from 50% of the potential sample population is adequate, 60% is good, and 70% is very good. For smaller small sample sizes, however, such as in organisations or professional groups, the norm response rate of 35.7% is considered to be good (Baruch & Holtom, 2008). Therefore, the response rate of 43% for this SLTI survey can be considered an acceptable survey response rate that allows us to use the information collected to answer the research questions posed.

¹² See: <https://asli.org.uk/sign-language-translators-and-interpreter-census-2021/>

3.4 Survey analysis

Analysis of the survey responses involved an initial descriptive statistical analysis to summarise the responses to each question and create heat maps for certain questions. This was useful to provide a snapshot of the general demographic profile of the SLTI profession with sufficient granularity while maintaining anonymity.

In order to understand any significant relationships within the data, Pearson Chi Squared analysis was used to explore relationships between Female versus Male respondents; Black/ Minority Ethnic versus White respondents; respondents who identified as LGBTQIA+ versus 'Straight' with respect to:

1. part-time versus full-time work;
2. caring responsibilities;
3. route to qualification (higher education versus vocational).

With an associated analysis of relative risk, we also computed two composite variables for the willingness to undertake and the work performed in 'high status'¹³ and specialist work. For the purposes of this study, work activities deemed to be of high status were in-vision television work, conferences, mental health, and court work.

¹³ It is worth noting these domains were chosen in light of the literature and current debate; high status does not equate to high stakes work necessarily.

4. Results

Here we present descriptive and inferential statistical analyses to represent the survey responses. Descriptive statistics are used to summarise response rates, and inferential statistics are presented when any statistical significance can be observed. The results focus on 690 fully completed census responses as partial responses were like for like (that is, initial analysis showed no differences between the 690 fully completed responses and 132 partially completed responses - 83.94% - see Table 2 below for a sectional breakdown).

TABLE 2: NO. OF RESPONDENTS BY CENSUS SECTION.

	No. of Respondents	Percentage of Respondents
Section A	760	92.45%
Section B	751	91.36%
Section C	708	86.13%
Section D	690	83.94%
Section E	690	83.94%

Section A - demographics

The focus for Section A was to retrieve general demographic details about individual SLTIs. The data presented in this section provides insights to the geographical spread or concentration of SLTIs across the UK and overseas followed by personal characteristics. Where possible, the SLTI census data will be compared with the UK census or data from the Office for National Statistics (ONS). Not all demographic questions were phrased the same as the UK census and in some cases the options deviated from the UK census.

Table 3: Country of residence.

Country of Residence	Total	%
United Kingdom of Great Britain and Northern Ireland	684	99.13
Spain	3	0.43%
Australia	1	0.11%
Belgium	1	0.11%
France	1	0.11%

The majority of SLTIs (98.13%) were based in the UK & NI (see Table 3 above). Figure 1 - 2 (below) provide a further breakdown of respondents by UK country and UK regions. Greater London (18.4%) was the most populated region of the UK & NI, followed by the South East (11.88%) and the Scotland (11.88%).

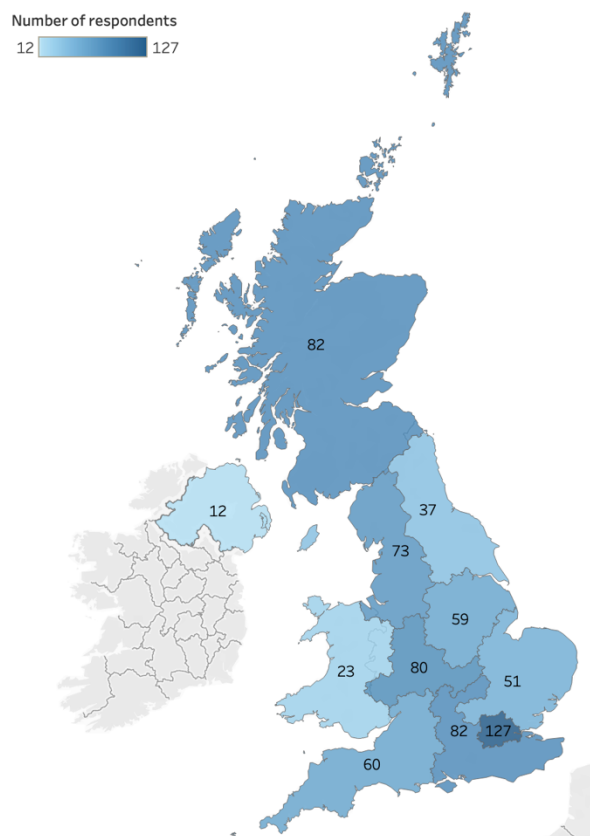


Figure 1: No. of respondents by UK region.

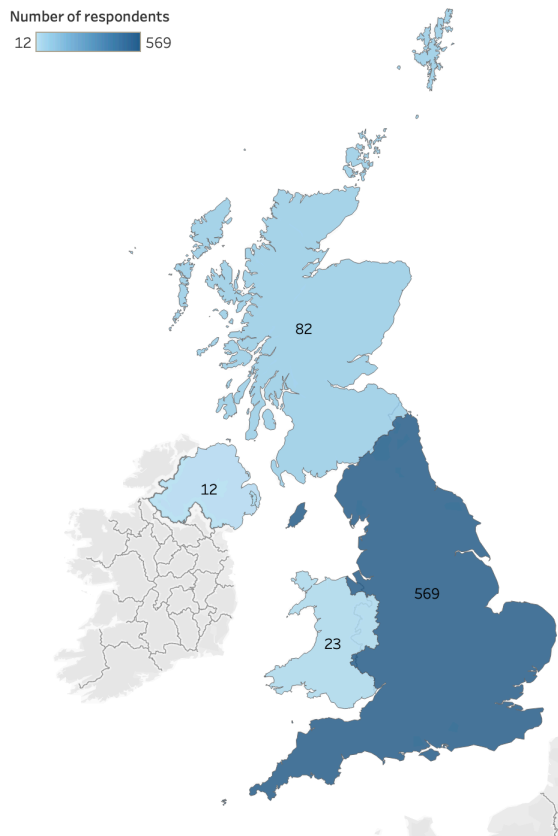


Figure 2: No. of respondents by nation.

As a single post code region, Birmingham was the most populated, followed by Bristol and Edinburgh. Each of these regions were home to, or close in proximity to, universities that provide interpreter education programmes. It is possible there is a relationship between where SLTIs study/graduate, reside and work and where the demand is highest. Figure 3 - 13 provide further insights to the distribution of SLTIs around the UK. Each image represents one region of the UK: the darker the location on the map, the more interpreters reside there.



Figure 3: Northern Ireland.

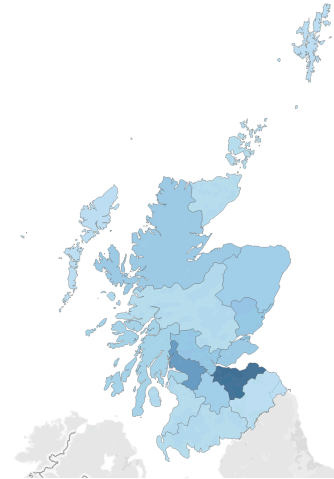


Figure 4: Scotland.

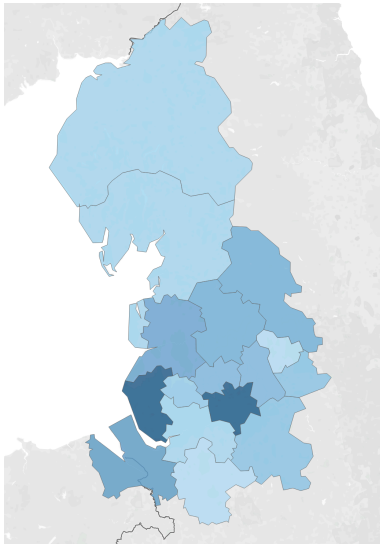


Figure 5: North West England.

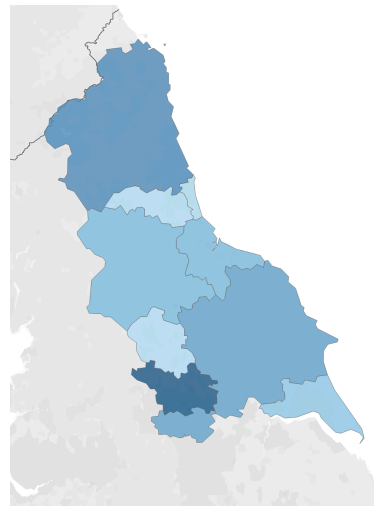


Figure 6: North East England.

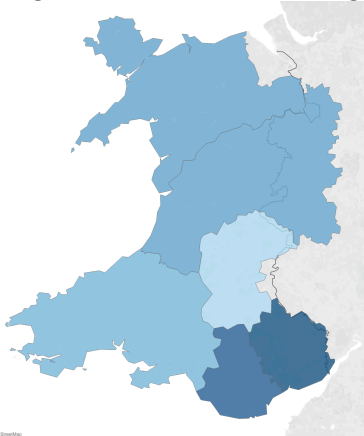


Figure 7: Wales.

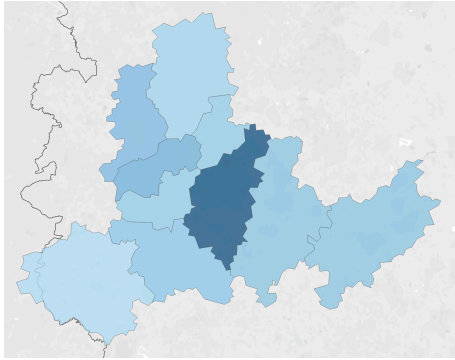


Figure 8: West Midlands.

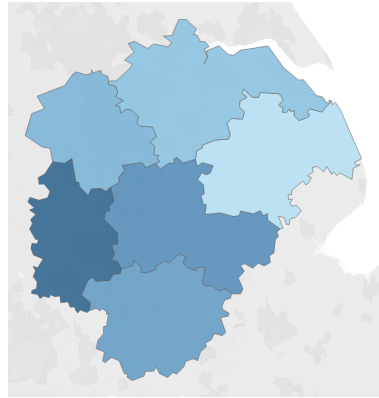


Figure 9: East Midlands.

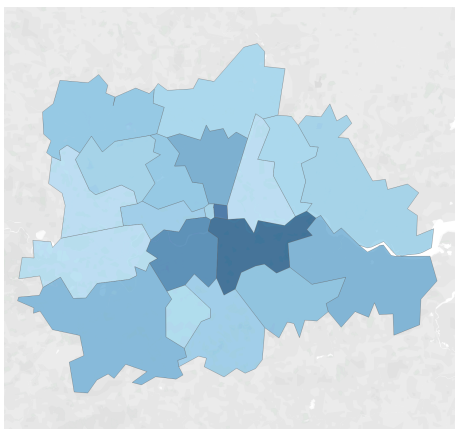


Figure 10: Greater London.

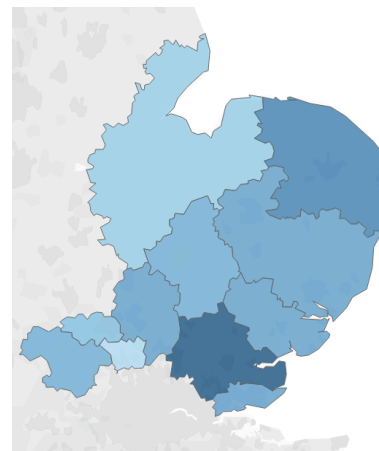


Figure 11: East of England.

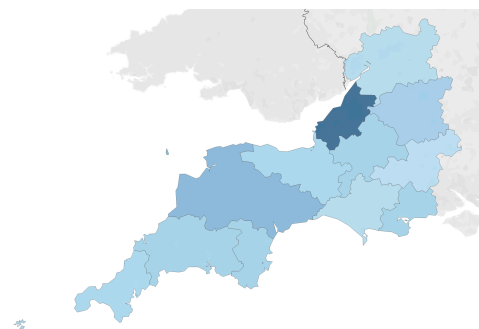


Figure 12: South West.

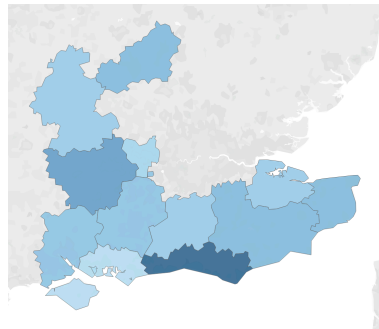


Figure 13: South East.

When looking at the distribution of deaf practitioners ($n=25$) across the UK, Greater London appeared to be the most populous ($n=7$), followed by the North East ($n=3$) and South West ($n=3$). The census did not find, nor attract, deaf practitioners based in the East of England.

It is important to stress geographical spread does not tell us where the demand for SLTIs originates and whether demand is met (as noted above). The complexities with collecting data that allows us to understand if demand is locally driven or further afield was deemed beyond the capacity of the census.

For country of birth there was one entry (0.11%) each for Austria, Belgium, Brunei Darussalam, China, Denmark, Fiji, France, Ireland, Italy, Netherlands, New Zealand, Nigeria, Singapore, South Korea, Thailand, Việt Nam

Table 4: Country of birth.

Country of birth	Total	%
England	541	78.4%
Scotland	64	9.27%
Wales	25	3.62%
Northern Ireland	17	2.46%
Germany	6	0.86%
Australia	5	0.72%
South Africa	4	0.57%
United States of America	4	0.57%
Canada	2	0.28%
Cyprus	2	0.28%
Spain	2	0.28%
Uganda	2	0.28%
Grand Total	690	

As a whole, 93.75% of respondents were born in the UK. When comparing the SLTI census data with ONS figures, roughly 86% of the general UK population were born in the UK and 14% were born overseas (5% were EU 27 nationals and 9% non-EU)¹⁴ showing less diversity than the general populace. This low level of diversity also exists within the deaf practitioner population, where all with the exception of one were born in the UK.

¹⁴ This figure was based on 2019 ONS data, which has remained stable since 2017.

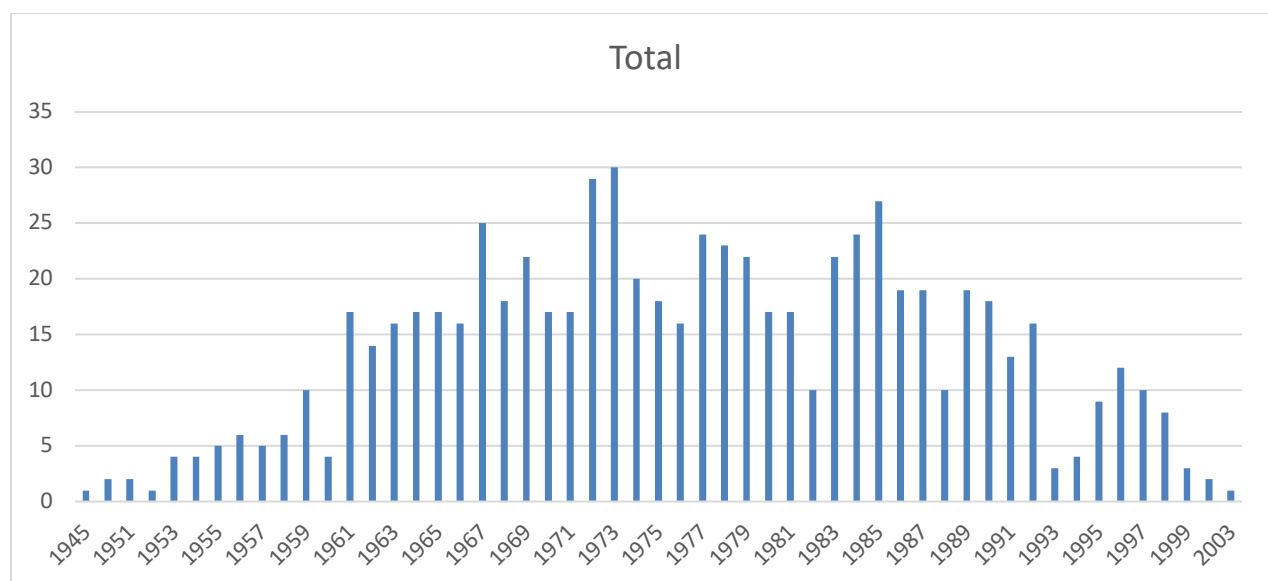


Figure 14: Ages by YYYY.

Respondents were asked to provide the year of their birth (in numeric YYYY format), 45 abstained from answering this question. The oldest respondent was 76 years of age (year of birth 1945) and the youngest respondent was 18 years of age (year of birth 2003). Otherwise, the median year was 1977 (around 44 years old) and the mode 1973 (around 48 years old) as seen in Figure 14 above.

Table 5: Gender Identity.

Gender ID	Total	%
Female	566	82.02%
Male	116	16.81%
Non-Binary/Genderqueer	3	0.43%
Prefer not to say	3	0.43%
Transgender	2	0.28%
Grand Total	690	

In recognition of the varied conceptualisations and self-descriptions of gender and non-gendered identities the SLTI census offered more than the traditional binary option. This is one example where the SLTI census deviated from the 2011 census, however, it is expected that the 2021 census will produce more comparable data¹⁵.

¹⁵ See 2021 Census topic consultation:

<https://www.ons.gov.uk/methodology/classificationsandstandards/measuringequality/genderidentity/genderidentityupdate>

In total, the majority identified as *female* (at 82.08%). The data is consistent with other large-scale surveys on the SLTI profession reported above.

We also asked “Is the gender you identify with the same as your sex registered at birth?” with responses given in Table 6.

Table 6: Same gender identity at birth?

Gender at birth	Total
Yes	679
Prefer not to say	6
No	5
Grand Total	690

Unlike the gender imbalance described for hearing SLTIs, there was a more equal balance in the deaf practitioner population, with 60% female and 40% male. This finding was similar to the results reported in the ASLI DIN survey (Allardyce, et al., 2013. For the question “*Is the gender you identify with the same as your sex registered at birth?*” 100% of the deaf practitioners answered “yes”.

Next, we focused on the interpreter’s nationality. Respondents could select more than one option, including in the open comment boxes. We have broken down the responses in Table 7 by combining any responses that indicated more than one nationality (e.g., British/English/Welsh/Scottish mix).

Table 7: Nationality

National ID	Total	%
British	199	28.84%
English	179	25.94%
Welsh	12	1.73%
Northern Irish	8	1.15%
Scottish	3	0.43%
Prefer not to say	52	7.53%
British/English/Welsh/Scottish mix	187	27.1%
	26	3.76%
British/English/Welsh/Scottish + self-describe		
Not listed & Prefer to self-describe	24	3.47%
Grand Total	690	

The nationality data is comparable to country of birth data, here the majority identify as having British heritage. For nationality there was one entry each for British Asian, Canadian, Cornish, Egyptian, French, Iraqi, Italian, Londoner, Manx, New Zealander, Nigerian, Nigerian British, Peruvian, Polish, Sign Language People, South African, and Vietnamese totalling 17, all are others are as listed in Table 7 (above). The 56 respondents who provided one or more nationalities are listed in Table 8.

Table 8: Self defined Nationality.

National ID	Total
European	11
Irish	9
Caribbean heritage	4
German	4
Australian	3
American	2
Anglo Irish	2
Global	2
Spanish	2

Continuing with the theme of nationality and heritage, most SLTIs identified as “white” (at 89.5%). The lack of ethnic diversity was again observed within the deaf practitioner group. The majority were white (88%). While we appreciate all other ethnic backgrounds do not form one collective group, Table 9 provides a useful measure of how many identify with different ethnic minorities, which does show an increase in SLTIs from ethnic minorities when compared with the Brien, Brown and Collins (2002) survey. Table 10 provides a more detailed look at the ethnic diversity (or lack thereof) of SLTIs. The respondents noted a mixed ethnicity, with the largest number of responses for Black Caribbean.

Table 9: Ethnicity (Grouped).

Ethnicity	Total	%
White	618	89.56%
Ethnic minorities	61	8.84%
Prefer not to say	11	1.59%
Grand Total	690	

Table 10: Ethnicity (subgrouped)

Ethnicity	Total	%
Black Caribbean	16	2.3%
Black African/Caribbean +	14	2.0%
South/East Asian +	10	1.4%
South Asian	7	1.0%
East Asian	5	0.7%
Black African	4	0.6%
Arab, Middle East and North Africa +	2	0.3%
Latin American	2	0.3%
White, Black, Asian, Arab/Middle East, Latin American	1	0.1%

The groupings of SLTIs seem broadly representative of the wider population (see Table 11) although they may not represent the specific demographics of UK deaf communities. An interesting point to note is that the second and third largest categories are reversed when comparing the wider UK population and SLTIs.

Table 11: Comparing wider population & SLTIs on ethnicity

	UK Census 2011 %	SLTIs %
White	86%	89.5%
Asian	7.5%	3.1%
Black	3.3%	4.34%

The next part of the SLTI census examines sexuality. The ONS 2018 data found that 94.6% of the UK population (aged 16 years or over) identified as heterosexual/straight (SLTI = 80.14%).

Table 12: Sexuality.

Sexual ID	Text (other)	Total	%
Heterosexual/Straight		553	80.14%
Homosexual/Gay/Lesbian/Queer		53	7.68%
Bisexual/Pansexual		47	6.81%
Prefer not to say		25	3.62%
Queer		6	0.86%

Asexual	1	0.14%
Prefer to self-describe/Not listed: (please describe)		
Bi and Queer	1	0.14%
Bi-curious	2	0.28%
Demisexual	1	0.14%
Pansexual/Queer	1	0.14%
Grand Total	690	

According to the ONS, 2.2% of the UK population identified as LGBTQIA+, while our data reports a figure seven times higher as 14.49% of the SLTI profession. This confirms anecdotal reports of there being a higher proportion of LGBTQIA+¹⁶ within the SLTI profession when compared with the general population.

The next set of questions looked at disability and mental health. The majority of respondents (536, or 77.68%) indicated they did not have a disability or mental health condition; 24 (3.47%) abstained. In total the survey produced 64 types of disability and mental health conditions from the 125 (18.11%) who reported having a disability or mental health condition. This diverse list reinforces how physical or mental health issues can be multiple and differ from person to person, the complete list was too large to share in this report.

Fifty respondents (7.24%) identified as having a mental health condition. The second largest group, 35 (5.07%) identified as having “stamina or breathing fatigue”. Other noticeable trends included 26 (3.78%) mobility conditions (for example walking short distances or climbing stairs), and 20 (2.89%) dexterity conditions (for example lifting or carrying objects, using a keyboard).

Potential issues with the phrasing of the SLTI census question, “Do you have a physical or mental health condition or illness lasting or expected to last 12 months or more?” was raised by one respondent. It was explained how being neurodivergent does not necessarily mean having a physical or mental health condition. It is possible the phrasing of this question did not inspire those who were neurodivergent to respond. A total of 12 (1.73%) respondents indicated they had a ‘social or behavioural’ condition (for example associated with attention deficit disorder or autism spectrum disorder).

¹⁶ These data address sexuality and so the term LGBTQIA+ is being used

Table 13: Hours per week as unpaid carer.

Hours per week caring	Total	%
0 - 8 hours	72	10.4%
8 - 24 hours	45	6.5%
24 - 48 hours	11	1.6%
48+ hours	39	5.6%
Grand Total	167	24.2

We sought to understand how many SLTIs had caring duties, either as a parent or for another child/adult that required their committed support. In total, 390 respondents (56.5%) were parents, with 184 respondents (26.6%) having one or more children under the age of 12. And 167 (24.2%) confirmed they had official unpaid caring duties for an adult or child. Table 13 (above) provides a breakdown of hours undertaken as an unpaid carer.

Pearson Chi Squared analysis showed that there is no significant difference in the prevalence of caring responsibilities between male and female respondents ($\chi^2(1) = 0.199, p = .655$).

	Female	Male
No caring responsibilities	476	100
Caring responsibilities	153	29

Pearson Chi Squared analysis showed that there is no significant difference in the prevalence of caring responsibilities between White and Ethnic Minorities respondents ($\chi^2(1) = 0.235, p = .628$).

	Ethnic Minorities	White
No caring responsibilities	71	508
Caring responsibilities	20	163

Pearson Chi Squared analysis showed that there is no significant difference in the prevalence of caring responsibilities between Straight and LGBTQIA+ respondents ($\chi^2(1) = 0.196, p = .658$).

	LGBTQIA+	Straight
No caring responsibilities	102	461
Caring responsibilities	30	150

Table 14: Religious background.

Religion	Total	%
No religion	353	51.12%
Christian (all other denominations)	263	38.11%
Prefer not to say	22	3.18%
Other religion	13	1.88%
Buddhist	9	1.3%
Jewish	8	1.15%
Mixed faith	7	1.01%
Jehovah Witness	5	0.72%
Muslim	3	0.43%
Sikh	3	0.43%
Hindu	2	0.28%
No religion (other)	2	0.28%
Grand Total	690	

Those who chose “Other religion” stated in the open comment box: Spiritualist (5); Atheist (2); Humanist (2); Mormon (1); Quaker (1); Jehovah Witness; Jedi; Pagan; Pantheist; Unitarian; Wiccan; many deities. For “No religion (other)” Christian (1) and Hindu (1) were noted.

Comparing the SLTI data with ONS (2011) figures for England and Wales we do see some interesting differences with regards to religion (see Table 15).

Table 15: Comparing wider population & SLTIs on religion

	ONS 2011 %	SLTIs %
Non-religious	25%	51%
Christian	59%	38%
Muslim	5%	>1.5%*

* Less than 1.5% of SLTIs reported being Muslim, Jehovah Witness, Sikh, Jewish or Buddhist

Interestingly, the ONS describes those who identify as non-religious tend to be White, British and under the age of 50. These variables describe the majority of SLTIs who responded to this census.

Section B - languages and cultures

The focus of section B was to investigate SLTIs' linguistic and cultural profile. The first part investigated an SLTI's relationship to the deaf community before broader questions about other (signed or spoken) languages. This particular section provides useful information that allow us to know how many SLTIs had connections with the deaf community. Furthermore, with globalisation and improved opportunities to live and work in other countries, knowing how many translators or interpreters can meet this migration pattern is equally beneficial.

Table 16: SLTI deaf signing connections.

Deaf BSL connection	Total	%
Mother & Father	81	11.7%
Mother Father +	50	7.2%
A mother or father	6	0.9%
Siblings	34	4.9%
Siblings +	9	1.3%
Other family/personal connections	80	11.6%
Grand Total	213	30.9%

The opening two questions looked at family and/or personal ties to the deaf community. Traditionally this question has focused on whether or not interpreters identified as having deaf parents. This SLTI census broadened the focus to include siblings, grandparents and other forms of close and personal relations (e.g. grandparents, cousins, aunts, uncles, step relatives, sons, daughters, non-biological relative etc).

Specifically for deaf practitioners, the majority came from a signing background ($n=17$). Nearly half of this sub-population were in a relationship with another deaf signing person (48%). One third (32%) had deaf signing parent(s). All of those who reported having deaf parents (also known as CODAs) had other deaf signing relatives (e.g. partners, parents, siblings or other relatives). The number of deaf practitioners who had no deaf signing connection/relative represented only a third of the profession ($n=8$, at 32%).

A further 108 respondents had a non-signing deaf relative or personal connection. The largest groups were non-signing deaf grandparents (13, or 1.88%), father (11, 1.54%) and mother (11, 1.54%). The survey did not direct respondents to distinguish if the non-signing deaf relatives were deaf from birth/early age or acquired their deafness later in life. This requires further consideration as a future topic in the SLTI census.

Table 17: Audiological status

Audiological status	Total	%
Hearing	638	92.5%
Prefer to self-describe/Not listed: (please describe)	21	3.0%
Deaf	23	3.3%
Hard of hearing	4	0.6%
Prefer not to say	4	0.6%
Grand Total	690	

A closer inspection of the 21 respondents who opted to self-describe found that 6 of these respondents could be reallocated to one of the three main categories listed. The reasons for not conforming simply to three audiological statuses was to emphasise their culturally deaf status, that is, “culturally deaf but physically hearing”. The intention for this question was not fully explained, which was to understand how many SLTIs were deaf/hard-of-hearing versus hearing.

Table 18: Preferred language.

Preferred language	Total	%
English	581	84.2%
British Sign Language (BSL) & English	87	12.6%
Prefer to self-describe/Not listed: (please describe)	16	2.3%
British Sign Language (BSL)	6	0.9%
Grand Total	690	

Considering most of the respondents were “hearing British” with no family or personal connection with the deaf signing community, it is unsurprising to report that the majority (84.2%) identified English as their preferred language. Nearly two-thirds (64%) of deaf SLTIs considered both English and BSL as their preferred language. A small number considered BSL (4 respondents) or English (3 respondents) as their “preferred language”. The other “preferred language” included three signed

languages (Irish Sign Language (ISL), Swedish Sign Language (SVK), Australian Sign Language (Auslan) for deaf SLTI, and five spoken languages (French, German, Nigerian¹⁷, Spanish and Welsh) for hearing SLTIs. There were more deaf and hearing respondents who stressed their deaf cultural identity than who identified as having BSL as a preferred language.

Table 19: Other sign languages

Other Sign Languages	Total	%
None	606	87.8
Plus one other sign language	48	7.0
Plus two other sign languages	9	1.3
Plus three other sign languages	2	0.3
Plus four other sign languages	3	0.4
Prefer not to say	22	3.2
Grand Total	690	

The study sought to establish if SLTIs knew another signed or spoken/written language in addition to BSL and English. The majority (87.82%) of SLTIs did not know another signed language. One third of those who did know another signed language were from the deaf practitioners' sub-group ($n=16$). The list of other signed languages ranged from 18 different signed languages (excluding BSL and hands-on). The *other signed language* list also included Albanian Sign Language, Danish Sign Language, Kenyan Sign Language, LSF, LSFB, Latvian Sign Language, New Zealand Sign Language, Panamanian Sign Language, Romanian Sign Language, Sri Lankan Sign Language, South African Sign Language and Ugandan Sign Language.

The most common *other signed languages* were: International Sign (13), ASL (12), BSL (11), Auslan (10), ISL (9), DeafBlind manual/Hands on (6). The 11 respondents who classified BSL as their other signed language can be in part explained by those who identified another signed language as their first language. It is possible this question was misunderstood, and respondents included BSL when asked to only include another signed language.

The census required respondents to judge if they were able to “actively use and communicate in” these languages. These were open comment boxes, and some

¹⁷ Although there are many different indigenous languages of Nigeria, it was not possible to determine which specific language the respondent was referring to as 'Nigerian' is what was written in the open comment box in the survey.

confessed to only having conversational capabilities while others simply listed the languages. A handful of respondents classified BSL and SSE as their other languages. These six respondents were not judged to know other signed languages and were reclassified as knowing “no other signed languages”.

Table 20: Other spoken languages.

Other Spoken Languages	Total	%
None	570	82.6%
Plus one other spoken languages	73	10.57%
Prefer not to say	17	2.46%
Plus two other spoken language	17	2.46%
Plus three other spoken languages	13	1.88%
Grand Total	690	

The majority of SLTIs only knew English (at 82.6%). The knowledge of another spoken/written language was more diverse than other signed language with a combined list of 36 different spoken/written languages. The most popular language groups were European languages: French ($n=30$), Spanish ($n=30$), German ($n=21$). The other less frequent responses included Chinese Mandarin/Cantonese, Punjabi, Jamaican Patois, Italian, Arabic, Welsh, and Hindi.

Section C - registration and employment

Section C of the census focuses on SLTIs’ registration and employment background.

Table 21: Numbers registered with registration bodies

Registration bodies	Total	%
NRCPD	622	90.4%
RBSLI	27	3.91%
SRLPDC	25	3.62%
WASLI	12	1.73
Other	17	2.46
Retired	1	0.14%
None	39	5.65%
Grand Total	751	

Table 22: NRCPD Registration categories.

NRCPD Registration status	Total
Registered Sign Language Interpreter	526
Trainee Sign Language Interpreter	85
Registered Sign Language Translator	13
Registered Lipspeaker	10
Registered Interpreter for Deafblind people	3
Registered Manual Notetaker	1
Trainee Sign Language Translator	1
Grand Total	639

Table 23: RBSLI Registration categories.

RBSLI Registration status	Total
Qualified BSL Interpreters	25
Qualified BSL Translator	3
Grand Total	28

Table 24: SRLPDC Registration categories

SRLPDC Registration status	Total
BSL/ English Interpreters	25
Lipspeakers	2
Deafblind Manual Interpreters	1
Guide Communicators	1
Grand Total	29

Forty-seven respondents were members of two or more organisations. The “other” open comment boxes mostly included ASLI, VLP and IOCN, plus RID (Registry of Interpreters for the Deaf in the USA), NAATI (National Accreditation Authority for Translators & Interpreters in Australia), ITI (Institute of Translation & Interpreting UK) or ADEPT (former Association of Deaf Education Professionals & Trainees). ASLI, VLP and IOCN are membership organisations or networks, not regulatory bodies. Those who classified as none were mostly students, one is employed and not required to be registered.

Table 25: Professional/Organisational membership status.

Member of...	Total	%
Association of Sign Language Interpreters (ASLI)	456	66%
National Union of British Sign Language Interpreters (NUBSLI)	272	39.2%
Visual Language Professionals (VLP)	187	22.1%
European forum of sign language interpreters (efsl)	42	

		6.0%
World Association of Sign Language Interpreters (WASLI)	37	5.36%
Scottish Collaborative of Sign Language Interpreters (SCOSLI)	25	3.62%
Total	1019	

In addition to their registration background, respondents were asked to confirm if they were a member of professional organisations or unions. The survey did not ask about their involvement in interpreter/translator networks, for example, the Interpreters of Colour or BSL Legal Interpreters networks. The question was optional yet retrieved a 100% response rate. Respondents were generally members of two or more organisations. The largest single group were ASLI only members (218 respondents, at 31.59%), ASLI plus NUBSLI members (139 respondents, 20.14%) and VLP only members (85 respondents, 12.31%).

SLTIs were asked to note their official working languages (i.e. those that they are qualified or accredited to interpret between). They could answer more than one language, and we expected each respondent to select at least two languages (predominantly English and BSL), so the expectation was to receive at least 1380 responses to this question.

Table 26: Official working languages.

Official working languages	Total	%
English	667	47.85%
British Sign Language (BSL)	683	49.00%
Irish Sign Language (ISL)	3	0.22%
Australian Sign Language (Auslan)	8	0.57%
American Sign Language (ASL)	4	0.29%
French Sign Language (LSF)	2	0.14%
International Sign	11	0.79%
Other official working languages	16	1.15%
Grand Total	1394	

The other official languages include NZSL (3), Spanish (1), German (2), SASL (1), Welsh (2), deafblind manual (1). Of the 23 respondents not having English as a working language, two can be accounted for as RSLIs who work between 2 sign languages; the other 21 may not have understood the question. It may be possible to explain the 7 respondents not having BSL as a working language if they fit one of

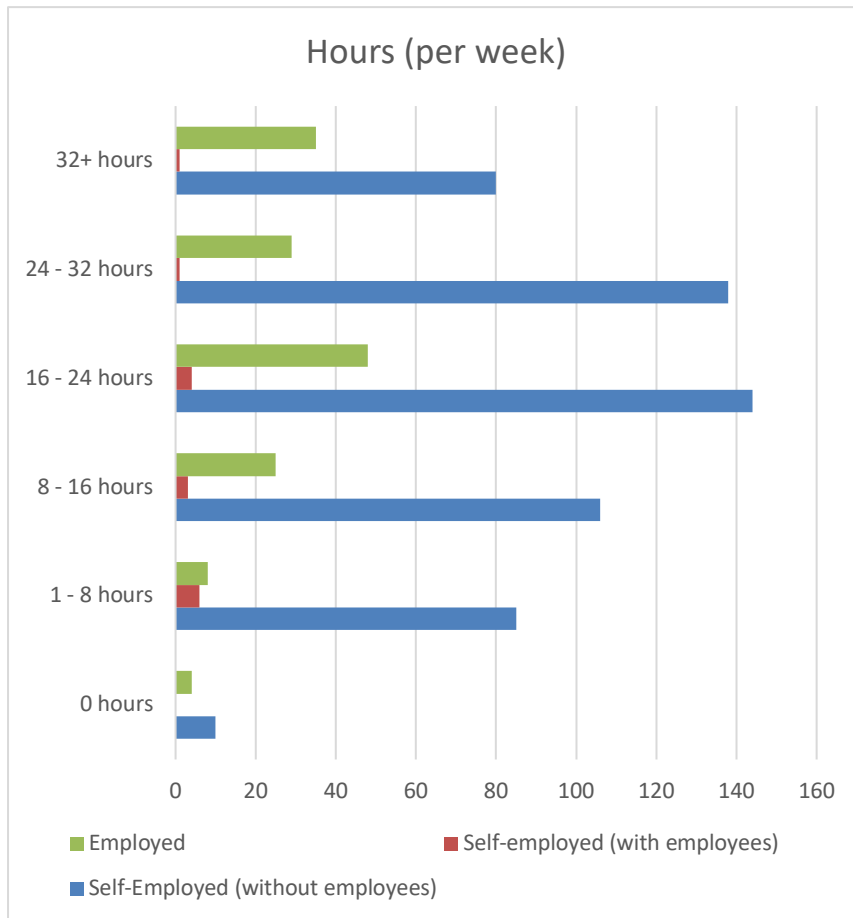
the following respondent profiles: students (5); ASL/English interpreter RSLI (1); and retired (1).

Table 27: Employment status.

Employment status	Total	%
Self-employed or freelance translator/interpreter without employees Full-time	308	44.63%
Self-employed or freelance translator/interpreter without employees Part-time	262	37.97%
Employed Part-time	77	11.15%
Employed Full-time	73	10.57%
Part-time student	56	8.11%
Full-time Student	19	2.75%
Semi-retired	12	1.73%
Self-employed or freelance translator/interpreter with employees Full-Time	10	1.44%
On maternity/paternity leave	6	0.86%
Self-employed or freelance translator/interpreter with employees Part-Time	5	0.72%
Retired	1	0.14%
Grand Total	829	

The majority of SLTIs who participated in this census worked in a self-employed capacity. Nearly a quarter of those who worked as self-employed in a part time capacity also worked in an employed position (51 part-time and 7 full-time). The majority of those undertaking part-time study were also working (20 were self-employed without employees part-time; 15 were self-employed without employees full-time; 7 were employed part-time and self-employed without employees part-time). Only three deaf practitioners worked in an employed full-time position. Twenty deaf SLTIs worked in a self-employed capacity, half did so in a full-time capacity. Respondents were asked if they had established themselves as a limited company, 82 respondents (11.88%) had done so. From this subgroup, 4 operate their limited company as a translator/interpreter agency. Although the majority of SLTIs work full-time, the majority work between 3-4 days per week (see Figure 15).

Figure 15: Hours (per week) worked



Pearson Chi Squared analysis showed that females are significantly more likely than males to work part-time ($\chi^2(1) = 17.038, p > .001$) (see Table 28). Analysis of relative risk suggested that females are approximately 85% or almost twice as likely as males to work part-time.

Table 28. Employment status according to gender

	Female	Male
Part-time	257	29
Full-time	324	92

Pearson Chi Squared analysis showed that there is no significant difference in the prevalence of part-time versus full-time work between White and Ethnic Minorities respondents ($\chi^2(1) = 0.121, p = .728$) (see Table 29).

Table 29. Employment status according to race and ethnicity.

	Ethnic Minorities	White
Part-time	32	254
Full-time	50	365

Pearson Chi Squared analysis showed that there is no significant difference in the prevalence of part-time versus full-time work between Straight and LGBTQIA+ respondents ($\chi^2(1) = 2.457, p = .117$) (see Table 30).

Table 30. Employment status according to sexuality.

	LGBTQIA+	Straight
Part-time	40	239
Full-time	77	330

Two hundred and ten (210) respondents (30.43%) confirmed they have another “non-translation/interpreting” job. There was no direct relationship between part-time status as a SLTI and commitment to another job. Approximately 50% of those who have another job also work as an SLTI in a part-time capacity.

When asked if interpreting was their first career, the overall response was a nearly 50/50 split with one abstention: 327 (47.46%) responded yes and 362 (52.54%) no.

The next question sought whether SLTIs had been on a career break from translation or interpreting. We found that 10% of the respondents had, ranging in duration from 3 months - 204 months (17 years), the mode was 12 months (many had commented this was a maternity leave, and some had been on maternity leave more than once).

Section D - training and skills

Section D of the census concentrates on the training and skills respondents bring to their work.

Around one fifth of the respondents were currently enrolled on a Translator or Interpreter Education Programme (TIEP) (133 respondents, 19.27%). Nearly two-thirds (57.9%) of these respondents were engaged in a vocational training TIEP, while the remainder were undertaking an academic based training programme.

Table 31: Current TIEP uptake.

Current TIEP pathway	Total	%
Vocational diploma (e.g., Signature, IBSL, Signworld)	77	57.9
Postgraduate degree (MA, MSc, MPhil)	39	29.3
Undergraduate degree (BA, BSc, MA (Scotland))	17	12.8
University Masters (Scotland)	1	0.8
Grand Total	133	

Those who had already qualified (556 respondents, 80.57%), or were practicing as a non-registered SLTI, were asked to select their pathway to qualification. The intention for this question was to clarify how many achieved their status via the academic pathway, vocational pathway or both.

Table 32: Routes to qualifications.

Pathway to qualification	Total	%
NVQ Level 6 Diploma	169	21.5%
NVQ Level 4	119	15.25%
Sign Languages International / UCLan PGDip (both)	107	13.7%
University of Central Lancashire PGDip or MA	93	13%
University of Wolverhampton BA	70	8.9%
CACDP level 3	48	6.15%
CACDP Interpreting exam	38	4.87%
Bristol University Diploma	25	3.2%
Heriot-Watt University (HWU) MA Hons	23	2.9%
University of Leeds MA	21	2.7%
Bristol University BSc	20	2.5%
HWU Cert Interpreting & Translation + additional pathway	16	2%
SASLI route	14	1.8%
Graduate Interim Assessment	9	1.15%
Queens University Belfast MA	5	0.65%
Durham University MA	3	0.4%
Total	780	

Table 33 provides the total count for each pathway. Although labelled as separate pathways NVQ 6 and its predecessor NVQ 4 represents a single pathway, totalling 288 (36.9%). The UCLAN and SLI/UCLAN route are sister courses, totalling 200 (25.6%). Unfortunately, the Wolverhampton postgraduate route is not listed, however since 2020 graduates have achieved RSLI status through this route¹⁸. It is also possible that students undertook initial TIEP and then achieved their RSLI status through a different route (e.g., undertaking an undergraduate degree to achieve TSLI status, then completing a vocational diploma programme to achieve RSLI status) and the questions may not have best captured this.

Table 33: Academic, vocational or mixed pathway to registration.

Pathway	Total	%
Academic + Vocational	220	39.7
Vocational	215	38.8
Academic	119	21.5
Total	554	

Most respondents indicated completing more than one TIEP with at least 61% of respondents having some academic education. More qualification through the vocational training route was identified within the deaf SLTI sub-group, with 64% ($n=16$) completing a vocational pathway and 16% ($n=4$) completing an academic based TIEP.

Pearson Chi Squared analysis showed that there is no significant difference in the prevalence of NVQ pathway versus HE pathway training between male and female respondents ($\chi^2(1) = 0.829$, $p = .363$) (see Table 34).

Table 34. Academic or vocational pathway according to gender.

	Female	Male
NVQ		
Pathway	159	36
HE		
Pathway	301	55

Pearson Chi Squared analysis showed that there is no significant difference in the prevalence of NVQ pathway versus HE pathway training between White and Ethnic Minorities respondents ($\chi^2(1) = 0.014$, $p = .907$) (see Table 35).

¹⁸ Since 2020, 15 new RSLIs have graduated from the Wolverhampton postgraduate route

Table 35. Academic or vocational pathway according to race and ethnicity.

	Ethnic Minorities	White
NVQ Pathway	22	173
HE Pathway	39	317

Pearson Chi Squared analysis showed that there is no significant difference in the prevalence of NVQ pathway versus HE pathway training between Straight and LGBTQIA+ respondents ($\chi^2(1) = 0.217, p = .641$) (see Table 36).

Table 36. Academic or vocational pathway according to sexuality.

	LGBTQIA+	Straight
NVQ Pathway	31	160
HE Pathway	62	286

In addition to their SLTI qualification/s, half (50%) had a qualification in fields other than translation or interpreting. This particular question contained three open comment boxes, which meant respondents could choose up to three other qualifications they had achieved. The final list varied from diplomas, undergraduate level study and post graduate study across a range of subjects. In brief the list included accountancy, administration, applied linguistics, arts, business, biology, chemistry, computing studies, counselling/therapy, deaf studies, design, drama/performing arts, education, health & social care, hospitality, human rights, finance, geography, history & politics, law, languages (Chinese, English, German), lip-speaking, management, mathematics, media studies, modern history, nursery nursing, philosophy, politics, psychology, religion & theology, social sciences, sociology, social anthropology, social work, teaching and more.

Section E - work patterns

Section E was concerned with the respondents work pattern. The intention for this set of questions was to understand where SLTIs were routinely working and where demand could be met with additional training. Although the majority of respondents were registered as an interpreter the census invited translators and interpreters to confirm if they undertook work outside of their registration category.

Table 37: Main areas of work.

Main areas of work	No.	%
English and BSL interpreting	651	63.57%
Translating between English and BSL	146	14.26%
Translating from one signed language to another signed language (i.e. ISL to BSL)	6	0.59%
Language modification	81	7.91%
Visual frame	43	4.20%
Deafblind Manual	23	2.25%
International Sign (translation/interpreting)	14	1.37%
English and another signed language (e.g. ISL, Auslan, ASL)	7	0.68%
Intralingual/relay interpreting	11	1.07%
Lipspeaker	8	0.78%
Notetaker	9	0.88%
Student	25	2.44%
Total	1024	

Nearly all of the respondents worked as a BSL/English interpreter, 449 (65.07%) classified this role as their main role. Not one respondent defined their main roles as *only* International Sign interpreter, translating between one sign language to another, visual frame, deafblind manual, interlingual/relay interpreting, lipspeaker or notetaker. These were roles undertaken alongside other interpreting or translating work. For example, 128 interpreters also considered translations as their main role, 44 interpreters also defined language modification as their main role, and finally 40 interpreters viewed deafblind manual/visual frame as their main role. Only 9 of the BSL/English translators defined this as their main and only role.

Some deaf SLTIs ($n=6$) classified translation as their main role. The majority ($n=16$) defined a variety of roles as their main role. The deaf practitioners were invited to respond to a specific set of questions. The subset of questions were included upon the request of ASLI's Deaf Interpreter's Network to understand the ways in which interpreters who are deaf or hard-of-hearing operate. The first question asked "*how often have you worked with another deaf interpreter/relay*" around half (52%) had no experience. This suggesting they often work alone or as Table 39 suggests alongside another hearing interpreter.

Table 38: Number of times deaf SLTI practitioners have worked with another deaf interpreter/relay.

Frequency	Total
1 - 3 times	6
10 - 20 times	1
30+ times	2
4 - 10 times	3
Never	13
Grand Total	25

Table 39: Number of times a deaf SLTI has worked with a hearing interpreter.

Frequency	Total
10 - 19 times	4
20 - 29 times	1
30+ times	5
4 - 9 times	5
None	10
Grand Total	25

Most of the deaf practitioners (48%) preferred to work with a human generated text (e.g., STTR or re-speaker), a quarter (24%) preferred working with a hearing interpreter. Three respondents did not require a feed and use their hearing aid/cochlear implant. Most deaf SLTIs (72%) did not have Access to Work (AtW) funding. The majority of those who did have AtW considered it adequate.

Table 40: Type of translation work routinely taken.

Field	Predominately	Regularly	Sometimes	Rarely	Never	Total
Letter/Documents	36 5.90%	116 19.02%	138 22.62%	97 15.90%	223 36.56%	610
Website content	9 1.60%	40 7.09%	92 16.31%	117 20.74%	306 54.26%	564
TV programmes	6 1.11%	10 1.85%	25 4.61%	72 13.28%	429 79.15%	542
Legal documents	5 0.91%	14 2.55%	77 14.00%	115 20.91%	339 61.64%	550
Other	18 5.44%	30 9.06%	18 5.44%	20 6.04%	245 74.02%	331

Table 41: Willingness/unwillingness to undertake translation work.

Field	Willing	Not ready	Unwilling	Total
Letter/Documents	401 77.12%	49 9.42%	70 13.46%	520
Website content	254 52.48%	81 16.74%	149 30.79%	484
Legal documents	162 35.14%	137 29.72%	162 35.14%	461
TV programmes	129 28.04%	111 24.13%	220 47.83%	460
Other	62 40.26%	33 21.43%	59 38.31%	154

Table 42: Type of interpreting work routinely taken.

Field	Predominately		Regularly		Sometimes		Rarely		Never		Total
Access to Work (full or part day - designated interpreter)	223	33.38%	230	34.43%	99	14.82%	53	7.93%	63	9.43%	668
Medical appointments/Health settings (non-mental health)	138	20.60%	232	34.63%	162	24.18%	78	11.64%	60	8.96%	670
Education - FE/HE	76	11.59%	139	21.19%	209	31.86%	147	22.41%	85	12.96%	656
Remote interpreting (VRS/VRI call centre)	70	10.97%	150	23.51%	90	14.11%	80	12.54%	248	38.87%	638
Small meetings (ad-hoc)	52	7.83%	311	46.84%	204	30.72%	53	7.98%	44	6.63%	664
Mental health appointments/services	50	7.65%	129	19.72%	164	25.08%	114	17.43%	197	30.12%	654
Education - children	36	5.55%	90	13.87%	173	26.66%	198	30.51%	152	23.42%	649
Theatre	22	3.39%	50	7.70%	65	10.02%	166	25.58%	346	53.31%	649
Training events	17	2.54%	256	38.32%	288	43.11%	59	8.83%	48	7.19%	668
Conferences/Seminars	15	2.29%	79	12.04%	230	35.06%	180	27.44%	152	23.17%	656
Legal - court	13	2.04%	28	4.40%	59	9.28%	105	16.51%	431	67.77%	636
Community courses	12	1.85%	128	19.72%	320	49.31%	120	18.49%	69	10.63%	649

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Legal appointments (Solicitor/Barrister meetings)	12	1.87%	53	8.27%	167	26.05 %	148	23.09 %	261	40.72 %	641
Religious events	11	1.68%	68	10.41 %	144	22.05 %	225	34.46 %	205	31.39 %	653
TV Production (not in-vision)	11	1.73%	16	2.51%	63	9.89%	132	20.72 %	415	65.15 %	637
Cultural events	10	1.54%	54	8.32%	158	24.35 %	208	32.05 %	219	33.74 %	649
Legal - police	9	1.42%	26	4.09%	87	13.68 %	141	22.17 %	373	58.65 %	636
TV in-vision	7	1.11%	14	2.21%	19	3.00%	76	12.01 %	517	81.67 %	633
Musical events	5	0.78%	29	4.54%	71	11.11 %	158	24.73 %	376	58.84 %	639
Political events	3	0.47%	24	3.77%	70	11.01 %	154	24.21 %	385	60.53 %	636
Other	7	3.30%	16	7.55%	23	10.85 %	17	8.02%	149	70.28 %	212

Table 43: Willingness/unwillingness to undertake interpreting work.

Field	Willing		Not ready		Unwilling		Total
Community courses	621	96.58%	12	1.87%	10	1.56%	643
Small meetings (ad-hoc)	620	96.72%	15	2.34%	6	0.94%	641
Training events	613	95.93%	17	2.66%	9	1.41%	639
Access to Work (full or part day - designated interpreter)	608	94.70%	9	1.40%	25	3.89%	642
Medical appointments/Health settings (non-mental health)	594	91.10%	46	7.06%	12	1.84%	652
Education - FE/HE	560	87.77%	18	2.82%	60	9.40%	638
Education - children	497	78.14%	24	3.77%	115	18.08%	636
Conferences/Seminars	457	71.63%	94	14.73%	87	13.64%	638
Cultural events	430	67.40%	93	14.58%	115	18.03%	638
Remote interpreting (VRS/VRI call centre)	420	65.63%	113	17.66%	107	16.72%	640
Mental health appointments/services	392	60.49%	196	30.25%	60	9.26%	648
Religious events	350	54.43%	71	11.04%	222	34.53%	643
Legal appointments (Solicitor/Barrister meetings)	350	54.35%	183	28.42%	111	17.24%	644
TV Production (not in-vision)	296	46.39%	131	20.53%	211	33.07%	638
Theatre	251	39.78%	145	22.98%	235	37.24%	631
Political events	237	37.03%	129	20.16%	274	42.81%	640
Legal - police	229	35.61%	234	36.39%	180	27.99%	643
Musical events	224	35.44%	132	20.89%	276	43.67%	632
Legal - court	183	28.46%	242	37.64%	218	33.90%	643
TV in-vision	114	17.92%	168	26.42%	354	55.66%	636
Other	54	35.53%	39	25.66%	59	38.82%	152

When designing this subset of questions, the research team were keen to understand where gaps existed and if specialist training could help redress these gaps. The census did not consider other variables that are known to push SLTIs towards or away from particular fields. For example the outsourcing of public service interpreting/translation contracts, poor terms and conditions, opportunities to safely develop skills, availability of co-worker or irregularity of work will impact on how demand for SLTIs is met.

Tables 40- 43 provide a breakdown of SLTIs work patterns. The tables presented in this report were reordered to reflect where SLTIs *predominately* work or were *willing* to work. The final total column shows that not all respondents provided an answer to each of the domains listed. Some took the opportunity to explain issues with seeing the “Never” column. Many respondents were not aware of the scroll right function, where the Never column could be found. It is possible those who could not find the ‘Never’ option simply decided to not provide an answer.

The “other” domains of translation work included text/resources as part of a course or training programme ($n=14$), emails ($n=11$), religious materials/resources ($n=4$) scripts for performances ($n=3$) and legal documents ($n=3$). For both translation and interpreting in-vision television work and legal domains (particularly court followed by policing) were the least desirable domains to work. Specifically for interpreting, other unpopular domains include political and musical events.

To examine whether there were differences between different groups of respondents in terms of the amount of high-status work performed, and the willingness to perform high status work, two composite variables were computed. For the purposes of this study, work activities deemed to be of high status were in-vision television work, conferences, mental health, and court work.

Overall scores were derived for both status of work performed and for willingness to perform high status work by calculating the mean score for responses relating to each of these domains. Mean differences between Female and Male; “Ethnic Minorities” and “White”, “LGBTQIA+” and “straight” subgroups were then examined. The only differences were found between female and male respondents:

male respondents ($M=2.18$) were found to score significantly higher than female respondents ($M=1.94$) for high status work ($t(679)=3.217, p > .01$).

Additionally:

male respondents ($M=3.55$) were found to score significantly higher than female respondents ($M=2.96$) on willingness to engage in high status work ($t(673)=5.487, p > .001$).

With the current pandemic restricting movements the census took the opportunity to ask a limited set of questions to ascertain how many SLTIs had access to a private studio space to continue working online and how much of their work had shifted to online by comparing volume of remote working in November 2019 with November 2020. The majority of SLTIs had access to a private studio space (616 respondents, 89.27%), while 73 (10.57%) did not. One retired respondent was not invited to answer this question.

5. Limitations of the Study

Before concluding the research report, there are some limitations to the study that are worth noting:

- The ideal would have been to make the survey available in both BSL and English. Creating bilingual/ multilingual surveys in written languages is already a complex process (Sha & Pan, 2013), and creating a bilingual survey in a signed and written language using video technology is even more challenging, although not insurmountable (Lucas, et al., 2013; Napier, et al., 2018; Bosch-Baliarda, Soler Vilageliu & Orero, 2019). For the purposes of this project, budgetary and time constraints meant it was not possible. Given that SLTIs are qualified to work between both BSL and English, this may not have been a problem that skewed our data in any way. The option of completing the survey in BSL was offered in the promotion of the survey, but nobody took up the offer. This could have been because SLTIs all felt confident to respond in English, or alternatively it could have been that they did not want to bring attention to the fact they would rather complete the questionnaire in BSL, or were concerned about lack of anonymity if they responded in BSL. Either way, it should be acknowledged that the lack of availability of a BSL version of the questionnaire may have impacted particularly on the number of deaf translators that responded. Furthermore, whilst SLTIs are required to work between English and BSL, NRCPD have now introduced a new category of Intralingual Relay Interpreters, where deaf interpreters will not be required to work between BSL and English. Therefore, it is imperative that any future census surveys are offered in both English and BSL.
- Having responses from 690 SLTIs gave a response rate of 43% of the potential population of 1,600, which in survey research terms is less than adequate. However, this is this largest sample of SLTIs that has ever been surveyed in the UK, which provides a wealth of data that we did not previously have about the demographic profile of the profession. It is envisaged that for future census surveys allowing a longer period of time for completion of the questionnaire, plus making a version available in BSL, may encourage more practitioners to respond. Having a baseline description from this census provides a point of comparison for future data collection points at least.
- Although the survey attempted to capture responses from students enrolled in TIEPs, in hindsight it would have been better to have a separate student survey in order that we could pose slightly different questions (for example, where did they predict that they would work, as opposed to where they are working now, etc.).
- Despite piloting the survey instrument, through analysis of the data, it is clear that some of the questions may not have been clear and would need to be reworded to elicit data more accurately (for example, the question asking about other sign languages,

many respondents listed BSL when the question was really looking for sign languages *other* than BSL; and the question asking about physical and mental health conditions may have inadvertently excluded neurodiversity).

6. Conclusions

In sum, the census data reveals that the typical profile of a SLTI practitioner in the UK is a hearing, straight, white, British woman, 44 years of age, non-religious, with caring responsibilities, self-employed, from England, working predominantly as an interpreter (more so than translator), qualified through either through the academic or vocational training system (or combined), registered with NRCPD and a member of ASLI. One characteristic that is higher in proportion than the wider populace is the representation of SLTIs who identify as LGBTQIA+. This is a positive story of representation. Comparison with ONS figures shows similar percentages for some ethnic backgrounds, so the SLTI profession is representative for some areas but other intersectional characteristics are still under-represented.

Despite recommendations from Brien, Brown and Collins (2002, 2004) who called for greater recruitment of SLTI trainees to include men, people from different ethnic minorities, deaf and disabled people, we have only seen some minor shifts in the last two decades. Brien, Brown and Collins predicted a drop in male SLTIs, but this has not been the case. The presence of male SLTIs has been maintained but, in line with the nursing profession, the SLTI profession could take steps to 'degender' the profession (Sasa, 2019) to increase the proportion of men. However, there is a strong profile of male interpreters taking on (or being willing to take on) higher status, more publicly visible work (such as TV, politics), which leads to questions about the perceived status of male interpreters in this female majority profession. Seeing a higher representation of male leaders is not unusual in female majority professions such as nursing and teaching and may be due to men appearing to be more self-confident at work (Guillén, Mayo & Karelaia, 2017). As such, other strategies need to be employed either to mentor or train female SLTIs to take on high status work and to close the gap, as evidenced in educational leadership (Robinson, et al., 2017).

There has been a marginal increase in the number of SLTIs from ethnic minorities into the profession, but not in sufficient numbers to lead to an appropriately diverse professional profile. This may be due to a number of factors including that potential SLTIs do not see enough ethnic diversity within amongst existing interpreters and interpreter educators to attract them into the profession (Obasi, 2013; Sikder, 2019). But there is a danger that the SLTI profession will become further institutionalised as a white profession if steps are not taken to actively change this profile. Interestingly, SLTI practitioner representation from Ethnic Minority backgrounds is the reverse of the wider population, namely that Black interpreters are the second largest group, followed by Asian interpreters. So, although active recruitment of Black interpreters is needed, particular effort should be made to recruit more interpreters from Asian and other ethnic minority backgrounds. A specific mentorship system could also support more interpreters from Ethnic Minorities into high-status work.

One element that may go hand in hand with the racial and ethnic profile of SLTIs is that the profession is dominated by practitioners who are non-religious or who are Christian. This is a worrying picture, given that over 30% of respondents are unwilling to work in religious events, which may impact on the British deaf community's access to practising their faiths. Other areas that SLTIs report being less willing to undertake work include in-vision TV, political and legal work. This suggests there are issues with representation and that targeted professional development might encourage more SLTIs from diverse backgrounds to consider taking on this work.

There has also been a marginal increase in the number of deaf SLTIs into the profession, where we see a more balanced gender profile. But the proportion of deaf practitioners is very small and mostly concentrated in London. Despite the work of deaf interpreters and translators not being new (Adam, et al., 2011), there clearly needs to be a concerted effort made to recruit more deaf people into the profession throughout the country to provide more balance, particularly in terms of Ethnic Minority representation as all but one of the 25 census deaf respondents were white, which suggests a particularly worrying picture in terms of ethnic representation among deaf practitioners. An increase in the number of registered deaf practitioners to date is positive, and now that NRCPD has introduced a new deaf (relay-intralingual) interpreters registration category¹⁹, this may attract more deaf people into the profession as they can opt to register as an interpreter or translator. It should be noted however, that the training options for deaf practitioners are much more limited (as evidenced by the fact that the majority completed a vocational programme to achieve their qualification), which may continue to impact on recruitment if this does not change in the foreseeable future. At present, there is only one academic programme in the UK that is mapped against the National Occupational Standards and approved by NRCPD for sign language interpreter and translator registration for deaf practitioners (University of Wolverhampton)²⁰.

There appears to have been a positive shift in the number of SLTIs who identify as having some form of disability, but this is difficult to say for sure as it is the first time this question has been asked directly (apart from Lamb's 2020 survey specifically targeted at neurodivergent SLTIs). Brien, Brown and Collins' (2002) suggested that there was an under-representation of disabled people in the profession but did not specifically report on any data to evidence this claim. As this census has also included deaf practitioners, it may be that

¹⁹ See <https://www.nrcpd.org.uk/NRCPD-updates.php?article=234>. This category was not available at the time the census was launched so we do not have any data for deaf practitioners in this category.

²⁰ See: <https://www.wlv.ac.uk/courses/ma-interpreting/>

some deaf respondents would identify as having a disability on that basis. Nevertheless, given the increasing awareness in society of intersectional characteristics that make up a person's identity²¹, and a broader recognition of disability and neurodiversity as intersectional characteristics, it is possible that SLTIs may feel more comfortable to disclose their disabled or neurodivergent status. This would need to be checked and compared again at a future point in time when the question can be asked again.

The number of SLTIs that are heritage signers/ come from signing backgrounds is higher than reported in previous surveys, although this census does not just report respondents that have deaf parents but rather are People from Deaf Families (PDFs) (Napier, 2021) that may, for example, have a deaf sibling or grandparents. This census also includes deaf practitioners, whereas as historical surveys have focused on hearing interpreters only. So, this may skew the findings to be a higher number of PDF respondents to this survey (as a higher proportion of deaf SLTI respondents have deaf family members). Nevertheless, this is a positive shift given that they often will have experiences of sign language brokering (mediating) when they are young which could be a natural precursor pathway into the profession (Napier, 2017). However, it has been noted that TIEPs are more geared towards 'new signers' who can enrol in programmes with no sign language background (Williamson, 2016). Anecdotally, there are many reports of high levels of attrition of heritage signers from TIEPs (especially from academic programmes), which needs to be taken into consideration in future planning for recruitment and training. In the UK, there is now one new qualifying interpreter training programme targeted specifically at hearing heritage signers.²²

Interestingly, although the route to qualification for qualified respondents is balanced across academic, vocational or combined pathways, a higher proportion of trainee respondents were enrolled in vocational programmes. This could be explained by the fact that there are only four university programmes throughout the UK that lead to RSLI or RSLT status (two undergraduate, two postgraduate)²³ and seven vocational programmes²⁴ (but with several more that lead to TSLI status). Academic undergraduate programmes are delivered full-time over 3-4 years, and postgraduate and vocational programmes are all delivered part-time, which might appeal more to more mature applicants who already have family commitments and do not want to relocate to study. At present there is only one post-registration postgraduate programme at Queen Margaret University in the UK that offers RSLIs the

²¹ See <https://medium.com/dna-s-blog/identity-beyond-disability-3d59d19b1dad>

²² See: <https://www.bslfirst.com/idp-hs>

²³ Undergraduate at Heriot-Watt and Wolverhampton, postgraduate at UCLan and Wolverhampton.

²⁴ SLI, Signature, iBSL, BSL First.

opportunity to study specialist modules in legal, medical, mental health, education, employment and arts and theatre.²⁵ This programme is only available to interpreters, and not translators. The MA programme at the University of Wolverhampton also offers specialist modules in conference, legal and medical interpreting. Given the lack of willingness of respondents to take on TV in-vision, political and legal work, and that fewer female respondents were willing to take on high-status work (which we classified as in-vision TV work, conferences, mental health, and court work), it is imperative that greater opportunities for training and mentoring in these specialist areas are offered to ensure that supply meets demand.

From our data, interpreters tend to be concentrated in London and the South-East, and in areas closer to current or former academic training programmes (Birmingham, Edinburgh and Bristol), that is, they are more likely to stay in the area after graduating. But more deaf practitioners are located in London. Given the shift to remote working reported by UK respondents to this census, and from SLTIs in other international locations since the pandemic (De Meulder, Pouliot & Gebreurs, 2021), geographical location may be less of an issue if the 'new normal' for post-pandemic SLTI provision involves a hybrid of face-to-face and online work.

In revisiting the aim and objectives of this census, we can see that a baseline description of the SLTI workforce is that the profession is dominated by hearing, straight, white, middle-aged British female interpreter practitioners, who are trained through different pathways and generally engage in professional membership organisations. The broader objective was to see whether there are differences in education, work and professional development opportunities experienced by those in our profession, and our findings confirm that there are differences, depending on the demographic profile of the respondents, and that deaf practitioners are more likely to have undertaken a vocational pathway than hearing practitioners. It is evident that there are 'hot spots' throughout the country where more SLTIs reside, but that does not necessarily mean that this is the only town/city/ region in which they work. Although SLTIs do work across a range of settings, there are potential gaps due to the unwillingness of practitioners to work in certain challenging areas.

Therefore, it is clear that there is work to be done in ensuring the SLTI profession is representative not only of the wider population, but also of the British deaf community. As such, **20 recommendations** are made across **5 categories** for key stakeholder organisations

²⁵ Queen Margaret University: <https://www.qmu.ac.uk/study-here/postgraduate-study/2020-postgraduate-courses/msc-pgdip-bsl-english-interpreting-post-registration/>

in order that active steps can be taken to change the profile of the profession. We have mapped the recommendations against suggested stakeholder organisations that may be able to action the recommendations. These are the organisations that we have identified as being well placed to action the recommendations, but in doing so we recognise that there may be financial implications for these organisations to take on this work, or the recommendations may fall outside their remit. As such, these are suggestions and not a mandate for these organisations. We also recognise that the responsibility does not end there. There are many predominantly hearing organisations and communities that can do more to raise awareness and promote the SLTI profession, for example, LGBTQIA+, ethnic minorities, faith and religious organisations could be instrumental in improving representation. There is also scope to work more collaboratively with deaf-led organisations to ensure that the SLTI profession meets the needs of deaf communities.

6.1 Recommendations

6.1.1 Diversity/ representation in the SLTI profession

1. Key SLTI registration bodies (NRCPD, RBSLI, SRLPDC) and the National Union of BSL Interpreters (NUBSLI) to establish policies and targets with recommended targeted outreach for registration categories that include SLTIs with diverse characteristics that reflect the wider UK population.
2. Key SLTI membership organisations (ASLI, SCOSLI, VLP) and networks (IOCN, DIN) to work with the Association of British Sign Language Tutors & Assessors (ABSLTA) to engage with all BSL training providers to promote the SLTI profession to BSL students from diverse backgrounds, including ethnic minorities, LGBTQIA+, men, deaf, disabled.
3. Key SLTI membership organisations (ASLI, SCOSLI, VLP) and networks (IOCN, DIN) to engage with all Translator and Interpreter Education Programme (TIEP) providers to support recruitment strategies into TIEP programmes for students from diverse backgrounds, including ethnic minorities, LGBTQIA+, men, deaf, disabled.
4. Key SLTI membership organisations (ASLI, SCOSLI, VLP) and IOCN to work with ABSLTA and BSL teachers, as well as representative deaf ethnic minorities, organisations (BDBAEG, BDUK, DEWA, SEMDC) and hearing ethnic minorities, organisations in regions where there are higher populations of ethnic minorities in the wider and deaf communities (in particular London, Glasgow, the Midlands, and North West England) to target BSL classes and deaf community networks for recruitment from BSL learners/ users from ethnic minorities.
5. Key SLTI membership organisations (ASLI, SCOSLI, VLP) and networks (IOCN, DIN) to work with SLTI agencies to develop policies and targets for booking interpreters and translators to ensure representation of practitioners with diverse characteristics, particularly practitioners from ethnic minorities or who are deaf; and to ensure a gender balance in high-status work.

6. Registration bodies (NRCPD, RBSLI, SRLPDC) to require interpreters and translators to evidence some level of engagement with diversity and inclusion issues as part of their annual Continuing Professional Development requirements.

6.1.2 Marketing/promotion of the SLTI profession

7. All stakeholder organisations including membership organisations (ASLI, SCOSLI, VLP), networks (IOCN, DIN), registration bodies (RBSLI, NRCPD, SRLPDC), NUBSLI and TIEPs to ensure that marketing materials feature intersectional representation in photos/videos of people who are ethnic minorities, deaf, disabled and have balance of gender/ transgender.
8. TIEPs to develop marketing strategies to target BSL training providers and schools across the UK to promote the SLTI profession as a career choice and recruit potential students.
9. Key SLTI membership organisations (ASLI, SCOSLI, VLP) and networks (IOCN, DIN) work with SLTI agencies to ensure that marketing materials feature intersectional representation in photos/videos of people from ethnic minorities or who are deaf, disabled and have balance of gender/ transgender.
10. Key SLTI membership organisations (ASLI, SCOSLI, VLP) and DIN to work with British Association of Teachers of the Deaf (BATOD) to engage with teachers of the deaf to promote the SLTI profession as a career choice to deaf students.

6.1.3 Training/ education of SLTIs

11. Key SLTI membership organisations (ASLI, SCOSLI, VLP) and networks (IOCN, DIN) to work with TIEPs to offer training and mentoring opportunities to female interpreters for doing high-status work.
12. BSL and TIEP tutors, educators, trainers and SLTI membership organisations to use visual materials and case studies that feature intersectional representation of people from ethnic minorities, who are deaf, disabled and have balance of gender/ transgender in any training materials.
13. Establishment of a network of Sign Language Interpreter & Translator Educators (SLITE) to share teaching practices, activities and materials that foreground intersectional characteristics.
14. SLITE to conduct needs analysis of vocational and academic pathways and whether more and / or different programmes of which kind are needed where; for example, for deaf practitioners or for working with deafblind people, and whether the current qualification pathways are fit for purpose.

6.1.4 SLTI practice

15. Key SLTI membership organisations (ASLI, SCOSLI, VLP) and networks (IOCN, DIN) and NUBSLI to work with other deaf-led organisations to support deaf practitioners to get Access to Work through provision of advice and guidance for applying for and obtaining support.

16. All stakeholder SLTI organisations including membership organisations (ASLI, SCOSLI, VLP), networks (IOCN, DIN), registration bodies (RBSLI, NRCPD, SRLPDC) and NUBSLI, to discuss who does translation work (deaf or hearing); the remit of translators as opposed to interpreters, and guidelines for accepting translation work.
17. All stakeholder organisations including membership organisations (ASLI, SCOSLI, VLP), networks (IOCN, DIN), registration bodies (NRCPD, RBSLI, SRLPDC), to discuss who does deafblind interpreting and make recommendations to update registers of deafblind interpreters accordingly.
18. All stakeholder organisations including membership organisations (ASLI, SCOSLI, VLP), networks (IOCN, DIN), registration bodies (NRCPD, RBSLI, SRLPDC) and NUBSLI, to develop joint recommendations on who does interpreting in spaces occupied by those who are Asian, Black and/ or of other ethnic backgrounds.

6.1.5 On-going review

19. Establish a working group with representatives from all the stakeholder organisations working on recommendations 1-18, meeting twice a year to review progress, student intakes and pipelines, new registrations and membership profiles (in line with GDPR restrictions).
20. ASLI to conduct a census every 5 years, which should include: more options for Northern Ireland and new questions in relation to updated registration categories or training programmes available, post-pandemic working, patterns of remote working, and training needs; as well as a BSL version of the census survey instrument.

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Appendix 1

SLTI Census - FINAL

Welcome to the Sign Language Translator and Interpreter (SLTI) UK Census.

This SLTI census is being jointly administered by Heriot-Watt University, the University of Wolverhampton and University of the West of Scotland. The SLTI census is funded by the Association of Sign Language Interpreters (ASLI) and carried out in collaboration with:

- ASLI Deaf Interpreters Network (DIN)
- Interpreters of Colour Network (IOCN)
- National Register for Communication Professionals with Deaf People and Deafblind People (NRCPD)
- National Union of BSL Interpreters (NUBSLI)
- Register of BSL Interpreters (RBSLI)
- Scottish Collaborative of Sign Language Interpreters (SCOSLI)
- The Scottish Register of Language Professionals with the Deaf Community (SRLPDC)
- Signworld
- UK Council on Deafness (UKCOD)
- Visual Language Professionals (VLP)

○ The purpose of this UK-wide census is to establish a baseline demographic description of the sign language translators/interpreters workforce in the UK. This is an exciting piece of research that will provide data that can be utilised by organisations and researchers to identify gaps, such as lack of diversity, future training and development opportunities; and to future-proof the profession.

The research team includes a diverse group of translator and interpreter practitioners and researchers with different backgrounds and experiences, including Jemina Napier (Heriot-Watt University), Robert Adam (Heriot-Watt University), Christopher Stone (University of Wolverhampton), Sandra Pratt (University of Wolverhampton), Chijioke Obasi (University of the West of Scotland) and Robert Skinner (Heriot-Watt University) as a Research Associate.

Full ethics approval has been received via the Heriot-Watt University's Human Research Ethics Review Process. All data collected as part of this SLTI census project will be held in accordance with the research good practice guidelines for digital data at Heriot-Watt University (www.hw.ac.uk/documents/research-data-management-policy.pdf). Furthermore, the raw data (individual responses) collected will not be made visible to the ASLI board or members and must not be stored by the host university for more than five years. A final report of the findings will be prepared at the end of the project and made available in English and BSL.

Who should complete this questionnaire: This SLTI census questionnaire is intended for those who are living in the UK and undertake work as, or are training to become, a sign language translator or interpreter. Translators and interpreters who live abroad and regularly provide their services to clients living in the UK are also welcome to participate. You must be working, or training, with at least one signed language to be able to participate in this census (for example, British Sign Language (BSL), Irish Sign Language (ISL) or International Sign (IS)).

Guidance on how to complete this questionnaire: Please complete your census questionnaire by Sunday 14th February. This is an online survey in English. The survey contains five parts:

- Demographics/Personal characteristics
- Language background & social connection with the deaf community
- Current status as a translator/interpreter
- Professional & training background
- Work pattern

The census contains a mixture of single choice, multiple choice and open ended answers. It is estimated that completion of the survey should take between 20 - 30 minutes. If you would like support to complete the survey with translation of the questions into BSL, this can be done via video-link. To complete this survey in BSL, please contact Robert Adam (r.adam@hw.ac.uk) or Robert Skinner (Robert.Skinner@hw.ac.uk) for an appointment to be arranged.

The online software we are using to run the census has been configured to restrict the number of times individuals can participate. This is to prevent people from participating more than once. If you are having difficulties with accessing the census, it may be linked to the sharing of a computer, device or network. Please get in touch with Robert.Skinner@hw.ac.uk if you are having any technical difficulties or issues with the census.

Consent: Before you take part in the SLTI census project you must first confirm you understand the purpose of the census, and how the data collected by the research team will be used and stored in accordance with Heriot-Watt University data protection and research guidelines.

If you have any further questions about the census please email Robert.Skinner@hw.ac.uk.

I agree that by submitting this survey, I have read and understood the purpose of the census, and how the data collected by the research team will be used and stored in accordance with Heriot-Watt University data protection and research guidelines. (1)

End of Block: Introduction & consent

Start of Block: Demographic Questions

Section A Welcome to Section 1 of the SLTI census. This first section contains general questions about you. The questions in this section mostly require one answer. It is indicated where more than one answer is possible. The collection of personal data is intended to support work on policy development and equality and diversity reforms of the SLTI profession. In some cases you can select "prefer not to say".



A1 In which country do you currently reside?

▼ United Kingdom of Great Britain and Northern Ireland (1) ... Zimbabwe (195)

Display This Question:

If A1 = United Kingdom of Great Britain and Northern Ireland

A2 In which UK postal area do you reside?

▼ Aberdeen (1) ... Lerwick (122)

Display This Question:

If A1 != United Kingdom of Great Britain and Northern Ireland

A3 In which region of this country do you reside?

A4 Do you stay at another address in the UK for more than 30 days a year?

Yes (1)

No (2)

Display This Question:

If A4 = Yes

A5 In which other UK postal region do you reside?

▼ Aberdeen (1) ... Lerwick (122)



A6 What is your country of birth?

▼ England (199) ... Zimbabwe (195)



A7 What year were you born (please enter YYYY)? You can choose to leave this entry blank.



A8 What is your gender identity? You can choose to leave this entry blank.

"I identify as..."

- Male (1)
 - Female (2)
 - Transgender (3)
 - Non-Binary/Genderqueer (4)
 - Prefer to self describe/Not listed (please describe) (5)
-
- Prefer not to say (6)

A9 Is the gender you identify with the same as your sex registered at birth? You can choose to leave this entry blank.

- Yes (1)
- No (2)
- Prefer not to say (3)



A10 Please tick as many or as few as apply. What do you feel is your national identity? Please select your nationality, which is separate from your ethnicity. E.g. if you identify as Chinese or Indian, select the category that describes your nationality only. Your ethnicity will be recorded in A10. You can select more than one entry. You can choose to leave this entry blank.

Prefer not to say (1)

English (2)

Welsh (3)

Scottish (4)

Northern Irish (5)

British (6)

Prefer to self describe/Not listed: (please describe) 1 (7)

Prefer to self describe/Not listed: (please describe) 2 (8)

Prefer to self describe/Not listed: (please describe) 3 (9)





A11 What ethnic group do you feel you identify with? Please select your ethnic origin, which is separate from your nationality. E.g. if you identify as Asian British or Black British, select the category that describes your

ethnicity only. Your nationality was recorded in A9. You can select more than one entry. You can choose to leave this entry blank.

- Prefer not to say (1)
- White (2)
- South Asian (3)
- East Asian (4)
- Latin American (5)
- Arab, Middle East and North Africa (6)
- Black African (7)
- Black Caribbean (8)
- White (9)
- South Asian (10)
- East Asian (11)
- Latin American (12)
- Arab, Middle East and North Africa (13)

SLTI census 2021

Black African (14)

Black Caribbean (15)



A12 What is your sexual identity? You can choose to leave this entry blank.

"I identify as..."

- Heterosexual/Straight (1)
- Homosexual/Gay/Lesbian (2)
- Bisexual/Pansexual (3)
- Queer (4)
- Asexual (5)
- Prefer to self describe/Not listed: (please describe) (6)

- Prefer not to say (7)

Page Break



A13 Do you have a physical or mental health condition or illness lasting or expected to last 12 months or more?
You can choose to leave this entry blank.

- Yes (1)
- No (2)
- Prefer not to say (4)

Page Break _____

Display This Question:

If A13 = Yes



A14 Does this condition or illness affect you in any of the following areas?

- Prefer not to say (1)
 - Vision (for example blindness or partial sight) (2)
 - Hearing loss (3)
 - Mobility (for example walking short distances or climbing stairs) (4)
 - Dexterity (for example lifting or carrying objects, using a keyboard) (5)
 - Learning or understanding or concentrating (6)
 - Memory (7)
 - Mental health (8)
 - Stamina or breathing or fatigue (9)
 - Socially or behaviourally (for example associated with autism, attention deficit disorder or Aspergers' syndrome) (10)
 - None of the above (spontaneous only) (11)
 - Prefer to self describe/Not listed: (please describe) (12)
-

A15 Are you a parent or guardian?

Yes (1)

No (2)

Page Break

Display This Question:

If A15 = Yes

A16 How many children do you have?

Page Break

Display This Question:

If A15 = Yes



A17 How many of your children are under the age of 12?

Page Break

A18 Do you have unpaid carer responsibilities for children or adults? A carer is anyone, including children and adults who looks after a family member, partner or friend who needs help because of their illness, frailty, disability, a mental health issues or an addiction and cannot cope without their support. The care they give is unpaid.

Yes (1)

No (2)

Display This Question:

If A18 = Yes

A19 How many hours per week do you undertake as a carer?

0 - 8 hours (1)

8 - 24 hours (2)

24 - 48 hours (3)

48+ hours (4)

Page Break



A20 What is your religion (practising or non-practicing)? You can choose to leave this entry blank.

- Prefer not to say (1)
- No religion (2)
- Christian (including Church of England, Catholic, Protestant and all other Christian denominations) (3)
- Buddhist (4)
- Hindu (5)
- Jewish (6)
- Muslim (7)
- Sikh (8)
- Any other religion (Please state) (9) _____

Page Break _____

A21 To ensure this survey captures how we describe ourselves and wish to be recognised, please use this open comment box to indicate how you view and describe yourself, e.g. Deaf, British, Asian, Buddhist, Non-Binary.

End of Block: Demographic Questions

Start of Block: Language & social connection with the deaf community

Section B Section 2 of the SLTI census focuses on your language and social identity, with a specific interest in identifying and describing how many people within the profession are born into the deaf community or those who have come into the profession from outside of the deaf community. This section contains a mixture of single, multiple choice answers and open comment boxes.



B1 Do you have deaf relatives who use a signed language as their everyday language? Indicate which relatives in your family are Deaf and use a signed language as their everyday language?

- None (1)
- Civil/Married partner (2)
- Long term/cohabiting partner (3)
- Mother (4)
- Father (5)
- Sister/Brother (6)
- Aunts/Uncles (7)
- Grandparents (8)
- Son/Daughter (9)
- Cousins (10)
- In-laws (11)
- Step-relatives (12)
- Other (biological or non-biological relatives e.g. aunt-like figures) (13)



B2 Do you have deaf relatives who do not use a signed language as their everyday language? Indicate which deaf relatives in your family who do not use a signed language as their every day language.

- None (1)
- Civil/Married partner (2)
- Long term/cohabiting partner (3)
- Mother (4)
- Father (5)
- Sister/Brother (6)
- Aunts/Uncles (7)
- Grandparents (8)
- Son/Daughter (9)
- Cousins (10)
- In-laws (11)
- Step relatives (12)
- Other (biological or non-biological relatives e.g. aunt-like figures) (13)

B3 Do you identify as... (you can choose to leave this entry blank)

- Deaf (1)
 - Hearing (2)
 - Hard of hearing (3)
 - Prefer to self describe/Not listed: (please describe) (4)

 - Prefer not to say (5)
-

B4 Which is your first/preferred language?

- British Sign Language (BSL) & English (3)
 - British Sign Language (BSL) (1)
 - English (2)
 - Prefer to self describe/Not listed: (please describe e.g. Irish Sign Language (ISL), Australian Sign Language (Auslan), French Sign Language (LSF) & French) (4)

-

Page Break



B5 In addition to BSL, what other signed languages do you actively use and communicate in? Please write in full e.g. Irish Sign Language, Australian Sign Language. I

None (1)

signed languages 1 (2) _____

signed languages 2 (3) _____

signed languages 3 (4) _____

signed languages 4 (5) _____

Page Break



B6 In addition to English, what other spoken/written languages do you actively use and communicate in?

- None (1)
- spoken languages 1 (2) _____
- spoken languages 2 (3) _____
- spoken languages 3 (4) _____
- spoken languages 4 (5) _____

End of Block: Language & social connection with the deaf community

Start of Block: Interpreter professional background

Section C Section 3 of the SLTI census is dedicated to understanding your current status as a translator/interpreter. The questions here will allow us to understand your registration status and volume of work as a translator/interpreter. This section contains a mixture of single, multiple choice answers and open comment boxes.



C1 Are you registered with one or more regulatory bodies? Tick all that apply.

National Register of Communication Professionals working with Deaf and Deafblind People (NRCPD) (1)

The Scottish Register of Language Professionals with the Deaf Community (SRLPDC) (2)

Regulatory Body of Sign Language Interpreters (3)

World Association of Sign Language Interpreters/World Federation of the Deaf International Sign interpreter accreditation (4)

None (5)

None, I am retired (6)

Other (7) _____

Skip To: C8 If C1 = None, I am retired

Display This Question:

If C1 = National Register of Communication Professionals working with Deaf and Deafblind People (NRCPD)

X→

C2 What is your NRCPD registration status? Tick all that apply

- Registered Sign Language Interpreter (1)
- Registered Sign Language Translator (2)
- Registered Interpreter for Deafblind people (3)
- Trainee Sign Language Interpreter (4)
- Trainee Sign Language Translator (5)
- Registered Lipspeaker (6)
- Registered Electronic Notetaker (7)
- Registered Manual Notetaker (8)
- Registered Speech-to-text reporter (9)

Display This Question:

If C1 = The Scottish Register of Language Professionals with the Deaf Community (SRLPDC)



C3 What is your SRLPDC registration status? Tick all that apply

- British Sign Language (BSL)/ English Sign Language Interpreters (1)
- Trainee British Sign Language (BSL) / English Sign Language Interpreters (2)
- Deafblind Manual Interpreters (3)
- Guide Communicators (4)
- Trainee Guide Communicators (5)
- Lipspeakers (6)

Display This Question:

If C1 = Regulatory Body of Sign Language Interpreters

C4 What is your RBSLI registration status?

- Qualified British Sign Language Interpreters (1)
- Qualified British Sign Language Translator (2)
- Trainee British Sign Language Interpreters (3)

Display This Question:

If C1 = None

C5 In the previous question you selected 'none' as your registration status, can you define your registration category (e.g. Qualified, Trainee, Interpreter or Translator)?

Display This Question:

If C1 = Other

C6 You selected 'other' as your registration body. Please explain what is your registration status with this other organisation e.g. Qualified, Trainee, translator or interpreter.

Page Break



C7 I am a member of...? This question is voluntary

- World Association of Sign Language Interpreters (WASLI) (1)
- European forum of sign language interpreters (efsl) (2)
- Association of Sign Language Interpreters (ASLI) (3)
- Visual Language Professionals (VLP) (4)
- National Union of British Sign Language Interpreters (NUBSLI) (5)
- Scottish Collaborative of Sign Language Interpreters (SCOSLI) (6)
- Association of Lipspeakers (ALS) (7)
- Association of Lipspeakers with Additional Sign (ALAS) (8)
- Association of Notetaking Professionals (ANP) (9)
- Other (1) (10) _____
- Other (2) (11) _____
- Other (3) (12) _____



C8 What is your current employment status as a translator/interpreter? Are you working...

- Employed Full-time (1)
- Employed Part-time (2)
- Self-employed or freelance translator/interpreter without employees Full-time (3)
- Self-employed or freelance translator/interpreter without employees Part-time (4)
- Self-employed or freelance translator/interpreter with employees Full-Time (5)
- Self-employed or freelance translator/interpreter with employees Part-Time (6)
- On maternity/paternity leave (7)
- Full-time Student (8)
- Part-time student (9)
- Semi-retired (10)
- Retired (11)

Skip To: End of Survey If C8 = Retired

Display This Question:

*If C8 = Self-employed or freelance translator/interpreter without employees Full-time
Or C8 = Self-employed or freelance translator/interpreter without employees Part-time
Or C8 = Self-employed or freelance translator/interpreter with employees Full-Time
Or C8 = Self-employed or freelance translator/interpreter with employees Part-Time*

C9 Are you established as a Ltd company

Yes (1)

No (2)

Display This Question:

If C9 = Yes

C10 Do you run a translator/interpreter agency?

Yes (1)

No (2)

Display This Question:

*If C8 = Self-employed or freelance translator/interpreter with employees Full-Time
Or C8 = Self-employed or freelance translator/interpreter with employees Part-Time*

C11 How many translators/interpreters do you employ?

Page Break

Display This Question:

*If C8 = Self-employed or freelance translator/interpreter without employees Full-time
Or C8 = Self-employed or freelance translator/interpreter without employees Part-time*

C12 How many hours a week do you practice (on average) as a self-employed or freelance translator/interpreter (without employees)?

- 0 hours (1)
- 1 - 8 hours (6)
- 8 - 16 hours (2)
- 16 - 24 hours (3)
- 24 - 32 hours (4)
- 32+ hours (5)

Display This Question:

*If C8 = Self-employed or freelance translator/interpreter with employees Full-Time
Or C8 = Self-employed or freelance translator/interpreter with employees Part-Time*

C13 How many hours a week do you practice (on average) as a self-employed or freelance translator/interpreter (with employees)?

- 0 hours (1)
 - 1- 8 hours (6)
 - 8 - 16 hours (2)
 - 16 - 24 hours (3)
 - 24 - 32 hours (4)
 - 32+ hours (5)
-

Display This Question:

If C8 = Employed Full-time

Or C8 = Employed Part-time

C14 How many hours a week do you practice (on average) as an employed translator/interpreter

- 0 hours (1)
 - 1 - 8 hours (6)
 - 8 - 16 hours (2)
 - 16 - 24 hours (3)
 - 24 - 32 hours (4)
 - 32+ hours (5)
-

C15 Do you have a second non translation/interpreting job (inside or outside of the profession)?

Yes (1)

No (2)

Page Break



C16 What are the language combinations you are accredited to work with? e.g. BSL & English, ISL & BSL.

- English (1)
- British Sign Language (BSL) (2)
- Irish Sign Language (ISL) (3)
- Australian Sign Language (Auslan) (4)
- American Sign Language (ASL) (5)
- French Sign Language (LSF) (6)
- International Sign (7)
- Official working language (8) _____
- Official working language (9) _____
- Official working language (10) _____
- Official working language (11) _____
- Official working language (12) _____
- Official working language (13) _____

C17 Have you been on a career break from translation/interpreting?

Yes (1)

No (2)

Display This Question:

If C17 = Yes

C18 How long did you take a break from translation/interpreting? Insert the number of months off.

Page Break

C19 Is your job as a translator/interpreter your first professional career?

Yes (1)

No (2)

Page Break

C20 Do you have a access to a private space to work online?

Yes (1)

No (2)

End of Block: Interpreter professional background

Start of Block: Interpreter training background, skills and professional development

Section D Welcome to section 4. This section is concerned with your translator/interpreter training background, either current or previous.

D1 Are you currently enrolled on a translator/interpreter education programme

Yes (1)

No (2)

Display This Question:

If D1 = Yes

X→

D2 Which translator/interpreter education programme are you currently enrolled with?

- Vocational diploma (e.g. Signature, IBSL, Signworld) (1)
- Undergraduate degree (BA, BSc, MA (Scotland)) (2)
- University Masters (Scotland) (3)
- Postgraduate degree (MA, MSc, MPhil) (4)
- Doctorate degree (PhD) (5)

Skip To: End of Block If D2 = Vocational diploma (e.g. Signature, IBSL, Signworld)

Display This Question:

If D1 = No

X→

D3 How did you achieve your registration status? I completed the...(tick all that apply)

- University of Wolverhampton BA (1)
- Heriot-Watt University Certificate in Interpreting and Translation + additional pathway (2)
- Heriot-Watt University MA Hons (3)
- Bristol University Diploma (4)
- Bristol University BSc (5)
- Durham University MA (6)
- University of Central Lancashire Post-Graduate Diploma or MA (7)
- Sign Language International / University of Central Lancashire Post-Graduate Diploma (8)
- University of Leeds MA (9)
- Queens University Belfast MA (10)
- NVQ Level 6 Diploma (11)
- NVQ Level 4 (12)
- CACDP level 3 (13)
- Graduate Interim Assessment (14)

CACDP Interpreting exam (15)

SASLI route (16)

D4 In addition to your translator/interpreter qualification, do you have any other qualifications (diploma or higher)?

Yes (1)

No (2)

Display This Question:

If D4 = Yes

D5 Please explain what this other qualification is, subject and qualification level.

Qualification 1 (5) _____

Qualification 2 (6) _____

Qualification 3 (7) _____

End of Block: Interpreter training background, skills and professional development

Start of Block: Interpreter work pattern

Section E Section 5 is interested in knowing your usual areas of work as a SLTI. Please respond to these questions based on your current situation.



E1 What is your main area of work?

- English and BSL interpreting (1)
- Translating between English and BSL (2)
- Translating from one signed language to another signed language (i.e. ISL to BSL) (3)
- Language modification (4)
- Visual frame (5)
- Deafblind Manual (6)
- International Sign (translation/interpreting) (7)
- English and another signed language (e.g. ISL, Auslan, ASL) (8)
- Intralingual/relay interpreting (9)
- Lipspeaker (10)
- Notetaker (11)
- Student (12)

E2 If you are contracted to provide a translation service/task, which of the following translation work **do you** undertake? If you do not work as a translator tick "never". A question will follow to ask what area of translation work you are willing / unwilling / not ready to undertake.

	Predominately (1)	Regularly (2)	Sometimes (3)	Rarely (4)	Never (5)
Letter/Documents (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Website content (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal documents (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TV programmes (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

E3 We would like to know what areas you are willing/ not willing/ not ready to work as a translator. This will help us understand where shortages of translators exist. If the pandemic is causing serious disruption to how you would normally work, we ask that you consider how you would respond should the pandemic suddenly

cease and you were approached to undertake an assignment in the following domains. If you do not provide an interpreting service please leave blank.

	Willing (1)	Not ready (2)	Unwilling (3)
Letter/Documents (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Website content (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal documents (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TV programmes (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

E4 If you provide an interpreting service, which of the following interpreting work **do you** undertake? If you do not work as an interpreter tick "never". A question will follow to ask what area of interpreting work you are willing / unwilling / not ready to undertake.

	Predominately (1)	Regularly (2)	Sometimes (3)	Rarely (4)	Never (5)
Religious events (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Medical appointments/Health settings (non mental health) (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mental health appointments/services (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education - children (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education - FE/HE (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community courses (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Training events (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Remote interpreting (VRS/VRI call centre) (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Small meetings (ad-hoc) (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to Work (full or part day - designated interpreter) (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Theatre (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Cultural events (12)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Musical events (13)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TV Production (not in-vision) (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TV in-vision (16)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Political events (17)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conferences/Seminars (18)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal appointments (Solicitor/Barrister meetings) (19)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal - police (20)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal - court (21)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (22)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

E5 We would like to know what areas you are willing/ not willing/ not ready to work as an interpreter. This will help us understand where shortages of interpreters exist. If the pandemic is causing serious disruption to how you would normally work, we ask that you consider how you would respond should the pandemic suddenly

SLTI census 2021

cease and you were approached to undertake an assignment in the following domains. If you **do not** provide an interpreting service please leave blank.

	Willing (1)	Not ready (4)	Not Willing (5)
Religious events (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Medical appointments/Health settings (non mental health) (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mental health appointments/services (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education - children (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education - FE/HE (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community courses (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Training events (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Remote interpreting (VRS/VRI call centre) (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Small meetings (ad-hoc) (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to Work (full or part day - designated interpreter) (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Theatre (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Cultural events (12)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Musical events (13)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TV Production (not in-vision) (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TV in-vision (16)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Political events (17)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conferences/Seminars (18)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal appointments (Solicitor/Barrister meetings) (19)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal - police (20)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal - court (21)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (22)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Display This Question:

If E1 = Visual frame

Or E1 = Deafblind Manual

E6 If you provide a Deafblind manual or visual frame service, which of the following work **do you** undertake?

	Predominately (1)	Regularly (2)	Sometimes (3)	Rarely (4)	Never (5)
Religious events (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Medical appointments/Health settings (non mental health) (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mental health appointments/services (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education - children (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Education - FE/HE (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community courses (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Training events (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Small meetings (ad-hoc) (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Access to Work (full or part day - designated interpreter) (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Theatre (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cultural events (12)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Musical events (13)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TV Production (not in-vision) (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Political events (17)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conferences/Seminars (18)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal appointments (Solicitor/Barrister meetings) (19)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal - police (20)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Legal - court (21)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (22)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

E7 In November 2019, what was the proportion % of your work online?

E8 In November 2020, what was the proportion % of your work online?

Display This Question:

If B3 = Deaf

Or B3 = Hard of hearing

E9 As a deaf interpreter/relay, in the past year how often have you worked with another deaf interpreter/relay?

- 30+ times (11)
 - 20 - 30 times (12)
 - 10 - 20 times (14)
 - 4 - 10 times (17)
 - 1 - 3 times (18)
 - Never (15)
-

Display This Question:

If B3 = Deaf

Or B3 = Hard of hearing

E10 As a deaf interpreter, in the past year how often have you worked with hearing interpreter?

- 30+ times (15)
- 20 - 29 times (16)
- 10 - 19 times (17)
- 4 - 9 times (18)
- 1 - 3 times (20)
- None (19)

Display This Question:

If B3 = Hard of hearing

Or B3 = Deaf

E11 As a deaf interpreter, what is your preferred source/feed?

- Human generated text (e.g STTR or respeaker) text (1)
- Artificial generated generated text (2)
- Hearing sign language interpreter (3)
- I do not require a feed and use a hearing aid/cochlear (4)

Display This Question:

If B3 = Deaf

Or B3 = Hard of hearing

E12 Do you have Access to Work (AtW) funding to contribute towards STTR?

Yes (1)

No (2)

Display This Question:
If E12 = Yes

E13 Is this AtW funding sufficient?

Yes (1)

No (2)

E14 As a hearing interpreter, in the past year how often have you worked with deaf interpreter/relay?

30+ times (1)

20 - 30 times (2)

10 - 20 times (3)

4 - 10 times (6)

1 - 3 times (7)

None (8)

X→

E15 In November 2020, what proportion (%) of your work came from

Agencies : _____ (1)

Direct request (deaf client) : _____ (2)

Direct request (hearing client) : _____ (3)

Direct request (e.g. a mixed deaf & hearing team/clients) : _____ (4)

Unknown/other : _____ (5)

I did not work in November 2020 : _____ (6)

Total : _____

End of Block: Interpreter work pattern

Start of Block: Closing & thanks

Q122 Thank you for taking the time to complete the SLTI census. We truly value the information you have provided. Your responses will contribute to our analyses and influence future policy and training of sign language translator/interpreters. You can find the latest updates on the project by following us on twitter by clicking here: [Heriot-Watt University CTISS](#) or [University of Wolverhampton feed]. If you have any comments on the survey or the project, please email robert.skinner@hw.ac.uk

End of Block: Closing & thanks
