VOICES ON SCREEN: EXPLORING INTERPRETING AND MEDIATION THROUGH FILM-BASED PEDAGOGY AND VIRTUAL COACHING

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Abstract - This study examines a film-based pedagogical approach integrated with virtual coaching to teach interpreting theoretical concepts in an introductory Spanish-English interpreting course at a Midwest University.Interpreter education faces a persistent challenge: preparing novice interpreters for ethical complexitiesbefore they encounter real-world consequences. Traditional lecture-based approaches often fail to generate the emotional engagement necessary for deep ethical reasoning. This research investigates whether combining cinematic case studies with synchronous coaching conversations can bridge the gap between theoretical knowledge and practical understanding. Using a mixed-methods design, data were collected from eleven students who engaged in scaffolded activities including theoretical readings on community interpreters, intercultural mediators, and interpreter codes of ethics, followed byanalysis of two films: The Interpreter and Desert Flower.Students participated in weekly Linguameeting coaching sessions with Spanish-speaking coaches to process their analyses through dialogic exchange. Data sources included asynchronous forum discussions, guided film analyses, and post-coaching reflections, analyzed using thematic analysis.Findings reveal that students successfully navigated complex theoreticaldistinctions, recognizing when both community interpreter and intercultural mediator roles are needed, and developing contextual ethical reasoning that balances impartiality with empathy. However, a critical gap emerged: thematic competence, the institutional and domain-specific knowledge required for professional practice, was the least recognized competence. While students readily identified linguistic and cultural competences, fewer recognized that interpreters need specialized knowledge of healthcare systems, legal procedures, and organizational protocols. This finding suggests films effectively teach ethical awareness and cultural sensitivity but require supplementation for conveying institutional expertise. The integration of Linguameeting coaching sessions proved instrumental, with students substantively engaging with coaches and developing more nuanced ethical positions through dialogic processing. Coaches fulfilled five distinct pedagogical functions: challenging initial assumptions, modeling expert analytical strategies, providing concrete ethical examples, facilitating emotional processing, and offering cultural bridge-building through lived experience. This film-based pedagogy effectively bridged theoretical knowledge and practical understanding while revealing pedagogical priorities for interpreter training programs: explicit instruction in institutional systems, contrasting contexts (political vs. healthcare) for comprehensive competence development, and synchronous dialogue for processing ethical complexity.

Keywords - Community Interpreter, Intercultural Mediator, Film Pedagogy, Codes Of Ethics, Interpreter Education, Thematic Competence, Virtual Coaching

I. INTRODUCTION

Film pedagogy is a powerful tool for second language acquisition [1]. Research shows that films expose learners to natural speech patterns and language learning because they provide authentic, multimodal input that integrates linguistic and cultural, as well as colloquial language, and non-verbal cues, such as gestures and facial expressions, which enhance comprehension, pragmatic awareness, and intercultural competence [2]. Beyond language acquisition, films also offer rich contextual scenarios for interpreter training, allowing students to observe real-world communication dynamics, specialized domains, and ethical challenges. This dual function makes cinema an effective resource for bridging theory and practice in both L2 instruction and professional interpreting education. For interpreter training specifically, cinematic narratives offer rich contextual scenarios allowing students to observe real-world communication dynamics, specialized domains, and ethical challenges in emotionally resonant ways that purely textual materials cannot achieve. Professional interpreter competence extends beyond bilingualism. Powkorn and Mikolič Južnič [5] identify five essential competences: 1) linguistic competence, mastery of source and target languages including specialized terminology; 2) cultural competence, understanding values and communication patterns without stereotyping [4]; 3) transfer competence, technical interpreting skills and ability to convey meanings, not merely words; 4) thematic competence, institutional knowledge of healthcare systems, legal procedures, political protocols enabling effective functioning within specialized domains; and 5) conflict resolution and mediation competence, navigating cultural tensions and power imbalances.

The distinction between community interpreters and intercultural mediators represents a fundamental concept in interpreter education [5]. Community interpreters facilitate communication between parties who do not share a common language, adhering to principles of accuracy, impartiality, and confidentiality. Their role emphasizes linguistic transfer while maintaining professional boundaries. In contrast, intercultural mediators actively bridge

cultural gaps, often advocating for parties, explaining cultural contexts, and intervening in communication dynamics beyond pure linguistic transfer [5].

Understanding culture, its definitions, manifestations, and impact on communication, forms another essential foundation for interpreter training [4]. Students must recognize how cultural assumptions, values, and communication patterns influence the interpretation of interactions and how interpreters navigate these cultural dimensions while maintaining professional boundaries. In professional practice, pre-briefing and debriefing sessions should be integral components of community interpreting assignments. Pre-briefing allows interpreters and service providers to discuss relevant cultural backgrounds, clarify notes, and anticipate potential cultural considerations before the interpreted interaction begins. Similarly, debriefingprovides an opportunity to reflect on cultural dynamics that emerged during the session and address any challenges encountered [4]. These structured discussions enable interpreters to share their cultural expertise while maintaining their professional role as linguistic mediators, ultimately supporting more effective cross-cultural communication in healthcare, legal, and social service settings.

The community interpreting field is characterized by critical tensions central to interpreter training: the debate between literal versus pragmatic rendition in legal settings, the controversy over interpreters' roles as neutral conduits versus active mediators or advocates, and the persistent challenges of quality assessment given the oral and confidential nature of interpreting work [3]. These theoretical debates become relevant when examining cinematic representations of interpreting, as films like DesertFlower[9] and TheInterpreter[10] dramatize the ethical dilemmas and role boundary challenges that research consistently identifies. Studies emphasize the risks associated with non-professional interpreters in medical and legal contexts, underscoring the need for rigorous training programs that include psychological preparation to help novice interpreters navigate ethical conflicts, such as the tensions between impartiality and intervening in cases of injustice [3]. Interpreter codes of ethics, particularly in judicial contexts, establish clear professional standards regarding accuracy, impartiality, confidentiality, and professional conduct [7]. These codes provide concrete frameworks for ethical decision-making; however, their application in real-world scenarios often presents challenges that students must learn to navigate.

This study investigates whether combining film-based pedagogy with synchronous virtual coaching can effectively teach interpreting concepts and foster critical awareness of professional ethics in novice interpreters. Three research questions guide the investigation: 1) To what extent do students distinguish between community interpreter and intercultural mediator roles when analyzing cinematic case studies?; 2) How does film analysis combined with coaching dialogue influence students' ethical reasoning about impartiality versus advocacy?; 3) Which of the five professional competences do students most readily recognize through film analysis, and which remain underdeveloped?

II. METHODS

This qualitative study employs thematic analysis [8] to examine how film-based pedagogy, combined with synchronous coaching, supports interpreter trainees in developing a critical consciousness about professional ethics. The study uses triangulated data sources to capture learning processes and outcomes.

2.1. Participants, materials, and procedures

Eleven undergraduate students (nine women and two men) enrolled in Introduction to Spanish-English Interpretationat a Midwest University participatedin this study during the Fall 2025 term. Linguistic backgrounds varied: fourwere Spanish heritage speakers, oneattended bilingual schooling for eight years, and the remaining six studied Spanish as a second language. This diversity mirrors heterogenous profiles common in university interpreter training programs.

The semester-long intervention integrated four scaffolded components:

1) Theoretical readings introduced core concepts progressively. Students read [5] on the community interpreter versus intercultural mediator distinction, on culture and communication [4], on the interpreter's professional life [6], and the model code of professional responsibility for court interpreters [7]. In-class discussion contextualized readings and developed specialized vocabulary in both English and Spanish.
2) Asynchronous forum discussions required students to demonstrate comprehension by synthesizing readings and engaging critically with peers' interpretations, creating a written record or evolving understanding.
3) Film viewings presented two contrasting contexts. TheInterpreter[10] depicts Silvia Broome, a United Nations simultaneous interpreter who overhears an assassination plot against an African head of state whose forces killed her family. The film foregrounds confidentiality dilemmas, tension between personal trauma and professional neutrality, and high-stakes consequences of interpretation in political settings. DesertFlower [9] follows Waris

Dirie, a Somali woman who escaped forced marriage and female genital mutilation (FGM). A pivotal hospital scene shows a male Somali interpreter who, rather than translating medical information, imposes his cultural and religious views, demonstrating catastrophic consequences of unqualified, biased interpretation in healthcare settings. Students received guided analytical frameworks with specific questions addressing: What type(s) of interpretation does the interpreter perform? What ethical dilemmas do they face? Should they remain neutral or intervene? What competences do they demonstrate or lack?

4) Linguameeting coaching sessions provided weekly 30-minute synchronous video conversations with Spanish-speaking coaches from various Latin American countries. Coaches received identical analytical frameworks and readings, enabling substantive engagement with student analyses. These sessions provided structured opportunities for students to articulate their reasoning, encounter alternative perspectives, and refine their understanding through real-time intellectual exchange.

Data comprised three triangulated sources: 1) asynchronous forum posts demonstrating comprehension of reading;2) guided film analyses responding to specific prompts; 3) post-coaching reflections describing learning through dialogue. The analysis focused on five dimensions: 1) accuracy of distinguishing roles; 2) sophistication of ethical reasoning; 3) recognition of five professional competences; 4) thematic competence specifically; 5) coaching impact on understanding.

III. RESULTS AND DISCUSSION

3.1. Understanding role distinction (R.Q.1)

Students' asynchronous forum responses demonstrated strong comprehension of definitions. All students (100%) correctly identified community interpreters as professionals prioritizing impartiality, neutrality, and faithful message rendering. Most (80%) accurately noted intercultural mediators focus on conflict negotiation rather than strict linguistic transfer, with one explicitly observing that mediator advocacy contradicts professional interpreter ethics. However, application to films revealed a critical gap between definitional knowledge and practical judgment. The hospital scene in DesertFlower presented an unambiguous case: Waris needed a community interpreter to accurately convey medical information. Despite this clarity, only 25% correctly identified this need. Instead, 50% incorrectly argued she needed an intercultural mediator, reasoning that while interpreters translate words, mediators facilitate social integration and offer crucial advocacy. This pattern suggests that students conflated two distinct needs: the immediate communicative need in the medical encounter, which requires professional interpretation, and broader support needs related to system navigation, potentially involving mediation at different points.The story of Waris Diri illustrates the necessity of both profiles and the risks of using unqualified help. Her life-or-death situations, such as navigating asylum and serious health issues, exemplify the "high-risk, multilingual communicative events" where trained professionals are non-negotiable [5, p. 102]. The film illustrates instances where ad hoc help, driven by personal beliefs, interfered and created a risk of errors that ultimately led to deficient medical care. This dynamic reinforces the conclusion that the roles are distinct but complementary: Waris needed a community interpreter responsible for accurately transmitting the message without adding or subtracting anything, ensuring linguistic fidelity. The intercultural mediator, on the other hand, acts like the experienced, but they operate under different professional mandates regarding intervention. This finding reveals that definitional knowledge does not automatically transfer to situational application; students need explicit guidance in recognizing which professional profile fits specific demands. The overall findings strongly support the academic discussion that linguistic and cultural mediation are inseparable.

Importantly, regardless of role confusion, 77.8% of students emphasized the critical need for trained, qualified professionals in sensitive contexts, universally condemning the hospital interpreter's unprofessional conduct. This suggests students grasped the stakes even when misidentifying the appropriate professional profile.

3.2. Navigating ethical complexity (R.Q.2)

Films proved remarkably effective in helping students transition from simplistic rule-following to nuanced, contextual ethics. Three major ethical themes emerged:

1) Confidentiality versus disclosure: All students (100%) recognized Silvia Broome's central dilemma in TheInterpreter, whether to report an assassination plot despite interpreter confidentiality rules.
2) Impartiality versus advocacy: The debate over maintaining strict neutrality versus acting as advocate was identified by 94.1% across both films. After analysis, 70.6% of participants developed a contextual ethical understanding. Specifically, 41.2% adopted a neutral yet empathetic position, arguing for a professional stance that combines neutrality with human compassion.

The political context of TheInterpreter moved students to grapple with the feasibility of neutrality when facing genocide or assassination plots. 50% of respondents questioned or rejected strict neutrality in such extreme scenarios, reflecting the difficulty of the ethical conflict faced by Silvia Broome, whose family was killed by the regime she was interpreting for. In DesertFlower, witnessing the concrete harm caused by the unqualified interpreter who imposed his views (condemned by 88.9% of students) made the ethical stakes clear. This healthcare context generated more nuanced positioning (55.6%) compared to the political thriller (37.5%). Thisdifferencesuggeststhat the healthcare and FGM context made ethical complexities more apparent.The clear presence of harm is highlighted when neutrality becomes ethically problematic, and seeing concrete harm caused by the ad hoc interpreter clarified why advocacy might sometimes be necessary. Finally, Waris' vulnerability elicited a stronger empathetic response, reinforcing the ethical tension.

3) Conflict of interest: 37.5% noted Silvia's background created inherent bias, demonstrating recognition that personal history affects professional capacity.Despite recognizing the profession's importance, 82.4% concludedthat they would not want to work in these high-stakes contexts, citing stress (64.7%), difficulty staying neutral (58.8%), and mental health concerns (23.5%) as the primary reasons. However, 76.5% gained enormous respect for interpreters in these roles. This represents pedagogical success: students developed a realistic self-assessment of professional demands rather than naïve enthusiasm, demonstrating a sophisticated understanding that the profession requires specific temperaments and extensive preparation.

These findings align with professional standards while revealing pedagogical needs. In the model code for court interpreters [7], impartiality, neutrality, and the avoidance of conflict of interest are emphasized overwhelmingly (Canon 3). Furthermore, the complexity of ethical decisions and role definitions necessitates training that enables students to consciously determine when and how to intervene. The fact that 70.6% of students developed contextual ethical understanding-moving beyond absolute rules to situational judgment-suggests that film-based pedagogy combined with dialogic processing can effectively prepare interpreters to navigate these complexities before encountering them in practice.

3.3 Competence recognition and the thematic gap (R.Q.3)

Analysis revealed differential recognition of the five professional competences [5]. Linguistic competence and transfer competence were most readily identified (discussed by 88.2%). Cultural competence received strong recognition, with students in DesertFlower specifically discussing FGM as a cultural practice that requires a specialized understanding (66.7%). Importantly, 44.4% noted that Waris's individual response (activism) differed from cultural norms (silence), demonstrating awareness that culture provides context rather than determinism; individuals navigate and sometimes challenge their cultural backgrounds. This recognition aligns with Crezee and Monzón's "interpreters should be aware of all these, without stereotyping" [4, p. 30], emphasizing the need to understand cultural patterns while recognizing individual variation within cultures.

In TheInterpreter, students demonstrated sophisticated analysis of how cultural competence operates in practice. 75% discussed Silvia's deep knowledge of Matobo culture and politics, while 50% mentioned her understanding of both African and Western diplomatic cultures. Notably, 37.5% referenced her sophisticated use of cultural metaphors, such as the kepéla concept of "standing on opposite sides of the river," demonstrating students' appreciation for how cultural-linguistic knowledge extends beyond mere vocabulary to encompass symbolic communication systems. An equal percentage (37.5%) discussed how Silvia both honored and challenged her cultural background. As participant 5 observed, "As Cabrera [6] mentions, the interpreter cannot completely isolate themselves from their humanity, and it the film we see how Silvia's personal experiences influence her perception of justice and truth" ("Tal comomenciona Cabrera, elintérprete no puedeaislarsecompletamente de suhumanidad, y en la películavemoscómo las experienciaspersonales de Silvia influyenensupercepción de la justicia y la verdad,") suggesting that students understood how personal experiences and cultural knowledge interact in complex ways. Another reflection from the same participant reinforced this complexity: "The story demonstrates that human reality is more complex" ("La historiademuestraque la realidad humana es máscompleja"), demonstrating recognition that individuals within cultures vary significantly.

Conflict resolution competence was recognized by 76.5% overall, with a higher prevalence in Desert Flower (88.9%) compared to The Interpreter (62.5%), likely due to the greater visibility of cultural conflicts surrounding FGM and gender compared to diplomatic tensions.

However, thematic competence emerged as significantly underdeveloped, recognized by only 64.7% overall and as low as 55.6% for DesertFlower. This finding merits detailed attention as it represents a critical pedagogical gap. While students focused on linguistic barriers and cultural misunderstandings,

few recognized the institutional knowledge required for professional practice. In TheInterpreter, few students mentioned that United Nations interpreters must understand Security Council procedures, voting protocols, or diplomatic immunity. In DesertFlower, only two students noted that effective hospital interpretation requires understanding NHS procedures, patient rights, medical terminology, and healthcare entitlements for asylum seekers. Students consistently focused on visible competences, language proficiency,and cultural awareness, while overlooking that even culturally sensitive, linguistically proficient interpreters need domain expertise. This gap is particularly concerning because thematic competence cannot be improvised in the moment; it requires systematic study of institutional structures, acquisition of terminology, and often specialized training.

This finding suggests that films excel at teaching ethical awareness, cultural sensitivity, and interpersonal dynamics, but struggle to convey the institutional frameworks that operate behind the scenes. Students view interpreting primarily as a linguistic and cultural task, underestimating the domain expertise that distinguishes professional interpreters from those who are ad hoc. Future iterations should supplement films with materials that explicitly teach institutional systems, including case studies detailing how interpreters acquire specialized knowledge, practitioner interviews explaining certification pathways, and exposure to actual institutional structures.

3.4 The transformative role of coaching

Following the structured film analyses and asynchronous forum discussions, students participated in small-group synchronous sessions with Spanish-speaking coaches via the Linguameeting platform. These sessions served a distinct pedagogical function: rather than introducing new theoretical content, coaches facilitated dialogic processing of concepts students had already encountered, helping them move from passive comprehension to active application before submitting their final written reflections. Students discussed their coach conversations in post-session reflections, indicating these synchronous interactions meaningfully contributed to learning. Analysis revealed that coaches fulfilled five pedagogical roles that neither readings, films, nor asynchronous forums could provide:

1)Cognitive challenge: Coaches functioned as intellectual interlocutors who questioned students' initial positions, creating productive cognitive dissonance. When participant 1 argued that a female Somali interpreter would have been preferable due to shared FGM experience, the coach immediately countered that cultural beliefs might persist regardless of gender. This real-time pushback forced the student to defend, reconsider, and ultimately refine their position during the conversation itself. Overall, 40% of students mentioned coaches providing counterarguments that complicated their initial analyses, demonstrating the value of synchronous dialectical exchange in developing theoretical sophistication.

2)Expert modeling: Beyond discussing what to think about the films, coaches modeled how expert practitioners analyze interpreting scenarios. Participant 8 noted that their coach "watched the film twice: once in Spanish without subtitles because she wanted to analyze the facial expressions of the nurse interpreter and Waris" ("vio la película dos veces: uanvezenespañol sin subtítulosporquequeríaanalizarlasexpresiones de cara del intérpreteenfermero y de Waris.") This explicit demonstration of analytical methodology, watching without subtitles to focus on non-verbal communication, taught students interpretive strategies they could transfer to future professional contexts. While only 22.22% explicitly mentioned this metacognitive dimension, these instances suggest coaches made expert thinking visible in ways that textual materials cannot.

3) Concrete ethical examples: Coaches supplemented film discussions with additional multimedia resources that illustrated professional ethics in action, making abstract principles tangible through contrasting real-world examples.Confidentiality as a professional boundary: One of the coaches shared video examples specifically addressing confidentiality, a principle students had identified as central to interpreter ethics but struggled to operationalize. Fig.1 is a screenshot ofa video showing a sign language interpreter being approached by a friend who asks about information from an interpreted assignment. The interpreter apologetically but firmly declines, explaining that confidentiality prevents sharing any details from interpreted sessions regardlessof personal relationships. This explicit modeling of ethical boundary-setting provided students with a clear behavioral template for maintaining confidentiality despite social pressure. As participant 4 noted, "We also discussed how an interpreter is responsible for maintaining confidentiality" ("También discutimoscómo un intérprete es responsible de mantener la confidencialidad") and these concrete video examples transformed this abstract obligation into observable professional behavior.



Figure 1.Linguameeting coach shows a video about confidentiality

Interpreter in practice: One coach provided an illustrative example (Fig.2)that featured a Spanish-language interpreter working at a 1992 Axl Rose concert in Argentina who notably omitted interpreting certain controversial statements the singer made, apparently attempting to protect him from potential negative reactions from the Argentine audience.



Figure 2. The interpreter is omitting content to protect Axl Rose.

This case demonstrated an interpreter prioritizing cultural mediation and conflict prevention over faithful rendering of the message. By analyzing why this approach sacrificed accuracy and impartiality to manage cultural tension, 87.50% of students who discussed role boundaries with coaches developed a clearer understanding of when cultural sensitivity crosses into inappropriate advocacy. The contrast

between what an interpreter is expected to do and what this interpreter actually did, selectively omitting content based on cultural judgment, made the theory practically meaningful and underscored the ethical risks of conflating the two professional profiles of interpreters and intercultural mediators.

4)Emotional processing: Coaches created safe spaces for students to articulate and process emotional responses to the films' ethical dilemmas, a critical component of professional socialization often neglected in technical training. Participant 8 expressed, "As a very optimistic person, I would find it very difficult to work in politics where I see every day the loss of innocence in the world" ("Yo, comouna persona muyoptimista, me encontraríamuydifíciltrabajarenel politico dondeveocada día la pérdida de la Inocencia del mundo"). Rather than dismissing professional self-awareness about contexts where they could realistically maintain ethical standards. This integration of affective and cognitive learning appeared in 75% of reflections, suggesting coaches play a crucial role in helping students reconcile personal values with professional demands, a reconciliation central to ethical practice but difficult to achieve through didactic instruction alone.

5) Cultural bridge-building: Coaches from diverse Latin American backgrounds provided concrete examples of how culture, language, and historical trauma intersect in interpreting contexts, extending theoretical frameworks through personal narrative. Miriam, a Guatemalan coach, shared that "there was a genocide in Guatemala, so today indigenous people try to speak in Spanish because their native languages still carry the stain, the memory of genocide" ("Había un genocidioenGuatepues hoy en día la genteindígenatrata de hablarenespañolporque sus idiomasmaternostodavíatienen la mancha, elrecuerdo del genocidio").This lived testimony illustrated cultural competence and thematic competence in ways the films and readings could not, grounding abstract concepts in specific cultural-historical realities. While 50% mentioned such cultural bridge-building, these moments proved particularly transformative, helping students understand cultural competence as a dynamic, lived experience rather than static textbook knowledge.

3.4.1 Measurable impact on theoretical sophistication

Coachconversations demonstrably deepened students' engagement with core theoretical constructs. Among all students who discussed the impartiality-advocacy tension with coaches, 62.5% developed more nuanced positions following these conversations. Participant 2's reflection "When I spoke with my coach, we talked about the challenges interpreters face separating their professional life from the personal" ("Cuando hablé con mi coach, hablamossobrelosretosde losintérpretesqueseparansuvida professional de la personal") demonstrates movement from understanding neutrality as a rule to recognizing it as an ongoing professional challenge requiring constant negotiation.

Similarly, when students discussed the distinction between a community interpreter and an intercultural mediator, 85.7% showed a clearer understanding afterward. Coaches helped students reframe these not as competing roles but as complementary profiles suited to different contexts. Participant 7's synthesis "it is important to maintain neutrality…but also be understanding of a situation…when discussing delicate topics" ("Es importantemantenerneutralidad…pero también ser comprensivo de unasituación…cuando se habla de temasdelicados"), reflects this more sophisticated understanding that professional boundaries an empathetic engagement coexist rather than conflict.

3.4.2 Linguameetingas scaffolded reflective practice

Thecoach sessions served as crucial scaffolding between initial exposure (through readings and films) and final synthesis (written reflections). By creating structured yet flexible spaces for students to articulate emerging understanding, test interpretations against expert perspectives, process emotional responses, and examine concrete ethical scenarios through multimedia examples, coaches facilitated the deep learning that transforms theoretical knowledge into professional competence. The high engagement rate (88.2%) and measurable impacts on theoretical sophistication suggest that synchronous dialogic processing represents a critical component of interpreter education, particularly for developing the nuanced ethical reasoning and cultural sensitivity that distinguish competent from merely technically proficient practitioners.

IV. CONCLUSIONS

This study demonstrates that film-based pedagogy, when integrated with virtual coaching, effectively bridges the gap between theoretical knowledge and practical understanding in interpreter education. Students successfully navigated complex role distinctions and developed contextual ethical reasoning, though thematic competence emerged as a critical gap requiring explicit instructional attention. The complementary pairing of political and healthcare contexts created a comprehensive learning architecture, while synchronous coaching provided essential dialogic space for processing ethical complexity.

The convergence between theoretical frameworks in the literature and student learning patterns validates

that the profession has accurately identified core competences. The next frontier involves developing more nuanced understanding of how thematic competence develops and how to create pedagogical experiences that make institutional knowledge as visible and engaging as the ethical and cultural dimensions that films so effectively illuminate. Ultimately, this research provides evidence-based guidance for interpreter training programs aiming to develop both technical competence and critical cultural awareness in novice interpreters, demonstrating that professional ethics education is effective when it engages both cognition and emotion, presents contextual dilemmas that require ongoing negotiation, and creates spaces for students to process the profound responsibility interpreters carry.

In sum, the study provides an evidence-based roadmap for interpretation training, demonstrating that intentional scaffolding, moving from clear failures [10] to complex ambiguity [9], combined with dialogic reflection, fosters a deep, ethical, and practical understanding of professional life. This approach confirms the value of training, quality, and ethics as key elements in the path towards the professionalization of community interpreting.

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