

**Gender in PSIT: Migrant women  
voices as links of inclusion in  
languages of lesser diffusion:  
The FEIMEM project report**

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**Abstract**

Gender has long held a significant position within Translation Studies; however, there remains a notable scarcity of research addressing gender-related issues within the specific subfield of Public Service Interpreting and Translation (PSIT). In particular, the roles played by migrant women as linguistic and cultural mediators for communities speaking languages of lesser diffusion (LLDs) continue to be underexplored in both academic discussions and in the formulation of national and international policy.

This article introduces the FEIMEM project, an initiative designed to highlight and give visibility to the work of qualified migrant women who are speakers of LLDs. These women, already active contributors to their host societies, serve as catalysts and role models for other migrant women—whether residing in Spain or in their countries of origin. As the project's title suggests, one of its key aims is to transform their lived experiences and linguistic expertise into pedagogical resources. These materials are intended to support the training of aspiring interpreters and to encourage the professionalization of individuals who possess valuable multilingual and intercultural competencies.

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## 1. Introduction

While gender has established itself as a prominent area of inquiry within Translation Studies, there is still a marked lack of research specifically addressing gender in the subfield of Public Service Interpreting and Translation (PSIT). The role of migrant women as cultural and linguistic liaisons for migrant populations who do not share the language or cultural background of the host society remains largely unexamined—both in academic discourse and within national and international legal frameworks.

A significant portion of the migrant population brings with them languages and cultural practices that are scarcely known outside their communities, beyond the commonly used lingua franca such as English, French, or Spanish, depending on the context. In Spain, many of these languages originate from African or Asian regions, often including lesser-known dialects. The resulting language barrier presents a serious challenge to the effective and consistent implementation of human rights protections as outlined in international instruments such as the Universal Declaration of Human Rights.

There is abundant literature (Foulquié et al. 2018, Valero-Garcés 2020, or FITISPos IJ 2022, 2023, 2024, Bridge 2022) that shows that, in general, institutions (hospitals, police, courts) recognize communicative problems that complicate understanding and lead to misunderstandings; however they still often resort to basic and rudimentary solutions such as seeking the help of a colleague, services of outsourced companies or asking users to be accompanied by someone who knows the language, or using gestures, drawings or Google Translator itself (Valero-Garcés 2023).

The participation of the migrant users, and especially of linguistic minorities, thus becomes necessary to facilitate communication, explain cultural differences, or minimize negative feelings they may experience, such as depression or anxiety. The participation of migrant women belonging to linguistic and cultural minorities turns out to be important, although invisible, as research shows (Pena 2015, Valero-Garcés 2018).

In the labour market, migrant women tend to occupy the secondary segment, with precarious and lower-paid jobs and few possibilities for promotion or upward wage mobility. In Spain, there are numerous studies that illustrate the existence of female niches (Pérez Grande 2008; Pajares 2010; Simón Sánchez and Murillo Huertas 2013; Valero-Matas, Coca and Valero-Oteo 2014). The crisis caused by the COVID 19 pandemic has had a negative influence on these women, with the loss of work or worse conditions in these more monopolized sectors, such as domestic service (Valero-Garcés 2020), mostly due to the existing stereotype about the female skills of migrants and their innate disposition as caregivers (Sánchez Flores et al. 2014).

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A certain labour mobility of migrant women through self-employment, as an alternative to unemployment, is perceived (Valero-Matas, Coca and Valero-Oteo 2014), and one of the sectors is the empowerment of women through languages as a profession to help overcome communication barriers between institutions and those who arrive or those who do not know the language.

These multilingual women thus become channels of communication not only linguistically but also culturally, by favouring the maintenance of values and belonging to a community that enhances integration processes. At the same time, they increase empowerment and become agents of social change, developing their intermediation skills both at the individual and institutional levels. In this way, women become bridges between two cultures, in a double sense: on the one hand, by feeling responsible for the maintenance of their own culture, and, on the other hand, by being the engine that facilitates the process of inclusion of their families and their communities in the host society (Fernández et al. 2018, 27).

Language proficiency becomes, in this case, an element that accelerates their integration. It can also be an element that slows down this process for many other women who do not know the contact language. Fernández et al. (2018, 28) rightly point out that for women whose mother tongue does not coincide with the language(s) of the community in which they live, learning difficulties and demotivation appear as the first stumbling block (underlining is mine), and in some cases, potentially leading to refusal of language study. And again, the eternal paradox: the language barrier is almost insurmountable for some migrant women, while it is a labour market for others.

Almost a decade ago, in the article with the significant title "The voice that understands us has a woman's face: notes on the role of migrant women as mediators between languages and cultures" (Valero-Garcés 2016), the author called the attention to the claims and achievements of and for migrant women, of their day-to-day work as a bridge to solve language barriers wherever they were needed and of their invisibility. Research by members of the research group FITISPos, (Pena 2015, Foulquié-Rubio et al. 2018, Valero-Garcés 2018, 2020, 2021a, 2021b), based on surveys and personal conversations with migrant women or interviews in NGOs, social services of municipalities or calls to authorities showed, however, that migrant women played a key role in communicating with the foreign population as mediators, translators and/or interpreters. Research by Domingo et al. (2021), Estevan (2017), Ibrahim (2023), Jiménez-Andrés (2021) also emphasize the role of women in communicating with migrants and refugees.

On the other hand, the stereotype of a lack of training is not always true. The Red Acoge, III Report (2017, 13) showed that 50% of the migrant women surveyed about their employment situation stated that the position

they held did not match either the training or the skills they possessed, being overqualified for it.

The situation has not changed much in recent years, and the COVID 19 pandemic has undoubtedly had an influence, as mentioned above. In personal telephone conversations (January 2023), both with coordinators of companies providing language or mediation services to migrant populations (Dualia, Ofilingua, VOZE, Interpret Solutions), and with the staff providing these services, the informants reported that there is a majority of women, especially in certain language combinations, although the situation is always fluctuating. The situation is similar in the case of NGOs (CEAR or ACCEM, KARIBU, Abrazando Ilusiones, ACUDEVA or volunteer associations). They confirm this higher and even increasing percentage of migrant women as mediators and interpreters.

Taking into account this panorama, the FEIMEM project (in Spanish, Formación e investigación y con/para mujeres migrantes hablantes de lenguas de menor difusión; English, Training and research with/for migrant women speakers of lesser-used languages (LLD)) was developed, with the objective of giving visibility/empowering and showing the work of these qualified migrant women, who already occupy a position in society and serve as a catalyst and example for other migrant women in Spain or in their countries of origin. The project, as its title indicates, also aims to use their contributions as training material for those who want to become or turn their mastery of languages and cultures into a profession.

## 2. The FEIMEM project

The FEIMEM project was developed thanks to the funding of the Spanish Ministerio de Igualdad. Instituto de la Mujer (*Ministry of Equality - Women's Institute*). It is one year project, starting in January 2024 and ending in January 2025. The project is framed within other previous actions in the same line with the purpose of giving visibility and showing the work of qualified migrant women in their communities and in society (Valero-Garcés 2023, 2024). They are women who are proficient in Spanish and other LLD with experience as interpreters and mediators. Considering some characteristics of the female migrant population in Spain, FEIMEM pays specific attention to four majority groups whose mother tongues are defined as "lesser-used languages" or language of lesser diffusion (LLD) (Valero-Garcés 2021c; 2023, 1).

### 2.1. Objectives

The general objectives of FEIMEM, in line with the SDO of the UN Agenda 2030, are:

1. Encouraging the level of interdependence of all parties.
2. Prioritizing the maximization of mutual benefit.
3. Ensuring inclusive, equitable, quality education and promote lifelong learning opportunities for all.
4. Achieving gender equality and empowering all women and girls.
5. Reducing inequality within and between countries.
6. Promoting peaceful and inclusive societies.

This leads to a series of more specific objectives, which are:

1. Giving voice and visibility to a twofold minority group (migrant women and speakers of LLD) to empower them and give them the possibility of accessing the labour market as interpreters or cultural and linguistic mediators.
2. Contextualizing the situation of migrants in general and the Afghan, Ukrainian, Arab and Sub-Saharan population in particular, within the Spanish panorama.
3. Disseminating strategies or guidelines to facilitate linguistic and cultural communication through training workshops in interlinguistic and intercultural communication online and in person, aimed at untrained bilingual people, and as a preliminary step to promote and recognize the work of interpreters and /or mediators.
4. Facilitating the necessary training for migrant women from Afghan, Ukrainian, Arab (Moroccan) and sub-Saharan populations so that they can act as a cultural and communication bridge.

## **2.2. Methodology**

The methodology followed is mainly qualitative. It is based on six activities: two round tables or discussion forums and four seminars or workshops. Researchers and trainers with extensive experience in the field of migration and intercultural communication participate in the round tables. The workshops are given by qualified migrant women representing their communities. Their function is twofold: 1. To inform and train migrant or refugee women on the specific aspects of mediation, translation and interpretation. 2. To share experiences and give a voice to women from different communities on the challenges of communicating with institutions or society and strategies that can help to overcome them.

## **2.3. Resources**

The project was led by the University of Alcalá with the participation of NGOs and migrant women's associations. With respect to the University of Alcalá (UAH), the project was developed in collaboration with members

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of the FITISPos Research group (Training and Research in Translation and Interpreting in Public Services), and the working group Agenda 2030 TISP\*- ODS-UAH- \*(Translation and Interpreting in Public Services), both at the University of Alcalá, Madrid, Spain, as well as the non-profit organization AFIPTIPS (<https://www.afiptisp.org>), and the working group EU-DGT EMT PSIT and languages of lesser diffusion (LLD), a group supported by the European Commission through the European Master's in Translation Network (EMT network).

The project was also developed in collaboration with NGOs and migrant women's associations (CEAR, ACCEMCLM, GUADACOGE) or directly connected with the already mentioned four main groups of interest (Africa: KARIBU; Afghanistan: ARIA-E & AMAE; Arab countries (Morocco): Abrazando Ilusiones; and Ukraine: TRANSLATEL UKRAINE), as well as the collaboration of professional mediators, interpreters and translators and feminist women's associations.

### **2.4. Development**

The project was developed in 6 sessions concentrated in four days. The first session (activity 1) was the inaugural session, which consisted of a plenary conference and a round table in which all the NGOs participated. The last session (activity 6) was the closing of the face-to-face part of the project with the participation of the researchers, trainers and representatives of the NGOs. The other 4 remaining sessions (activities 2,3,4, and 5) were each dedicated to a specific group of migrant women, given by a qualified migrant woman integrated into society.

The titles of the conferences and the diverse research profiles of the speakers give an idea of the topics covered. The objective was to deal with topics of interest to the migrant population. The names of the speakers and titles follow:

*Migrant women, communicative strategies and ethical testimony*, by Sonia Núñez, Universidad Rey Juan Carlos (Madrid).

*Communication with the migrant population in the field of maternal and child health*, by Almudena Nevado, San Jorge University, Zaragoza.

*Intercultural communication strategies*, by Silvia Damianova, University of Alcalá (Madrid).

*Migrant woman and fiction. Representing in order to exist*, by Diego Muñoz, Alcalá University, (Madrid), and

*African cultures and migration. Approach from psychology*, by Xana Mateo. Psychologist in GuadAcoge.

The workshops were each dedicated to a specific topic related to intercultural communication, and were given by a representative of each of the groups, as shown below:

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Oksan Stopets. *Communication with migrant population and LLD. Ukrainian women.*

Roya Daliri. *Forms of communication and LLD. Afghan women.*

Houria Yousfi. *Codes of conduct and good practice guidelines and LLD. Arab & Bereber women.*

Nicole Ndongala. *Social mediation, emotion management and teamwork and LLD. African women.*

The closing session brought together representatives of the four groups as well as researchers, PhD students and members of the FITISPos group and other collaborators to recap on the development of the project in previous sessions, establish common ground and design strategies for further progress.

All sessions were developed in a hybrid way, face-to-face at the University of Alcalá and in streaming. All interventions were recorded and simultaneous interpretation was provided in English and remote interpretation via Zoom in each of the languages (Arabic, Dari, Swahili, Ukrainian).

### **3. Results**

The following is a brief summary of the activities.

#### **3.1. Brief summary of activities and participation**

The first FEIMEM day (Activity 1) was the presentation and opening of FEIMEM. There was active participation of researchers and valuable interventions by committed associations such as GuadaAcoge, Accem CLM and Karibu. The situation of vulnerability of migrant women in origin, transit and destination was highlighted, and the importance of interpreters and mediators in interventions with the migrant population and the need for a strong commitment of all actors involved (institutions, NGOs, users) in the construction of a more inclusive world was underlined.

The event was attended by a total of 40 participants, of which 20 were present in person, representing 54.04% of those registered. Likewise, 20 people participated virtually, also equivalent to 54.04%. This figure shows a positive increase of 8.11% in attendance with respect to the initial number of participants, which was 37.

The second FEIMEM Day was divided into two sessions, each of which was aimed at a specific community: Ukrainian women (activity 2) and Afghan women (activity 3) in the Spanish context.

The session dedicated to Ukrainian women began with a keynote presentation entitled "Communication with the migrant population in the field of maternal and child health" by Almudena Nevado. Effective strategies for improving communication between health professionals and

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migrant women were highlighted, with the aim of ensuring inclusive and quality health care.

The workshop offered by Ukrainian Oksana Stopets Zayets, translator and interpreter, collaborator of the NGO CEAR, provided tangible resources for Ukrainian women dealing with everyday situations as refugees or asylum seekers.

The session dedicated to Afghan women included a lecture entitled "Challenges of intercultural communication", by Silvia Damianova, and a workshop offered by translator and interpreter Roya Daliri, who shared her vast experience in the field of translation and interculturalism and offered specific guidelines for Afghan women on communication and cultural understanding that will enable them to function more effectively in their day-to-day life in Spanish society.

This second day brought together a total of 22 participants, of whom 13 were present in person, representing 30.23% of those registered. Likewise, 9 people participated virtually, which was also equivalent to 20.93%. This figure reveals a decrease in the number of participants compared to the previous activity; however, it also reflects an increase of approximately 16% in the number of registered participants in general.

The third FEIMEM Day also featured two sessions: one dedicated to Arab women (session 4) and the other to African women (session 5). The day marked an important milestone in our understanding of the unique challenges faced by these two communities in the Spanish context. Throughout the day, we had the opportunity to immerse ourselves in their experiences and learn about the complexities of their process of integration and intercultural communication.

The session dedicated to Arab women featured a presentation entitled "Migrant women and fiction: representing in order to exist", by Diego Muñoz, researcher and lecturer at the UAH. The speaker took us on a fascinating journey, exploring the representation of migrant women in the world of fiction. Muñoz highlighted the importance of narrative in shaping perceptions, as it often influences how migrant women are viewed and treated in society.

The workshop was given by Houria Yousfi, a young interpreter of Moroccan Arabic, Berber, English and Spanish. Yousfi shared her extraordinary journey, revealing how her journey began when she was just a child. She stressed the fundamental importance of professional training in interpreting and emphasized the crucial importance of codes of conduct for interpreters in order to minimize the emotional impact on their work.

The session dedicated to African women featured a presentation by the psychologist Xana Mateos, who, under the title "African cultures and migrations, approach from psychology", drew attention to the need for mental health services for foreigners, offering a subtle insight into the unique challenges and symptoms faced by migrant women.

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The workshop for African women was given by Nicole Ndongala, Director of the Karibu Association, under the title "The African woman needed in the world". She emphasized the fundamental and transforming role of women in all cultures. Ndongala painted a stark but important picture of the reality faced by many African migrant women and called for transforming tragedy into opportunity, encouraging migrant women to adapt to new situations with patience and to fight for their social and labor integration. She concluded her inspiring talk with a powerful message about the enrichment that difference brings, encouraging everyone to embrace and celebrate the rich traditions and customs that migrant women have to share.

This third FEIMEM Day attracted an engaged audience, with a total of 28 participants joining for this special occasion. Of these, 19 attended in person, representing a percentage of 38.78% of those registered. In addition, 9 people joined virtually, contributing an additional 18.37% to the total participation. This data revealed an encouraging increase in attendance compared to the previous event, indicating a growing interest in the topics discussed. The event also saw an overall increase in registration of approximately 13% compared to previous days, demonstrating the growing reach and popularity of these events. The combination of face-to-face and virtual participants created a vibrant and diverse atmosphere, fostering a rich exchange of ideas and perspectives.

The fourth FEIMEM day - Closing day (Activity 6) -brought together various speakers and participants to take stock of the development of the project and the fulfillment of its objectives, as well as to discuss the challenges and progress in the integration of migrant women from different parts of the world.

The representatives of the different groups responded to the questions formulated in advance as a first step for the discussion:

1. Contextualizing the situation of migrant women.
2. Investigating the role(s) of migrant women in interlinguistic and cultural communication in their environment.
3. Discussing main challenges and difficulties that exist or are encountered by migrant women in integrating or feeling comfortable in their surroundings.
4. Recommendations for bilingual/multilingual migrant women who want to advance as professional translators/interpreters interested in eliminating linguistic/cultural barriers.
5. Creation and increase of networks: Ideas or suggestions for the future: possible agreements or common projects, names of associations, contacts with professional translators and interpreters, research that can help us to go a step further.

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After a short presentation answering the questions above by each of the representatives of each community, a discussion followed guided by the title "Main challenges and difficulties encountered by migrant women with LLD in integrating into their environment". Various obstacles faced by migrant women were discussed, such as the language barrier, cultural differences and the need for support networks. Participants exchanged ideas on how to overcome these challenges and promote more effective and equitable integration.

The discussion concluded with a call to action to continue working on inclusion and support for migrant women. The importance of collaboration between different actors, including governments, non-governmental organizations and civil society, to create a more inclusive and equitable environment for all migrant women was highlighted.

The session continued with the presentation of two useful resources for the training of translators and interpreters in LLD:

1. *Manual para intérpretes en procedimientos de asilo* (2024) (Translation into Spanish of the English *Manual for interpreters in international asylum and refugee protection*), published by UNCHR, whose translation from English was carried out by members of the FITISPos group under the coordination of Dr. Carmen Valero-Garcés. This guide is an essential resource for those working not only in the protection of refugees and asylum seekers, but also for all trainers or workers in the field of Public Service Interpreting and Translation (PSIT), as it provides tools and strategies to improve communication and intercultural understanding.

2. DIALOGOS ERASMUS+ Project, developed by universities and NGOs from three Mediterranean countries: Spain, Greece and Italy, whose objective is the design of a pilot course for the training of bilingual people in LLD as interpreters and cultural mediators, facilitating the integration of migrant communities and improving the quality of services offered to these populations.

The closing day (activity 6) of FEIMEM showed a high level of interest and participation, with a balanced combination of remote and face-to-face attendance. The attendance rate of 69.39% reflects a considerable success in the convening and relevance of the project (Table IV). The data suggests that flexibility in attendance options and continued optimization of the user experience are key to maintaining and increasing engagement in future events.

Remote attendance of 16 people can reflect the convenience and accessibility that technology offers, allowing participants to join from different locations without the need to travel. This may also indicate greater inclusiveness, allowing the participation of people who may have had difficulty attending in person due to work commitments, geographic distance, or health reasons.

### **3.2. Recommendations from practice for T&I training in LMD**

Following there are some translations of comments by the representatives of the four communities and trainers of Arabic, Dari, Swahili and Ukrainian workshops. There are many differences between the various communities – language, culture, how and when and why they arrived, etc. However, we believe that – apart of considering these particularities – some similarities are also important elements for the training of interpreters and/or mediators in LLD.

#### **3.2.1. Recommendation 1. (Arabic)**

Being a professional implies following the code of ethics and guides of good practice, and training is needed to know and manage them.

“A fundamental step to start on the road to professionalization of interpreting is to adapt the code of conduct and follow the good practice guidelines. And, above all, to continue training, because by embracing codes of conduct and best practices in minority language interpreting, we do not only improve our professional skills, but also contribute to building more inclusive and fairer societies.”

#### **3.2.2. Recommendation 2 (Arabic)**

Training on the emotional and psychological skills is important as the different contexts and situations you may need to face also involve different strategies and skills to act professionally.

“Social interpreting, really, is much more complicated than it seems, especially because our judgment is constantly put on the line, and it's very difficult to stay out of it. The situations we work with push us to the limit, and that's why it's important to train well and prepare psychologically. On a linguistic level, it may be more or less easy, but on an emotional level, it is, personally speaking, one of the most complicated.”

#### **3.2.3. Recommendation 3. (Dari)**

Importance of being not only bilingual but also bicultural in the broadest sense of the word, which includes knowing the functioning of the two administrations, the laws, customs, etc.

“We are not talking about conference interpreting, about being simple transmitters, about being a machine, but about interpreting in a context where your feelings, your cultural knowledge, knowledge of the laws of your country count. All this can help you give a better service both to the professionals of the administration who are doing their job and cannot

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understand the culture and to the users (the migrants and refugees) who do not know the laws of the country they are coming to.”

### **3.2.4. Recommendation 4 (Dari)**

Importance of comprehensive training, including training on access to the labour market, laws & necessary preparation.

“What I have been able to observe during this time, working side by side with the professionals of the administration (with Afghan asylum seekers), the main barriers they encounter are language and culture, but they also have a problem of validation of their degrees and even sometimes the possibility of presenting the diplomas or documents of having studied a career because they arrive fleeing from their country; and here they face a lack of knowledge of public or administrative access and also a lack of knowledge and job training.”

### **3.2.5. Recommendation 5 (Swahili)**

Importance of knowing the cultural codes of each community beyond the language to act in a professional manner.

“The migrant woman is like a thread that weaves values. We (African migrant women) have two cultures: the one here and the one there, which allows us to have cultural codes. With these codes, one can work to mediate between two groups: one's own group and the other's, so that both can understand each other well. In fact, it is often thought that speaking two languages gives you the right to be an interpreter or mediator. This is not true. You also have to be trained as an interpreter to be able to speak, because speaking on behalf of your community does not only mean speaking two languages and being an interpreter. You must have enough cultural codes to not fail your community while translating and, at the same time, to not give the other party the impression that you are not qualified as an interpreter or mediator.”

### **3.2.6. Recommendation 6 (Swahili)**

Create referents for the community as a tool for change based on training, cooperation and teamwork.

“We have to create a positive narrative. You have to really talk about the contribution of migrants, empowerment and cooperation. I look into the eyes of the other person and realize that, if she has advanced, I can also be like her. When I arrived in Spain, I was a homeless woman, and now, years later, I am the director of Karibu. In the end, believe it or not, you are a reference for your community.”

### **3.2.7. Recommendation 7 (Swahili)**

The importance of cooperation of all actors involved, including cooperation between the different communities.

"I believe that the key to good mediation is awareness, education and training in both sides, so it is also very important that train the administration professionals. Partnership is equally important to avoid create ghettos (e.g., only Africans with Africans, Latinos with Latinos, etc.). Create an alliance to be able to work as a team. Working as a team not only helps in terms of leadership and political representation, but also help not to be invisible."

### **3.2.8. Recommendation 8. (Ukrainian)**

Importance of language: Guidelines to encourage language proficiency adapted to the needs or environment.

"Those people who have arrived as refugees because of the recent war (in Ukraine) and who mostly think about returning to Ukraine are very different from those who study languages looking for a new future in Spain and therefore may not be as motivated as migrants in other countries. (...). Sometimes my refugee students (whom I taught Spanish) had problems with the assimilation of the vocabulary or grammar because of the stress. Some topics that are in the books, in manuals, trivial, simple topics, such as home, family, city, or shopping, could affect their sensitivity. Imagine how to talk about your house or your city or your family when your house or your city no longer exists. (...)"

### **3.2.9. Recommendation 9. (Ukrainian)**

Importance of training on extra-linguistic aspects, such as mental health, in order to be authentic transmitters of information.

"It is extremely important to create an environment of trust and support, and the role of an interpreter is key to doing this. (...). At the beginning, what I found most difficult were the appointments with the psychologists. Refugees always find it harder to open up to professionals if there is more than one person in the room, and the issues involved are quite complex socially. Seeing a psychologist is not a common thing in Ukraine, so it is considered that there has to be a serious mental health reason for people to ask for this kind of support."

## **3.3. Towards the end of the FEIMEM project**

In the last phase of the project (under development), we are working on updating the web page, which will include the following documents:

1. Video of the original recording in Spanish (Conferences and Workshops)
2. Transcription in Spanish of the 4 workshops
3. Translation into 4 languages (Arabic, Dari, Swahili, Ukrainian)
4. Audio recording of the 4 workshops (Arabic, Dari, Swahili, Ukrainian)

Once all the material is organized, the next step will be to disseminate and further consolidate and expand networks of migrant women speakers of lesser-used languages. In the future, in a different project will analyse the impact of these actions on the training of migrant women of speaker of LLD.

#### **4. Conclusions and final thoughts**

In the previous pages, the FEIMEM project has been presented. FEIMEM has proven to be an enriching project and a tool for empowerment and visibility of qualified migrant women as referents in their communities, and a strategy to train migrant women as professional interpreters and/or mediators, thus giving them the possibility to have access to the labour market. With this objective in mind, several actions were carried out to help other migrant women from 4 different communities to improve their knowledge of languages and their activity as volunteer mediators or untrained interpreters into a tool for empowerment and a profession that allows them access to the labour market.

The presentations and discussions highlighted the diversity of experiences and challenges faced by migrant women from different regions of the world. Below are some key conclusions and reflections:

1. Importance of linguistic mediation: The presence of migrant women who act as interpreters and cultural mediators is essential to facilitate integration and access to services. The professionalization and visibility of this work are essential to ensure a more equitable integration.
2. Cultural challenges: Cultural differences between the societies of origin and the host society can generate misunderstandings and tensions. It is crucial to promote intercultural understanding and provide training to both migrant women and the host society to foster harmonious coexistence.
3. Support networks: Associations and support networks play a vital role in the integration of migrant women. These organizations offer counselling, training and guidance services, providing a safe and supportive space for migrant women.

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4. Access to basic services: The language barrier is one of the biggest obstacles faced by migrant women. It is important to provide language training and develop resources in less widely spoken languages to improve access to basic services and participation in society.

5. Innovation in reception and partnerships: Collaboration and creation of networks and agreements for the implementation of more sensitive and innovative reception centres, such as CREADE in Spain, is a positive step towards improving the reception and care of refugees. These centres provide comprehensive and coordinated care, facilitating the adaptation of refugees to their new environment.

6. Empowerment and Training: Training migrant women in language, cultural and job skills is crucial for their empowerment and autonomy. Projects such as DIALOGOS ERASMUS+ are fundamental to train migrant women and improve their integration in society.

The FEIMEM project is a clear example of how training, research and dialogue can contribute to the integration and empowerment of migrant women. The participation of TISP researchers and practitioners in LMD will ensure that translation, mediation and interpretation training for migrant and refugee women is accurate and of high quality.

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