



Hacettepe University Graduate School of Social Sciences

Department of Translation and Interpreting

**VOLUNTEERISM CHARACTERISTIC FOR EMERGENCY AND
DISASTER INTERPRETING: TÜRKİYE EXPERIENCE**

Ahmet Furkan KARAASLAN

Master's Thesis

Ankara, 2023

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Ahmet Furkan Karaaslan tarafından hazırlanan "Volunteerism Characteristic For Emergency And Disaster Interpreting: Türkiye Experience" (Acil Durum Ve Afet Çevirmenliği Bağlamında Gönüllülük Niteliği: Türkiye Deneyimi) başlıklı bu çalışma, 24.10.2023 tarihinde yapılan savunma sınavı sonucunda başarılı bulunarak jürimiz tarafından Yüksek Lisans Tezi olarak kabul edilmiştir.

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...../...../.....

Ahmet Furkan KARAASLAN

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ETİK BEYAN

Bu alıřmadaki bütn bilgi ve belgeleri akademik kurallar erevesinde elde ettiđimi, grsel, iřitsel ve yazılı tm bilgi ve sonuları bilimsel ahlak kurallarına uygun olarak sunduđumu, kullandıđım verilerde herhangi bir tahrifat yapmadıđımı, yararlandıđım kaynaklara bilimsel normlara uygun olarak atıfta bulunduđumu, tezimin kaynak gsterilen durumlar dıřında zgn olduđunu, **Prof.Dr.Aymil DOĐAN** danıřmanlıđında tarafımdan retildiđini ve Hacettepe niversitesi Sosyal Bilimler Enstits Tez Yazım Ynergesine gre yazıldıđını beyan ederim.

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ÖZET

KARAASLAN, Ahmet Furkan. *Acil Durum Ve Afet Çevirmenliği Bağlamında Gönüllülük Niteliği: Türkiye Deneyimi*, Yüksek Lisans Tezi, Ankara, 2023.

Afetler, hükümetlerin, yerel imkanlar kullanarak başa çıkamadığı, insan hayatı, ekonomi, kültürel varlıklar kapsamında yıkıcı etkileri olan doğal veya insan yapımı olaylardır. Afet, büyük çaplı kayıplar yol açmaktadır ve bu nedenle afetin gerçekleştiği yerde arama kurtarma operasyonları, ilk yardım hizmetleri, yardım malzemesi dağıtılması gibi eylemler hayati önem taşımaktadır. Ayrıca, afetler, insanlarda vicdani ve ahlaki yükümlülükler doğurmakla birlikte hem ulusal hem de uluslararası yardımlaşmayı gerektirir. Bu kapsamda, özellikle arama kurtarma operasyonlarının bağlamında afetin olduğu ülkelere, uluslararası seviyede yardım gönderilebilir. Söz konusu yardımlar, ülkelerin eliyle yapılabileceği gibi uluslararası sivil toplum kuruluşları tarafından gönüllülük esasıyla da yapılabilir. Söz konusu grupların veya sivil toplum kuruluşlarının gönderildikleri afet bölgesindeki yerel yönetimler ile dil engeli olmadan iletişim kurulabilmesi, söz konusu operasyon ve yardımların gerçekleştirilebilmesi için elzemdir. Bu durum, Türkiye’de çok fazla can kaybına neden olan 1999 Marmara depremlerinde kendini bariz bir şekilde göstermiştir. Dil engelini fark edilmesi sonrasında afet durumlarında yabancı arama kurtarma ekipleri ile iletişimi sağlamak üzere gönüllülük esasına dayalı olarak Afette Rehber Çevirmenlik (ARÇ) Organizasyonu kurulmuştur. İlk kurulduğunda afet durumları için söz konusu hizmeti vermeyi amaçlayan ARÇ, zamanla acil durumları da çalışma alanına katmıştır. Söz konusu organizasyon bünyesinde, İstanbul’da başlayıp Ankara, İzmir, Sakarya’da da, İstanbul, Hacettepe, Dokuz Eylül ve Sakarya Üniversiteleri nezdinde eğitimler verilmiştir. Bu tez, afet ve acil durumlarda gereken gönüllülük duygusunun ARÇ Organizasyonuna katılan bireylerde olması gerektiğinden hareketle gönüllülük olgusunun altını çizmekte ve ARÇ Organizasyonu kapsamında eğitimlere çeşitli düzeylerde katılmış olan bireylerin gönüllülük anlayışlarına açıklık getirmeyi konu edinmektedir.

Anahtar Sözcükler: Acil Durum ve Afet Çevirmenliği, ARÇ, Sözlü Çeviri, Gönüllülük, Gönüllülük Motivasyonu

ABSTRACT

KARAASLAN, Ahmet Furkan. *Volunteerism Characteristic for Emergency And Disaster Interpreting: Türkiye Experience*, Master's Thesis, Ankara, 2023.

Disasters are natural or man-made events that have devastating effects on human life, economy, and cultural assets that governments cannot cope with using local resources. Disaster causes large-scale losses, therefore actions such as search and rescue (SAR) operations, first aid services, and distribution of aid materials are vital in the place where the disaster occurs. In addition, disasters create and moral obligations in people and lead both to national and international cooperation. In this context, international aid can be sent to countries where disasters occur, especially in the context of SAR operations. The aid aforementioned can be provided by countries or by international non-governmental organizations (NGOs) on a voluntary basis. It is essential for groups or NGOs in question to be able to communicate with the local governments in disaster area to which they are sent, without language barriers, in order to carry out the operations and assistance. This situation clearly demonstrated itself in the 1999 Marmara earthquakes, which caused a lot of loss of life in Turkey. After realizing the language barrier, Emergency and Disaster Interpreting (ARÇ) Organization was established on volunteering basis to ensure communication with foreign search and rescue teams and first aid teams in disaster situations. ARÇ, which aimed to provide this service for disaster situations when it was first established, has also included emergency situations in its scope of work later. Within the scope of the organization, trainings were provided first in Istanbul, followed by Ankara, and then Izmir and Sakarya, at İstanbul, Hacettepe, Dokuz Eylül and Sakarya Universities, respectively. This thesis underlines issue of volunteering, considering that individuals participating in ARÇ organization must have necessary sense of volunteering in disasters and emergencies, and aims to clarify the volunteering understanding of individuals who have participated in the trainings at various levels within the scope of ARÇ Organization.

Keywords

Emergency and Disaster Interpreting, ARÇ, Interpreting, Volunteerism, Volunteerism Motivation

TABLE OF CONTENTS

KABUL VE ONAY	i
YAYIMLAMA VE FİKRİ MÜLKİYET HAKLARI BEYANI	ii
ETİK BEYAN	iii
ACKNOWLEDGEMENTS	iv
ÖZET	v
ABSTRACT	vi
TABLE OF CONTENTS	viii
LIST OF TABLES	xii
LIST OF FIGURES	xiii
INTRODUCTION	1
CHAPTER 1: THEORETICAL FRAMEWORK	10
1.1. COMMUNICATION DURING DISASTERS	10
1.1.1. Communication in Terms of Ensuring Coordination Between Institutions	11
1.1.2. Communication in Increasing Community Disaster Awareness ..	12
1.2. INTERPRETING	12
1.2.1. What is Interpreting?	13
1.2.2. The History of Interpreting	15
1.2.3. The History of Modern Time Interpreting	18
1.3. THE TYPES OF INTERPRETING	25
1.3.1. Types of Interpreting	25
1.3.2. Sight interpreting	26
1.3.3. Simultaneous Interpreting	27
1.3.4. Consecutive Interpreting	30
1.3.5. Escort Interpreting	33

1.3.6. Community Interpreting.....	34
1.3.7. Emergency and Disaster Interpreting (ARÇ).....	37
1.3.8. Healthcare Interpreting.....	40
1.3.9. Court Interpreting	41
1.4. VOLUNTEERISM.....	42
1.4.1. What is Volunteerism?	42
1.4.2. Volunteerism From Various Perspectives	44
1.4.3. Volunteerism From Various Aspects	49
1.4.4. International Studies on Volunteer Motivation	51
1.4.4.1. Two or Three Subscale Models	52
1.4.4.2. One-Dimensional Model	53
1.4.4.3. Multi-Subscale Model.....	54
1.4.5. Formal and Informal Volunteerism	59
1.4.5.1. Formal Volunteerism	59
1.4.5.2. Informal Volunteerism.....	60
1.4.6. Cultural Differences in Volunteerism	61
1.4.7. Volunteerism in Türkiye and Abroad: Differences and Similarities.....	62
CHAPTER 2: METHODOLOGY.....	65
2.1. DESIGN OF THE STUDY.....	65
2.1.1. Design of the Study.....	65
2.1.2. Participants	65
2.1.3. Data Collection Materials	66
2.2. DATA ANALYSIS TECHNIQUES	67
2.3. PROCEDURE.....	67
CHAPTER 3: FINDINGS AND DISCUSSION.....	69

3.1. ANALYSIS OF THE DATA	69
3.2. FINDINGS	70
3.2.1. Frequency and Percentage Distribution of Participants by Group Variable.....	71
3.2.2. Frequency and Percentage Participants by Age Range.....	71
3.2.3. Frequency and Percentage Distribution of Participants By Year of Organization.....	72
3.2.4. The Data on the Reason for Quitting the Organization	72
3.2.5. Frequency and Percentage Distribution of the Participants by Living in the Earthquake Zone.....	73
3.2.6. Frequency and Percentage Distribution of the Participants' Families by Living Status in the Earthquake Zone	74
3.2.7. Descriptive Statistics for VMI Scales Ranked in Order of Importance – All Sample (Group 1, Group 2, Group 3)	74
3.2.8. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 1	76
3.2.9. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 2	77
3.2.10. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 3	78
3.2.11. t-Test Results for Independent Samples on Motivation Scale Scores by Groups 1(Basic training) and Group 2 (Face to Face/ Online training)	79
3.2.12. t-Test Results for Independent Samples Regarding the Motivation Scale Scores According to the Training and No- Training Participants	81
3.2.13. One-Way Analysis of Variance (ANOVA) Results of Motivation Scale Scores by Groups	83
CONCLUSION AND RECOMMENDATIONS.....	85

BIBLIOGRAPHY	93
APPENDIX 1. VOLUNTEERS MOTIVATION INVENTORY (VMI)	104
APPENDIX 2. PERSONAL INFORMATION QUESTIONS	106
APPENDIX 3. Approval Mail from the creators of the VMI.....	104
APPENDIX 4. VOLUNTEER CONSENT FORM.....	111
APPENDIX 5. ETHICS COMMITTEE APPROVAL	113
APPENDIX 6.THESIS/ DISSERTATION ORIGINALITY REPORT	114

LIST OF TABLES

Table 1. The Training Groups of ARÇ and Scales Used in the Study	65
Table 2. Normality Statistics Obtained from Scales.....	70
The table presented below provides information about the statistical data of the participants of the study.	
	71
Table 3. Frequency and Percentage Distribution of Participants by Group Variable.....	71
Table 4. Frequency and Percentage Participants by Age Range	71
Table 5. Frequency and Percentage Distribution of Participants by Year of Organization.....	72
Table 6. Frequency and Percentage Distribution of the Participants by Living in the Earthquake Zone	73
Table 7. Frequency and Percentage Distribution of the Participants' Families by Living Status in the Earthquake Zone	74
Table 8. Descriptive Statistics for VMI Scales Ranked in Order of Importance – All Sample (Group 1, Group 2, Group 3).....	75
Table 9. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 1	76
Table 10. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 2.....	77
Table 11. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 3.....	78
Table 12. t-Test Results for Independent Samples on Motivation Scale Scores by Groups 1(Basic training) and Group 2 (Face to Face/ Online training).....	80
Table 13. t-Test Results for Independent Samples Regarding the Motivation Scale Scores According to the Training and No- Training Participants.....	82
Table 14. One-Way Analysis of Variance (ANOVA) Results of Motivation Scale Scores by Groups	83

LIST OF FIGURES

Figure 1. Reasons for Quitting the Organization	73
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INTRODUCTION

Introduction part consists of the importance of communication in emergency situations, definitions of ARÇ and volunteerism, the aim of the thesis, research questions, assumptions, and limitations.

Disasters are natural or man-made events that have devastating effects on human life, economy, and cultural assets that governments cannot cope with using local resources. A number of variables, including man-made and natural risks, can result in disasters (IFCR, <https://www.ifrc.org/our-work/disasters-climate-and-crises/what-disaster>). Occurring throughout the world, no country is totally safe from the consequences of this phenomenon which can not only cause a lot of loss of life but also long-term economic damage in a country. The natural events mentioned above are called natural disasters, which include avalanches, flood, cold wave, drought, earthquake, hail, heat wave, hurricane, ice storm, landslide, lightning, riverine flooding, strong wind, tornado, tsunami, volcanic activity, wild fire and winter weather (Federal Emergency Management Agency (FEMA-<https://hazards.fema.gov/nri/natural-hazards>)). According to a research regarding the global number of deaths as a result of natural disasters in 2018, natural disasters affected 61.7 million people, caused 10 373 deaths (Review of Disaster Events, 2018). These figures show the impact of natural disasters taking place in the world.

Almost every country in the world is prone to the effects of the natural disasters according to the figures mentioned above. Türkiye, in addition to being a part of Alp-Himalayan orogenic system with high mountain ranges, is situated in one of the most active regions in the world in terms of seismic activity, thus, has a long history of a type of natural disaster: earthquakes (Erdik, Biro, Onur, Sesetyan, Birgören, 1999, p.1225). These earthquakes had great impacts on Türkiye. "It is known that Türkiye has two critical and continuous active zones within its boundaries, the first is called the North Anatolian Fault Zone and the second the East Anatolian Fault zone" (İspir, Işıkara, and Özden, 1976, p.142). Being among the seven regions of Türkiye which are Aegean, Black Sea, Central

Anatolia, Eastern Anatolia, Marmara, Mediterranean, and Southeastern Anatolia, Marmara region, which stands at the intersection point of Turkish, Aegean, and Eurasian Plates, is prone to earthquakes (Crampin, Üçer, 1976, p.269). The severity of the earthquakes varies according to the magnitude of the earthquake. The earthquakes having occurred in Marmara region on August, 17th and November 12th, 1999 are notorious experiences of this natural phenomenon with the casualty figures of 17,479 deaths and 43,953 injuries respectively (Erek, et.al., 2002: 33). The magnitude of the earthquake was so high that it triggered regional seismic activity even in the neighboring country, Greece, which shows the power of the earthquake (Brodsky, Karakostas, and Kanamori, 2000, 2741). According to Disaster and Emergency Presidency (AFAD), Türkiye ranks the third regarding the number of people who have lost their lives due to earthquakes and 8th in terms of the number of people that have been affected by the damage of these destructive mechanisms (www.afad.gov.tr/en). Public awareness of the value of volunteers and nonprofit organizations in disaster response and recovery operations was heightened by the 1999 Marmara Earthquake in Türkiye. Many individuals and groups came forward to assist those in need after the earthquake (Karanci, N. A. & Acarturk. 2005, p.318). This incident marked a turning point in Türkiye's disaster management strategy as the Turkish Red Crescent increased its emphasis on the importance of volunteers in disaster planning, response, and recovery (Türk Kızılay, Marmara earthquake: 20 years on, 2019).

The Marmara earthquakes also showed that Türkiye needed to improve itself in providing interpreting service for foreign search and rescue teams. This need was a clear indicator that professionalism and organization were lacking for providing such help (Kurultay, Bulut 2001, p.1). One of the most important aspects of the 1999 earthquakes is the fact that the preparation level of Türkiye for a disaster situation was far below enough and thus SAR teams from other countries were, apparently and naturally, received with open arms. The main problem with these SAR teams was that Türkiye did not have any specifically trained interpreter groups to mediate the communication between local authorities and these SAR teams during a disaster; thus, anybody regardless of

their proficiency level with any foreign language was welcomed to provide assistance and make the communication with SAR teams possible (Doğan, Kahraman, 2012, p.63). After the Marmara earthquakes and the realization of the need for interpreters, academicians of Istanbul University and A. Doğan from Hacettepe University as well as the students affected by the earthquake gathered in İstanbul University and the events of the 1999 Marmara earthquake were discussed. As a result, it became clear that there was a need for training to eliminate the language barrier in disasters, and in this context, a triadic cooperation comprised of the Department of Translation Studies of Istanbul University representing the academia, Translation Association representing the non-governmental organization and Istanbul Governorship of Civil Defence representing the State, signed a protocol in 2001 to launch a system that will enable the training of interpreters to operate during the disaster situations within an institutionalized structure (Doğan, Kahraman, 2011: 64; Doğan, 2012, Doğan 2016, p.64). Initially, the acronym IAD (Interpreter in Aid at Disasters) was used to refer to the newly established organization. However, in time, the word IAD has been abandoned for ARÇ. Over time, the scope of the organization broadened to encompass the provision of interpreting services in crisis situations, and the acronym ARÇ was adopted to refer to the organization in all languages (Doğan, 2016, p.61; Bulut and Kurultay, 2001). Interpreting services for foreign search and rescue and relief teams operating in a nation as part of international disaster and emergency aid are referred to as ARÇ, which aimed to train interpreters to provide such aid (Kurultay, 2012, p.75). The main objective of the training was to offer interpretation and translation services to search and rescue teams so that they can communicate with relevant officials in the host nation both before and after their arrival and while conducting search and rescue operations (Doğan, Kahraman, 2011, p.65). The initial trainings began in Istanbul University and soon after, a number of other colleges eager to provide ARÇ training. Later on, Okan, Sakarya, Dokuz Eylül, and Onsekiz Mart Universities joined the group of leading volunteers. Thus, this non-governmental voluntary training has been carried out in Istanbul for 16 years, Ankara for 15 years, İzmir for 13 years and Çanakkale for 11 years (Doğan, 2016, p.

63).Initially, there were two types of trainings which were the Basic Training group, who receive 100 hours long training including geomorphology, information on buildings and what earthquakes cause on them, what the other disasters are and how they occur, psychology, trauma, and Volunteers Seminars, which provide shorter and more generalized information for the volunteering interpreters about the Basic Training (Doğan, Kahraman, 2011, p.66; Doğan, 2016, p.67). Another group was added to the inventory of ARÇ, which consisted of people who hadn't received any of the trainings mentioned above but stayed ready to volunteer in case of a disaster. The contact details of these volunteers were added to the ARÇ volunteers list, which ultimately created three volunteering groups within ARÇ (Doğan, Kahraman, 2011, p.62).

The communication service provided by the people who were proficient in foreign languages was based on a publicly known notion: volunteerism. Volunteerism is a culture-bound concept, which makes it unique for different cultures. Volunteerism is defined as "the participation without any pressure, to the activities and actions for the public good in which monetary prize is not the prioritized motivation source." (UNV, 2015). For Pearce (1993), the term volunteering is "the action which is taken without expecting any rewards for the efforts exerted and in which there is no monetary gain." As it can be understood from the definitions, in volunteering, a person acts for the benevolence of community and a person that is committed to a voluntary work does that without expecting any kinds of rewards such as financial benefit. People have different reasons for participating in voluntary work. A person may be encouraged to do so because he/she has a set of values learnt from his/her families or because he/she wishes to expand his/her social circles via joining volunteering organizations. There are many reasons for people to participate in volunteering activities which are known as volunteer motivations. According to a research project titled "Developing the Volunteer Motivation Inventory To Assess the Underlying Motivational Drives of Volunteers in Western Australia", carried out by Esmond and Dunlop, "the reasons for the motivations of people may be a complex issue but understanding the reasons and thus the motivations themselves can help the volunteering and non-volunteering organisations in

terms of drawing, placing and keeping the volunteers“(Esmond, J. and Dunlop, P., 2004). To meet this crucial need, they developed Volunteers Motivation Inventory (VMI) that consists of 10 parameters regarding values, career development, social interaction, recognition, reciprocity, reactivity, self- esteem, personal growth, religion, government, community. Thanks to this VMI, the members and those who may join the organizations in the future may find the means to preserve and enhance the engagement of their volunteers’ motivations (Esmond, J. and Dunlop, P., 2004). This study aims to administer VMI to evaluate in this study VMI will be used to evaluate the volunteers’ motivation in the members of ARÇ.

As for the content of this thesis, it is comprised of 5 chapters. Introductory information is provided in Chapter 1, along with the problem situation, aim of the study, importance of the study, research questions, limitations, and definitions of some important terms as used within this thesis.

Chapter 2 is dedicated to the theoretical framework of the study. The importance of establishing and maintaining during disaster is presented. The types of interpreting used to facilitate communication after or during disaster situations are addressed. Brief information on the history of interpreting, community interpreting, ARÇ, and other types of interpreting are also presented in this chapter.

The methodology of the study is presented in Chapter 3. The design, participants, methodology, data collecting tools, and details on data analysis techniques of the study are all given.

Using tables and charts, chapter 4 provides the findings and discussion of the results of data collected by the personal information sheet and VMI.

Chapter 5 dwells on the conclusions of the thesis and suggestions for further research.

PROBLEM SITUATION

Disasters and emergency situations are considered to be the events that may cause unprecedented harm to the environment and the people living there. After an earthquake, being a natural type of disaster, a responsible organization such as AFAD with its search and rescue teams are deployed to the disaster area as soon as possible. And international aid organizations such as Red Crescent first-aid and search and rescue teams may be sent after the government's authorization. These all bring about the need for communication between foreign search and rescue teams and the local governments. This need of communication may be provided through locals who speak foreign language or better through interpreters who have been trained and prepared for the disaster situations. ARÇ members are trained specifically for this purpose (Kurultay, Bulut, 2001; Doğan, 2016, p.63; Doğan, Kahraman, 2011, p.65). Voluntarily joining the ARÇ organization and receiving the available necessary trainings, ARÇ members learn how to facilitate communication wherever there is a language barrier. It may be between local authorities or local people and foreign search and rescue teams, medical personnel in sahra hospitals, media reporters, relief personnel or alike. The institutionalization efforts of this organization predate the year 2000 (Doğan, Kahraman, 2011, p.64). Following the initiatives of Istanbul University, Translation Studies Department, the initial gatherings of volunteer translators and interpreters, academics, and students from translation and interpreting as well as foreign language training departments convened under a non-governmental structure. To maintain the non-governmental legal status of interpreters to work in disasters, a triadic structure comprised of the Department of Translation Studies of Istanbul University representing the academia, Translation Association representing the non-governmental organization, and the Istanbul Governership of Civil Defence of the Provincial Directorates, representing the State, was established to launch the training of interpreters to operate during the emergency situations and to provide an institutionalized structure (Doğan, Kahraman, 2011: 64). From then on, ARÇ has assigned people having adequate language competency and provided trainings for them. As ARÇ Organization was founded on the basis of

volunteerism, volunteering motivation is a significant characteristic that is expected to enable the ARÇ members to act in the way what is expected of them during the disaster management period. The observations demonstrated that the volunteers seemed to act differently, which was thought to stem from different motivation types. Thus, this research is planned to find what sort of motivation types had given them propelling initiative. Created by Esmond and Dunlop, Volunteers Motivation Inventory (VMI) with 10 attributes of volunteer motivation is used in order to figure out the type of the source of the volunteers motivations of people in ARÇ Organization. The VMI consists of 10 sub-motivations which are Values, Reciprocity, Recognition, Understanding, Self-Esteem, Reactivity, Social, Protective, Social Interaction, Career Development and 5 likert-type inventory consisting of a total of 44 items (Esmond, Dunlop, 2004).

AIM OF THE STUDY

This thesis aims to find and evaluate the volunteer motivations, by means of the the Volunteer Motivation Inventory that is expected to shed light into the situation and contribute to our understanding of volunteerism in the ARÇ Organization.

IMPORTANCE OF THE STUDY

Taking into consideration that ARÇ organization focuses on the communication during emergency and disaster situations, it is crucial to acknowledge that the actions of this organization is based upon voluntary work. As the organization shoulders such a crucial and demanding task, it is essential for all members of ARÇ, be it whether new recruits or initial ones, to know that their voluntary act is important. This sense of responsibility and their vital role during the disaster management may lead them make better decisions when their motivation types of volunteerism have been revealed and made known to them.

Research on ARÇ and volunteerism is scarce in Türkiye for the time being. Thus, this study is expected to improve the volunteerism notion of ARÇ members and help explain the volunteerism mechanism in action in Türkiye.

RESEARCH QUESTIONS

As explained above, the aim of this thesis is to offer insight into the differences of volunteering motivations between those receiving the Basic 90-hour training and those who did not. Particularly, this thesis aims to find the answers for the questions below:

1. Is there any significant difference between the participants who have received the Basic ARÇ training and those who did not in terms of the 10 attributes of volunteer motivation in Volunteers Motivation Scale (VMI)?
2. Which attributes of VMI encourage the participants who have received 90-hour ARÇ training to keep participating in ARÇ activities and emergency calls?
3. Which attributes of VMI do the participants, who have received basic training possess but have withdrawn later from ARÇ activities when compared to those who have not only received Basic Training but also keep involving in the activities of ARÇ?
4. Is there any significant difference between the participants who have received any training (comprised of Basic Training, Face to Face Training and Online Training) and those who did not (No-Training) in terms of the 10 attributes of volunteer motivation in Volunteers Motivation Scale (VMI)?

DEFINITIONS

The definitions of the concepts below are explained in order to prevent confusion.

1- ARÇ: The term “ARÇ” stands for the initials of Turkish version of Emergency and Disaster Interpreting, respectively A stands for Afette (Disaster), R stands for Rehber (Guide), and Ç stands for Çevirmen (Interpreter)

2- Basic Training: 90-hour training which includes ARÇ training (50 hours), Search and Rescue training of AFAD (30 hours and first aid training(10 hours).

3- Online Training/ Face to Face Training: This type of training refers to two days long training for new members of ARÇ, which may be explained as a short-term training of 90-hour Basic Training.

4- Volunteers Motivation Inventory (VMI): The scale to be used to assess the volunteer motivations of the members of ARÇ (Those who received Basic Training and those who received Online or Face to Face Training)

ASSUMPTIONS

1- It is assumed that the participants responded the questionnaire sincerely.

2- It is assumed that the participants who received online training, the ones who received face to face training and those who haven't received any training answered the questions to the best of their knowledge.

LIMITATIONS

1- The participants of this thesis are limited to those who received 90-hour Basic Training, those who received short term training either online or face to face and those who haven't received any training.

2- The period of time this study refers to is limited to the period of time from the foundation years up till January of 2023.

In the next chapter, theoretical framework of the study will be presented.

CHAPTER 1

THEORETICAL FRAMEWORK

This chapter provides information on the theoretical background of the study. Basic information on communication in emergency situations, ARÇ and similar organizations with ARÇ, interpreting, the history and types of interpreting will be presented in the first part while the second part is dedicated to volunteerism, volunteer motivation and international studies on volunteerism. The Inventory that has been used to assess the volunteer motivation among the ARÇ members will be presented in the last part.

1.1. COMMUNICATION DURING DISASTERS

One of the most obvious features of the chaos environment caused by the occurrence of disasters is the emergence of communication problems. Communication has an important impact not only in terms of the need for information, which rises to the highest levels at the time of a disaster, but also in decision-making processes at all stages of disaster management. When a disaster occurs, swift and correct communication is vital. With the communication after a disaster, everyone, whether effected from the disaster or not, can get access to the information which can be considered as vital in that situation. A communication system in this regard, can be benefited not only after a disaster but also before it to be better prepared for emergencies and disasters. This system would also let the public get informed in a proper and well-timed way (Tulane University, 2023). When it comes to handling disasters and lessening their effects, effective communication is essential. There are several reasons why disaster communication is important: it can prevent panic, encourage beneficial behaviors, and help stakeholders coordinate their actions (Medford- Davis, Kapur, 2014, p.1). Sharing information between stakeholders is essential to reducing vulnerabilities in the event of natural and man-made disasters (Moorthy, Benny, Gill, 2018, p.52). Communication breakdowns during a catastrophe can have disastrous effects, making it more difficult for people to communicate and intensifying the effects on both human life and

economic activity (Elkhaled, Mcheick, 2019, p.1). The goals of communication during catastrophes are to spread vital information, prepare communities in advance of disasters, and avoid and mitigate harm (Bradley, McFarland, Clarke, 2014, p.1).

1.1.1. Communication in Terms of Ensuring Coordination Between Institutions

A disaster can be described as a situation that obliges many actors with very different working cultures to work together in coordination. From a managerial point of view, Difficulties in the management of many actors, whose duties and responsibilities have been defined and not defined in relation to the disaster, arise as coordination problems in the extraordinary conditions caused by the disaster. For this reason, planning, testing, and developing communication facilities and communication methodology that provide both communication between people and timely obtainment of information from the field and connection between institutions is extremely important by means of effective emergency management before the disaster. In order to establish a single operational picture, flexible communication and information technologies are crucial in disaster response (SAMSHA, <https://www.samhsa.gov/dtac/disaster-response-template-toolkit/communications>). This emphasizes how flexible communication methods are necessary to enable smooth cooperation. The public health specialists at Tulane University stress the need of creating a disaster communication strategy. A plan like this guarantees effective information dissemination in times of crisis, promoting cooperation between organizations and interested parties (Tulane University, Developing Disaster Communication Plan, 2023). The Strategy Project emphasizes the vital role inclusive technology plays in disaster management and communication during emergencies. Information dissemination and coordinated response operations are made easier by inclusive technology (The Critical Role of Inclusive Technology for Communication in Crisis and Disaster Management ,2023). For example in 2005, the inability of the existing pacific early warning system to transmit signals to the relevant countries and institutions of the South Asia

earthquake, which affected up to 12 countries from Asia to the coast of Africa and caused the deaths of more than 200.000 people, and the tsunami that followed, has revealed the importance of communication infrastructure, showing how crucial it is not only technically but also in an organizational sense, and shown that the technical infrastructure will not provide the appropriate benefit for the desired goal (UNDRR, 2012).

1.1.2. Communication in Increasing Community Disaster Awareness

The aim of the communication strategy studies in disaster management is to increase people's awareness of the risks they have been exposed to, to minimize their damages and to increase their resistance to the effects of disaster. In this context, the role of communication can be evaluated in two stages (Lindell and Perry, 2012)

-Pre-disaster period; mitigation of damages in the medium and long term and emergency preparedness to increase awareness, educational activities, raising awareness through activities such as insurance for conducting risk communication and disaster preparedness.

-Carrying out communication activities aimed at meeting the need for both security-related warnings (hazard warning, evacuation and harm reduction activities aimed at taking protection measures) and information about the incident in the situation of increasing crisis (the nature of the event, the area of impact, the affected, what has been done, what is planned to be done, etc.), in the event of an emergency or incident that has started to turn into a disaster.

Both situations require the preparation of an effective communication program. While the activation of humanitarian financial resources is limited in the first phase, time pressure in the second phase may lead to all unprepared communication activities to cause great damage.

1.2. INTERPRETING

Easy and true flow of communication in disaster times is of utmost importance. As far as the communication with or among foreign bodies or search and rescue

teams and/or medical teams are concerned interpreting comes to the fore. This section provides information on the definition and the history of interpreting.

1.2.1. What is Interpreting?

In psychology, people are perceived not as static beings, but as a dynamic system that observes, operates stimuli and makes sense of the environment. The most obvious feature that distinguishes man from other living beings is the ability of man to process incoming stimuli and to make sense of them. Cognitive formations encompass mental information processing processes such as perception, memory and thinking. Using these processes, the translator acquires new information about his/her surroundings, remembers things that happened in the past, and solves problems.

Each and every type of interpreting and the profession are known by many scholars in this field to be demanding and cognitive components when compared to the other jobs around the world. The reasons for these demanding components are the fact that the translation is done at the present and the fact that this fact of being at the present causes intensive cognitive load. While the other cognitive elements are not crucial in any other job or activity, they cause complication in interpreting as they cause the cognitive load to increase during the activity of interpreting. Normally, if a person receives more sensory cues than he can take, he might feel crushed by the intensive level of stimuli. If we try to process many events in memory, we are overloaded and this can lead to performance impairments (Solso; Maclin, 2007:9).

Interpreting consists of series of activities that are compound, organized and creative that make communication possible between individuals from different cultures and different languages. Mainly, the way the the source text is sent is orally; the source text is understood, and the target text is created by the interpreter simultaneously; the interpreter has few chances of correcting his interpretations because he has little time to do so. Interpretation is the construction of the target text on the meaning of the source text and is done by

considering the thoughts and intentions of the writer or the creator of the text. As a result of this process a target text is produced, which must meet the criteria of expectations from a target audience in terms of not only linguistics but also culture. According to Byram, the interpreting deals with “the transfer of oral or written message from a SL, into an oral message in the TL, not only help to further global communication but also serve a number of other purposes” (Byram, 2004, p. 312).

Unlike written translation, interpreting includes a source text that is constructed verbally and only once. Thus, unlike in the act of translation, the interpreter has quite limited opportunity of returning to the point of the creation of the intended text. As Gile states, the interpreting is “the oral or signed translation of oral or signed discourse, as opposed to oral translation of written texts” (Gile, 2009, p. 51).

As the act of interpreting is challenging, the interpreter must prepare him/herself for this process of high mental stimuli properly and comprehensively. The interpreter has to improve not only his/her language level but also his/her world knowledge because throughout his/her professional life, an interpreter may encounter with different fields of expertises in which he/she has to interpret. Even if he/she specializes in a field and interprets in it, he/she may still have the change to encounter with a different field. For example, an interpreter may specialize in the field of transport and infrastructure and become the personal interpreter for the minister himself. Talking about the field and discussing about the relations between the two countries one of the Ministers may suddenly change the topic and start talking about politics. In this case, interpreter’s the knowledge of the terminology of politics, the recent political events in his country and the other Minister’s country are of utmost importance for the success of the interpreting act. However, this does not necessarily mean that an interpreter must have knowledge on everything. The vital point for the interpreter is knowledge of relevant field though the level of this knowledge may be low. Thus, an interpreter must have a general knowledge about every field

but have a mastery on one of the fields. Some scholars pointed out to this fact by putting the interpreter into the center of the interpreting act. For Paneth, one of the scholars who put the interpreter in the middle of the whole action an interpreter is “a person who repeats a speech in a different language from that in which it is first pronounced, either simultaneously with, or consecutively to, the original speaker” (Paneth, 1957/2002, p. 31).

A proper and detailed preparation is a must for a high-quality interpreting. In this context, mere knowledge of terminology will not suffice for an interpreter to be successful during the interpreting process. Moreover, a profound knowledge of a field is a must for the act of interpreting. Thus, as the scholars in the field of interpreting and interpreting studies have acknowledged, it is clear that the knowledge of terminology supplement the knowledge of field.

1.2.2. The History of Interpreting

In the history of Interpreting, it is a fact by the scholars of the field that the act of interpreting is as old as the communication itself. It is observed that people needed translators or interpreters to be able to communicate with people from other societies, tribes, groups, etc., which includes every context they interact with each other. As Angelelli states, “Every cross-linguistic/cultural communicative event includes (or should include) an interpreter” (Angelelli, 2004, p.98). This necessity for the interpreter specifically emerges as a result of trade, war, education and politics (Doğan, 2017:11). The interpreting aims to establish the communication between groups or people who cannot speak the same language. The interpreting commences as soon as two groups with two different languages come across and begin communicating. The act of interpreting is carried out for not only the transfer of the thoughts, ideas, or messages but also culture and knowledge.

According to Pöchhacker, the need for an interpreter can be explained as for whatever reason, whether it is geographical proximity, whether it is a voluntary or involuntary migration, we can say that the act of interpretation begins from

the moment when societies using different languages encounter each other (Pöchhacker, 2004). The groups with different languages have always been in the need of interpreters for facilitating communication when they encounter. Similarly, other studies showed that according to the information in the Bible, there are signs that interpreting was made in the Greeks, Romans, Persian Empire, Byzantium and even in China in B.C.

Pöchhacker supports this fact by stating that interpreting is an ancient human practice (Pöchhacker, 2004). According to Alfred Hermann, who has studied the history of interpretation, "the noticeable separation of cultures from each other in the Eastern Mediterranean dates back to 4th century B.C. He also emphasizes that quite advanced civilizations had been established in the same region at different places and times since that date" (Doğan, 2017:10).

According to the academic sources, the action of translation goes back to 4500 B.C. Considered that interpreting is older than translation as the writing was later invented than the spoken language, it can be clearly stated that interpreting began earlier than 4500 B.C.

The origin of the concept of interpreter is based on an Assyrian word dating back to 4000 B.C. The word "interpreter" has entered into Turkish and Arabic in early eras, and also the words in Italian, as "dragomanno," and the French "drogman" or "truchement" were derived from that Assyrian word (Eruz, 2003:17).

Interpreters, then known as "Dragoman" were known to be caravan masters or acting as experts that were facilitating formal communications. The prisoners between 2000-1000 B.C. were known to be used as interpreters. In addition to that, the fact that interpreters also came from noble families and that they had been respected as the intermediaries between kings and the dead people, other than translating documents and interpreting common people. According to the research, it was announced that interpreter guilds of which the interpreters were

members had been founded around Cappadocia around 1800 B.C. (Eruz, 2003:23).

The Crusades are associated with Christians' attempts in the Middle Ages to wrest possession of their Holy Land from Muslims. Since several Christian crusaders did not understand French, these multilingual, polyglot army needed bilingual people to translate. Interpreters were therefore sent to support the crusaders (Baigorri-Jalón, 2015, p. 14).

In Ancient Egypt around 3000 B.C., the amount of translation activity was high. The fact that the statements given by foreigners during the trial were translated into the Egyptian language was typed in ancient Egyptian inscriptions (Doğan, 2017:10). Alexandria had been a vital hub in this regard, and many interpreters were trained here from slaves. It is thought that Caesar owned many interpreters on his way to Egypt.

Doğan states that that Alexander the Great, who founded a great empire 300 years before Caesar, also took interpreters with him on his expeditions to Thrace and he was known to use the interpreters to convey his orders to his troops who did not know Greek in this way. Similar practices were also held during Roman Empire, where communication was formed through translators for mercenaries from different ethnic backgrounds and with speaking different languages. Doğan explains that interpreters were described as “smart men” in African societies and that translation was a profession passed down from father to son because Africans thought that being “smart” was inherited. For these reasons, translators had the highest status in African societies. However, African translators suffered a serious loss of status during the colonial period. In China, in the first centuries A.C., intermediaries who provided communication between a Buddhist priest called the “chief commentator” and a Chinese man called the “bas katip”, who transferred the priest's words into Chinese, were engaged in interpreting (Doğan, 2017:11).

Thus, it can be concluded that throughout the history of the world, translators were needed in all fields, from trade to politics, from education to war in the situations where different societies had been communicating and interacting with each other.

Dogan reports that translators and interpreters were called “turjuman” in Arabic, derived from Aramaic, during the Seljuk period:

“Turjumans were people appointed by the state by decree and highly respected; they conducted correspondence with foreign states, provided communication between foreigners and local people in court, the defendant, and the Decedent. In the first half of the thirteenth century, at the time of Aladdin Keykubat, there were two translators in the state office and two private clerks who helped these translators” (Doğan: 2017: 12).”

1.2.3. The History of Modern Time Interpreting

In the early history of interpreting, Christopher Columbus sent young Indians to Spain to be trained as interpreters, which means that the first generation of interpreters in the West appeared with the training of locals as translators who were withheld by the explorers. (Herbert, 1977, p.5) The same practice was used twice in 1534 and 1536 by the French navigator Jacques Cartier who was known as the first European to explore the St. Lawrence River as long as it goes to Montreal and became aware of the “Great Seas”. On his first expedition, he kidnapped the two sons of an Indian tribal leader and took them to France. He forced these children he kidnapped to learn French and used them as interpreters. In addition to Cartier's attempts to pressure the natives he forcibly withheld to learn French in order to create a team of translators so that he could use them for his own work, other colonial powers tried different ways with the same goal with more effective language policies. Based on these practices, Samuel de Champlain founded an institute named Québec in 1608 to train translators. The young French were settled in the indigenous tribes that traded extensively with the French.

Doğan stated that there were two types of interpreter status in the new world, the first of which was the translator group formed by the natives, and that these translators lost the high status they had in their communities before colonialism. She argued that interpreters in the second group were in a lower position than their colleagues in equal positions in countries such as Latin America, Canada and the United States. She also stated that the translators, who consisted of locals of this group, were described as traitors by their communities and they were called “malinchista”, which means “traitor”. In addition, most of the translators in the minority group were women, and they were not allowed to work. Moreover, in 1851, women in Brazil were forbidden by law to become interpreters. Doğan emphasized that during the colonial period, interpreters not only mediated communication, but also performed various tasks such as guidance, muscularity, brokerage, diplomacy, embassy or consultancy. Foreign minorities in each country performed interpreting. In the past, unlike today, instead of teaching a foreign language to the citizens of a country, foreigners in that country were taught the native language of that country and were made interpreters. There are many examples of this from the world, for example, in the Ottoman Empire, translators usually consisted of Greek, Italian, German, Hungarian and Polish people. In Czechoslovakia, too, interpreting was done by war migrants and Jews who had survived concentration camps. In Japan, on the other hand, from the seventeenth to the second half of the nineteenth century, translation was a family monopoly. In Türkiye, on the other hand, at that time, Greek translators held the upper hand in the profession. In the middle of the nineteenth century, many educational institutions were founded in Egypt, where instructors brought from abroad were employed. The lessons were given through interpreting (Doğan, 2017:13, 14-15).

Despite the fact that translators were chosen from minority groups, as Doğan pointed out, they usually had the highest status in the whole world, emphasizing that this could be most easily seen in the Ottoman Empire.

"As an example of this, we can show Anrico Concini in the sixteenth century. Anrico was an Italian who served as an ambassador of the Papacy in Istanbul. After a clash, he was captured by the Turks. Thanks to his knowledge of Turkish and his diplomatic experience, Anrico Koncini served alongside Turkish admirals such as , Oruç Reis, Hızır Reis (Barbaros Hayreddin Pasa), Salih Reis and Aydın Reis, and ensured that they could communicate in important diplomatic meetings. Later, he became a Muslim and changed his name to "Sansar Huseyin" and rose to the rank of "chieftain" (Doğan, 2017:15).

Doğan argues that the sixteenth century was the period when professional translation began to be institutionalized in the Ottoman Empire. According to Doğan, the increase in diplomatic and commercial relations at that time caused to the need for more professional translators (Doğan, 2017:15-16).

Eruz states that in the sixteenth century, Venice sent candidates for interpreters to Istanbul for training, and France, influenced by this practice, took the example of the Venetians when opening the "Language Boys" school.

"In this sense, we can say that the "Language Boys" school established by the French in Istanbul is the first school that regularly provides translation education. Turkish Arabic, Persian and Persian young children from France to Istanbul were sent to this school by the Genoese priests and as the candidates of interpreters, these young children were raised multiculturally by receiving Turkish, Arabic and Persian language lessons. As a result of these developments, Turkish- French dictionaries were created, cultural studies were carried out in these areas, and France became the first country to create the first works and studies about the East in the Western language through Dil Oğlanları School. At the same time, with the initiative of the Dil Oğlanları School, France also laid the foundations of the "Living Oriental Languages School" in Paris. As we have mentioned before, the areas of activity, duties and privileges of interpreters were kept wide by not only the Ottoman Empire but also France. Interpreters assumed the role of intermediaries providing communication between the West and the East and in this context, they provided translation for treaties, speeches and official documents in many different fields such as diplomacy, law, trade" (Eruz, 2003:15-16).

Eruz states that in later centuries, the profession of interpreter turned into a profession passed from father to son, that children sent to study abroad by Ottoman families worked as interpreters, and that some of these children sent abroad took positions at state levels (Eruz, 2003:33).

According to Doğan, Lütfi Bey, who was sent to Venice to fulfill a treaty during the Ottoman period, was the first translator of the Empire to be recorded. Doğan

also states that it was thought that the status of translators serving as officials had been given by Fatih Sultan Mehmet for the first time (Doğan, 2017:12).

According to Eruz, the most important translators about whom information can be collected during the Ottoman period are Yunus Bey and Murad Bey (Eruz, 2003:32-33). In addition, Eruz said that translators were also given the duty of grand vizier in the Ottoman Empire, giving Deciter Rüsdi Mehmet Pasa as an example. He was appointed grand vizier five times between 1859 and 1878 (Eruz, 2003:40).

Doğan expressed the importance given to translators and the privileges that this importance brings: "unlike other Christians, translators were allowed to grow beards, wear furs, employ four servants, and ride horses. Başçevirmen, on the other hand, were able to employ 12 servants, 8 language boys and were exempt from the jizya tax levied on non-Muslims" (Doğan, 2017:16).

By the eighteenth century, we can see that the duties of official translators in the Ottoman Empire were determined in four separate areas, these are:

- a. Translators who work within the Porte looking at legal affairs.
- b. Translators working in local governments.
- c. Translators working in educational institutions.
- d. Translators working in the embassies and consulates of foreigners (Doğan, 2017:16-17).

Stating that a 'Translation Room' was established in 1822 with the increasing need for a translator, Doğan says that in 1833, the people working in this room consisted of Turks and other Muslims and that they were raised for the state. Thanks to the translations made in this institution, ideas from the West began to be transmitted, and this contributed a lot to the Tanzimat in terms of starting westernization movements (Dogan, 2017: 32-33).

From a historical point of view, it is clear that interpreters have played important roles in many important events. Doğan pointed out that French and English speaking young officers were utilized by the Germans to discuss different issues in the post-World War I armistice commissions, while the Allies used experienced people who translated in French and English. Despite these difficult conditions, Doğan stated that a very successful consecutive interpreting action was carried out and that it was of great benefit in reaching the present point and developing new techniques in this direction.

The studies carried out in this direction were done step by step and the working conditions of the interpreter were improved mostly by using trial and error method. Doğan states that while the working conditions were improved, there were some changes in the role of the interpreter, and that the interpreters came to a point where they were able to provide technical advice on the conference layout due to their experience in the field of interpreting (Doğan, 2017:19- 20). According to Dogan, the development, which can be considered the first step of andas translation, took place in 1937-1938, that is, just before World War II.

“A place was constructed for the translator under the podium, just like the place where the orchestra was located in the opera, and the interpreter entered here, listening to the sound coming from the speakers, tried to understand the speech without seeing the speakers, and simultaneously interpreted into a box called ”hushaphone”. At the same time, in addition to this interpreter, another interpreter sits on the podium and interprets into another official language for the president of the session or the secretary general” (Dogan, 2017:21).

Rütten says that the profession of conference translator emerged when French, which was used as the language of diplomats for two hundred years within the framework of the League of Nations, lost its importance after the First World War. Rütten also states that English became increasingly important and translation had to be performed between English and French as official languages during conferences, which forced conference translators to learn both consecutive and simultaneous interpreting in practice (Rütten, 2007:14).

French and English were the official languages of the meetings during the establishment of the United Nations, and languages such as Spanish and Chinese were not yet used in the meetings. The translations made for the Soviet delegations, on the other hand, were made by inexperienced delegates, so very serious mistakes were made. At a meeting of the World Health Organization (WHO), the participants insisted that Spanish be accepted as the meeting language, just like English and French, and thus Spanish also became a language used at meetings. But this caused many problems. Normally, consecutive interpreting doubles the duration of a speaker, but when it comes to translating into two languages, the duration of a speaker triples. This situation gave momentum to the transition from the consecutive translation method to the andas translation method (Doğan, 2017:22).

With the establishment of ministries of foreign affairs and international governmental organizations, the profession of interpreting reached to a certain maturity. In the second half of the nineteenth century, the need for interpreters increased more, whose reason was the formation of international organizations established in the fields of telecommunications and railways. The number of conferences for specialized fields had seen increase; with the ease of access, more experts who spoke different languages and, unlike diplomats, did not have a foreign language requirement in their education started to come together (Rütten, 2007:13-14).

Interpreting, which made its importance felt in the international political arena especially until the late nineteenth and mid-twentieth centuries, has enhanced its importance significantly with developed nations starting to exploit small nations with the technologies they produce, which is another type of decolonization introduced into the world history during the cold war period. International capital utilized interpreters to provide dialogue with different countries while it was using the method of marketing the goods it produces to other countries and technology transfer. When traveling to foreign countries, the

only way to communicate about goods purchase was through the success of interpreters. Developments in the technical field have led way interpreting with a more advanced method over time, and the effect of interpreting has increased even more with a an interpreting method that gives the feeling that people are speaking to themselves in their own language in the same environment.

Another factor that plays a role in the development and generalization of simultaneous translation is illustrated as the developments in the technical field; these developments are primarily in the improvement of the field of transportation ,the realization of the Industrial Revolution and growing numbers of international meetings, and later interpreting's involvement in these meetings and simultaneity of communication with the development of telecommunication. With the developing technology, the demands for the performance of the interpreter have increased , which are listed as increased specialist knowledge as a result of the experts coming together, learning the consecutive interpreting method as well as the simultaneous interpreting method, operating for a short time in the context of telecommunications opportunities. In the same way, with the ease of accessing information, the interpreter is also expected to have extensive knowledge in the context of the conference interpreting field (Rütten, 2007:14).

Since consecutive interpreting required a lot of time in multilingual conferences, alternative solutions had been searched in the 1920s. At the International Labor Organization conference held in Ghent in 1927, the simultaneous interpreting method was applied with the first portable Filene-Finlay-IBM system (International-Business Machines), that is, a telephone device (Pöchhacker, 2004).

Simultaneous interpreters were used for the first time at the sixth Comintern Congress held in the former Soviet Union in 1928 (Rütten, 2007:14).

The simultaneous interpreting method, which was used several times in the beginning of the 1930s and 1940s gave its first important test at the Nuremberg trials (1945-1946), where war criminals were tried after the second world war. Although this interpreting method, which was used only to save time, was initially doubted in terms of its accuracy and reliability, it managed to stay on the media's agenda for a long time by proving its "success" in a short time (Pöchhacker, 2004).

With a few exceptions, among the interpreters called to Nuremberg, none of these interpreters had studied simultaneous interpreting or had previously applied this method before. Everything was new and unfamiliar and had to be learned in a short time. Some of the interpreters started interpreting after attending some sessions, taking notes about interpreting, and finishing training phase by doing interpreting practice. Despite the many problems that arose, the simultaneous interpreting experiment successfully completed the Nuremberg trials.

1.3. THE TYPES OF INTERPRETING

This section presents the types of interpreting, respectively Sight Interpreting, Consecutive Interpreting, Simultaneous Interpreting, Escort Interpreting, Community Interpreting, Emergency and Disaster Interpreting, Healthcare Interpreting and Court Interpreting.

1.3.1. Types of Interpreting

In this section, the types of interpreting will be introduced and the selected types of interpreting, both in terms of its performance and its characteristics as general types of interpreting which can be encountered in sports translation are discussed.

1.3.2. Sight interpreting

This type of interpreting, as the name implies, is made from the written texts. Usually it refers to the interpreting, which is made from the written text without preparation (Shuttleworth & Cowie, 1997:154). The translator has a text written in the source language in his hands. The translator reads the text while performing the interpreting from the written text to the target language. The translator observes the text in his hand during this type of interpreting, which is also called sight interpreting (Tahir Gürçağlar, 2011:72). It is seen that in the naming of this type of interpreting in other languages such as English and French, emphasis is put on the action of 'looking'. Because in English this type is called "sight translation", "translation-at-sight", "on-sight translation", while in French the name of this type is "traduction à vue".

At first glance, it may seem that this type of interpreting has a similarity with the consecutive translation. Because the translator performs the interpreting towards the target language in both types by looking at the source language existing in the form of a written text. However, this source text is a text which is generally created after a thought process in the interpreting from the written text while, in the consecutive translation, the translator interprets the speech towards the target language by using the notes he took during the speech. When interpreting from written texts there is a text which the translator use as a base, and the translator is expected to use his/her skills of reading the text and expressing what he/she read in the target language; he/she is expected to interpret the speech towards the target language by using the notes he/she wrote down during a speech delivered in the source language remembering the speech. In summary, these two types of interpreting bring about different cognitive processes.

Sight interpreting appears to be a type of interpreting used in the trainings of the translators. It is a type of interpreting which is instructed in the schools providing interpreting trainings and supports every aspect of the interpreting. Persons performing interpreting especially on this field are not sought in the market

(Doğan, 2017:56). However, the translators, who are expected to provide simultaneous or consecutive interpreting services, can be given a written text and requested to perform interpreting.

Sight interpreting can be performed in different ways depending upon the professional context. According to Annalisa Sandrelli, the most common contexts are: 1) prepared sight interpreting, where the translator is given the text beforehand and has time to perform interpreting, 2) unprepared sight interpreting where the translator is given a text, which he/she has not seen before, and requested to perform interpreting at that moment, 3) and the context where the translator is given the text, which will be read by the speaker, beforehand and expected to interpret this text simultaneously in the interpreting booth. (Sandrelli,2003:272). It can be said with these features that interpreting from the written text stands somewhere between the consecutive and simultaneous interpreting.

Certain problems can be encountered by interpreters. While performing sight interpreting. According to Aymil Doğan, these problems can be addressed under four titles: 1) Problems arising from the limited time, 2) Problems arising from the speaker, 3) Problems arising from the text structure, 4) Problems arising from the interpreter (Doğan, 2017:27-28). A document can be given to a interpreter assigned to a conference setting where simultaneous and consecutive interpreting is performed or to a translator providing court or community interpreting services and request from the to verbalize the document in the target language. In a situation as such, interpreters should be given to them in order for him/her to skim the text.

1.3.3. Simultaneous Interpreting

Simultaneous interpreting is one of the two fundamental types of interpreting. By general definition, this is a type of interpreting where the translator performs the interpreting simultaneously while the speaker is speaking (Doğan, 2017:50). Audience hear the interpreting simultaneously with the speech in the

simultaneous interpreting. This type of interpreting, also called and known as Simultaneous interpreting, consecutive interpreting, concurring interpreting, and instant interpreting has certain sub branches within itself.

One of these is the simultaneous interpreting within a booth. In this sub branch, the interpreter is situated at an interpreting booth with special equipment and works with a headphone and a microphone. The audience also have headphones for listening the interpreting. If they wish so, they can also listen interpreting to other target languages via these headphones by changing channels. In contrast to the consecutive interpreting, the translator is not visible in this type. An interpreter displays an “invisible” presence and the only thing audience hear is the voice of the translator (Shuttleworth & Cowie, 1997:155). In the simultaneous interpreting within a booth, the translator is situated inside a booth and works with a device. Besides the headphone, there are also voice control button to be used by the translator while listening the speech, a button used to block the voice other than the interpreting (cough, questions to his/her partner in the booth or the voice he/she makes while drinking water) to be heard by the audience and the relay button enabling the translator to listen other interpreting booths in case relay interpreting is performed.

There is a soundproof booth for each language pair and translators work as a team within these booths at the meeting and conferences where interpreting is performed. According to AIIC professional standards, “as a general rule, a team consists of two interpreters for every language and booth”. They perform interpreting from the B languages to A languages on a rotation basis. Due to the fact that performing simultaneous interpreting requires an intensive concentration and considering their mental fatigue, the translators perform simultaneous interpreting for a duration of 20 to 30 minutes on a rotation basis. At the end of this duration, the inactive translator, “[...] is ready to assist his/her colleague when needed.” (Phelan, 2001:7). Teamwork is an integral part of the simultaneous interpreting. The microphone is not muted until the speaker ends its speech (Taylor-Bouladon, 2007:108). This technique, used firstly in the

Nuremberg Tribunals, is now used widely at the multilanguage meetings and trials (Shuttleworth & Cowie, 1997:155).

In the simultaneous interpreting outside the booth, translator also performs the interpreting simultaneously; however, unlike the simultaneous interpreting within a booth, no interpreting equipment or booth is utilized. Although it is a type applied due to an urgent need, this under branch of simultaneous interpreting is not preferred according to the professional standards. This type, used in the early stages of the interpreting, can be used with the initiative of the translator as a consequence of technical problem (Doğan, 2017:52).

As a natural consequence of the rapid development of the communication technology, an event occurring in any part of the world is heard in even the quite distant places in the earth. Television is also one of the most important tools of the communications technology in terms of broadcasting an event visually. As a consequence of the need for conveying a statement made in a foreign language on an event broadcasted simultaneously, simultaneous interpreting type emerged and it developed and became a necessity. Because “[...] being able to convey a statement instantly to the audience effects the quality of the channels.” (Doğan, 2017:40). TV channels request this sub branch of simultaneous interpreting in order to provide simultaneous observance of the information flow in their own broadcasts. Translator may be employed within the channels or called from outside the channel when needed. This type, which is performed today in situations and broadcasts such as statements of the politicians, Academy Awards (Oscar) became prominent in Türkiye in 1990 during the Gulf War and came to be known by the public.

With the development of technology, internet technology in particular, Video-conference interpreting “[...] came to the forefront by enabling communication and conferences between the people, who are located at places far from each other and can not meet one another for various reasons” (Doğan, 2017:55). A very sophisticated electronic mechanism is needed in order for the sound

performance of this sub branch of interpreting. Because, with the video conference method, an intermediate tool is added between the speaker and translator and not seeing the speaker live may affect the quality of the interpreting.

Another sub-branch of the simultaneous interpreting is the sign language interpreting. It is sub branch of the simultaneous interpreting that is performed for the individuals who lost their hearings and can not understand the speech (Phelan,2001:14). It also includes hand, facial and body gestures. Every country has its own sign language and it can differentiate based on dialects. Fingerspelling technique can be also used to support the signs and while performing the interpreting, the translator stands before the audience and is visible unlike the other sub branches of the simultaneous interpreting. Another difference of this type is that it can be performed between two languages and also within the same language in order to provide communication.

1.3.4. Consecutive Interpreting

Consecutive interpreting “[...] is a type of interpreting which brings translator and the audience together at the same setting, does not require a special tool and is performed by the translator through the notes he/she took on the speech delivered by the speakers for a certain duration.” (Doğan, 2017:65). It is one of the two main types of the interpreting. In consecutive interpreting, the translator frequently takes notes while the speaker is delivering his/her speech and after the end of the speech, he creates a text with what is left in his memory with the help of his notes. Interpreting is not performed till the end of the speech unlike simultaneous interpreting. By this, it should not be understood the end of the whole speech. Because (if it is possible), the translator should decide, together with the speaker, on after how many sentences he will perform the consecutive interpreting. In order to perform sound interpreting it is a requisite. “The speaker pauses and allows the translator to interpret the speech towards to target language; after the interpreting for that part of the speech, the speaker proceeds to the next part of his speech. This continues until the speech is

delivered and interpreted towards the target language completely.” (Shuttleworth & Cowie, 1997:28). While technical equipment is not needed, microphones can be used in the large halls in order for the translator to make his voice heard easily.

Ideally, the duration of speech which the translator is expected to interpret is 6 to 7 minutes (Gentile v.d., 1996:23). According to AIIC standards “[...] an educated interpreter may perform the consecutive interpreting of the speeches which are a couple of minutes long.” In case the duration of speech is long, the speech is divided in a couple of parts and consecutive interpreting is performed between these parts. A preliminary speech can be made with the speaker on after how long the speaker will pause and expect the interpreting to be performed due to the fact that consecutive interpreting requires a very intensive mental process and the effective use of the short-term memory. Considering that in consecutive interpreting, interpreting is performed after the speaker and the duration of this interpreting will be nearly the same with the speech, it is seen that this type of interpreting doubles the meeting and speaking time unlike simultaneous interpreting. Simultaneous can be chosen for saving time while consecutive interpreting, although it does not provide an advantage in terms of time, may be preferred due to the lower cost. Because no technical equipment is needed for the consecutive interpreting except than microphone.

However, this duration may increase or decrease depending upon the conference type and setting. In general terms the conference setting can be divided into three categories: 1) Conference hall meetings with large participation and more than 20 persons; 2) Round table or conference hall meetings with 15 to 20 persons; 3) Private and secret meetings organized with a couple of persons. In the first meeting setting, the speaker addresses the audience in a hall from a platform and the translator generally takes notes while standing. The duration of speech may reach 5 to 10 minutes. Visual aids supporting the speech may facilitate the interpreting towards the target language. Information transfer is unilateral. However, communication and

exchange of information can be made during the Question-and-Answer part. In the second meeting setting translator sits at the same table with the speaker and audience. Non-linguistic elements contributing to the interpreting can be mentioned due to the easier and more effective communication between the people at this setting. While the use of language may vary at this type of meeting, the duration of speeches is shorter compared to the first setting. The last meeting setting is based on the exchange of views between the parties. Communication is not unilateral. For this reason, speeches are limited to a couple of sentences. Depending upon the topics negotiated between the participants, press release may be required after the end of this type of meetings (Doğan, 2017:65-66). Although it is a classification which can not be separated with sharp lines and can be interpreted within each other, this classification made by Doğan is useful in terms of defining the broad terms in the genre. These types can be diversified based on the context, the needs of those who need the interpreting and many other elements. Because Interpreting circumstances are as diverse as the communication circumstances.. As a consequence of this diversity, attitude taken by the translator while performing interpreting may vary.

Consecutive interpreting, which is performed at a meeting setting and mostly includes long speeches, where the systematic note-taking techniques are used and communication and information transfer is unilateral for it is aimed in a way to inform the audience, is the “classic’ consecutive” interpreting, as mentioned by Pöchhacker (Pöchhacker, 2004: 19) and used as a base to a lot of research made on consecutive interpreting. Although information flow is unilateral in this type of consecutive interpreting, there may be times where it can be bilateral due to the setting where the meeting is held or consecutive interpreting is performed. As an example of the bilateral flow of information, question-and-answer part can be given. The types of consecutive interpreting which are performed without taking notes, in which the duration of the conversations is shorter and communication is usually bilateral, are addressed within the context of liaison interpreting. In short consecutive interpreting, as it can be understood

from its name, shorter conversations take place and the interpreter performs interpreting the original conversation, which generally takes place bilaterally, consecutively without taking notes. These sub branches have been kept separate from the classical consecutive interpreting in terms of their distinctive features. Although these other types of consecutive interpreting were not given as much importance as classic consecutive interpreting in the academic sense in the early days, recently these types have also started to attract attention in academia.

AIIC, which is the International Association of Conference Interpreters, defines the consecutive interpreting within the context of conference interpreting. Accordingly;

"The interpreter who performs the consecutive interpreting stands at the same table with the delegates or on the speaker's platform and interprets the speech towards the target language after the speaker delivers it. The length of the conversation varies. For this reason, the translator can take notes."

As it can be seen, this definition made by AIIC within the context of conference interpreting coincides with the classic definition of classic consecutive interpreting. There are also types of consecutive interpreting which are performed in non-conference settings and contexts. Consecutive translation can be defined in a wide range, "[...] from sentence by sentence to the short consecutive interpreting of intensive, long speeches on the basis of note-taking [...]" (Pöchhacker, 2011:305).

1.3.5. Escort Interpreting

Escort interpreting, as its name implies, is a sub branch of consecutive interpreting which aims to provide escort, and if needed interpreting, services through the interpreter to those who need interpreting service in case they do not stand at somewhere permanently. It is also called Accompanying interpreting (Doğan, 2017:66). It is generally a sub branch of consecutive

interpreting needed by those who travelling to or from a foreign country for the purposes such as business trip or health tourism and do not know the language or the culture of the country they travel.

Those who need interpreting services are in most cases the people who can not communicate in the language of the country they travel. Residents can also employ escort interpreter for their guests that they will host, who do not know their language. The translator escorts the person to whom he/she provides interpreting services all the time and “[...] and when needed, he has to step in and be the mouth and ear of the person he escorts.” (Doğan, 2017:49) and this necessitates the translator being on the alert all the time. Because, the beginning of any communication requires the translator to step in. For this reason escort (accompanying) interpreter has to pay attention to the behaviors which will initiate communication. Escort (accompanying) interpreter interprets everything his clients says towards the target language and he also interprets everything said in the environment to him in the same way. By this way he enables the communication. When a person travelling to a foreign country for business purposes needs a need as such, he hires an escort (accompanying) interpreter. However, the translator not only provides services at the business part of this travel such as bilateral meetings and meetings. He accompanies the person to whom he provides interpreting services. This is an interpreting services covering a wide range of services from welcoming the customer at the airport to shopping, city travel and ordering meal. The main mission of the translator is to enable the smooth communication just as the other types of interpreting.

1.3.6. Community Interpreting

Community interpreting is becoming more and more necessary in today's multinational and different society. Community interpreting (CI) has become essential in today's world with many diverse communities and cultures. Community interpreting is the process of interpreting used in public service organizations, where a qualified interpreter aids people who do not speak the

institution's language in properly communicating with service providers. CI refers to the procedure of interpreting carried out in public institutions by qualified interpreters with the objective of assisting persons who do not speak the language to communicate with the citizens of the nation in which they reside. Due to a variety of elements, including manner of delivery, interaction scenario, amount of formality/orality present, level of interpreter engagement, status and responsibilities of players, level of professionalization, and power dynamics, CI is a different sort of interpreting. There are several ways in which one style of interpreting differs from another, including the manner of delivery, the context of the interaction, the amount of formality or orality present, the degree of interpreter engagement, the status and roles of the players, the level of professionalization, and power Dynamics (Pöllabauer, S., 2013, p.1)

Community interpreting include providing interpretation in a variety of locations, such as clinics, hospitals, social service agencies, courtrooms, classrooms, and government buildings. CI is used in a variety of locations and contexts, including hospitals, courtrooms, government buildings, and educational facilities. The main objective of an interpreter is to help people who speak different languages communicate more easily so that everyone may get the services they require. The primary goal of the interpreter is to make it possible for people and/or organizations that speak different languages to communicate with one another. This is done to guarantee that everyone has access to the services they require. The requirement for access to high-quality public services and the growing variety of populations have given this form of interpreting substantial rise in relevance in recent years. Due to the diversity of the communities as well as the growing need for access to the services provided by the public, CI has grown greatly in importance in recent years. Community interpreters are expected to act ethically and professionally, refraining from interfering with conversation or offering any personal judgements or opinions. Community interpreting further calls for the employment of non-renditions codeswitching, which is the use of linguistic and cultural tactics to mediate communication between various cultures and languages (Angermeyer, P.S., Meyer B., 2021, p.1). Community interpreters' work is frequently devalued, which results in poor

training and low remuneration. Additionally, linguistic and cultural limitations that community interpreters must overcome may hinder their capacity for accurate interpretation. As a result, community interpreting has to be professionalized, which includes the creation of standardized training, certification, and accreditation (Valdeon, R.A., 2021, p.448). Effective communication between people with low language skills and public service providers is made possible through community interpreting. To guarantee that clients obtain high-quality interpreting services, community interpreting must be professionally organized. Governments and public organizations ought to value community interpreting and devote resources to creating programs for training, certification, and professional standards. By doing this, we can make sure that people from all communities have effective and efficient access to public services.

People receiving interpreting services can be a citizen of a foreign country who do not know the language of that country or travels a foreign country for a short time with tourist or other purposes and needs public services during their travel or has to communicate with the public officers during their travel. A citizen of a multinational or multilingual country or the people living in a country as minority can be shown as an example for the first case. Latin/Spanish (Hispanic) people who live in USA and do not know English or the Kurdish minorities, who live in Türkiye, do not know the official language of country and can only speak Kurdish, go to the hospital or polis station, they need community interpreter to communicate with these public institutions. For the second case, a person travels to a country for business or touristic purposes has to have dialogue with the police if he has a traffic accident, with the hospital if he has any health problems and with the courts if he gets involved in a crime. In this situation he also needs a community interpreter in order for him to communicate with these public institutions. Aymil Doğan states that Olympics are also the settings where this type of interpreting is performed temporarily (Doğan, 2017:58). Based on this characteristic, community interpreting has ad hoc qualities.

Most of the interpreting services provided in community interpreting are face-to-face and one-on-one (Phelan, 2001:21). Communication between the parties can also be provided in the form of consecutive over-the-phone interpreting. Although it is usually performed in the form of a consecutive interpreting, it can also be performed simultaneously (for example, in courts) and the level of language used or formality may vary depending on the situation and context. Unlike conference interpreting, consecutive translation is performed towards both directions (Shuttleworth & Cowie, 1997:23). In this type, if simultaneous interpreting is performed, it is mostly in the form of whisper interpreting. Usually, consecutive translation is performed without notes, as it involves mutual short conversations. Community interpreters sometimes do not perform one-on-one interpreting but according to the interpreted medium and context, or the parties, they can make explanations by taking some initiatives, as well as make some additions for clarifying the message.

There are more differences than similarities between the types of consecutive interpreting but these differences are distinguishing qualities of the consecutive interpreting that is performed. The factors such as the place it is performed nature and the formality level of the interview or the meeting play a role in distinguishing the types of interpreting, although techniques such as note-taking and memory usage and the skills required are similar among the types of the consecutive interpreting. In summary, although the techniques used in practice are similar, some certain skills may be required for certain distinctive elements.

1.3.7. Emergency and Disaster Interpreting (ARÇ)

Recent events in the world affect all of humanity. These events are not just natural disasters experienced in the world (such as earthquakes, floods, droughts, fires). It is also useful to include unexpected events such as civil war, terrorism, and large forced migration movements in the disaster group. In the context of international solidarity, the scope of services for the community in disasters is expanding more day by day. However, in disaster situations, the necessary linguistic assistance cannot be provided to the aid teams from

different countries and systematic assistance cannot be provided to those in need. In this context, interpreters who will provide communication needs are necessary in order to eliminate the difficult situations of disaster victims during and after disasters. Linguistic assistance to foreign experts who will conduct studies on disasters is necessary in order for the studies to be conducted regularly and quickly, without interruption. In this sense, after the great earthquake in Gölcük and Istanbul of Türkiye in 1999, the initiative “ARÇ” (Emergency and Disaster Interpreting) was carried out with the initiatives of the members Turgay Kurultay and Alev Bulut of Department of Translation Studies of Istanbul University. Kurultay/Bulut explains the purpose of the ARÇ as follows:

Considering factors such as the variety of translation jobs that ARÇ may encounter in its field of duty, unexpected developments of working environments, and conditionalities in perception, it is seen that we are facing an extremely difficult translation service area. Added to this is the difficulty in planning the work to be done in the event of a disaster. One of the reflections of this difficulty is the inevitable situation of benefiting from the volunteers who stepped in after the event to meet the translation needs and who have no background in translation beyond knowing the local language and a foreign language (Kurultay/Bulut, 2012:84).

In the beginning, the name of this initiative was “Interpreter-in-Aid-at-Disasters (IAD)”, which was in Turkish Afette Rehber Çevirmenlik (ARÇ). Later the purpose and scope was enlarged, thus, the name was changed into Emergency and Disaster Interpreting to involve the other emergency situations and disasters in which the interpreter may be required to provide service.(Doğan, 2012:47)

According to Kurultay and Bulut, Emergency and Disaster Interpreters (ARÇ) are mediator between people in a specific region and authorities of this region, and foreign search and rescue (SAR), relief and logistic support workers. A unique type of interpreting done by volunteers that receive training in this field, ARÇ usually uses the consecutive mode and can be considered as a unique type of ‘community interpreting’. In contrast to ordinary and common

Community Interpreting settings, in Emergency and Disaster Interpreting, the people that speak foreign language are service providers from abroad. ARÇ is also special in its role, encompassing the time before, during and after disaster relief and emergency response operations (Kurultay, Bulut, 2015: 110).

The institutionalization efforts of the beginning of ARÇ predates the year 2000. The translators, interpreters, academicians and students of the departments of translation and interpreting met in Istanbul for the first meeting in this matter. These meetings were converted into a non-governmental organizational structure thanks to the efforts of the Department of Translation Studies of Istanbul University, under the roof of Translation Association. In March 2001, a Protocol was signed between Istanbul Governorship, Civil Defence Directorate (Now known as Disaster and Emergency Management Presidency (AFAD)) and the Translation Association under the body of which ARÇ was established to preserve its non-governmental characteristic. Thus, a three dimensional structure of academia, the Department of Translation Studies of the University of Istanbul, non-governmental organization, Translation Association, and civil defence, AFAD, was established for beginning of the training of interpreters to operate in the times of emergency and disaster situations and also provided an institutionalized structure (Doğan, Kahraman, 2011: 64).

According to Kurultay and Bulut, ARÇ's human resources are considered as 5 rings to cover preparations at different levels: Those who have received basic training and participated in development studies (Core Tier), only those who have received basic training (Second Tier), those who have participated in the 1-day Volunteers Seminar (Intermediate Tier.), those who have entered the ARÇ organization and information cycle (Intermediate Ring) ,and "Volunteers related to the incident" who were involved in the ARÇ organization after the incident (The Last Tier) (Kurultay, Bulut, 2012: 87).

In addition, it is important that community interpreters, who are mostly based on volunteering, have the necessary qualities related to the characteristics of

disasters, as well as their linguistic abilities. The studies carried out on disasters are of utmost importance. For this reason, it is very important that trained volunteer Community Interpreters cooperate with the relevant national and international aid agencies in the search and rescue processes and in the providing of the necessary services. In this sense, Doğan says the following:

This type of translation is also distinguished from others by its specific educational content and the skills it requires. Efforts are underway to make this education more inclusive, to draw the reality of the flow of life to a more effective dimension without disrupting it. It is not an easy task to adopt the concept of volunteerism with a high level of awareness in society and, likewise, to allocate time and energy in a normal life flow outside of a disaster and ensure the sustainability of these studies, but it is essential (Doğan, 2015: 65).

1.3.8. Healthcare Interpreting

A key component of community interpreting is healthcare interpreting, which aids in facilitating communication between healthcare personnel and patients with whom language is a barrier. The main facets of healthcare interpretation will be discussed in this part. Additionally, the function of medical interpreters and the legal prerequisites for healthcare interpreting will be covered.

Interpreter services are necessary for patients with limited English proficiency who are receiving federal financial assistance, with the exception of Medicare Part B, in accordance with the Civil Rights Act (Ku L, Flores G., 2005). Specifically designed for use in healthcare settings, community interpreting is known as healthcare interpreting. It involves extensive language skills, cultural sensitivity, and medical terminology understanding.

Medical settings are one of the most significant areas of healthcare interpreting. A specialist skill set and understanding of medical jargon are needed for this. According to research, healthcare interpreting can minimize medical mistakes, raise patient happiness, and enhance patient outcomes (Pöchhacker, F., 2021, p.140). Healthcare interpreting can come with certain difficulties and possible risks, such as misunderstandings and problems with confidentiality.

In summary, healthcare interpreting is a crucial component of community interpreting that ensures patients with poor English proficiency may get the treatment they require. It necessitates a certain skill set, familiarity with medical language, and commitment to high ethical standards. Healthcare interpreting has the potential to enhance patient outcomes and lower medical mistakes, but it also carries certain dangers and possible difficulties. To guarantee that patients receive the treatment they seek, despite language challenges, the legal standards for healthcare interpreting must be satisfied.

1.3.9. Court Interpreting

The practice of providing linguistic and cultural translation services to participants in court proceedings who are illiterate in the language of the legal system is known as court interpreting. This is necessary to provide impartial jury selection and equal access to justice for everyone, regardless of language or cultural background. The value of court interpreting, its difficulties, and the education and licensing requirements for court interpreters will be mentioned in this part.

According to the Guide to Judiciary Policy, Vol. 5's Court Interpreting Guidance, court interpreting is required for those who mainly or mostly speak languages other than English, are deaf or have communication disorders (Court Interpreting Guidance, 2021). Legal concepts and processes must be correctly captured and communicated in both languages by court interpreters while maintaining objectivity and objectivity.

Court interpreters must complete specific training in legal language, ethics, and interpreting skills as well as testing and certification procedures. These requirements vary by state and jurisdiction. In rare circumstances, it may be necessary for court interpreters to possess graduate degrees in translation or interpreting in addition to specific accreditation from trade associations like the National Association of Judiciary Interpreters and Translators (NAJIT). The significance of court interpreting and the crucial position that interpreters play in

ensuring fair and unbiased judicial procedures are reflected in these stringent regulations (Hunt-Gómez,C.I., Moreno, P.G. , 2015, p.189).

In conclusion, court interpreting is an essential feature of the legal system that guarantees people may access justice and take part completely in court proceedings. The difficulties experienced by court interpreters serve as a reminder of the necessity for continued assistance and funding for programs that educate and certify interpreters, as well as for greater efforts to solve the interpreter shortage. We may contribute to ensuring fair and impartial judicial procedures for everyone by acknowledging the significance of court interpreting and adopting measures to support and improve interpreting services.

The types of interpreting explained above emerged within the scope of community interpreting, and later developed considerably and proved themselves in within their field of study, while developing into fully-fledged professions. ARÇ is a field that has been carried out initially by foreign language users within the society, and has established itself as a unique type of interpreting over time and has become the subject of academic studies Its most important feature is that it is carried out on a voluntary basis, and this issue will be presented below.

1.4. VOLUNTEERISM

Volunteerism is a broad term encompassing a wide range of characteristics expected of the provider and requirements based on the aim is and/or needs of target population. Below are the definitions from different views.

1.4.1. What is Volunteerism?

A common ideal that the modern world wants to retain for the present and future without eschewing tradition is volunteerism, a local, national, and international activity. Making more use of this common value will make a significant contribution to the solution of social problems in the world. Everyone has the right to live in a healthy society. However, in the construction of a healthy

society, there are duties and responsibilities that fall on the private sector, the state and the third sector together with the citizens.

Comprehensive collaboration amongst its members is necessary for a livable society, and volunteering can help with this. Volunteering, in accordance with the United Nations Volunteers program, satisfies our need to be a part of society and experience worth from others while serving as a fundamental expression of human interactions (United Nations Volunteers, 2016). Volunteering may be viewed as a way to promote the broad collaboration required for creating and maintaining a viable society. With the cooperation of voluntary organizations and the state, volunteers may find more opportunities to volunteer. The 1999 Marmara Earthquake in Türkiye raised public awareness of the importance of volunteers and nonprofit groups in disaster response and recovery operations. Following the earthquake, a large number of people and organizations stepped forward to help those in need (Karanci, N. A., & Acartürk., 2005, p.318). Turkish Red Crescent placed more emphasis on the value of volunteers in disaster planning, response, and recovery as a result of this incident, which represented a turning point in Türkiye's disaster management strategy (Türk Kızılay) (Marmara earthquake: 20 years on, 2019).

Similar to this, people volunteer all over the world for a variety of causes, including the eradication of poverty, the improvement of fundamental health and education services, the provision of clean water sources and hygienic conditions, the resolution of issues related to environmental issues and climate change, the reduction of disaster risk, and the eradication of conflicts that result in social exclusion and violence. As a result, the Marmara Earthquake not only brought to light the value of volunteers and volunteer groups in disaster management, but also supported the notion that volunteering is a potent instrument for fostering and strengthening community. In all these areas, volunteering contributes to development and peace by ensuring the well-being of people and communities. Volunteering is also the backbone of many non-governmental organizations' social and political movements. As it continues to

exist in the public sector, it continues to be an increasing feature of the private sector.(Leigh, Smith, Giesing, Leon, Haski-Leventhal, Lough, Mati ve Strassburg, 2011). However, while the value of volunteering is increasingly accepted, the concept of volunteering is confused with other concepts, and different definitions are made by different segments. In all these areas, volunteering contributes to development and peace by ensuring the well-being of people and communities. Volunteering is also the backbone of many non-governmental organizations' social and political movements. As it continues to exist in the public sector, it continues to be an increasing feature of the private sector.(Leigh, Smith, Giesing, Leon, Haski-Leventhal, Lough, Mati ve Strassburg, 2011). However, while the value of volunteering is increasingly accepted, the concept of volunteering is confused with other concepts, and different definitions are made by different segments.

1.4.2. Volunteerism From Various Perspectives

The definition of volunteering may seem simple, however, the term has many complexities in itself. There are studies to define the term volunteerism. Today, volunteering has become a field of study in itself, where intensive studies are carried out in the academic field.

In order to understand the term “volunteerism”, it is important to define the terms“volunteering” and “voluntary service”. The concept of volunteering has been used to describe campaigns such as mutual assistance as a group of people working together to achieve a common goal, such as digging a well, organizational participation of people from time to time to protect an organization, such as an association of violence against women or a trade union branch, and advocacy on behalf of individuals with disabilities and people taking time out of work for social change and social justice. It can be suggested that it is quite difficult to decide whether the activity is voluntary or not (Musick & Wilson, 2008).

The explanation of the term volunteerism in the context of motivation remains incomplete (Musick & Wilson, 2008). Nonetheless, the Association for Voluntary Organizations –AVSO) distinguishes between volunteering and voluntary service. For AVSO, “volunteering can be occasional or regular, and it covers official volunteers who are paid out-of-pocket fees as well as appropriate health care and third-party liability insurance. Volunteering is a systematic, orderly and conscious activity. Volunteering activities are carried out by volunteers locally, nationally and internationally. Volunteering can be done completely free of charge, or it can be done with the expectation of certain benefits.

One of the primary advantages of volunteering is the large variety of activities it encompasses, giving people a wide range of possibilities to select from based on their interests and skill set. According to its definition, volunteering includes a variety of forms of service, such as project-based volunteer work or private, full-time volunteering, making it easier for people to select a volunteer position that matches their requirements and interests (Study on Volunteering in the European Union Draft Final Report (EU Report, 2010). The European Volunteer Center treats Volunteering as an activity and defines the term as follows: “It can occur in informal settings within the structures of neighborly aid or non-profit organisations. It can be fulfilled as Full-time or part-time activities and can vary from one day to years (EU Report, 2010).

The World Health Organization (WHO) defines health as the state of being free from disease as well as including one's physical, mental, and social well-being. Volunteering is an action that promotes both personal health and healthy society. According to a 2015 study by the United Nations Volunteers, volunteering is engaging in activities that help society without being forced to do so or having financial gain as the main motivator (UNV, 2015). By building social relationships and a feeling of purpose via volunteer activity, people may improve their communities while also enhancing their personal wellbeing. Developed nations create public policies that support volunteering because they

view it as a crucial instrument for having a thriving society. (WHO (World Health Organization, 2016).

Being a volunteer is a selfless act that may benefit the individual as well as the community they serve. In reality, a lot of individuals decide to volunteer because they want to give back without anticipating anything in return, as Pearce put it. (Pearce, 1993). This sentiment is echoed by the United Nations Volunteers program, which emphasizes that volunteerism is a basic expression of human relationships and a way for individuals to participate in and contribute to society without any financial gain. Moreover, volunteering can provide personal development opportunities such as self-fulfillment, self-confidence, and self-esteem, as individuals see how their contributions can make a difference in the lives of others (UN Volunteers, 2016)

Furthermore, research suggests that volunteering can promote good mental and physical health by providing a sense of achievement and reducing the risk of depression. (Why Volunteering Is Important in a Personal and Professional Capacity, 2022.) (Hopper, E., 2020) Smith defines volunteering as "the activities that are not bio-sociologically necessary (eating, sleeping, etc.), economically necessary (working to make a living, etc.), not socio-politically forced (paying taxes, getting dressed before leaving the house, etc.), but rather activities in which spiritual benefits are expected." Thus, volunteering is distinct from employment, servitude, or conscription into the military. (D.H. Smith, 1981) Smith also classifies volunteering activities as follows:

- 1) Service-oriented activities
- 2) Subject or event-oriented activities
- 3) Self-expression activities
- 4) Professional and economic activities
- 5) Charitable and fundraising activities.(D.H. Smith, 1981)

According to another definition, Volunteering is expressed as “work that does not aim for financial gain, is done with one's own free will, benefits a third party, and takes place in an institutional environment” (PPMI The Public Policy and Management Institute, the Committee of the Regions, 2009, p. 85). Whether or whether it takes place in an institutional context, volunteering may be a rewarding way to have a beneficial effect on a community. While volunteering is often unpaid employment, there are few instances where volunteers get compensated to cover costs like travel and food. As a result, just because there is no financial benefit does not mean that the volunteer will not be compensated..However, it is very difficult to measure the volunteerism that is not carried out under the umbrella of an institution. Volunteer organizations are institutional structures where volunteer activities are most common. These organizations are called by many different names such as non-profit organizations, third sector and non-governmental organizations.

Non-governmental organizations (NGOs), usually referred to as third sector organizations or nonprofit organizations (NPOs), are essential to resolving social needs and advancing social welfare. Volunteering, which may take many different forms and is increasingly recognized as a beneficial approach to support social concerns, is one way that people interact with nonprofit organizations. Volunteering can be seen in various fields today, which are generally motivated by social benefits. For example; poverty reduction, education and health services development, safe water resources, environmental and climate related problems related to interventions and disaster awareness can be shown as examples (UN Volunteers, 2011, p. 6-8).

According to the concept it represents, volunteering is to contribute to a project with the desire and effort of people to contribute to a study with their free will. A human being is a value and this value is an element that performs the following functions in volunteering (Tırnakçı, 2000).

* The need for material (monetary) resources,

- * Thought and labor power,
- * Helping to form public opinion,
- * Establishing relationships with high-level segments,
- * Acting as a spokesperson,
- * Volunteers who carry out activities such as being an agenda-setting and organizing element, with a sense of self-confidence and responsibility, have provided a positive gain from an individual point of view, whether they want to or not.

Volunteering, which is defined as making a contribution to a cause out of a person's free will and desire to do so, has several advantages. One of the most beneficial aspects of volunteering is the chance it gives people to expand their horizons and collaborate with others, which strengthens teams. Volunteering may also expose people to fresh viewpoints and ways of thinking, which can help them grow as people and learn new skills. (Segal, J., Robinson, L., 2023) Overall, volunteering may be a very useful tool for developing oneself.

In addition to being good for one's personal growth and development, volunteering may improve one's job chances, especially for young individuals with few possibilities. In his research, Pratt mentions that for young people with limited opportunities, volunteering has a great contribution to both finding job opportunities and to their personal development, and volunteering is an important tool in this regard (Pratt, 2005, p. 8).

According to the United Nations Volunteers, volunteering not only benefits young people personally but also society as a whole by fostering social cohesion and ensuring that all facets of the community have access to services. According to the report of the United Nations Volunteers, young volunteers contribute to the participation of people from all segments of society, contribute to the development of social solidarity and facilitate access to services, without compromising the framework of respect for equality. As a

result, they make serious contributions to the development of social integration (UN Volunteers, 2011, p. 4).

1.4.3. Volunteerism From Various Aspects

The best way to find out why volunteers volunteer is to ask them their own reasons. In any explanation of human behavior, one should resort to intentions, motives and what motivates them. The motivating elements are important for people to act. In this section, the connection between volunteerism and motivation will be examined.

Social scientists have shown that defining purpose and personality is a difficult undertaking. The underlying premise of the functional theory of motives is that all individuals have the same fundamental psychological needs. Examining these demands can help explain patterns of behavior. (Musick, Wilson, 2008) In this theory, there is the assumption that the needs are universal. Despite the fact that all people have different needs, it is necessary to choose what pleases them. For this reason, after the factors that cause people to volunteer are determined, it will be possible to ensure that they volunteer in their own way in many fields of study.

Fields of study that volunteers participate in have been identified as education (such as literacy training), health and social services (such as being able to do first aid), environmental (such as animal protection tasks), development (neighborhood/local associations by serving in places such as volunteering for local development), civil and active support (volunteering in political structures), help, hospitality (collecting money/volunteering at fundraising events), media, culture and physical education, sport and recreation (Olympics, national and international sporting events). (Hall, McKechnie, Davidman and Leslie, 2001; Hall, McKeown and Roberts, 2001).

No matter what field an individual volunteers in, the question in recent volunteer motivation studies is simple, "why do they volunteer and behave like that,

regardless of the reason and area of the volunteer's behavior"., which are gathered under ten points below: (Esmond and Dunlop, 2004).

1. Values: Volunteers have the belief that it is important to help other people (Clary, Snyder, & Ridge, 1992). It can be to express values related to altruism – humanitarian concerns for people in the center. Katz (1960), Smith et al (1956) defined the values of volunteers as the person who worries about others in their study (Esmond and Dunlop, 2004).

2. Reciprocity: According to the belief of volunteers, "you reap what you sow" is measured by "doing good" gives them in the process of helping others and in their volunteer work (Esmond and Dunlop, 2004).

3. Recognition: The recognition of the volunteer's abilities and contributions motivates him (Esmond and Dunlop, 2004).

4. Understanding: The volunteer learns more skills and experiences that are not used very often in life (Clary, Snyder, & Ridge, 1992). Understanding allows new learning experiences and allows knowledge, skills and abilities to be experienced. Attitude and persuasion theories are also related to information and object evaluation functions. This understanding provides benefits related to diversity, learning, and self-improvement to their lives through voluntary service (Gidron, 1978).

5. Self-Esteem: Volunteering increases feelings related to self-esteem and self-worth (Esmond and Dunlop, 2004).

6. Reactivity: It arose due to the volunteers' need to indicate and 'improve' their past or present situations (Esmond and Dunlop, 2004).

7. Social: Volunteers are influenced by norm values that are important to others (e.g. friends or family) (Clary, Snyder, & Ridge, 1992).

8. Protective: It is the reduction of the negative thoughts and feelings (guilt and problems) of the volunteers about themselves (Clary, Snyder, & Ridge, 1992). Smith et (1981) features a team of people from the negative motivations for volunteering their ego to protect yourself against those who have less chance of one's own personal and reduce the feeling of guilt can serve to solve problems (Esmond and Dunlop, 2004).

9. Social Interaction: Social aspects are intended for the volunteer to establish social networks and interact with others (Esmond and Dunlop, 2004).

10. Career Development: Connecting with useful people, gaining experience, skills and employment (Esmond and Dunlop, 2004).

1.4.4. International Studies on Volunteer Motivation

Studies involving volunteerism and motivation emerged in the 1970s. In addition, voluntary motivation studies have been conducted in different dimensions by different researchers. The first research that stood out earlier was in 1953, which was the work done by McClelland, Atkinson and Lowell. In this study, three subscale models consisting of success, strength and commitment were discussed in the study on adapting the volunteer experience and their motivation. Although this study is not comprehensive, it has helped volunteers in finding practical ways to meet the motivational needs of volunteers in terms of recruitment and persistence of volunteers, within the scope of strength and commitment motivation. In addition, it has helped to focus researchers on the research that will be carried out later (McCurley and Lynch, 1998; Vineyard, 1988).

When the studies on volunteer motivation are examined, there are three different models according to the historical structure and subscale characteristics:

- Two or Three Sub-Scale Models between 1980 and 1990.
- One-Dimensional Model in 1990 - 1991
- In the 1990s and later, Multi-Subscale Models (Esmond and Dunlop, 2004; Okun, Bar and Herzog, 1998).

In the following sections, studies examining these classifications and volunteer motivations in different organizational structures will be examined.

1.4.4.1. Two or Three Subscale Models

Studies in the 1980s focused on two or three subscale models. Although these studies were not comprehensive, they provided insight to understand the complex motives of volunteers and have also shown that there should be a number of limitations in these studies. Most of these studies were not based on scientific evidence. These were usually limited to a group of voluntary organizations covering small sample sizes (Esmond and Dunlop, 2004; Okun, Bar, & Herzog, 1998).

In the studies conducted in the 1990s to understand volunteer motivation, two different models were focused on. These were one-dimensional models and multi-subscale models. Looking at two or three subscale models, it can be seen that in the 1980s, researchers such as McCurley and Vineyard, (1988), Wilson, (1983) began to adapt well-known theories by others in volunteer motivation, motivation and human behavior. Maslow's (1954) Hierarchy of Needs and Herzberg's (1966) Motivational-Hygiene Theory were topics of interest in discussions of voluntary motivations (Esmond and Dunlop, 2004).

In 1981, Horton-Smith developed a two-dimensional model for voluntary motivation as altruistic motives(intangible rewards, such as feeling good about helping others) and egoistic motives (tangible rewards). In the same year, Frisch and Gerrard (1981) conducted a study in the USA with 455 Red Cross volunteers and conducted a study on two sub-dimensional models, altruism and egoistic motives. Gillespie and King (1985) found a similar classification in their study with a total of 1346 Red Cross volunteers (Esmond and Dunlop, 2004).

Knoke and Prensky stated that there are three types of classes for encouragement in volunteer motivation: utilitarian, affective, normative. Utilitarian incentives pass as indirect benefits obtained through volunteering, such as knowledge and skills obtained through voluntary work experience. Affective incentives are described as interpersonal relationships that give positive social interactions with others. But these incentives are not limited to loyalty, prestige, respect, friendship and a sense of commitment. Normative incentives focus on charitable and altruistic motives, such as sharing and helping others, and goodwill. Caldwell and Andereck directly accepted the conceptual approach developed by Knoke and Prensky and categorized voluntary motivations in three categories of incentives; purposeful, solidarity, material incentives. (Kim, Zhang, Connaughton, 2010: 355) Purposeful incentives are expressed as doing something useful and contributing to society. Incentives for solidarity are said to be social interactions and providing networking opportunities. The material is provided by the organization, which uses incentives volunteers it is expressed as tangible benefits. When examined in these three categories, material incentives are generally the least important, while goal-oriented incentives have been identified as strong voluntary motivational reasons (Caldwell and Andereck, 1994).

1.4.4.2. One-Dimensional Model

In 1991, Cnaan and Goldberg-Glen confirmed that there are a number of limitations in previous studies on volunteer motivation and he noted that in previous research it was predominantly explanatory, and the studies were not consistent and systematic. He said that it is not beyond content analysis, except for a few studies on two or three subscale models, and that this type of research is a classification test. He emphasized the need to define and classify the main motivations with a comprehensive literature study he has done. Based on these reasons, he identified 28 motives in volunteering and developed Motivation to Volunteer (MTV) using a 5-li Likert scale. Later, he utilized this scale in other studies. As a result of the work done by 258 volunteer and 104 non-volunteer

individuals in human service organizations, it was concluded that individuals volunteer for tangible rewards (egoistic) and altruism. The important achievement of this study is that by bringing a different perspective, it has shown that volunteers have different motivational motives and that there is no distinction made on a single theme or with a single classification. As a result, it is a part of the voluntary experience and therefore, thanks to the use of a one-dimensional model in volunteer motivation, it has gained an alternative point of view by showing that there is a combination of different motives (Esmond and Dunlop, 2004; Okun, Bar and Herzog, 1998).

1.4.4.3. Multi-Subscale Model

In the early 1990s, the multi-subscale model emerged as another model for understanding volunteer motivation. Clary and colleagues studied the model based on a functional approach to voluntary motivation, which shows that individuals have various psychological functions with the belief of engaging in the same activity. (Kim, Zhang, Connaughton, 2010: 350)

Snyder and Omoto (1990) started by studying social psychology and the personalities of people who work as AIDS volunteers. After that, Clary and Snyder (1990 and 1991) and Clary, Snyder and Ridge (1992) proved with the analysis of experimental research conducted on volunteers that in volunteer motivation there were six basic functions, namely the following:

- (i) Values
- (ii) Understanding
- (iii) Career
- (iv) Social
- (v) Respect
- (vi) Protective

These six sub-dimensions were then converted into a 7-point likert-type scale for each function and the Functional Volunteer Inventory (VFI) was revealed.

(Joseph, Carolissen, 2018: 230) The VFI was developed based on scientific evidence and was conducted with close to 500 university students and close to 1000 participants as a sample (Clary, Snyder, & Ridge, 1992). Clary, Snyder and colleagues discussed the multifactorial model of volunteer motivation for more than 10 years and many articles and research were carried out (Clary and Snyder, 2000; Clary, Snyder, Ridge, Miene, and Haugen, 1994; Clary, Snyder and Stukas, 1999; Omoto and Snyder, 1995; Snyder and Stukas Clary, 2000; Stukas, Clary and Snyder 1999, Stukas, Snyder, and Clary, 1999).

These studies introduced a functional approach with the best known and most developed psychological theory of volunteer motivations. Functional analysis is related to the goals, motives that underlie and form actions, beliefs. According to this theory, it is argued that if the behavior of voluntary individuals serves one or more psychological reasons, the action may begin (Snyder et al., 2000).

The Functional Volunteer Inventory (VFI) has used 6 separate motivations for volunteering in most of the psychological studies written about why people volunteer. The problem with the first studies is that the list of possible motivations is not naturally systematic. When the previous studies are examined, it is seen that there are altruistic, ideological, material, status, social relations, free time and personal development motives. (Musick, Wilson, 2008)

Later, VFI was tested and developed with experimental studies. In volunteer work, six motivations have consistently shown association.(Musick, Wilson, 2008) What should be noted here is that it may help to meet different needs in different volunteers for the same volunteer activity (Clary and 1998). In the study of Okun and Barr (1998), all three models of motivation were investigated in the study of motivations of elderly volunteers. Interestingly, in their study for two or three subscale models or one-dimensional models, he could not find support. In this research, qualified support was received for the multi-subscale model of motivation and it was emphasized that the most appropriate data were obtained (Okun and Barr and Herzog 1998).

Clary, Snyder and colleagues, who have been conducting continuous research, especially in the USA, examined the motivation of volunteers (Clary and Snyder, 2000; Clary, Snyder, Ridge, Miene, and Haugen, 1994; Clary, Snyder and Stukas, 1996; Omoto and Snyder, 1995; Snyder and Stukas Clary, 2000; Stukas, Clary and Snyder 1999, Stukas, Snyder and Clary, 1999). During these years, studies on volunteer motivation in Australia remained limited. The study conducted by McEwin and Jacobsen-D'Arcy (2002) was the first study conducted in Australia. Through CLAN WA, McEwin and Jacobsen-D'Arcy (2002) received a research scholarship from Lotterywest to investigate the motivations of volunteer individuals. In their work, there were three stages and 280 volunteers from different voluntary organizations participated in it. With this study, the Volunteer Motivation Inventory (VMI) for Volunteering was developed. 40 expressions, including 8 subscales and 5 items from each subscale, were included and the 5-point likert type was used in the scoring. The 8 motivational subscales identified are: Values, Career, Personal development, Recognition, Hedonistic, Social, Reactive, Reciprocity. (Esmond and Dunlop, 2004). The purpose of this small sample size was to determine the final measurement tool with a larger sample, as indicated in the last report of McEwin and Jacobsen-d'Arcy (2002:15). At the end of 2003, in order to benefit from the volunteer motivation, Lotterywest was awarded as another research scholarship to CLAN WA, the continuation of VMI, to build on and develop this initial work. In 2003-2004, Dr. Judy Esmond, as the principal investigator, and Patrick Dunlop, as co-researcher, were appointed for a 12-month period and they undertook this research project.

Two objectives of the research were determined. The first objective was to develop an inventory to understand and evaluate the underlying motivations of Western Australian volunteers in order to conduct a large-scale research. The second objective was to understand why people do volunteer work in order to be able to do small-scale work (Esmond and Dunlop, 2004).

At the end of the research, Esmond and Dunlop (2004) revealed a VMI consisting of a total of 3 studies and 5 stages, in which each stage is made for the most efficient use of the Voluntary Motivation Inventory (VMI) at the end. This study is one of the largest studies conducted in the world. A total of 15 institutions and 2444 volunteers were involved. The Volunteer Motivation Inventory (VMI) was developed to measure the level of motivation among volunteers.

This inventory consists of 10 subscales Values, Reciprocity, Recognition, Understanding, Self-Esteem, Reactivity, Social , Protective , Social Interaction , Career Development and 5 likert-type inventory consisting of a total of 44 items. The places of use of this inventory are:

- To know the volunteer motivation of volunteers to attract interest in their recruitment
- To make effective placement by determining the motivational needs of new volunteers
- To understand the motivation of volunteers to ensure the continuation of their volunteering(Esmond and Dunlop, 2004).

The 10 subscales of the VMI and their definitions are as follows:

1. Values whereby the individual volunteers in order to express or act on firmly held beliefs of the importance for one to help others (Clary, Snyder & Ridge, 1992).
2. Reciprocity whereby the individual volunteers in the belief that 'what goes around comes around'. In the process of helping others and 'doing good' their volunteering work will also bring about good things for the volunteer themselves.

3. Recognition whereby the individual is motivated to volunteer by being recognised for their skills and contribution.
4. Understanding whereby the individual volunteers to learn more about the world through their volunteering experience or exercise skills that are often unused (Clary, Snyder & Ridge, 1992).
5. Self-Esteem whereby the individual volunteers to increase their own feelings of self-worth and self-esteem.
6. Reactivity whereby the individual volunteers out of a need to 'heal' and address their own past or current issues.
7. Social whereby the individual volunteers and seeks to conform to normative influences of significant others (e.g. friends or family) (Clary, Snyder & Ridge, 1992).
8. Protective whereby the individual volunteers as a means to reduce negative feelings about themselves, e.g. guilt or to address personal problems (Clary, Snyder & Ridge, 1992).
9. Social Interaction whereby the individual volunteers to build social networks and enjoys the social aspects of interacting with others.
10. Career Development whereby the individual volunteers with the prospect of making connections with people and gaining experience and skills in the field that may eventually be beneficial in assisting them to find employment. (Esmond and Dunlop, 2004)

This chapter provided the theoretical framework on emergency, emergency interpreting, interpreting history and the types of interpreting. In the next chapter, the methodology of the thesis will be presented.

1.4.5. Formal and Informal Volunteerism

1.4.5.1. Formal Volunteerism

Formal volunteerism is defined as service that is planned out through a group or organization, coordinated, and integrated into NGO programming. (Kabonga, I., Serpa, S., 2020, p. 3) The advantages and effects of formal volunteerism on people and communities as well as organizational ways to improve volunteer recruitment, placement, and retention will be discussed.

The social ties and feeling of community that formal participation fosters are two of its most important advantages. Volunteering enables people to take part in their communities and experience a sense of importance from others, which is a fundamental manifestation of human interactions. (UN Volunteers, 2016) Working with and providing social interaction to others may have a significant positive impact on one's psychological health, including reducing the negative impacts of stress, rage, and anxiety. (Segal, J., Robinson, L., 2023) Formal volunteerism may also bring people of all racial backgrounds, ages, beliefs, and sexes together for a similar goal. (Dreyfus, S.N., 2018 p.2)

By assisting community-based groups where they are needed, formal volunteerism also contributes significantly to the growth of local communities. People may actively support the growth of their communities by volunteering their time, talents, and resources. It enhances community members' quality of life while also assisting in community development and maintenance. (Dreyfus, S.N.) Formal volunteerism may also foster a feeling of communal ownership and accountability among participants, increasing participation and engagement.

Overall, formal volunteerism is important for the formation and development of civil society and plays a big part in community development. It offers opportunity for both personal and professional growth as well as a feeling of community and social relationships. The recruitment, placement, and retention of volunteers may all be improved by organizations using a variety of tactics, such as clearly defining roles and duties and providing training and networking opportunities.

Formal volunteerism is a potent instrument for people and groups to improve society and have a positive influence on the world.

Formal volunteering often entails planned, systematic activities carried out in conjunction with a business or group. Here are some official volunteering instances with supporting documentation:

1. Tour guide or docent: This voluntary activity is giving visitors to museums, historical sites, or other cultural organizations guided tours. Examples of this kind of volunteering, according to LiveLearn.ca, include welcoming guests, offering directions, and dispensing instructional material.
2. Hospital volunteer: Hospital volunteers can help with a range of responsibilities, including guiding patients around the facility, bringing flowers or presents, and helping with administrative duties. An example of a task that hospital volunteers could perform is providing meals to patients, according to LiveLearn.ca.
3. Large-scale charity fundraiser: This kind of volunteer work include planning and directing fundraising events for nonprofit institutions. Printing and mailing letters to potential contributors is an example of a task for this kind of volunteering, according to LiveLearn.ca. (2018)

1.4.5.2. Informal Volunteerism

Giving unstructured time to friends, neighbors, or the community without expecting cash or recognition is referred to as informal volunteering. Although it is frequently ignored or understudied in research and policy, this kind of volunteering has been proven to have a major impact on the lives of underprivileged and socially discriminated-against groups.

Informal volunteering, as described by Low et al. (2007, p. 11), is "giving unpaid help as an individual, for example to friends, relatives, or neighbors." However, for the purposes of their study, it does not count as volunteering. This brings to light the difficulty in identifying informal volunteerism and its place in studies.

In his essay, Dean (2021, p. 1) argues that despite its potential to alleviate inequality and illegitimacy, informal volunteering has been overlooked or

understudied in research and policy. He also makes the argument that the lack of focus on informal volunteering may be a result of its connection to domestic work and women's employment, both of which are frequently underestimated in society.

In addition, studies have shown that traditionally marginalized and socially excluded groups, such as persons of color, benefit more from casual volunteering (Dean, 2021). These groups have been recognized as using informal volunteering as a strategy to meet their personal needs as well as the needs of their communities, requirements that may not be sufficiently met by official volunteering or government initiatives.

Even after adjusting for formal volunteering and other demographic characteristics, Musick and Wilson's (2008) study indicated a positive correlation between informal volunteering and greater measures of well-being and social connectivity. This shows that unofficial volunteering may offer significant advantages to the individual and the community.

However, there are drawbacks to unofficial volunteering as well. For instance, a lack of formal structure and organization may result in wasteful behavior or effort duplication. Furthermore, unofficial volunteering might maintain existing power structures or disparities among communities (Dean, 2021).

In conclusion, informal volunteerism is a significant but sometimes disregarded component of the volunteer movement. Despite possible difficulties, it has the ability to eliminate inequity and illegitimacy and offer significant advantages to both people and society. To further understand the function and effects of this kind of volunteering, more study and attention are needed.

1.4.6. Cultural Differences in Volunteerism

A key component of human civilization is volunteerism, and cultural differences between nations and communities can have an impact on the quantity and kind of volunteering. Cultural variations in volunteerism will be discussed in this part.

For instance, family-centered and collectivist attitudes in China may influence how volunteering is viewed as a means of upholding responsibilities to one's

family and community. Individualistic ideals, on the other hand, may inspire people to volunteer in the US in order to achieve their own goals and to be recognized. (Liu, E. S.C., 2017) Although helping others and volunteering can be deemed universal across cultural contexts, another study finds that the frequency of these behaviors varies among cultures. Differences between cultural samples are likely to occur, especially when the prosocial act is not directed towards close others, such as members of the out-group. (Aydinli, A., Bender, M., & Chasiotis, A., 2013, p.2)

According to research, people from individualistic cultures, like the US, are more likely to volunteer for activities that benefit themselves or a particular cause, whereas people from collectivist cultures, like China, are more likely to do so for their family or community. (Liu, E. S. C. ,2017) People are encouraged to volunteer for causes that are important to them in Western nations, where volunteering is frequently seen as a personal decision. As a result, volunteering in Western nations is frequently motivated by individual interests and principles, with people looking for organizations and causes that share their values and passions. The infrastructure for volunteering is well-established in Western nations as well, with a large number of community organizations and nonprofits devoted to planning and managing volunteer initiatives.

Despite these cultural distinctions, volunteering is universal across all civilizations. For instance, both Eastern and Western cultures place a high priority on helping others and giving back to the society. Additionally, volunteering may provide people of all cultures a feeling of direction and significance as well as a chance to engage with others and forge new connections.

1.4.7. Volunteerism in Türkiye and Abroad: Differences and Similarities

As more and more individuals realize how important it is to give back to their communities and society, volunteering has spread around the world. Türkiye is not an exception, and there are a number of initiatives to support and

encourage volunteering there. The National Volunteer Committee and the German Corporation for International Cooperation (GIZ) are only two of the organizations working to encourage volunteering in the nation. To highlight the crucial role of volunteers and the exceptional potential of volunteering in the nation, these groups have organized celebrations of International Volunteer Day across the whole nation.

Many cultures place a high value on volunteerism because it helps people in need by providing them with crucial services and assistance. It is fascinating to examine the distinctions between volunteerism in Türkiye and the rest of the globe because the nature of volunteering may vary significantly from nation to country. The low degree of engagement is one of the main characteristics that distinguishes volunteerism in Türkiye from other nations. In comparison to other nations, Türkiye has low levels of volunteerism, claims a chapter in a Springer book. (Akboga, S., 2017, p.249) This may be linked to institutional as well as personal issues, such as the state and civil society groups' historic connection, which has hampered Türkiye's development of volunteering. However, there are also distinctive cultural elements that have an impact on volunteerism in Türkiye, such as the value placed on family and community, which might occasionally restrict people's inclination to work outside of these settings.

Despite these difficulties, Türkiye has several instances of effective volunteerism programs. For instance, to recognize the crucial role of volunteers and the exceptional potential of volunteerism in the nation, the United Nations Volunteers (UNV) program in Türkiye, the National Volunteer Committee, and the German Corporation for International Cooperation (GIZ) organized countrywide celebrations of International Volunteer Day. Additionally, there are increasing initiatives to integrate volunteers into training and educational programs. For instance, certain institutions in Türkiye have volunteerism as a part of their curricula to empower young people. (Exploring the potential of volunteerism in Turkey, 2021) Türkiye places a lot of emphasis on young volunteers, which is one of the most pronounced distinctions between volunteerism in Türkiye and the rest of the globe. Youth volunteering, in

Yentürk's opinion, is a crucial component of volunteerism in Türkiye and is effective for empowering young people there. (Exploring the potential of volunteerism in Turkey, 2021) This stands in stark contrast to many other nations where volunteering is frequently connected to senior citizens or retirees. Türkiye's emphasis on youth volunteers might be interpreted as a response to the particular difficulties faced by young people there, such as high unemployment rates and little prospects for social mobility.

As it fosters community and advances the common good, volunteering is regarded as a crucial component of society. While there could be variations in how volunteering is done in various parts of the world, there are also certain commonalities that can be seen. Service learning is a methodology that is becoming more and more popular in Türkiye and throughout the world because it blends academic study with volunteer work to produce memorable learning experiences. Students are introduced to the importance of community service and are inspired to have a good effect on society by introducing volunteerism into curriculum. (Boru, N, 2017, p. 146, 147)

Another similarity is the significance of volunteering for one's own growth. People have the opportunity to develop new abilities and acquire experience in a variety of areas by volunteering, including leadership, communication, and problem-solving. This might aid in both personal and professional growth as well as employability. In Türkiye and across the world, volunteers are recognized for their remarkable contributions to society and are routinely appreciated for their efforts.

Therefore, while there may be variations in the way that volunteering is done throughout the world, there are also many commonalities. These include the significance of incorporating volunteerism into education, the understanding of the significant role that volunteers play in addressing societal concerns, and the potential benefits of volunteering for one's own personal development. We can collaborate to promote and encourage volunteerism all throughout the world by realizing these commonalities.

CHAPTER 2

METHODOLOGY

This chapter dwells on the details of the methodology which is used to evaluate the concept of volunteerism and also the behaviour of volunteers. The chapter gives information on the design of the study, participants, procedure of the study, data collection instruments and data analysis techniques used to evaluate the answers of the subjects to the VMI and personal information sheet.

2.1. DESIGN OF THE STUDY

2.1.1. Design of the Study

Descriptive method is used in this study. Data collection is carried out via VMI and personal information questions, which are analyzed to shed light into what the research questions aimed to find as seen in the Table 1.

Table 1. The Training Groups of ARÇ and Scales Used in the Study

DESIGN OF THE STUDY				
GROUPS			SCALES	
Basic Training	Online/ Face to Face	No- Training	VMI	Personal Information Questions

2.1.2. Participants

The participants of this study consists of the members of ARÇ in 3 groups: 1- the ones who received ARÇ training. 2- The ones who received face to face or online training. 3- The ones who haven't received any training. The population of the study is 500 while the sample size is 74. At first, the participants were invited to the study via mail groups of ARÇ. As the expected number of participants was not met, a list was demanded from the ARÇ organization of the people and their telephone numbers enlisted in the organization in order to reach to a larger group of people.

2.1.3. Data Collection Materials

Two instruments were used for the purposes of this thesis so as to collect data :

The first one is VMI, which is one of the large-scale research conducted in the world. During its creation process, VMI has gone through 3 developmental stages in each of which there were 5 stages to be improved. In these 3 developmental stages, the scale was administered to large scale population consisting of 2444 volunteers in a total of 15 institutions. At the end of these developmental stages, the VMI was finalized with 44 items. VMI is a 5–point Likert-type inventory consisting of “Strongly agree”-“Strongly disagree”. There are 10 subscales in this inventory, respectively Values, Reciprocity, Recognition, Understanding, Self-Esteem, Reactivity, Social, Protective, Social Interaction, and Career Development. Six of these subscales were taken from the Clary, Snyder and Ridge (1992) inventory, and 4 subscales are the subscales studied for the first time. The final version of VMI is used to know the volunteer motivation of volunteers in order to attract interest in their recruitment, to make effective placement by determining the motivational needs of new volunteers and to understand their motivations in order to ensure the continuity of their volunteering.

The second instrument used in this thesis is Personal Information Questions which consists of the questions of age, the city the participants live in, whether the participants have received ARÇ training, the type of training the participants have received, whether the participants have received a secondary training, the reasons of severing the connection with ARÇ organization, whether the participants live in an earthquake zone and whether their families live in an earthquake zone.

In general, VMI seeks to reveal the volunteers motivation of ARÇ members while the personal information questions aim to receiving socio-demographic, organizational and residual information of the participants.

2.2. DATA ANALYSIS TECHNIQUES

The data collected by VMI and The Personal Information Questions was analyzed via Statistical Package for Social Sciences (SPSS). Descriptive statistics were used in the analysis of socio-demographic and some information in the first part of the scale. Here, frequency and percentage values are given and pie charts are used. In the evaluation of the scale scores of all samples and groups, mean, standard deviation, and standard error of the mean values were used. According to the average scores, the ranking was made from the largest to the smallest and the results were interpreted. It was checked whether the data were normally distributed in all subscales. Whether the scores in each dimension of the scale showed normal distribution or not was tested according to the skewness and kurtosis coefficients. T-test for independent samples was used to compare the means of two groups, and one-way analysis of variance (ANOVA) was used to compare the means of more than two groups. The LSD method, one of the multiple comparison tests, was used to show whether there was a difference between the groups as a result of one-way analysis of variance. IBM SPSS Statistics 22 program was used in all analyzes and the significance level was chosen as 0.05.

In this chapter, the methodology used in the thesis for collection of data on the personal information of ARÇ members and the answers they gave to VMI scale have been presented. In the next chapter, the results of the sheet and scale will be analysed and discussed in detail.

2.3. PROCEDURE

1- Initially, literature review was conducted.

2-In literature review, two inventories, The Volunteers Function Inventory and Volunteers Motivation Inventory (VMI), were found to be related with the volunteerism. One was tapping with the function of volunteers and the second one was related to the motivation of the volunteers. Thus, the second inventory was found to be more convenient to get relies for the research questions of this thesis.

3-The Personal Information Sheet was prepared to have information about the ages, training types, secondary training types, how long the participants have been a member in the organization, and the reasons of those who have received Basic Training but stopped participating in ARÇ activities.

4- Ethical Commission Approval has been obtained from Hacettepe University Ethical Commission on 16.09.2022 to administer the Personal Information Sheet and VMI.

5- Data was collected between 07/11/2022 and 22/01/2023. Initially, data was collected from the participants via sending the link of VMI and The Personal Information Questions to the online platforms such as mail groups. However, as the number of participants only reached to 14, a more direct approach was used. The list of the ARÇ members and their telephone numbers were requested from the organization to increase the sample size of the study. 80 people were asked to participate in the study, 74 of which accepted to do so.

6- Calculations related to the data were made and presented in tables.

7- The findings were presented in chapter 4 and evaluations were made.

Thus, this chapter which presents the methodology used in this thesis consisted of data on the personal information of ARÇ members and the answers they have given to VMI. In the next chapter, the results of the replies to the VMI and the research questions will be analyzed and discussed in detail.

CHAPTER 3

FINDINGS AND DISCUSSION

This chapter presents the results and analysis of the information gathered from the VMI scale and personal information sheet. This section contains the findings associated with the research questions and the corresponding discussions.

3.1. ANALYSIS OF THE DATA

The VMI scale, which was developed by Esmond and Dunlop in 2004, was applied to 74 people. Three items were reverse coded and data assignment was made based on the regression method for three missing data in the scale. The extreme values in the data were examined before proceeding to the analysis of the sub-problems. The z value transformations of the scale items were made and the data outside the critical value between -3.29 and +3.29 (n=1) were not taken into consideration, and analyzes were made with a total of 74 data.

First of all, descriptive statistics were used in the analysis of socio-demographic and some information in the first part of the scale. Here, frequency and percentage values are given and pie charts are used. In the evaluation of the scale scores of all samples and groups, mean, standard deviation, and standard error of the mean values were used. According to the average scores, the ranking was made from the largest to the smallest and the results were interpreted. The results were checked to see whether the data were normally distributed in all subscales. Whether the scores in each dimension of the scale showed normal distribution or not was tested according to the skewness and kurtosis coefficients.

Table 2. Normality Statistics Obtained from Scales

	Scale	Skewness	StandardError	Kurtosis	StandardDeviation
VMI Scale	Values	-0,724	0,279	0,924	0,552
	Recognition	-0,695	0,279	1,076	0,552
	Social				
	Interaction	0,077	0,279	-0,73	0,552
	Reciprocity	-0,861	0,279	0,305	0,552
	Reactivity	0,239	0,279	-0,029	0,552
	Self Esteem	-0,027	0,279	-0,308	0,552
	Social	0,744	0,279	0,425	0,552
	Career				
	Development	0,544	0,279	0,033	0,552
	Understanding	-0,533	0,279	0,275	0,552
	Protective	0,375	0,279	0,318	0,552

When Table 2 is examined, since the skewness and kurtosis values of the scores obtained from the scales are between -1.5 and +1.5, parametric methods suitable for the normal distribution were selected in the analyzes (Tabachnick & Fidell, 2013). These values indicate that distribution of data is neither too peaked nor too flat. T-test for independent samples was used to compare the means of two groups, and one-way analysis of variance (ANOVA) was used to compare the means of more than two groups. The LSD method, one of the multiple comparison tests, was used to show whether there was a difference between the groups as a result of one-way analysis of variance. IBM SPSS Statistics 22 program was used in all analyzes and the significance level was chosen as 0.05.

3.2. FINDINGS

In this section, the percentage and frequency distributions of demographic information in the first section of the VMI scale are given.

3.2.1. Frequency and Percentage Distribution of Participants by Group Variable

The table which is presented below provides information about the statistical data of the participants of the study.

Table 3. Frequency and Percentage Distribution of Participants by Group Variable

Variable	Category	n (frequency)	%(percentage)
Group	1 (Basic Training)	22	29,3
	2 (F2F&Online)	20	27,0
	3 (No Training)	32	42,7

Participants were divided into two groups according to the type of training. Group 1 consists of Basic Training (BT), Group 2 consists of those who receive online or face-to-face training, and Group 3 consists of those who do not receive training. According to the data, Group 1 consists of 22 participants with the percentage of 29.3, Group 2 consists of 21 participants with the percentage of 27, and lastly Group 3 consists of 32 participants with the percentage of 42.7, which indicates that Group 3 constitute almost the 45% of the whole number of participants of this study.

3.2.2. Frequency and Percentage Participants by Age Range

The table, which provides information about the age range of the participants starting with 20 years and ends with 50 and above, is given below.

Table 4. Frequency and Percentage Participants by Age Range

Variable	Category	n (frequency)	%(percentage)
Age Range	20-29	33	44,6
	30-39	19	25,7
	40-49	8	10,8
	50 and above	8	10,8
	Missing value	6	8,1
Age (mean±s.d)		33,40±12,04	

Table 4 shows the age range of the participants. Accordingly, of the participants, 45.3% are between the ages of 20-29, 25.3% are between the ages of 30-39, 10.7% are between the ages of 40-49 and 10.7% are between the ages of 50 years old and over. 8% of the participants did not specify their age. The mean age of the participants was 33.40 ± 12.04 .

3.2.3. Frequency and Percentage Distribution of Participants By Year of Organization

The table below presents the data of the people on the time they have spent in the organization of ARÇ.

Table 5. Frequency and Percentage Distribution of Participants by Year of Organization

Variable	Category	n (frequency)	% (percentage)
Year	1-10	27	36,1
	11-20	12	16,0
	21-30	5	6,6
	Missing value	30	40,5

Table 5 shows the participants by year of organization. The year of being in the organization for 36.1% of the participants is between 1-10 years, 16% of them 11-20 years, 6.6% of them between 21-30 years. 40.5% of the participants chose not to answer to this question

3.2.4. The Data on the Reason for Quitting the Organization

The chart below gives the percentage of the people who have stopped joining the activities for three reasons of excessive work load, career and other reasons and those who have still been active in the ARÇ.

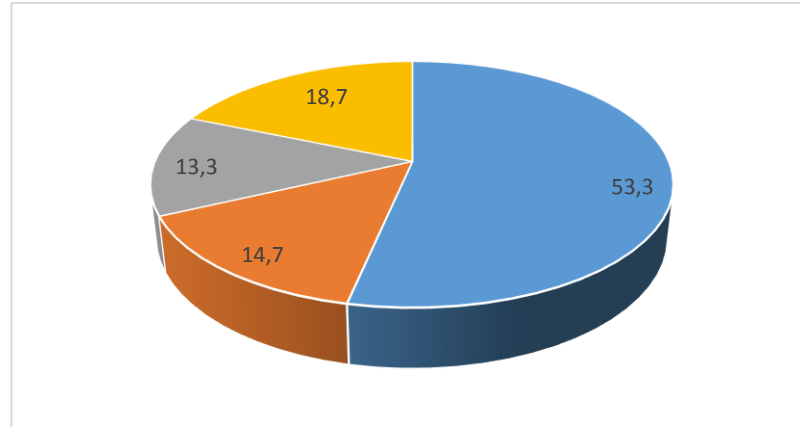


Figure 1.The Reason for Quitting the Organization

In Figure 1, a pie chart regarding the quitting status of the participants is given.

While 53.3% of the participants remained in the organization, 14.7% left the organization due to workload and 13.3% due to career. 18.7% of them left the organization due to other reasons.

3.2.5. Frequency and Percentage Distribution of the Participants by Living in the Earthquake Zone

The table 6 provides data on the participants who live in a close zone of earthquakes and those who live away from earthquake zones. The number of participants living close to an earthquake zone is 52 with 70.3% while the number of participants who live far away from an earthquake area is 22 with 29.7%.

Table 6. Frequency and Percentage Distribution of the Participants by Living in the Earthquake Zone

Variable	Category	n (frequency)	%(percentage)
Living close to the earthquake zone	Hayır	22	29,7
	Evet	52	70,3

Table 6 gives information about the distribution of participants who live close to an Earthquake zone and those who do not. While 29.7% of the

participants do not live close to the earthquake zone, 70.3% of them live close to the earthquake zone.

3.2.6. Frequency and Percentage Distribution of the Participants' Families by Living Status in the Earthquake Zone

The data given via Table 7 provides information about the families of the participants who live in a close zone of earthquakes and those who do not.

Table 7. Frequency and Percentage Distribution of the Participants' Families by Living Status in the Earthquake Zone

Variable	Category	N (frequency)	% (percentage)
Living situation of the family close to the Earthquake Zone	No	21	28,4
	Yes	53	71,6

Table 7 dwells on information about the earthquake zone living status of the families of the participants. While the families of 28.4% of the participants do not live close to the earthquake zone, the families of 71.6% do not live close to the earthquake zone

3.2.7. Descriptive Statistics for VMI Scales Ranked in Order of Importance – All Sample (Group 1, Group 2, Group 3)

Descriptive statistics for all sample are shown in Table 8, and are listed in rank order according to 10 motivational strength.

Table 8. Descriptive Statistics for VMI Scales Ranked in Order of Importance – All Sample (Group 1, Group 2, Group 3)

Scale	Rank	Mean	Std. Deviation	Std. Error of Mean
Values	1	4,23	0,56	0,06
Recognition	4	3,63	0,68	0,08
Social Interaction	7	2,98	0,91	0,11
Reciprocity	3	3,82	1,01	0,12
Reactivity	6	3,08	0,80	0,09
Self Esteem	5	3,41	0,70	0,08
Social	10	2,28	0,88	0,10
Career Development	9	2,53	0,90	0,10
Understanding	2	4,06	0,63	0,07
Protective	8	2,57	0,83	0,10

Table 8 focuses on the results of the all sample on the VMI Scales ranked in order of importance. When Table 8 is examined, the average score obtained from the "Values" sub-scale is the highest. Understanding and reciprocity sub-dimensions are the sub-dimensions with the second and third highest averages, respectively. The sub-scales that are lower than the 3.00 point average are social interaction, protective, career development and social characteristics, respectively. In the reciprocity sub-dimension, it was observed that the standard deviation was quite high, that is, there was maximum variation among those who answered this sub-scale.

3.2.8. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 1

Descriptive statistics for Group 1 are shown in Table 9 and are listed in order of rank by 10 motivational strength.

Table 9. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 1

Table 9 gives information about the VMI results of the Group 1 (Basic Training). When Table 9 is examined, the average score obtained from the

Scale	Rank	Mean	Std. Deviation	Std. Error of Mean
Values	1	4,15	0,55	0,12
Recognition	4	3,58	0,54	0,12
Social Interaction	7	2,64	0,68	0,15
Reciprocity	3	3,59	1,14	0,24
Reactivity	6	2,78	0,68	0,14
Self Esteem	5	3,26	0,54	0,12
Social	8	2,42	0,56	0,12
Career Development	10	2,32	0,64	0,14
Understanding	2	3,81	0,69	0,15
Protective	9	2,34	0,71	0,15

"Values" sub-scale for Group 1 is the highest. Understanding and reciprocity

sub-scales are the sub-scales with the second and third highest averages, respectively. The sub-scales that are lower than the 3.00 point average are reactivity, social interaction, social, protective and career development characteristics, respectively. In the reciprocity sub-scale, it was observed that the standard deviation was quite high, which indicates that there was maximum variation among those who answered this sub-scale.

3.2.9. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 2

Descriptive statistics for Group 2 are shown in Table 10, and are listed in rank order according to 10 motivational streng

Table 10. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 2

Scale	Rank	Mean	Std. Deviation	Std. Error of Mean
Values	2	4,16	0,69	0,18
Recognition	3	3,75	0,69	0,15
Social Interaction	6	3,10	1,03	0,22
Reciprocity	4	3,65	1,17	0,26
Reactivity	7	2,93	0,76	0,16
Self Esteem	5	3,32	0,74	0,17
Social	10	2,06	0,85	0,19
Career Development	8	2,64	0,93	0,21
Understanding	1	4,17	0,60	0,13
Protective	9	2,48	0,82	0,18

Table 10 shows the VMI results of Group 2. (Face to face/ Online) When Table 10 is examined, the average score obtained from the "Understanding" sub-scale is the highest. Values and Recognition sub-dimensions are the sub-dimensions with the second and third highest averages, respectively. The sub-scales that are lower than the 3.00 point average are Reactivity, Career Development, Protective and Social characteristics, respectively. In the sub-scales of Reciprocity and Social Interaction, the standard deviation was quite

high, that is, there was the greatest variation among those who answered this sub-dimension.

3.2.10. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 3

Descriptive statistics for Group 3 are shown in Table 11, and are listed in rank order according to motivational strength.

Table 11. Descriptive Statistics for VMI Scales Ranked in Order of Importance – Group 3

Scale	Rank	Mean	Std. Deviation	Std. Error of Mean
Values	1	4,33	0,46	0,08
Recognition	4	3,59	0,78	0,14
Social Interaction	7	3,14	0,94	0,17
Reciprocity	3	4,08	0,74	0,13
Reactivity	6	3,38	0,81	0,14
Self Esteem	5	3,56	0,76	0,14
Social	10	2,31	1,05	0,19
Career Development	9	2,62	1,02	0,18
Understanding	2	4,16	0,56	0,10
Protective	8	2,79	0,89	0,16

Table 11 gives information about the VMI results of Group 3.(No Training)

When Table 11 is examined, the average score obtained from the "Values" sub-scale is the highest. Understanding and Reciprocity sub-scales are the sub-scales with the second and third highest averages, respectively. The sub-scales that are lower than the 3.00 point average are Protective, Career Development and Social characteristics, respectively. In the Social and Career Development

sub-scales, the standard deviation was quite high, that is, there was the greatest variation among those who answered these sub-scales.

3.2.11. t-Test Results for Independent Samples on Motivation Scale Scores by Groups 1(Basic training) and Group 2 (Face to Face/ Online training)

Table 12. t-Test Results for Independent Samples on Motivation Scale Scores by Groups 1(Basic training) and Group 2 (Face to Face/ Online training)

Variable		\bar{X} (Mean)	Std. Deviation	sd	t	p																																																																																						
Values	Group 1	4,15	0,55	40	-0,076	0,940																																																																																						
	Group 2	4,16	0,69				Recognition	Group 1	3,58	0,54	40	-0,884	0,382	Group 2	3,75	0,69	Social Interaction	Group 1	2,64	0,68	40	-1,732	0,091	Group 2	3,10	1,03	Reciprocity	Group 1	3,59	1,14	40	-0,166	0,869	Group 2	3,65	1,17	Reactivity	Group 1	2,78	0,68	40	-0,636	0,528	Group 2	2,93	0,76	Self Esteem	Group 1	3,26	0,54	40	-0,284	0,778	Group 2	3,32	0,74	Social	Group 1	2,42	0,56	40	1,623	0,112	Group 2	2,06	0,85	Career Development	Group 1	2,32	0,64	40	-1,305	0,199	Group 2	2,64	0,93	Understanding	Group 1	3,81	0,69	40	-1,791	0,081	Group 2	4,17	0,60	Protective	Group 1	2,34	0,71	40	-0,609
Recognition	Group 1	3,58	0,54	40	-0,884	0,382																																																																																						
	Group 2	3,75	0,69				Social Interaction	Group 1	2,64	0,68	40	-1,732	0,091	Group 2	3,10	1,03	Reciprocity	Group 1	3,59	1,14	40	-0,166	0,869	Group 2	3,65	1,17	Reactivity	Group 1	2,78	0,68	40	-0,636	0,528	Group 2	2,93	0,76	Self Esteem	Group 1	3,26	0,54	40	-0,284	0,778	Group 2	3,32	0,74	Social	Group 1	2,42	0,56	40	1,623	0,112	Group 2	2,06	0,85	Career Development	Group 1	2,32	0,64	40	-1,305	0,199	Group 2	2,64	0,93	Understanding	Group 1	3,81	0,69	40	-1,791	0,081	Group 2	4,17	0,60	Protective	Group 1	2,34	0,71	40	-0,609	0,546	Group 2	2,48	0,82						
Social Interaction	Group 1	2,64	0,68	40	-1,732	0,091																																																																																						
	Group 2	3,10	1,03				Reciprocity	Group 1	3,59	1,14	40	-0,166	0,869	Group 2	3,65	1,17	Reactivity	Group 1	2,78	0,68	40	-0,636	0,528	Group 2	2,93	0,76	Self Esteem	Group 1	3,26	0,54	40	-0,284	0,778	Group 2	3,32	0,74	Social	Group 1	2,42	0,56	40	1,623	0,112	Group 2	2,06	0,85	Career Development	Group 1	2,32	0,64	40	-1,305	0,199	Group 2	2,64	0,93	Understanding	Group 1	3,81	0,69	40	-1,791	0,081	Group 2	4,17	0,60	Protective	Group 1	2,34	0,71	40	-0,609	0,546	Group 2	2,48	0,82																
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	Group 2	3,65	1,17				Reactivity	Group 1	2,78	0,68	40	-0,636	0,528	Group 2	2,93	0,76	Self Esteem	Group 1	3,26	0,54	40	-0,284	0,778	Group 2	3,32	0,74	Social	Group 1	2,42	0,56	40	1,623	0,112	Group 2	2,06	0,85	Career Development	Group 1	2,32	0,64	40	-1,305	0,199	Group 2	2,64	0,93	Understanding	Group 1	3,81	0,69	40	-1,791	0,081	Group 2	4,17	0,60	Protective	Group 1	2,34	0,71	40	-0,609	0,546	Group 2	2,48	0,82																										
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	Group 2	2,93	0,76				Self Esteem	Group 1	3,26	0,54	40	-0,284	0,778	Group 2	3,32	0,74	Social	Group 1	2,42	0,56	40	1,623	0,112	Group 2	2,06	0,85	Career Development	Group 1	2,32	0,64	40	-1,305	0,199	Group 2	2,64	0,93	Understanding	Group 1	3,81	0,69	40	-1,791	0,081	Group 2	4,17	0,60	Protective	Group 1	2,34	0,71	40	-0,609	0,546	Group 2	2,48	0,82																																				
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	Group 2	3,32	0,74				Social	Group 1	2,42	0,56	40	1,623	0,112	Group 2	2,06	0,85	Career Development	Group 1	2,32	0,64	40	-1,305	0,199	Group 2	2,64	0,93	Understanding	Group 1	3,81	0,69	40	-1,791	0,081	Group 2	4,17	0,60	Protective	Group 1	2,34	0,71	40	-0,609	0,546	Group 2	2,48	0,82																																														
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	Group 2	2,06	0,85				Career Development	Group 1	2,32	0,64	40	-1,305	0,199	Group 2	2,64	0,93	Understanding	Group 1	3,81	0,69	40	-1,791	0,081	Group 2	4,17	0,60	Protective	Group 1	2,34	0,71	40	-0,609	0,546	Group 2	2,48	0,82																																																								
Career Development	Group 1	2,32	0,64	40	-1,305	0,199																																																																																						
	Group 2	2,64	0,93				Understanding	Group 1	3,81	0,69	40	-1,791	0,081	Group 2	4,17	0,60	Protective	Group 1	2,34	0,71	40	-0,609	0,546	Group 2	2,48	0,82																																																																		
Understanding	Group 1	3,81	0,69	40	-1,791	0,081																																																																																						
	Group 2	4,17	0,60				Protective	Group 1	2,34	0,71	40	-0,609	0,546	Group 2	2,48	0,82																																																																												
Protective	Group 1	2,34	0,71	40	-0,609	0,546																																																																																						
	Group 2	2,48	0,82																																																																																									

In order to examine whether there is a significant difference between the motivation scale scores of Group 1 (Basic training) and Group 2 (Face to face/ Online training), the t-Test for Independent Samples was conducted. The results are listed in Table 12.

Table 12 focuses on the comparison of the VMI results of Group 1 and Group 2. Values, Recognition, Social Interaction, Reciprocity, Reactivity, Self-Esteem, Social, Career Development, Understanding and Protective sub-scale

scores did not differ between Group 1 and Group 2 ($p>0.05$). In other words, these sub-scale scores are quite similar in group 1 and group 2

3.2.12. t-Test Results for Independent Samples Regarding the Motivation Scale Scores According to the Training and No- Training Participants

Independent Samples t-Test was conducted to examine whether there was a significant difference between the motivation scale scores of those who received and did not receive training. The results are in Table 13.

Table 13. t-Test Results for Independent Samples Regarding the Motivation Scale Scores According to the Training and No- Training Participants

Variable		\bar{X} (Mean)	Std. Deviation	sd	t	p
Values	Training	4,15	0,61	72	-1,332	0,187
	No- Training	4,33	0,46			
Recognition	Training	3,66	0,61	72	0,461	0,646
	No- Training	3,59	0,78			
Social Interaction	Training	2,86	0,89	72	-1,330	0,188
	No- Training	3,14	0,94			
Reciprocity	Training	3,62	1,14	72	-2,091	0,040*
	No- Training	4,08	0,74			
Reactivity	Training	2,85	0,71	72	-3,002	0,004*
	No- Training	3,38	0,81			
Self Esteem	Training	3,29	0,63	72	-1,672	0,099
	No- Training	3,56	0,76			
Social	Training	2,25	0,73	72	-0,314	0,755
	No- Training	2,31	1,05			
Career Development	Training	2,47	0,80	72	-0,694	0,490
	No- Training	2,62	1,02			
Understanding	Training	3,98	0,67	72	-1,242	0,218
	No- Training	4,16	0,56			
Protective	Training	2,40	0,76	72	-1,994	0,049*
	No- Training	2,79	0,89			

Table 13 gives information about the VMI results of those who received training (Basic, face to face and online) and those who received no training. Values, Recognition, Social Interaction, Social, Self-Esteem, Career Development and Understanding sub-scale scores did not differ between the training and no- training groups ($p > 0.05$). In other words, these sub-scale scores are quite similar in the training and no- training groups. However,

Reciprocity, Reactivity and Protective sub-scales showed a significant difference between the training and no- training groups ($p < 0.05$). The scores of those who did not receive training were significantly higher in these sub-scales than those who received training

3.2.13. One-Way Analysis of Variance (ANOVA) Results of Motivation Scale Scores by Groups

The Table 14 provides information on the 10 motivational strenghts for all three groups of the study.

Table 14. One-Way Analysis of Variance (ANOVA) Results of Motivation Scale Scores by Groups

Variable		\bar{X} (Mean)	Std. Deviation	sd	F	p
Values	Group 1	4,15	0,55	(2,71)	0,878	0,420
	Group 2	4,16	0,69			
	Group 3	4,33	0,46			
Recognition	Group 1	3,58	0,54	(2,71)	0,417	0,661
	Group 2	3,75	0,69			
	Group 3	3,59	0,78			
Social Interaction	Group 1	2,64	0,68	(2,71)	2,306	0,107
	Group 2	3,10	1,03			
	Group 3	3,14	0,94			
Reciprocity	Group 1	3,59	1,14	(2,71)	1,948	0,150
	Group 2	3,65	1,17			
	Group 3	4,08	0,74			
Reactivity	Group 1	2,78	0,68	(2,71)	4,648	0,013*
	Group 2	2,93	0,76			
	Group 3	3,38	0,81			
Self Esteem	Group 1	3,26	0,54	(2,71)	4,648	0,250
	Group 2	3,32	0,74			
	Group 3	3,56	0,76			
Social	Group 1	2,42	0,56	(2,71)	0,924	0,402
	Group 2	2,06	0,85			
	Group 3	2,31	1,05			
Career Development	Group 1	2,32	0,64	(2,71)	0,900	0,411
	Group 2	2,64	0,93			
	Group 3	2,62	1,02			
Understanding	Group 1	3,81	0,69	(2,71)	2,623	0,080
	Group 2	4,17	0,60			
	Group 3	4,16	0,56			
Protective	Group 1	2,34	0,71	(2,71)	2,129	0,127

Group 2	2,48	0,82
Group 3	2,79	0,89

Table 14 gives the overall results of VMI of all three groups in the study. Values, Recognition, Social Interaction, Reciprocity, Self-Esteem, Social, Career Development, Understanding And Protective sub-scale scores did not differ between groups ($p > 0.05$). In other words, these sub-scale scores are quite similar in group 1, group 2 and group 3. However, the scores in the Reactivity sub-scale differed significantly between the groups ($p < 0.05$). According to LSD, which is one of the pairwise comparison tests, this difference was observed between Group 1 and Group 3 ($p = 0.013$). The Reactivity score of Group 3 was significantly higher than Group 1.

CONCLUSION AND RECOMMENDATIONS

Disasters and emergency situations are considered to be the events that may have unprecedented results. In Türkiye, these results were severely observed after Marmara Earthquakes in 1999 which killed 17,479 people and hit the region with 7.4 magnitude (IFRC, 2019). These earthquakes were a turning point in Türkiye for emergency management and coordination (AFAD, <https://en.afad.gov.tr/about-us>). Public awareness of the value of volunteers and nonprofit organizations in disaster response and recovery operations was heightened by the 1999 Marmara Earthquake in Türkiye. Many individuals and groups came forward to assist those in need after the earthquake (Karanci, N. A., & Acarturk., 2005, p.318). This incident marked a turning point in Türkiye's disaster management strategy as the Turkish Red Crescent increased its emphasis on the importance of volunteers in disaster planning, response, and recovery (Türk Kızılay, Marmara earthquake: 20 years on, 2019). After the Marmara Earthquakes, a flux of SARs came into Türkiye to provide aid but Türkiye was not prepared for that number of SAR teams. Thus, these earthquakes also showed that the need for interpreters for foreign search and rescue teams (SAR) and local authorities was obvious (Doğan, 2016, p.61). This need of communication may be provided through voluntary people who speak foreign language or interpreters who are more trained and prepared for disaster situations. For that purpose, ARÇ, initially IAD, was founded with the initiatives of University of Istanbul around 2000s to provide interpreting services to foreign SARs (Doğan, 2012, p.47). ARÇ members are among the voluntary people who are ready to facilitate the communication between local authorities and foreign search and rescue teams. The founding notion of the ARÇ is volunteerism, which has led many people to join the organization and its activities since 2000s. This notion, volunteerism, is a concept which has no clear definition but literature review showed that the content of volunteerism depends on what it covers. According to the United Nations Volunteers program, volunteering is a basic form of human contact and fulfills our desire to feel valuable in the eyes of others and to be a part of society (United Nations Volunteers, 2016). For Pearce, volunteerism is an act of selflessness and a lot of people actually

choose to volunteer because they want to give back without expecting anything in return (1993). This act of benevolence can be displayed by people in two ways, which are known as formal and informal volunteerism. The former refers to the service that is organized by a group or organization, coordinated, and incorporated into NGO programming (Kabonga, I., Serpa, S., 2020, p. 3). The activities of international organizations such as IFRC, UNHCR, Red Cross or the activities of national NGOs such as Kızılay are considered to be included in the formal volunteerism. The latter one, according to Low et al. (2007, p. 11), is defined as "providing one-on-one, unpaid assistance to friends, family, or neighbors." People, formal or informal, join voluntary activities for different purposes or motivations as Esmond and Dunlop explains (2004). For that purpose, the Volunteer Motivation Inventory (VMI) was developed to measure the level of motivation among volunteers and to understand the motivation of volunteers to ensure the continuation of their volunteering (Esmond, Dunlop, 2004). As the activities and membership of the people joined in ARÇ are based on volunteerism, each member is considered to have their own motivations to participate in the organization. In this regard, the members of ARÇ have been administered VMI to measure their motivations.

The introduction chapter dwelled on the scope, the aim, the research questions, and the limitations of this thesis. The first chapter presented a comprehensive literature review, which covered the types of interpreting, the definition of volunteerism and scales on volunteerism. The second chapter focused on the methodology used in this study. The third chapter presented the findings of the study. In this chapter, the answers to the research questions of the study, the conclusions drawn out of the results of the statistical studies and recommendations for future studies will be addressed.

CONCLUSIONS ABOUT THE RESEARCH QUESTIONS

In this section, 4 research questions included in the study and evaluations regarding the answers of the questions aforementioned supported by data are presented below the questions.

Q1. *Is there any significant difference between the participants who have received the Basic ARÇ training and those who did not in terms of 10 attributes of volunteer motivation in Volunteers Motivation Scale (VMI)?*

Based on the data derived from the participants who have been administered VMI, it is clear that members of ARÇ have different volunteers motivation for participating the ARÇ organization and its activities. On the other hand, the data show that there is not any significant difference between the Basic Training receivers (Group 1) and Face to Face/ Online Training receivers (Group 2) in the sub-dimensions of Values, Recognition, Social Interaction, Reciprocity, Reactivity, Self-Esteem, Social, Career Development, Understanding, Protective. In other words, these sub-dimension scores are quite similar in group 1 and group 2. Accordingly, the results demonstrated that the level of training did not create any differences in volunteer motivations. On the other hand, the results has also pointed out that the volunteer motivations of those who have not received any training (Group 3/ No Training Group) demonstrated a significant difference from those who have received Basic Training (Group 1) and Face to Face/ Online Training (Group 2) in Reciprocity, Reactivity and Protective subscales of VMI. In other words, Group 3 involves in voluntary action, as they are motivated more than Group 1 by the thought that in addition to benefiting others and "doing good," volunteering has positive effects on the volunteer as well, reciprocity subscale (Esmond, Dunlop, 2004). According to the data gathered from the VMI, Group 3 also ranked higher in the reactivity subscale as they believe that they volunteer to heal and solve their past and current problems. Group 3 has also showed better results in Protective subscale, indicating that through volunteerism these people eliminate the negative feelings that they have of themselves. The data demonstrated that training receiving did not mean that the people would want to do benevolent actions to benefit the others. Also, the data demonstrated that as the Group 3 is relatively a younger group than Group 1 and Group 2, they have more problems with their past and present, which led them to volunteer in ARÇ. The need to solve problems of their lives of Group 3 shows parallelism with the negative

feelings of the members of the group mentioned as they had higher scores in Protective subscale.

Q2. *Which attributes of VMI encourage the participants who have received 90-hour ARÇ training to keep participating in ARÇ activities and emergency calls?*

According to Esmond and Dunlop, people volunteer for different motivations. This study has shown that the Basic Training receivers (Group 1) volunteer for all 10 subscales of VMI, which are Values, Recognition, Social Interaction, Reciprocity, Reactivity, Self Esteem, Social, Career Development, Understanding and Protective. However, the highest scores among the members of Group 1 are the Values, Understanding and Reciprocity sub-dimensions, which clearly shows that Group 1 mostly involves in voluntary action for these volunteer motivations. This group, which includes people who had at least one experience of a disaster, was turned out to be least motivated by Social Development subscale. This demonstrated that the Group 1 did not attend ARÇ activities out of interest that they would get in joining ARÇ. On the contrary, that Group wanted solely to help people as they firmly believed that volunteerism was the key to help others. In other words, Group 1 has joined the ARÇ organization and attended its activities as they have the firm belief of using the volunteerism as a means to help other people. (Values Subscale) Basic Training receivers also ranked high scores in the Understanding subscale, indicating that each volunteer uses their volunteer experience to learn more about the world or to practice often-unused skills. Lastly, Group 1 joined the ARÇ organization for the Reciprocity subscale, which can be explained by benevolence through voluntary work will yield the same result for themselves.

Q3. *Which attributes of VMI do the participants have who have received Basic training but have withdrawn from attending ARÇ activities differently when compared to those who have not only received Basic Training but also keep involving in the activities of ARÇ?*

The members of ARÇ participated in the study were firstly asked to participate in the study through e-mail groups of ARÇ. However, the number of participants of Group 2 and Group 3 was higher than Basic Training receiver group. After this, a list of ARÇ members was asked from the ARÇ organization to reach to more Basic Training receivers to get a clear result for the study. The number of Basic Training receivers was expected to be approximately the same with the other two groups, respectively Group 2 and Group 3. However, these efforts did not work either as the number of participants who received the Basic Training and the number of participants who have stated how long they have been a member of the organization still turned out to be lower than expected. Thus, a proper data analysis indicating the difference in volunteer motivations, between the participants who have received Basic Training but have withdrawn from attending ARÇ activities when compared to those who have not only received Basic Training but also keep involving in the activities of ARÇ could not be done and consequently, proper and adequate data to answer this research question could not be gathered.

Q4. *Is there any significant difference between the participants who have received training (Basic Training, Face to Face Training and Online Training) and those who did not (No-Training) in terms of 10 attributes of volunteer motivation in Volunteers Motivation Scale (VMI)?*

According to the data derived from the results of VMI administered to all members of ARÇ (Group 1/ Basic Training Receivers; Group 2/ Online- Face to Face Training Receivers; Group 3/ No Training) Values, Recognition, Social Interaction, Social, Self-Esteem, Career Development and Understanding sub-scale scores did not differ between the training and no- training groups ($p > 0.05$). In other words, these sub-scale scores are quite similar in the training and no- training groups. However, Reciprocity, Reactivity and Protective sub-scales showed a significant difference between the training and no- training groups ($p < 0.05$). These results have shown that the volunteers who didn't receive any training may have the drive of doing good to people in the process

of volunteerism.(Reciprocity) This no- training receiver group decided to participate even though they have not received as a comprehensive training as Group 1. The Group 3 also did not receive a two-day long training that gives general information about disasters and terminology used in the field of disaster and emergency. Nevertheless, Group 3, according to the data, turned out to be willing to participate in the ARÇ Organization and help people in need, which explains the high scores of Group 3 in reciprocity. The results have also shown that the no-training participants may have had the need to improve their present and past situations, which may have led them to join the ARÇ.(Reactivity) Lastly, the results have suggested that the no-training group is in a situation where they volunteer as a means of escaping negative feelings about themselves.

In conclusion, this thesis aimed to investigate volunteer motivations of the different types of members of ARÇ and differences between these groups in terms of volunteer motivations. In this context, significant results have been achieved in terms of not only motivational strength of each Group in this study but also motivational differences between them. Group 1, which includes the founding members of ARÇ, is the group that has received the most comprehensive training. This group also has personally experienced the 1999 earthquakes and has been exerting efforts to eliminate the language barrier by learning lessons from the 1999 earthquakes. Furthermore, members of this group have experienced at least one disaster situation. In this context, it was observed that the three most dominant volunteer motivations of the group in question, which enabled them to become members of the ARÇ Organization and participate in the activities of the Organization in question, were Values, Understanding and Reciprocity. The motivation that least motivates this group was revealed to be Career Development. The results demonstrated that, ignoring the interest for themselves in result of joining the Organization, Group 1 participates in the activities carried out by the ARÇ Organization in the context of their own value judgments, consideration of others and reasons to know the world better (Esmond, Dunlop, 2004). Therefore, group 1 achieved high scores in the three subscales mentioned above and recorded the lowest values in

Career Development. Group 2, Group 2 is the group that receives an accelerated and less comprehensive version of the training of Group 1, which after a short 2-day training is willing to participate in ARÇ in times of disaster. In this context, no motivational difference was detected between Group 1, which has had more training, and Group 2. Even though there is no motivational difference between the two groups, the problem-solving capacities of the groups in question in terms of not only facilitating communication between foreign SAR teams and local authorities but also preparedness levels, will be data that goes beyond the limits of this thesis and should be examined separately in case of disaster. Group 3 consists of people who volunteer to participate in the activities of the ARÇ Organization, although they have not received any training. The most important feature that distinguishes this group from others is that this group participates in the ARÇ Organization for recognition and self-esteem in addition to the values, understanding and reciprocity subscales. These results demonstrated that these individuals joined the ARÇ Organization to discover their own limits and increase their self-esteem. (Esmond, Dunlop, 2004) In addition, this group did not experience the 1999 earthquakes personally and is a younger group than the group that experienced the earthquake in question. In this context, the efforts of this group to recognize their own limitations and raise their self-esteem become understandable.

RECOMMENDATIONS FOR FURTHER STUDIES

ARÇ founded on the basis of volunteerism is an organization which aims to eliminate the language barrier between foreign SAR teams and local authorities. Unfortunately, Türkiye has had too many experiences of natural disasters, especially earthquakes, which makes ARÇ a vital organization for Türkiye. Also Türkiye's potential for disasters increases the possibilities for more discovery in the field of ARÇ. Thus, further research can be conducted to reveal different volunteerism motivations of the members of ARÇ. In light of this thesis, the recommendations for future research are listed below:

- 1.** Future studies can be conducted with a larger number of participants. As the number of the Basic Training receivers who were administered the VMI was low, a new study with more Basic Training receivers can be conducted.
- 2.** Another recommendation might be a study with a new scale on volunteerism. A study on volunteerism of ARÇ members can be conducted with a different volunteerism scale to find other volunteerism motivations of the members of ARÇ.
- 3.** A study may be conducted between ARÇ and other organizations founded for disasters in Türkiye which function on the basis of voluntarism to evaluate the volunteers motivations and to see the difference between ARÇ members and those in other voluntary organizations in Türkiye.
- 4.** This study has shown the volunteer motivations of the members of ARÇ of joining the organization and participating its activities. Through the results of this study, a new study can be conducted to see if the levels of the motivations may change in time.
- 5.** NGOs can use this study to see the volunteer motivations of their own members and to ensure their structural continuity.

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ANNEXES

APPENDIX 1. VOLUNTEERS MOTIVATION INVENTORY (VMI)

Volunteer Motivation Inventory

Instructions

This section of the survey contains a list of statements that ask about your experiences as a volunteer. Please circle the appropriate number you actually believe is closest to your response to each statement using the scale below, with 1 being 'strongly disagree' through to 5 being 'strongly agree'. There are no right or wrong answers, but please fill in only one response for each statement and please respond to all of the statements. If you need to change an answer, make an "X" through the error and then circle your true response.

1 2 3 4 5
 Strongly Disagree Disagree Undecided Agree Strongly Agree

		SD	D	U	A	SA
1	I volunteer because I am concerned about those less fortunate than myself.	1	2	3	4	5
2	Being appreciated by my volunteer agency is important to me.	1	2	3	4	5
3	I volunteer because I look forward to the social events that volunteering affords me.	1	2	3	4	5
4	I volunteer because I believe that you receive what you put out in the world.	1	2	3	4	5
5	I like to help people, because I have been in difficult positions myself.	1	2	3	4	5
6	I volunteer because I feel that volunteering is a feel-good experience.	1	2	3	4	5
7	I volunteer because my friends volunteer.	1	2	3	4	5
8	I volunteer because I feel that I make important work connections through volunteering.	1	2	3	4	5
9	I volunteer because I can learn more about the cause for which I am working.	1	2	3	4	5
10	I volunteer because doing volunteer work relieves me of some of the guilt for being more fortunate than others.	1	2	3	4	5
11	I volunteer because I am genuinely concerned about the particular group I am serving.	1	2	3	4	5
12	Being respected by staff and volunteers at the agency is not important to me.	1	2	3	4	5
13	The social opportunities provided by the agency are important to me.	1	2	3	4	5
14	Volunteering gives me a chance to try to ensure people do not have to go through what I went through.	1	2	3	4	5
15	I volunteer because volunteering makes me feel like a good person.	1	2	3	4	5
16	I volunteer because people I'm close to volunteer.	1	2	3	4	5
17	I have no plans to find employment through volunteering.	1	2	3	4	5
18	I volunteer because volunteering allows me to gain a new perspective on things.	1	2	3	4	5
19	I volunteer because volunteering helps me work through my own personal problems.	1	2	3	4	5
20	I volunteer because I feel compassion toward people in need.	1	2	3	4	5
21	I do not need feedback on my volunteer work.	1	2	3	4	5

		1	2	3	4	5
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
		SD	D	U	A	SA
22	I volunteer because I feel that volunteering is a way to build one's social networks.	1	2	3	4	5
23	I often relate my volunteering experience to my own personal life.	1	2	3	4	5
24	I volunteer because volunteering makes me feel important.	1	2	3	4	5
25	I volunteer because people I know share an interest in community service.	1	2	3	4	5
26	I volunteer because I feel that volunteering will help me to find out about employment opportunities.	1	2	3	4	5
27	I volunteer because volunteering lets me learn through direct hands-on experience.	1	2	3	4	5
28	I volunteer because volunteering is a good escape from my own troubles.	1	2	3	4	5
29	I volunteer because I feel it is important to help others.	1	2	3	4	5
30	I like to work with a volunteer agency, which treats their volunteers and staff alike.	1	2	3	4	5
31	I volunteer because volunteering provides a way for me to make new friends.	1	2	3	4	5
32	Volunteering helps me deal with some of my own problems.	1	2	3	4	5
33	I volunteer because volunteering makes me feel useful.	1	2	3	4	5
34	I volunteer because others with whom I am close place a high value on community service.	1	2	3	4	5
35	I volunteer because volunteering gives me an opportunity to build my work skills.	1	2	3	4	5
36	I volunteer because I can learn how to deal with a variety of people.	1	2	3	4	5
37	I volunteer because no matter how bad I am feeling, volunteering helps me forget about it.	1	2	3	4	5
38	I volunteer because I can do something for a cause that is important to me.	1	2	3	4	5
39	I feel that it is important to receive recognition for my volunteering work.	1	2	3	4	5
40	I volunteer because I believe that what goes around comes around.	1	2	3	4	5
41	I volunteer because volunteering keeps me busy.	1	2	3	4	5
42	I volunteer because volunteering is an important activity to the people I know best.	1	2	3	4	5
43	I volunteer because I can explore my own strengths.	1	2	3	4	5
44	I volunteer because by volunteering I feel less lonely.	1	2	3	4	5

APPENDIX 2. PERSONAL INFORMATION QUESTIONS

11/15/23, 2:04 PM

Volunteer Motivation Inventory Scale

Volunteer Motivation Inventory Scale

fourkan96@gmail.com [Hesap deęiřtir](#)

Paylařılmıyor

PERSONAL INFORMATION QUESTIONS

Name/ Surname

Yanıtınız

Age

Yanıtınız

City you live in

Yanıtınız

Have you received any ARÇ training?

 Yes No

11/15/23, 2:04 PM

Volunteer Motivation Inventory Scale

If YES, which training did you receive and which year?

a- Basic Training (50 hours ARÇ training, 30 hours of Search and Rescue training of AFAD and 10 hours of first aid training)

b- 1- day training: Face to face

c- 1- day training: Online

Yantınız

Have you received any kinds of preliminary training? If you have, what kind of secondary training have you received?

- Civil Defence Training
- Disaster Awareness Courses of AFAD
- TRAC Training (Radio)
- First-Aid Training
- Other

Are you a member of ARÇ?

- Yes
- No

Are you informed of ARÇ?

- Yes
- No



11/15/23, 2:04 PM

Volunteer Motivation Inventory Scale

Have you ever participated in the ARÇ ?

- Yes
- No

If YES, how long have you been a member of ARÇ?

Yanıtınız

If NO, why have you stopped participating in ARÇ activities?

- Health reasons
- Career reasons
- Family reasons
- I moved to a different city/ country
- I changed my study field
- Workload
- Other

Do you reside in a high risk earthquake area?

- Yes
- No

Does your family reside in a place near a fault line?

- Yes
- No

APPENDIX 3. Approval Mail from the creators of the VMI

Gmail - Fwd: Volunteers Motivation Inventory

<https://mail.google.com/mail/u/0/?ik=daf5eda553&view=pt&search=al...>



Fwd: Volunteers Motivation Inventory

Furkan Keylor < >
Alıcı:

13 Ağustos 2022 02:23

----- Forwarded message -----

Gönderen: **Patrick Dunlop** < >
Date: 12 Ağu 2022 Cum, 05:04
Subject: RE: Volunteers Motivation Inventory
To: Furkan Keylor < >
Cc: Judy Esmond < >

Hi Furkan

Thanks for reaching out! No worries at all – I have attached the full report written by Dr Esmond and I, which contains the instrument and scoring instructions in Appendix 5. I hope it is helpful for your research!

All the best,

Patrick

Patrick Dunlop

Associate Professor | Future of Work Institute

Curtin Business School | Faculty of Business and Law

[Need to book a meeting with me?](#) Please visit my [Bookings site](#)

[Tel](#) |

[Mobile](#) |

Dear Professor Dunlop,

Gmail - Fwd: Volunteers Motivation Inventory

<https://mail.google.com/mail/u/0/?ik=daf5eda553&view=pt&search=al...>

I am in my M.A at the Institute of Social Sciences of the University of Hacettepe, English Translation and Interpreting Department in Türkiye. My M.A. thesis is on Volunteerism Characteristic for Emergency and Disaster Interpreting: Türkiye Experience and I need to use your scale **Volunteers Motivation Inventory** which was published in a Project titled "*Developing the Volunteer Motivation Inventory to Assess the Underlying Motivational Drives of Volunteers in Western Australia*" that was written by your colleague Associate Professor Patrick Dunlop/ Dr. Judy Desmond.

As you well know, Türkiye is situated in a place that is prone to a lot of disasters, especially earthquakes. Emergency and Disaster Interpreting (ARÇ) was established after two devastating earthquakes in 1999 around Marmara Region and that region is prone to a much more devastating one in the near future. ARÇ is in collaboration with Disaster and Emergency Management Presidency (AFAD) of Türkiye. Thus, this study is carried out to pave the way for better preparedness for the expected disaster and my aim in this thesis is to find the motives for volunteerism among those who have enrolled and received the training provided for the members of ARÇ and those who have enrolled but have not received the training yet.

Respectfully Yours,

Ahmet Furkan KARAASLAN

 [clan-wa-inc-developing-volunteer-motivation-inventory-assess-underlying-motivational-drives.pdf](#)
521K

APPENDIX 4. VOLUNTEER CONSENT FORM

ARAŞTIRMA GÖNÜLLÜ KATILIM FORMU

Bu çalışma “Acil Durum ve Afet Çevirmenliği bağlamında Gönüllülük Niteliği: Türkiye Deneyimi” başlıklı bir araştırma çalışması olup acil durum ve afet çevirmenleri yetiştiren kuruluş ve üniversiteler kapsamında farklı düzeylerde sağlanan dersleri alıp deprem tatbikatlarına katılan yıllara dağılmış gruplar ve ARÇ üyesi olup henüz eğitim almamış gruplar arasında gönüllülük kavramının irdelenmesi amacını taşımaktadır. Çalışma Ahmet Furkan KARAASLAN tarafından. Prof Dr. Aymil DOĞAN danışmanlığında yürütülmekte ve sonuçları ile yukarıda belirtilen grubun gönüllülük kavramına bakış açıları bilimselyöntemle ortaya konulacaktır. Bunun da ARÇ Organizasyonu’nun geliştirilmesine ışık tutacağı düşünülmektedir. Araştırmanın yapılması için Hacettepe Üniversitesi Etik Komisyon onayı alınmıştır.

- Bu çalışmaya katılımınız gönüllülük esasına dayanmaktadır.
- Çalışmanın amacı doğrultusunda, ARÇ Organizasyonuna üyeliğinizin devamlılığı ve bitme nedenleri ile ilgili bilgilerin alınacağı bir ön test ile “ Volunteer Motivation Inventory (Gönüllülük Motivasyon Envanteri- VMI)” isimli bir anket uygulanarak sizlerden veriler toplanacaktır. Söz konusu anket uygulanmadan önce anketin yazarı Dr. Öğr. Gör. Patrick Dunlop’tan anketi uygulamak için izin alınmıştır.
- İsminizi yazmak ya da kimliğinizi açığa çıkaracak bir bilgi vermek zorunda değilsiniz. Kendi ifadelerinizi kendi kimliğinizle belirtmek isterseniz isminizi yazabilirsiniz, zaten katılımcıların isimleri gizli tutulacaktır.
- Araştırma kapsamında toplanan veriler, sadece bilimsel amaçlar doğrultusunda kullanılacak, araştırmanın amacı dışında ya da bir başka araştırmada kullanılmayacak ve gerekmesi halinde, sizin (yazılı) izniniz olmadan başkalarıyla paylaşılmayacaktır.
- İstemeniz halinde sizden toplanan verileri inceleme hakkınız bulunmaktadır.
- Sizden toplanan veriler korunacak ve araştırma bitiminde imha edilecektir.
- Veri toplama sürecinde size rahatsızlık verebilecek herhangi bir soru/talep olmayacaktır. Yine de katılımınız sırasında herhangi bir sebepten dolayı rahatsızlık hissederseniz çalışmadan istediğiniz zamanda ayrılabilirsiniz ve rahatsızlığın giderilmesi için gerekli yardım sağlanacaktır. Çalışmadan ayrılmanız durumunda tarafınıza hiçbir sorumluluk getirmeyecektir ve sizden toplanan veriler çalışmadan çıkarılacak ve imha edilecektir.
- Veri toplama sürecinde sormak istediğiniz herhangi bir soru olursa çekinmeden

arařtırmacıya sorularınızı yöneltebilirsiniz.

Gönüllü katılım formunu okumak ve değerlendirmek üzere ayırdığınız zaman için teşekkür ederim. Çalışma hakkındaki sorularınızı Hacettepe Üniversitesi İngilizce Mütercim Tercümanlık Bölümü Öğretim Üyesi Prof. Dr. Aymil Dođan'a (mail/tel) yöneltebilirsiniz.

Arařtırmacı Adı :

Adres :

Cep No:

Bu çalışmaya tamamen kendi rızamla katılıyorum; istediğim takdirde çalışmadan ayrılabilceğimi bilerek, verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum.

(Lütfen bu formu doldurup imzaladıktan sonra veri toplayan kişiye veriniz.)

Tarih:

Katılımcı Ad ve Soyadı:

Adres:

E-posta adresi:

Telefon:

İmza:

APPENDIX 5.ETHICS COMMITTEE APPROVAL



T.C.
HACETTEPE ÜNİVERSİTESİ REKTÖRLÜĞÜ
Rektörlük

Tarih: 16/09/2022 13:16
Sayı: E-35853172-300-00002392804
00002392804



Sayı : E-35853172-300-00002392804
Konu : Etik Komisyon İzni (Ahmet Furkan KARAASLAN)

16.09.2022

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi: 01.09.2022 tarihli ve E-12908312-300-00002368188 sayılı yazımız.

Enstitünüz Mütercim Tercümanlık Anabilim Dalı İngilizce Mütercim Tercümanlık Yüksek Lisans Programı öğrencilerinden **Ahmet Furkan KARAASLAN**'ın, **Prof. Dr. Aymil DOĞAN** danışmanlığında hazırladığı “**Acil Durum ve Afet Çevirmenliği Bağlamında Gönüllülük Niteliği: Türkiye Deneyimi**” başlıklı tez çalışması Üniversitemiz Senatosu Etik Komisyonunun **13 Eylül 2022** tarihinde yapmış olduğu toplantıda incelenmiş olup, etik açıdan uygun bulunmuştur.

Bilgilerinizi ve gereğini rica ederim.

Prof. Dr. Vural GÖKMEN
Rektör Yardımcısı

Bu belge güvenli elektronik imza ile imzalanmıştır.

Belge Doğrulama Kodu: E208729C-EC6A-4013-8E4F-76D9BF9CE3C8

Belge Doğrulama Adresi: <https://www.turkiye.gov.tr/hu-ebys>

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Bilgi için: Çağla Handan GÜL

E-posta: yazimd@hacettepe.edu.tr İnternet Adresi: www.hacettepe.edu.tr Elektronik

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HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
YÜKSEK LİSANS TEZ ÇALIŞMASI ORJİNALLİK RAPORU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
MÜTERCİM TERCÜMANLIK ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 20/11/2023

Tez Başlığı : ACİL DURUM VE AFET ÇEVİRMENLİĞİ BAĞLAMINDA GÖNÜLLÜLÜK NİTELİĞİ: TÜRKİYE DENEYİMİ

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Programı: İngilizce Mütercim Tercümanlık Yüksek Lisans

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