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Reinventing the Brazilian Sign Language Interpreter

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Abstract- This article presents a critical reflection on the evolving role of the Brazilian Sign Language Translator and Interpreter (TIL) within the national education system. Adopting a historical lens, it traces the trajectory from the early days of predominantly voluntary and community-based interpreting—particularly in religious contexts—to the current phase marked by professionalization through academic training and legal recognition. The discussion explores the implications of this transition for the interpreter's relationship with the Deaf community, the quality of linguistic mediation, and the multifaceted demands of both technical and emotional preparedness in educational settings. The article contends that the interpreter's role must transcend mere technical neutrality, assuming an ethical, cultural, and transformative stance in promoting linguistic accessibility and inclusive education for Deaf students.

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I. Introduction

In a constantly evolving society where forms of communication continue to expand and diversify, the role of the Brazilian Sign Language interpreter can no longer be understood as merely a bridge between two languages. Increasingly, interpreters are agents of accessibility, cultural mediation, attentive listening, and, above all, empathy. It is not enough to master signs; one must also understand contexts, territories, subjectivities, and often-invisible realities.

The educational inclusion of Deaf individuals is a right guaranteed by legislation, with one of the most significant advancements being the Brazilian Inclusion Law (Law No. 13.146/2015), which ensures equitable access to information and communication. Within this context, the Brazilian Sign Language interpreter plays a crucial role in mediating between Deaf students and educational content, ensuring that education is genuinely inclusive.

With the official recognition of Brazilian Sign Language through Law No. 10.436/2002 and its regulation by Decree No. 5.626/2005—alongside the strengthening of accessibility policies—the job market for sign language interpreters has expanded significantly over the past decades. However, the profession was only formally regulated in 2010 by Law No. 12.319, paving the way for a more structured and standardized professional practice.

Given this scenario, it is essential to examine not only the legislation that governs the profession, but also the challenges and training needs of educational interpreters. The requirement for comprehensive proficiency in both Portuguese and Brazilian Sign Language, coupled with the complexity of academic content, demands rigorous training and adequate working conditions.

One of the motivations behind this article is the notable increase in interpreters entering the field without meaningful contact with Deaf culture—whether through churches, associations, or other immersive spaces. The COVID-19 pandemic further deepened this disconnect. Today, while a degree in Brazilian Sign Language is often required, many new professionals enter the job market with limited fluency, relying primarily on academic qualifications.

Understanding Deaf culture is a fundamental and irreplaceable aspect of Brazilian Sign Language interpretation. Technical and linguistic competence alone is insufficient; interpreters must also grasp the cultural codes, historical narratives, values, and

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interactional norms of the Deaf community. As Vermeer (1990) asserts, culture can be understood as the sum of all conventions within a society. When cultural barriers exist, linguistic knowledge alone is inadequate to fully comprehend a message. This cultural understanding extends beyond language—it encompasses discourse genres, textual structures, and the specific communicative modes of social groups (Schubert, 2016). Consequently, training interpreters without engaging them in the lived experiences of the Deaf community results in professionals who are technically capable but culturally disconnected—ultimately undermining the effectiveness of communicative mediation.

This article seeks to examine the role of the Educational Translator and Interpreter of Brazilian Sign Language (TILSE) in Brazil, with a focus on their work in school settings and the challenges encountered in the teaching–learning process. To this end, we review national and international research, analyzing the norms, practices, and attitudes that shape this profession in contemporary educational institutions.

This study proposes a reflection on the current status of the Brazilian Sign Language interpreter—their social role, limitations, and the urgent need for a renewed perspective. More than a translator, the interpreter is a presence. Reinventing this role requires rethinking society's relationship with Deaf individuals, sign language, and the fundamental right to full communication.

II. Objective

This article aims to reflect on the transformation of the Brazilian Sign Language interpreter's role over time, analyzing shifts in training, professional practice, and engagement with the Deaf community. Through a critical and historical perspective, it examines how the interpreter evolved from an invisible volunteer to a recognized and legally regulated professional—now challenged by new training paradigms and growing emotional and cultural detachment. The text seeks to redefine the interpreter's role within contemporary inclusive education.

III. Methodology

This article adopts a qualitative, descriptive, and reflective approach, grounded in literature review, document analysis, and critical observation of educational practices. The investigation is informed by over twenty years of experience as an educator, in continuous dialogue with the Deaf community, Brazilian Sign Language interpreters, and inclusive education professionals.

The analysis draws upon legal documents such as Law No. 10.436/2002 and Decree No. 5.626/2005, among others.

IV. Discussion

This section presents a critical overview of the evolving role of Brazilian Sign Language interpreters over time, highlighting how the profession has continuously adapted to societal, legal, and educational transformations. From early stages rooted in community-based volunteerism to the current framework of professionalization and academic training, the interpreter's journey reflects broader shifts in how inclusion, accessibility, and linguistic rights are understood in Brazil. By tracing this trajectory, we aim to demonstrate that interpreting is not a static occupation, but a dynamic profession that requires constant reinvention. As educational policies evolve, technologies advance, and Deaf protagonism gains visibility, interpreters must continually refine their practices, ethics, and relationships with the communities they serve. This ongoing process of transformation reveals not only the resilience of the profession, but also its growing social significance.

The discussion section of this article will be structured into *five distinct parts,* each of which will address a key aspect of the professional trajectory of Brazilian Sign Language (Libras) interpreters. These parts aim to present a comprehensive overview of their historical evolution, professional recognition, training and educational pathways, current challenges in the field—including salary and working conditions—and their essential role in ensuring Deaf people's access to social participation. This structured approach is intended to offer both chronological insight and thematic depth, allowing readers to better understand the multifaceted reality faced by interpreters in Brazil today.

a) From Volunteer to Recognized Professional

Before the formal regulation of the profession, the work of Brazilian Sign Language interpreters in Brazil was predominantly voluntary. Motivated by emotional connection, empathy, or a sense of mission, early interpreters often lacked academic training or institutional affiliation. Religious institutions played a central role in the promotion of Brazilian Sign Language and the informal training of community-based interpreters, particularly during the 1980s and 1990s.

Catholic, evangelical, Pentecostal, and smaller religious communities served as informal centers of learning for many interpreters who would later work in educational institutions. These spaces fostered close, human, and everyday connections with the Deaf community. There, interpreters learned not only the language but also the emotions, gestures, expressions, and cultural values of individuals who "sign from the soul."

With the enactment of Law No. 12.319/2010, a significant shift occurred from religious volunteerism to formally recognized, technical, and salaried

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professionalism. Today, Brazilian Sign Language interpretation is governed by ethical standards and demands a clear professional identity.

As Santos et al. (2020) emphasize, the quality of life for Deaf individuals is closely tied to their access to language. Accessible education in Brazilian Sign Language is essential for their well-being, inclusion, and social development. The interpreter's role, therefore, extends beyond mere technical function—it contributes to broader projects of social justice and citizenship.

The study by de Wit, Crasborn, and Napier (2021), *Interpreting International Sign: Mapping the Interpreter's Profile*, highlights the evolution of sign language interpreting from a volunteer-based act to a highly specialized field characterized by distinct ethical, linguistic, and sociocultural responsibilities. For decades, interpreting was viewed as an act of solidarity or goodwill—often performed by family members, friends, or church volunteers. While such grassroots support was historically valuable, the contemporary multilingual and multicultural landscape demands more than good intentions; it requires training, accountability, and professional recognition.

According to the authors, interpreters—particularly those working in international and institutional contexts—must navigate complex linguistic systems, multicultural expectations, and varied institutional norms. These realities reinforce a fundamental truth: the interpreter is not a helper or assistant, but a trained professional deserving of recognition, fair compensation, and protection, akin to any other essential service provider.

Professionalism, however, should not be mistaken for a lack of empathy. Rather, it implies clearly defined boundaries, neutrality, and respect for the communicative process. When interpreters are treated as mere volunteers or personal aides, their expertise is undervalued—and, more importantly, the Deaf community is denied equitable access.

Thus, it is imperative to break away from outdated models of the "friendly helper." Interpreters can and should offer support, but they must also be empowered, respected, and fully professionalized. As this body of research suggests, professional interpreting is not a favor—it is a right and a responsibility.

For many years, Brazilian Sign Language interpretation in educational settings was marked by improvisation and a lack of formal structure. This situation was a consequence of absent public policy, limited access to degree programs in Brazilian Sign Language, and the delayed professional recognition of the field. In numerous schools, interpreters were often former students, family members of Deaf individuals, or community members who had acquired sign language informally. Their wor.

b) From Improvisation to Professionalization

For many years, Brazilian Sign Language interpretation in educational settings was marked by improvisation and a lack of formal structure. This reality stemmed from the absence of public policies, the limited availability of higher education programs in Brazilian Sign Language, and the absence of professional recognition. In many schools, interpreters were often former students, relatives of Deaf individuals, or community members who had learned the language informally. Their work was carried out with effort and commitment, yet it was also marked by technical limitations.

The creation of degree programs in Brazilian Sign Language and the formal recognition of the profession through Law No. 12.319/2010 represented a pivotal moment for the field. A process of professionalization was initiated, enabling interpreters to acquire academic training, gain legitimacy, and begin to access more structured work environments.

Indeed, the shift from improvisation to professionalization represents a significant victory. Yet it is worth remembering that, in the early stages of Deaf inclusion in mainstream schools, the Brazilian Sign Language interpreter often represented the only meaningful bridge between the Deaf student and the rest of the educational environment. More than just a professional, the interpreter was often a confidant, a friend, and at times the only adult fluent in sign language within the school community.

This emotional connection was instrumental in supporting Deaf students' persistence in school. In institutions generally unprepared to welcome sign language and Deaf culture, interpreters often assumed multiple roles: translator, tutor, cultural mediator, and sometimes emotional support. They were essential in sustaining the student's sense of belonging.

Following the professional regulation of the field and growing institutional demands for neutrality and didactic distance, the interpreter's role began to change significantly. A more technical profile is now expected—one that prioritizes accuracy and neutrality over relational or pedagogical involvement.

While this shift brought important professional advances, it also led to human losses. Deaf students who were once welcomed by someone who understood their expressions, narratives, and subjectivities, now often face a more neutral, distanced interpreter. This change, while improving institutional rigor, may inadvertently reduce the quality of emotional support and communicative depth.

Reconsidering the role of the interpreter does not imply a return to informality. Rather, it calls for a broader understanding that no technical expertise can replace empathy, and that true educational inclusion demands not only professional competence but also human connection, cultural sensitivity, and relational

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presence. The challenge today is to balance the interpreter's professional identity with the human being who communicates from the heart.

Despite the important advancements brought by legislation and higher education programs, the reality of many Brazilian interpreters remains precarious. Numerous professionals work without stable contracts, face excessive workloads, and still experience a lack of recognition from both colleagues and institutional structures. The transition from informal mediators to officially recognized interpreters has not been accompanied, in all cases, by decent working conditions or full social recognition. Many interpreters continue to carry out their duties in environments that undervalue their expertise or consider them secondary participants in the educational process.

Furthermore, the emotional and ethical complexity of interpretation in educational settings is often underestimated. Unlike conference interpreters or those in legal contexts, educational interpreters work within a dynamic of constant human interaction and developmental progress. They witness students' learning processes, identity construction, and social challenges—especially in the case of Deaf students who rely heavily on sign language for full participation. Therefore, the interpreter's presence is not merely linguistic but deeply pedagogical and affective, even when institutions discourage such bonds in the name of "neutrality."

The Brazilian Accessibility Law (Law No. 10.098/2000) establishes that all communication barriers, including those involving sign language, must be removed to ensure equal access for people with disabilities. Likewise, the Interpreter Law (Law No. 12.319/2010) defines the role, responsibilities, and rights of sign language interpreters, marking a formal recognition of the profession. However, while these legal frameworks exist, their implementation is often inconsistent and underfunded. Many interpreters report that their actual working conditions do not reflect the professional dignity guaranteed by law.

It is essential to consider that professionalization should not be reduced to certification and institutional regulation alone. It must encompass respect, fair compensation, continuing education, and emotional support for interpreters themselves. When the emotional dimension of their work is denied or downplayed, both interpreters and students lose. Ultimately, what is at stake is not only the quality of interpretation but also the quality of Deaf education and the legitimacy of inclusion policies. A professional interpreter is not just someone who signs fluently, but someone who translates realities, builds bridges, and sustains human dignity through language.

c) Interpreters in Times of Crisis

The article by Mathews, Cadwell, O'Boyle, and Dunne (2022), *Crisis Interpreting and Deaf Community Access in the COVID-19 Pandemic*, offers a powerful reflection on the indispensable role of interpreters during global emergencies—especially in guaranteeing equitable access to information for Deaf communities.

During the COVID-19 pandemic, while much of the population had access to real-time information, emergency decrees, and public health protocols, many Deaf individuals were left behind—marginalized and underinformed. The lack of qualified sign language interpreters in press conferences, health bulletins, and official government announcements directly impacted the ability of the Deaf population to make informed and safe decisions.

This crisis reaffirmed a reality long known within the interpreting profession: interpreters are not optional—they are essential. Their work is not merely linguistic; it is life-saving during moments of public health crises, natural disasters, and social emergencies. The pandemic exposed systemic deficiencies and demanded that interpreters respond with agility, emotional resilience, and cultural competence.

The article underscores the need for interpreters to be globally informed, ethically grounded, and constantly updated—not only in linguistic fluency but also in crisis protocols, accessibility legislation, and community engagement strategies. It further highlights the importance of institutional planning that includes interpreters from the outset in emergency preparedness efforts, rather than adding them as last-minute considerations.

In many regions, the pandemic served as a turning point for visibility. Where interpreters were absent, communities organized protests, legal demands, and campaigns for inclusion. Where interpreters were present, their work became a symbol of democratic access. Televised press conferences with qualified sign language interpretation became markers of responsibility and care—both from the state and from the media. In some countries, Deaf-led organizations partnered with interpreters to create decentralized, community-based updates, using platforms like Instagram, WhatsApp, and YouTube to reach isolated Deaf audiences. These efforts showed that language justice is also health justice.

But the crisis did not only expose gaps in access—it also intensified the emotional and psychological demands placed on interpreters. Professionals were suddenly thrust into high-pressure situations, interpreting for emotionally loaded content such as death counts, hospital collapse, and urgent behavioral recommendations. Many worked with limited preparation, little institutional support, and constant exposure to distressing material. Some reported burnout, moral fatigue, and a sense of loneliness in the

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face of institutional expectations. As Santos (2022) discusses in his research on interpreter well-being, these emotional tolls often remain invisible, especially in systems that still treat interpreting as purely mechanical.

Moreover, the pandemic made clear that emergency response protocols must become intersectional. Accessibility cannot be an afterthought—it must be structurally embedded. Including sign language interpreters in strategic emergency planning is not a matter of generosity, but of basic civil rights. Deaf individuals have the same right to understand the world around them—and in times of crisis, this right becomes urgent. Interpreters, therefore, are not only linguistic facilitators, but also guardians of inclusion in the most fragile moments of society.

Remote interpretation during health crises requires more than just technical adaptation; it challenges the very foundation of interpreter-mediated communication. The study by Nascimento and Venâncio Barbosa (2025) analyzes the shift to remote interpretation in Brazil during the COVID-19 pandemic, highlighting the phenomenon of presumed interlocution—that is, interpreters often had to interpret for Deaf audiences they could not see, hear, or directly interact with. This lack of reciprocity deeply affected the ethics and efficacy of the interpreting act.

By focusing on Brazilian Sign Language interpreters, the authors reveal how invisibility and technological limitations placed an emotional and cognitive burden on professionals. Interpreters were not merely translating information; they were guessing reactions, adjusting delivery styles, and trying to maintain engagement without the usual visual cues. This work underscores the urgent need for protocols that safeguard the quality of remote interpretation during emergencies and reinforces the value of direct connection between interpreter and user in achieving effective communication (Nascimento; Venâncio Barbosa, 2025).

Ultimately, this research demonstrates that to be a sign language interpreter is to be prepared to respond to history as it unfolds—not merely to translate words, but to guarantee access to life, dignity, and essential information in the most critical moments. Reinventing the interpreter's role in crisis contexts is not an isolated agenda; it is part of a broader call for systemic equity and linguistic justice for all.

d) From Community Contact to Academic Training

For decades, the most common pathway to becoming a Brazilian Sign Language interpreter involved direct and ongoing contact with the Deaf community. This experiential path provided interpreters with something increasingly rare today: cultural intimacy. It was not merely about knowing the grammar of Brazilian Sign Language, but about understanding its expressiveness, regional variations, silences, and soul. It was a kind of knowledge rooted in human connection—built through shared experiences, face-to-face interaction, and sustained eye contact.

With the rise of academic degree programs in Brazilian Sign Language and the growing emphasis on university diplomas as the primary credential, a reversal has occurred: many students now enter interpreter training programs without ever having had meaningful contact with Deaf individuals. While academic training is indispensable, it has often been prioritized over community-based experiences. As Karnoop (2022) points out, many interpreters enter the job market with technical qualifications but emotional and cultural distance. This gap is especially problematic in educational settings, where interpreters are not merely linguistic facilitators but critical bridges connecting students, educational content, and the broader school community.

Compounding this issue is the lack of proper supervision for newly qualified interpreters. Many are assigned directly to classrooms without adequate mentorship or support, beginning their professional journey without the opportunity to observe experienced practitioners or to reflect critically on their own performance.

It is therefore urgent to rethink this training model. Universities must prepare professionals—certainly—but professionals who engage with the grassroots, who approach the Deaf community with humility, and who understand Brazilian Sign Language not solely as academic content, but as a living language grounded in real social experience.

To train authentic interpreters is to build living bridges—and no bridge can stand without foundations rooted in lived, relational reality.

The study by Alexander and Rijckaert (2021) illuminates a crucial dimension of linguistic accessibility: the comprehensibility of sign language in televised news broadcasts. This research underscores the challenges of delivering journalistic content in a visual–spatial modality while reaffirming a vital truth—sign languages are living, evolving systems shaped by sociocultural, technological, and communicative contexts.

This intrinsic vitality requires interpreters to commit to continuous education, professional development, and linguistic awareness. Just as spoken languages adapt to changing social realities, signs too emerge, evolve, fade, or acquire new meanings. Whether interpreting neologisms from the fields of technology, science, or popular culture—or navigating region-specific variants and stylistic shifts—interpreters must remain attuned to the nuances that define language in practice.

Furthermore, the expansion of sign language into digital and broadcast media, as discussed in the study, calls for heightened awareness of emerging norms in visual framing, fluency, and naturalness. It is

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no longer enough to simply know a sign; interpreters must also grasp when, how, and why to use it—aligning their delivery with the communicative demands of each context and audience.

In this sense, the interpreter's role transcends technical execution. It is deeply linguistic, cultural, and ethical. Professionals in this field must engage in continuous learning, participate in training opportunities, maintain direct contact with the Deaf community, and remain responsive to the natural evolution of the language they interpret. After all, the fluidity of sign language mirrors the communicative richness and human vitality of the Deaf community itself.

Staying up to date is not a luxury—it is an ethical and professional imperative.

e) The Interpreter Today and their Challenges in a New Era

The role of the Brazilian Sign Language (Libras) interpreter today is marked by critical tensions between ethical commitment and structural precariousness. Despite being a pillar in the process of inclusion for Deaf individuals, many interpreters still face limited professional development opportunities, especially those outside the academic path of a degree in Letras-Libras or Sign Language Translation and Interpretation. The reality in most regions of Brazil reveals a shortage of public job openings, few stable contracts, and almost no investment in continuing education programs. As Ribeiro (2024) points out, this fragile infrastructure contributes to a concerning disconnection between demand and supply, especially in educational settings, where interpreters are required to adapt to technical, academic, and emotional complexities without the institutional support they deserve.

Furthermore, Lima and Vaz (2024) expose the emotional and political burden carried by professionals in their daily practice. Interpreters are expected to remain invisible while performing a highly visible task, to be neutral in moments that require empathy, and to maintain professionalism while working in emotionally charged and cognitively demanding contexts. These contradictions produce not only professional exhaustion but also an ethical dilemma: how to remain faithful to the mission of facilitating access to language and knowledge when the system itself undervalues this mediation? In practice, many interpreters create their own paths, networks of solidarity, and strategies of resistance to keep serving the Deaf community — often at great personal cost.

In this sense, the profession requires more than technical skill: it requires purpose, care, and awareness of one's impact. As highlighted by Santos et al. (2022), the interpreter is not simply a messenger, but a key agent for enabling the social participation of people with hearing loss. Thus, the task demands a delicate balance: it must be done with professional dignity, but not with a heart solely focused on income. Working with the Deaf community calls for genuine commitment, where financial compensation is seen as a consequence — not the sole motivation. This ethical perspective is vital for nurturing trust between interpreters and the communities they serve.

Achieving this balance — between fair compensation and meaningful service — is essential for ensuring true accessibility. Interpreters must be able to live with dignity from their work, without abandoning the core humanistic values that sustain the profession. The goal is not to romanticize the challenges, but to recognize that interpreting is not just a job — it is a bridge that connects worlds. When supported, interpreters can become transformative figures who empower Deaf individuals to participate fully in society, education, and culture. Without them, no policy of inclusion will be effective; with them, access becomes not only possible, but powerful.

This reflection leads us directly into the final section of this study, where we draw conclusions from the trajectory explored and propose recommendations to ensure a more ethical, sustainable, and socially impactful future for the Sign Language interpreting profession in Brazil.

Another pressing concern among Brazilian Sign Language (Libras) interpreters is related to professional recognition and fair remuneration. Despite operating in complex environments such as universities, research centers, and public institutions, many interpreters—especially those in public service—still receive salaries that do not reflect the high level of responsibility and cognitive demand required by their role. Although recent public service examinations have acknowledged the role as requiring higher education, many interpreters continue to be classified at a high-school level, leading to salary disparities and professional demotivation. These interpreters have been actively advocating for recognition not only in symbolic terms but through concrete improvements in salary structure and workload policies. As De Meulder and Haualand (2019) highlight, without institutional commitment to fair employment conditions, accessibility becomes a façade rather than a sustainable right.

In addition to financial concerns, Brazil still lacks a dedicated undergraduate program exclusively focused on training professional sign language interpreters. Currently, the only federal higher education program related to Libras is the Letras-Libras degree, which primarily prepares sign language teachers, not interpreters. This conflation of roles leads to a lack of clarity within academic and professional settings, where interpreters are sometimes mistakenly expected to fulfill teaching duties, or vice versa. As Santos et al. (2022) and Ribeiro (2024) observe, there is an urgent need to separate these professions conceptually and institutionally, with specific curricula and certifications.

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The absence of a structured training path for interpreters jeopardizes the quality of interpretation and the recognition of this profession as one that requires both technical and ethical expertise.

V. Conclusion

Reinventing the LIBRAS interpreter is not merely an act of updating a profession. It is a profound and ongoing process of repositioning this figure within the broader landscape of inclusive education, linguistic justice, and human rights. Over the past decades, the interpreter has moved from the shadows of improvisation and voluntarism into the spotlight of professional regulation, research, and pedagogical training. This transition represents a shift from goodwill to qualified agency, from invisibility to institutional legitimacy, and from spontaneous solidarity to ethical and situated praxis.

Yet, professionalization is not the finish line—it is the starting point of a deeper and more nuanced journey. As highlighted by Santos et al. (2020) and reaffirmed by Schubert, Santos & Berberian (2025), the presence of culturally responsive and technically competent interpreters is indispensable to the linguistic development and educational inclusion of Deaf individuals. Interpreting is not merely a technical act of rendering words from one language to another; it is an embodied practice of presence, commitment, affect, and situated ethics. A degree alone is not a passport to equity—it is the fusion of technical mastery with human connection that reshapes realities.

In parallel, the interpreter of the 21st century must engage critically with the digital turn. The accelerated integration of artificial intelligence, real-time captioning, and remote platforms requires a strategic and ethical embrace. These tools, when adopted with discernment, can expand accessibility rather than threaten the interpreter's relevance. The challenge is not to compete with machines, but to incorporate them meaningfully, allowing interpreters to focus on the nuances of interaction, intent, and trust-building. As Nascimento and Venâncio Barbosa (2025) point out, the remote interpreting experiences during the COVID-19 pandemic exposed the limitations of technological mediation when it lacks the human dimension—especially in contexts of presumed interlocution.

It is crucial, therefore, to challenge the idea that a degree in LIBRAS or Translation and Interpretation marks a professional "arrival". Language is living matter. Culture is ever-shifting. Education is dynamic. An interpreter who does not continually study, question, and reimagine their place in this movement risks becoming technically accurate but socially obsolete. Continuous education, active participation in the Deaf community, engagement in interdisciplinary debates, and alignment with anti-oppressive and inclusive agendas are not peripheral—they are foundational.

Reinventing the interpreter, then, is not about adjusting to trends. It is a political, ethical, and pedagogical repositioning. It requires professionals who listen with the whole body, who do not simply decode messages, but co-construct meanings. Interpreters must affirm Deaf identities, resist ableist structures, and mediate encounters that dignify all participants. It is a task that demands presence, courage, and commitment. It is about moving from the transmission of content to the transformation of contexts.

In conclusion, being a LIBRAS interpreter today is not about reaching a place of certainty, but about walking a path of continuous transformation. It means embracing the discomfort of growth, the beauty of cultural multiplicity, and the responsibility of enabling communication where silence once prevailed. It is about becoming not only a bridge between languages but a bridge between worlds, histories, and futures.

To reinvent the interpreter is to humanize the profession while advancing it—to combine empathy with excellence, memory with innovation, presence with precision. Because, ultimately, all translation is also an act of welcoming—and the interpreter is, above all, a translator of worlds.

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