COMMUNICATING ACROSS CULTURES

A COURSEBOOK ON INTERPRETING AND TRANSLATING IN PUBLIC SERVICES AND INSTITUTIONS

CARMEN VALERO-GARCÉS

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CONTENTS

PREFACE

Communication between people of different origins, who have different ways of communicating, has always been possible with varying degrees of success. After all, in today's world, there are many different languages and cultures in contact all around us. That being said, it is absolutely necessary that methods be developed to enable the quality of communication needed to guarantee coexistence and mutual enrichment between people of such diverse cultural and linguistic backgrounds. One of the ways to make this kind of understanding possible is through language; a characteristic of the human race that, at times, may pose more of an obstacle than a solution. The goal of this book, originally written and published in Spanish (1st ed. in 2005, 2nd revised ed. in 2008), is precisely to call attention to the importance of language in human relations. Language is linked to culture and vice versa, and many times it is impossible to move from one language to another without taking culture into account. Language transfer cannot simply be a question of words, given that each language carries its own configuration of the world and external conditioning factors for its use. All of this brings us to the realization that specialists are needed to guarantee effective communication.

When two different linguistic communities come into contact, bridges must be established between them. There are different ways that a person can serve as this bridge or link. Translators and interpreters serve as bridges and this book is addressed to them, to the people who are capable of passing on a message from one language to another in such a way that it seems as if there is no intermediary between the speakers. This is a very complex task and on the following pages, we will call your attention to purely linguistic aspects as well as to the cultural and extralinguistic elements involved in the translation and interpreting process. This is not meant to be a theoretical book, and in no way is it regulatory. It is a manual aimed at reflection and practice, which originated out of contact with people who have been performing, and who perform, the role of intermediary because they "know" the languages and cultures, or with those who think that they could do this type of work, but who may require more train-

ing. This book is therefore directed at those who, due to their knowledge of two languages, serve as liaisons between immigrant communities and the societies that receive them. It is not addressed to interpreting and translation experts or to students in translation programs who undoubtedly have other, more exhaustive resources to turn to. More precisely, it is addressed to future professionals in public service translation and interpreting, in order to equip them with the necessary theoretical knowledge, skills, abilities, and tools to act as linguistic, communicative, and cultural liaisons between the staff of medical, legal, educational, and administrative institutions and the clients who do not know or speak the country's official language well. Therefore, this book is intended for:

- People with a profound knowledge of two or more languages;
- people who have served, or currently serve, as liaisons for immigrants and refugees in order to eliminate barriers in various situations (schools, hospitals, police departments, etc.);
- people who have experience as linguistic mediators at a spoken or written level but who have not received any instruction;
- people with experience in interpreting and translation who want to specialize in this type of interlinguistic mediation.

The book is divided into six chapters. *Chapter 1—Interlinguistic Communication: Introduction to Interpreting and Translation*—is a mere introduction to the field of interpreting and translation studies, aimed at drawing attention to this thriving field of work and research with which many people are completely unfamiliar and thus, unaware of the resources required in order to perform the task of language transfer.

Chapter 2— *Public Service Interpreting and Translation: The Current State of the Situation*— focuses on public service interpreting and translation (PSIT) – also known as Community Interpreting and Translation- as a form of specific intercultural and interlinguistic communication and attempts to define this field. Additionally, a study is conducted as to its development on a national and international level.

Chapter 3—*Fundamentals of Public Service Interpreting and Translation*—is an in-depth study of the specific characteristics of PSIT such as the importance of certain extralinguistic factors, the influence of culture, and the communicative purpose of language transfer, as well as matters related to professional ethics.

Chapters 4 and 5 are directed at practice itself and at the transfer of information from one language to another. Chapter 4— *Introduction to Public Service Interpreting. Training and Practice*—focuses on interpreting, or rather, the transfer of an oral message from one language to another, and Chapter 5— *Introduction to Public Service Translation. Training, Resources, Tools, and Practice*—focuses strictly on translation, which can be understood as the transfer of a written text to another language.

We include a chapter with additional bibliographic references at the end of

the book (Chapter 6 *General Bibliography for Public Service Interpreting and Translation*), which serves as an open door for those who wish to take a continued in-depth look at the study and research of PSIT.

This book is intended to be, above all, a practical guide, and all of the chapters follow a three-part structure. The first part attempts to relate concepts, data, and situations to aid in understanding the reality of PSIT and to foster reflection. The second part is essentially practical and includes two types of activities: some directed toward the reflection and assimilation of the content offered in part one, and others directed toward research and the implementation of skills and strategies to be applied in the proper training of a public service translator and interpreter. Lastly, part three contains relevant bibliographic references for the texts cited throughout the chapter.

The production, revision, and translation of this book would not have been possible if were it not for my many years of experience coordinating and teaching the Training and Research Program in Public Service Interpreting and Translation at the University of Alcalá, Madrid, Spain, and at the different associations and organizations in Spain, nor without the research of the FITISPos group, the contributions of colleagues, and the work and effort of students and future public service translators, whose collaboration has been essential to seeing this project to its end. The translation has been made by Amy Tobin, translator and reviser, Elizabeth Peters and Danielle Stanko, translators. I give my most profound thanks to all of you, and hope that all of your efforts are recognized and followed upon by the readers who read these pages.

The English edition of this book now in your hands is further proof that we are moving toward multilingual and multicultural societies where languages and cultures are weaving unimaginable webs. We can no longer deny that there is growing interest in PSIT as a form of mediation between individuals who do not share the same language. This interest is growing in many different academic, institutional, professional, and social circles in which we take part. This interest also calls attention to past errors, current needs and the future projects that will be required to solve the difficulties we encounter along the long road toward the complete recognition of public service interpreting and translation as a profession. Knowledge, research, training, collaboration, and practice are some of the keys to achieving this goal. I truly believe and hope that this book will be of help in some of these areas and will be one more step in the successful development of public service interpreting and translation.

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January 2012

CHAPTER I
INTERLINGUISTIC COMMUNICATION: INTRODUCTION TO INTERPRETING AND TRANSLATION

PART 1: CONCEPTS, DATA, AND SITUATIONS

1. Introduction to Translation and Interpreting as a Discipline

In its most general sense, translation is understood as the transfer of a text from one language to another; it is as old as humanity itself. By expanding upon Ortega Arjonilla's (2003:195-239) concept of translation, from beginning to end, as an activity, process, and product, we obtain an even broader view of the complexity of this phenomenon. Ortega Arjonilla defines each one of these components as follows:

1. Translation as an activity (linguistic, communicative and cognitive) in which the main participant in the linguistic and cultural mediation process—the translator—performs a communicative and cognitive activity using a series of linguistic, stylistic and cultural conventions (those of the target language and culture within the translation process).
2. Translation as a linguistic and cultural mediation process comprised of at least two stages: understanding the original text and producing the target text. The translation process involves at least seven factors, which usually appear according to a certain hierarchical order depending on the role played by the different components (linguistic, communicative and cognitive) of the translation activity. These factors are: the author of the original text, the original text, the reader of the original text, the translator, the translated or target text, the reader of the translation, and the client.

3. Translation as a product or, in other words, as the materialization of the transformation of a target text or discourse by means of a linguistic and cultural mediation process. The protagonist of this mediation process is the translator and interpreter, who begins with the original text or discourse. Once the target text is produced, the following two stages must occur: 3.1 The revision process (from a linguistic, communicative, and cognitive perspective); in other words, a comparison of the target text, in its entirety, with the original text. 3.2 The submission of the text, which involves a focus on the appropriate textual conventions (imposed by the client, accepted within the target culture, etc.).

The questions that Ortega Arjonilla (2003:196) poses to justify this communicative-hermeneutic focus are presented below, as we consider them to be centrally linked to the objectives of this book. We will try to respond to these questions throughout the book through explanations, activities, discussions, and reflections. Readers should contribute to this process if they too would like to know the answer. Let's look at some of those questions:

Translation as an activity

1. *What is meant by a linguistic activity?*
2. *What is meant by a communicative activity?*
3. *What is meant by a cognitive activity?*

Translation as a process

1. *What is meant by the translation process?*
2. *What stages make up this process and how is each one defined?*
3. *What factors come into play in this process and how is each one defined?*
4. *What is meant by a hierarchical order within the translation process and what importance does this have for the practice of translation?*

Translation as a product

1. *What is meant by translation revision (occurring at some point in between the process and the product, depending on the circumstances of the translation assignment)?*
2. *What is meant by the submission of the translation?*
3. *How is the translation product different from the production stage of the target text (the stage that is included within the translation process)?*

Given the eminently practical but also introductory character of this book, at this time we will suggest readings and present a general interesting bibliography so that the readers themselves can be the ones to enter the fascinating world of interpreting and translation. We believe that the considera-

tions discussed up to this point, though they may make explicit reference to "translation" as the transfer of a written text from one language to another, can nevertheless be extended to interpreting as well, which is understood as the transfer of an oral text from one language to another. Following is a brief bibliography of some general and useful references, which you may explore further by referring to the bibliography section at the end of each chapter:

- Collados Asís, A. and M. Fernández Sánchez, coord. 2002. *Manual de interpretación bilateral.* Granada: Comares.
- Gentzler, E. 1993. *Contemporary Translation Theory.* New York: Routledge.
- Gile, A. 1995. *Basic Concepts and Models for Interpreter and Translator Training.* Amsterdam: John Benjamins.
- González García, C. 2003. *Manual de documentación y traducción.* Madrid: Arcos.
- León, M. 2000. *Manual de interpretación y traducción.* Madrid: Luna.
- Llacer, E. 2004. *Sobre la Traducción. Ideas tradicionales y teorías contemporáneas.* Valencia: UPV.
- Moya, V. 2004. *La selva de la traducción. Teorías Traductológicas contemporáneas.* Madrid: Cátedra: 195-232.
- Ortega Arjonilla, E., ed. 2003. *Panorama Actual de la Investigación en Traducción e Interpretación.* Granada: Atrio.
- Pöchhacker, F. and Shlesinger, M. 2002. *The Interpreting Studies Reader.* Londres/New York: Routledge.
- Rabadán, R. and P. Nistal. 2002. La *traducción inglés-español. Fundamentos y aplicaciones.* León: Unv. de León.
- Valero-Garcés, C., ed. 2003. *Traducción e interpretación en los Servicios públicos. Contextualización, actualidad y futuro.* Granada: Comares.
- Valero-Garcés, C. 1995. *Languages in Contact. An Introductory Coursebook on Translation/Manual introductorio a la traducción.* Lanham, NY: UPA.
- Venuti, L., ed. 2000. *The Translation Studies Reader.* London/New York:Routledge.

The internet is also full of resources and tools for translators:

- Dictionaries
  Monolingual
  Bilingual
  Multilingual
  Thesauruses
  Specialized topics: Medicine, Economics, Information Technology,

Legal

- Translators
  Automatic Translator
  Personal translators
- Other resources
  Forums
  Magazines
  Associations
  Courses

We will discuss some of these resources in the activity section.

1.1. Abbreviations, Basic Terminology

Before we begin to discuss interpreting and translation, it would be useful to agree on some abbreviations and concepts that we will be using throughout the book. Here is a list of the most common abbreviations:

- Source Language (original language of the text that will be translated/interpreted)= SL
- Target Language (the language into which you are translating/interpreting) = TL
- Native Language = L1 / A
- Second Language = L2 / B
- Foreign Language = L3 / C
- Original text = OT
- Target text = TT
- Translated text = TrnsT
- Interpreting and translation = T&I
- Public Service Interpreting and Translation = PSIT
- Public Service Translator and Interpreter = PSTr&In
- Public Services = PS
- The Training and Research Group for Public Service Interpreting and translation = TRPSIT

And here is a description of some basic terminology:

- Bilingual person: Someone who is capable of communicating in two languages with different levels of mastery in each language. There are people who have a similar mastery of both languages and others who have a greater ability in one language or in a specific field.
- Interpreter: Someone who is capable of passing an oral message from the SL to another oral message in the TL.
- Translator: Someone who is capable of passing a written message from the SL to another written message in the TL.
- Translation: Transferring a written text in one language to a written text in another, different language.

- Interpreting: Transferring an oral message in one language to another oral message in a different language.
- Sight translation: Orally transferring a written text from the SL to the TL.
- Simultaneous Interpreting: Reproducing an oral text in the TL at the same time as it is formulated in the SL.
- Consecutive Interpreting: Reproducing an oral text in the TL as soon as it has been produced in the SL.
- Summary Interpreting: Making an oral summary in the TL of an oral intervention in the SL.

1.2. Not all Bilingual People are Translators/Interpreters

In the previous section we defined a bilingual person, a translator, and an interpreter in such a general way that it may lead one to think that the terms are synonymous. In fact, it is a widespread belief that the fact that someone is able to communicate in other language(s) is enough to make them a qualified translator or interpreter. Below, in Table 1.1, following Cambridge's ideas (2002:121-26), we point out some differences between people who know two or more languages who we could call "bilingual" (without getting into deeper scientific considerations) and translators/interpreters.

TABLE 1.1

BILINGUAL PEOPLE	TRANSLATORS/INTERPRETERS
They may have limited fluency in one of the languages.	Fluency is required in both languages.
They have the liberty to intervene, express opinions, etc.	They make communication possible between other people, identify differences between the languages and the cultures, and reproduce other people's messages.
There is no code of conduct or principles to follow.	A professional code of conduct must be obeyed.
They do not have to be prepared to act as a liaison and can transmit the message incompletely, forget a part, take out what they do not consider important, etc.	They must know the appropriate terminology and the necessary procedures to reproduce the message faithfully.
They have not received any type of training on how to deal with the information nor have they learned strategies regarding how to process and reproduce the information.	They normally have some training or experience to be able to process and retain the messages faithfully.

They may be carried away by certain determining factors external to the act of transferring the information (compassion, friendship, happiness, familiarity) and not be objective by adding personal comments, interpretations, etc.	They provide accurate information adapted to the current situation and detach themselves from personal considerations.

J. Cambridge (2002: 56) also makes it equally clear, as illustrated below in Table 1.2, what the risks are of getting help from a bilingual person (family member, friend, acquaintance, volunteer, etc.) who does not have specialized preparation.

TABLE 1.2

Why are they used?	Why should they not be used?
It is cheap.	Not as cheap as a lawsuit.
The client speaks a little Spanish.	Fear hinders comprehension. Moral and legal problems.
The service provider speaks a little bit of the other language.	But, how do they know how to talk about complex concepts, such as asylum procedures, informed consent, early diagnosis, etc.?
You can get by using gestures.	Sure! But do you know that gestures are not international?
There are always bilingual people available.	But they are not always impartial, nor are they confidential.
They are willing to help.	Why? You always have to think about their personal intentions
The client knows them and it's comforting.	Which is why a lot of information can be lost.
They share the same culture.	But there is always the risk that information is omitted.
Much of the time, the children are the first bilingual people in the family.	The child is responsible for the parent/client. And will the child be able to understand certain concepts?
The employees are within reach.	What should they be doing? Is it cheaper to pay for an hour of the expert's time, or an hour of an (professional) interpreter's time?
Language professors are well-educated and will speak appropriately.	Well, yes, but how do they know what to talk about? Interpreters tend to work in specialized contexts.

Orellana's (1986: 35) recommendations do not leave room for doubt that something more is needed apart from simply knowing how to speak the languages. Some of the main resources that translators should have, according to Orellana, are:

- A broad, general knowledge in order to understand the texts with which they are going to work.
- A good knowledge, let's say "a perfect mastery" of the language into which they are translating. It is recommended that they translate into their native language.
- Good writing skills and the ability to express themselves in different styles.
- Eagerness and intellectual curiosity to learn about any topic since, because of the variety of topics that translators have to work with, they will have to be interested in all types of materials. This implies a certain habit of reading.
- A rich and varied vocabulary or resources to find terms or exact words.
- A critical and analytical mind in order to identify errors and contradictions; to distinguish a good phrase from another one that is not so good, or an appropriate register and style from another one that is less appropriate; or to judge how good or bad a translation may be.
- Scientific rigor; this implies having a certain sense of ridicule in order to recognize phrases, expressions, or words that were not translated accurately because of carelessness, lack of time, or laziness, and which are open to criticism and may put the translator's prestige at risk.
- A certain gift for synthesis in order to be brief and concise, and to avoid being wordy and redundant.
- Good memory retention to be able to quickly remember words, expressions, formulas, etc., or to have resources (databases, personalized files, etc.) that expedite translation work.
- Good mental discipline: Unlike writers, translators are not free to let their imaginations run wild. They must respect the original text and not say any more or any less.

2. Interpreting and Translation Studies in Spain

2.1. Education: University Studies and Other Resources

Spain is the country in the EU that has the most universities (more than 40 institutions) that currently offer a bachelor's degree in interpreting and translation. Added to that is the avalanche of specialized master's programs, conferences, and seminars that are offered annually. Associations and specific work groups with diverse interests have also formed, although most of them

offer and use majority languages, the languages of EU member countries, or those languages that have certain relevance in the business world and western society: English, Spanish, French, German, Italian, etc. This situation in terms of the working languages is similar in many other EU countries, though one finds that in those countries there is generally less interest in translation studies overall. There, for the most part, these continue to be linked with modern language or literature departments.

At http://www.ccduti.org you can find information about the universities and their curricula, as well as information about the last meeting of the CCDUTI: *La Conferencia de Centros y Departamentos Universitarios de Traducción e Interpretación del Estado Español* (The Conference of Translation and Interpreting Institutions and University Departments in Spain).

At http://www.traduim.com you can also find information about translation studies in Spain as well as links to other interesting sites that can help you gain a more profound understanding of the topic of education in interpreting and translation.

There are also associations, both academic and professional, that focus on the interests of translators and interpreters. Among them, we can find:

- AIETI—*Asociación Ibérica de Estudios de Traducción e Interpretación* (The Iberian Association of Interpreting and Translation Studies)
- ACE Traductores (ACE Translators)
- EST *European Society for Translation Studies*
- AIIC *Asociación Internacional de Intérpretes de Conferencias* (International Association of Conference Interpreters)

To get a better idea about whether or not this is a subject that interests you, visit the following websites and write a brief summary about the characteristics of those sites that contain information about aspects related to interpreting and translation:

http://cvc.cervantes.es/trujaman
http://www.ncsa.es/traductor
http://espanol.babylon.com/index.html
http://www.najit.org
http://www.gitrad.uji.es
http://www.atanet.org
http://www.eulita.eu
http://www.translatortips.com
http://www.accurapid.com
http://www.translationdirectory.com
http://www.agapea.com
http://www.lexjuridica.com
http://crosshealth.com

2.2. Job Market

The translation market—but not so much the interpreting market— is very extensive. According to the Index Translationum of UNESCO, Spain is the second country that produces the most translations in the world after Germany. These translations are produced by:

- Professionals with experience and training,
- professionals without training, or
- freelance and occasional translators.

Below is a summary of some interesting information related to translation in Spain:

1. The translation market in Spain is characterized by the same fragmentation that exists on an international scale. Thus, the business sector is formed by:
   a. Businesses dedicated to translation and associated services (not exceeding 2 million Euros in yearly turnover),
   b. Small and medium-sized translation agencies and businesses with a turnover between 600,000 and 1,000,000 Euros,
   c. Numerous independent translators with or without a degree in interpreting and translation, from different age groups (in other words, older professionals without a degree in translation and recent graduates from newly-created translation departments in Spain).
2. There is an overall decreasing tendency for translation fees, which range from 12 cents per word for Scandinavian or Eastern European language pairs, down to 3 cents per word for more widespread pairs. This price variance is significant with respect to the rest of Europe.
3. There are staff translators in large businesses, but there are not many cases of large businesses with translation departments.
4. The figure of a government translator or interpreter in the public services does not exist as such, which until now has created a linguistic barrier difficult for foreign residents in Spain to overcome (Social Security, Tax Agency, etc.).
5. The need to create associations that defend the interests of these professionals has received increased recognition. Consequently, in Catalonia there is a movement directed toward the regulation of the profession which requires education at a professional college (the association called *TRIAC: Traductors: Intèrprets Associats pro Col-legi* or the Society of Translators and Interpreters for an Official Professional Association is a starting point for Catalonian graduates and translation professors). In addition, *AIETI: Asociación Ibérica de Estudios de Traducción e Interpretación* (Iberian Association for Interpreting and Translation Studies), insists on the need for translators and interpreters

to come together in the form of professional association.

2.3. Types of Activity

In terms of the classification of different translation fields, there are a number of different proposals. The variety is as significant as the lack of consensus. The popular tendency is to define translation categories according to the material that is translated. Doing so, there is literary translation, legal translation, scientific translation, medical translation, etc. Others prefer to make reference to the audience or to the potential readers of the translated text, basing classification on their degree of knowledge, and thus, differentiating between specialized and general translation. These are categories that frequently overlap and blend together during a single translation project. Following is what Amparo Hurtado (2002: 43), a known author and translation educator, points out:

> If we want to make room for all of the manifestations of translation, the matter is much more complex than it may seem at first glance, since several categories must be considered for its identification. Our starting point is that, from the theoretical and methodological points of view, it is not enough to have categories like literary translation, legal translation, and technical translation to identify all of the varieties of translating.

This same author (Hurtado 2001: 75) distinguishes between classes, types, modes, methods, and categories of translation. For a characterization of the principal modes of translation, please refer to Table 1.3 below:

TABLE 1.3

Modality	Medium (of the original text)	Mode (of the original text)	Translation Mode	Situation for Use	Conditioning Factors
Written translation	Written	Written to be read and spoken	SIMPLE written – written	All cases of written communication. All writing genres	The same as written communication: conventions of the writing code, aging of the OT [Original Text] and the translation
Sight translation	Written	Written to be read and spoken	COMPLEX Written – oral	Communicative function (oral translating modality) and instrumental function	In its communicative function: change of mode and immediacy

				(translating strategy and pedagogical strategy)	
Simultaneous interpreting	Oral Spontaneous	unprepared oral	SIMPLE oral –oral Conferences,	speeches, debates, etc	The same as oral communication (comprehension and expression): no remanence, speed, etc. Synchronicity and "spontaneity" in reformulation.
Consecutive interpreting	Oral Spontaneous	unprepared oral	COMPLEX oral - written (notes) – oral speeches,	Conferences, debates with few interlocutors etc.	The same as oral comprehension. Synthesis of notes. Posteriority and "no spontaneity" in reformulation
Liaison interpreting (bilateral)	Oral Spontaneous	Oral-oral	SIMPLE	Situations with dialogue: conversations (political,	The same as oral communication. The conversational mechanisms (systems) of each business, etc.

Hurtado proposes the following translation classifications (Hurtado, 2001: 94):

- METHODS OF TRANSLATION
  (According to the translation method used)
  Communicative translation
  Literal translation
  Free translation
  Philological translation, etc.

- CLASSES OF TRANSLATING
  (According to the individual's translation process)
  Natural translation
  Professional translation

Professional translation apprenticeship
Pedagogical translation
Implicit translation
Explicit translation
Direct translation
Inverse translation

- TYPES OF TRANSLATION
  (According to the socio-professional field)
  Technical translation
  Legal translation
  Economic translation
  Administrative translation
  Religious translation
  Literary translation
  Advertizing translation
  Journalistic translation, etc.

- MODALITIES OF TRANSLATION
  (According to the translating mode)
  Written translation
  Sight translation
  Simultaneous interpreting
  Consecutive interpreting
  Liaison Interpreting
  Whispered
  Dubbing
  Superimposed voices
  Translation of computer programs
  Translation of multimedia computer products
  Song translation
  Iconographic translation.

PART II: PRACTICE

1. Reflection Activities

ACTIVITY 1

Explore at least two curricula of two translation departments (Spanish or foreign). You can find them by going to the website of each university using the search engine www.tradium.com. Note any general differences and similarities, and those having to do with interpreting and translation as two separate disciplines.

ACTIVITY 2

Answer the following questions and, if possible, exchange or share your responses with other people.

1. What do you think "translating" and "interpreting" mean? Are they the same?
2. Do they require the same skills?
3. Do you think that knowing two or more languages is enough to make someone a translator or interpreter?
4. Do you think that a good translator is also a good interpreter?
5. Do you have any experience as a translator or interpreter? If so, what kind?

2. Practice Activities

ACTIVITY 3

Comparing point 1.1.2 from the theory section, summarize the main characteristics of translators/interpreters in 3-4 lines. If possible, exchange your responses with a partner.

ACTIVITY 4

As we saw in the previous section, there are a wide variety of resources for translators, which are available in a variety of formats, depending on the language pair in question. As a way to guide you, we will provide you with some examples of monolingual dictionaries.

Spanish:
Diccionario de la Real Academia Española (http//www.rae.es)
Diccionario de uso de español by María Moliner (Madrid: Gredos, 1975)
Diccionario ideológico de la lengua española by Julio Casares (Barcelona: Gustavo Gil, 1977)
Diccionario normativo y guía práctica de la lengua española by Francisco Marsá (Barcelona: Ariel, 1986)
Diccionario Larousse in Spanish

English:
Oxford Advanced Learner's Dictionary English Cambridge Dictionaries
Collins Co-build Series English Dictionary

Romanian – Spanish
Dicţionar român-spaniol, Alexandru Ciolan, Bucarest: Logos, 2003
Dicţionar spaniol-român, Alexandru Calciu, Zaira Samharadze, Bucarest: Univers Enciclopedic, 2005.
Dicţionarul Explicativ al Limbii Române- Institutul, Iorgu Iordan;
Dicţionarul de sinonime de Luiza şi Mircea Seche;
Dictionarul de Antonime de Luiza şi Mircea Seche;
Dicţionar ortografic al limbii române (Colectiv);
Noul dicţionar explicativ al limbii române (Colectiv).
«Sitţi sã‹ scrieti corect?»- îndrumar ortografic şi ortoepic al limbii române»

Bilingual dictionaries in other languages:
Arabic – Spanish
Le Dictionnaire Médical Français – Arabe, 1992. Dhieb, Ahmed. Alif Editions. Tunisie.
Concise Medical Dictionary: English – Arabic. 1986. Fawzi Jaballah, Mohamed Cairo: Dar al-Kitab al-Jamii.
Hitti's English – Arabic Medical Dictionary. 1982. Yusuf, H. Librairie du Liban.
Dictionnaire des Sciences Médicales: Français-Arabe. 1974, Khater, M. and A. H. Khayat. Damascus University Press.
Diccionario Español-Árabe. 1997. Corriente, F. (Third Edition) Barcelona: Editorial Herder.
Al-Andalus (español-árabe, árabe-español), Editorial Larousse.

Bilingual dictionaries published in Spain:
Diccionario rumano-español español-rumano /Dicţionar român-spaniol spaniol-român, 2004
Dicţionar elementar român-spaniol şi viceversa. Barcelona: Sísifo.

Online dictionaries that contain the Ukrainian-Spanish language pair:
http://www.karchadm.com
http://www.vinnitsa.com
http://www.bibliomag.com.ua

Add to this list the resources that you know of in the language pair(s) that you master, both in print format as well as online, and according to the following types:
1) monolingual
2) bilingual
3) multilingual
4) thesauruses

5) specialized

In order to check their efficacy, in each category look for:
a) common words
b) educated words
c) colloquial words or slang
d) connectors

ACTIVITY 5

Given the growing importance of online resources, it would be useful to explore this area and see the advantages and disadvantages that it presents. As a way to guide you, research the language pairs that the following websites offer. In order to check their validity, look for an example in each of the following categories:
a) common words
b) educated words
c) colloquial words or slang
d) connectors

www.diccionarios.com
www.wordreference.com
www.foreignword.com
www.dictionaries.travlang.com
www.yourdictionary.com
www.ultralingua.net
www.allwords.com
www.activadic.com
www.freedict.com

Once you have finished with your search, write some comments about your results.

ACTIVITY 6

Look for five other websites that have resources for the language pair(s) that you master. Show your answers and write a comparison at the end. If possible, exchange or share your responses.

ACTIVITY 7

Read the following comments and write your opinion, keeping in mind your results from Activity 6.

COMMENTARIES

Commentary #1:

The search for dictionaries on the internet requires a lot of time if you don't know the websites or the addresses of the websites. Not all of the dictionaries give the same term or definition. We would

have to take the context into account in order to know if the term we choose is the appropriate one for the text that we are translating. There are a lot of dictionaries on the internet but the majority of them are in English. Sometimes, I found that the website was expired or that it had mistakes. I prefer to go to the library and consult real dictionaries. It would be useful, of course, to have a computer with internet access in order to be able to consult both things at the same time.

Commentary #2:
Not all of the dictionaries show results when searching for colloquial words. In addition, you can tell that not all the dictionaries have the same efficiency when you are looking for words.

Commentary #3. (Ukrainian-Spanish):
I didn't find the meaning of words like 'dantesco' and 'pelas'. While searching for common words, the results were the same and the translation was appropriate. When dealing with colloquial words or slang, we came across different interpretations.

Commentary #4:
The online dictionaries are fairly efficient, provided that it is a word-for-word translation or even compound sentences, but never a translation of a text several lines long because then they lose all efficiency and the translations become lousy and are never apt for a good translator.

ACTIVITY 8

1. To check if the previous commentaries are true, translate several phrases or a paragraph using automatic translators (AT) in the English - Spanish language pair (e.g. Google Translator, Power Translator, Babel Fish, Freetranslation, etc.).

2. What do you think about these translations? What are the main mistakes that you notice in each AT? Do you see the same problems among the different ATs?

3. Now it's your turn. Use the same examples to check the efficacy of these ATs if you know languages other than English - Spanish. Write comments about your results, making sure to provide the source information, the services they offer, their working languages, the types of texts that they translate, whether they automatically translate 2 or 3 words, short phrases, compound sentences, texts of various lines, the speed of the translation, etc. You can look for and compare simple and complex phrases, proverbs and colloquial phrases, such as those used in Activity 8.1. At the end, write a summary of

your research and, if possible, exchange your impressions with others.

ACTIVITY 9

Associations are institutions whose goal is to provide professional translators with optimal working conditions as well as the possibility of sharing experiences and talking with colleagues. These associations organize conferences, forums, debates, and they also offer internships with businesses. There are a large number of both national and international associations. Explore at least five websites using the following links and write a comment about their contents and the resources you consider to be most useful for translating.

AIETI, *Asociación Ibérica de Estudios de Traducción e Interpretación, http://www.aieti.eu*
ACETT-ACE *Traductores, Sección Autónoma de Traductores de Libros de la Asociación Colegial de Escritores, http://www.acett.org*
ASETRAD, *Asociación Española de Traductores, Correctores e Intérpretes, http://www.asetrad.org*
APETI, *Asociación Profesional Española de Traductores e Intérpretes, http://www.apeti.org.es*
ATA, *American Translators' Association, http://www.atanet.org*
CCDUTI, *Conferencia de Centros y Departamentos de Traducción e Interpretación del Estado Español, http://www.ccduti.org*
EST, *European Society for Translation Studies, http://www.est-translationstudies.org*
EU, *Unión Europea, http://ec.europa.eu*
FIT, *Fédération internationale des traducteurs, http://www.fit-ift.org*
IATE, *Base Terminológica Multilingüe de la UE, http://iate.europa.eu*
IATIS, *International Association of Translation and Intercultural Studies, http://www.iatis.org*
Institute of Linguists - UK, *http://www.iol.org.uk*
UAH- FITISPos, *Formación e Investigación en Traducción e Interpretación en los Servicios Públicos, http://www.fitispos.com.es*
UAH- *Traducción e Interpretación, http://www2.uah.es/traduccion*

ACTIVITY 10

The Internet offers just as many resources focused on making contacts and obtaining information: blogs, forums, magazines, associations, courses, etc. We have already seen some and other examples are listed below. Review what they have to offer and summarize the useful aspects for the languages that you master. Try to participate in some of them.

Blogs:

This section focuses on blogs by people using languages in their pro-

fession, such as translators, interpreters and localization specialists. Explore them and write a comment choosing the 5 blogs that you consider to be most useful as resources for translating.

Translation Times

The translating twins and entrepreneurial linguists, Judy and Dagmar Jenner, blog about the business of translation from Vienna and Vegas. The blog centers on ideas and strategies to run a translation business more effectively and efficiently by thinking like an entrepreneur. They dispense useful tips on marketing, advertising, entrepreneurship, real-life economics, pricing, and working with direct clients.

Translation Guy Blog

The challenges of language remain eternal, but the business of translation is changing in interesting and scary ways. Translation Guy is a way to get a handle on the transformation of translation.

Words to good effect

Blog about writing, web content, usability, accessibility, language and translating

Algo más que traducir

A translator's personal page which offers a lot of resources.

Separated by a common language

Observations on British and American English by an American linguist in the UK.

Atominium, the art of translation

Hints on Translations, Translators, Culture, CAT, IT and Technology

A Walk in the Words

A linguistic tour for people who love having fun with words and language. A place to share interesting linguistic observations regarding sound, meaning and structure.

Language on the move

Sociolinguistics research site devoted to multilingualism, language learning and intercultural communication in a transnational world.

Fritinancy

Names, brands, writing, and the quirks of the English language.

Veritas; passion for languages

Translation and interpretation services.

ATR Blog

It contains over 250 posts: news, events, articles, recommendations in Romanian and several other languages, as well as surveys and quotations for translators, interpreters and other language professionals.

Bootheando, el blog de un intérprete de conferencias

A blog written by a conference interpreter who wants to speak about the world of interpreting and related sciences.

José Yuste Frías

José Yuste Frías is Senior Lecturer in the Department of Translation and Linguistics at the Universidad de Vigo (Spain). On his website you can find a research blog on translation and paratranslation, detailed information about teaching, research and professional activities and the three web TV formats devoted to the popularization of translation: Zig-Zag, EXIT, and T&P Pills.

Spanish Translation Blog

Blog on translation. In English.

About Translation

Information, news and opinions about professional translation.

Trusted Translations

You will find tips, advice, and all kinds of information both for translators and translation buyers written by all those involved in the exciting field of professional translation.

Applied Language

High Quality Language Solutions, delivered on time ...with a smile!

Terminologia etc.

An Italian blog on terminology, translation, localization and language-related quirks.

Beyond Words

Beyond Words is ALTA Language Services' blog, wherein ALTA's language professionals comment on issues involving translation, interpreting, language testing, and the intersection of language with current events. Beyond Words aims to be a fun resource for language lovers and professionals.

Thoughts On Translation

American Translators Association-certified French to English translator specializing in law, international development and non-fiction books.

My life in translation

A lifelong learning journey

Word Routes

Ben Zimmer, executive producer of VisualThesaurus.com and "On Language" columnist for The New York Times, explores the pathways of our lexicon in his Visual Thesaurus column, Word Routes.

ACTIVITY 11

Forums also allow translators to exchange opinions, express what they are thinking, or ask for help from other colleagues or professionals. Forums are a meeting point on the internet that serve as a point of reference and can be very helpful. Explore the following links and add some more of your own. Then write a comment choosing:

http://cvc.cervantes.es/foros
http://www.foreignword.com
http://forum.wordreference.com

ACTIVITY 12

Journals are a source of information for professionals working in the sector and a way for them to present their work and research. They are also useful for staying informed about the latest news and innovations related to interpreting and translation. This section focuses on specialized journals in the field of Translation Studies. Explore them and write a comment about the type of articles they contain, where they are published, in which languages the articles are written, if they include resources for translating, etc.

Across Languages And Cultures http://www.akademiai.com
El Atril del Traductor http://cvc.cervantes.es/aula/el_atril/ingles
Babel-FIT *http://www.benjamins.com*
Journal of Specialised Translation http://www.jostrans.org
La Linterna del Traductor http://www.lalinternadeltraductor.org
Meta http://www.erudit.org/revue/meta
Sendebar http://www.ugr.es/~factrad/enlaces/sendebar/presentacion2.htm
Target, International Journal of *Translation* Studies *www.benjamins.com*
Translation Directory http://www.translationdirectory.com
The Translator http://www.stjerome.co.uk
Translation Review http://www.dallas.edu
TTR (*Traduction, terminologie, rédaction*) *http://www.erudit.org/revue/ttr/-2010/v23/n1/index.html*

ACTIVITY 13

Courses and Training:

Apart from a bachelor's degree in interpreting and translation, there are many other ways to receive training. The internet is a good source of information. With the internet, distance learning and online courses are clearly expanding. There are increasingly more options where one can learn to translate and interpret without ever having to go to class. Let's take a look at some of these possibilities and look for some more according to your interests. Then write a short report.

Master in Translation in the Multilingual Information Society
http://www.cluny-es.com/cluny-iseit/es/master.htm
Master in Conference Interpreting
http://www.cluny-es.com/cluny-iseit/es/conferencias.htm
Courses in specialized translation, English-Spanish: Business Administration. Distance: *http://www.lycos.es/*
Master in Public Service Interpreting and Translation
http://www2.uah.es/traduccion

We will conclude by saying that there are numerous and diverse courses: master's degrees, certificates, doctorates, seminars, etc. These courses can be completed through distance-learning, online or on-site. Their main goal is to provide complementary education for those who have a degree in T&I or specialization in a field for those who have not engaged in university translation studies. These courses are offered in different types of institutions, such as translation schools, associations, universities, study centers, etc.

ACTIVITY 14

The internet is also full of job offers for translators. Read the following information. Do these offers interest you? Could you do the job? Do you think it pays well? Write your comments.

DESCRIPTION
Available Position: Translators
Category: Translation
Number of Open Positions: 1
Job Description: Collaboration on translation projects with diverse subject matter and extension to different languages, especially English. The translators must be native speakers of each language
Minimum Experience Required: 3 to 5 years
Must be a resident of: Not required
Minimum skills required: Proven experience in the field of translation (include references). Be a native speaker of each language in question and indicate any specialized fields (legal translation, technical translation, business translation, computer translation, technological translation, etc.).
Desired skills: To have programs for assisted translation and to work exclusively in translation

DESCRIPTION
Available Position: Spanish–English Translators
Category: Translation
Department: IT
Number of Open Positions: 2

Job Description: We seek 2 bilingual Spanish-English translators. One of them must be a native English speaker and the other a native Spanish speaker. Both must know how to use TRADOS and have proven experience in translation.

DESCRIPTION
Available Position: English translator
Category: Translation
Number of Open Positions: 1
Minimum Education Required: Bachelor's Degree in English
Minimum Experience Required: At least 1 year
Must be a resident of: The province corresponding to the available position
Minimum skills required: Knowledge of banking terminology in both languages is highly valued.
Desired skills: Additional knowledge is valued

DESCRIPTION
Available Position: English translator
Category: Translation
Number of Open Positions: 1
Job Description: Important business in the toy shop division in Pinto needs someone to translate remote control and model instructions.

DESCRIPTION
Available Position: Translator/Interpreter
Category: Translation
Number of Open Positions: 1
Job Description: Translation of documents, transcription, and synopsis and interpreting work related to marketing, communications, and media.
Minimum Experience Required: At least 2 years
Minimum Education Required: Bachelor's Degree
Minimum skills needed: A bachelor's degree in English, Spanish, or French Education, or another language. Preferably a degree in translation.
Must be a resident of: The province corresponding to the available position

ACTIVITY 15

Now it's your turn. Look for at least 3 job offers for the language pair that you master and copy them. Are they similar to the ones listed above? Are the same skills required? Are the terms of payment mentioned? Are any of the offers appealing to you? Write your comments and, if possible, exchange your information with other people.

ACTIVITY 16

Read the following comments. Are they the same as yours? Try to apply for one of the jobs offered to familiarize yourself with the steps involved and see if you receive at least one reply.

COMMENTARIES

The job offers that can be found on the internet are almost all for private businesses. In one of them, they ask for experience in translating legal terms, technical terms, computer terms, etc., but at first glance it's not clearly specified what type of texts we are going to translate. Another one of the businesses is for translating manuals for models, for which the technical vocabulary of each specific model must be known. In the other two, they ask for specialized vocabulary and a specific computer program. (Search and commentary by Julia, June 2010)

The ads are a little vague in their descriptions; they don't really specify the type of translation, just the type of language. But from my point of view, they should specify if they are articles, manuals, etc. In many cases the contracts are for temporary work, just for a couple of months. I wouldn't be able to fill any of the positions since I am not an expert in any specific language, except for computer language which I follow a little bit better. I haven't found ads for interpreters, nor have I found ads for institutions or NGOs to help immigrants. (Search and commentary by Sonia, March 2010).

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Orellana, M. 1998. *La traducción del inglés al castellano. Guía para el traductor.* Santiago de Chile: Universitaria.

Ortega Arjonilla, E., ed. 2003. *Panorama actual de la investigación en Traducción e Interpretación.* Granada: Atrio.

———. 2003. "Propuesta de una teoría comunicativo-hermenéutica de la traducción." In *Panorama Actual de la Investigación en Traducción e Interpretación,* edited by E. Ortega Arjonilla, 195-239. Granada: Atrio.

Pöchhacker, F. and M Shlesinger. 2002. *The Interpreting Studies Reader.* Londres/New York: Routledge.

Rabadán, R. and P. Nistal. 2002. *La traducción inglés-español. Fundamentos y aplicaciones.* León: Unv. de León.

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CHAPTER II
PUBLIC SERVICE INTERPRETING AND TRANSLATION: THE CURRENT SITUATION

PART 1: CONCEPTS, DATA, AND SITUATIONS

1. Public Service Interpreting and Translation (PSIT): A New Discipline? Similarities and Differences

The social reality for many western countries, including Spain, seems to be changing and as a consequence, certain questions are being raised. From a social standpoint, Spain, for example, is no longer a country of emigrants, but rather a country to which immigrants come. This immigration is occurring alongside the traditional tourism that has existed for some time. From a linguistic perspective, these foreign citizens bring with them diverse cultures and/or languages. In order to communicate with the host culture, interlinguistic communication is necessary and for this, new solutions will be required.

This situation presents a number of challenges and actions must be taken if a balanced coexistence is to be achieved. The only belongings that many of these immigrants, refugees, or illegal aliens bring with them are their native language, traditions, and customs, which the inhabitants of the host country are not familiar with. This situation can pose a number of problems which some governments and societies attempt to solve by taking legal, employment, and social measures. Still, despite the existing language diversity awareness within the European Union, interlinguistic communication is often a forgotten problem.

Keeping in mind that immigrants usually have little or very limited knowledge of the language of the host country language (especially upon arrival) and find themselves in settings (hospitals, schools, police stations, government offices) where they need to use the language and where the speakers are very different, it's easy to assume that the governments, institutions, sectors, or

areas in different countries are aware of this reality and provide different immediate solutions, even on a local level. It is true that in more affluent locations, governments or public institutions often offer solutions, either by using their own resources or entrusting this task to non-governmental organizations (NGOs). However, in cases where the government or institution does not provide the tools needed for effective communication, the foreign population, or the organizations or individuals helping them, seek intermediaries in their friends, relatives, and even their children, who, even though they are minors, have a better command of the new language than their parents. Even when the government provides assistance, it tends to entrust this task to NGOs, as this is a new and pressing situation and it does not usually possess the necessary resources. This is the case in Spain, where these organizations ultimately provide greater assistance to immigrants and refugees. Staff members, who many times are volunteers, advise immigrants on judicial, social, employment, legal, and linguistic matters[1]

Referring to purely linguistic elements, most countries have official figures, such as sworn translators or translators from the Department of the Interior and Department of Justice. However, the languages in which these translators work and their training sometimes is not enough to meet the real needs that are out there. For example, many times this new population does not arrive with just one language, but rather different dialects that make it even more difficult to communicate.

Spanish government and society is not used to focusing on social problems arising from multiculturalism. One of the most obvious consequences is the scarce availability of public service interpreters and translators for languages that were virtually unknown until only recently. As a result, interpreting and translation is affected by certain factors, amongst those being:

1. A lack of adequate training and knowledge on the ethics of the profession as well as legal or other specialized terminology;
2. The often times inappropriate procedures employed by public service offices to accept interpreters;
3. A lack of clear guidelines that establish the interpreter's role;
4. Poor translations or faulty interpretations that may deprive minorities of their rights.

These are some of the current issues that we will be exploring in the following sections and that are presently affecting the field that we will refer to as Public Service Interpreting and Translation (PSIT).

2. Definitions and Scope

2.1. Definitions

Contrary to what can be observed in countries such as Sweden, the United Kingdom, Australia, Canada, and the United States, Public Service Interpreting

and Translation (PSIT) in Spain and in other southern European countries has not yet been professionalized and is virtually unknown to most.

One of the first problems that we encounter is defining PSIT and its scope. The difficulties in trying to define this field of practice are illustrated by the lack of acceptance of a common name. In English, there are a variety of terms for this intercultural activity, for example: Community Interpreting, Liaison Interpreting, Interpreting in Social Services, Dialogue Interpreting, or even specific names based on the profession: Healthcare Interpreter, Intercultural Health Mediator, Cultural Interpreter, Community Interpreter, Legal Interpreter, etc. As Ann Corsellis (2003: 271-73) states in an interview published in the book, *Traducción e intepretación en los servicios públicos: contextualización, actualidad y futuro ((*Public Service Interpreting and Translation. Contextualization, Present and Future), the United Kingdom and some other European countries prefer the name Public Service Interpreting over Community Interpreting. The latter is the name commonly used in other pioneer countries such as the United States, Canada, Australia, and New Zealand, countries to which we also owe a large part of the work that can be found on this subject. The main reason for choosing this first term, according to Corsellis, is to avoid confusion with the intense task of translating documents and interpreting into the European Union (EU) languages. Following these criteria, we will use the increasingly popular name, Public Service Interpreting and Translation (PSIT).

Given the little recognition that practicing interpreters and translators receive nowadays in Spain, these individuals still have not been given a specific title. The title given by the University of Alcalá is precisely that of public service translator and interpreter, and the international conferences organized in this country to date have used the name PSIT (see Valero-Garcés, C. and Mancho, G. 2002b, Valero-Garcés, C. 2005, Valero-Garcés, C. et al. 2008, Valero-Garcés, C. et al. 2011).

2.2. Scope

In terms of its scope, this type of interpreting—likewise with translation—was one of the first to take place (We might think of the encounters between the Romans and Iberians or the Spanish conquistadors in America). In other words, it is a form of communication that takes place in any multicultural society where speakers of different languages must directly communicate with one another and where those who know both languages must act as intermediaries. However, there is still no general agreement on the scope of this activity. According to Wadensjö (1998: 33), PSIT refers to a type of interpreting that takes place in public services to facilitate communication between staff and those who utilize the interpreting service. This could be, for example, in police stations, immigration offices, social services, health care centers, schools, or other similar places. However, while Wadensjö limits the scope to interactions between the inhabitants of a country and the country's official institutions, Mikkelson (1996: 126) proposes a much broader definition and considers PSIT to be an activity that allows people who do not speak the official language(s) of the country to com-

municate with public service providers. This facilitates equal access to legal services, health care, education, and social services. Similarly, there are other approaches that focus on the disparities that exist between the two groups. In other words, the focus is on facilitating the communication for a specific cultural and linguistic minority group that generally has a lower educational and economic level than the majority group, and that often does not know or completely grasp the new social reality of the country. In addition, Roberts (1997:12) explains that the minority group's culture—even more than their language—is not always understood by the majority group that is organizing and providing services for them. Similarly, Lesch (1999: 93) writes:

> Community translation is a means to an end, namely to equip the community with the necessary information and other means to develop skills for themselves. It is an attempt to balance the power relationship between the sender and the receiver by prioritizing the needs of the community. Effective, empowering communication between the author and the reader via the translated text implies that the translator needs to be on the side of the powerless that is the reader.

Cluver (1992: 36) adds:

> No society is homogeneous and translators need to be sensitive to the needs of different groups. Within any speech community there are marginalized groups who have been excluded from mainstream developments and for whom the form in which information is encoded presents a barrier. [...J [The task of the community translator is not only to make information available in another language (in a parallel manner) but to make it available to marginalized communities in a more assimilable format.

A growing number of publications and empirical research on the analysis of interpreter discourses or translated texts for a specific community show that defining the scope is a complex and difficult task. Research and publications (Berk-Seligson 1990, Roy 1992, Wadensjö 1992, Englund-Dimitrova 1997, Valero-Garcés 2003b, Morelli 2005, Angelelli 2003) demonstrate that the translator or interpreter does not merely carry out a linguistic transfer but also coordinates, mediates, and negotiates cultural or social meaning. The problem is setting the exact boundaries of this intervention. This issue has given rise to different philosophies and practices, ranging from adhering to strict linguistic transfer all the way to mediation (also called "advocacy"), or actively defending the service user belonging to the minority group (see Martin et al 2002, Valero-Garcés 2002b for more information on this topic). Whether we are at one extreme or the other, the consequences can lead to poor results for the speakers, especially for the weaker party (Cambridge, 2002, and Kadric and Pöchhacker 1999). These aspects will be discussed further in the following sections.

2.3. Advances in Recognition

Despite the lack of agreement on a definition, it is evident that there is a growing

interest in this type of interpreting and translation in countries where it has not traditionally been given much thought, such as the countries of the southern European Union. This is due to the continual and massive influx of immigrants and refugees whose diverse languages and cultures affect the social reality of the host country. Even countries that have been aware of PSIT's special characteristics in the past, for example, the United States, Canada, Australia, and Sweden, are going further by developing accreditation programs and systems that reflect the current social reality. Proof of this can be found in a number of books and articles related to the topic, as well as in the organization of seminars, conferences, or courses. We should also point out that these programs are the first to suffer the consequences of budget cuts. Australia is one example of this (Chrystelle, 2002a, 2005b).

There is, however, a growing interest in education and research, which is demonstrated by the increasing number of: published papers on this type of professional activity (Roy 1992, Wadensjö 1992, Zimmer 1994, Gentile 1996, Carr 1997, Ozolins 1998, Mason 1999, Roberts 2000, Phelan 2001, Pöchhacker 2002, Valero-Garcés 2003, 2005, 2008); international conferences organized (Sydney 1995, 2007, Ontario 1995, Quebec 1998, Graz 1998, Vienna 1999, Montreal 2001, Stockholm 2003, Alcalá de Henares 2002, 2005, 2008, 2011, Edinburgh 2005); and new initiatives developed (cooperation between governments and NGOs, professionalization of individuals working voluntarily as liaisons, collaboration between different immigration groups and authorities or humanitarian organizations, etc.).

Pöchhacker (2002: 125-40) gives a detailed description of the boundaries of this not so well-defined activity. This is an activity that cannot be confined to specific institutions, languages, or cultural groups. Representatives working in the society's legal, healthcare, social, educational, or religious services—which are the areas in which this activity takes place—may need to communicate with deaf people, indigenous people, or specific immigrant groups and vice versa. Due to this wide variety of institutional settings and cultural backgrounds, it is tremendously complex and virtually impossible to define PSIT. Therefore, the tendency is to provide descriptions for specific groups or areas, as mentioned above, making it increasingly more difficult to maintain "unity in diversity."

3. International Outlook: The Evolution of PSIT

Though comparative studies in the PSIT field are still uncommon, detailed studies on PSIT development in individual countries are becoming increasingly more common, whether they be reports, project descriptions, personal stories, etc. My data comes from papers published by Carr et al (1997), Roberts et al (2000), Brunette et al (2003), and Wadensjö et al (2006), which gather contributions from the four Critical Link Conferences (www.criticallink.org) held to date and the three International Conferences on PSIT that took place in Spain in 2002, 2005, 2008 and 2011 (Valero-Garcés, C. et al 2002, 2005, and 2008, 2011). We will begin with the comparative study.

Many people consider World War II to be the starting point for further development of this type of professional activity in those countries that received immigrants and refugees. Solutions needed to be found in order to facilitate communication between different linguistic communities living together. This provision of language services was carried out differently in different countries according to the historical, political, or sociocultural conditions that merged together in each country, as well as the responses from the institutions, recognition of the role of the interpreter and/or translator (I/T), the economic value given to their work, their availability, training opportunities, etc. In this brief overview of the development of PSIT, we will examine Australia, the United Kingdom, the United States, Canada, Sweden, and other European Union countries (France, Netherlands, Belgium, Finland, Norway, Denmark, Germany, Austria, Italy). We will begin with the country which is most emblematic to the field: Australia.

Australia

Australia is the pioneer country in the development of PSIT. The massive influx of immigrants whose first language was not English after World War II turned a monolingual country into a multicultural and multilingual society that, in the 1950s, began to offer solutions to the communicative needs of these "new" Australians (Nasir, M. 2001). In the 1970s, innovative political and social changes took place (Anti-Discrimination Board, Equal Employment Opportunity (EEO), Ethnic Affairs Commissions) that would affect the development of PSIT. Additionally, the Telephone Interpreter Service (TIS) was created in 1973, and more changes would continue to take place from this moment on (See Ozolins 1998, Chesher 1997:282). For example, one interpreting service was created in Victoria to help in schools and another was developed in Sydney to meet the needs of hospitals, which later gave rise to the NSW Health Care Interpreter Services, the largest organization of interpreters after TIS. A national accreditation program was created in 1977, the National Accreditation Authority for Translators and Interpreters (NAATI), which is something that almost no other country has yet achieved. NAATI's goal was to establish and develop common guidelines for the professionalization of translators and interpreters in Australia as well as to support the development of the profession. This led to the creation of the Australian Institute of Interpreters and Translators (AUSIT) in 1987, whose purpose is to work to promote high quality work performance, seek professional recognition by society, establish and maintain a code of ethics, and encourage the continued development of the profession.

The Australian accreditation program is unique in that it includes all types of interpreting and translation, including sign language. It is available in almost one hundred languages and is the official certificate recognized to work as a translator and interpreter. You must pass a series of tests or take training courses approved by NAATI in order to earn this certificate. Since its revision in 1993, there are four interpreting levels recognized: Paraprofessional Interpreter, Interpreter, Conference Interpreter, and Senior Conference Interpreter. The "Inter-

preter" category represents the basic level of competence to be able to work as a liaison between the government and different ethnic communities that speak a language other than English. In the 1980s, there was new demand and the government worked hard to meet all of the needs, which, given that there was no other country to follow, meant coming up with new solutions at a national level.

Although Australia was and is the pioneer country in the development and training in PSIT services, it has still been difficult to establish training at the university level. It went from a buoyant period in the 1980s to some decline in the 90s, leaving behind only two advanced training programs: one at the University of Western Sydney and the other at Deakin University. Even these programs, however, are not guaranteed to continue, as there are also those in favor of making some changes (Chrystelle 2002b:155-62, 2005). On the other hand, there has been a considerable increase in private agencies and small companies providing these services. After the federal policy was modified, they were even able to offer these services directly to government offices. Some of these initiatives have evolved and now play an important role in PSIT. The Associated Translators and Linguists Agency (Sydney) does a large amount of work for the government and in many ambits, such as courts, hospitals, schools, or in the business world. The Ethnic Communication Agency in Sydney also offers a wide range of services related to the multicultural market in the areas of interpreting, translation, publishing, editing, distribution, advertizing, and advising in a variety of languages, as well as promoting innovative multi-ethnic business perspectives. South Australian Languages Services (SALS), located in Adelaide, uses the most cutting edge technologies to provide fast, quality translation and interpreting (T&I) services. These are some of the examples of new developments in PSIT.

United Kingdom

This constant random movement to provide interpreters, training, and accreditation is observed in practically every country's development. At the end of the 1970s and 1980s in the United Kingdom, there were an increasing number of immigrants who spoke different languages arriving from former colonies of the Commonwealth, thus requiring the provision of language services, especially in the educational and healthcare systems.

The 1984 Schackman study, *The Right to Be Understood*, offers an accurate analysis of the situation at a time when only specified initiatives were being taken, without any national, regional, institutional, or private organizations providing support to individuals or communities that did not speak English in their dealings with the administration or government. The only intermediaries were usually volunteers or government workers who knew the other language and were called on to work as interpreters. They could even be members of the cleaning staff or workers from other services who belonged to minority communities and volunteered to collaborate. Very few people were employed because of their language services and if they were, they often performed additional tasks that had nothing to do with the work of an interpreter, but rather with that of a

cultural mediator or social worker. These intermediaries typically came from immigrant or refugee communities, did not master English, and lacked specialized training as translators and/or interpreters. They were the people to turn to when there was no other solution and sometimes the circumstances were such that impartiality could not be guaranteed. At the university level, there was academic preparation in European majority languages in different centers, but there was no training offered in the minority languages needed (e.g. Urdu, Bengali, Arabic, Vietnamese). In short, it was a similar situation to that which currently exists in Spain.

In 1983, the Nuffield Foundation began funding training courses and assistance in specialized languages. In addition, the Institute of Linguists began the Community Interpreter Project (Corsellis, 1990: 28-31), which trained public service interpreters and translators and developed two accreditation certificates (Bilingual Skills Certificate and Certificate in Community Interpreting) that could be earned after the completion of the relevant courses or passing the exam. Gradually, the number of languages offered for certificates and training began to increase. Since then, both the Nuffield Foundation and the Institute of Linguists have worked tirelessly to respond to new needs for Translation and Interpreting (T&I) and to raise public and administrative awareness regarding the need for qualified professionals who can facilitate the understanding between the host country and immigrants.

In the 1990s, the term Public Service Interpreting and Translation was proposed as a way of referring to the communication facilitated between public authorities and minority communities. Confusion was thus avoided between this activity and that of interpreting and translation into the majority languages in Europe for the European Union (EU). A general definition was needed, one that would allow interpreting and translation to be recognized by public service authorities as one of the necessary functions of their agencies. Thus began the process of recognition and acceptance in the PSIT profession. Ann Corsellis and her colleagues' work with the development of courses and materials (Corsellis 1995; Adams, Corsellis, and Harmer 1995) and their strong, constant advocacy for language services in minority languages is worthy of mention. They developed the Diploma in Public Service Interpreting, which is offered in several areas of the United Kingdom and is aimed to be comparable to PSIT training programs in universities, technical schools, and EU organizations.

Just as in other countries, PSIT development in the United Kingdom has been affected by other factors and administrative policies on immigration that have taken it in one direction or another. Two legal cases caught society's attention: The first case was known as the Begum case in which a Pakistani woman, accused of murder, was sentenced to life imprisonment. After spending three years in prison, she was acquitted in 1985 after proving that the interpreting in the proceedings was carried out in a language (Urdu) that she did not know very well and that there therefore could have been misunderstandings or faulty communication.

The 1993 Kunnath case is a similar story. An individual convicted of sell-

ing drugs won an appeal case after claiming that interpreting had not always been used during the police interrogations and proceedings and, when it was used, it was conducted in a language that the defendant did not master.

From that moment on, the authorities started paying more attention to the work of interpreters and the quality of their work, through the Royal Commission on Criminal Justice (Runciman Report). The Commission supported the formation of the National Register of Public Service Interpreters (NRPSI), which became a reality in 1994. This was originally under the auspices of the Institute of Linguists. Since 1996, the national registry has gained recognition and both the number of interpreters as well as of languages in which one can earn certification and take courses has increased. Since April 2011 NRPSI is a separate independent regulatory body – in line with recommendations for national professional regulating bodies. There is free access to its web-site www.nrpsi.co.uk and the contact details of PSIs who have met its criteria and agreed to abide by its code and be subject to its disciplinary procedures, where there is any alleged breach of its code.

The Register includes those interpreters who pass an exam specializing in one of the available language pairs or who earn the Public Service Interpreter (PSI) Diploma. Interpreters may specialize in legal interpreting, Scottish law, health care, and local government (Ostarhild 1996)

The assessments evolved and became:

a) The Certificate in Bilingual Skills, which now not only acts as a stepping stone to interpreter training but also a foundation assessment for public service employees, such as police officers, who wish to work at that level in a second language
b) The Diploma in Public Service Interpreting (DPSI) in the same four specialized options: English and Scottish Law, Local Government, Health)

Nowadays these assessments are offered by the IoL Educational Trust: a charity and national examinations body associated with the Institute of Linguists. The examinations are recognized by Ofqual and mapped against national and EU standards frameworks. Handbooks and past papers are obtainable from www.iol.org.uk/qualifications.

Meanwhile, other sectors and government authorities have responded differently to the situation by hiring interpreters and translators, or other individuals to carry out many other tasks in addition to translating and/or interpreting, without clearly defining the role of this intermediary figure. Therefore, while some sectors defend literally translated messages, others prefer cultural mediation or advocacy (e.g. Workers' Educational Association (WEA)). In addition to the Institute of Linguists, many interpreters are members of the Association of Community Interpreters, Translators, Advocates and Linkworkers (ACITAL), who defend the cultural mediation approach. To summarize, there is no con-

sistent national organization that oversees PSIT models and practices, although we can discuss awareness and developments in specific areas. The work of Connell (2002), Soriano (2002), Sanchez-Reyes et al (2002), Cambridge (2002), and C. Valero-Garcés and G. Mancho (2002 eds.) helps complete such a perspective, as well as the contributions from the Second, Third and Fourth International Conference on PSIT in 2005, 2008 and 2011 included in the publications *Traducción como mediación entre lenguas y culturas* (Translation as Mediation between Languages and Cultures) (Valero-Garcés, ed. 2005), *Investigación y Práctica en T&ISP: Desafíos y Alianzas* (Challenges and Alliances in PSI&T: Research and Practice) (Valero-Garcés et al, eds. 2008), and *Traducción e Interpretación en los Servicios Públicos en un mundo INTERcoNEcTado (TISP en INTERNET)* (Public Service Interpreting and Translation in a Wild Wired World (PSIT in WWW)) (Valero-Garcés et al, ed. 2011).

In the 1990s, a telephone interpreting service (Language Line) was introduced with the help of government funding. It began at the Royal London Hospital and soon spread to other areas. It began as a free service, which often occurs in PSIT, but shortly after, its purpose needed to be restructured and its use limited, as the use of new technologies dramatically increased. According to Pointon (1996: 312-53), the service provides professional interpreters in over 140 languages for daily telephone services to an average of 15% of British healthcare centers. These services save time and resources and offer the benefits of remote-simultaneous interpretation, for example, overcoming the prejudices that some immigrants have about speaking through an interpreter or avoiding the emotional burden an interpreter may have when hearing refugees' or asylum seekers' stories face to face. In turn, Language Line works with the American company AT&T and the Australian company TIS to provide its services primarily at night.

United States

Like Australia, the United States has also been a host country to immigrants, although it has dealt with immigration differently. The first policy adopted was that of the 'melting pot' of languages and cultures into one single reality: English. This resulted in little recognition and support for using other languages and interpreting was therefore not considered the government's or the authorities' responsibility. After World War II, new waves of immigrants arrived in the US and the ethnic communities, NGOs and immigrant family members provided translation and interpreting services for the new immigrants, who were quickly trying to learn the English language and become American citizens. In the 1970s, detainees who were wrongfully prosecuted due to misinterpretation became an issue in the legal field, and the government thus began to consider the need for professional translation and interpreting services (see Downing 1998: 15-36, Sawrey 2002: 171-77).

Other legal cases soon prompted the passing of important laws, such as the well-known Lau V. Nichols case, which led to a law guaranteeing bilingual education, as well as other laws protecting the rights of immigrants. The Court

Interpreters Act was passed in 1978, which requires the use of interpreters in all legal cases in which the defendant or witness has a limited level of English or does not know the language. Consequently, a national accreditation program was established in order to provide qualified translators and/or interpreters. However, the number of languages offered is limited. For a long time Spanish was the only accredited language in some states. Over the years, some states have added different languages into their accreditation programs, however, federal support is rather limited and many times, the people working as interpreters do not have the proper accreditation.

PSIT training and the type of examination that candidates must pass continue to be topics of discussion. Examining boards and committees have been formed to prepare and conduct oral and written exams. However, the number of candidates passing the exams, many of whom normally act as public service or court interpreters when there are no certified interpreters available, has generally been very low. This seems to be suggestive of the quality of interpreting in general.

The situation has improved in recent years, as several organizations and institutions have begun to offer preparatory courses with practice exams similar to the federal exam. Even so, many times an individual's right to an interpreter cannot be granted due to a lack of certified interpreters. When this occurs, it is often the first interpreter on-hand, the so-called 'show cause interpreter,' that is used. This is a fairly common situation that Downing and Dunnigan (1995) voiced complaints about some years ago.

In general, the authorities have shown little concern for T&I training and although some universities and professional organizations offer specialized courses, the government has not yet set up any federal training programs. Even with conference interpreting, a field that is quite prestigious in Europe, there are not many training centers in the US (Georgetown, Hawaii, and Monterrey). In 1996, the University of Charleston in South Carolina began the first Masters Program in Bilingual Legal Interpreting (English/Spanish), which is perhaps the only one offered throughout the country. All of this shows the lack of interest in PSIT in a country that is so accustomed to linguistic and cultural diversity. There are very active organizations, such as the National Association of Judiciary Interpreters and Translators (NAJIT) or the California Court Interpreters, which organize lectures, guide their members, and provide them with contacts in other professional fields or businesses through their prestigious journals and websites (i.e. Proteus, Polyglot).

Turning now to the other public service sectors, we can say that while we've seen developments up to a certain point in the legal field, not as much interest in T&I services has been shown in these other areas. For example, healthcare, social, or administrative services continue to meet linguistic needs by using local initiatives or NGOs, without considering interpreting services as a constitutional right. There is no federal or state accreditation program or policy, only initiatives developed on a local level and that follow the legal interpreting model. A number of obstacles still need to be overcome before this field can

gain more recognition and professionalization.

The Medical Interpreter Standards of Practice in Massachusetts is one example of many initiatives in the healthcare field. Its training courses have set an example that other states have then followed. The Stanford University Hospital signed an agreement with the Monterrey Institute of International Studies (MIIS) allowing its students in medical interpreting courses to do on-site training at the hospital. The hospital has also offered a 24-hour interpreting service since 1991, as well as training courses for their interpreters. In addition, they offer a Volunteer Language Bank, where volunteer interpreters can sign up to interpret, which is an initiative in many other hospitals throughout the nation as well.

Washington seems to be the only state that has a state medical certification program, while the other states have certificate or diploma programs run by hospitals or institutions. The University of Minnesota offers an undergraduate degree program that includes courses in specialized legal and medical terminology[2].

As for T&I in other public service sectors, there is no coordination at the national level, but there are initiatives, conducted either by individuals, organizations or NGOs, all with very different approaches and results. In general, there is a lack of awareness around the need for and usefulness of these services and great differences between each state. We can take a look at the work of some of the leading figures in PSIT in the US to get an idea of the current reality: Downing and his team in Minnesota, Mikkelson (1995), and Gonzalez, Vasquez, and Mikkelson (1991) in California. The most recent work of Rosenberg (2002), Sawrey (2002), Castillo (2002), Angelelli (2003, 2004), or contributions to the aforementioned conferences held in Alcalá in 2005 and 2008 (Valero-Garcés, C. ed. 2005 and 2008) help to complete the picture.

We cannot forget to mention the development of sign language interpretation in the United States since the 1960s, which, in some cases, has been more rapid and intense than spoken language interpretation. Nonetheless, it was not part of the court interpreting system for many years, as it is one of the languages for which the federal government does not offer accreditation. This is the case despite the fact that, at least from a traditional perspective, several states have laws that protect disabled people's rights, one of which includes court interpreting. In 1964, the Register of Interpreters of the Deaf was created and in the 1980s, there was an increase in the number of university training courses offered. This was undoubtedly influenced by the integration policy that brought many deaf students to classrooms where interpreters would then be needed. Several laws were passed guaranteeing the deaf population the right to these services (See Frisberg 1990 and Swabey et al 2008).

Just as has happened in other countries, language policies in the United States have influenced the development, or lack thereof, of interpreting and translation services. In the 1990s, state and community initiatives led to greater public awareness of minority languages. These initiatives were partially motivated by the assimilation policy led by the 'English Only' movement. This resulted in the formation of more groups supporting these minority languages,

while there was also a growing recognition of the political power of Spanish as a minority language.

Canada

Australia and Canada seem to be the most closely related countries in terms of immigration and multiculturalism policies. Historically, Canada has always been an officially bilingual country, and has therefore developed language services in English and French, especially in translation services. However, Canada is also a country with many other languages, whether they be indigenous languages or those of immigrants who do not speak English or French. Generally speaking, their immigration policies have been more generous to immigrants than in other countries, and public services normally adopt new policies or already have them ready for multilingual settings. Therefore, all hospitals tend to have language services, and often times have interpreting services, normally referred to as "community" or "cultural" interpreting services, in the legal, medical, social, and administrative fields. Under Canada's constitutional and political system, decisions are generally made at a provincial or regional level and not at a national level. Thus, while there is not a national accreditation program, provinces and cities are quite active in this regard. For example, the Cultural Interpretation Services of Ottawa-Carlton, founded in 1993, is responsible for assessing future public service translators and interpreters through a series of tests (Cultural Interpreter, Language and Interpreting Skills Assessment Tools, CILISAT.) Even at the University of British Columbia in Vancouver, courses and certificates in legal interpreting are offered. There are also many other very active and well-known organizations, such as the Society of Translators and Interpreters of British Columbia (STIBC). In Quebec as well, there is an inter-regional bank of interpreters specialized in social and healthcare issues in over 50 languages. Candidates are given basic training and internships in real centers and are required to follow a code of ethics.

The interest in linguistic topics and in T&I in Canada is also reflected in the research and education based there. In 1995, the first international PSIT conference, known as Critical Link, was held near Toronto. Its main objective was to give delegates from around the world the chance to meet each other and exchange experiences, training, and initiatives (Carr et al. 1997). The next two Critical Link conferences would also be based in Canada. In 1998, the Second International Critical Link Conference was held in Vancouver, (Roberts et al 2000) and in 2001 the Third Critical Link Conference, held in Montreal, provided a framework for meetings between professionals, practitioners, and researchers in this field. Participants then met for the first time outside of Canada at the Fourth Critical Link Conference in 2004 in Sweden, again at the Fifth in Sydney, and once again at the Sixth Conference in Birmingham, UK in 2010.

Furthermore, various state and private centers in provinces and large cities have continued to develop initiatives, assessments, and training courses based on the current needs. Canada showed an early interest in indigenous languages by passing laws which would protect their rights, languages, and cultures, thus

developing T&I services. One example is the coalition of the northwest provinces, where there is a high indigenous population. Arctic College is dedicated to educating this scattered population in several indigenous languages and, given the difficult travel conditions due to long distances or the climate, they also provide room and board for students and their families when needed.

As in the United States, sign language in Canada has been developed for minority languages and is recognized as another language, alongside English and French. Provincial governments are responsible for these services. However, in this case, there is a national accreditation program provided by the Association of Visual Language Interpreters of Canada (AVLIC), which promotes a code of ethics accepted throughout the country. There are numerous institutions that provide training not only for spoken language interpreting, but also for sign language interpreting and, similar to the situation in the U.S., the latter seems to be at the forefront in terms of training, accreditation, specialization, and organization of investigative services, and professional development.

Scandinavia

Sweden, like Australia and Canada, has an advanced PSIT system. The immigration policy enforced since the 1960s has undoubtedly influenced the language and the T&I services provided. Immigrants were considered people who were there to stay and not workers that would someday return to their home country. Local authorities were responsible for responding to the immigrants' needs and, in the 1970s, unions greatly contributed to promoting the right of the worker to interpreters in the workplace. The federal government also took certain measures to ensure the rights of administrative and court interpreters.

Meanwhile, there was a growing interest in training these intermediaries and in the 1960s, courses were already being taught in several languages. This would later be extended to adult education. In the 1980s, the University of Stockholm took on the challenge of coordinating the training and assessment of these public service translator and interpreter candidates, as well as developing materials and programs and conducting research in neglected areas, such as terminology (Niska 2003), a field that had stirred up great interest in Translation Studies.

Since 1976, any person wishing to work in T&I must have national accreditation. Such authorization is granted after passing an examination or completing a one-year university course, and this accreditation is offered in over thirty different languages. There are several accreditation levels, ranging from basic to specialized legal and medical interpreting and translation. The exam also includes questions about ethical issues. Those who pass the exam are authorized to practice T&I for five years and authorization is automatically renewed for active professionals, while those who do not remain active must take the exam again. Sign language is another language in which interpreting services are offered for various languages.

Many immigrants arrived in Denmark in the 60s and 70s, but in lower volumes and with less diversity than in Sweden. Furthermore, Denmark primarily

responded to the demand in the business world. Denmark, therefore, is one of the few countries that focus on T&I training in business rather than in public services. There is more interest in the country in European majority languages, while very few, short-lasting efforts have been made to meet the needs of minority languages. In the 1990s, the Danish Refugee Council and the Business Schools reached agreements to offer training in some minority languages. However, there are no accredited legal T&I courses or other types of accredited courses in those languages where there are few or no trained interpreters. The T&I services in emergency situations are generally handled by ad hoc initiatives in hospitals, police stations, courts, etc.

As for the rest of Scandinavia, Finland and Norway are countries that have received more refugees than immigrants. With the increasing immigrant and refugee population, Norway and Finland have developed language services and training courses and are also looking into a national accreditation program. In Norway, the local authorities are currently responsible for providing these services, planning and coordinating with the Department of Immigration. In large cities, interpreters are full-time government employees and others are hired on a temporary basis when necessary. The situation is similar in Finland, where training courses last a maximum of two semesters and are offered in secondary education rather than at the university level. A law was passed in 1994 stating that public service interpreters must pass a competency exam in order to earn accreditation (Leiton, S 1999, Professional Examination for Community Interpreters, presented at the First Babelea Conference, Vienna 1999). Some contributions to the Second and Third International Conferences on PSIT held at the University of Alcalá, which are included in the works cited above, provide further information.

Other Countries

Germany and Austria are highly respected in terms of quality in the translation field (scientific, literary, legal) and conference interpreting, which is a general trend in EU countries. However, in the 1960s, they were both far less receptive to the influx of foreigners considered to be economic and non-permanent immigrants.

Therefore, communication with institutions was carried out via on-the-spot solutions, essentially assuming that it was the immigrant who should provide the interpreter and not the institution. This would explain the lack of interest in PSIT and the minimal recognition of the work performed by these translators and interpreters, with the exception of legal translation. Following EU recommendations, there has been a growing interest in providing interpreters in courts and police stations. As a result, we're seeing more training courses in legal interpreting and steps have been taken towards establishing an assessment and accreditation program. In 1999, the University of Magdeburg launched a three and a half year international degree program in Legal, Community, and Healthcare Interpreting (North 2001: 6 1-73). There have also been other initiatives, though not all of them have been successful. The First National Conference on Interpreting

in Social Services at the University of Hamburg in 1999, as well as the papers presented at Babelea that same year, analyze the situation.

Despite having a history of immigration quite similar to that of Sweden and having provided solutions to communication problems, there is little written information on the development of PSIT services in the Netherlands. We do know that this country has the oldest telephone interpreting program in Europe, which was launched in 1976 to foster communication between Dutch authorities and individuals who did not master the official language. This service is funded by the government and geared at the institutional relationships between the State and immigrants. Thus, it does not have a role in T/I in the business world or in professional translation. While there is an authorized accreditation program for sworn interpreters and translators, the training programs are not yet well developed.

As for Belgium, we should highlight the efforts made by the Antwerp group. Through European projects (Grotius I and II), the Antwerp group's goal is to raise national awareness around the need to establish standard levels of performance in the legal field within the EU framework (see Vanden Bosh 2002: 163-70). The EU has accepted and published the results of these projects under the title Aequitas: Access to Justice Across Languages and Cultures and Egalitas, and they are also available electronically at http://www.eulita.eu together with the AGIS project and Building Mutual Trust.

In France, the assimilation and monolingual policy that the government follows regarding immigration has also affected the development of PSIT. There is no national accreditation program, nor is there much social awareness of the need for T&I in official institutions or in order to establish relations between the state and minority communities. NGOs or private organizations are the ones to take on this task and the role assigned to the interpreter is closer to that of a cultural mediator ("advocacy") than to that of an interpreter in the strict sense. As a result of the increase in worldwide immigration in the 1990s and the increase of non-francophone clients, there was greater national and social interest and a growing demand for public service interpreters or professional entities. The pioneer in this field is Inter-Service Migrants (ISM), an organization that provides T&I services in minority languages and has also offered 24-hour telephone interpreting services in many languages throughout the country since 1989.

As for southern European countries, PSIT is slowly advancing. The first steps for PSIT were taken by individually-led initiatives, which were held back by limited state support, low pay, if any, and lack of training, coordination, and standardized ethical codes. This was illustrated in the paper on the situation in Italy presented by Rudvin, Tomassini, Morelli and Putignano at the First International Conference on PSIT in Alcalá (see Valero-Garcés & Mancho, 2002). After three years of hard work, developments seem to have been made, as these and other authors have indicated in their papers (Rudvin, Chust, Tomassini and Nicolini, Buri, Danilo and Morelli) at the Second International Conference on PSIT held in Alcalá de Henares in April 2005 (see Valero-Garcés, C. ed. 2005)

and the Fourth Critical Link Conference in Stockholm in 2004 (see Wadensjö, C. et al ed. 2006).

The information presented at these conferences made it clear that there is a growing interest in this area of work and research, and not only in places such as Australia, USA, Canada and Western Europe. Papers were also presented on Poland (Tryuk 2005, Piotrowska, 2005, Malinoswki 2005), Japan (Konishi 2005), Argentina (Fernández 2005), or Cuba (Reyes & Bernabé 2005). These papers all looked at PSIT from different perspectives, but always with one common goal: promoting communication between linguistically and culturally different communities. The Fifth and Sixth Critical Link Conferences held in Sydney in 2007 and in Birmingham in 2011 and the Third and Fourth International Conferences on PSIT held in Alcalá in 2008 and 2011 only reaffirm this interest.

Progress is being made sector by sector. The lead is currently being taken by the legal system, mainly because there is relevant legislation. Thus the EU is seeking to establish equivalent standards for legal translators and interpreters (LITs) in all 27 member states. There have been seven EU-funded projects focusing on LITs.

1 Aequitas. Recommended the equal and adequate standards required (2001).
2 Aequalitas. Sought to disseminate those standards throughout the EU (2003).
3 Aequilibrium. Looked at the necessary liaison working arrangements between the language and legal professions (2005).
4 Status Quaestionis. Survey of developments in LIT in all member states showed an uneven patchwork of provision (2008).
5 EULITA. European Legal Interpreters' and Translators' Association aims to promote EU-wide standards and information
exchange (2009).
6 Building Mutual Trust 1. Selection of sample teaching and other materials for LITs and legal services, and their trainers (2011).
7 AVIDICUS 1 Assessing the implications of videoconference interpreting (2011).

The first projects informed the Directive 2010/64/EU3 of the European Parliament on the right to interpreting and translation in criminal proceedings; later projects support its implementation. Three more projects are currently in progress: Building Mutual Trust 2 concerns developing video training materials; AVIDICUS 2 continues to research the implications of video-mediated interpreting, and TRAFUT, a EULITA project, promotes implementation strategies.(*The Linguist*, 2011. Vol. 50, nº 5: 21).

After reading the previous pages we can conclude that there is a growing need emerging in different countries for: competent PSIT services; the consideration of sign language as one language more (see April 2002: 99-106); society's gradual awareness and the ongoing efforts made by institutions, NGOs, ethnic communities, and individuals. The array of solutions offered demonstrate the lack of coordination and professionalism and the need for training, as well as the gradual emergence of joint projects that seek global solutions in Europe (Migue-

lez 2003, Iliescu 2005 Baigorri et al 2005, 2008, Valero-Garcés and Lázaro, 2008). Given this background, PSIT will undoubtedly continue to develop throughout the century. For more information, you can read the introductory articles to the four volumes cited above by Valero-Garcés and Mancho (2002), Valero-Garcés (2005), Valero-Garcés et al (2008), and Valero-Garcés (2011).

4. National Outlook: Spain

The situation in Spain is similar to that of Italy or other southern EU countries, as described in the articles in the volumes mentioned above, as well as in *Traducción e Interpretación en los Servicios Públicos. Contextualización, actualidad y futuro* (Public Service Translating and Interpreting; Contextualization, Present and Future) (2003), *Discursos (Dis)Con/Cordantes: Modos y formas de communicación y convivencia* ((Dis)Con/Cordant Speeches: Communicative Forms and Ways of Living Together) (2003), and *Retos del siglo XXI en comunicación intercultural. Mapa lingüístico y cultural de España en los comienzos del siglo XXI* (21st Century Challenges In Intercultural Communication. A Linguistic and Cultural Map of Spain for the Early 21st Century) (2011).

We can get a better idea of the reality in Spain by looking at those individuals working in the public services that are responsible for communicating with people who do not speak the same language, as well as at the materials that are available in other languages.

As we mentioned in the previous section, in a strictly linguistic context, there tends to be an official figure in all countries. In Spain, we can name the traductor jurado, or the sworn translator, and the translator and interpreter of the Department of Justice and Department of the Interior. The sworn translator earns recognition after passing the examination held by the Department of Foreign Affairs or after receiving a degree in Interpreting and Translation and meeting all requirements (Official State Gazette (BOE) 21 March 1997). In order to qualify as a translator and interpreter for the Department of Justice, you must pass an exam.

There is, however, a third "official" figure that works in state offices and in other public services. This position is becoming increasingly important as a result of the often unexpected arrival of individuals who come from cultures and who speak languages which have been virtually unknown to Spain and with whom communication must be established. This figure was recently established in the Department of the Interior pursuant to Royal Decree 638/2000, dated May 11, 2000, and is recognized and used by the government and other institutions. This service is provided by salaried or contracted individuals who work as translators and/or interpreters in the most common languages (usually English, French, Arabic, and German). There is no specific training requirement with respect to the work they must perform. Depending on the needs, the government may occasionally hire workers on a temporary basis through a collaborative agreement with the INEM (National Institute of Employment). When there is no one on the list that can serve as an intermediary, individuals whose only prepara-

tion is knowing Spanish and the other language well enough to help resolve the conflict are hired.

The following questions arise: What role do these intermediaries play? Are they mere translators and/or interpreters? Are they mediators who must establish interlinguistic communication on top of their normal tasks? What training do they have? What are their professional ethics?

According to data gathered during September and October 2002 from surveys completed by individuals who were currently providing or had previously provided these services, either as volunteers or employees, the results are as follows[3]:

1. Interlinguistic Intermediary Profile

These are people between 25 and 40 years of age, who have come from different places and who have arrived in Spain at different times. Generally, there is much disparity in terms of how much time they have spent in Spain, which can range from several months to several years. Approximately 50% reported having had some knowledge of the Spanish language before coming to Spain. The vast majority have voluntarily acted as a liaison for friends or relatives. In terms of paid work, 25% of respondents said that they found work through NGOs or through a family member or friend. 50% of them work or have worked for NGOs, in public services, or in institutions (hospitals, schools, state offices) and usually work or have worked as volunteers, many times with immigrants (60%) and, to a lesser extent, with refugees (30%). There is no consistency in terms of their educational level, and it ranges from individuals who have earned one or more university degrees to people who cannot read or write in their native language. As for their level of Spanish, they have an acceptable general understanding of the language but no specialization.

2. Difficulties Intermediaries Face in their Job as Interpreters or Translators

Amongst the difficulties relating to language use, the survey results and discussions provided the following information:

— 63.6% reported problems understanding speakers due to their lack of clarity. Much of the difficulty lies in understanding specific dialects or accents given that they often must interpret for clients from countries other than their own that speak some variety of the language (for example, Arabic in different countries where it is the official language, or in the case of the languages of the former Republics of Russia).
— 60% reported a lack of technique or skills required to perform their work as an intermediary (for example, not being able to remember what they have heard, change of register, confusion of facts and dates, etc.).
— 55% reported problems understanding technical terms or words from a specific register and difficulties reproducing them in the

other language.
- 50% reported trouble deciding the appropriate tone to use: taking an attitude of superiority towards people who need the services, maintaining the most neutral position as possible, giving in to pressure from service providers, etc.
- 52% reported feeling pressure and impatience from the staff.
- 45% reported a lack of familiarity with the situation or knowledge about the people for whom they were interpreting.
- 22.7% reported feeling affected by the clients' distress and anxiety.
- 18.18% reported problems regarding the topic being discussed.

3. Tasks that Involve or Should Involve a Linguistic Intermediary
- 70% believe their role is not only to transfer information from one language into another, but also to explain cultural backgrounds and meanings to the other party.
- 72% believe they should simplify expressions in order to make communication easier, although they do not believe this involves omitting superfluous statements as a way to avoid wasting time.
- 69% consider it equally important to explain and clarify technical terms.
- 64% think that they should clarify any type of unclear expressions.
- 50% think part of their job is to warn about and correct misunderstandings that are caused by a lack of knowledge of other languages or cultures.
- 50% also believe that they should summarize detailed statements.
- 45% believe that, along with the mere linguistic task, their job involves providing additional assistance, such as filling out questionnaires, forms, or reports, making phone calls, or writing reports or instructions at the request of service providers.
- 32% believe that they should give instructions to the professionals on how to work with interpreters.

4. Work Methodology

The way in which intermediaries obtain and carry out their work also reveals some relevant information:
- 60% usually, though not always, meet to discuss with the client before their interpreting job, and 45% occasionally have or have had subsequent conversations with clients, which they consider to be important. This is equally valued and often recommended by professionals and trainers.
- 83% interpret after a few short sentences and only 30% take notes and then interpret for longer interventions, which may indicate the need for some interpreter training techniques and strategies. Only

18% interpret or have interpreted in a whisper as the others are speaking or by using a script.

— Approximately 60% interpret in the third person (i.e. "He/she says that he/she has problems") and only 25% use the first person (i.e. "I have problems"). This data also reveals that, at times, interpreters have trouble deciding whether to use the 1st or 3rd person in their renditions and that they confuse the use of tú (informal "you") and usted (formal "you"), when the recommendation in Spain is usually to use the first person to avoid confusion and save time.

— 49% report that the client or public service staff often refer to the other party in the third person as well (i.e "Ask him if") while only 14% speak to the user directly. This demonstrates, as we will see later, the lack of preparation on the part of both the service providers and service users in working with interpreters.

5. Aspects that Interlinguistic Intermediaries Find Valuable

When asked what they believe is most valuable in their jobs as intermediaries— not to say that they necessarily possess these aspects but rather, in many cases, a lack thereof— these four aspects stood out, in order of preference:

— 86% value high language proficiency and specialized training on translation and interpretation techniques as well as appropriate training.

— 80% indicate the need to have professional ethics and personal responsibility for their work.

— 45% value the need to be emotionally stable.

— 38% value receiving appropriate payment. Today, this is an objective which we are far from achieving and which we will not achieve until this type of work is professionalized. However, this involves having access to true professionals, which in turn requires proper training for these individuals.

6. Best Options for Overcoming Communication Barriers

Given their experience and knowledge of the current situation and the communication problems that can arise on a daily basis in many public centers, intermediaries were asked their opinion on the quality of communication between the foreign population and public service representatives. 51% of them felt that it was unsatisfactory. They were then asked about the measures they considered to be most appropriate in order to resolve this problem in either the short or long term. The results for long-term options to overcoming these barriers were as follows:

— 69% believe the best option is to have translation and/or interpreting services available at the institution itself.

— 52% believe a better option is to provide direct assistance in the

patients' language, which is a rather idealistic stance.

— 56% believe a good option is for the staff at the center to speak or learn to speak the users' language and act as an interpreter internally in addition to carrying out their own work. However, this option has received much criticism in countries such as the United States, Australia, Sweden, and Canada, which have established a certain infrastructure to meet the language needs of the clients in their public centers. The fact that this option scored such a high percentage in Spain could indicate that the work of an interpreter and/or translator is held in low regard or might point to a lack of other resources that make it seem like the "least bad" option.
— 40% believe a good option is to request external interpreters when necessary.
— 51% consider the least suitable option to be for the institution to have a telephone interpreting service. This seems to clash with the high regard given this option and the success it has met with in countries that are more advanced than Spain in communicating with immigrants, for example Australia, the UK, or the US.
— 42% believe the least suitable option is to use a companion (relatives, acquaintances, etc.), which is a very popular option at the moment, especially in health care. This option, however, should be criticized, given that those in charge of public services should strive to offer quality services to its users. If that means developing new resources, they should take on the challenge.

The following results show the views of those polled on potential short-term measures for the immediate future:

— 76% believe it is very important to offer training courses in the necessary languages for translators and interpreters.
— 75% believe it is very important to have informative material available for foreigners written in their language and not only in Spanish.
— 72% believe it is very important to offer training for public service staff regarding the characteristics of the foreign culture(s).
— 52% believe it is very important to create a network or external database that would allow immigrants to request translation and/or interpreting services.
— 64% consider it desirable but not urgent to give training courses to public service employees on the most commonly used languages.
— 45% consider it desirable but not urgent to create a telephone translation/interpreting service.
— 23% consider it desirable but not urgent to set up a translation/interpreting service in each center.

In terms of training, only 30% of those surveyed had received any type of training. Among them, 2% had completed university level studies in their countries of origin and the remainder had attended a workshop or seminar in the *Escuela de Traductores de Toledo* (Translation School of Toledo) or *Escuela de Mediadores Sociales para la Inmigración* (EMSI) (School of Social Mediators for Immigration). The rest had not received any translation or interpreting training and their only background was experience with family, friends, people from the same ethnic group, or volunteering in NGOs or other humanitarian aid agencies, although virtually all of them considered training to be necessary. It should be noted that there are not many training courses available, although they are gradually on the rise. Some examples of training programs are the Official Master in Intercultural Communication, Public Service Interpreting and Translation from the University of Alcalá or the Mediation Courses at the University Jaume I. More information on Spain's situation can be found in the monograph RESLA entitled *Nuevo Mapa Lingüístico y Cultural de España: Retos del Siglo XXI en Comunicación Intercultural* (A New Cultural and Linguistic Map of Spain: Challenges in Intercultural Communication in the XXI Century), (Valero-Garcés and Raga 2006).

5. Mechanisms to Meet New Needs

The information in Part 4 gives an account of the current situation of PSIT in Spain. That said, the information can easily be applied to other countries that, like Spain, have received a large number of immigrants in a short period of time, who have brought with them many languages and cultures.

Societies are becoming increasingly more aware of the multicultural social reality taking shape and are taking their first steps to deal with issues such as interlinguistic communication, which has been neglected until now. As for interpreting, volunteers, relatives, or companions continue to perform this work.

Regarding written communication or the production of materials in multiple languages, documents translated into several languages have started to be created. These texts have been created for a specific purpose, but they are clearly insufficient. There is a long way to go until the public service interpreting and translation profession is comparable to that of the professional translator or conference interpreter. Today, it is an emerging profession in Spain and in other southern European countries due to the continuous arrival of immigrants from other cultures in recent years.

Still, even for the countries that have spent years seeking professionalization for this field there are many obstacles. I believe economic, social, and educational factors create most of these barriers. In order to reach the goal of professionalization, translators/interpreters must first recognize that their work is positive and the society must grant social prestige to their work[4]

There is also growing recognition of the fact that progress towards multicultural societies brings about a variety of needs and expectations that must be

met. In this regard, the increasing interest in this type of interpreting and translation is becoming more evident, as it is seen as another way to facilitate communication between the majority population and those individuals with limited knowledge of the majority language or of the language used in public services.

In order for communication to be effective, however, all parties—service providers as well as users—must be involved in the process. In this regard, we must acknowledge that the situation is also changing for public service employees, who must interact with people who speak other languages and come from different cultures. The process towards adapting to such change will clearly work in combination with a wide range of variables.

Ann Corsellis (2003: 71) lists the characteristics or skills that professionals working in such environments must have or need to develop:

1. Communication skills
2. The ability to put professional skills into practice
3. Connections with other disciplines within the team and public
4. Work ethic

This clearly and specifically implies that linguistic intermediaries must:

1. Know not only the language but also the culture in order to correctly "decode" messages and know which information must be transferred with more than just words (either spoken or written).
2. Properly decode the message according to the situation.
3. Make sure that the parties understand one another, coordinating all the variables that may affect communication (gender, power, urgency of the work, etc.).

Mastery of these skills will:

1. Prevent communication from being reduced to gestures or a basic level.
2. Allow professionals to understand how to properly give information to the service user.
3. Increase contact with other communities or professionals who do not share the same language.
4. Reduce occupational risks, improve the quality of user care, and even save time and money.

Acknowledging these facts has lead to the development of proposals in specialized settings. In the United Kingdom, Ann Corsellis and her colleagues' work on developing courses and materials (Corsellis 1995; Adams, Corsellis and Harmer 1995), and their constant promotion of minority language services should also be mentioned. They created the Diploma in Public Service Interpreting and the Diploma in Translation, which are taught in various parts of the United Kingdom. Their ultimate goal is to bring PSIT training together with the

training provided in universities, technical schools, and European Union organizations. In addition, the National Register of Public Service Interpreters (RPSI) has been in existence in the UK since 1994 and includes those interpreters who have passed the specialized examination in the language pair available or have earned the Public Service Interpreter (PSI) Diploma (See http://www.iol.org.uk). The Institute of Linguists also works in collaboration with Language Line (www.languageline.co.uk), an organization that offers interpreting services over the phone or in person and translation services in many languages and contexts.

As previously mentioned, Australia has a unique accreditation program that incorporates all types of interpreting and translation, including sign language. Accreditation is available in almost one hundred languages and it is the official certification to work as a translator and interpreter. The certification can be earned by passing the relevant exams or by completing training courses approved by the Australian National Accreditation Authority for Translators and Interpreters (NAATI) (http://www.naati.com.au). Since the review in 1993, four levels are recognized: Paraprofessional Interpreter, Interpreter, Conference Interpreter, and Senior Conference Interpreter. As outlined in Chapter 1, other alternatives are also being developed to solve communication problems.

In the United States, there is a growing interest in interpreting and translation in general as well as in specialized areas, as described in the June 2002 publication by American Translators Association (ATA), an organization devoted entirely to providing information on courses and activities offered throughout the country. B. Downing (2002: 43), program director of the interpreting and translation services at the University of Minnesota[5] takes a community-oriented approach. Downing stresses that capable interpreters and translators are needed to help the immigrant population that does not know the language or has a low level of proficiency so that this population has access to social services when the presence of translators and interpreters is required by law. Downing notes that although such laws do exist in the U.S. and there is an awareness of the need for them, the laws are not always observed. Downing's program is based on those needs and its main objective is to improve interpreter training and produce the appropriate materials to meet those needs.

In other countries, outside of the legal and medical fields, progress is slower but not non-existent. In Spain, interpreting and translation programs and/or activities have begun to emerge. As an example we might mention the Public Service Interpreting and Translation Program directed by the University of Alcalá de Henares since 2001 (see http://www2.uah.es/traduccion/). This program's aim is to respond to the same needs that were identified by B. Downing. This Master's Degree program includes training in Intercultural Communication and Public Service Interpreting and Translation, and three specific modules are given (Interlinguistic Communication: Public Service Interpreting and Translation; Interpreting and Translation in Hospitals and Health Centers; Legal and Administrative Interpreting and Translation in the Public Services). The program is offered in the languages that have a higher demand in the region. In 2012, the languages offered were: Arabic, Bulgarian, Chinese, English, French, Polish,

Russian and Romanian. As part of its syllabus, the Master's program includes an internship portion in public service institutions that, in addition to its educational role, serves to raise awareness around these issues in public institutions. Since 2005 the Master's belongs to the European Masters in Translation network (EMT network), a network created by the European Union- Direction Generale de Traduction (EU-DGT) (*http://ec.europa.eu/dgs/translation_/-programmes/emt*).

There is also a growing interest in programs already being developed at the University of Santa Cruz de Tenerife and the University of Granada. It is worth noting that the University of Granada has been working for years on the development of an internship program in police stations (Gallardo 2003: 171-80). Publications about the 2005 and 2008 PSIT International Conference in Alcalá compile more interesting contributions, as well as the 2006 /2011 RESLA Monograph (Valero-Garcés & Raga, F., eds).

Despite what has been stated above, there is no universal interest in PSIT in the countries or public services we have mentioned. Therefore, while it is true that training programs are implemented or that materials are translated for individuals who have trouble accessing healthcare or legal services, this is not the case in educational or other social services, such as local government immigration services, citizen information services, various government offices, or schools, and even less so in small towns where access to technological resources (phone, internet access, etc.) is scarce. Furthermore, these services are often the first to suffer the consequences of budget cuts.

In education, in the U.S. for example, communication problems frequently arise with children as they arrive and do not know the system or language. Bilingual individuals are hired to perform all the necessary functions to facilitate communication between the authorities and the students' families (interpreting, translating, providing information, helping students in their classes), although they are not necessarily prepared to do so. In Spain, the first steps are being taken. In 2001, the Madrid Regional Government approved a interpreting and translation service for a number of minority languages. To use this service, the school or institution first requests an interpreter or translator for a particular language. A meeting is then scheduled between the interpreter, who is sent by the Department of Education, and the family or person concerned. This type of service can, however, take more than a week to schedule. The availability of documents in languages other than Spanish is practically nonexistent (see Valero-Garcés, Ayala & Gallego 2005). Although the program is in expansion, it is clearly inadequate and there is room for improvement (see Valero-Garcés and Sales 2006).

All of the information mentioned above illustrates the differences between countries and sectors. The gradual recognition of the work performed by public service interpreters and translators in some countries and sectors clashes with the lack of recognition of the importance and the need for professionals in other countries or in certain sectors. It is therefore difficult to draw general conclusions, as we have previously indicated. We can say, however, that one of the

biggest problems is undoubtedly training the individuals who act as liaisons, whose only preparation is oftentimes their familiarity with the languages and cultures (and in many cases only basic knowledge in one of these). This was noted by Downing, who has also proposed developing courses and programs that might be considered "a la carte," a proposal we support.

Another increasingly common way to meet the need for PSIT, as mentioned above, is to turn to professional services. In countries with more experience, there has been a significant increase in the number of private agencies and small companies that provide these services, even to government offices. In Australia, for example, the Associated Translators and Linguists Agency in Sydney performs a large amount of work for the government, often in courts, hospitals, schools, or in the business world. The Ethnic Communication Agency in Sydney also offers several services for multicultural markets in the areas of interpreting, translation, publishing, editing, distribution, advertizing, and consulting in a variety of languages, as well as promoting multi-ethnic businesses from innovative perspectives. South Australian Languages Services (SALS) in Adelaide uses the most cutting edge technologies to provide quick, quality services and The New South Wales Multicultural Health Information homepage (http://www.mhcs.health.nsw.gov.au) offers practical information on texts translated into many languages and on how to obtain these texts. There is also the option to download information about managing multicultural projects, as well as translation, evaluating and distributing materials in various languages.

Like Australia, Canada is a pioneer in linguistic issues, but its regional policies make it difficult for many of the measures to become nationally recognized. However, we must say that, in general, its migration policies have been more generous to immigrants than other countries and the public services usually take the appropriate measures or have prepared plans of action for multilingual settings. New technologies for coordinating projects and developing web pages to be used by government organizations or other associated organizations are also becoming increasingly more common (see http://www.criticallink.org).

In the United States, there is an increasing number of federal projects and translated materials requested by the government, as well as an increased number of quality standards searches on the Internet. The Department of Health and Human Services' website (http://www.hhs.gov/) offers information in several languages regarding the rights of citizens with Limited English Proficiency (LEP) and allows them to file a complaint in several languages if their rights have been violated (See ORC.2002 "Limited English Proficiency Policy Guidance." Office for Civil Rights, Department of Health and Human Services, dated July 15, 2003). Private initiatives have also cropped up, such as the Mayo Clinic program in Rochester, Minnesota, which has a team dedicated to filling interpreting assignments, as well as producing and supervising the production of translated material. In addition, several translation agencies or companies and government organizations that work in multicultural environments are making efforts to get together to exchange translated information from various organizations or groups working in the same setting.

This constant and lively progression towards the provision of interpreters and translators, as well as towards training and accreditation, can be observed in almost every country's development, although, as we have repeatedly pointed out, to different degrees. Countries with more experience and better resources tend to have a national organization or exchange of translated materials, availability of interpreters and languages, networking through the internet, or technological resources (remote simultaneous interpretation, videoconferencing, etc.). All of this helps to limit costs, save time and, above all, promote access to public services on equal terms and conditions to all users, regardless of race, language or culture. Meanwhile, in other countries (for example, in southern Europe) those responsible for public services have reached the point where they are finally aware of the importance of quality in linguistic communication. Gradually, some initiatives are emerging and rules and laws are being passed to promote communication with linguistic minority groups.

Interest in sign language is another example of this progress. In countries such as the U.S. or Canada, this interest came about in the 1960s and in some cases, its development has been even more rapid and intense than spoken language interpreting. In the U.S., however, sign language did not form part of the court interpreting system for many years because it was not recognized as one of the languages for which the federal government provided accreditation. Policies had to be created to protect the disabled population's rights in each state (see Swabey et al 2008) and now each state has its own recognized accreditation program. In Spain, interest in sign language interpreting has already been triggered (April 2002: 99-106) and it is a promising area for research and training.

6. PSIT as an Area of Research

In the publication, *"Traducción e interpretación en los servicios públicos. Contextualización, actualidad y futuro"* (Public Service Interpreting and Translation. Contextualization, Present and Future). (Valero-Garcés, C., ed. 2003: 217-98), Section 3 ("Visión Directa/Direct Vision") is aimed at obtaining, as its title indicates, the opinions of representatives, researchers, and practitioners from different countries in this specialized area of interpreting and translation. These opinions were sought through interviews and commentaries that show the international scenario almost a decade ago. The signs of increasing awareness and the implementation of the national or international projects that we have mentioned suggest a promising future. On the previous pages, we have given examples describing what is currently being done and the large amount of work that still remains to be done, as well as new upcoming projects. For example, in *"Avances en la eliminación de barreras lingüísticas en entornos multilingües. ¿De la infancia a la juventud en la traducción e interpretación en los servicios públicos?"* (Advances in Eliminatiing Linguistic Barriers in Multilingual Environments. Have we gone from Infancy to Adolescence in Public Service Translation and Interpreting?) by Valero-Garcés (2003: 467-78), this topic is briefly mentioned and is even further discussed in her 2008 publication (see C. Valero-

Garces and Martin 2008).

In the United States, we have cited the work of Downing and his team in Minnesota, and Mikkelson in California (Monterey Institute of International Studies), who, in addition to the training program she teaches, also runs ACE-BO, a company dedicated to designing and producing audiovisual and print materials in various languages (Cantonese, Chinese, Polish, Russian, Vietnamese, Spanish, etc.) (www.acebo.com). Angelelli's work at the University of San Diego should also be mentioned.

We have also seen how in Australia they are working enthusiastically on implementing new technologies to ensure communication between all people, regardless of their language or culture (see the Department of Immigration and Multicultural Affairs' website, www.im-mi.gov.au). In addition, Hale is carrying out important work at Western Sydney University.

In the United Kingdom, the Institute of Linguists and the Institute of Interpreting and Translation (ITI) (www.iol.org.uk) is working to achieve high quality standards in training and initiatives in as many languages as possible, and is focused on providing access to these services in remote locations. Moving in a different direction, the work of Ian Mason shows great potential in interdisciplinary research, as reflected in his publications *Dialogue Interpreting* (1999) and *Triadic Exchanges* (2001), which include articles of a very different nature, ranging from discourse analysis methodologies to sociology, anthropology, or cultural studies.

In Sweden, researchers and practitioners such as Cecilia Wadensjö (1998) or Helge Niska (2002: 39-56, 2003: 91-124) are also conducting significant amounts of research. Wadensjö focuses on analyzing the quality of communication through linguistics and discourse analysis, while Niska's focus is on terminology. They were also in charge of organizing the fourth international Critical Link meeting in May 2004 (see Wadensjö et al. 2006).

Similar to Spain, Italy has an increasing number of organizations dedicated to research, as we have already mentioned (Rudvin 2002: 127-32; Putignano 2002: 217-22; Morelli 2002: 203-08; Tomassini 2002: 195-204, and 2005: 100-07). In Spain, the interest is also growing, but in specialized fields and areas. The only international conferences on public service interpreting and translation in our country was held at the University of Alcalá in Madrid in February 2002, and April 2005, 2008 and 2011, and the published books and materials mentioned above represent significant progress in this discipline as an area of research.

Other signs of the growing interest in PSIT internationally as a field of research are reflected in the constant publication of specialized monographs and articles, the organization of international conferences, and the development of new options (cooperation between governments and NGOs, professionalization of individuals working as volunteer liaisons, and the collaboration between different immigrant groups and authorities or humanitarian organizations, etc). The book entitled *Community Interpreting* by Sandra Hale (2007), translated into Spanish as *La interpretación comunitaria: La interpretación en los sectores*

jurídico, sanitario y social (2010), or the book entitled *Interpreting in the Community and Workplace. A Practical Teaching Guide* (2011) by Rudvin and Tomassini, as well as the articles included in electronic publications *Traducción e Interpretación en los Servicios Públicos en un mundo INTERcoNEcTado (TISP en INTERNET)* (Public Service Interpreting and Translation in a Wild Wired World (PSIT in WWW)), and *Avances y Retos en la Traducción e Interpretación en los Servicios* (Challenging Topics in Public Service Interpreting and Translating) (DVD edition with subtitles) also provide practical information and research topics.

7. PSIT as a Profession

7.1. Are We Facing a New Profession?

It is now an accepted fact that there is a great difference between countries when it comes to providing services, training, and accreditation programs for translators and interpreters working in or cooperating with public services (Mary Phelan 2001: 20-38, Valero-Garcés 2003: 3-30, Corsellis 2003: 180-91). Different countries have developed different programs to train translators and interpreters, some of which are national and others which are locally based. Some organizations provide free multilingual services, while others charge a fee. Some governments fund PSIT services while others indirectly support or almost completely disregard them. Some countries have already developed strategies to organize and provide such services to the groups or individuals that need language assistance, while others are only now starting to see the problem. In some countries, there is specialized university training while in others education is limited to workshops, seminars, and courses that vary in the number of training hours.

Such a diverse scenario makes it difficult to maintain "unity in diversity," as indicated by Pöchhacker (2002: 125-40). However, a global overview of the situation may permit us to see some trends and developments in PSIT. This does not mean, however, that we can talk about "globalization," given that it is a term which is excessively overused and which is often assigned different, even contradictory, meanings. In our current situation, this term does not seem appropriate due to the fact that instead of taking more general points of view, it seems to have the opposite effect: there is more diversity, a variety of languages and cultures in a very small space, a lack of awareness between the parties, a lack of time to assimilate the changes, significant social differences, etc.

PSIT professionals and practitioners agree that there are several stages in the process of achieving real, effective communication in multicultural societies where there are minority populations that are unaware or not sufficiently familiar with the majority language and culture. Ann Corsellis (2002: 182-86) discusses three parallel processes of change which are developing over time. Each of these processes is related to one of the links that form part of the chain of communication:

a) Public service providers;

b) Public service users who do not master the language in which

these services are offered;
c) Intermediaries that enable communication.

Each of these links goes through a process of change that is described below:

Process A: Public Services
Public services often go through the following stages, but not always at the same rate or in the same way:

1. Unawareness of the problem.
2. Denying that the problem exists and attempting to give solutions, which are often times irrational. This is what leads to some of the typical comments frequently heard in different parts of Spain. For example, "we don't usually have problems because they are accompanied by their children or friends who help them", "we understand each other with signs, drawings..." and "there are people who can lend a hand if necessary in the center."
3. Recognition (accepting the problem).
4. Analyzing and implementing solutions. This stage of action is often not so difficult to design on paper, but presents more problems once it comes to implementation and usually takes longer than expected. Not only are professionals needed to interpret and train, but also to teach their own employees how to work with people from other cultures or with interpreters (see Corsellis 2003: 71-90). There are public services that have been able to utilize important resources with good results in terms of training as well as monitoring the results or providing multilingual services (i.e. healthcare or court interpreting), while there has been less progress in other services (educational or social services, etc.). Furthermore, great differences can be observed between countries and even between areas in the same country.
5. Progress at a local level through individual or private initiatives that overcome great obstacles. Typically, enthusiastic individuals and dedicated volunteers take the first step after recognizing that there is a problem that needs to be solved.
6. Institutionalization at a national level. Social change takes place very differently in different cultures. It can come about without having to challenge the laws of the host country or after legislative changes are passed, depending on the situation.
7. Local consistency within a national framework after completing a series of general measures: codes of conduct, professional interpreting services, etc.

Process B: Intermediaries ("The Linguists," as Corsellis calls them in this case)

1. Unawareness of the problem. Knowing the language and even having worked as a translator or interpreter does not always mean that one is familiar with or has been involved in working within public services (hospitals, schools, police stations) on an informal basis, either by helping out friends or working voluntarily. In addition, PSIT is not considered a profession, but rather as occasional or even voluntary work in these contexts. This outlook needs to be changed, even by language specialists themselves, to be able to recognize that when working in public settings, the same standards of excellence should be observed as in other settings (trade, business, courts).
2. Accepting the problem and answers. Language specialists immediately acknowledge problems. But this is not always enough if they are not qualified or are not fluent in the languages in which their services are needed or if they are not used to working in a team or forming groups.
3. The process of professional regulation. This involves, as in any other profession, people with a particular area of expertise who follow a professional code of ethics for the protection of their clients, colleagues, and body of knowledge. Public Service workers are governed by rules and regulations. However, is this the case for linguists or language specialists? This phase has already begun in many countries and settings, but it is a slow process, which requires—and will continue to require—patience until it is recognized as other professions have been recognized.

Process C: Those who do not speak the language of the country or public service

This process applies to individuals more than groups, given that each person's background is very different and what may be useful for one individual is not necessarily useful for another belonging to the same group, country or culture. Therefore, a process cannot be designed for a group, but it must instead be designed to be adaptable based on a range of variables and factors. These may have been present prior to migration (e.g. education, social conditions, work experience, family ties, etc.), appeared during migration (e.g. planning, development, whether migration is organized, forced, etc.), or come up after migration (degree of post-migration trauma, overcoming cultural barriers, knowledge of the host country's language, etc.).

Corsellis concludes (2002: 182): "The best chance for success occurs only when there is an optimal horizontal relationship between these three vertical processes."

Almost two decades ago, Roda Roberts (1994: 127-38) presented a similar process for the professionalization of public service interpreting, which we believe can be extended to translation. These guidelines are:

1. Clarification of terminology, in other words, settling on a univer-

sally recognized name.
2. Clarification of the role(s) of the public service interpreter;
3. Provision of training for interpreters;
4. Provision of training for trainers of interpreters;
5. Provision of training for professionals working with interpreters.
6. Accreditation of public service interpreters.

Ann Corsellis (2003:71-90), as is the case with other PSIT scholars and practitioners, outlines similar steps. There are different degrees of program implementation and development in different countries and services, as we have already stated. However, it is clear that progress is being made. If we take a global perspective, we can see progress in areas or countries with more experience and technical resources. This could be the start to establishing guidelines and standards for the eventual recognition of PSIT as a profession.

7.2. Advances in Professionalization

The rapid and continuous development of information technology and Internet resources as well as the increasing access that the population has to such resources is turning the Internet into the largest source of information available to date and a meeting point for practitioners, researchers, trainers, and the general public.

Increasingly, there are more and more organizations and institutions— even public ones— that are using the Internet to spread information, make contacts, exchange materials, and offer resources. There are greater possibilities of collaborating on national or international projects, as well as reducing costs and time invested in translation and/or interpreting. Databases are being created, materials are being exchanged and, essentially, we are adapting to this new reality. In the field of interpreting, organizations offer 24-hour services in many languages that are either free-of-charge, subsidized by state institutions or, privately funded (Language Line, for example). Offering these services directly or via cell phones or video-conferencing is also opening new doors and quickly meeting the needs posed by the coexistence of people from different cultures. This is especially the case when this coexistence is established in a limited space and short amount of time.

The following list of resources is not meant to be extensive, but rather indicative of the huge boom in the use of such resources and their application to PSIT. National borders seem to fade and it no longer matters where translations, translators, or interpreters come from.

- In the healthcare field, *http://www.sunyit.edu/library/html/culture dmed/* (CulturalMed/ SUNY Institute of Technology in Utica, New York): offers a wide range of information, from an extensive bibliography on medical interpreting to a lengthy list of websites that offer information on immigration and refugee policies.
- With its headquarters in Washington, DC, *www.cal.org*

(Center for Applied Linguistics) provides information on education for immigrants and refugees, bilingual education, and foreign language acquisition.

- *www.aiha.com:* (American International Health Alliance): offers a directory containing more than 400 entries of translated materials.
- *www.health.qld.gov.au/multicultural/default.asp*: (Queensland Health Multicultural Health Resources, Australia): includes information on cultural diversity, policies on the use (and implementation) of multicultural language services, materials in different languages, and even a guide for Muslim patients.

Websites that show projects that are underway or that have already been completed are also becoming more common. They usually offer specific information about a project, as well as articles, links, and materials that are a good source of empirical data and research applicable to other countries or settings. Examples include (consulted in January 2011):

- *http://www.accessproject.org/new/pages/index.php*: (The Access Project). Examples of materials that can be found on the site in the article, "What a Difference an Interpreter Can Make" (available in PDF format), which provides an important empirical study over a large population to determine the influence and quality of healthcare services based on whether or not there was an interpreter present.
- *www.hablamosjuntos.org*: (Hablamos Juntos) is a project led by the Tomas Rivera Policy Institute at Claremont Graduate University in California. The project received a grant from the Robert Wood Johnson Foundation, aimed at providing access to interpreter and translator training models that may be applied at a national level.
- *www.ncihc.org*: (National Council on Interpreting in Health Care, USA) presents several articles and projects for discussion, for example, "Models for the Provision of Language Access in Health Care Settings."
- *www.DiversityRX.org*: (Diversity RX) promotes language and cultural competence to increase the quality of health care for minority groups, immigrants, and ethnic communities of any type.
- *www.cce.umn.edu/Programs-and-courses/Certificates/index*: (Program in interpreting and translation, University of Minnesota) provides information on its interpreting and translation training program offered in several minority languages as well as the translation services provided by the Minnesota Translation Lab (MTL). One example of the work

that has been done here can be found in the article available in PDF format, "Bridging the Language Gap: How to Meet the Need for Interpreters in Minnesota."

- *http://www.hhs.gov/*: (Office for Civil Rights, DHHS) is a public institution website that publishes laws in several languages with respect to the equal rights of citizens, regardless of their language and culture, and offers an action guide for individuals with Limited English Proficiency, LEP. (National Health Law Program (NhelP)) offers several documents in relation to legal provisions on proper interpreting and translation in healthcare services.

In the legal-administrative field, there are also several websites that provide information, links, publications, and materials related to PSIT. We should mention that there are fewer legal-administrative than healthcare translated texts available on the Internet and they are not always easy to access. Different government and public service departments and offices are posting several types of forms, fact sheets, and documents in different languages on the Internet, which can be easily accessed from home or at work. The websites of the American organization NAJIT (National Association of Judiciary Interpreters and Translators) or the Australian organization NAATI (Australian National Accreditation Authority for Translators and Interpreters) can be used as a reference.

Specifically focusing on the field of translation, we have already explained that the substantial increase in the amount of materials available in other languages does not always guarantee quality translations. Many people continue to believe that anyone who knows (not to mention "dominates") the two languages in question is capable of producing a good translation and/or interpretation. This issue, however, specialists and those in charge of T&I services have begun to tackle this issue. For example, the Association of American Translators (ATA) publication, Newsletter of the Interpreters Division, offers a series of online resources for obtaining materials translated into different languages, but warns readers of the potential quality of those materials ("Do use discretion as the sources of some of these translations may not be professional" (TIV) v. 5 2002, 6).

Needs analyses and the development of appropriate resources to meet those needs seem to be the general trend. The trend is no longer to simply translate materials from the majority language, but to produce those materials so that their format and content make them truly effective for the recipient. Individuals recognized in the PSIT field in the U.S., such as Downing and Bogoslaw, the coordinators of the interpreting and translation program at the University of Minnesota and the Minnesota Translation Lab (MTL)—a center for translating documents into minority languages for the government, public institutions and private clients—believe that in order for materials to be effective, they must always serve a purpose and have an audience in mind. This idea is key, especially considering that not much attention has always been given in the U.S. to the quality of materials written in languages other than English.

PART II: PRACTICE

1. Reflection Activities

ACTIVITY 1

After reading about the development of PSIT in other countries, write a brief summary on the situation in Spain as compared to countries such as Austria, Canada, or the United Kingdom, and give your opinion on the steps that you think should be taken in Spain to develop the same type of PSIT activity.

ACTIVITY 2

In the previous section we discussed some of the difficulties that may arise in PSIT training programs.

1. Write a summary about these difficulties.
2. Compare the situation in these countries to your own country. Are they similar?
3. Based on this reality, propose measures to provide T&I services in the public services in your country.

2. Practice Activities

ACTIVITY 3

Some of the NGOs that provide interpreting and translation services in Spain are: ACCEM (*Asociación Comisión Católica Española/Spanish Catholic Commission Association)* which, through an agreement signed with IMSERSO, serves the OAR (Oficina de Asilo y Refugio/Office for Asylum Seekers and Refugees); COMRADE (*Comité de Defensa de los Refugiados, Asilados e Inmigrantes en España/Commitee for the Defense of Refugees, Immigrants, and those Granted Asylum in Spain*), which provides services in more than 20 different languages and has a unique interpreting and translation service (SETI) that will be discussed below; KARIBU, which mainly provides services related to African languages; or ACOGE's well-known national network of offices (for example, ALMERIACOGE, GUADACOGE, etc.). There are many more NGOs that also have some sort of relationship with immigrants who speak languages other than Spanish, although they do not provide official translation services. Part of the work these organizations perform is serving as volunteer linguistic intermediaries, without having received any formal training. It is also difficult to find information on these NGOs and their services on the Internet, which seems to demonstrate the lack of interest in this type of activity, despite the fact that it is actually essential for effective communication.

The Red Cross can also be mentioned as an NGO that works throughout the country and whose volunteers provide these services. Often times, the Red Cross staff act as translators and interpreters, in addition to advising immigrants.

The *Asociación de Chinos en España* (ACHE – Chinese Association in Spain), composed of Chinese immigrants, is another example of an NGO or

association that provides language services. There are currently approximately 1,000 members and the association is primarily financed by contributions from its partners. Its aim, like many others, is to protect immigrants in Spain by facilitating cultural and commercial exchange and integration. The association is a member of the Madrid Regional Forum for Immigration, the National Forum for the Social Integration of Immigrants, and the European Federation of Chinese Associations. It has offices in Andalusia, Bilbao, Valencia, Madrid, etc. and offers the following services:

Information Center: Legal and employment consulting, among other matters. The target group is Chinese immigrants.

Translation: Free interpreting and translation service, Spanish Classes offered at different levels.

Chinese School: Weekend language classes in schools.

Cultural Activities: Activities commemorating traditional Chinese holidays, such as the New Year's Party and other celebrations (Children's Day, etc.), and photography exhibitions. Activities are intended for the general public.

There are many other NGOS and ethnic associations that organize sociocultural activities, Spanish language and culture courses and translation services, such as the *Asociación de Trabajadores Inmigrantes Marroquíes*/Association of Moroccan Immigrant Workers (ATIME), whose main objective is to raise cultural awareness and defend the general interests of its members. It also aims to integrate Moroccans into Spanish society. Here are some of the services that ATIME offers:

— Social services
— Job and housing search engine
— Legal consulting
— Interpreting and translation program (Arabic-Spanish)
— Arabic language and culture literacy programs

SETI in particular, mentioned above, is an NGO that provides T&I services. It is the interpreting and translation service of the *Comité de Defensa de los Refugiados, Asilados e Inmigrantes en España*/Commitee for the Defense of Refugees, Immigrants, and those Granted Asylum in Spain, (COMRADE), a non-profit organization established in 1989 in Madrid. SETI has been in existence since 1991, which was when it began to operate as part of COMRADE. Although it is a national organization, it mainly operates in Madrid. (See Chapter 5 and Valero-Garcés et al 2005 for more information.)

Now it's your turn to investigate. Look for 3-4 NGOs or organizations that provide language services to the immigrant population in your area. Write a brief analysis on the languages offered, the individuals who carry out assignments, the type of work that they must do, and whether it is paid or unpaid work. Do you think that there are sufficient resources? Is the work performed by trained individuals? Compare the results of your research to the information

in previous sections and write a brief commentary.

ACTIVITY 4

There are several official T&I figures in Spain that work for different state departments or autonomous regions, for example, the sworn translator and interpreter of the Department of Foreign Affairs or the translator and interpreter working for the Department of Justice or of the Interior. Find out how to become a translator and interpreter in departments or official institutions and write a short summary. You can find information in Mayoral 2003: 127-32, Peñarroja Fa 2003:133-36, Sali 2003:147-70 (see bibliography section).

ACTIVITY 5

As you have learned in Part 1, the debate over the role of interpreters, translators, and mediators continues on. Expand upon your knowledge of the subject by reading articles by Anne Martin 2000: 207-24, Martinez Lanzán 2005; Valero et al 2005, Sánchez-Reyes & Martín Casado 2005; Ortega Herráez & Foulquie 2005 and the chapters included in Valero-Garcés and Martin 2008 (see complete references in the bibliography) and research the current situation in the public institutions that you know of. Write a brief summary on the situation described in the texts and compare it to the information that you have found. Are they the same? Has the situation changed in recent years according to what Martin's article describes?

ACTIVITY 6

At *http://www.eulita.eu* you will find *Aequitas. Access to Justice Across Language and Culture,* (E. Hertog ed. 2000). This book includes the findings from the Grotius project, which is funded by the European Union. The aim of this is to establish a series of general guidelines regarding the use of interpreters and translators in the European Union Member States. Read Chapter 9 and the recommendations given as conclusions and find more information on the Internet about the GROTIUS II and AGIS projects.

Compare the recommendations to the reality of the individuals that are interlinguistic mediators or interpreters and translators, according to the study presented in the previous section. Do they follow the recommendations? Are these recommendations relevant to their current situation? What solutions or measures might you propose?

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NOTES

1. The information in this section is based on an article by the autor entitled "Una visión general de la evolución de la traducción e interpretación en los servicios públicos." In Traducción e interpretación en los servicios públicos. Contextualización, actualidad y futuro, edited by C. Valero- Garcés Garcés. Granada: Comares, 2003: 3-33.

2. http://www.cce.umn.edu/Programs-and-Courses/Certificates/index.html.

3. Study published in OFRIM, Revista especializida de inmigración. Suplementos II. June 2004, 17-36 under the title: "Barreras linguísticas en la comunicación interculteral. Datos y acciones" by C. Valero-Garcés.

4. More information can be found in: "Una visión general de la evolución de la traducción e interpretación en los servicios públicos" by Valero-Garcés, C., ed. Traducción e interpretación en los servicios públicos. Contextualización, actualidad y futuro. Granada: Comares 2003. 3-33.

5. www.cce.umn.edu/Programs-and-Courses/Certificates/index.html

CHAPTER III
FUNDAMENTALS OF PUBLIC SERVICE INTERPRETING AND TRANSLATION

PART 1: CONCEPTS, DATA, AND SITUATIONS

This chapter will focus on Public Service Interpreting and Translation (PSIT) as a sub-area within Interpreting and Translation Studies, presenting its specific characteristics.

1. Methodological Principles of PSIT

As we have observed in previous chapters, we often find people who we consider to be bilingual working as interpreters and/or translators. This idea brings us to the debate of whether being bilingual is the same as being a translator and/or interpreter. There has been a large amount of work done on this topic and it would be impossible to summarize it in just a few pages. Cambridge's table (2002: 119-23) showing the differences between being bilingual and being an interpreter, which we presented in Chapter 1 (Table 1.1), has already provided us with some guidelines. There seems to be fairly widespread consensus that the two are not synonymous. Although a translator and/or interpreter must be bilingual, it does not mean that every person who is fluent in two languages is necessarily a translator and/or interpreter. Once this point has been clarified, a more specific problem arises regarding the role that these linguistic intermediaries play in our society and the appropriate model to follow (see Mason 1999, Wadensjö 1998, Cambridge 2003, and Valero-Garcés and Martin 2008).

There are two models: 1) "Advocacy" and 2) "Impartiality." Although Cambridge (2002: 11 9-123) refers specifically to the healthcare field, she defines the first model as follows: "In the 'advocacy' model, interpreters are there to literally advocate for patients; taking sides, asking their own questions, advising patients, and giving their personal opinion on topics discussed during the

visit." Cambridge then warns against the possible risks involved, such as omitting or giving too much information, not being impartial, creating confusion by changing the interpreter's role to that of a lawyer, taking on irrelevant tasks, etc. On the other hand, following the "impartial" model, according to Cambridge, "interpreters are equally impartial, repeat everything they hear, and all parties involved in the conversation speak on their own behalf, always being understood by the other parties. The role of the interpreter is to become the alter ego of the person whose words are being interpreted. If the interpreter is able to do so, the parties are able to say exactly what they want to say and show the exact emotions that they want, as if an interpretation were not even needed."

As the alter ego, the interpreter becomes the speaker's image, conveying the same message and producing the same effect as the speaker. According to Cambridge, this also implies stopping and explaining something that may be unclear to the other party. This may be something that would most likely be understood if it were being said to another person who shares the same cultural background. There are four reasons why the interpreter should intervene:

- The interpreter cannot hear the speaker very well;
- the speaker says something that the interpreter does not understand;
- despite their best efforts, the interpreter believes there is a misunderstanding;
- the cultural significance of something has not been noticed or understood.

In these situations, interpreters must clearly indicate that they want to intervene, explain why, and then correct the problem. This means that interpreters must change their role and return to the previous role as interpreter as soon as possible so as not to hinder the parties' flow of ideas.

Wadensjö, (1998: 102) also discusses two interpreting models, or rather two roles that the interpreter can play. They are not mutually exclusive roles, but rather they complement each other in certain situations, as occurs in the case of bilateral interpreting. Wadensjö refers to the two models as "relaying others' talk" and "cocoordinating others' talk." The first model coincides with Cambridge's impartiality model, where interpreters are invisible, while the second model is similar to the "advocacy" model, in which interpreter influences the interview, especially when what they hear from the source language is not easily conveyed in the target language.

This is an open debate and there are many different opinions we could discuss. The contributions found in the volume, *Traducción como mediación entre lenguas y culturas* (Translation as Mediation between Languages and Cultures) (Valero-Garcés, ed. 2005, Valero Garcés et al, ed. 2008 a, b), is one example (Tomassini 2005, Denilo and Morelli 2005). Generally, it can be agreed that interpreters need training and must master a number of techniques to provide and ensure quality work. They must also follow a code of ethics, as with any

profession (see Gile 1995, Sandrelli 2002).

The data given in the preceding pages shows some of the problems and risks that arise when working with individuals who lack specialized training. It can be difficult to decide which model to apply. Based on the data, it seems that interpreters tend to act more as cultural mediators, in addition to the traditional tasks assigned to professional translators or interpreters. The role of interlinguistic mediators, however, must first be defined.

Some questions arise almost immediately: Are interlinguistic mediators translators and/or interpreters? Or are translators and/or interpreters mediators? Or, put in other words, is translation and/or interpreting one of the many tasks that mediators must perform? Can mediators be considered mere translators/interpreters within the traditional framework? Or do we need to extend the limits and assign mediators other functions in order for them to be considered translators/interpreters? Is this a new figure in translation? The challenge is finding the best way of looking at these intermediaries.

Before concluding this section, we should briefly discuss the interlinguistic mediator at a time when such a figure is also developing. The term "cultural mediation," when applied to a person serving as a liaison between languages and cultures, is used by Boechner (1981) in the interesting collection of articles from other scholars included in his book entitled The Mediating Person and Cultural Identity. This is not a new concept, seeing that Steiner (1975: 45) also used it to emphasize this linguistic role. Boechner, however, broadens the concept, offering a new way to view a mediator as far more than just a translator or interpreter. Boechner states that translating is only one aspect of mediation.

Taft (1981:53) contributes to the volume by defining the role of a cultural mediator as a person who facilitates communication, understanding, and interaction between individuals or groups that speak different languages and have different cultures, and who must therefore be bicultural.

What does it mean to be "bicultural"? According to Taft (1981: 73), one must possess:

— Historical, social, and cultural knowledge: about history, folklore, traditions, customs, values and taboos, the people, their way of relating to one another, and so on.
— Communication skills: not only mastery of the written and spoken language, but also other types of communication: body language, gestures, signs, symbols, etc.
— Appropriate technical skills for the given situation: know how to use a computer and communicate by phone, dress appropriately, be familiar with the conditions, and know how to get around in the case of travel, etc.
— Social skills: know the rules that regulate social relations and emotional reactions; self-control based on the situation and culture.

In short, the mediator must have a high degree of intercultural awareness in order to negotiate meaning between two cultures and transmit it to other members of the community in another language.

It is here where we come upon some new points of view when defining the role of the translator or interpreter as a cultural mediator. There are two positions that are especially relevant: The first position comes from authors such as Kondo (1990: 59) and Roy (1993), who try to limit the interpreter/translator's intervention and believe that if conveying meaning involves working with ideas and not words, this is not translation. The second stance comes from authors such as Brislin (1981: 213) or Knapp-Potthoff and Knapp (1981:183) who advocate the interpreter's visibility as a third element that is present in the interaction. They even suggest that, within certain limits, cultural mediators can take their own initiatives and be more visible. For example, we see this position from the interpreter's perspective in Angelelli (2005). The debate continues and the stance you take may depend on which model is applied.

In conclusion, there are different views on an intermediary's roles, duties, and rights. While there is not one single term assigned to them, there is no doubt that specialized information and training must be provided for these bilingual, trilingual, or polyglot individuals who are currently acting as intermediaries between two communities that cannot communicate with one another linguistically. In some language combinations, there are few resources available and little training offered. For example, in the Madrid Region, an area with one of the highest immigration rates in Spain, the only courses on interlinguistic mediation are offered by the EMSI, SEMSI, and the Public Service Interpreting and Translation Program at the University of Alcalá in several language pairs. There are also seminars organized by the *Escuela de Traductores de Toledo* (although Toledo is part of a different region, it is a common meeting place for translators/interpreters, especially in Arabic) and a few other sporadic courses, seminars, or workshops organized by various organizations or institutions, though they generally have a short lifespan. Training is undoubtedly a pending issue in the complex world of intercultural relations.

2. Codes of Conduct and Good Practice Guidelines

When discussing the professionalization of PSIT, we must also discuss Codes of Conduct and Good Practice Guidelines.

2.1. Basic Principles of Codes of Conduct

We begin by presenting the four basic principles of any code of conduct in the interpreting profession:

CONFIDENTIALITY: Respect others' rights to privacy.
IMPARTIALITY: Do not take sides with either party.
ACCURACY: Make sure the message is accurate and appropriate in the new cultural context.

INTEGRITY: Be honest with yourself and your abilities or skills when accepting a T/I job.

2.2. Examples and Considerations of Codes of Conduct and Good Practice Guidelines

These principles take on very different names and purposes in the different codes of conduct and good practice guidelines that have been developed, just as we will show in the following pages as we present some codes and recommendations (good practice guides) published by institutions or centers that are directly related to PSIT. Often they are very basic principles or recommendations that people who work as interpreters or translators in these centers must observe. They are not, however, universal codes. Here are some examples of codes of conducts and other recommendations that can be found, amongst many others.

Example 1:
Asociación de Traductores del Norte de España
(TRINOR) (http://www.trinor.com)
One of the many examples that can be found is the Code of Ethics from the *Asociación de Traductores del Norte de España* (TRINOR – Translators Association of Northern Spain). The following note appears at the beginning:

> *"Note: This is the html version of the TRINOR Code of Professional Conduct and designed to be read on screen. The downloadable PDF version includes a last page to be filled out, signed and returned to our Central Office."*

The Code of Ethics is as follows:

> *1. Introduction*
> Written translation and oral interpretation require extensive training and knowledge. Assignments also require that a translator/interpreter come into contact with many people and organizations and have access to information which may be restricted. TRINOR has prepared a Code of Professional Conduct to assure its customers and collaborators that any work done is subject to professional ethics.
>
> 2. *Scope*
> The TRINOR Code of Professional Conduct is applicable to its partners, employees, subcontracted persons and entities (and their employees) who have access to any document or information, whether directly or indirectly from TRINOR, as well as any individual or company that may also be subcontracted by those parties mentioned above to work for TRINOR. In order to carry out any work for TRINOR, the aforementioned parties must sign a document stating that they have read, understood and respect the TRINOR Code of Ethics.

3. *Principles*
The TRINOR Code of Ethics is based on three fundamental principles: *Quality, Confidentiality and Accuracy.*

3.1. *Quality*
All translators and interpreters that work directly or indirectly for TRINOR shall do so with the highest standards of excellence. Quality means the translator's *ability* to carry it out and the quality of content and *punctuality* with which it is performed.

3.1.1. *Ability*
All translators shall assess their abilities or lack thereof in order to carry out work immediately upon receipt (written translations) or if they are in charge (of other jobs). Should a translator consider him or herself unable to do the work, then he or she shall immediately notify TRINOR's Head Office. Ability shall be evaluated based on the following concepts:
Knowledge: If the translator believes he or she has or can acquire the specific knowledge required to work in a professional manner.
Means: If the translator believes he or she possesses the necessary means to carry out the work based on the instructions.
Time: If the translator believes he or she has enough time to meet deadlines.

3.1.2. *Content*
All written translations shall reflect the right balance between accuracy and the appropriate style of the language to which the text is translated and its purpose.
All interpreting assignments shall ensure better communication between the parties. In order to do so, interpreters must interpret with the utmost precision and speed and take the necessary measures to ensure that the parties understand the content of the dialogue.
Obviously, the content quality of the service will always be subject to the degree of client collaboration and the quality of the original (either oral or written).

3.1.3. *Punctuality*
All written translations shall be done with the utmost care, complying with relevant deadlines. It is understood that, unless otherwise agreed, the translator shall observe the current deadlines established by TRINOR. As for interpreting assignments, the interpreter shall arrive punctually to the designated place. In the case of events or visits scheduled for a specific time, as a rule, the interpreter shall arrive at least 15 minutes before the job begins.

3.2 *Confidentiality*
In performing their functions, translators and interpreters will inevitably have access to private information. Therefore, confidentiality is an integral aspect of the profession. *There is no statute of limitation set forth in the Confidentiality rules.*

3.2.1. *Confidential Information*
Confidential information is all data that is accessible to translators or inter-

preters during the course of their work, for any reason—justified or not—the client may directly or indirectly prefer to withhold such information. Therefore, confidential is defined as all information regarding a client's organization and its employees, all documents produced by a client and any data, however insignificant it may seem, relating to the client. Confidential information shall not include information that has already been externally published, whether by the client or third parties.

3.2.2. *Disclosure*
Translators and interpreters shall refrain from discussing or commenting on information that is of a confidential nature –as defined in the previous paragraph– with anyone outside the client's business, including colleagues, friends and family members. Translators and interpreters shall also refrain from discussing such information with individuals within the client's organization without prior permission from the person who has hired them or their superior.

3.2.3. *Security*
Translators and interpreters shall ensure that any material in their possession that may be of a confidential nature is securely stored to prevent access by third parties. Once an assignment has been completed, such material will be destroyed –or promptly returned if applicable– at the client's request.

3.3. *Loyalty*
Loyalty is one of the cornerstones of professionalism. Loyalty shall be upheld to both the end user and possible intermediaries, including TRINOR. *There is no statute of limitation set forth in the Loyalty rules.*

3.3.1. *Client loyalty*
Translators and interpreters shall not use confidential information acquired throughout the course of a job to their own or another's benefit. Translators shall inform the client service of all non-confidential information, if applicable, possible errors or content that has been poorly interpreted that have been detected in an original translation and make the appropriate recommendations in order to assist the client. The interpreter shall always watch over the client's interests, gathering and transmitting all information that may be useful and helping to achieve the objectives at all times.

3.3.2. *Loyalty to TRINOR*
Translators and interpreters shall watch over TRINOR's interests, avoiding any conduct that may damage TRINOR's reputation and image. Translators shall not, under any circumstance, contact the client without prior consent from TRINOR and, if so, shall always do so on behalf of the intermediary who has contact with the end client.

Example 2:
Massachusetts Medical Interpreters Association Standards of Practice (1995)
http://www.imiaweb.org/uploads/pages/102.pdf
According to this Code of Ethics, interpreters must:

1. Maintain confidentiality.

2. Accurately interpret everything that is said.
3. Maintain impartiality.
4. Maintain professional distance.
5. Know the limits regarding training and the difficulties involved in each situation or conflict.
6. Demonstrate professionalism.

Example 3:
National Register of Public Service Interpreters, United Kingdom. (1995)
http://www.iol.org.uk/ or http://www.nrpsi.co.uk/

Along with a Code of Ethics, recommendations are often given to interpreters as well. This is something we can observe in the case of the National Register of Public Service Interpreters in the United Kingdom:

— Arrive on time.
— Be well prepared and willing to take on any job or situation.
— Although diplomacy, tact, and self-confidence are acquired over time, be aware of these principles.
— Anticipate problems in order to avoid embarrassing situations and feeling frustrated or stressed.
— Be sure that you can perform the job in order to avoid any problems.
— Understand that the role of the interpreter is to establish communication between the parties that do not share the same language.
— Know when to decline a job:
  - There is not enough time to complete the assignment.
  - It may not be possible to remain impartial.
  - There is not enough time to properly prepare beforehand.
— When making preparations to complete an assignment, check:
  - The languages to be used.
  - The time, place, and date of the meeting.
  - The means of transportation, parking, and building access.
  - The exact street address, name, and telephone number of the contact.
  - The name of the clients—to ensure impartiality.
  - The matter or topic to be discussed to be sure you are competent in the area.
  - If possible, sign an agreement.

Example 4:
Interpreter Standards Advisory Committee, Minnesota, United States
The recommendations given by the Interpreter Standards Advisory Committee in Minnesota are as follows:

1. Introduce yourself to both parties and explain your role. Emphasize your professional obligation to transmit everything that is

said in the encounter to the other party and to maintain confidentiality.

2. Position yourself where you can be seen and heard by both parties, but without disrupting direct communication between them.
3 Be able to maintain the style, dialect, or formality of the languages used by the parties and their degree of emotion.
4 Use the interpretation mode that best aids comprehension and communication. Using the first person (I) instead of "he/she says" encourages direct communication between the parties.
5. Render the information given in one language as closely as possible in the other language so that it produces the same response as in the L1. The mediator must not alter, anticipate, or add personal comments. Your role is to make both parties feel that they are directly communicating with one another without intermediaries.
6 Ensure you understand the message and if you do not understand, ask for clarification or repetition.
7. Remain neutral in conflictive situations between parties. Stay calm and continue interpreting completely, letting the parties speak for themselves and without taking sides.
8. Know how to distinguish and separate personal beliefs from those of other parties, without projecting your own values into the discussion.
9. Know how to assess your interpretation and any mistakes you may have made.
10. Understand and know how to identify situations where cultural differences between two parties have the potential to hinder communication. In those instances, the interpreter should share cultural information that may be significant in understanding what one of the parties has said or to avoid misunderstandings.

Example 5:
California Healthcare Interpreters Association (CHIA).
http://www.chiaonline.org/?page=CHIAStandards
The ethical standards that CHIA includes and explains in their manual can be downloaded from the page mentioned above. The standards are as follows:

1. Confidentiality
2. Impartiality
3. Respect for others and their communities
4. Professionalism and integrity
5. Accuracy

3. Cultural Relevance

Another important element in these settings and within the professionalization of PSIT is culture.

3.1. Definition of Culture

There are many definitions given for the concept of "culture." Without getting into the differences or useless debates, let's just say that culture is the set of factors—norms and conventions —that govern the behavior of members of a society. Cultural competence means understanding and knowing how to interpret these factors. Translators, interpreters, and, in general, any individual who acts as an intermediary or liaison between two cultures must have such skills. In other words, they must be aware of their own culture and specific factors that influence it, while also learning to properly assess other cultures. There are at least four important aspects to consider when developing cultural competence:

1. Linking language and culture together and treating both elements as one.
2. Comparing and contrasting language and culture.
3. Not only knowing what the "cultural markers" of two cultures are and knowing how to correctly interpret them, but also knowing and identifying the expectations and stereotypes that one community has for the other.
4. Handling topics on cultural and civilization (i.e. history, politics, economics, etc.) without overlooking the importance of such knowledge.

3.2. Cultural Influence on Communication in Public Services

Culture is one of the recurring themes in the investigative work and practice of PSIT. It is even more valued in intercultural mediation, an area that is still in the process of being defined but which, at least in some respect, is closely linked to PSIT in some countries, as we have mentioned. We therefore will be presenting a brief study below on intercultural mediation from Dora Sales' article, *Panorama de la mediación intercultural* (Panorama of Intercultural Mediation) - Volume 9, No. 1 January 2005 (www.accurapid.com), in order to provide information and so-called "food for thought" to the reader. Keep in mind that the debate between what constitutes mediation and PSIT remains open and is particularly relevant at this moment in time. Here is one point of view on this subject. Dora Sales writes:

> Intercultural mediation is a fairly recent phenomenon in Spain that has only been around for about ten years. In fact, it is a figure that is still not completely defined, nor professionally regularized. Even though the figure of the intercultural mediator is recognized by the Department of the Interior—in accordance with Royal Decree 638/2000 dated 11 May—this is not recognized for practical purposes by any means. There is still no official intercultural mediator certification, training program, or accreditation program. Intercultural mediation is usually related to social work and the few training initiatives in this field, with or without academic support from universities, have been launched by NGOs and local social services. But what is intercultural mediation?

Carlos Giménez Romero (1997:142), a well-known professor of Social Anthropology at the Universidad Autónoma de Madrid and a pioneer who is responsible for some of the first experiences in mediation in Spain, offers the following definition on intercultural mediation:

> Intercultural Mediation—or social mediation in multiethnic or multicultural contexts—is understood as an intervention by a third party, specifically in important multicultural social settings, aiming for the recognition of the Other and bringing the parties closer together, communication and mutual understanding, co-existent learning and development, institutional regulation of conflict, and adaptation between social or institutional parties that are ethno-culturally different.

Generally speaking, we could say that mediation takes place in the "multiethnic and multicultural contexts" that Giménez Romero mentions, which are typically generated by the arrival of immigrants. These contexts very often involve several languages, value systems, and communication models and create the need for a third party acting as a liaison.

Marta Castiglioni (1997) is another important researcher in cultural-linguistic mediation, whose focus is specifically on communication with immigrants in Italian healthcare settings. She develops an intervention model and applies her experiences in several settings in the Milan area.

Taking a very practical approach, Castiglioni (1997: 17, 26) states that it is not possible to create any type of immigrant integration process without first recognizing civil rights (statutory rights). Thus, the first step should be the recognition of immigrants as an integral part of the host society and therefore as public services users. In this context, cultural-linguistic mediation comprises an area of conflict prevention, allowing for a request to be made, decoded, and translated with respect to rights (Castiglioni, 1997: 32). The mediator's intervention creates a certain type of communication, thus forming a triangular interaction.

According to Castiglione, mediators represent the two interlocutors who communicate through the mediator's actions, putting the mediator in a complicated intermediary position. In fact, the first challenge of cultural-linguistic mediation is born out of the mediator's position in the triangular communication process. There is a double risk involved because the mediator is between one extreme and the other and at the same time must try to maintain a certain emotional "distance."

In other words, mediation is not only about translating words. It goes beyond that, transmitting all culturally significant nonverbal communication (smells, gestures, body movements, silence, etc.). In short, it involves adopting a perspective on communication phenomena. In this regard, Castiglioni (1997: 64) notes a very important aspect: cultural-linguistic mediators not only act as translators/interpreters, they must also be able to translate both the words and cultural elements involved in any interaction. Thus, mediators must always bear in mind certain societal and cultural information related to the immigrant

interlocutor: family structure and kinship, religion and, for example, in healthcare settings, perceptions on health, disease, and what the body represents in the immigrant's culture. A consequence of this approach is that mediators need to receive (continuous) training on cultural aspects of the relevant immigrant groups, learning comparative and specialized information. Mediators must be aware that they cannot think of immigrants as "typical members" of their culture.

As Sales points out (2005), mediators have to consider the danger of idiosyncrasies or stereotypes (e.g. Maghreb women are not independent; Chinese people are uncommunicative) or culturalism (e.g. It is their culture, their traditions). It is therefore important to take into account the personal variables of each individual as well as the adaptation or change that can arise when different cultures come into contact. In other words, the mediator intervenes, building a common language between the parties and playing an active and sensitive role, a fundamental skill which many times is acquired during professional training. Nonetheless, training needs are largely unmet in the mediation field.

As a way of illustration, we might mention some groups that have already spent time working in this field in Spain. One example of an initiative is the EMSI (*Escuela de Mediadores in Madrid* – Madrid School for Mediators), which closely collaborated with the Red Cross. SEMSI (*Servicio de Mediación Social Intercultural* – Social and Intercultural Mediation Service), launched in 1997, was the result of collaboration between EMSI and the Madrid City Council, inspired by similar projects in Italy, Sweden, and the UK. The *Federación Acoge* in Andalusia and *AEP Desenvolupament Comunitari* in Catalonia are also important programs for intercultural mediation that have been collaborating since 1998 (VV.AA. 2002). Both initiatives were related to the *Centre Bruxellois d'Action Interculturelle* (CBAI), which developed some very interesting work in the intercultural mediation field in Europe.

As for training, *Federación Acoge,* which was founded in 1991, offers training courses for intercultural mediators, supported by CBAI under the European program, Horizon (1992). Also in collaboration with CBAI, AEP Comunitari Desenvolupament conducted the Alcántara project to design intercultural mediation training programs from 1995 to 1998, under the European project Leonardo da Vinci. In addition, the intercultural mediation training teams from Federación Acoge and Desenvolupament Comunitari have been holding joint workshops since 1999. These two associations, together with Federación Andalucía Acoge, developed the most consistent information on intercultural mediation and training programs in Spain from 1999 to 2005 approximately. This information was then published in the *Intercultural Mediation Volume. A proposal for training programs* (VV.AA. 2002). The volume provides reflections on intercultural mediation and a pedagogical model with which to organize a training course on intercultural mediation from the research-action-participation methodology.

The main conclusion that comes from reflexion on this volume is that, above all, continuous training and professionalization are essential in the inter-

cultural mediation field. We agree with Sales (2005), that even today, due to the lack of training and professionalization, oftentimes friends or family members of immigrants who need assistance end up acting as mediators without proper training, which can be quite stressful. Intercultural mediators do not yet have legal status in many European countries, but are increasingly more numerous as their work is currently in demand in many countries, such as Spain, that are moving toward cultural coexistence.

The reflections on intercultural mediation by a mediator are quite illustrative. Saloua Laghrich (2004), after working as an intercultural mediator in Valencia for four years in the Immigrant Service in the Social Welfare Office, wrote:

> Intercultural mediation in the field of immigration is recent. The first few years were spent improvising—calling a friend to translate or to act as a liaison between the government and immigrant. Intercultural mediation always occurs if there are different cultures in contact. (...)

Summarizing, are mediators also translators/interpreters? The debate is still open. I am not alone when considering that mediators are something more that 'traditional' translators/interpreters. They interpret both verbal and nonverbal languages. They must be immersed in both cultures, both that of the immigrant and that of the host country. They must know expressions, nonverbal communication, and body gestures, as these cultural elements provide a lot of information about a person's mood, attitude, or reaction in a certain situation.

The question is: What happens in practice?

3.3. Communication Across Language and Culture in Public Services

In addition to culture, there are many other factors that play a role in public service communications. Ann Corsellis (2003: 71-90) clearly and convincingly presents these factors, as we can see in part of her article below:

> [....] Using the very simplest analysis of the communication process, communicating within the same language and culture the process looks something like this:
>
> — speaker thinks of the concept he wishes to communicate
> — speaker "reads off" the listener, in terms of such factors (known as "indicators") as their age, gender, state of mind and their educational and social background
> — the speaker "encodes" the concept, taking into account the indicators, and using the words, tone of voice, non-verbal signals, formality and grammatical construction which he thinks will best get his message across and is most appropriate to the situation
> — the listener "decodes" the message
> — there is mutual feedback to confirm understanding, which may be through eye contact, nodding or the response.

Effective public service personnel are good at this. It can be fascinating to watch how they instinctively assess who they are speaking to and change their use of vocabulary, syntax, grammar and tone of voice accordingly and change again as the situation changes or as they find out more about the listener. It is equally interesting to see how the good professional can patiently listen and find out a person's relevant information and their feelings, wishes and needs. At the same time different ways and orders of communication are accommodated; with the articulate businessman who immediately focuses on what he sees to be important, the elderly lady who circles around with details before coming to the point, a child or the frightened anxious mother with a poor educational background.

Public service personnel are often so good at intuitive communication, they are not conscious of their high level of skills or of how they use them. This can mean that they are disconcerted and put off balance when the communication involves another dimension –although they can learn quickly when explanations are given. What happens when there is a shared language but not a shared culture?

The speaker can think of the message he wishes to communicate. But can he "read off" the "indicators" of the listener as easily if he does not share the culture? A Spanish teenager can, for example, evaluate in minute detail the significance of another Spanish teenager's pair of jeans, haircut, jewelry and cell phone; an Indian woman can tell a lot from how another's sari is worn. How do people read each other accurately without possessing that sort of information? The first thing is to recognize what information is lacking and not make assumptions. For example, the young man who refuses to make eye contact may not be being shifty but come from a culture where to make eye contact denotes lack of respect. Acceptable strategies have to be identified for finding out about each other – for it is a two-way journey in mutual comprehension. More information has to be given and received. Cultural stereotypes are rarely reliable because every individual has their own "culture" arising from their own unique background and life experience.

Only when there exists that basis of information, can there be effective encoding. It is a fine line as to how much information is needed. It may also be necessary to accommodate three other factors. The listener may not have such a full command of the language as may first appear and clear encoding may be vital. Secondly, the parties to the communication are unlikely to share the necessary cultural references – for example, attitudes towards birth, death and football. Lastly, the person who not does originate in the country may speak its language to varying degrees but not have a corresponding understanding of its systems –such as where and how to report a car accident. Decoding each other accurately is therefore at risk if there is insufficient mutual information for the purpose in place

Monitoring mutual understanding is essential at each stage. Communication comprises units of building blocks, like piles of bricks and if one of the bottom row of bricks is insecure, the rest are at risk. Those involved should avoid saying "Do you understand?" and particularly not in an irritated or loud voice, because the listener will be tempted to say "yes" even when they do not and particularly where the speaker is in a position of power. Patiently asking open questions to see whether the point has been taken is often useful.

So what happens when an interpreter is involved in this communication process? Public service personnel (PSPs) must be given the chance to think this through away from their job situation. One of the best methods has been found to be inviting them to take part in interpreted role-plays during the interpreters' own training. This dual training has led to long-term benefits in interdisciplinary work.

The PSPs find that the basic communications process, carried out through an interpreter, includes additional elements such as the following:

- the PSP thinks of the message
- but, because the PSP does not share the listener's culture, cannot easily read him off nor can the listener easily read the PSP. Speaker and listener are both tempted to make two basic mistakes. The first is to "read off" the interpreter because they are talking to/through the interpreter instead of each other. The second is to ask the interpreter to provide them with the missing information about each other, even though the interpreter is not the best person to do this, given that the speaker and the listener clearly possess better information about themselves. It is better to ask a patient (through the interpreter) what they would like to eat, rather than asking the interpreter "What do Spanish people eat?" It is better for a client to ask a defense lawyer (through the interpreter) what his duties are than for the client to ask the interpreter "So what does this lawyer do?" Using direct speech improves matters i.e. to say to the client "What did you do on Friday" and not (to the interpreter) "Ask him what he did on Friday." PSPs have to learn to extend the strategies they use, when working with people with whom they share a language but not a culture, to work with an interpreter.
- The interpreter has to decode what one party says and re-encode it into the second language, while preserving not only the accuracy of the message but also the style and register in which it is was delivered. This is a complex and sophisticated task. It involves the ability to comprehend the whole message precisely, which was encoded in the first language, and then to transfer it and express it under the rules and conventions of the second language and culture. PSPs can learn to encode messages unambiguously and clearly to give the interpreter the best opportunity to transfer accurately. They can also learn to pause at the right place (never in the middle of a sentence) to allow the interpreter to interpret consecutively, and to speak at the right pace to allow the interpreter to interpret simultaneously.
- The listener then decodes the message as given by the interpreter.
- Monitoring mutual comprehension between the original speaker and the listener is also necessary. This can be achieved by asking questions through the interpreter and by cautiously reading off the non-verbal signals across cultures.

Interpreters are obliged to observe a rigorous code of conduct, as do all

those who work in the public services. Among other things, they must not only respect confidentiality, they must also be impartial. How then do interpreters act when it is clear to them that the communication process has broken down between their two clients without stepping out of role and giving their own advice and opinions or infringing their impartial status? Their code allows for this. Interpreters can, if necessary:

— ask for clarification of what has been said if they feel they have not comprehended what has been said, or if the speaker has been ambiguous or unclear
— alert the parties to the fact that they must accommodate the interpreting process by, for example, speaking more slowly or louder so that they can be heard and followed
— alert the parties where a cultural inference may have been missed i.e. where it has been erroneously assumed that the listener possessed information within their frame of reference – such as the role of the probation service within the country in question.
— alert the parties that there may have been a misunderstanding, in spite of accurate interpreting.

In respect to the last two points, the interpreter will not provide the explanations but will interpret the explanations given –such as the explanation of role of the probation service given by the PSP. The interpreter will also observe the professional interpreter courtesies of never saying anything in one language, the content of which is not shared with the speakers of the other language. If they do not, suspicions are aroused as to what might be being said and the basis of trust can easily be broken. Indeed, interpreters are wise to make sure everyone understands this convention at the outset. Novice interpreters who have omitted to do so have been caught off guard by, for example, a detained person whispering to them "I did it but don't tell them."

Clearly, what has been set out above is a much simplified analysis but it should provide a foundation for reflection and development leading to dual training of PSPs and interpreters. In the public service context, this interdisciplinary understanding and recognition of roles, complementary good practice and preparation are vital because:

— irreversible decisions can be made on the basis of inaccurate information;
— pressures of time preclude the opportunity to pause and look for different ways of communicating;
— in already stressful situations, smooth communication strategies help everyone;

The skills to work with a translator are similar in many ways and include the skills and understanding to:

— recognize when a translation is needed. There are few people, for example, who can remember exactly what the pharmacist or doctor said to them later –especially in the middle of the night

with a crying baby. A short translation of the prescription, which includes: the name of the medication, how much is to be taken, when and how, the possible side effects and what to do about them if they occur could save a life. There is also EU legislation governing which texts should be translated for a defendant. Other texts, such as local government information leaflets, also need to be considered

- identify the language correctly (an obvious point which also clearly applies to choosing an interpreter);
- take appropriate action when the language in question has no written form or in cases where the intended reader has difficulties in literacy;
- assess the text to be translated e.g. its complexity, technical detail—and its purpose. This last point differs in the public service context between, for example, a formal legal document and a set of instructions for weaning babies;
- contact and commission a suitable translator;
- allow sufficient time for a competent translation to be done;
- brief the translator and be ready to answer any queries and clarifications necessary; consider with the translator what should be done in such matters as non-functional equivalencies, where a word or term does not exist in the other language, and whether and how any different starting points of the intended reader should be accommodated;
- clarify deadlines and mode of lay-out and presentation—remembering, for example, that where the second language text is to be read from right to left any photographs and the like in the original will have to be re-positioned;
- explain and facilitate any security requirements;
- clarify any cross checking or proof reading arrangements.

Translation is a precise art and, unlike the interpreter, the translator cannot see and evaluate the individual reader or assess the readers' response, nor is there often the possibility of providing clarification while the translated text is being read.

Other sorts of translation involve working with numerous forms, which accompany most transactions in any public service. Dealing with them in one's own language is daunting enough and PSPs and translators work closely together to produce forms and questionnaires which elicit the information required. Translators are obliged to observe the same code of conduct as interpreters, which include the need to observe confidentiality and to act impartially.

It is worth mentioning the bilingual professional. These are the PSPs who are trained and assessed in dual skills, both professional and linguistic. The most common example is the increasing number of law degrees which comprise not only legal training in the country concerned, but also law and legal practice in a second language and culture. The courses usually include a year at a law school in the country of the second language and postgraduate study in the second country to give rights of audience in the courts of both countries. No less important are people such as hospital receptionists, nursery

nurses and court ushers who are not only trained in their primary role but who also have a properly tested command of a second language, which enables them to communicate adequately for the tasks they perform with members of the public who speak that language.

It is unfortunate that too often, for reasons of expediency, people are assumed to have sufficient command of a language to perform their tasks properly in a second language when they do not. Such people may also be exploited and left to cope with matters beyond their professional competence, simply on the basis of what language skills they may possess, without support, recognition or reward and perhaps on top of a normal workload. Just because a doctor or a police officer has an Algerian or an English mother, it does not necessarily mean that they possess a command of those languages which includes the terminology of their work place or an adequate understanding of the contemporary culture. Nor should they be put in a position where they feel obliged to help out if they do not wish to, or feel underequipped for the task.

It would be better by far to recognize overtly what languages skills exist and to train bilingual PSPs at all levels. In particular, there are contexts in which working through an interpreter is impractical –such as in diagnostic psychiatry and speech therapy. Here the clinical signs and symptoms are embedded in what and how patients communicate. Unless interpreters are medically qualified it would be difficult for them to recognize the implications of what is said and how it is encoded. Nor would a psychiatrist or speech therapist of a different culture find it easy to make sense of what was transferred and treat the patient appropriately.

The bilingual providers of public services need to be supervised, monitored and supported in both their language and professional skills and that duality has to be accommodated in their continuous professional development. Clearly this approach can be cost effective, not only because the bilingual professional does not need an interpreter but also because the outcomes are likely to be better and quicker. Their deployment has to be carefully planned to maximize their contribution. In London, for example, 400 European, African and Asian languages are spoken and similar language profiles exist in other major European cities, while small groups of other-language-speakers may be being neglected in small towns and rural areas. National Registers of, say, bilingual psychiatrists and speech therapists should not be difficult to organize and administer.

Corsellis also talks about the competence in applying professional skills across cultures, and writes:

> In England, as in many countries, there is a system for taking hot-meals to the elderly or infirm who cannot cook for themselves. In one town, the organizers recognized that they were serving a multi-lingual population, so they kindly had the menus translated into the relevant languages. But they distributed the dinners of pork chops, boiled cabbage and potatoes to people from Africa, Asia and other European countries. Many of the dinners went into the refuse bin and the clients went hungry rather than complain to these nice ladies. What they had overlooked was the multi-cultural nature of their client group and individual likes and dislikes. Now the organization takes delight in

providing a range of cultural options.

Communication, on its own, is not enough without the skills and structures which allow the provision of services which are effective. This does not mean that the basic principles of, for example, the law of the land need be changed but rather that the implementation is adapted to uphold those principles. An illustration may be taken from the community penalties, which are used in many countries and often as an alternative to custody. The object of the exercise is to stop people committing further offences, to require them to make reparation for their crimes and to offer means of rehabilitation in those aspects of their lives, which led them to crime in the first place – such as alcohol and drug programs, safe driving schemes and what are sometimes known as "life skills courses." Working with these people requires the ability to identify and respect the offender's individual culture and work with that in supporting them in achieving the aims of the exercise through their own efforts.

When one is ill, or having a baby, one needs the familiar in order to recover quickly. It is enough to begin this thinking process by remembering what each one of us does when we have a bad cold. Speaking in general terms, the English prefer hot cups of tea and aspirin, the French may use tisanes and so on. Medical anthropology is an established and worthwhile discipline which has not, it would appear, been able to make sufficient impact on the day to day practice of health care.

The provision of social services, housing and educational welfare are among other public service areas of work which require an understanding of the relevant cultures to be successful.

There are very good examples of good practice in working across cultures in most public service disciplines but it seems these are rarely collated to become a basis for institutionalization in terms of the training syllabi, assessments and good practice standards of the individual services.

In broad terms all service providers who are going to work across cultures need the skills and understanding to:

- retrieve general information about the likely cultural and linguistic background of their client prior to meeting them wherever possible
- give accessible information to the clients, prior to meeting them and where appropriate, about the purpose and context of the meeting and the professional standing and background of the professionals likely to be involved
- during the meeting, elicit appropriately relevant information about the clients which will promote good communication and service delivery e.g. their social and educational background, beliefs, attitudes, perceptions and needs
- give appropriate and adequate information about the service, its procedures and the staff to be involved to allow the clients to understand what is happening, to work with the service and to retain (where appropriate) control over their own affairs
- adapt the service, where necessary and possible, to meet the clients' individual needs e.g. tea or tisane
- make assessments, negotiate and implement decisions in ways

which accommodate, so far as is possible, the bicultural nature of the situation
— record and report, as appropriate, any additional cultural dimensions responsibly, objectively and on an informed basis, and make any explanations which would help colleagues and members of other disciplines carry out their tasks.

The need for additional skills applies not only to the professional and vocational public service personnel, such as doctors, lawyers and social workers, but also to the managers of services. The key to the process is at management level. Otherwise, efforts by individuals and small groups to improve matters, and isolated areas of good practice, dissipate and run into the sand. Middle managers are usually required to operate within short-term budgets leading to short-term targets, without necessarily having the opportunity to go beyond the short-term to look at the wider context or to make changes. Therefore structures have to be developed at a higher level to enable a management framework to be developed which will be professionally and cost-effective and coordinate a management of change which can be implemented locally within a nationally consistent structure and standards.

It may be instructive to look at what is being done by exporters who are adept at providing goods and services cost effectively across languages and cultures internationally. It may be said that exporters are effective because they are motivated by personal profit but the definition of a profession is that it professes to be motivated by something more. This includes not only the need to provide the best possible standards of service but also the need for proper stewardship of finances in ways which are cost effective. It is becoming increasingly clear that substandard service, irrespective of language and culture, can be costly –whether it be as a result of appeals in the courts or the rise in infant mortality rates and pre-natal illnesses among other-language-speaking groups.

Managers in the public services therefore need the training, assessment and supervision of the following additional skills and understanding to enable them to:

— estimate, in broad terms as a basis for planning, the languages/dialects spoken in the locality, whether speakers are literate in those languages and what type of cultural/educational and social background their clients comes from
— gain a general appreciation of their perceptions and needs, without stereotyping
— make information about the service available to speakers of other languages, in ways which are accessible to them
— select, employ, deploy, supervise and support the range of staff with the necessary skills to provide the service across language and culture e.g. interpreters, translators, bilingual professionals
— establish lines of communication and accountability among staff
— put in place appropriate quality assurance mechanisms
— identify, record and disseminate good practice
— initiate, supervise and implement development and improvements as a continuous process

— operate budget controls.

The training and assessment of public service professionals and managers in this range of skills, and the establishment of structures, will not be completed overnight. It is reasonable to expect a minimum of five years for a national framework to be evolved through which further consistent development and growth can take place. It is worth noting that people with the expertise required, such as interpreters and translators, can get work elsewhere and have to be attracted to, and retained in, public service work by good management and a reasonable career. Treating them shabbily, and not giving them a worthwhile professional structure to work in, will deter the most committed eventually.

Procrastination is tempting but will, in the end, catch up with every service. There may be time to get a grip of the situation if an immediate start is made. As every granny in every country has always said, "the sooner a start is made, the sooner the task is done." Countries are never going to be monolingual again. [...]"

Corsellis, aware of the need for teamwork and of the reality of public services, looks for connections with other disciplines in the team and with the multicultural public. She writes:

As has been said in the introduction to this chapter, public service professionals work in multi-disciplinary teams. Three major points arise in dealing with this social and professional change:

1. The people with skills which are new to the team have to be allowed the space to operate as equal members of the team. For that to happen, the established disciplines have to learn how to work with people such as interpreters, translators and bilinguals in the same way as they have traditionally learned to work with each other. This includes the need to:
    - contribute to their training e.g. instructing interpreters and translators in the structures, procedures, terminology and processes of their own discipline—such as court procedure
    - recognize, respect, complement and support the skills of the new team members, and their professional codes of ethics, in the work context
    - learn how to do this and continue to improve the skills to do so
2. The same skills and structures to work across languages and cultures basically apply to any public service discipline be it, for example, in healthcare or law. These can be adapted and developed to meet the requirements of individual disciplines. It is helpful, however, to preserve a consistency of content and identification of levels of skills between the disciplines. In that way there can be a consistency of expectations and standards of good practice
3. The people with the new sets of skills must be responsible for the development of their own professional structures. All the disci-

> plines centrally involved in the delivery of public services are regulated for very good reason—which include the protection of the client, of colleagues and of their bodies of knowledge. While interpreters and translators may not yet have protection of title in the same way as doctors and lawyers, they must be all the more vigilant that they create what is necessary in terms of nationally consistent systems for selection, training, assessment, continuous professional development and implementation of an agreed code of ethics and good practice with accompanying disciplinary procedures where there are allegations of breach of their code. Status cannot be given. It has to be earned.

Satisfactory relationships between the public services and members of the public, whatever their cultural background, are a sign of a healthy social infrastructure and a cohesive society. They are also the basis of economic development.

Corsellis advocates the need for commitment to the new task at hand and adds:

> [...] No one enjoys doing a task they have not been trained to do, nor are they likely to do it well. Experience has shown that, where public service professionals have been trained and supported in their work across language and culture, five major factors emerge:
>
> — The quality of service across language and culture improves exponentially and remarkably quickly
> — surprisingly, the quality of service also improves to clients with the same language and culture as the PSPs. This may be because PSPs are more aware of how and why they communicate and adapt what they do for individual needs and backgrounds
> — while it is difficult to measure comparative before and after costs, it would appear that better practices produce overall savings
> — those who do not speak the language of the country become functional more quickly, are more likely to trust the public service personnel and collaborate with them with confidence and are in a better position to contribute to the process
> — the public service personnel begin to get real job satisfaction from working with people from different cultural backgrounds, when they too have gained the skills, structures and confidence to do so. The sinking feeling they once had, when faced with someone with whom they did not share a language or culture, is replaced by the feeling of looking forward to a professionally interesting situation which they are equipped to deal with.

Corsellis leaves us with some encouraging words to finish her article: "In short, it is no longer a 'problem.'"

PART II: PRACTICE

1. Reflection Activities

ACTIVITY 1

After reading the information in the theoretical section, answer the following questions:

1. Which two models does Cambridge distinguish?
2. What are the differences between them?
3. Are the two models incompatible?
4. According to Taft, being bicultural involves mastering several communicative and social skills and trends as well as possessing historical, social, and cultural knowledge of both languages. Do you think people currently working as volunteers in public service interpreting and translation have those skills?
5. How do you think one might acquire such skills?
6. List the basic principles of the codes of conduct.
7. Based on Part 1 on mediation, how would you define the role of the mediator and that of the interpreter? Are they the same? Yes? No? Why? Give your reasons.
8. In 5 lines, summarize the functions of a service provider in multilingual settings.
9. Identify the skills that Corsellis believes service providers must have to work with interpreters.

2. Practice Activities

ACTIVITY 2

As discussed at the beginning of this chapter and in Chapter 2, mastering a language is not enough to ensure being a good interpreter and/or translator. Nonetheless, most of the work of transferring information from a language that is practically unknown to immigrants or vice versa (from the majority language into the minority one) is normally performed by individuals who more or less know both languages, but who have not received specialized training and who will not have the opportunity to do so, as it does not exist. In order to verify this information, do some research in your area on the training courses offered or materials available in other languages and who has translated them. Comment on your findings.

ACTIVITY 3

Read the following comments and compare the information to your research results. Are they similar? What are your conclusions? What is still needed?

COMMENTARY 1

"In Madrid, the city where I live, it seems quite easy to access language learning. There are academies, official language schools, foreigners who offer to teach classes, etc. As for materials, there are more or less translated materials depending on how popular a language is. Even so, you can find some things in bookstores like Casa del Libro, FNAC, Booksellers, etc. In languages such as Arabic and Chinese, I have seen in neighborhood stores where you can buy food, you can also buy newspapers, books, and rent videos and DVDs."

COMMENTARY 2

"I live in a town with a population under 100,000 and where there is little cultural or linguistic variety. There are no publications in languages other than Spanish and public services only work in Spanish.

The most important language training resource in my city is the *Escuela Oficial de Idiomas* (Official Language School) that currently offers classes in only four languages: French, German, English, and Italian. The best material that can be found in foreign languages is from this school's library. As for private language schools, the majority of them only teach English.

Some materials available in other languages are small tourism pamphlets about museums and monuments in the area that are primarily translated to English and sometimes French by the tourism office staff."

COMMENTARY 3

"In the area where I live (downtown), the following training resources can be found: Seminars organized by the *Escuela de Traductores de Toledo*, courses on interlinguistic mediation offered by EMSI, or the Public Service Interpreting and Translation Training Program at the University of Alcala since 2001. The first two resources do not fully respond to the needs that are arising. For example, the *Escuela de Traductores de Toledo* is the usual meeting place for trained translators and/or interpreters or those who have worked in this field, particularly in Arabic. The EMSI courses are short-term and only offered sporadically and do not specifically focus on languages. The Public Service Interpreting and Translation Program is the only one that offers continuous training specifically in languages that have a higher population in the area. In the 2005 school year, the following languages were offered: Arabic, Russian, Polish, English, Romanian, French, and Chinese. Information on courses is available in Russian, Arabic, Romanian, English, and French. (See http://www2.uah.es/traduccion/)"

Now it's your turn. Give your opinion in 3 or 4 lines.

ACTIVITY 4

Compare the codes of conduct and guidelines listed in the theoretical section to the following codes of conduct for conference interpreting.

EXAMPLE 1:

Asociación de Intérpretes de Conferencia de España (AICE – Association of Spanish Conference Interpreters) (http://www.aice-interpretes.com)

ARTICLE I: General Definitions

a) This Code of Ethics sets forth the integrity, professionalism, and confidentiality standards to be observed by AICE members while performing their work.
b) The provisions of this Code shall be binding to AICE members, candidates, and applicants.
c) In the event of a violation of the professional standards defined by this Code, the Board of Directors will propose the appropriate disciplinary measures to the General Assembly to decide on the application of such penalties.

ARTICLE II: Confidentiality

a) AICE members shall fully respect the confidentiality of all information resulting from exercising their profession, except that disclosed in open meetings.
b) AICE members may never personally benefit from confidential information that may have been acquired during the course of their work as conference interpreters.

ARTICLE III: Professionalism

a) AICE members shall not accept jobs for which they are not qualified or use working languages that have not been recognized by the Association. When accepting a job, the interpreter undertakes to act with due professionalism.
b) AICE members shall not accept jobs or situations that damage the profession's dignity and reputation.
c) AICE members shall refrain from publicly expressing personal opinions about their work, remaining completely neutral at all times.

ARTICLE IV: Working Conditions

AICE members shall not accept or offer to other interpreters hired by them, whether they are AICE members or not, working conditions contrary to the provisions set forth in the Internal Regulations or by the General Assembly, especially those regarding financial, travel, allowances, and transportation conditions.

ARTICLE V: External relations

AICE members may refer to themselves as conference interpreters, either individually or as part of AICE. However, members shall refrain from doing so with clients for whom they work through another interpreter, agency, or organization.

ARTICLE VI: Internal relations

AICE members shall refrain from any action or expression that harms the interests of the Association or its members. When the conduct of one or more AICE members causes conflict or there is a disagreement regarding AICE decisions, such problems shall be resolved within the Association. Members shall also respect the confidentiality of all information discussed at Association and Assembly meetings.

ARTICLE VII: Amendments to this Code of Conduct may be decided by a simple majority vote by the General Assembly.

In Madrid, December 3rd 1995

EXAMPLE 2:

ASOCIACIÓN ARGENTINA DE TRADUCTORES E INTÉRPRETES

(AATI – Argentine Association of Translators and Interpreters) (http://www.aati.org.ar/)

CODE OF ETHICS

As an AATI member translator/interpreter, I hereby agree to abide by the quality standards, ethical conduct, and professional practice set forth in the following Code of Ethics.

I. INTRODUCTION

The purpose of this Code is to state the standards governing the attitude and conduct of literary, technical, and scientific interpreters or translators as AATI members and their specific professional performance. This Code does not exclude other ethical standards that are not expressly set forth and which provide for the principle of good faith, with which all people act, whether they are professionals or not. It is understood that none of the rules contained herein are contrary to the provisions established in the Constitution of Argentina.

II. SCOPE

1. The following Code of Ethics applies to all AATI professional members. It is the duty of AATI members to respect it and make it known to their colleagues and the entire community.
2. In this Code and for the purposes of its application, the terms "translator" and "interpreter" are used interchangeably. The same generalization applies to the terms "translation" and "interpretation" in relation to the specific task of professional translators or interpreters.

III. PROFESSIONAL COMPETENCE STANDARDS

3. All translations must be complete and accurate. Complete and accurate means that that the translation conveys the message in the way that best suits the communicative situation of the translation. The parameters of this communication will be agreed upon beforehand with the person in charge of the assignment.
4. The professional work should be sensible and dignified, for which translators shall refrain from translating that which they are not capable of, either due to lack of knowledge on the subject or either of the working languages.

5. Translators must not blame mistakes or errors on third parties when they are in fact due to their own incompetence.

IV. PROFESSIONAL CONDUCT STANDARDS

IV.1. STATEMENT OF RESPONSIBILITY

6. The work of translators is always tied to the translators themselves whenever they carry out assignments or represent AATI, whether they are aware or not of the responsibility it entails. Therefore, translators shall not practice the profession irresponsibly, as this behavior also directly or indirectly undermines colleagues or the institution.
7. Translators shall never benefit from their own skills to distort the truth.
8. Translators shall firmly respect all commitments undertaken to perform their work in the time and manner agreed upon.
9. When a translator becomes a coordinator in charge of a team, a project manager, or a similar role, a written agreement shall be established with colleague determining the characteristics of the assignment, expectations for the quality of the translation, along with work conditions, deadlines, payment, etc.
10. Translation/interpretation coordinators or project managers shall be responsible for the work performed by their team members. Therefore, they may never blame errors or mistakes on the individuals who work under their supervision or those who have delegated the task.
11. No translators should claim to have skills that they do not have. They must differentiate the services that they personally render from those that are a result of the association.
12. In the event a translator is not the supervisor of an assignment entrusted to him/her, in other words, being a mere intermediary, the translator must inform the client or colleague of such circumstance.
13. Translators shall not stop rendering professional services without giving reasonable prior notice, unless special circumstances prevent such notification.

IV. 2. CONFIDENTIALITY STANDARD

14. Translators shall commit to not disclose information acquired during the course of their work and shall not use such information to personally benefit or for a third party's benefit, or to harm a third party.
15. All texts—or any type of reproduction of the text—are the clients' property and may not be published without their consent, except in extreme cases of a higher force or an act of God.
16. In the case of teamwork or subcontracting, the translation coordinator shall require the same confidentiality to be undertaken by other team members.

IV. 3. IMPARTIALITY STANDARD

17. Upon accepting a job, there must not be any bias or conflict of interest that affects the performance of the assignment. Should any exist, the translator must make them known and decline the job or leave the final

decision to the client.

18. Translators shall always maintain neutrality between the different parties involved in the assignment and refrain from voicing an opinion on the content or progress of the negotiations.
19. Translators may only accept gifts that recognize their work and are gratitude for the service they have rendered and not a veiled attempt of bribery that could compromise their professional integrity.

IV. 4. PROFESSIONAL DIGNITY STANDARD

20. Translators shall refrain from carrying out an assignment when their work contributes to incorrect or punishable acts; can be used to surprise the good faith of others; or can be used against public interest, the interests of the profession or to escape the law.
21. No translator shall allow another person to exercise the profession under their name or help another person act as a professional without actually being one.
22. It is the duty of every professional to refrain from accepting conditions that do not ensure the quality of their work. This involves unacceptable deadlines, working environments, and payment conditions. Translators shall withdraw from any assignment that damages their own honor or good name or that of the profession.
23. Translators shall respect the minimum professional fees suggested by the AATI and shall not substantially lower rates to promote unfair competition.
24. Translators shall not overcharge clients by taking advantage of their need, ignorance, or inexperience.
25. Translators shall not make arrangements to move or substitute a colleague in a professional matter, regardless of whether the translator has accepted the job, by offering lower prices or preventing services from being rendered.
26. Translators shall also refrain from any malicious acts to attract clients from other professionals.
27. When being referred by another professional, translators shall refrain from receiving payment or other compensation intended for the colleague who has delegated the assignment without prior consent.
28. Translators must not make comments that could damage a colleague's professional qualifications, prestige, or morality.
29. Any unusual situation that is detrimental to ethical conduct should be first resolved strictly between the professionals involved and if it continues, it shall be resolved within the framework established by the AATI or, as a last resource, in accordance with current national legislation in the relvant civil, commercial, or criminal courts depending on the case.

This document was prepared by translators Maria Cristina Pinto and Alejandra Mercedes Jorge, AATI president and member, respectively, and presented at the Fourth Latin American Interpreting and Translation Conference held in Buenos Aires from May 1-4, 2003.

EXAMPLE 3

AUSIT Code of Ethics for Interpreters & Translators [Summary version] (See http://www.ausit.org)

This summarized version of the AUSIT Code of Ethics contains all the General Principles as listed in the full version of the Code. Also included in condensed form is the Code of Practice.

General Principles

1. Professional conduct

Interpreters and translators shall at all times act in accordance with the standards of conduct and decorum appropriate to the aims of AUSIT, the national professional association of interpreters and translators.

Interpreters and translators should:

— always be polite and courteous, unobtrusive, firm and dignified
— explain their role to clients, encouraging them to speak to each other directly
— allow nothing to prejudice or influence their work, and disclose any possible conflict of interest decline gifts and tips (except token gifts customary in some cultures), explaining to clients that accepting them could compromise their professional integrity
— ensure punctuality at all times (and if lateness is unavoidable, advise clients immediately) prepare appropriately for assignments and ensure they are completed
— refrain from unprofessional or dishonourable behaviour and refer any unresolved disputes to the AUSIT Executive Committee and accept its decision.

Confidentiality

— Interpreters and translators shall not disclose information acquired during the course of their assignments.
— Interpreters and translators may only disclose information with the permission of their clients (or if the law requires disclosure).
— If other interpreters or translators are involved in the same assignment and require briefing, this should be done after obtaining the clients' permission and all are obliged to maintain confidentiality.
— No work should be subcontracted to colleagues without clients' permission.
— Translated documents remain the client's property.

Competence

— Interpreters and translators shall undertake only work which they are competent to perform in the language areas for which they are "accredited" or "recognized" by NAATI.
— Acceptance of an assignment is a declaration of one's competence and constitutes a contract. If, during an assignment, it becomes clear that the work is beyond the interpreter's or translator's competence, they should inform clients immediately and withdraw.
— Interpreters/translators must clearly specify their NAATI accreditation, level and language direction, if necessary explaining its significance to clients.
— It is the interpreter's responsibility to ensure that working conditions fa-

cilitate communication.

— If an interpreter or translator is asked to provide a second opinion or to review alterations to the work of another practitioner, there should be final agreement between all interpreters and translators concerned.

Impartiality

— Interpreters and translators shall observe impartiality in all professional contracts. Professional detachment must be maintained at all times. If interpreters or translators feel their objectivity is threatened, they should withdraw from the assignment. Practitioners should not recommend to clients anyone or anything in which they have personal or financial interest. If for some reason they have to do so they must fully disclose such interest, including assignments for relatives or friends, or which affect their employers.

— They should not accept, or should withdraw from, assignments in which impartiality may be risked because of personal beliefs or circumstances.

— Interpreters and translators are not responsible for what clients say or write.

— They should not voice or write an opinion on anything or anyone concerned with an assignment.

— If approached for service by all parties to a legal dispute, an interpreter or translator shall offer to work for the first party making the request and notify all parties concerned.

Accuracy

— Interpreters and translators shall take all reasonable care to be accurate.

— They must: relay accurately and completely all that is said by all parties in a meeting, including derogatory or vulgar remarks, non-verbal clues, and anything they know to be untrue not alter, add to or omit anything from the assigned work acknowledge and promptly rectify any interpreting or translation mistakes.

— If anything is unclear, interpreters must ask for repetition, rephrasing or explanation.

— If interpreters have lapses of memory which lead to inadequate interpreting, they should inform the client, ask for a pause and signal when they are ready to continue ensure speech is clearly heard and understood by all present.

— Where possible (and if agreed to by all parties), interpreters may arrange a short general conversation with clients beforehand to ensure clear understanding by all provide full evidence of NAATI accreditation or recognition if requested.

— Employment

— Interpreters and translators shall be responsible for the quality of their work, whether employed as freelance practitioners or by interpreting and translation agencies or other employers.

— AUSIT members may set their own rates and conditions in freelance assignments.

— They may not accept for personal gain any fees, favours or commissions from anyone when making any recommendations to clients.

— Interpreters and translators are responsible for services to clients performed by assistants or subcontracted employees. I&T practitioners employed by colleagues must exercise the same diligence in performing

their duties.

Professional development

— Interpreters and translators shall continue to develop their professional knowledge and skills.
— They should constantly review and re-evaluate their work performance.
— They should maintain and enhance their skills by study and experience, and keep up to date with relevant languages and cultures.
— Professional solidarity
— Interpreters and translators shall respect and support their fellow professionals. They should:
  - assist and further the interests of colleagues, refraining from comments injurious to the reputation of a colleague.
  - promote and enhance the integrity of the profession through trust and mutual respect. Differences of opinion should be expressed with candor and respect— not by denigration— refraining from behavior considered unprofessional by their peers.

Now it's your turn. Write a brief summary on the differences and similarities you see between the codes shown above.

ACTIVITY 5

As we mentioned in Part 1 and have just seen in Activity 4, there are many associations and codes of ethics or conduct guidelines. A comparison of the three codes of conduct mentioned above, *Asociación de Interpretes de España* (AICE), *Asociación de Traductores del Norte de España* (TRINOR) and *California Healthcare Interpreters Association* (CHIA) was done by a student in the Interlinguistic Mediation Course in March 2004, and may help us to see certain similarities. We should keep in mind that even though each code is geared towards a different discipline, all are addressed to translators and interpreters. The comparison is as follows:

> All three associations are based on the same ethical principles: confidentiality, impartiality, accuracy, professionalism, and quality. Obviously, there are small differences when expressing these principles as the content is more concise—three fundamental principles— in the case of TRINOR, or more extensive in CHIA, and expresses the same idea.
>
> This being said, it seems apparent that a detailed explanation of each principle puts more responsibility on the professionals, given they are now aware of the facts. In other words, when the code of conduct explicitly states the details of the work to be performed, translators/interpreters must comply with what they have signed as strictly as possible.
>
> In the case of CHIA, which refers to six detailed principles of conduct, there is a new factor that is not included in the guidelines of TRINOR and AICE. The "cultural" aspect is mentioned (6. Cultural Responsiveness), which is the interpreter's interest in other cultures.

It is an important aspect to highlight and essential for the role of the public service interpreter, in this case, in the healthcare sector. Cultural awareness of two or more cultures for the languages that the interpreter works with and an openness towards and interest in them are fundamental. Due to these characteristics, especially in interpreting, when people who use this service have absolutely no familiarity with the other language or culture, the interpreter will do much more than merely transmit languages. The interpreter will clearly and accurately facilitate a deeper understanding of the message, and must therefore use their vast knowledge of cultural codes, customs, taboos, etc. The accuracy of the message without changing the original message will undoubtedly be ensured by adding the cultural factor to linguistic knowledge.

Now it's your turn:

1. Do you agree with this comparison? Explain your answer.
2. Look for three codes of conduct, good practice guidelines, or recommendations from organizations or associations that work with translators and interpreters. To do so, you can use the web pages listed in Section 2 and copy the results.

ACTIVITY 6

After finding three codes, write a summary of your results: What principles were mentioned? Are there similarities between them? Do they specifically refer to PSIT? Are your conclusions similar to those mentioned above? Explain your answer.

ACTIVITY 7

Read the information on different possible interpreting scenarios. Following the basic principles of a code of conduct, analyze and discuss the following scenarios, making a decision and justifying your answer. Exchange your ideas with other classmates or hand in your answers to the teacher.

Scenario #1

A patient was just diagnosed with tuberculosis. Before prescribing a treatment, the doctor asks the patient if there is any possibility that she is pregnant. The patient says no. On the way to the pharmacy, the patient admits that she could be pregnant but does not want to say anything because she is not married and her family would be angry. She also hopes that the TB medication terminates the pregnancy.

Scenario #2

Right before entering the doctor's office, the patient tells you that he does not care what you tell the doctor, as long as the doctor authorizes that he cannot return to work.

Scenario #3
The patient becomes angry with the doctor when he says that he can return to work. The patient even insults and threatens the doctor.

Scenario #4
During a physical exam, the doctor asks the patient if she has recently had sex. The patient is not married and feels uncomfortable by the question. She lowers her head and does not respond.

Scenario #5
An older patient was just diagnosed with terminal cancer and has very little time left to live. You are the interpreter between the doctor and patient. As soon as the doctor starts telling the patient about his condition, you immediately realize that this is not the way to act in the patient's culture: a doctor never directly tells the patient that he will die soon. This fact would not only be hard for the patient, but also for his family.

Scenario #6
A hospital representative asks about the couple's assets and wants to know if they have a funeral home that will pay for transporting the body and for the burial in the event of death. Knowing the culture of the couple, you understand that this is a taboo subject for them.

Scenario #7
The doctor tells the patient about three possible treatments and the side effects of each one. The patient believes that a competent doctor would start the best treatment without asking the patient. The patient is confused because the doctor is asking his opinion on the three options.

Scenario #8
The nurse or doctor asks the patient if he is taking any medication. The patient says that he is not taking anything. However, you know that the patient has brought a lot of medicine (herbs, syrups, compounds, etc.) from his country and uses them when he is sick.

Scenario #9
A couple is applying for financial aid in social services. The husband is always cutting off his wife when she tries to speak. At one point in the conversation they begin to argue about their financial problems. You do not interrupt because you think it is a private conversation and doing a consecutive interpretation would make the couple furious. When they finish arguing, the social worker turns to you and asks you to tell him what the couple was talking about.

Scenario #10

The patient has been waiting for a long time in the emergency room before a doctor finally treats him. After the doctor carelessly examines the patient, he says the patient has a common cold and should buy syrup at a pharmacy and a laxative for the constipation. The patient is very upset because the doctor has not prescribed him any antibiotics or given him an official prescription.

ACTIVITY 8

If you can, exchange your responses and comments on the scenarios with other classmates. If it is not possible—or in addition to that—read the following comments, which are the results from a discussion that several volunteer translators and interpreters had with students about the same situations.

COMMENTARY 1

By comparing the responses with peers, it is obvious that it is difficult to make a decision in some situations. I do not have the same opinion as those who applied the impartiality model in all 10 situations. Regarding Scenario 4, others said that the patient's attitude could be interpreted and you could say what she would answer. I agree that the interpreter should transmit the nonverbal message, but before telling the doctor you must be sure that your conclusions are true by asking the patient and then transmitting the message to the doctor.

Scenario 8: Some said that the interpreter must respect the patient's privacy, but I think they should tell the doctor that the patient uses traditional medicine because it may interfere with the treatment.

COMMENTARY 2

We generally agreed about maintaining impartiality and accuracy as much as possible in all the scenarios. Ideally, a professional interpreter would have enough experience to know how to handle cultural conflicts and be able to make the two cultures compatible to appease both parties.

I found some discrepancies in understanding confidentiality. As for Scenario 4, I do not agree with answering for the patient, regardless of how good the intention may be. The situation may become tense when the parties feel violated, but I do not think it is appropriate 'to assume' other people's responses.

I clearly disagree with my colleagues in Scenario 9. Of course I am not inclined to disrespect a client's privacy, but the couple's argument takes place in public and there are a number of reasons why the argument is not a secret. Given the conditions of the situation, I would tell the social worker about the argument.

COMMENTARY 3

In most cases, I agree with my colleagues that you can apply conduct principles in each case. Nevertheless, I wanted to mention some ideas that I have regarding some responses that do not seem clear enough based on the codes of conduct. One colleague, for example, makes quite a complete, broad and emotional analysis, however some of her views are not clear. For example, in Scenario 5, she says that she would 'apply the advocacy model to this situation', in other words, 'not be impartial.' I believe it is reasonable to apply the impartiality principle. In Scenario 4, she says that 'the mediator must put him/herself in the other person's position' and I don't think this is the same as acting as an interpreter.

COMMENTARY 4

One of my classmate's responses to Scenario 6 is the following: 'The interpreter must be sure that the message is accurate to the original and appropriate in the new cultural context. An interpreter cannot change the message, but can adapt it to the new cultural context.'

In my opinion, it is very difficult to control the adaptation to the new cultural context without causing some confusion or false hope in what's being discussed. It is better to accurately transmit (a copy of) the message from the hospital and then explain the differences between the cultures. In the end, the family will make its decision about how to act in this situation.

COMMENTARY 5

After comparing my responses with those of my classmates, I can say that almost all of us agree that the information must be accurately transmitted when the cases are not very serious, like the example with the herbs, but in some situations I think the translator has to act as a mediator to discuss cultural conflicts with the other party. One of my partners said that in the case about the terminal cancer she would downplay the issue when translating and not tell the patient that he will die. In this case we are missing the accuracy principle. I believe it is more appropriate to tell the doctor about this cultural attitude, so the doctor rewords his message. Otherwise, I do not think it is translator's job to change their translation.

To tell the truth, it's very difficult to put yourself in the translator's shoes in some of the situations. I think translators need training to be prepared in situations involving these problems and especially to control the situation.

Now it's your turn. Give your justified opinion.

ACTIVITY 9

When learning a second language, especially as adults, we primarily learn to communicate using words. However, there are other ways to communicate, for example, with body language. And often times, these two types of communication—verbal and nonverbal—are combined. For example, think about when we say hello or goodbye. In fact, sometimes we only use gestures, for example, when it is cold and we are shivering. However, these movements with our hands, eyes, head, etc. do not mean the same thing in every culture and can cause misunderstandings. Look at the following words or phrases and think about how we generally communicate their meaning using gestures. The explanations are based on Spanish culture:

1. Yes	We move our head up and down.
2. No	We move our head from side to side.
3. I'm tired, I'm exhausted.	We let out a deep breath and lower our head.
4. Come here!	We move our index finger towards us.
5. What time is it?	We tap out watch.
6. Stop!	We hold the palm of our hand out.
7. My Stomach hurts.	We place our hand on our stomach.
8. I can't hear you.	We cup our hand around our ear.
9. I'm happy.	We give a big smile.
10. I don't know.	We shrug our shoulders.
11. It's so hot!	We fan ourselves with our hand.
12. Be quiet.	We put our index finger to our mouth.
13. Goodbye.	We move our hand side to side, palm out.
14. That smells horrible!	We cover our nose with our fingers.
15. It's too noisy!	We cover our ears with our hands.
16. You're crazy!	We spin our index finger around our temple.
17. It's here.	We point with our index finger, arm extended.

18. How boring!	We exhale deeply and drop our shoulders.
19. Don't do that! (To a child)	We move our index finger up and down.
20. Get me out of here /leave me alone!	We move the back of our hand away from ourselves or point with our index finger, indicating the person to leave.

Now it's your turn. If you know Spanish culture or have been in other countries, compare the gestures. Are they the same? Yes? No? What is different?

ACTIVITY 10

Let's take a look at some more information about gestures. Many of them are common in Spanish culture but there are people from other cultures that may consider them to be strange or new. Likewise, if we travel to other countries we may see gestures that we do not know:

— "Yes" and "No" movements are made in the opposite way in Bulgarian culture and also in other cultures (Japanese). In other words, our affirmative movement means 'no' to them and vice versa.
— The Spanish gesture of hitting our cheek to indicate that someone is shameless is not always recognized.

The same goes for other gestures in other parts of the world that may seem strange, such as:

— Touching your elbow with the opposite hand or showing a tight fist to indicate that someone is ungenerous or stingy.
— Pulling someone's ear to congratulate them on their birthday.
— Making the scissors gesture to tell someone to "cut it out" or stop talking.
— Mooning (showing your backside) as a joke.
— Putting the tips of your fingers to your mouth and opening them to indicate a very good thing.
— Making the 'V' gesture for victory. However, if it is behind someone, it is a joke.

The same thing happens with the following gestures:

— Sticking up your middle finger to "flick someone off": In most Mediterranean countries it means "get out of here" or "screw you."
— Calling someone over using your finger: It is considered an insult to use your fingers to call someone in most Middle Eastern countries and the Far East.
— Sticking out your thumb: It is an obscene gesture showing con-

tempt for someone in some Mediterranean and European countries. On the other hand, it is a gesture of good luck in Brazil and Venezuela.

— Vertical horns: A sign of good luck in Brazil and other Latin American countries, but in Italy and Spain it means that your partner is cheating on you.

— Hand saw: In Colombia, when you make a deal to share profits you make a sawing motion with one hand on the back of the other.

— Offering something with your left hand: It is considered rude or impolite in Nigeria as that hand is used to 'cleanse' oneself.

— Patting someone on the back: It is also considered vulgar in Nigeria to pat someone on the back with your palm and fingers spread.

— Making a circle with your fingers: It means "Okay" in the USA and is obscene in Brazil. It is rude in Greece, means "money" in Japan, and "zero" in France.

— Crossing your arms: It is a sign of disrespect in Fiji. It is a sign of arrogance and pride in Finland. It can mean boredom in Spain.

— Sticking out your tongue: In western cultures, sticking out your tongue is a sign of defiance or contempt.

— Winking at someone: In western cultures, it is a gesture used to flirt or show affection, etc., but in Taiwan it is considered rude.

— Arching your eyebrows: In some countries it means "yes" or "I agree." In Peru, it means "money" or "pay me" and in Western cultures it means something is "great."

— To refer to quantity in Morocco: the thumb is placed under the chin with the other fingers bent.

Now it's your turn: Think about the importance of gestures:

a) Indicate if any of the gestures mentioned above are different in other cultures that you know about.

b) Add other common gestures in your native language or other languages you know or gestures that you have seen other people use (whether in everyday life or in movies or on television) that have seemed strange or new to you. Do you know what they mean? How did you guess their meanings? If possible, exchange information with others or discuss it with people from other cultures you know.

ACTIVITY 11

Read the following commentaries about the gestures that we presented at the beginning of the previous activity and give your opinion. These comments were made by a group of people from different cultures.

COMMENTARY 1

We agreed on almost all the gestures, except for three. For the gesture of moving your hand back and forth, I thought of it as saying goodbye, a partner thought of it as a greeting, which can be true, although sometimes to greet someone we move our head or hand upwards. Another partner said that it is negation (which I understand to be with the index finger).

Another gesture in which we did not agree was moving the index finger up and down. I think that, described in this way, this gesture may be two different gestures: scolding someone for something is with the index finger straight out and to one side, while bending the index finger is to tell someone to come.

We also disagreed on the gesture of looking up with your eyes crossed. My partners thought of it as a protest and I thought of it as not being able to stand someone. I think my partners' definition is more accurate than mine, since I could not identify the gesture at first.

We also did not agree on the gesture of rubbing your thumb and index finger together. My partners say that it is a warning sign that I am not familiar with, since I can only think of the gesture for quantity. Finally, they consider putting your hand on your ear as a sign of nervousness and for me it is clearly a gesture of not having heard something.

This makes me realize how important gestures are and the miscommunication that they can cause when you do not know the exact meaning of nonverbal gestures in each language.

COMMENTARY 2

You can tell that we agreed on the majority of the answers except for a few, since they do not mean the same thing due to cultural reasons. For example, in my opinion, putting my hand behind my ear means that I did not hear something but for some classmates it means restlessness and nervousness.

COMMENTARY 3

When analyzing my classmates' answers, I did not notice many differences between my country's (Ukraine) nonverbal language and that of Spain. Most of the gestures and their meanings are the same. We use the same gestures in everyday life as Spaniards do.

According to the responses, we can see that some gestures have another meaning. For example, moving my hand from one side to another means "negation" to some partners. I agree with them, but there is another common meaning: a greeting. Another example: showing the palm of your hand means to offer help, but in my opinion it means asking for something (help, money, etc.).

ACTIVITY 12

There are other communicative elements that are strongly related to culture, such as stereotypes. Two fundamental aspects of stereotypes are:

1. Stereotypes are shared by many people. They are not just one person's imagination.

2. Stereotypes are attributed to a person as a member of a group and not as an individual.

We should add other features such as:

— They are very resistant to change. They are maintained even when there is evidence against them.
— They simplify reality.
— They generalize the situation.
— They complete information when it is ambiguous.
— They guide expectations.

There are three types of stereotypes depending on the evaluation given by the groups to which they relate:

— Positive: "Gypsies are very good people."
— Neutral: "Swedes are tall and blond."
— Negative: "Jewish people are tight with money."

Whether negative or positive, stereotypes play a fundamental role in social and personal relationships with people we do not know as they help us to assign others a role to play in these relationships. That role or function is not based on the other person's personal achievements, but rather on the stereotype we have of that person's group. Therefore, stereotypes are frequently used to identify cultural differences.

From stereotypes we can move to prejudices, which are also cognitive mechanisms based on opinions and ideas that we have already formed but that also cause us to evaluate others. Adriana Derham's (personal communication) outline may clarify this idea:

I think	→	STEREOTYPE
		↓
I feel	→	PREJUDICE
		↓
I act	→	DISCRIMINATION

Think about some stereotypes and explain them

ACTIVITY 13

Another difference between cultures that affects communication is the distance between speakers (or proxemics), which refers to the amount of space a person needs to feel safe or comfortable when talking. The distance that one requires is largely cultural.

Reflection: Do these or other differences exist between Spanish culture and your own culture or other cultures you know? Have you had any problems or felt uncomfortable at any time? Read the following commentaries to help you do the exercise:

COMMENTARY 1

One of the main characteristics that Spanish people have is the proximity in which we speak. In addition to speaking within one step of the other person, if we know the person that we are speaking to, we usually make physical contact with them while we are speaking. Spaniards' tone of voice is quite high compared to other nationalities. Gestures are another feature of our culture (and sometimes seem excessive for other nationalities). We use our faces to give extra information.

In my personal experience, I have noticed how English speakers feel intimidated by the closeness in which we talk to them and tend to move away and so Spaniards tend to do the opposite (which can become something like a dance). Asians also speak with distance, although less distance than English people and do not use their hands and their tone of voice is sometimes like a whisper. In turn, any token of appreciation to them is rewarded with a gesture of respect.

In other cultures, such as Arabic culture (from my experience, this is not a generalization), women who are married cannot greet a man (regardless of his nationality), for example a Spanish man. In other words, they cannot have physical contact with a man, not even a handshake or two kisses, which is typical in Spanish culture.

COMMENTARY 2

I have felt differences in proxemics between two cultures (English and Swiss). In both cultures, there is a greater distance and touching is unusual. It was in Switzerland where I discovered that "people do not touch each other." The story is as follows: I lived in the same house as my landlady. It was a big house and since she had gotten divorced and was left alone to live with her younger daughter, the landlady decided to rent two rooms to students. She was very friendly and from the first day she made me feel very comfortable. Soon, she also started to confide in me and tell me about her private life. Her divorce, children, going out, friends, etc. were common topics of conversation. After three weeks, I considered her to be a friend (in my culture, confiding means closeness). So, one day as we were having coffee and sitting on the couch, it occurred to me to put my hand on her shoulder to comfort her as she was telling me something quite private and painful for her. When she felt my hand on her shoulder, she looked horrified and asked me to please not do it again. I was astonished. After I told some of my Swiss friends about it, they laughed and told me that trust in a relationship does not involve physical contact.

COMMENTARY 3

In my culture (Moroccan) distance between speakers is especially important when it comes to the opposite sex. Distance is always kept between men and women to prevent physical contact from occurring, especially when they do not know each other. Between speakers of the same sex, there is less physical distance and they are allowed to make physical contact with one another. Some foreigners ignore these behavioral norms and it can sometimes bother the other person.

COMMENTARY 4

In Spain, you give a kiss on each cheek to greet someone. However, this kind of greeting would be unacceptable (it would actually be awkward) in China. In Chinese culture there is no physical contact between different sexes except a handshake or a hug between men.

Now it's your turn. Answer the following questions: Do you agree with the comments? Can you add any more information? Do you think it is important to know appropriate distances or that distances are culturally established?

ACTIVITY 14

Culture and language: Cultures tend to distinguish between formal and informal behavior, which can also be associated with the idea of politeness. This distinction seems to be universal, but not when and how to use one or the other. Because of this, languages have different ways to express these concepts. Read the following comments made by people from different cultures living in Spain:

COMMENTARY 1

From my point of view, Spanish culture is as follows:

1. How are people introduced? (verbal and non -verbal elements)

FORMAL:

"I introduce you to Mr. Smith."

"Hello, how are you? Nice to meet you."

"Hello. Nice to meet you."

This is an example of a formal conversation, in which not only do we refer to the other person as *usted* (formal "you"), but also shake the other person's hand.

INFORMAL:

In this case, we use tú (informal "you") and no longer say "nice to meet you."

"This is John."

"Hi. How are you?"

"I'm good, thanks, and you?"

In this greeting, we would give the other person one kiss on each cheek ("two kisses"), which is what Spaniards do when they say hel-

lo and usually put one of our hands on the other person's arm for support when giving kisses.

2. How important is time? Is it important to be punctual?

FORMAL: In a formal situation, punctuality is very important. However, in a business meeting where people are coming from another place we allow five extra minutes in case they are caught in traffic, but they usually arrive early.

INFORMAL: In an informal situation, it is assumed that some people may be late. A fifteen-minute delay is normal among friends, although it is a bit excessive.

3. How do people feel most comfortable sitting next to each other? Sitting very close to one another without touching? Making physical contact? With furniture in between them?

FORMAL: In a formal situation, people sit apart and, if possible, with furniture in between them.

INFORMAL: We sit very close and if we know the other person well enough we can make physical contact.

4. What kinds of conversations and topics are appropriate in meetings with

a) family/close friends; b) business people that you do not know very well? (Family, the weather, etc.).

FAMILY/CLOSE FRIENDS (Informal): With people we trust, we can talk about any subject, such as family, work, or our lives if we haven't seen each other in a long time.

ACQUAINTANCES/STRANGERS (Formal): We talk about the weather, traffic. We would never speak about our families or personal issues. It is always small talk.

5. What do people usually talk about after having just met?

FORMAL: The weather, where they work.

INFORMAL: We can ask what they do, where they are from, how long they have known the person that introduced us, etc.

6. What topics or questions are considered inappropriate after meeting?

FORMAL: If they are married, how long they have been working in the company, their age, how much money they earn, etc.

INFORMAL: If they are married or seeing anyone, their age, how much they earn, etc.

I think it may even be the same questions for both situations. When we first meet someone we do not ask personal things.

7. How do you address people when you do not know them? (First name, last name, title, *usted* (formal "you"), tú (informal "you")...?

FORMAL: Normally *usted* and depending on their age, by their last name. If it is someone your age you can usually call them by their first name, but only after referring to them as *usted*.

INFORMAL: Always tú and by their first name.

8. Who is usually responsible for making decisions? Give different contexts if you need to.
FORMAL: In a formal situation, the host of the home or business always makes decisions.
INFORMAL: In an informal situation, anyone can make a decision, since there is no protocol.
9. How does a meeting usually end? Do people tend to be very formal or less formal?
FORMAL: It is practically the same way in which they have been introduced. Saying "nice to meet you" and shaking hands.
INFORMAL: People say "see you later" or "bye" and give each other two kisses.
10. During a conversation, do speakers usually interrupt one another or speak at the same time? What is the most polite way to begin speaking?
According to linguistic studies, Spanish is a cooperative language and Spaniards do not wait until the speaker stops speaking to begin to speak (if this were the case, there would be times when we never got to speak). We interrupt one another and do not take turns speaking; sometimes we only ask questions to the speaker to focus on the story being told and not to go off the subject; sometimes we speak at the same time. This type of conversation is not considered to be rude in Spain.
11. How can age, social status, and gender affect an interaction? What degree of distance or proximity is often used (saving face)?
If a person is older or has a higher social status than the other person, we show respect by using *usted* (formal "you") until that person tells us otherwise. Sometimes people with a higher social or hierarchical position may address you as *usted* to show such differences. It is a way to distance oneself and show power in the situation.

COMMENTARY 2

I have to first point out that in my culture, formal and informal registers hardly differ. We speak a dialect of Arabic, Hassaniya, that does not have any distinctive elements for a formal register, such as the formal "you" (*usted*) or formal titles. These exist in international Arabic, but we do not usually use them like other Arab countries do. Normally, a more serious attitude and distance are the only elements that could distinguish one from the other.
1. Men verbally introduce themselves to the other person and give a handshake or a hug. Women may give a semi-hug, but they never give a kiss.
2. The concept of time is more relaxed. Punctuality is not necessary.
3. It depends on the spontaneity of the speakers. There are no rules. However, men make a lot of physical contact with each other, which

is usually shocking to other cultures.
4. Any topic is appropriate in either case. From the weather to personal issues. The first question that is often asked is about family origin.
5. Again, there is no distinction. A man you just met can ask you about any personal topics without surprising anyone. Not to mention that it is generally considered impolite to not be interested in other people's lives.
6. None.
7. There are titles that make up for the lack of a formal "you" in Arabic. Among the Saharawi, unlike other Arab cultures, we do not use them. It is considered as a kind of servility to call someone "Excellency" even if they are the president of the country. We do not have "sir" or "mister" either. Everyone is called by their own name.
8. Normally the oldest person, who is usually the most respected by the family or group. If not, then the person chosen as the representative.
9. No, goodbyes are short or nonexistent. Greetings on the other hand last several minutes.
10. Typically, we do not take turns speaking and constantly interrupt one another, unless the conversation involves a highly respected elder.
11. Age determines the interaction in a conversation more than social position. Gender also influences it. Normally, a woman's opinion is not taken into account in a 'men's conversation'.

COMMENTARY 3

1. Greetings

FORMAL: In Moroccan culture, men usually shake hands looking at the other person's eyes. They verbally greet one another with "How are you? Are you healthy?" The other person usually politely invites them to sit down with him.

Women verbally greet men and move their head. They do not make much eye
contact.

Women are more relaxed when they are with other women. They can smile, have physical contact, and look at one another more directly.

INFORMAL: Men: Directly look at one another, handshake, or give a pat on the back or shoulder. Women: Kiss each other on the face and exchange friendly looks.

2. Punctuality

FORMAL: The person who has an appointment will try to arrive on time but the person with whom they have the appointment may make them wait for a while.

INFORMAL: Punctuality is not very important.

3. Proximity
FORMAL: They keep a certain distance between each other, there may be furniture in between them, and there is not much physical contact.
INFORMAL: There is less distance between men and they sit close to one another. Women talk touching hands or arms.
Men and women always keep distance between each other if they are not family or close friends. When they cross these "limits" during an informal conversation, laughing or joking, they immediately re-establish the physical distance.
4. Starting a conversation
FORMAL: Businessmen speak about business and how things are going. They never speak about private matters.
INFORMAL: Families ask about health and speak about family matters and gossip. They talk about private matters and ask for advice with people they trust.
5. Topics of conversation after meeting
FORMAL: Weather, politics, social issues.
INFORMAL: What they do, where they study, and they mutually, silently evaluate each other.
6. Common topics of conversation
FORMAL: How much do you earn?
How much did something cost?
What are we going to eat?
INFORMAL: Private questions.
7. Addressing others
FORMAL: Formal you, profession + last name (Dr. Badawi) or Mr. + last name.
INFORMAL: First name
8. Decision making
The man makes the final decision, at least publicly, as he may have privately consulted his wife on the matter beforehand. If it is a domestic problem the woman usually makes the decision.
9. Ending a meeting: It is usually less formal and more relaxed.
10. Interrupting to speak
FORMAL: One person almost always leads the conversation and everyone usually takes turns speaking. Although people with a higher status may interrupt the other person and begin speaking, usually asking for permission beforehand.
INFORMAL: Everyone talks at the same time, there can be many conversations at once and they speak loudly. In order to take the floor they say "wait!" or even raise their voice.
11. Age influence
Age, social status, and gender are very important factors in an interaction. Generally, older people are more respected and heard. The

person with the highest social position can take the liberty of speaking from another level, not 'one on one', changing the tone, gestures, and body language. It is also very different talking to a person of the same sex than with another person of the opposite sex. In the latter case, there are social norms that regulate the interaction.

Now it's your turn. Answer these questions according to your culture's norms or those of other cultures that you know. Give two answers for each question: formal (e.g. talking to a doctor or lawyer) and informal (e.g. talking to a friend). If possible, exchange your answers with other classmates.

The questions are as follows:

1. How are people introduced? (Verbal and nonverbal factors)
FORMAL:
INFORMAL:
2. How important is time? Is it important to be punctual?
FORMAL:
INFORMAL:
3. How do people feel most comfortable? Sitting very close to each other without touching? Making physical contact? With furniture in between them?
FORMAL:
INFORMAL:
4. What kinds of conversations and topics are appropriate with a) family members, friends b) business people, people that you hardly know? (Family, weather, etc.)?
FAMILY/CLOSE FRIENDS (Informal):
ACQUAINTANCES/STRANGERS (Formal):
5. What do you people usually talk about after having just met?
FORMAL:
INFORMAL:
6. What topics or questions are considered inappropriate after meeting?
FORMAL:
INFORMAL:
7. How are people addressed when you do not know them very well? (First name, last name, title, formal you or informal you, etc.)
FORMAL:
INFORMAL:
8. Who is usually responsible for making decisions? Mention different contexts if necessary.
9. How does a meeting usually end? Do people tend to be very formal or less formal? FORMAL:
INFORMAL:
10. Do people usually interrupt each other or speak at the same time

during a conversation? What is the most polite way to begin speaking?

11. How can age, social status, and gender affect an interaction? What degree of distance or proximity is usually used?

ACTIVITY 15

Finally, we will take a look at some cultural practices that may be common to immigrants from other cultures who utilize public services. The service providers (social workers, doctors, judges, teachers, etc.) are not familiar with such practices or may find them strange. On the other hand, there are common cultural practices in public services (hospitals, courts, banks, supermarkets, schools, etc.) that may seem (or are) new or difficult to understand for people that are not familiar with this environment. Below are some commentaries:

COMMENTARY 1

1. As we have seen so far, every culture has its special characteristics and service providers may not familiar with such features, such as how to face death, sex, or faith issues. It is common for doctors to come across patients whose culture does not allow blood transfusions or even gynecology examinations. Eastern cultures seem the strangest to us mainly due to geographical distance.

2. Public service providers in distinct countries may follow a different system. Even within the same country we can find different methods or techniques that can shock even us. Personally, I have seen very different behavior in different areas of Spain and have not found anything that has especially called my attention in other places.

COMMENTARY 2

1. A young ex-Soviet girl that had been abused by her boyfriend comes to the Women's Centre legal department. After an argument, she calls the police and wants to file a claim. Shortly afterwards, she wants to withdraw her complaint because she has been threatened by her boyfriend, but wants to stay with him. The lawyer explains the rights that she has by law in Spain once again.

2. After being admitted to the hospital, a man who has recently come to Spain stays in a local shelter until he gets better. He does not comply with the centre's code of conduct and causes conflicts with the social worker and other personnel. He does not keep his room in order, leaving more work to the cleaning staff. He also brings prohibited items (pocket knife, alcohol).

COMMENTARY 3

Cultural learning highlights the magnitude of cultural differences brought to light. Along these lines, I will develop a set of cultural practices that catch the attention of many social workers, teachers,

cooks, doctors, judges, etc. so they are familiar with certain cultural differences.

A cultural practice that we must all take into account is "hospitality" if we are ever invited to an Afghan house. Their visitors are like treasures: welcomed, lavishly treated, and fed large amounts of delicious food. If a person declines a third cup of coffee because caffeine makes it difficult to sleep or rejects a second course of abundant food because they are trying not to gain weight, Afghan women tend to see this as a rejection of their hospitality. We insult them even more when we try to help them wash the dishes, because guests must be attended to.

Another cultural activity that doctors must take into account is that if their patients come from the Middle East and Asia, they should know that they consider doctors to be an authority figure, even nurses can be considered authorities. If other patients do not think the same way, then they can be seen as incompetent. In addition, social workers who help Asian immigrants should keep in mind that some families do not trust or respect young unmarried women.

Finally, "self-care" is culturally appropriate for people who believe it is a nurse's or family member's job to completely take care of patients, for example, washing their faces, taking a urine sample, or giving them medication. For example, in the United States, the self-care model is applied and they expect the patient to be as independent as possible. They think this helps patients to take on daily tasks as soon as possible and help them learn more about their treatment.

COMMENTARY 4

1. I read a Chinese newspaper article that says the following: One of the most difficult problems is going to the hospital. First because of the language and second because of the culture. For example, one day a Chinese patient went to the doctor because he had a lot of blisters around his mouth. He tried to tell the doctor what was happening by explaining the cause based on Chinese medicine: "It is because I have eaten a lot of spicy food and I'm not resting well, and that's why, based on the yin and yang theory, I have lost my body's balance." The doctor did not understand anything and prescribed an ointment for the burning from the blisters. The Chinese patient returned home looking at the ointment in despair, "What good is this?" and threw it away. Generally, in this situation in China the doctor would give some type of Chinese medicine (herbal compound) to adjust the imbalance. They say this cures the root of the problem. That is why so many Chinese immigrants bring their medicines from China and self-heal, which of course can have serious consequences. We therefore know that different cultures and customs greatly affect an immigrant´s daily life.

Now it's your turn.

1. Think about your environment and write some kind of cultural practice that you think social workers, doctors, judges, teachers (i.e. potential service providers) may need to know about immigrants that they are not already familiar with or that may seem strange to them.
2. Write about some cultural practices or customs that you have observed in hospitals, courts, banks, supermarkets, schools, etc. that you think may be (or are) new or difficult to understand for people who are not familiar with this environment.

Exchange your answers with other people or discuss the topic with people that you know that have contact with foreigners.

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CHAPTER IV
INTRODUCTION TO PUBLIC SERVICE INTERPRETING: TRAINING AND PRACTICE

PART 1: CONCEPTS, DATA, AND SITUATIONS

1. Introduction: Interpreting and Public Service Interpreting

In this chapter, we will refer mainly to interpreting (the transfer of an oral document from the SL to another oral document into the TL), and we will dedicate the last chapter (Chapter 5) to translation (the transfer of a written document from the SL to another written document in the TL). We will begin by briefly calling attention to some of the defining characteristics of the two most important forms of interpreting, in this case: conference interpreting and public service interpreting.

Many years ago, Roda Roberts (1997) wrote that public service interpreting is considered the minor league of interpreting, whereas conference interpreting is associated with the superiority of the major league. A quick look at Table 4.1 gives us an idea why:

TABLE 4.1

TYPES	*CONFERENCE INTERPRETING* Subjects, situations, types of texts	*PUBLIC SERVICE INTERPRETING* Subjects, situations, types of texts
Legal	Governing laws, company contracts	Compliance with the law, courts
Medical	Research and development	Medical consultations, hospitals

Educational policy	Research, congresses	Class, PTA
Social Services	Policy development, agreements, transfers	Social Security, The National Employment Office (INEM), social services in town/city halls
Politics	Government visits, international summit meetings	Public hearings, jurisdictions, financial aid
Administrative and business	Business negotiations	Work interviews, meetings
Technical	Scientific research, technological advances	Terminology, training

What differences do you see? Write a commentary about the differences in terms of types of texts, the specific skills required, the work atmosphere, the influences of the work environment, and the influence of the participants.

2. Types of Interpreting and the Skills Required

The main types of interpreting that we should mention are simultaneous interpreting and consecutive interpreting. Beyond these, other types can be identified such as summary interpreting, liaison interpreting, whispered interpreting, and sight translation.

Please refer to Table 4.2 for a list of key differences between simultaneous and consecutive interpreting. We will also provide a brief description of the other varieties listed above. For more information, you can consult the works of Collados (2001) and Iliescu (2001)

TABLE 4.2

CONSECUTIVE INTERPRETING	SIMULTANEOUS INTERPRETING
It allows a whole vision of the message.	It requires the important skill of rendering the message in the other language at the same time that it is heard.
It allows the interpreter more time to use long-term memory, or to select the appropriate word or the closest match in the TL.	It saves time if the interpreter is very competent.
Only one person speaks, meaning that there is less possibility for distraction.	There is a greater risk of distraction for those who are bothered by hearing more than one person speak at a time.

The interpreter tends to become more fatigued than with simultaneous interpreting.	It does not require such an intense effort.
It may last longer than simultaneous interpreting.	It tends to take less time than consecutive interpreting.
There are more interruptions than in simultaneous interpreting.	There are fewer interruptions.

Summary interpreting consists of giving a general idea about the conversation in the TL. It is frequently used by people who have not received training or those who have not had much practice and cannot follow the rhythm of the conversation. For our purposes, its use is only recommended for certain isolated situations.

Liaison interpreting, also known as bilateral interpreting, is a type of consecutive interpreting that is frequently used in public services; for example, in a medical consultation when the interpreter serves as a link between the doctor and the patient and interprets in both languages.

In the case of whispered interpreting, as its name suggests, the interpreter "whispers" or interprets the information that they receive from the other party in a low voice; for example, during a court case or in a meeting. Whispered interpreting tends to be carried out in only one language. Sight translation consists of transferring a written text to an oral text.

In summary, we will say that consecutive interpreting —along with all of its variations—is the variety of interpreting that is most frequently used in the public services, although simultaneous can also be used. There are several factors to be considered when interpreting consecutively, including the type of situations which may arise. For example:

- Situations involving a heavy emotional burden;
- situations in which a fast interpretation is essential (emergencies);
- situations in which the client refuses to speak or speaks sporadically, but at any given moment begins to speak very quickly;
- situations in which there are side conversations between husband and wife, mother and child, etc;
- situations in which one of the parties constantly tries to figure out your opinion about the case.

When choosing one type of interpretation or another, each interpreter should assess their possibilities.

3. Some Aspects to Keep in Mind During Interpreter Training

Below we will briefly mention and explain some important aspects to keep in mind to practice interpreting. They are:

— Voice
— Fluidity
— Memory
— Note-taking
— Sight translation

Voice:
How should an interpreter speak

— Clearly
— Loud enough to be heard by all parties involved
— Without sounding aggressive (by lowering your tone) in order to not seem intrusive.
— Avoid sounding monotonous

How can you achieve this? By speaking in public and by recording your conversations and listening to them.

Fluidity:
How well must you know the languages? How should you show it? How can you achieve it? Avoid appearing doubtful and uncertain, practice speaking in public about any topic, and practice sight translation.

Memory:
There are two basic types of memory that must be practiced:

— Long-term memory (or permanent memory), which can be practiced by reading or listening to the radio or watching programs related to the subject or specialty, all of which will help strengthen this permanent, and quite necessary, memory.
— Short-term memory. This refers to what someone has just said, and can be practiced by repeating phrases word-for-word, or by listening to the news, texts of various lengths, or those which present certain difficulties such as dates, addresses, first and last names, numbers, etc., and repeating them word-for-word, recording the interpretations and then going back to listen to them in order to analyze any mistakes.

Note-taking:
Consecutive note-taking, or taking notes while interpreting, is a type of personal shorthand that every interpreter develops. The interpreter uses abbreviations and symbols to help them take notes and remember the message. There is no universal system. Dominating the note-taking technique is a good exercise to:

— develop short-term memory.
— remember names and numbers.
— retain more information and to avoid interpreting phrase-by-phrase.

Acquiring fluency in this skill facilitates knowing how to interrupt later to ask

for clarifications, to repeat something, etc. REMEMBER: The notes are meant to be spoken, not read.

Methodological points to follow:

1. Begin taking notes as soon as the speaker begins speaking.
2. Be sure that the words and symbols you use are easy to read and remember.
3. Make a page layout (reserve spaces for specific elements, wide margins, and large spaces).

Pay attention to:

— The language that is used
— Vocabulary
— Grammar
—Textual cohesion
— Clear symbols
— Questions
— Punctuation

We will provide more information in the practice section.

Sight translation:

Amparo Jiménez (Trans 2003: 734-47) defines sight translation as the oral reformulation into the target language of a text written in the source language. She insists that it is a translation activity that is widely used in both the professional and teaching fields, and calls our attention to the fact that it has been given different names without clarification as to if these names really refer to the same activity. Below we will analyze two of the functions of sight translation: communicative and instrumental. She writes:

> The communicative function represents a method of interpreting since it is characterized by translating live and on-site for a listening recipient. There are different sub-variants of the communicative function according to the extent of the text's preparation, the receiver's interest in knowing the content of the text, the existence of a more or less simultaneous oral discourse, and the foundation of the written text. The instrumental function implies that sight translation is a way to get to an end, which is either a written translation or the teaching of interpreting and translation or of second languages. Each one of these sub-variants of the instrumental function blends together and continues subdividing according to different functional parameters.

Jiménez has also published a bibliographic study on sight translation in Sendebar (2000: 235-64) entitled *"La traducción a la vista. Repaso bibliographio"* and you can even find ads online for free courses or for classes that are part of different master's programs in interpreting and translation. Therefore, we are talking about a technique that must be practiced and mastered.

Holly Mikkelson includes an introduction to sight translation in her manual The Interpreter's Edge. It offers valuable information and is available in English at *http://www.acebo.com/sitintro.htm*

Likewise, the California Supreme Court offers exercises to practice sight translation on their website*: http://www.courts.ca.gov/programs-interpreters.htm* which can help you improve this technique.

Marjorie Agrifoglio's article entitled "Sight Interpreting and Translation," which can be downloaded at *www.benjamins.nl/#catalog/persons/988044661*, offers equally useful information to become familiar with the advantages, disadvantages, and risks involved in this type of interpreting. In addition, it provides guidelines for research and describes the results of other projects.

Finally, in order to check how well you master this technique, as well as the other two main types of interpreting (consecutive and simultaneous), the National Association of Judiciary Interpreters and Translators (NAJIT) provides a test that can be completed on the internet and sent in.

4. The Emotional Impact of PSIT: A Factor to Keep in Mind

There are basic attributes that interlinguistic mediators and public service interpreters may share with professional interpreters in other fields such as cognitive and linguistic skills, knowledge of a professional code of ethics, etc. Nevertheless, there are specific characteristics affecting these attributes that not only distinguish public service translators and interpreters from other professional translators and interpreters, but that also play an important role in the development of their work. Below we will comment upon one of these aspects: the influence of the psychological and emotional factors relating to their work.

It is a widely known fact among the majority of the professionals in public service interpreting and translation (PSIT) that the work that is asked of linguistic intermediaries in public services (hospitals, police departments, immigration offices, etc.) tends to go beyond the simple transfer of information. Interpreters are frequently expected to be "catalysts"- or cultural consultants- which implies that they must explain cultural habits, values, and beliefs, not only to the professionals but also to the people for whom they are acting as liaisons. They must also act in critical situations and frequently deal with complicated topics without prior preparation (requests for asylum, torture, misery, solitude, etc.). On the upcoming pages, we will be discussing the psychological and emotional impact that these factors can have on the interpreter practicing this type of work, the consequences that may arise, the resources available to help cope with them, and recommendations that translators and interpreters themselves give about proper education and training.

As we have already mentioned, the public services interpreter must explain cultural habits, values, and beliefs to the professionals as well as to the people for whom they serve as liaisons. Furthermore, they are asked to be capable of pointing out the importance of particular elements, such as, the importance of community, the distribution of functions and responsibilities in and with respect

to the family, and the concepts of tragedy, honor, religion, and faith between cultures as well as between the participants.

In turn, just as Corsellis explains (2002: 71-90), there are times when the interpreter must focus more on the individual than on the group, given that the conditions of each person are very different. In other words, what may be useful for one individual is not necessarily so for another individual from the same group, country, or culture. The interpreter must keep in mind the factors that were present before the migration (e.g. education, living conditions, work experience, family ties, etc.), those that occurred during the migration process (e.g. planning, development, type of migration - organized, forced, etc.), and after the migration (degree of trauma that was involved, overcoming cultural barriers, learning the language of the foreign country, etc.), as well as the response of future generations. Thus, a flexible and adaptable model must be followed at any given moment.

We must also keep in mind certain other features with respect to the nature of this work, such as the type of clients for whom these services are provided:

— Individuals in difficult situations with whom the interpreter may share certain traits (biographical data, experiences, belonging to the same ethnic group, etc.);
— individuals who have experienced violent situations, have been tortured, or lost family members and friends (as in the case of many asylum seekers);
— individuals with a significantly deteriorated psychological and emotional state and whose conversations tend to be predominantly negative;

We must also keep in mind that this type of work often tends to require the interpreter's active involvement, even though it is typically impossible for the interpreter to directly aid the client with his or her situation. Thus, it is not difficult to understand why the people who serve as liaisons between two languages and cultures must have a high level of emotional stability in order to successfully perform the work of an intermediary.

On the other hand, much of the time the service providers do not understand the role of T&Is, nor do they know how to work with them. Consequently, they tend to ask them to perform tasks that are not directly associated with the interpreter's profession (making phone calls to family members, explaining technical terms for illnesses and treatments, filling out forms, writing reports, etc.).

Faced with this situation, there is a rather generalized agreement among PSIT practitioners, researchers, and trainers that specialized training is needed so that interpreters can perform all of these tasks in the wide variety of situations and contexts in which they may occur. This training should include preventative and follow-up measures. Training should be focused on providing information about:

— Topics that may be difficult on an emotional level (for example, communicating bad news, descriptions of torture, dealing with violent individuals, etc.);
— basic psychological training about key concepts (stress, anxiety, transference, behavioral disturbances, etc.);
— recognizing (becoming aware of) potentially stressful factors;
— recognizing the manifestations (symptoms) and strategies needed to cope with a possible psychological impact related to this professional activity;
— coping strategies, such as empathy and self-esteem, which are necessary to be able to continue developing this work in such diverse contexts. The situations described below are good examples.

It is well known that in a context in which the interpreter is often, quite literally "the only one who understands." The client may establish an emotionally intense relationship towards them, given that they not only understand the user's language and are familiar with the native country and its practices, but since they may also come from the user's country, region, or ethnic group, or share certain characteristics with the individual (age, gender, experience, etc.). In addition, the T&I's help may be crucially important for the client's integration in the new country, as in the case of asylum seekers. This complex emotional reaction toward the interpreter could make it difficult to maintain a professional code of neutrality. Cambridge (2002: 101-06) exemplifies this in her article "Interlocutor Roles and the Pressures as Interpreters."

The opposite is also quite common. For example, in situations involving asylum seekers and refugees, the service user may feel insecure and be very cautious with respect to the professionals and the interpreter. The latter, without having the professional knowledge to know how to handle these situations, has to use their sense of empathy in order to create a relationship of mutual trust between all three parties, as this is a prerequisite to providing an effective service. The interpreter may be just as important for the patient as the doctor or the officer on duty. One example of this is the difficulty a doctor had when trying to control and prescribe a good diet for a Muslim patient who was sick with tuberculosis during the month of Ramadan. Without the skilled mediation and negotiation abilities of the interpreter, the patient would have abandoned it all together, given that he thought that the doctor's insistence on the diet showed a clear lack of respect towards his religion.

A review of some of the studies done on the emotional and psychological impact of critical situations on professionals could be a good introduction to the influence on public service translators and interpreters. Let's begin by looking at the variables involved. These are threefold: personal, situational, and contextual variables. With respect to personal variables, it has been indicated that their influence will be greater when there is:

— A family history of psychopathological disturbances;
— a strong trait of instability in one's personality; or
— an inadequate way or habit of dealing with stressful situations (alcohol, eating disorders, etc.).

In terms of situational variables, the influence will be greater depending on factors such as:

— Proximity to the source of the trauma (i.e. close contact to violent, horrifying scenes, being the witness of an emergency situation, etc.);
— the existence of role conflicts as a result of the situation (i.e. friend, interpreter, counselor); or
— the possible connection to personal losses (if the interpreter knows a person or family member involved).

Lastly, with respect to contextual factors, it is noted that the existence of adequate support in an interpreter's social environment is very important. T&Is tend to be more vulnerable to suffering negative consequences when faced with a critical incident if they have psychological dysfunctions (depression, stress, etc.), or if they are experiencing a situation involving a heavy emotional burden (divorce, illness of loved ones, etc.). These circumstances tend to be accompanied by a series of noticeable signs that arise on various levels: the physiological, cognitive, and affective levels.

On the physiological level, the most noticeable signs are fatigue, tension, tightness in the chest, headache or backache, dizziness, etc., which may be accompanied by behavioral problems such as anti-social behavior, inability to sleep, change in appetite, drinking, use of anti-anxiety medication, withdrawal, etc. The most noticeable signs on the cognitive level are: confusion, bewilderment, paranoia (exaggerated attention), feelings of guilt, intrusive (involuntary) or recurring (appearing over and over again) thoughts, a decreased ability to reason, lack of concentration, etc. And on the affective level, the following signs can be observed: sadness, anxiety, agitation, irritability, fear, shock, vulnerability, etc.

Lastly, we will mention some of the consequences of the strong emotional impact derived from working in these types of contexts when there is no psychological support available. There are primarily three types: professional, work-related and non-work-related consequences.

On the professional level, a T&I may develop emotional disturbances which could then result in the phenomenon known as transference-countertransference, or, in the most recent phenomenon known as "vicarious trauma" that Thomas Blaire and V. A. Ramones (1996: 24) describe as:

> The endless stories of violence, cruelty, exploitation, and atrocity; the emotional impact of experiencing another's terror, pain, and anguish; and the continual exposure to the darkest aspects of the human condition can produce

symptoms strikingly similar to the post-traumatic symptoms of their patients.

Other consequences that a T&I may suffer are anxiety and stress, perception and memory problems, and professional fatigue (also known as "burnout"), which includes disillusionment and lack of motivation, apathy, physical and mental drain, loss of energy, and feelings of frustration.

In the work context, the most immediate consequences are deterioration in the quality of one's work, an increase in absenteeism, a tendency to leave the position and/or the organization, less work involvement, or an increase in interpersonal conflicts. And in the non-work-related context, the emotional impact may lead to problems with family relationships, isolation, or considering oneself to be the victim of another's situations.

Everything that has been said until now will not be surprising to many professionals who are currently working in this profession. Studies by Baistow (2000), Clark and Gioro (1998), Coma-Díaz and Padilla (1990), Fischman (1991), McCann and Perlamm (1990), Mellman (1995), Haenel (1997) or Paton (1990), among others, analyze the effects of working in conditions involving risk. It has been found that the signs and their consequences do not always have the same importance or influence in all public service professions. This is not the case of PSIT, however, as we will see below.

The few studies that have been done on the psychological impacts of those working as public service interpreters show that the interpreters constitute a group with a high likelihood of experiencing events that sometimes supersede the normal coping abilities of people. We will be looking at four studies:

1. *Psychological Support for Humanitarian Employees.* An unpublished study conducted in the spring of 2001 by various collaborators such as Adriana Dergam, a psychologist and translator/interpreter for various NGOs (Red Cross, COMRADE-SETI), as well as a collaborator on the interlinguistic communication course offered by EMSI (the School of Mediators for Immigration), along with the author of this book.
2. *The Psychological and Emotional Effects of Community Interpreting.* A study published by Babelia/Languageline in 2000 and conducted by Karen Baistow (Brunel University, United Kingdom).
3. *Medical Interpreters Have Feelings Too.* A study conducted by L. Loutan, T. Farinelli, and S. Pampallona in the Department of Community Medicine at the University Hospital in Geneva in 1999 and published in *Sozial und PrŠventivmedizin.*
4. *Notes for an Interpreter's Guide to Best Practices as an Interlinguistic Mediator.* This study includes the results of a research project conducted by the author of this book and involving the students of an interlinguistic mediation course. This course was taught at EMSI in Madrid in 2001 and 2003 in collaboration with

Adriana Dergam (2001 publication) and Nariné Netouyan (2003), both psychologists and volunteers at the Red Cross and the COMRADE/SETI NGOs. They also collaborated in 2001, 2002, and 2003 on the Training Program for Public Service Translators and Interpreters that has been taught since the year 2000 at the University of Alcalá.

Study #1: Psychological Support for Humanitarian Employees. Center for Humanitarian Psychology.
There were two objectives of this study:

1. To determine the degree of awareness in European NGOs around the need to provide psychological support to their employees assigned to humanitarian tasks; for example, analyzing in which contexts this support should be provided.
2. To evaluate the specific needs and difficulties existing in this profession. The methodology followed was a survey that was designed to be distributed (by email or over the phone) to 84 NGOs in 14 European countries.

The survey included questions about:

1. The degree of interest, if any, in psychological support systems provided in the center and the nature of this interest;
2. the stress level of the employees;
3. the existence or absence of potentially traumatizing situations;
4. the NGOs' needs concerning prevention, information on these topics, the creation of crisis support groups, support supervision, etc.; and
5. the existence of mechanisms for evacuation, repatriation, reinsertion, or psychological treatment, if needed.

Sixty-four of the 84 NGOs that were contacted responded to the survey. Of these, approximately 15% responded over the phone and the rest were via email. The results of the analysis showed the following:

Regarding the first question with respect to the degree of interest in psychological support in the NGOs:

— 33% (21 NGOs) are not at all interested in the subject.
— 28% (18) recognize the importance of psychological support, but do not believe that it is needed in their organization.
— 39% (25) take measures regarding the psychological support that they should offer their employees on humanitarian causes, and take into account the stress that their workers or volunteers may encounter in this profession.

In other words, 43 of 64 NGOs (67%) have different levels of awareness regarding the importance of psychological support for their employees who are faced with stressful and traumatizing situations. Nevertheless, we can see rather large differences between the countries surveyed:

— Scandinavian countries (Sweden, Denmark), the Netherlands, Germany, and Great Britain have seen greater interest in the last decade.
— Francophone, Italian, and Spanish NGOs still show a high lack of concern.

In terms of the characteristics of the NGOs with a greater level of interest, the following information is indicated:

— 11 NGOs participate in emergency operations and high-risk missions.
— 10 NGOs are responsible for developing long-term projects (rural, health care, rights of minors, education).
— 4 NGOs are in charge of hiring collaborators for other NGOs and are responsible for preparing the workers and giving support after their return from commissioned assignments.

The types of measures taken tend to be limited to training that they provide for their employees and volunteers, which may last from one to several weeks, but with little attention given to topics like stress management and the consequences of psychological trauma.

The results, however, also indicate that these NGOs would like to provide this sort of training. The information shows that 1/3 of NGOs are concerned about the psychological and emotional state of their employees and/or volunteers when they return from missions. They perform systematic interviews, screenings, and hold group discussions controlled by an external psychology service (or internal, if one exists). Likewise, they show an inclination to use measures during crisis intervention (debriefing, etc.) and they would also like to improve trainer supervision.

In conclusion, we can say that 75% of the NGOs contacted display some sensibility regarding the issue of psychological support, but only 10% use resources to create systems that respond to this need. Prevention and training those responsible for hiring and recruiting is considered their main priority.

We can draw several conclusions from this study, which explain why so few resources are invested in this issue:

1. The lack of the employers' psychological training.
2. The lack of tools and resources to diagnose the problems and even fewer to treat them in the event of a crisis, catastrophe, etc.
3. The negative connotations associated with mental illnesses that are attributed to people with psychological or emotional imbalances, which lead the employees themselves to avoid commenting on

such problems (and that is another reason not to look for resources) because of:

- Fear of being labeled and losing one's job.
- The deeply-rooted myth surrounding humanitarian work (the hero as an invincible figure). The profession is strongly idealized and sometimes it is difficult to accept the disappointments that we face in real life.

After evaluating these results, the future measures to be taken are:

1. To collect proposals for the creation of psychological support services.
2. To inform and make professionals and collaborators aware of the different psychological impacts of humanitarian work.
3. To inform the NGOs of the need, as a first step, to train their employees and of team supervision.
4. To create a network of advisors.

Study #2: The Emotional and Psychological Impact of Community Interpreting. (Baistow 2000: 14).

The objectives of this investigation were:

1. To determine the range, type, and degree of the emotional and psychological effects that public service interpreters experience in relation to their job.
2. To discover the psychological and emotional consequences that public service T&Is may suffer.
3. To determine coping strategies that interpreters use and how much they value them.
4. To identify the support needs of interpreters and the hurdles they believe exist in meeting them.
5. To provide guidelines for better support services to respond to the needs of the interpreters.

The methodology followed was similar to that of the previous study. 869 surveys were sent to individuals that worked as public service T&Is in different countries: France (200), the Netherlands (195), Germany (180), Italy (50), Spain (50), and the United Kingdom (186 with the pilot study).

The questions on the survey were aimed at obtaining information on the previously mentioned objectives. The results of the analysis provide us with the following information:

34% of the surveyed individuals responded to the survey. Of them, 74% were women and only 25% were older than 45. In terms of training, 64.4% of interpreters said they had some previous and specialized training for this type of work, but that it was limited to training in terminology, information about codes of conduct, and simulated drills in class. Only 10% received training on stress management.

The recipients of the interpreting services were mainly asylum seekers,

refugees, disabled individuals, and immigrants. A high percentage of these recipients had experienced difficult circumstances, such as: family separation, physical abuse, war, domestic violence, torture, and persecution.

With respect to the second objective, that is, the consequences that T&Is may suffer as a result of their work, there is a generally positive feeling that their work is useful, but they also comment that it does affect them: 49% have experienced mood and behavioral changes. Of those, 76% say that the effects last a few hours; 50% say that the effects last several days; and 69% agree with the following statement:"Sometimes I feel angry about what I have to interpret" and 53% agree with the next statement: "Every now and then, I get worried and anxious about the interpretation."

The symptoms they noticed were:

— 67%: related to the nervousness and anxiety that the service users were experiencing
— 58%: related to hearing about suffering and misery;
— 39%: related to the inability to directly help the service users;
— 35%: related to concern about the future of their jobs.

The coping strategies that they considered most appropriate were:

— 54%: talking about their work problems;
— 43%: maintaining or increasing their social relationships;
— 34%: playing sports or working out.

And in terms of the support services that the T&Is considered appropriate or necessary, the data indicates the following:

With reference to the employer:

— 34% believe that the employer should provide some type of support service;
— 22% did not know if there was a support service in their workplace;
— 20% had used this service at some point.

When considering the importance of the type of emotional and psychological support, practically all (95%) considered it to be very useful. And in terms of the type of support that they considered most useful, three strategies were mentioned:

— Talking to co-workers,
— Talking to employers,
— Participating in support groups.

The main difficulties that arise in their work, according to survey results, originate from a series of factors, such as:

1. The characteristics of the position— unstable, isolated, inconsistent, and unpredictable (keep in mind that many of those who

collaborate with NGOs are volunteers).
2. The very nature of the work— translating and interpreting for people in difficult and agonizing situations. "Dealing with people's tragedies," as one interpreter puts it.
3. The stories and experiences being dealt with, which are frequently shared by the T&Ts given that many of them come from the same ethnic communities and countries as those individuals for whom they are providing their services.
4. Lack of professional and personal recognition as a result of being assigned the simple, instrumental role of "translating machines."
5. Lack of recognition by the agencies, services, and organizations to which they provide their services.
6. Lack of prevention and training for the employees/service providers before, during, and after the job or activity.
7. Lack of consistent professional psychological and emotional support.

Study #3: Medical Interpreters Have Feelings Too.
A study by L. Loutan, T. Farinelli, and S. Pampallona, conducted by the University Hospital in Geneva in 1999. This project originated out of the need to research the influence of emotional impact on interpreters when the central topics of an interview with a patient are pain, death, and mourning. The methodology, as was the case with the other studies, was based on a survey given to 22 T&Is. They were asked to respond to the following questions based on their personal experiences:

1. What kind of psychological effects do public service interpreters suffer as a result of their work?
2. How are their experiences affected by their work and these effects?
3. What are the main causes of these effects, according to the T&Is themselves?
4. How do they cope with these effects?
5. What professional services exist that provide support and/or treatment for these effects?
6. Does the employer offer this service?
7. What kind of support do public service interpreters believe would be the most appropriate?

The subjects of the study were the 22 members of the Red Cross interpreter service (15 women; the majority married with children) and the response rate was 86% (19 returned questionnaires). The results indicate that a very high percentage of the service recipients (almost 100%) had experienced difficult circumstances such as family separation, physical abuse, war, domestic violence, torture, and persecution; of these, 28% had been exposed to very traumatic events: war, torture, arrest, aggression; and more

than 50% of the sessions in which they intervened as T&Is dealt with violence.

With respect to the effects of these types of topics:
— 28% often experienced difficult feelings during the sessions;
— 66% frequently had painful memories of the sessions;
— 83% saw the patients outside of the consultation on another occasion.

The most frequent symptoms that they experienced were nightmares, depression, and insomnia. We should point out that 8 out of 10 refugee program workers required psychiatric treatment at some point. The recommendations that the interpreters suggested were that the doctors should be aware of the pressures and difficulties that interpreting in these contexts implies, and should give interpreters time to share their feelings and emotions as well as to cope with their reactions. The doctors should also organize regular informative pre-sessions (debriefings) and post-sessions, and maintain the supervision of the group (if necessary).

Study #4: Notes for an Interpreter's Guide to Best Practices as an Interlinguistic Mediator.

Results of a study conducted among the students studying interlinguistic mediation at EMSI in Madrid in 2001 and 2003, in collaboration with Adriana Dergam (2001 publication) and Nariné Netouyan (2003), psychologists and volunteers at the Red Cross and COMRADE/SETI NGOs, and collaborators on the interlinguistic communication course: Public Service Translating and Interpreting, taught at the University of Alcalá in 2001, 2002, and 2003 as part of the Training Program for Public Service Translators and Interpreters.

In this chapter, we are primarily interested in one of the objectives of this study, which was to analyze the influence of emotional and psychological factors on volunteer public service interpreters. It should be mentioned that practically all of the students had volunteered, or were currently volunteering, as translators or interpreters.

A total of 40 surveys were distributed and the results show that more than half (62.5%) of the recipients of their services were immigrants (30 responses). In terms of the institutions and services where the students work or have worked, the percentages are: 58.3% in NGOs (28 responses); 20.8% in courts (20 responses); 20.8% in state offices (10 responses); 41.7% in other institutions (20 responses).

When asked about the biggest challenges that the interpreters experienced at work, they were given a series of options and the possibility to choose either YES (meaning sometimes or almost always) or NO (never).The responses were as follows:

— Feeling uncomfortable with respect to the topic at hand:
Yes: 62.5% (15 responses) — No: 16.7% (8 responses)

— Problems with maintaining neutrality:
Yes: 66.70% (16 responses) —No: 16.7% (8 responses)
— Feeling affected by the distress and anxiety of the service users/clients:
Yes: 54.2% (26 responses) — No: 20.8% (10 responses)
— Feeling powerless to be able to directly help the clients:
Yes: 50% (20 responses) —No 29.2% (14 responses)

In terms of how they felt about their work, they were again presented with various options and the possible responses were YES or NO. The data tells us the following:

— 100% feel that their work is useful for the service users.
— 90% positively value their work.
— 83% (34 responses) noticed mood and behavioral changes due to something related to their work, compared to 4.2% (2 responses) who said that they were not affected.
— 58.3% (28 responses) said that they did not become angry because of the subject matter that they had to interpret, compared to 29.2% (14 responses) who said that they did become angry.
— 86% (35 responses) felt worried and nervous about some of the topics that they had to interpret, compared to 25% (10 responses) who did not feel worried about it.
— 62.5% (29 responses) felt that it was difficult to interpret in some situations, compared to 20.8% (8 responses) who were not affected by the situation.

In terms of the availability of some type of support mechanism or attention for interpreters in the agencies or service centers where they normally work, 75% (30 responses) said that one didn't exist; 4.2% (2 responses) said that one existed but that they had not used it; and 8.3% (4 responses) said that one existed and that they had used it.

And when asked about the coping strategies that they used, 41.7% reported that they talk to other co-workers (not necessarily interpreters); 37.5% talk to friends; 33% talk to other interpreters; 33% also talk to family members and relatives. Only 8.3% comment about or disclose this information to professionals or other employees.

In summary, the studies presented as well as experience itself indicate that public service translators and interpreters frequently have to face situations that may have a strong emotional and psychological impact that could have serious consequences. Nevertheless, recognition of this reality has not necessarily meant that the topic has been taken any more seriously, and there are still very few studies available and few measures that have been taken. Dergam's work indicates that 75% of the NGOs contacted show some sensibility toward the subject of psychological support, but only 10% use resources to create structures that respond to this need. The researchers L. Loutan, T. Farinelli, and S. Pampallona

(1999) point out in their article that little attention is given to the emotional impact suffered by interpreters during interviews when the content is based on pain, death, and loss. In an empirical study on the emotional and psychological impact of community interpreting conducted in six European Union countries, Baistow (1999) found that only 10% of the interpreters had received some type of training in stress management. In addition, the study carried out at EMSI and at the University of Alcalá revealed that 80% experienced mood and behavioral changes due to their work, but more than 75% of the organizations for which they provided their services did not have any support mechanism in place. Although the data is not very encouraging, all of the studies that we have reviewed did indicate that there is greater awareness around the topic and give suggestions for improving the situation. We have the data, now is the time for action. In short, the influence of emotional and psychological factors is something to bear in mind and it is clear that this is a factor which greatly differentiates conference interpreting from public service interpreting.

PART II: PRACTICE

1. Reflection Activities

ACTIVITY 1

Summary of information: After reading part 1, respond to the following questions.

1. What skills should a T&I have?
2. What are the main differences between conference interpreters and public service interpreters?
3. What main aspects of public service interpreting must be mastered?
4. Why is the psychological impact important with respect to public service interpreting? What general conclusions can you draw from the four empirical studies presented?
5. Write down the variables that influence psychological impact in public service interpreting.
6. What noticeable signs can be seen in people who suffer from a strong psychological impact?
7. What consequences may result from this psychological impact?

ACTIVITY 2

The International Association of Conference Interpreters *(La Asociación Internacional de Intérpretes de Conferencias—AIIC)*, which in Spain is known by the acronym ESPaiic (*http://www.espaiic.es/*) answers the question below in the following way:

Why do people talk about "conference interpreting"? Are there other types of interpreting?

> There is also liaison interpreting: the interventions are shorter (one phrase, at most two, sometimes half sentences), which is why there is sometimes less context, the situation is less formal, and there is more margin to ask for clarifications during the interpretation. It is the type of interpreting that a businessman tends to use when he wants to negotiate with someone, for example. It is not as well paid as conference interpreting since sometimes the language level and general knowledge required is mistakenly assumed to be a bit inferior.
>
> To a certain extent, police interpreting and court interpreting fit this definition as well as the so-called 'community interpreting', today quite common in countries like the United States and the United Kingdom and, possibly, destined to grow in importance with the immigration in Spain. In these situations, partly due to necessity and partly due to lack of resources, much less tends to be demanded of the interpreter, who is sometimes a volunteer, relative, or friend of the person affected. It can also be considered that congress hostesses and tour guides perform a certain type of interpreting.

> Sometimes, to save money, people who are accustomed to this type of interpreting are hired for a meeting in which real conference interpreters would be needed. Even if, in an event such as this, it just so happens that an unknown talent is discovered, generally it tends to be a disastrous experience.

Do you agree? Do you think that it is important in Spain as well? Do you think it is a trend? Tell about an experience that you have had or that you know of.

2. Practice Activities

ACTIVITY 3

An exercise about the characteristics of interpreting: Read the following statement, taken from a trial, and the interpretations that follow. The Spanish text has been included in the event that the reader wishes to analyze these differences with respect to the original language that was used:

Context: During a trial, the judge asks the defendant:

"Let's see, Mrs. Peña, you said that you live in East Orange, at number 5681 on Grand Street."

("Veamos, Sra. Peña, usted dijo que vive en East Orange, en el n. 5681 de Grand Street").

Read the following interpretations, analyze the mistakes, and comment on the possible causes of these mistakes. Different interpreters translated the previous sentence as follows:

— You said that you live on East Orange.
(Usted dijo que vive en East Orange).
— You told me that you lived in the west of Orange, at 56 on Grand Street.
(Usted me dijo que usted vivía en el oeste de Orange, en el 56 de Grand Street).
— Let's see, you told me that you lived at 4581 of East Orange.
(Veamos, usted me dijo que usted vivía en el 4581 de East Orange).
— Um, um, I live at 58 on, on Hunt Street.
(Em, em, yo vivo en el 58 en, en Hunt Street).
— I understand that you said that you lived in West Orange.
(Entiendo que usted dijo que usted vivía en West Orange).
— And tell me if you live on, on Grand Street, Mrs. Peña.
(Y dígame si usted vive en, en Grand Street, señora Peña).
— You live in East Orange at 81 on Grand Street.
(Usted vive en East Orange en el 81 de Grand Street).
— You said before that you lived at 5681 on Grand Avenue in East Orange. Is that so?
(Usted dijo anteriormente que usted vivía en el 5681 de Grand Avenue en East Orange. ¿Es así?).
— I understand that you live in East Orange, on the street, number

5681.
(Entiendo que usted vive en East Orange, en la calle, número 5681).
— Did you say that you were eating an orange?
(¿Usted dijo que se estaba comiendo una naranja?)

ACTIVITY 4

Note-taking is fundamental for interpreting and it requires a lot of practice. The International Association of Conference Interpreters (AIIC) defines it as an essential element in consecutive interpreting that consists of writing down the logic and structure of the discourse to help the interpreter remember its content. They point out that it is an individual exercise: there are interpreters who use many symbols, whereas others prefer drawing or limiting themselves to writing certain words. The amount of details jotted down varies considerably, as well as the type of notebook that is used and the language in which the notes are taken.

Comments taken from the forum at http://www.proz.com/topic/26113 (consulted July 13, 2005), which has a section dedicated to note-taking, mentions aspects such as:

— Focusing on connectors (conjunctions, expressions, prepositions, etc.), since verbs and nouns may be easier to remember.
— Trying to use a symbol for each of the connectors and repeating them consistently.
— Dividing the page into three sections and writing, for example, information about the subject matter on the left, lists of data in the center, and other details on the right.
— Jotting down dates, percentages, and numbers.
— Looking for a symbol for words that appear frequently.
— Learning to listen and write at the same time.

In short, it consists of developing a personalized list of symbols. Below are some commentaries in English:

COMMENTARY #1 (Romanian-English)
I'm a Romanian student and I've only recently started to dabble in the Wonderland that is consecutive interpreting. My first class was three weeks ago so I'm as green they come.

Unfortunately, our designated tour guide through Wonderland is umm... less than qualified for the job, so to speak. OK, let's face it: she stinks! She spent about 20 minutes talking about the crucial importance of note-taking, drew some circles and some arrows and decided that note-taking is like religion: it's personal and intrinsically linked to one's inner world. So I've spent the last three weeks doodling and scribbling gibberish on notepads until I realized that I'm slowly turning into a born-again atheist. My soul needs saving. I'm pretty good at simultaneous interpreting (well, about as good as any

student who's been doing it for only three weeks can be) but I'm in dire need of some advice on note-taking. I need some kind of system, my own personal dogma. I'd better stop before the religious analogies get really annoying.

COMMENTARY #2: (Finnish-English)
When I was learning consecutive interpretation I was taught to write down only what's difficult for me to remember and if you can only take note of a couple of things, then let them be "connectors."

Basically you may be and should be able to remember "what the story is about" and if you can get the connectors, the reason + the consequence down on paper that pretty much helps you repeat the story "logically."

What I finally did, I took a good old grammar and invented a sign for each "because," "in order to," "but" etc. and I always try to make sure I get them on the paper.

An example: you hear and thereafter remember "car" and "Paris" and in order not to utter "He had a car and then he went to Paris" you take a note or draw a sign for "in order to" and voilá, you will remember "He bought a car in order to drive to Paris."
I hope this helped even a bit.

COMMENTARY #3 (German-English)
The whole point of note-taking in consecutive is that it is there to help you, you are not a slave (or priest!) to it. Unfortunately only experience will tell you what kind of system you prefer (for instance, making extensive notes or just putting down the bare essentials and relying on memory). One thing that you might find helpful is to structure your page into three sections (left, middle and right). In the left-hand area you could put notes indicating who is speaking, a change of topic, etc. The middle section is useful when you have lists of things in the same category (for instance, exports last year to a number of countries). Use the right-hand column for less important details. Practice as much as you can with fellow students to find out what works for you. And train your short-term memory. I'd also recommend Roderick Jones' book Conference Interpreting Explained (ISBN 1-900650-57-6). It's mainly about simultaneous but has a chapter on note-taking.

COMMENTARY #4 (French-English)
I have always found it helpful to take notes in the language that I am translating into i.e. if doing French-English, then write odd words in English and vice versa. It is also very important to note dates, numbers and proper names (phonetically, if necessary). Even when people do not speak the other language, they always recognize names

and numbers and notice if you get them wrong. Otherwise you will soon see a pattern emerging of frequent words such as "national," "international," "world" etc. Try to have an easy symbol for these. And, as said before, remember the importance of the link words.

COMMENTARY #5 (Polish-English)
Initially I started taking notes in CI without really meaning to. My first pitfall was the inability to divide my attention. I started to write something down and I stopped listening to the speaker. How amusing that was. So, you need to train listening and writing at the same time. Just have someone say something while you interpret and take notes. Listen to longer phrases than you're comfortable with to train your memory and develop your note-taking skills. Anyway, I mostly write down lists and/or numbers. I write condensed versions of concepts if the speaker "runs away" and I know I won't be able to remember it all. I won't suggest any symbols I use. You have to make up your own. I think if you copy from someone, it will only add to the stress - you'll either forget what symbol to use or you'll use it and then forget what it stands for.

After reading the commentaries, compare them with what you normally do and write a brief summary.

ACTIVITY 5

In order to practice fluency, talk about an experience you have had as an interpreter, or as a companion to someone who did not speak the language, and talk about the main difficulties that arose. For example, if there were vocabulary problems, differences in intonation, memorizing dates or facts, the need to explain concepts, asking to repeat information, a change of registers, repeating part of the intervention, etc.

ACTIVITY 6

In order to practice your memory skills, quickly read each phrase and try to repeat it word-for-word without looking at it. Tape-record yourself. Once you are finished, check the recording with the original and analyze the problems that you had, the most difficult parts to remember, the techniques that you could use to improve, etc. Write a brief commentary.

1. My telephone number is 96 453 22 11.
2. I was working as an English and French courtroom interpreter in Plaza Castilla from December 1st of 1997 until lJune 30th of 1999.
3. When I left that job, I began to study in the afternoons and I have now been going to class for two years.
4. During the first week, you should take two small spoonfuls of this

syrup before meals and half of a pill when you go to bed.

5. During the third week, you should alternate one spoonful of syrup with a pill before you go to bed.
6. If you weigh less than 55 kilos during the fifth week you should consult your doctor.
7. To get to Plaza Castilla, you need to take the metro line 5, toward Canillejas, and change to line 10 in the Alonso Martínez station, which is the second one.
8. If you cannot make it to the appointment, please call 24 hours beforehand or as soon as possible.
9. This store is open from Monday to Friday from 9am to 8pm, and Saturdays and Sundays from 9am to 2pm.
10. The telephone number for the FITISPos Group is 91 531 11 20 and the fax number is 91 531 11 27

ACTIVITY 7

Here are some exercises to increase your mental agility, intellectual flexibility, and certain skills that will help you in sight translation:

1. Read different types of texts out loud and in front of a mirror (legal, medical, economic, etc.). If possible, video-record yourself to critically analyze your performance, focusing on your tone of voice, accent, intonation, speed, gestures, etc.
2. Read a text out loud that has strong emotional content (hate, resentment, terror, tenderness, etc.). Try to reproduce the author's emotions while suppressing your own. Record yourself and listen to the recording afterwards in order to analyze the result.
3. Find hand-written or hard-to-read texts with different styles and formats (letters, personal notes, contracts, etc.) and read them out loud. Record yourself and listen to them.
4. Read a text out loud and then paraphrase its content for a different public.
5. Read a text out loud and repeat it by expanding on it or explaining what it says.
6. Read a text that contains cultural references or implicit information that you must explain and translate out loud.
7. Read a text out loud and change the register, from formal to colloquial, without modifying the content.

ACTIVITY 8
Read the following cases:

CASE #1:
A political asylum seeker asked to never be returned to country X where he would be executed. Three days later, I had to translate the decision for his exile and return to the country. He asked me if I had translated the request correctly.

CASE #2:
An Iranian interpreter was married to a Dutchwoman who was attacked by some skinheads who were trying to break into his house. After this racial attack, he had to interpret every day for people who spoke about discrimination. He realized that what had occurred greatly affected his work, reminding him of his own experience.

CASE #3:
A doctor had to perform a medical examination on some people who were applying for a disability grant. The doctor said that the people did not have any type of disability. The interpreter tried to interpret the message diplomatically. One of them yelled and attacked the doctor, trying to kill him. The interpreter was there the entire time.

CASE #4:
"I was born in X and I lived there until I was 21. I know my culture well. I feel very close to my people. It is a nation that has been oppressed, tortured, and subdued for years. I know exactly what it means when a woman from X says that she has been raped. My hair stands on end and I get goose bumps. I know that there are conspiracies against the town of X and about the lies that they are told and how this destroys them. Our town has been living with a war syndrome for years. They are psychologically burnt out. Therapists who are not from X cannot understand these people; they have not gone through the same things and cannot understand how they feel and what is going on with them. Unfortunately, I am in the wrong profession. Although I have worked as an interpreter for a long time, I think that I am in a position in which I could sometimes be a better therapist than the real therapists."

CASE #5:
"I was interpreting for a foreign man in a police station. I noticed that he was very nervous and agitated. I felt very uncomfortable and I told the police to be careful. After the interview, they escorted the man to the van to take him to prison. He was behind the bars in the van and the two policemen were in the front. He managed to get one of his hands through the bars and grabbed one of the policemen by the

neck. He pulled out a penknife and cut his neck. The policeman died. I had to continue interpreting for this foreign man even after these events and I felt very disturbed."

Now it is your turn. For each of the cases, respond to the following question:

— Do you agree with the conduct of the interpreter?

— Why?

ACTIVITY 9

If possible, exchange your responses with other people, take part in a debate, or give your general opinion about the problems that came up and how you would resolve them. Compare these events with the explanation given in the theory section on codes of conduct and guides of best practices. Does the interpreter adhere to any code or rule in each of the cases? What would you do? Is it always possible to apply a strict code?

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CHAPTER V
INTRODUCTION TO PUBLIC SERVICE TRANSLATION

PART 1: CONCEPTS, DATA AND SITUATIONS

1. Introduction. Translation and Public Service Translation.

We will dedicate this chapter to translation in its most basic sense, which is the transfer of a written text from one language to another. We will begin by pointing out some of the similarities and differences that characterize translation in general and also public service translation, a facet of translation that we have already touched on in Chapter 2.

When talking about translation competence, Kilary (1995: 1) establishes a list of sub-competencies that every translator must master, which might also be applied to interpreting. They are:

— Linguistic sub-competence
— Communicative sub-competence
— Cultural sub-competence
— Textual sub-competence
— Heuristic sub-competence
— Translative sub-competence
— Professional sub-competence

They could be briefly summarized as follows:

Linguistic sub-competence refers to the mastery of the working languages on all levels (morphological, grammatical, syntactical, lexicological, terminological, and phraseological). This implies having knowledge not only of the similarities and differences of the languages with respect to their particular uses, but also with respect to their particular linguistic systems.

Having *communicative and cultural sub-competencies* in both languages

allows the translator to understand and reproduce idiomatic texts in the target language (TL), thanks to their knowledge of the history, socio-cultural surroundings and conceptual ways of thinking in both the native community and the target community.

Textual sub-competence allows translators to understand the nature of the text by recognizing the organizational principles and formal and textual outlines that are characteristic of the source text (ST) and of the target text (TT). For example, the translator must recognize the coherence and cohesion mechanisms that compose the texts, their rhetorical structure, and the specific characteristics that different types of texts may incorporate (argumentative, instructive, descriptive, etc.), all of which must be adhered to in order to be able to adapt to the conventions of the TL and to thus give the TT the necessary flexibility.

"Translative" sub-competence is the capacity to change a text from the SL to a text in the TL without interferences and according to the scope (Nord, 1997), or rather, the specific characteristics, of the assignment.

Professional sub-competence means understanding the work environment and the ins and outs of the job market: official fees, issuing bills, signing contracts, professionalism and punctuality when delivering assignments, etc.

The first three skills can be identified in bilingual speakers in general, whereas the rest are characteristic of professional translators. (For more information, you can consult the article "La traducción y las nuevas tecnologías" (Translation and New Technologies) by I. de la Cruz Cabanillas and C. Valero-Garcés in *Traducción y Nuevas Tecnologías: Herramientas Auxiliares del Traductor* (Translation and New Technologies: The Translator's Auxiliary Tools) C. Valero-Garcés and I. de la Cruz, eds. Alcalá de Henares: University Publishing Services, 2001: 11-27.

2. Requirements for Being a Good Translator

Orellana's (1998) comments regarding the requirements needed to be a good translator (mentioned in Chapter 1) seem to be equally appropriate in this chapter. According to Orellana, some of the main resources that translators should have are:

1. A broad, general knowledge in order to understand the texts with which they are going to work.
2. A good knowledge —let's say, "a perfect mastery"—of the language into which they are translating. It is recommended for them to translate into their native language.
3. Good writing skills and the ability to express themselves in different styles.
4. Eagerness and intellectual curiosity to learn about any topic since, because of the variety of topics that translators have to work with, they will have to be interested in all types of materials. This implies a certain habit of reading.

5. A rich and varied vocabulary, or resources to find terms or exact words.
6. A critical and analytical mind in order to: identify errors and contradictions; to distinguish a good phrase from another one that is not so good, or an appropriate register and style from another one that is less appropriate; or to judge how good or bad a translation may be.
7. Scientific rigor, which implies having a certain sense of ridicule in order to recognize phrases, expressions, or words that were not accurately translated because of carelessness, lack of time, or laziness, and which are open to criticism and may put the translator's prestige at risk.
8. A certain gift for synthesis in order to be brief and concise, and to avoid being wordy and redundant.
9. Good memory retention to be able to quickly remember words, expressions, formulas, etc., or to have resources (databases, personalized files, etc.) that expedite translation work.
10. Good mental discipline: Unlike writers, translators are not free to let their imaginations run wild. They must respect the original text and not say any more or any less.

3. Translators and their Working Languages

The obstacles that translators face in their work also depend on the contact and distance between the languages in the pair, both on a linguistic and cultural level. Read Hurtado's (1996: 46) recommendations about contrastive aspects:

> Translators must master the two languages and be aware of the similarities and differences between them with respect to writing conventions, vocabulary, syntax, the elaboration of the text, and socio-cultural elements. During the preparation phase, they must always keep in mind the dynamics of translation equivalencies and that single, fixed solutions do not exist. Therefore, we cannot talk about automatic response but rather about becoming aware of these difficulties and learning to find solutions for them through a process of reflection. If a translator already has an acceptable mastery of the two languages, the solutions for many of these problems arise spontaneously, for example, by avoiding literal translations of a specific syntactical structure such as –ing forms, or by avoiding falling into the deceptive similarity of false friends.

This implies that translators must be excellent writers in the target language (if possible, the TL should be their native language) and must be on guard against the translator's "greatest enemies": cross-language interferences and borrowed words (or calques) and, in general, against all problems originating from literal translations. In order to achieve this, a series of contrastive objectives must be kept in mind:

1. Writing conventions: Differences with respect to acronyms, sym-

bols, abbreviations, upper and lower-case letters, word division, punctuation, place names, etc.

2. Vocabulary: Recognizing how different semantic fields work. The transfer of neologisms. The transfer of idiomatic phrases. The transfer of polysemic words. Lexical false friends, etc.
3. Syntax: Differences in the expression of restraint, denial, exclamation, inquiry, synchronicity, conjecture, obligation, etc. Structural false friends.
4. The elaboration of the text: Differences in terms of mechanisms of coherence and cohesion; reference elements; connecting elements (dialectical, space-time, and meta- discursive connectors). Stylistic discrepancies: word order, direct/indirect objects, and sentences; segmentation of phrases, etc. Differences with respect to the type of texts that are being translated: narrative texts (a story, an essay), descriptive texts (a description of an office, a character in a play, or a situation), conceptual texts (fragments of essays about philosophy, linguistics), argumentative texts (letters to the editor, journalistic articles with arguments for or against something/someone), operational texts (instruction manuals, patient information pamphlets), the translation of "genres" (recipes for cooking, political speeches, instruction manuals), the translation of textual "tone" (colloquial, formal, vernacular registers, etc.); the translation of textual form (spontaneous oral speech, formal speech, texts written to be read, texts written to be orally translated (subordinate translation).
5. Translation of the textual field: the translation of specialized texts; problems caused by the informative complexity of the text; problems caused by the importance of terminological elements; the acquisition of relevant linguistic and extra-linguistic knowledge; the importance of the document (legal, economic, medical texts, etc.)
6. Translation of style: the conscious search for phonological, lexical, dialectical effects, etc. (telegraphic, poetic, mannered, or simple effects, etc.).
7. Translation of geographical dialects or dialectical variations (differences between Spanish-speaking countries).
8. Translation of idiolects or individual linguistic variations: the idiosyncrasies of each individual speech. Syntactical, lexical, and stylistic preferences; the search for solutions: compensations, use of equivalent formulas, etc. (texts by different authors: political, journalistic, literary; e.g. Cela in La Colmena).

4. Support Tools for the Translation Process

Due to the rapid technological advances and the development of translation programs, we should briefly review the situation, given that it could have an impact on the practice of public service translation. Following, in part, the teachings of Samuel López during his collaboration in a training course in 2003, we will begin by distinguishing between two important varieties of resources in the professional translation sector:

a. Automatic translation
b. Computer-assisted translation

4.1. Automatic Translation

In the 1960s, Soviet and U.S. American researchers were convinced that, in the short-term, they would be able to develop computer applications capable of matching human skills for translating between languages. Nevertheless, especially after the Automatic Language Processing Advisory Committee (ALPAC) presented its report in 1966, the confidence that people once had about the possibility of creating such an automatic translation system that would be fully reliable and capable of substituting human translators, ceased to exist. In fact, in the 70s the number of laboratories dedicated to researching automatic translation fell drastically.

In the 1980s, largely due to globalization (or mondialization, depending on the Anglo-Saxon or French-speaking influence of the translator), there was new growth in automatic translation as a tool or means to gain information. The reduction in computer equipment costs and the improvement in performance since the 70s undoubtedly had a lot to do with this renewed interest in finding assistance for human translation.

Automatic translation can be divided into two systems categories: 1) General Automatic Translation Systems and 2) Automatic Translation Systems for Specific Purposes.

1. General Automatic Translation Systems:
These systems, more straightforward than specialized ones, can be found on practically all web portals and Internet search engines. They are used to get an idea of the general content of a text. Strictly speaking, they are not used as auxiliary tools for professional translation and the results are not apt for publication.

2. Automatic Translation Systems for Specific Purposes
As opposed to the previous category, these systems are more expensive and complex and are used to translate documents relating to specific, specialized fields with a standardized and repetitive vocabulary. It is precisely in these fields that automatic translation is most useful. The European Commission Machine Translation Service has been using an automatic translation system for years as one of the translation resources available to translators and other government employ-

ees of EU institutions.

Another example of a highly effective use of the automatic translation method is the METEO system, which is used in Canada by Environment Canada to translate meteorological bulletins from French to English and vice versa. This system continues to be the ultimate example of an effective automatic translation system (Canadian Industry Sectoral Committee).

4.2. Computer-Assisted Translation (CAT)

Computer-Assisted Translation (CAT) is a tool that has gained in popularity, even more so than automatic translation has. In fact, assisted translation programs are very popular among independent translators and businesses dedicated to translation, as well as in international organizations that employ a large number of translators.

They are computer programs that "learn" from the translators as they work on a text and store the translated segments, along with their original segments in a database called a translation memory (TM). The CAT program analyzes new segments (normally by sentences) in search of repetitions according to the percentage of similarity with an old segment. It then suggests previously translated segments to the translator so that they do not have to translate an identical phrase twice. This is why the value and usefulness of the CAT application depends greatly on the degree of repetition and standardization of the text.

Nevertheless, their use as storage elements for translations and their textual search functions make them highly useful for professional translators, even if the texts are not excessively repetitive. Translation memories allow translators to perform searches and facilitate the work of translation and documenting.

Companies such as TRADOS, ATRIL, TRANSIT, and SDL INTL are at the forefront of this prosperous sector, with millions of dollars in turnover and a large influence in the translation industry. All self-respecting professional translators have or end up getting one of these programs. You can access a free demo on the product websites.

5. Translators and their Equipment

How do you get started as a professional translator? Below we list a series of steps:

Step 1: To be an independent, or freelance, translator, know the legal requirements (Internal Revenue Service).

Step 2: Equipment requirements: A personal computer and several computer programs (apart from Word, it is useful to know how to operate other programs like Excel, Page Maker, Adobe Reader, translation memories, etc.), telephone, scanner, and internet connection.

Step 3: Promoting and looking for clients: Create a CV or résumé and distribute it among possible clients, using all available re-

sources: internet, mail services, etc.

Step 4: Give a sample translation that you have done. If you receive a response, the first step will most likely be to do a translation for the new client.

Some professional advice to become a professional translator follows:

1. You must always respect the deadline that you and your client have agreed upon. If, for whatever reason (there can always be circumstances beyond your control), you cannot meet the deadline, call the client with sufficient notice and, if possible, renegotiate an extension. If not, get to work! But don't wait until the very last minute to ask for an extension.
2. Be careful about taking on too much work. Know your limits and your work pace. Little by little, you will see how much work you can do in one day. Calculate the average maximum number of words that you are capable of translating, add to it either a half-day or full day for the revision, and issue a deadline based on the number of words. BE CAREFUL: do not let yourself be guided by the number of words alone. Be sure to look over the assignment beforehand. A small 200-word document may contain more translation problems than a 20-page text and take the same amount of time.
3. If you need to take a call from a client at home, try to be in a place where there is no background noise, as this can create a bad impression.
4. When stating your fees, be firm about it. Expect a counter-offer and negotiate it if necessary, but do not apologize for your prices before the client has even had the chance to refuse them. You must be professional and act accordingly. Wavering about the pricing itself is a sign of insecurity and lack of experience.
5. Never be rude to your client. Pamper them. Losing a client is much more expensive than finding one. And it is easier to lose one who is already loyal, than to gain a new one.
6. Do your very best on each assignment. Pay attention to every detail. A poorly-completed job could cancel out the hundred impeccable assignments that you had previously done.
7. Do not limit yourself only to translation. These days, a translator is expected to do more than simply translate. It is not okay to say: "I'm a translator, not a web designer" or "I'm not a computer technician." You must try to provide the most comprehensive service possible. That's why the term "translator" is little by little being replaced by more comprehensive titles, such as Linguistic Service Provider. Of course, the extra services do not have to be synonymous with free services. The important part is becoming a

resource solutions source and consultant for multilingual documents. If you are not able to do what is asked, look for someone else who you may recommend to your client. Your client will surely come back.

8. Acknowledge the receipt of all incoming messages and make sure that others have received yours. Do not deliver an assignment and then disappear. The delivery is not finalized until the client confirms acknowledgement of its receipt and tells you that the file has been opened without problems.

In addition to all of this, we must mention again what was said in Part 1 with respect to the availability of resources on the internet, the dangers that its indiscriminate use entails, and the scarcity of resources for some language pairs.

6. Some Aspects to Keep in Mind for Public Service Translation

As we have previously mentioned, there are several factors that can intervene in communication. With respect to communicating with foreign populations in the public services, some of these factors may become particularly relevant. We will begin by mentioning at least three of them: the initiator of the translation process, the type of texts, and the translation method.

When talking about the initiator of the translation process, let's say that in countries that have more experience with translation services, the parties interested in producing translated materials tend to be: governmental institutions working in sanitary, legal, educational, or administrative subject matter; NGOs; labor unions; and other associations representing particular ethnic groups. They may belong either to the dominant culture or to the foreign culture. Even the purpose of the translation could be different: it might be a translation or an adaptation for a specific community.

In terms of the type of texts that are translated, there are usually three kinds:

a) information about social and institutional services, describing their functions, how to access them, etc;
b) health or administrative texts that cover a wide range of topics, from merely informative texts (for example, about vaccinations or pregnancy) to those dealing with legalization issues;
c) official and semi-official documents (school report cards, business transactions, rental contracts, and purchase agreements, etc.)

These texts may include specialized terminology, which is sometimes a challenge for the translators themselves (as we have already mentioned, they are frequently volunteers who perform interpreting tasks), who must be able to produce a text for the reader to whom it is directed, making decisions about the appropriate vocabulary, register and style[1].

In terms of the translation method, the materials available in other languages reflect, in general, two tendencies: on one hand, there are materials produced by governmental institutions and, on the other hand, there are texts produced by NGOs and associations for specific ethnic groups.

If we focus on Spain, the production of translated texts in different languages is an incipient reality if we compare it to the volume of texts produced in other countries. And, on the other hand, we are still far from getting authentic materials translated into minority languages, even though we are starting to see this in the case of some particular texts, as we will see below.

In Chapter 2 (Activity 3), we talked about some NGOs that offered translation services. We said that one of the most important in the downtown area of Madrid is the NGO called COMRADE. It would be useful now to expand on this information. Ivonne Mulanga (2003: 202), a coordinator for this service for many years, writes:

> SETI is a "Linguistic Assistance" Program whose purpose is to facilitate the communication for asylum seekers, refugees, and displaced immigrants in general with the government, all types of institutions, and with Spanish society through social interpreting and translation, which is different from business or lucrative translation.

The services provided by SETI are sometimes free for the clients, depending on the type of documents to be translated and their purpose. Many of their translators are also volunteers and they are not always paid for their work. That implies that they are often simply bilingual individuals without specialized interpreting and translation training. Ivonne Mulanga (2003: 202) recognized this some time ago, although it still holds true today, when she said:

> For the most part, the staff at SETI is made up of natives from various universities and with different higher education backgrounds who have been living in Spain for years, which is an important factor in the receipt and transmission of messages because they have two cultures: their native culture and Spanish culture.

SETI also provides its services to public and private organizations by means of agreements, as in the case of the Department of Education for the Region of Madrid (CAM). It is defined as "a service to help the relationship between the schools and the families who do not know Spanish, by using the native language in the communication process" (consulted February 12, 2005). On the one hand these services are meant to serve the families of the immigrant students who do not know Spanish in matters related to their child or children's education and, on the other hand, to assist adult immigrant students in their dealings with the Education Authorities. Their goals are threefold:

— To perform interpreting and translation tasks.

— To aid in building relationships between schools and immigrant families.
— To encourage the participation of immigrant families in the school community.

To achieve these goals, and only after the school requests the service beforehand in the corresponding Program Service Unit of the District Office (they indicate "with sufficient prior notice"), SETI is responsible for translating documents needed to adequately educate immigrant students and for interpreting during interviews or meetings that are held in any educational institution. This service is offered in more than 30 languages. Likewise, on the Department of Education's website, you can find documents frequently used in educational centers translated into eight languages: Arabic, Bulgarian, Chinese, French, English, Polish, Rumanian, and Russian. Some examples of the types of translated documents are: parent authorization form for student's participation in extracurricular activities; parent authorization form for the diversity plan proposed for the student; parent authorization form for student's incorporation in a social guarantee program; parent authorization forms for a psycho-pedagogical evaluation of the student; a report from the guidance counselor informing the family about the student's absence; a report informing the family of the student's failure to follow school rules; a notification from the Town/City Hall to hold a meeting with the student's family; a notification from the educational department to hold a meeting with the family regarding the student's truancy; a notification for a meeting with the parents concerning several topics; proof of the student's absence; request for information relating to the student's social security; request by the guidance counselor for a personal interview with the family; or a notification of decisions made by the disciplinary committee.

On another topic, let's continue with a general classification of the type of texts translated within PSIT. They can be classified into three main groups:

- Official documents
- Service guides
- Informative pamphlets

Official documents

These are documents published by government offices, meant in most cases to inform citizens or immigrants about the laws or matters that concern them, such as legalizing their status or becoming integrated in the society. For example, *La guía para el proceso de regularización de los extranjeros* (The Guide for the Legalization Process for Foreigners), was edited in 2000 by the General State Administration in English, French and Arabic. Other types of official documents that are becoming increasingly more common in different languages are forms to apply for different services, such as applications for residence and work permits, and those types of documents that re-

quest personal information or information regarding the applicant's residency or legal status. These documents tend to be published in English, French, Arabic, Chinese, and Russian. There are cases such as, for example, taking the driver's exam, in which the student may request the information and the exam in any of the languages spoken in the European Union. The translation tends to be rather literal and the document is normally offered in a bilingual format.

Service guides

These are documents generally published by Town/City Halls, NGOs, and Spanish Autonomous Regions. Their main purpose is usually to provide information and facilitate the use of resources, although sometimes the aim is to self-promote, to gain certain prestige or to justify a budget (which is frequently limited), which conditions the final product. In general, these service guides are addressed primarily to immigrant populations. However, they are also frequently used by service providers. These guides undoubtedly have an informative function and yet also serve as an integration tool, both because of the content offered in several languages and the style of the document.

An example is *Guía Básica Multilingue de Atención al Paciente* (the Basic Multilingual Guide for Patient Services) (Universidad de Alcalá/Guadalajara: Ferloprint 2004), available in the following language pairs: Spanish-Arabic, Spanish-Bulgarian, Spanish-French, Spanish-English, Spanish-Rumanian and Spanish-Russian, and which has been added to the body of healthcare documents translated by the FITISPOS group (the Training and Research Group for Public Service Interpreting and Translation, www.fitispos.com.es) at the University of Alcalá. This collection is composed of documents translated into several languages including: informed consents, patient information sheets, instruction sheets, and useful explanatory notes for professionals and clients. Many multilingual guides are being created based on need, for example:

— Multilingual Pediatrics Guide
— Multilingual Guide for Expectant Mothers
— Multilingual Guide for Immigrant Social Services
— Multilingual Guide to a Healthy Lifestyle

All of these guides are available in seven language pairs (See http://www2.uah.es/traduccion, www.fitispos.com.es)

Informative pamphlets

These are documents generally published by official entities like the *Instituto de Migraciones y Servicios Sociales* (IMSERSO—the Institute of Migrations and Social Services), run by the Department of Labor and Social Policy, or by Autonomous Regions in collaboration with INSALUD, NGOs, or labor unions.

These documents, just like the service guides, come from different sources and serve different purposes with equally different budgets, which is

sometimes reflected in the final product. They address several topics and are becoming increasingly more frequent.

As an example we can comment on the *Guía de Salud para Inmigrantes y Refugiados* (Health Guide for Immigrants and Refugees) in Spanish, English, French, Arabic, and Chinese, with information about topics related to healthy eating, taking care of one's body and personal hygiene, maternal health, childhood health, mental health, and practical advice about when to go to the doctor. Specific information was also included in these sections about infectious diseases, bad habits, pregnancy prevention, etc. This information was accompanied by illustrations showing people from different ethnic groups and cultures. These illustrations appeared uniformly throughout the pages of the guides in different languages, without taking into account, for example, whether the text was written in Arabic and the picture showed Chinese people. The pamphlets were the size of a sheet of paper, printed on quality material, and each one included a language pair; for example, French and Arabic, or English and Spanish. The tone of the text was informal, narrated in the second person, and written in a standard level of Spanish. The translation was quite literal, sometimes minimizing its efficacy given that cultural sensibility can be lost depending on the population to which it is directed. On the other hand, it is an expensive publication that has obviously been created on a high budget, in contrast with other publications by NGOs. You can see this pamphlet on the following website: www.aulaintercultural.org /article.php3?id_article=1209

Other pamphlets edited by this service and by the Regional Immigration Office (OFRIM), an organization run by the Region of Madrid (CAM), are: a five-language document about the local census registry that provides information about the rights and obligations of immigrants, a consumer's guide, and a guide about the euro, all of which have similar characteristics.

Some other materials have been published since that time. For example, in 2001 and 2003 the "Resource Guide" was added in Spanish, Arabic, Chinese, English, and French. It was published by the Immigration Service Center (CASI) within the First Regional Plan for Immigration in the Region of Madrid, and subsidized by OFRIM (the Regional Immigration Office). Also, in 2004, the "Information Guide for Immigrant Residents" was published in San Fernando de Henares and "Healthy Life, Good Life" was published in Spanish and Romanian. NGOs and labor unions frequently publish small guides describing the services that they offer, such as: the pamphlet from the *Centro de Información para Trabajadores Extranjeros* (CITE—the Information Centre for Foreign Workers), within the *Confederación Sindical de Comisiones Obreras* (CC.OO.—Labor Union Confederation for Workers Commissions) in Spanish, Arabic and Chinese; the pamphlet published in French by Madrid City Hall on tuberculosis prevention; or the informative pamphlet that the Department of Labor and Social Policy released in several languages explaining the new legalization process that took place between March and May of 2005. These tend to be pamphlets that respond to particu-

lar needs, are published at very specific times, and which have different budgets. Their publication is consistent even though the budget, quality, and distribution processes tend to be very different. Although these texts may be useful, they are frequently short-lived and end up disappearing. Looking at it this way, it is interesting to notice in Madrid, or in any large city with a dense immigrant population, the almost daily appearance of signs and informational notes of all types in different languages in the metro, telephone centers, or in areas with greater foreign populations (for example, the Lavapiés neighborhood in Madrid).

Example:

The Department of Labor and Social Policy published the flyer "From Immigrant to Citizen: Get Registered," which was translated into several languages (in this case, Spanish, English, and Chinese). The flyer was exactly the same in each case; the only thing that changed was the language.

If we consider the legalization campaign conducted in April and May of 2005, and we compare it to other previous campaigns, we could say, at the risk of being mistaken, that the government is beginning to spend more money on the production of materials in other languages. This, despite the fact that there is not always awareness about the use of stereotyped images, how information is treated, or the languages in question, which are generally French, English, and Arabic. Chinese and Romanian have been added in some campaigns, but other languages such as Bulgarian, Polish, or Ukrainian, which have relatively large populations in certain areas, have not.

PART II: PRACTICE

1. Reflection Activities

ACTIVITY 1

1. Which of the skills presented seem the most difficult to develop?
2. Do any of the skills seem more important than the others?
3. What should you never do when you have to meet a deadline?
4. What principle must be kept in mind when giving your prices to a client?
5. What approach is most effective when working with clients that request services that go beyond the mere translation of a text, provided that it implies a possible investment of both money and time.
6. What rule must be followed when calculating delivery dates and work pace?

ACTIVITY 2

Keeping in mind the previous readings and your experience, indicate whether the following statements are true or false and why:

1. Specialized translation is more difficult than general translation because it involves a lot of technical words.

   True *False*

2. Spanish is more difficult to translate than English.

   True *False*

3. You cannot translate a text if you do not know who the reader will be.

   True *False*

4. In the event that the original text is not understandable, the translator should correct it so that the translation can be understood by the reader.

   True *False*

5. In every language there are certain words that cannot be translated.

   True *False*

6. Two different translations of the same text will never be the same. The subjectivity of the translator and their personal characteristics determine the result of the translation.

   True *False*

7. A free translation is more risky and difficult than a literal translation.

   True *False*

ACTIVITY 3

Write about what you think would help you to develop the previously mentioned skills of a translator: linguistic, bicultural, specialty, and professional. Write down at least 5 things you could do that would help you ac-

quire them. If possible, exchange your responses with others.

ACTIVITY 4
Which elements of a translator's equipment do you already have?

1. Make specific plans to obtain the elements that you do not have.
2. Are there any elements that you could add to the list?
3. Have you thought about a field in which you would like to specialize?
4. What resources can help you to become specialized?

2. Practice Activities

ACTIVITY 5

Analyzing the needs and developing adequate resources to meet those needs is required of the new multicultural societies in formation. Nevertheless, the goals of quality and clarity in translations do not always seem to be achieved. Two paragraphs selected from two translated documents that are used in hospitals in the United States can serve as an example:

Example #1: HERIDAS (taken from an informative pamphlet found in a healthcare centre in Minneapolis, USA):

1. Ningún baño o natación. (Su niño no debe nadar o bañarse.) Se permite a su niño lavar la cabeza o ducharse rápidamente mientras que hayan los puntos o la herida cicatrice. Si hace calor su niño puede correr por el agua de la regadera.
2. Ningún juego vigoroso o deportes. ¡Cuidado con proteger los puntos o la herida!
3. Expone al aire los puntos o la herida después de las primeras 24 horas. No los cubra de continuo a menos que el médico lo ordene.
4. Examine le herida día a día por si acaso hay señales de infección. Llame al médico si ocurre:
   — más rojez o hinchazón cerca de la herida.
   — Pus que se rezuma de los puntos o de la herida.
   — Rayas rojas que radian del margen de la herida
   — Dolor aumentado alrededor de la herida.
   — Una fiebre de más que 101 F. (del recto).

Example #2: A Patient Guide: Spanish (an extract from the Guía Básica para el Paciente that a Hospital gives to its clients):

> Right to Refuse Care/Derecho Negar el Tratamiento
> Usted tiene el derecho negar tratamiento. Si usted no es capaz entender las circunstancias del tratamiento pero no han estimado su incapaz, o si requisitos de la ley limita el derecho negar trata-

miento, se requiere que el médico documenta las condiciones y circunstancias de su decisión en su expediente.
Courteous Treatment/Tratamiento Cortes
Como paciente, usted tiene el derecho ser tratado con cortesía y respecto por los médicos. Usted tiene la responsabilidad de tratar a los médicos similar.
Responsive Service/ Servicio Responsivo
Usted tiene el derecho tener respuesta razonable y pronto, a su pregunta o encargo.
Appropriate Health Care/ Cuidado Apropiado de la Salud
Los Pacientes tienen el derecho al apropiado cuidado médico y personal. Este derecho tiene limitación cuando el servicio no va a ser cubierto por recursos públicos o privados. Confidentiality of Records/ Confidencialidad de Información
Los médicos tienen obligación asegurar confidencialidad completa a todos los pacientes, en expedientes médicos y personales. Usted puede autorizar o negar proveer sus expedientes a cualquier parte fuera de Fairview. Este derecho no se puede aplicar en casos de investigaciones e inspecciones por el Departamento de Salud, o cuando se requiere en contactos de pago que no sea con Usted, o en casos que la lay requiere proveer el expediente. En situaciones así copias e información será dado. (En acuerdo con 144.335)

Note by the translator: Example #1 and Example #2 have not been translated given the poor quality of Spanish used in the texts, which makes their translation impossible. They are provided here to show the reader the quality of translated texts that can be found in public services.

a. Give your opinion about aspects such as spelling, forms of expression, style, content, and the effect that it could have on the reader.
b. Look for other translated texts, or texts written in languages other than the native language of the country. What characteristics do they have? Do they respect the conventions of the target language? Are they literal translations that don't make any sense? Are they texts that the reader could easily understand? Write down your comments and exchange your opinions with other classmates.

ACTIVITY 6

We have presented several empirical studies throughout this manual on the role and training of linguistic intermediaries that work in the public services. Refer back to those studies and look for references about the translation of written materials and write a brief summary. Are they frequently used? Yes? No? What do you think is the reason for this?

ACTIVITY 7

Translation, just as we have commented (and similar to the case of interpreting), is conditioned by both internal factors (linguistic elements, distance between languages and cultures, existence of reference materials, etc.), as well as external factors (the person who requests the translation, the audience to whom is it directed, economic conditions, available time, access to documentary resources, etc.). Imagine that you have to translate a patient information pamphlet for a medication for an immigrant who does not know the language of the country and who is also illiterate. You work as a volunteer at an NGO and you have to do the translation immediately. What type of translation would you do? What external factors would you take into account?

ACTIVITY 8

It is important to be able to translate the context of a text. Below we propose an exercise to find the correct translations with and without context.

A. Look up all of the possible meanings of the following words in a dictionary, in English and in another language that you know:

— alimentación
— administrar
— contenedor
— infusión
— boca
— sujeción
— cámara
— llave
— tapón

B. Translate the following text (into another language that you know) that is adapted for a patient with very little education:

HOW TO USE ENTERAL FEEDING TUBES:

• Wash your hands thoroughly with soap and water.

• Raise the headboard to 30-451/4 (by placing pillows and cushions around the patient or by seating them in an armchair) and keep the patient in that position for the duration that the food, water, or medication is passing through the tube and up to two hours after administration (unless otherwise indicated).

•Shake the food bottle, open it, and pour its contents into the container. Lock the regulating key (wheel) of the infusion system by lowering it completely. Lastly, connect the tube to the container.

•Avoid touching the rim of the bottle and container openings, as well as the opening of the infusion tube, with your hands.

• Set up the hook and hang the container from the hook.

- Press the chamber of the infusion system with your fingers and fill it approximately halfway with food.
- Open the regulating key (wheel) by raising it all the way up and flush the air out of the tube (let the food pass through the entire system until it drips out of the end). Lock the key afterwards.
- Make sure that the length of the catheter between the nose and the lid at the end has not changed. The signal should stay in the same place and must be checked each time the catheter is used, whether for administering food or medicine, or after cleaning.

C. Once you have translated the text, reflect on the main difficulties that you had and how you solved them. Write a brief commentary.

ACTIVITY 9

"False friends" or "false cognates" are words or expressions that have the same form but different meanings. They can occur within the same language (interlinguistic) or between two or more languages (extralinguistic). They have very diverse origins and can even result from changes in meaning throughout time. Even though translators should not be worried about literally translating words that seem to have the same meaning in both languages, nevertheless, they must be able to recognize a "false friend," not only within the same language but also between the two languages in contact and be aware of them when translating.

The latter, extralinguistic false friends, are interferences that contaminate the language and can give rise to entirely erroneous translations. Let's look at some examples in the English-Spanish language pair:

(EN) TO ASSIST = (ES) AYUDAR
(ES) ASISTIR = TO ATTEND, TO BE PRESENT

(EN) SENSIBLE = (ES) SENSATO
(ES) SENSIBLE = (EN) SENSITIVE

(EN) DISGUST = (ES) ASCO, REPUGNANCIA
(ES) DISGUSTO = (EN) DISPLEASURE, MISFORTUNE

(EN) TO RECORD = (ES) ANOTAR (writing), GRABAR (on tape)
(ES) RECORDAR = (EN) TO REMEMBER, TO REMIND

(EN) ROPE = (ES) CUERDA
(ES) ROPA = (EN) CLOTHING

(EN) BIZARRE = (ES) EXTRAÑO, ESTRAFALARIO
(ES) BIZARRO = (EN) BRAVE

Now look for 10 examples of false friends in the languages that you know.

ACTIVITY 10

There are many languages and cultures in the large cities of the western world. Many of them come from countries and cities that are practically unknown to most people. Nevertheless, there is information which must be provided in order to fill out official documents or to apply for financial aid, etc. Style guides can be useful (the El País Style Guide, the ABC Style Book, the Manual for Emergency Spanish by the EFE Agency), as well as media outlets such as the BBC or CNN.

A. Translate the following geographical names taken from ABC's stylebook to other languages that you know.

Zimbabwe	Iraq
Turkey	Slovakia
Slovenia	Oujda (Morocco)
Krakow	Geneva
Kashmir	Estonia
Cape Verde	Botswana
Damascus	Strasbourg
Cyprus	Russia
Romania	Serbia
Laos	Moldova

B. Below is a list of foreign cities written in their original names (the country where the city is located is in parenthesis). Translate them into English.

Antwerpen (Belgium)
Basel (Switzerland)
Bruxelles (Belgium)
Bucaresti (Romania)
Constanta (Romania)
Dalmacija (Croatia)
Gdansk (Poland)

Write down 10 place names and names of people from other countries that you know. Try to write the original name and its translation (adaptation) into English.

ACTIVITY 11

Another common difficulty is translating abbreviations, acronyms, initials, etc. that can be appear in texts and which turn translators into researchers, who must attempt to decode their meaning so as not to leave the reader confused or minimize the effectiveness of their work.

A. Look for the meaning of the following acronyms and abbreviations in Spanish. Remember that they may have more than one meaning depending on the context (field) in which they appear

UNED	EU
UVI	IPC
SER	IRPF
RNE	ISBN
S.L.PIB	INE
OMS	INEM
ONCE	INI
ONG	FAO
NAFTA	EGB
OTAN	RAE
BOE	CIF
AI	CEPSA
AENA	CEAPA
APA	DNI
ACNUR	

B. Look for the equivalent in the other language(s) that you know.

C. Look for the corresponding abbreviation in the other language(s), if it exists. Remember that not all languages use the same abbreviations. One also must be careful with the use of the percent sign. For example, in the case of English and Spanish, English uses more percent signs and it is easier to fill up texts with them, whereas in Spanish, there is less of a tendency to use them. Nevertheless, it is common to see percent signs in official documents, organizations, etc., and if the reader does not understand them, this prevents the ability to access information.

ACTIVITY 12

Translators of minority languages (understood as the languages of minority communities in Spain) face two main difficulties when carrying out specialized translation/interpreting (in our case, mainly legal and medical). The first difficulty has to do with comprehension and the second is that of finding equivalencies in minority languages, a problem which is aggravated by the lack of resources to help in translation.

A. Look for dictionaries or specialized resources for translating medical and legal materials in the following language pairs: Romanian-Spanish; Arabic-Spanish; Russian-Spanish; Chinese-Spanish, Polish-Spanish, or other languages that you know.

B. Translate the following words into other language(s) that you know:

— Medical terminology: "biopsy," "mastoid bone," "otorrea," "hormonal steroids," "myocardial ischemia," and "ateroma."

— Legal terminology: "custody," "fraud," "bribery," "alibi," "to exoner

ate," "a proven fact," "extortion," "homicide," "immunity from prosection."

ACTIVITY 13

Copy a paragraph from the text "*Administración de alimentación enteral*" from the previous activity, paste it to Google Translation Window, and translate it into the language(s) that you know. Take a look at the result.

ACTIVITY 14

Visit the websites of the main companies that sell CAT tools and familiarize yourself with their products. Research the language pairs that they offer and check whether they would be useful for your work.

www.trados.com
www.atril.com
www.sdl.com
www.star-solutions.net

ACTIVITY 15

As part of your training to familiarize yourself with the reality of T&I, research what is available in terms of materials translated into English or other languages, or those that are published as a bilingual version. As a guide, you can respond to the following questions:

1. Do you know of any materials that are translated or produced in languages other than English (for example, informative pamphlets, forms, notes, etc.)?
2. In what languages?
3. Are they bilingual documents or are they only written in the other language?
4. What is their content (for example, a vaccination calendar, a form to register with the local census bureau, a list of local services, etc.)?
5. Where did you see them?
6. Do you think they are useful? Have they ever been useful to you?
7. Do you think these texts are adequate in terms of their content?
8. And what about the language that is used? Are they easy to understand? Who do you think they are directed at? At the general public?
9. Are they for people with a low /medium /high educational level? (Choose one.)
10. Is there anything that seems difficult to understand? If so, what? Explain your answer.
11. Is there anything that surprised you in the text? If so, what? Explain your answer.
12. Is there anything that offended you? If so, what? Explain your answer.
13. Do you think that the translator of the text knows your culture well?

    Yes No Why?

14. Do you think there is any difference (content, quality, mastery of the language, etc.) between the materials translated by the government and those translated by NGOs and other organizations?

    Yes No Why?

PART III: BIBLIOGRAPHICAL REFERENCES

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NOTES

1. For more information, consult the articles by Valero-Garcés, C. 2002. "Traducir de y para los que llegan: Una incipiente realidad," In *Traducción e Interpretación en los Servicios Públicos: Nuevas necesidades para nuevas realidades* edited by Valero-Garcés/Mancho Barés, 61-70. Alcalá de Henares: Servicio de Publicaciones de la Universidad and "Translating For New Multicultural Realities: The Complex Nature of Translating as a Socio-Cultural Practice" by Valero-Garcés/Sales-Salvador, 2005.

CHAPTER VI
General Bibliography for Public Service Interpreting and Translation

In the following chapter we offer an extensive list of references related to public service interpreting and translation. These references are offered as an addition to those listed at the end of each chapter. We have grouped the references below into four categories; PSIT in General, intercultural mediation, translation in public services and institutions, and PSIT in law, administration and healthcare. It is our hope that this general bibliography can serve as an open door for those who wish to take a continued in-depth look at the study and research of PSIT.

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Index

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