2021

Full Issue

Recommended Citation

A publication of the
Conference of Interpreter Trainers
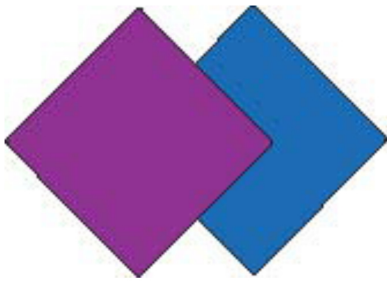
International Journal of Interpreter Education

Volume 10, Number 1
June 2018

CONFERENCE OF INTERPRETER TRAINERS

www.cit-asl.org

ISSN - 2150-5772

Table of Contents

Editorial

Editorial: Interpreter education for the changing world

Ineke Crezee and George Major, Co-Editors[1]

Auckland University of Technology

Interpreter educators will agree that curricula and pedagogies need to evolve continually in response to the demands of the changing world and the communities with which they work. In a previous issue we highlighted situated learning approaches (Valero-Garces 2017; Saltnes Urdal 2017; Burn & Crezee 2017). However, there are many other ways in which educators can respond to evolving needs. In New Zealand, government scholarships have been offered to fill the demand for interpreters in languages of limited diffusion in response to refugee and migrant needs (Enriquez, Ridgeway and Crezee, forthcoming). In countries such as the United States and Australia, the need for Deaf interpreters has been increasingly recognized and explored (Adam, Stone, Collins & Metzger, 2014; Swabey, 2017; Lai, this issue).

This issue of the *International Journal of Interpreter Education* offers several research articles which focus on how educators can work to meet such evolving needs. Such areas of focus may be identified by scholars based on their own experiences as practising interpreters (Crawley, this issue; Major, 2014), or may come to their attention based on feedback from interpreting students (Sowa and McDermid, this issue). Interpreter educators may also become aware of new emerging needs through their interactions with the communities they work with (Lai, this issue; Pozos-Quinto and colleagues, this issue).

At our own university in New Zealand, situated learning approaches to interpreter education include shared preprofessional sessions between qualified speech pathologists and student interpreters in the health interpreting course for both spoken and signed language interpreting students (Crezee, 2015). Our signed language students each complete 100 hours of practicum placements in the community, observing and working alongside professional interpreters, and reflecting on the process. A recent external review process highlighted this as one of the most valuable parts of the entire degree, which could potentially even be further expanded. Professional interpreters guide and help develop students' professional skills while on practicum, and we believe the opportunity to debrief and discuss interpreting choices not only helps students to learn, but can help to develop interpreters' own reflective practice skills as well (Major & Sameshima, upcoming conference presentation).[2]

All four research articles included in this issue offer suggestions which may contribute to the ongoing ability of interpreter educators to meet the challenges of the changing world. The contributions shared in this issue focus

---

1

Editorial

mostly on signed language interpreting, although each and every one of them highlight issues which may also be relevant to spoken language interpreting educators also. In this way, they contribute to strengthening the valuable exchange of ideas between signed and spoken language interpreter educators.

In *Interpreting Between Modes: Navigating Between Signed and Spoken Language*, Vicky Crawley from the United Kingdom focuses on the need for interpreters to edit the amount of concreteness, or specificity, when interpreting between English and British Sign Language in order to produce natural sounding outputs. The author expresses the hope that her findings may help interpreter educators to improve the quality of interpreter education, as her research describes natural strategies devised by interpreters for use in their practice.

In *Training Deaf Learners to Become Future Interpreters*, Miranda Lai describes an innovative pilot project which was delivered at a tertiary educational setting in the Australian state of Victoria. She reports on curriculum design, learning outcomes, while also adding feedback gathered through semi-structured interviews with the educators involved, before formulating recommendations for educators wishing to run similar programs in the future.

In 2004, Bernardini proposed that translator educators should facilitate students developing into aware, reflective and resourceful practitioners. Crezee (2016) explored the benefits of reflective blogs in language-neutral translator education in which lecturers are unable to provide language-specific feedback on students' translations, while Lee (2018) looked at the interpreting students reflecting on feedback. In this issue, Stephanie Sowa and Campbell McDermid's article *Self-Reflective Practices: Application Among Sign Language Interpreters* investigates the benefits of self-reflection. Based on a small sample of novice and experienced signed language interpreters, they compare the reflective practices between the two groups.

In their article entitled *Beyond bilingual interpreting*, David Pozos-Quinto, Marcus Martinez, Alexis Suarez and Roxanne Zech report on a study of how interpreter training programs in the USA are responding to the growing need for multilingual interpreters, including those working with Spanish, English and ASL. Their paper provides a number of recommendations for educational institutions wishing to provide interpreter education for multilingual student cohorts.

In keeping with the multilingual theme of the work by Pozo-Quintos and colleagues (this issue), Sandra McLure, Brenda Nicodemus and Gustavo Navarrete Gastella interviewed Rayco H. González Montesino, and present an interview in both English and Spanish in our Open Forum section. Rayco is a Spanish sign language interpreter and interpreter educator, and was the first person in Spain to dedicate his doctoral thesis (University of Vigo) to signed language interpreting. Rayco is currently a Professor at the Universidad Rey Juan Carlos in Madrid, and we are happy to offer you the opportunity to read about the work that he does to advance interpreter education in Spain.

In our Commentary section, Elisabet Tiselius provides an insightful review of Jack Hoza's book *Interpreting in the Zone: How the Conscious and Unconscious function in Interpretation*, which was published by Gallaudet University. In this book, Hoza focuses on the cognitive processes that take place in the interpreter's mind when making professional and ethical decisions, especially when the interpreter is 'in the zone', which Hoza describes as the interpreter's ideal mental state when interpreting. The reviewer describes and critiques the two studies conducted by Hoza which underpin the findings presented in the book.

The Dissertation Abstract section offers our readership the exciting opportunity to acquaint themselves with the work of interpreting scholars of the future. In this volume includes abstracts from graduates of Gallaudet University, all focused on topics relating to signed language interpreting. Their studies focus on important themes including the work of Deaf interpreters (Naomi Sheneman's PhD thesis), Educational interpreters (Stephen Fitzmaurice's PhD thesis), turn-taking in courtroom interaction (LeWana Clark's PhD thesis), and domain-specific activities practiced by expert interpreters (Krista Adams' MA thesis). We really appreciate receiving abstracts of recently completed theses – it is enlightening to learn what topics students are looking at in the field of interpreter education. We would remind readers to continue to send in their own abstracts and to put us in touch with those who have recently completed postgraduate theses or dissertations on topics of interest to the readership of this journal.

We recently spoke to an experienced interpreter educator about a comprehensive indigenous interpreter training program that has just been completed, including a 600-page finalized manual and workbook of exercises. We hope to offer you an interview with the authors in a forthcoming issue. This is but one example of interpreter educators, in collaboration with a non-profit organization, responding to the demand for trained interpreters to

2

Editorial

serve the needs of new immigrant communities in the United States where indigenous languages are spoken. We would welcome interviews with other educators undertaking innovative work of this nature.

Thinking ahead to the next few issues of IJIE (a second issue later this year and of course the 2019 issues), we warmly invite educators and researchers to continue to send in manuscripts that introduce, discuss, critique and reflect upon topics of interest to interpreter educators internationally. We welcome research articles as well as offerings in other sections, such as Commentary (practice-based reflections, book or curricula reviews) and Open Forum (interviews, case studies, or reflections on events such as relevant conferences). Please see our website (http://www.cit-asl.org/new/ijie/) to learn more about the different sections, and encourage your graduate students to consider making a submission to the Student Work section too. We look forward to future submissions that will move the field forward through reflective, challenging and insightful discussion of issues relevant to interpreter education.

We would like to take you back to the theme of this editorial with a quote from a European educator:

> […] education has to confront uncertainties. We should teach strategic principles for dealing with chance, the unexpected and uncertain and ways of modifying these strategies in response to continuing acquisition of new information. We should learn to navigate on a sea of uncertainties, sailing in and around islands of certainty (Eystein Arntzen, 2014, p. 3).

References

Adam, R., Stone, C., Collins, S.D. & Metzger, M. (2014) (Eds.). *Deaf interpreters at work: International insights*. Washington, DC: Gallaudet University Press.

Arntzen, E. (2014). (Ed.). *Educating for the future. Proceedings of the ATEE 38th Annual Conference*, Halden 2013. Brussels, Belgium: Association for Teacher Education in Europe. Retrieved 16 May 2018 from: https://pdfs.semanticscholar.org/817e/e284abf8cec913da5afb880c4007e323a827.pdf

Bernardini, S. (2004). The theory behind the practice: Translator training or translator education? In Kirsten Malmkjaer (Ed.), *Translation in Undergraduate Degree Programmes*, pp. 17–30. Amsterdam, the Netherlands: John Benjamins.

Burn, J. A. & Crezee, I. (2017). That is not the question I put to you Officer": An analysis of student legal interpreting errors. *International Journal of Interpreter Education 9*(1), 40-56.

Crezee, I. (2016). The benefits of reflective blogs in language-neutral translator education. *FITISPos International Journal*, *3*, 28-41.

Crezee, I. (2015). Semi-authentic practices for student health interpreters. *Translation & Interpreting, 7*(3), 50-62.

Enriquez, V., Ridgeway, Q. & Crezee, I. (forthcoming). Translation and interpreting as ethical values in plurilingual societies: professionalizing professionals and non-professionals in New Zealand. *Translation and Interpreting Studies*.

Lee, J. (2018). Feedback on feedback: Guiding student interpreter performance. *Translation & Interpreting, 10*(1), 152-170.

3

Editorial

Major, G. (2014). "Sorry, could you explain that?" Clarification requests in interpreted healthcare interaction. In B. Nicodemus & M. Metzger (Eds.), *Investigations in healthcare interpreting* (pp. 32–69). Washington, DC: Gallaudet University Press.

Major & Sameshima (forthcoming). *Practicum: Developing professional skills and reflective practice in new interpreters*. Retrieved June 30, 2018 from: https://www.2018oceaniaconference.com/program/

Saltnes-Urdal, G. H. (2017). Conquering the interpreter's operational space: Sign Language interpreting students and their acculturation to Deafblind clients. *International Journal of Interpreter Education 9*(2), 21-35.

Swabey, L., Olson, A., Moreland, C. & Drewek, A. (under review). Deaf healthcare professionals' perspectives: understanding the work of ASL healthcare interpreters. In Ji, M., Taibi, M. & Crezee, I. (Eds.). *Cross-cultural and cross-lingual health translation, interpreting and communication*. London, England: Routledge.

Valero-Garces, C. (2017). Training translators and interpreters in Spain's Asylum and Refugee Office (OAR): A case study. *International Journal of Interpreter Education 9*(2), 5-20.

4

6

Interpreting Between Modes

Interpreting Between Modes: Navigating Between Signed and Spoken Language

Vicky Crawley[1]

York St John University

Abstract

This article examines an interpreting challenge faced by interpreters working between spoken and signed languages: the difference in the amount of concreteness (which the author terms "specificity") between the two languages. This paper outlines the necessity to edit specificity when interpreting from British Sign Language (BSL) to English in order to produce natural-sounding language. Just as important is for specificity to be elaborated upon when interpreting from English to BSL. By examining this challenge, strategies often considered to be "innate" have been extracted from practice. This contribution to theory can then inform interpreter training. The author draws upon their recent research into the phenomenon known as "clarification," which highlighted "underspecificity" as the most common cause of interpreter participation using clarification.

---

[1] *v.crawley@yorksj.ac.uk*

Interpreting Between Modes

Interpreting Between Modes: Navigating Between Signed and Spoken Language

1. Introduction

Signed language interpreting is a process conducted mostly between languages and between modes. The typical signed language interpreter, working between a visual and an oral language, may be considered by their clients to be only working between modes. The assumption that the interpreter is translating literally is sometimes highlighted when the interpreter uses a type of participation referred to in the literature as "clarification" (Angelilli, 2014, Major, 2014). Clarification involves the interpreter, participating as herself, asking for more information from the source language user in order to interpret accurately into the target language. A recent study by Crawley (2016) analysed the reasons for and the structures of these clarifications using conversation analysis (CA) as a theoretical base. The phenomenon called "clarification" in interpreting is similar to what is referred to in CA as "repair organisation" (Schegloff, Jefferson, & Sacks, 1977). The results of that study showed that the most common reason for the interpreter to participate as herself was a particular aspect of language difference: the amount of concreteness or abstractness internal to both British Sign Language and English. I have called this phenomenon "specificity" (Crawley, 2016). In this article, I show how differences in levels of specificity inhibit the ability of the interpreter to interpret between languages. These differing levels of specificity are a normal part of each source language and cause no problems when conversing monolingually. However, the interpreter is sometimes unable to interpret fully between spoken and signed languages without seeking further information because of differences in specificity. Understanding these differences will inform interpreters and interpreter trainers, and benefit the recipients of signed language interpreting services.

2. Language Difference Between Modes

The particular demands of working cross-modally have been addressed by several scholars. To begin with, the signed language interpreter must be physically visible in all of her work, including conference interpreting (Brennan & Brown, 1997), as she must be seen by the signed language user. In contrast, the spoken language interpreter is able to interpret over the phone, in a booth (both unseen), as well as visibly present in their community work. Brennan and Brown (1997) described the visual information which is present within the grammar of signed languages but not in spoken languages. Spoken-language interpreters working between English and languages such as Chinese and Hindi experience similar differences between languages; "brother," for example, will need clarification between "older brother" and "younger brother". When translating a sentence starting with "I" in English, the Hindi–English interpreter will need to know the gender of the speaker before being able to translate the sentence, due to verb agreement with gender.

I am interested in the linguistic work done by a signed language interpreter in terms of the processes of visual elaboration from spoken to signed language and of the stripping down of visual description when producing

Interpreting Between Modes

English from BSL. Both of these processes need to be performed in order for either target language to be accessible and intelligible. Less has been written about this part of the interpreter's work (although see Finton & Smith, 2004, for "compression strategies"). Lawrence (1995) has also addressed "expansions" as a way to adequately translate from American Sign Language to English. Janzen and Shaffer (2008), however, believed this method to be a simplification, and they describe how each interpreting challenge should be dealt with individually, according to contextualization, a subject that had previously been written about by Gile (1995).

English relies on the ability to understand language and look at reference material at the same time, thus building up a picture from less-specified speech, and more-specified visual information. Crawley (2016, p. 155) states, "Any number of war films show soldiers referring to maps and giving instructions at the same time. If they were sign language users, they would refer, and then they would give instructions". BSL relies on the ability to describe detailed visual information within the language. In a BSL conversation, the process of referring to the source material and talking about it would be consecutive. Dively (1998), in her work on repair strategies in ASL–ASL conversations, discussed eye gaze withdrawal by speaker to indicate word searches or recall difficulties.

2.1. Superordinates

BSL also differs from English in its use of superordinates. Stone (2010) showed how superordinate terms such as "injection", "medicine", and "treatment" are differently organised into superordinate terms in BSL, and therefore "treatment" must be separated into "oral medication – tablet-form", "oral medication – liquid", "radiating treatment" "intravenous-"; "intramuscular-"; and "subcutaneous-" injections. Stone also described how a more neutral visual depiction of an injection could be placed on a nonspecific part of the body (the back of a hand) in order for the distinction to be left unspecified in order for accurate representation of the source language.

English when compared with BSL, can be under-specified in that English tends to draw upon superordinates such as "weapons" rather than a specific term: "gun", "knife", "club" and so on. To interpret "weapons" into BSL, the interpreter must draw upon her own experience of "weapons", in order to produce an appropriately visually rich rendition in the target language. She must decide which of all possible weapons she is going to use to depict "weapons", as well as explain that these are examples and not necessarily the actual "weapons" meant by the speaker. To interpret "weapons" from BSL to English, the interpreter must search for English vocabulary items which evoke the visual imagery created in the source language. The interpreter will need to be careful about what she chooses to depict, and so the need to clarify is understandable. Indeed, Major (2014) found that the primary participants in her healthcare interpreting research reported expecting to have the interpreters clarify. In my own experience of practice, however, most primary participants do not behave in this way and are often surprised when the interpreter speaks as herself. This creates an internal tension within the interpreter between the need to clarify and the need to maintain a good rapport with both clients.

Such language differences are not restricted to cross-modal interpreting; they can also occur between spoken languages and between signed languages. For example, Berk-Seligson (1990) describes how the word *camioneta* can mean either a large car or a small truck. In order to fully interpret that word into English, an interpreter must consider whether to interpret both meanings or to clarify which meaning was intended.

2.2. Meaning Making/Shared Understanding

Unlike in an interpreted conversation, two interlocutors in a monolingual conversation about a *camioneta* can and often do interact at this level of vagueness. Understanding forms in the mind of the addressee, which may or may not coincide with the meaning expressed by the speaker; only when the addressee's understanding no longer fits with what is being added might the addressee may ask information gathering/checking questions (Clark, 1996). Even without comment to the addresser, the understanding may simply re-form in the mind of the addressee as she changes her original assumptions. Foppa (1995) concluded that the only way to know that the addressee has understood is by the answers she gives. In a similar vein, Napier, McKee, and Goswell (2010) stated that the recipients of the interpreter's work can judge its merit only by the output they receive in their language.

When an interpreter reassesses meaning in this way, she displays her understanding in the interpretation. In order to immediately produce meaning in the target language, signed language interpreters must demonstrate

Interpreting Between Modes

understanding earlier in a conversation than monolingual speakers do. In addition, to ensure her contribution is as informative as is required (Grice's maxim of quantity; Grice, 1975), the interpreter must use a different strategy for each language, because that which is sufficient in English is lacking in BSL and that which is sufficient in BSL is overly informative in English.

2.3. Specificity

Signed language interpreters are accustomed to producing the sort of visual information which is included in signed languages. In BSL, saying that someone came into a room would include the direction of travel of the person and would show the positioning of the door. The interpreter must allocate positions and directions of travel, and then remember these for additional information as it comes. The BSL user knows that the interpreter's placement of signs in the sign space does not reflect the real world. Both parties allow for a conversation-specific organisation of the protagonists in that interpretation. It has been widely understood that the interpreter should include what Brennan and Brown (1997) referred to as "visual encoding", meaning, for example, including a person's height and level of mobility within the statement "I crossed the road". It might even include the traffic on the road, and the person's speed. This type of encoding is done in BSL "as a matter of course" (Brennan & Brown, p. 121).

Clark and Marshall (1981) described two types of mutual knowledge: *generic* and *particular*. To interpret a superordinate noun such as "cancer", an interpreter may designate a conversation-specific but neutral place (either on the body or in the signing space) to denote "cancer" and this place can be referred back to (pointed to) if necessary. By the choice of a neutral placement for "cancer", the interpreter demonstrates generic knowledge. If the position of the cancer is known, the interpreter will refer to it specifically, demonstrating the interpreter's particular knowledge. For example, to interpret "liver cancer", an interpreter may point to a place approximately where the liver is in the body or to a representation of a tumour in that area. However, as the interpreter is not the principal or author (Goffman, 1981) of the English being spoken, she may not know where the cancer is. The speaker may not know either, or he may know but have simply not specified. The interpreter is, however, author of that version of what the English speaker has said, and, as such, she needs to be as specific as she can, if she wishes to be both clear and grammatical. She may need to clarify in this case.

Given the above, it is not surprising to note that visual encoding is often omitted when interpreting into English from BSL. Brennan and Brown (1997) provided the example of producing "window" in BSL, which must be depicted as opening inwards or outwards, left to right, right to left, or sash and so on (Brennan & Brown, 1997). None of these attributes need to be included in the English rendition "window". Implied within the English word are all the possible types of window, and specification in conversation is rarely needed.

Visual encoding is also necessary in BSL for more abstract ideas as well as concrete items. In BSL, left and right are conventionalised whereby the left of the signer's signing space is seen as "left," despite being on the right side of the addressee. Similarly, the right-hand side of the signer signifies east and the left-hand side west. (Languages such as Australian Aboriginal languages use absolute north and south in conversation and would orient to these absolutes when describing the landscape; Seyfeddinipur & Gullberg, 2014).

The signed language interpreter is faced therefore with an imbalance in the specificity required in signed versus spoken modes. Understanding which is usually negotiated over the length of a conversation must be understood and represented with visual detail. Modal differences mean that looking at a map and listening to directions is not optimal in a visual language. Superordinates, plentiful in spoken languages, are differently organised in signed languages. In some instances, English superordinates must be represented in BSL by examples of those items which are the most typical (vehicles – trains, buses, cars). To highlight the discrepancies between the two languages, for which interpreters may have to provide more clarification, I had participants perform the HCRC BSL Map Task. In this task, English- and BSL-using participants had give and receive directions according to a printed map, with signed-language interpretation.

Interpreting Between Modes

3.   The Study: Methodology

The data for this study were eight BSL–English interpreted interactions captured on video by Gary Quinn of Heriot Watt University for the HCRC BSL Map Task Project (Turner & Merrison, 2016). In the HCRC Map Task (Anderson et al., 1991), an established tool for eliciting natural-language production, each participant is given a map, one with a route drawn on it and the other without. The task of transcribing a route from one destination on a map to another solely through spoken language distracts the participants from their language production and onto the task.

The participants chosen were all female, in order to eliminate potential gender bias. They comprised two deaf women who were BSL users, two hearing women who were non-BSL-using English speakers, and two bilingual BSL–English interpreters. Each of the three members of the interaction (one BSL user, one English speaker and one bilingual interpreter per video) was filmed face on. My study had originally aimed to use a purely conversation-analysis (CA) approach.   Coupled with a close analysis of data, CA holds that talk is recipient designed for the immediately relevant parties; as Schegloff (1987) states, utterances are "produced by the parties for one another and were designed, at least in part, by reference to a set of features of the interlocutors, the setting, and so on that are relevant for the participants" (1987:209). Further to the claim that talk is recipient designed, CA describes a "sequential architecture of intersubjectivity" (Heritage 1984:108), that is, each utterance is built upon the utterance which comes before it.   After much consideration, I decided to analyse the videos using a method inspired by CA. (The spoken English part of the videos had been transcribed earlier by another researcher (Jack Wilson)). I had planned to translate the BSL and add that to the English within ELAN, but this proved inappropriate due to the differing ways that the languages are perceived: In spoken languages, an overlap in CA is perceived by all of the participants, but in a BSL–English conversation, only the interpreter knows that there is overlap. I also did not want to convert BSL into English because timings became obsolete, and I was concerned with the interaction between participants. My study aimed to find (a) the most common linguistic environments which caused an interpreter to speak for themselves in order to interpret; (b) how interpreters showed that they were speaking as themselves; and (c) whether interpreters' clients understood whom the interpreters were speaking as.

Interpreting Between Modes

Figure 1: HCRC Map Task (Turner & Merrison, 2016).
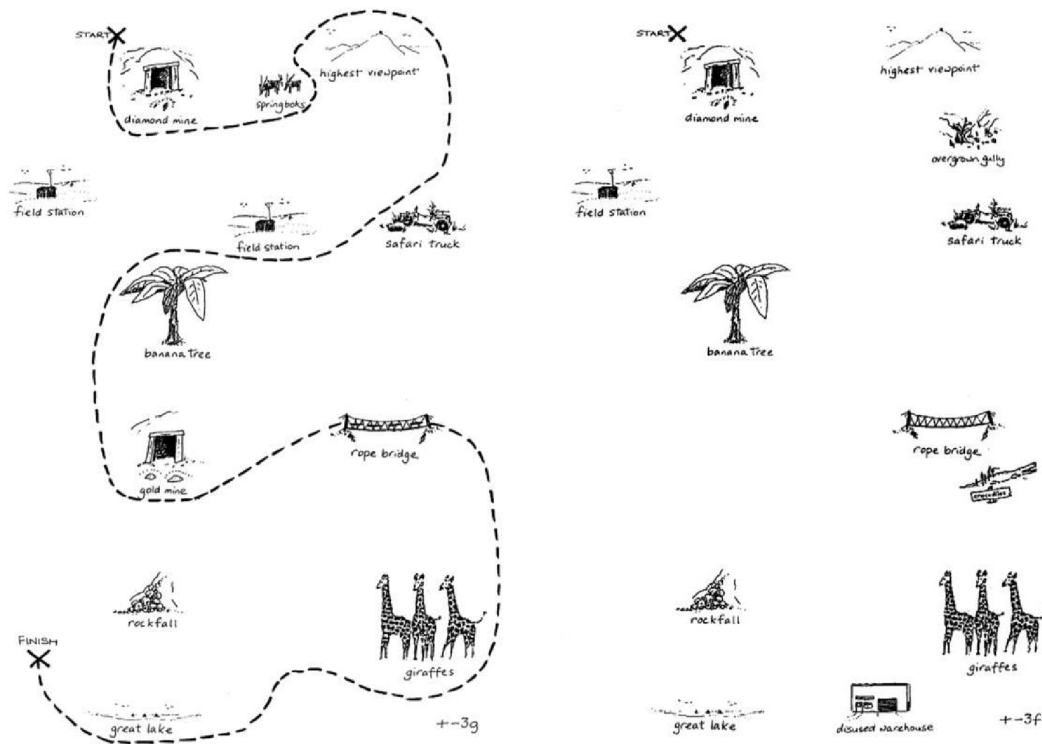
The original Map Task includes discrepancies among the features and landmarks marked on each of the two maps, to encourage negotiation between the participants. In the BSL Map Task project, the addition of professional BSL–English interpreters meant there were three participants (albeit with differing levels of participatory rights). Each primary participant was talking to someone whom they knew had sight of the map, and not to the interpreter. This is a particularly important consideration when analysing the way the participants framed their talk (in either language).

When transcribing spoken language interpreting using CA, both languages can be written transcribed in their written form, and any further translations can be added as an additional row. Both languages will be present on any audio recording. For signed languages, however, there are two major differences. First, there is no standardized form of writing down signed languages (although there are systems to annotate signed languages). Second, signed language is not heard, so interpreters are routinely faced with having both clients talking at the same time without being aware that the other person is talking. I did not have the option of writing BSL in BSL, and then adding a translation of it below (cf. Wadensjö, 1998), so at first I added a free translation of both the interpreter and the BSL user. As stated above, this did not prove adequate, however, as the timings of the signs used, and those of the translations I had made were incompatible with the usual CA method. I decided to use glosses instead.

Interpreting Between Modes

3.1. Analysis

CA suggests that the analyst observe the data as like a naturalist identifying new species of animals. In reviewing the videos of the map task, my aim was to find examples of interpreter difficulty, followed by repair sequences. I analysed the data and marked the timings of "interesting" features, including 105 examples of "repair". Of these—most of which were repair between the participants—77 were repair undertaken by the interpreter, which I then categorised into 11 different general types. From the videos I also produced a method of transcription (described in Fig. 2; cf. Ochs, 1979, "transcription as theory") that enabled me to observe the behaviour of all three of the participants at the appropriate level of detail as well as allowed for further analysis (an elaborate system of understanding receipts by the interpreter and the BSL user, which is more difficult to perceive when watching three videos at the same time). The figure is separated into three parts, the first for the "hearing follower" (HF), who is describing the route she has followed, to check with the "deaf giver" (DG) that she has gone the right way. The first line is that of her gaze—in a visual language such as BSL, eye gaze denotes attention (Baker, 1977). By noting where the interlocutor is looking, the researcher also notes what is being attended to. The second layer of the transcription musical score is that of the interpreter (I, marked IBSL or IEng depending on language used), and her eye gaze is also marked.

4. Results

As I have detailed earlier, interpreters elaborate and edit visual information in their everyday work. Interpreting for a task involving a map with features which are drawn and named, the interpreters found themselves in the unusual situation of needing to represent visual information which is generally omitted in spoken English. The decision to not allow the interpreter sight of the map meant that she needed to build up a version of the map with the DG, the BSL-using client. This is routine. However, in this task the presence of the physical map, which was referred to by both primary participants, meant that the interpreter had an external reference. The usual strategy of building a conversation-specific version of what has been said was not available to her.

Visual information from DG, therefore, had to be made more explicit in English than is usual in average interpreting situations. The interpreter had to leave as much visual information in place as possible because she was unable to determine which pieces of information were going to be relevant. When working from English into BSL, the interpreter was not able to create visual information in the way described in Section 2 above, and as a result, the interpreter had to participate as herself—mostly because "leftness" or "rightness" are necessary in descriptions in BSL yet are not usually specified in English.

As mentioned in the methodology, the English half of the BSL Map Task had been transcribed into a CA format by a non-BSL-using researcher. This researcher commented anecdotally that some of the vocabulary used by the interpreter (e.g., the interpretation of the BSL user) sounded slightly unusual, and the researcher wondered if this was an artefact of the interpreting process. I believe that it was, but not due to a failing in the way that it was interpreted. Instead, the interpreter's creative use of English vocabulary indicated a deliberate strategy to most effectively incorporate the visual information from BSL into English, and this required more poetic language. For example, a route was described as "slightly snaking", which was a translation of a particularly specific description of the route taken across the page. Another term for a similar description was "meandering," which was chosen to describe a slow and gentle movement across the paper. It is interesting to note that the English-speaking clients sometimes responded using the same vocabulary been produced by the interpreter, showing understanding that the words held specific meaning.

I have already stated that leftness and rightness were a challenge for the interpreter. In the Map Task, leftness and rightness were often omitted from the English instructions, with the use of "round", "around the", "next to" and "under the" being used in combination with sight of the map. Interpreters dealt with this lack of specificity in a number of ways. In the excerpt in Figure 2, the interpreter waits for more English which may give more visual information.

Interpreting Between Modes

Figure 2: Interpreter waits for more information.

(2) and (40) G2Rep25_12.27-12.36

Gaze:+map_____

HF: all the way round the high view point

Gaze:+DG_____+away and back x2_____

IBSL:

Gaze:+INT_____

DG:

   The language produced by HF is not sufficiently specific for the interpreter to produce BSL. The interpreter uses a conventional strategy of waiting in the hope of gaining more visual information. The interpreter's eye gaze moves away and back from DG twice, right after "all the way" and "the". This is significant grammatically, as the points of eye gaze change correlate with two grammatical items which are awkward to interpret: (a) the English word "round", which in BSL must include direction but does not include direction in the source; and (b) when the English speaker mentions a new landmark on the map. In BSL a place must either be first set up in space and then named, or first given a name that then correlates to an established location in space. Here the interpreter can do neither because the information is incomplete, that is, it is underspecified in the source language. She might try to provide a temporary, conversation-based direction (in the first instance) and a location (in the second instance); but, due to the importance of adhering to a real-life map, neither of these tactics is available. And neither can the interpreter consult the map to check it. Therefore, the interpreter suspends her interpretation, and displays eye gaze withdrawal to show word/sign retrieval (Dively, 1998). She then produces two versions of "going around" a feature (AROUND-LEFT AROUND-RIGHT), meaning that it could be either direction, then reiterates that it could be either left or right (LEFT-RIGHT), and then DG acknowledges (to the interpreter) that it is towards the right. The interpreter does not provide overt clarification, but rather presents the possibility of one of two different directions to the BSL user for her to do with as she wishes.
   In the next example, the same interpreter makes sure that the information she does have access to is fully described, and seeks confirmation from DG. She changes her eye gaze at the completion of the English phrase, and starts with a location name, FIELD STATION.

Figure 3: Interpreter locates the landmark in space before moving in relation to it.

(3) and (41) G2Rep27_13.01-13.11

Gaze: +map_____ _____

HF: I wen' rou::nd the field station

Gaze: +HF_____+DG_____

Interpreting Between Modes

Brow:

IBSL: FIELD STATION

Gaze: +HF_____+INT _____

DG: NOD   NOD

HF uses the sound stretch "rou::nd" to represent an elongated 'going round'; at the same time that she gestures to represent a significant journey around the landmark. Adverbials of duration, effort expended and direction, as well as trajectories which are nonstatic are all possible in BSL; however, they cannot be interpreted accurately if the interpreter does not know which way, how far, how much energy has been expended or the shape of the trajectory, and all of these are underspecified in HF's spoken English. INT looks at HF while HF is stating, "I went round the field station". At the point that INT hears "field station" (the landmark she was waiting for), she turns to DG and signs FIELD, which receives a nod from DG, and STATION, which also receives a nod. She has thus established with DG that there is a landmark called FIELD STATION.

The interpreter handles the direction by again positing to the BSL user that there are two different ways to go around. She uses a feature of BSL grammar: raising or lowering eyebrows to signify a question. To the question is AROUND-LEFT, DG looks immediately down at her map and then back up and nods. To AROUND-RIGHT with questioning eyebrows, DG does not nod. The interpreter then signs AROUND-LEFT more confidently and then nods herself.

The next extract deals with more than one problem resulting from the original utterance.

Figure 4: Dual underspecificity.

(4) and (35) G2Rep29_14.04-14.12

Gaze: +map _____

HF: I then went   rou::nd   the rope bridge
Gaze: +HF _____+up
IBSL:
Gaze: +INT _____
DG:

The difficulty for the interpreter in this extract is that 'rope bridge' is a landmark which had not been mentioned before by either participant. The interpreter has the same challenge as in Figure 3: She needs to know which way to go around the landmark. Up to here, this is compounded by the difficulty of the appearance of a new landmark, specified only by name and not location. The interpreter is faced with these two underspecifications at the same time. For HF, the act of saying the name of the landmark defines where it is in space, because the name is identifiable on the map (which can be accessed at the same time as listening for English speakers). This means that HF has been specific in English but has not been specific enough in terms of enabling the interpreter to produce a fully specific translation in BSL. The complex nature of the interpretation could be the cause of an upward gaze by the interpreter. The upward gaze, or eye gaze withdrawal, is a marker of self-repair initiation (Dively, 1998)—when a signer, in Dively's work this is an ASL user, believes s/he has made a mistake. For the

13

Interpreting Between Modes

interpreter here there is no mistake; however, a reformulation needs to be made due to the complexity of the language difference. The interpreter again posits two different directions (left or right) and DF nods after both, With these nods she is agreeing that there is a landmark, and that you go either left or right around it. Her nods do not signify confirmation to the interpreter, only an acknowledgement that it could be either way.

The next extract considers the connotations of the word "edge".

Figure 5: Underspecificity of 'edge'.

(8) and (39) G5Rep12_04.55-05.06

```
Gaze: +map_____

HG:    so now you are at          the edge       of the crane bay


Gaze: +HG_____+DF_____+sign space__+DF

IBSL:                              NOW b-a-y THERE YOU

Gaze: +map_____+INT _____

DF:                                NOD
```

In Figure 5 the interpreter has three underspecified elements to interpret: "So now you are at" (place is underspecified) "the edge" (any landmark will have any number of edges) "of the crane bay" (now the interpreter knows that 'edge' must mean border between land and sea, which is even more underspecified than "edge"). The interpreter looks first at HF (signifying to DG that she is "listening"), then she looks back to DG to show that interpretation will be starting soon, then looks into sign space (eye gaze withdrawal and also perhaps to try to place things in the sign space) signing NOW b-a-y THERE YOU. In this way, the interpreter is setting up placement of what is definite, or specified, and elicits a nod from DG. This nod may be to acknowledge understanding up to that point.

Also seen in the data were instances of overspecificity from DG. Interpreters are accustomed to reducing the amount of visual information they produce in English, to create natural-sounding target language. In this task, however, the interpreter is aware that the visual information coming from DG is important not simply for the grammar of BSL, but also for the accomplishment of the task. The way that this has been done in the task is that the vocabulary produced by the interpreter becomes more poetic, presumably in an attempt to capture some of the specificity in BSL. As described above, words such as "meandering", phrases like "slightly snaking" and "forking back on yourself" are examples of the interpreter's efforts to reproduce visual information in English.

Conducting and analysing the map task between a BSL user and non-BSL user with interpretation demonstrates that interpreters, when faced with underspecificity, will wait for more information before starting their interpretation; posit two different directions and wait for acknowledgement from the BSL user; posit two different directions without seeking the answer. An elaborate system of nods to confirm understanding is used by both the interpreter and the BSL user to work together to negotiate meaning.

5.   Conclusion

Interpreters routinely navigate the differences between the amount of visual information found between BSL and English. This is done by elaboration of detail from English into BSL and the editing out of separate details, and judicious selecting of vocabulary from BSL into English. Interpreters are often allowed a high degree of latitude

Interpreting Between Modes

when it comes to producing visual information in BSL; clients will know that an "edge" could be on either side, or that "going round" has a direction in BSL, and might not be the direction given by the interpreter.

The map task highlighted the differences in specificity between BSL and English, specifically, differences in the ways BSL users and English speakers refer to maps. For example, English speakers go from place mark to place mark, whereas BSL users describe the route and its direction such that they do not need to rely on the place names as heavily but can show the precise specificities of the route.

Interpreter trainers as well as interpreters in the field may benefit from this analysis of specificity in spoken and signed languages. It may be advantageous to use this or a similar map task at various stages during training. The fact that there is an artefact at the end will help in the process of examination of the difficult parts of the interpreting process. Being able to see the route drawn by the person following the directions will enable students and trainers to identify the exact moments when difficulties arise. Trainers could use the map task to teach particularly difficult concepts, such as found with the meanings of "edge" ("sharp corner", "straight side", or "border between water and land"). An interpreter who understands the reasons behind a difficulty in an interpreting assignment may more easily resolve the difficulty in the future, for example when faced with a complicated and underspecified piece of information to interpret. By focussing on the reasons for needing more information, the student can build a repertoire of simple explanations. As noted by Napier et al. (2010, p. 75), "It is ethical to ask for clarification, but it could make the interpreter look incompetent". Armed with more knowledge about how specificity causes challenges for the interpretation of visual information, the interpreter can confidently explain their difficulties to their clients, and the interpreter trainer can devise teaching methods designed to address this particular difficulty in the ways listed above.

The number of participants in this study was small, and so future research could analyse the strategies used by a larger number of interpreters, in order to expand on these findings. Additional research could also include an action research project, perhaps where interpreters reflect on their practice using the drawn route as a guide. The study revealed "specificity" as the most common reason for interpreters participating as themselves. Interpreter trainers are often faced with answering questions from their students with "Well, it depends …". Research into the natural strategies interpreters have devised for use in their practice will go a long way to improving the quality of training for students and their eventual clients.

Acknowledgments

References

Anderson, A. H., Bader, M., Gurman Bard, E., Boyle, E., Doherty, G., Garrod, S., Isard, S., Kowtko, J., McAllister J., Miller, J., Sotillo, C., Thompson, J. S., & Weinert, R. (1991). The HCRC Map Task Corpus. *Language and Speech* 34(4), 351–366.

Interpreting Between Modes

Angelilli, C. V. (2014). Uh … I am not understanding you at all: Constructing (mis)understanding in provider/patient interpreted medical encounters. In B. Nicodemus & D. Metzger (Eds.), *Investigations in healthcare interpreting* (pp 1-31). Washington, DC: Gallaudet University Press.

Baker, C. (1977). Regulators and turn-taking in American Sign Language discourse. In L. Friedman (Ed.), *On the other hand* (pp. 215–236). New York, NY: Academic Press.

Berk-Seligson, S. (1990). *The bilingual courtroom: Court interpreters in the judicial process.* Chicago, IL: University of Chicago Press.

Brennan, M., & Brown, D. (1997). *Equality before the law: Deaf people's access to justice.* Durham, NC: Deaf Studies Research Unit.

Clark, H. H. (1996). *Using language.* Cambridge, UK: Cambridge University Press.

Clark, H. H., & Marshall, C. R. (1981). Definite reference and mutual knowledge. In A. Joshi, B. Webber, & I. Sag (Eds.), *Elements of discourse understanding* (pp. 10–63). Cambridge, UK: Cambridge University Press

Crawley, V. L. (2016). Achieving understanding via interpreter participation. Unpublished PhD thesis. University of Leeds, Leeds, England.

Dively, V. (1998). Conversational repairs in ASL. In E. Winston (Ed.), *Pinky extension and eye gaze: Language use in Deaf communities* (pp. 137–169). Washington DC: Gallaudet University Press.

Finton, L., & Smith, R. (2004). *The natives are restless: Using compression strategies to deliver linguistically appropriate ASL to English interpretation.* In E. M. Maroney (Ed.), *Proceedings of the 15th national convention, Conference of Interpreter Trainers, CIT: Still shining after 25 years* (pp. 125–143). Washington, DC: CIT. [AN 1821]

Foppa, K. (1995). On mutual understanding and agreement in dialogues. In L. Markova, C. F. Graumann, & K. Foppa (Eds.), *Mutualities in dialogue* (pp. 149–175). Cambridge, UK: Cambridge University Press.

Gile, D. (1995). *Basic concepts and models for interpreter and translator.* Amsterdam, the Netherlands: John Benjamins.

Goffman, E. (1981). Forms of talk. Philadelphia: University of Pennsylvania Press.

Grice, H. P. (1975). Logic and conversation. In Cole, P., Morgan, J. (Eds.), Syntax and semantics 3: Speech acts. pp 41-58. New York: Academic Press.

Heritage, J. (1984). Garfinkel and Ethnomethodology. Cambridge: Polity Press.

Janzen, T., & Shaffer, B. (2008). Intersubjectivity in interpreted interactions. In J. Zlatev, T. P. Racine, C. Sinha, & E. Itkonen (Eds) *The shared mind: Perspectives on intersubjectivity.* (Converging Evidence in Language and Communication Research 12; pp. 333–355). Amsterdam, the Netherlands: John Benjamins.

Lawrence, S. (1995). Interpreter discourse: English to ASL expansions. In E. A. Winston (Ed.), *Mapping our course: A collaborative venture, Proceedings of the tenth national convention, Conference of Interpreter Trainers* (pp. 205–214). Conference of Interpreter Trainers.

Interpreting Between Modes

Major, G. (2014). "Sorry, could you explain that?" Clarification requests in interpreted healthcare interaction. In B. Nicodemus & M. Metzger (Eds.), *Investigations in healthcare interpreting* (pp. 32–69). ashington: Gallaudet University Press.

Napier, J., McKee, R., & Goswell, D. (2010). *Sign language interpreting.* Annandale, NSW: Federation Press.

Ochs, E., (1979). Transcription as theory. In E. Ochs & B. B. Scheifflen (Eds.), *Developmental pragmatics* (pp. 43–72). New York, NY: Academic Press.

Schegloff, E. A. (1987). Some sources of misunderstanding in talk-in-interaction. Linguistics 25(1), pp 201-218.

Schegloff, E. A., Jefferson G., & Sacks, H. (1977). The preference for self-correction in the organization of repair in conversation. *Language, 53*(2), 361–382.

Seyfeddinipur, M., & Gullberg, M. (2014). *From gesture in conversation to visible action as utterance.* London, UK: John Benjamins.

Stone, C. (2010). Access all areas—Sign language interpreting: Is it that special? *Journal of Specialised Translation, 14,* 41–54.

Turner, G. H., & Merrison, A. J. (2016). Doing 'understanding' in dialogue interpreting: Advancing theory and method. *Interpreting: International Journal of Research and Practice in Interpreting*, *18*(2), 137–171.

Wadensjö, C. (1998). *Interpreting as interaction.* New York, NY: Longman.

Self-Reflective Practices

Self-Reflective Practices: Application Among Sign Language Interpreters

Stephanie Sowa [1]

Rochester Institute of Technology, Rochester, New York

Campbell McDermid

University of North Carolina – Greensboro, Greensboro, North Carolina

Abstract

This study examined self-reflective techniques used by English–American Sign Language (ASL) interpreters. While the literature on service industries suggests that self-reflective practices are beneficial (Goswell, 2012; Musolino, 2006), little empirical evidence of those benefits is found in the field of sign language interpreting (Dangerfield & Napier, 2016; Russell & Winston, 2014). Six interpreters were asked to complete an interpretation from American Sign Language into English. They then utilized a retrospective think-aloud protocol to assess their recorded target texts. The three novices focused on specific signs and errors while the three experts talked about the speaker's goal. This reflects Russell and Winston's (2014) findings in which the interpreters who produced the most successful target texts also demonstrated higher order reflection. However, due to the small sample size, the results of this study are exploratory at best.

Keywords: self-reflective, novice, expert, self-analysis, Think Aloud Protocol, feedback

[1]*Correspondence to: stephaniegsowa@gmail.com*

Self-Reflective Practices

Self-Reflective Practices: Application Among Sign Language Interpreters

1.   Introduction and background

This study focuses on the importance of self-reflective techniques used by novice and expert sign language interpreters and how they may be incorporated into an interpreter's practice. Based on the observations of the researchers, students in sign language interpretation programs often negatively reflect on their work. Lee (2005) shared a similar concern, finding that students identified the "psychological impact" of performing a self-assessment and described it as "draining" (p. 6). Authors have also noted how sign language interpreters experience burnout and as a result leave the field (Bower, 2015; McCartney, 2006; Schwenke, 2011; Watson, 1987). Greater awareness of strategies for reflection might reduce such self-critique and the emotional toll that sign language interpreters experience.

Sign language interpreter educators value self-reflective practices (Bonni, 1981; Isham, 1986; Russell & Winston, 2014; Winston, 2005). Bonni (1981) mentioned its inclusion in education programs as early as 1981. Two decades later, Winston (2005) reported on the results of a survey sent to interpreter and American Sign Language (ASL) educators. She noted that 32 of 33 respondents to a question about effective teaching activities described an activity designed to promote self-reflection (Winston, 2005). However, few studies in the field (Dangerfield & Napier, 2016; Russell & Winston, 2014; Smith, 2014) investigate how sign language interpreters actually use self-reflective practices. Current studies have also only looked at working interpreters (Dangerfield & Napier, 2016; Russell & Winston, 2014) and have not examined how students in sign language interpretation programs practice reflection. This project was conducted to address those gaps.

2.   Research questions

This study addressed the following research questions:
1.   What definition do novice and expert interpreters have for self-reflection?
2.   What are their feelings about the practice?
3.   What steps do they take or what format do they follow?

3.   What is self-reflection?

There is no shared operational definition of self-reflective practice among sign language interpreters. As early as 1981, Bonni wrote of the inclusion of self-analysis in her lesson plans for sign language interpreters and presented this at the national convention of the Conference of Interpreter Trainers.

Self-Reflective Practices

However, no definition was provided. Years later Winston (2005) wrote of "the need for learners [of sign language interpreting] to be able to assess their own learning and abilities" but went on to say, "yet frequently students graduate from [interpreter education] programs unable to do this" (p. 212). In a recent case study of one interpreter by Dangerfield and Napier (2016), the participant shared that she did not know how to self-reflect.

For the purpose of this study, *self-reflection* was defined as careful thought about one's behaviors and beliefs ("Self-Analysis," 2017). Self-reflection occurs retrospectively, as the interpreter reviews his or her work in order to understand interpreting processes and choices. It can utilize different levels of thinking strategies, defined below using Bloom's Taxonomy (Adams, 2015). Self-reflection should include the application of a framework and the evaluation of performance, leading to a synthesis of ideas and new understanding.

Self-reflection as it relates to interpreting can look at broad areas such as the ability to transfer meaning, language fluency, and overall delivery (Lee, 2005). Within those broad categories, an interpreter can identify discrete skills, such as grammatical errors or omissions (Lee, 2005). Dangerfield and Napier (2016) focused on strengths and weaknesses in their case study of a sign language interpreter and found similar results to Lee (2005). In their study, the interpreter looked at the production of miscues, errors that include an omission or addition of information (Dangerfield & Napier, 2016). Other areas of focus in that study included aspects of demand-control schema, including intrapersonal demands as well as problem-solving behaviors. Once reflection has occurred the process can then lead to the establishment of goals (Lee, 2005), both short and long term.

The process of self-reflection is also deliberate practice, or purposeful attention or concentration on one specific skill set, which allows for continual development (Ericsson, 2006). Self-reflection should also be done systematically, that is, with some routine (e.g., weekly or monthly). Ericsson (2006) estimated that after an individual completes 50 hours of practicing a specific skill, that skill becomes automated. Reflective practice can be one of those skill sets, and one that sign language interpreters need time to develop.

In summary, and as a definition for this study, self-reflective practice can be characterized as:

- Deliberate practice;
- Retrospective reflection;
- Routinely performed;
- Focused and defined on broad skill sets or specific abilities and/or knowledge;
- Inclusive of abilities and success in addition to error patterns;
- Involving higher order thinking beyond recognition, to evaluation and synthesis/creation; and
- Leading to improved performance or knowledge.

3.1   Why is self-reflection important for interpreters?

As noted earlier, self-reflection can help to combat precursors to burnout among sign language interpreters. Dean and Pollard (2001) have advocated a form of guided reflection known as demand-control theory. In this approach, interpreters predict challenges they will face in their assignments in terms of logistics (environmental challenges), conflicts with the participants of the event (interpersonal challenges), language issues (linguistic challenges), and potential inner conflicts (intrapersonal challenges). They are also asked to reflect after the assignment is completed. Dean and Pollard (2001) believed that such a systematic approach could give interpreters a better sense of their ability to make decisions and alleviate stress.

In addition to alleviating stress, self-reflection may enhance an interpreter's ability to use professional discretion when taking assignments (Hoza, 1990; Winston, 2005). This would in turn allow them to more readily adhere to the sign language interpreter's *Code of Professional Conduct* (Registry of Interpreters for the Deaf, 2005)*,* which says that service providers should accept assignments that parallel their skill level.

Self-reflection has other benefits as well. It may build autonomy in an interpreter, a value identified by Lee (2005). Guided reflection over a short period of time was found to improve the work of a professional interpreter (Dangerfield & Napier, 2016). Lee (2005) examined how students in a Korean-English graduate

Self-Reflective Practices

program in translation and interpretation analyzed their work while being supervised in a classroom and concluded that students who used self-assessment were better able to successfully recognize their strengths and weaknesses.

3.2   What hinders interpreters from completing self-reflection?

Several impediments to professional self-reflection have been identified. Musolino (2006) focused on the self-assessment abilities of physical therapy students and entry-level graduates and asked participants what they felt hindered their ability to self-reflect. She found, "The following were perceived as barriers: time; lack of feedback or mentoring; demands of health care delivery and educational systems; attitudes of peers, self, and faculty; and inability to differentiate personal strengths and weaknesses from comparisons with others" (p. 38). For example, one participant shared, "I compare myself to others and this can be a barrier" (p. 38). Participants were also afraid to complete self-reflective practices because of their own self-deprecating judgments. Another barrier may be a lack of motivation, about which a participant said, "Sometimes you are lazy and just don't want to do it " (Musolino, 2006, p. 39).

The feelings among the students in the Musolino (2006) study parallel the feelings of the students who partook in Lee's (2005) research on translation students working between English and Korean. In that study, the students valued reflection but "admitted that they rarely listened to their own performances in earnest" (p. 6). They also identified time and the inability to improve their weaknesses as factors hindering self-reflection. Therefore, it is important to note that, as Dangerfield and Napier (2006) found, self-reflective practices should be promoted "via supported environments such as ongoing mentorship, training and professional development" (p. 1).

3.3   What promotes self-reflection?

A number of reflective techniques have been suggested to foster effective self-assessment (Dangerfield & Napier, 2016; Winston, 2005). To reduce self-deprecation, students completing a self-assessment must view their practice objectively, instead of including their personal feelings and opinions (Lee, 2005). Students might be guided to self-reflect by, for example, being asked to look at specific areas such as meaning (or the ability to transfer meaning between languages), language use (fluency), and overall delivery (Lee, 2005). As mentioned earlier, the framework promoted by demand-control theory (Dean & Pollard, 2001) may also be a tool for systematic self-reflection.

Winston (2005) described activities such as process mediation and a "fishbowl technique"—in which students watch their peers discuss their process—as effective in promoting reflection. Winston also suggested that interpreters consider Bloom's taxonomy of six categories of learning when self-reflecting (knowledge, comprehension, application, analysis, synthesis, and evaluation), to assess work and to improve upon weaknesses. This practice could also encourage deeper or higher order thinking, as suggested by Russell and Winston (2014).

In terms of Bloom's taxonomy, showing knowledge of a topic or comprehension (Adams, 2015) may be considered lower levels of cognitive processing. Slightly higher would be the application of the correct word while interpreting. According to Adams's description of Bloom's work, higher levels of thinking involve the act of analyzing, synthesizing and then evaluation. For sign language interpreters this could mean the ability to analyze a speaker's intent, synthesize a target text that includes that intent, and then evaluate the efficacy of the target text created.

Interpreters might also implement a systematic approach to self-reflection by establishing long and short-term goals (Isham, 1986), with specific time frames and outcomes. A short-term goal might be to improve the ability to translate fingerspelled words from ASL into spoken English, or to incorporate more nonmanual markers (such as raising one's eyebrows to indicate a yes/no question) in an ASL target text. Lee (2005) encouraged this targeted approach and described how a self-review could be used to establish goals.

Self-Reflective Practices

3.4 Should interpreters use a think-aloud protocol when reflecting on their work?

Another method described in the literature on sign language interpreting (Russell & Winston, 2014; Smith, 2014) is a "think-aloud" protocol (TAP). The TAP process has been used for decades to examine the work of spoken language interpreters (Bernardini, 2001; Jääskeläinen, 2010; Kussmaul & Tirkkonen-Condit, 1995; Li, 2004). Smith (2014), a sign language interpreter practitioner and educator, uses the process for her own reflection and as an educational tool. The TAP process has also been used to conduct research into sign language interpreters, and educators have been encouraged to adopt the technique in the classroom (Russell & Winston, 2014). The protocol involves asking an interpreter "to verbalize whatever crosses their mind during the task performance" (Jaaskelainen, 2010, p. 370). A retrospective TAP process can guide the participants' reflection to the processes used while interpreting, rather than to the product (Russell & Winston, 2014; Smith, 2014). Understanding decisions about an interpreter's process is crucial because those decisions can then impact the choices an interpreter makes for the final interpretation. Self-reflection is also important for developing critical thinking instead of criticism of the work (Russell & Winston, 2014).

As a framework for their study, Russell and Winston (2014) employed a propositional analysis over several dimensions of a text, and a four-point scale, which ranged from *effective* to *ineffective*. They categorized the ineffective interpretations as those that followed "a lexical representation of the teacher's words, with frequent grammatical errors, content errors and/or significant omissions" (pp. 112–113). Effective interpretations, on the other hand, represented "meaning-based work" (p. 112). Interpreters working at this level considered the needs of the audience, such as the Deaf student, or the goal of the speaker, a teacher in a classroom, and produced more effective messages when working from English into ASL (Russell & Winston, 2014).

3.5 Benefits of TAP

A TAP can look at a myriad of areas and has many benefits. Common themes noted by Smith (2014) in the TAP process of sign language interpreters include "depth of processing," "vocabulary range," the "co-construction of meaning" where the interpreter considers the audience's needs (p. 138), "extralinguistic knowledge," "interpersonal demands," models of the interpreting process, and "ethical reasoning" (p. 139). Performing a TAP in the moment may limit the time a participant has to negatively criticize what he or she saw and instead may facilitate open and spontaneous dialogue about the work (Russell & Winston, 2014). A retrospective TAP, in which an interpreter comments on the work product after the fact, may also be more effective than reflection in the moment, as interpreters may not have the cognitive space to produce the language needed for self-reflection while actively interpreting (Kussmaul & Tirkkonen-Condit, 1995; Smith, 2014).

3.6 Weakness of a TAP

There are several caveats and considerations when using a TAP process. One author suggested that data "from initial TAPs may be more superficial when compared to data from later TAPs when one has developed a level of mastery in verbalizing thoughts" (Smith, 2014, p. 132). Thus to be effective the TAP process should be taught to the participants or utilized over a number of different occasions.

Bernadini (2001) argued against a retrospective TAP process, in that the information could be coming from the interpreter or translator's long-term memory and not short-term or working memory. She also preferred a monologue process, in which the translator is left to verbalize thoughts without direction and possible influence from a second party.

Li (2004) created a framework for designing a successful TAP and argued that a good research study utilizing a TAP would do the following:

- Ensure anonymity and voluntary participation;
- Contain purposeful sampling, avoiding generalization of the findings;

22

Self-Reflective Practices

- Utilize triangulation;
- Include "prolonged engagement" (p. 304) to account for the impact and biases of the researcher;
- Be performed in naturalistic situations;
- Use "peer debriefing, stepwise replicate and intercoder reliability" (p. 304);
- Use member checking with the participants on the findings; and
- Use thick descriptions. (Li, 2004).

However, of the 15 studies involving translators that Li (2004) examined, only three strategies were mentioned frequently: "refraining from generalizing findings (73.3%), triangulation of data-collection methods (60%), and thick description in reports (53.3%)" (p. 306). Several of the remaining strategies were not mentioned (member-checking, "assurance of anonymity") while the remaining were utilized in only 30% of the studies (Li, 2004). In addition to Li's (2004) concerns, Bernadini (2001) reviewed several studies on translation utilizing the TAP process and found a lack of research design and no operational definition for constructs under investigation, such as "routine" or "nonroutine" interpreting tasks.

While they supported a dialogic TAP process, for example, between a researcher and an interpreter, Kussmaul and Tirkkonen-Condit (1995) also noted pitfalls with this approach: The interpreter's responses would be co-constructed and not just their own thoughts. A dominant personality may shift the TAP to one view of translation. There was also no guarantee that the information would be more than superficial as many professional translators' strategies may have become automatic (Kussmaul & Tirkkonen-Condit, 1995).

4. Methodology

To examine the different self-reflective techniques, or lack of these, used among a small group of six sign language interpreters, this study was designed within a qualitative framework. It included three methods of data collection: a short interview, the elicitation of a simultaneous interpretation from a short sample of ASL into spoken English, and then a TAP while the participants reviewed their work. The data from these and the research served as a source of triangulation, as suggested by the literature (Li, 2004).

4.1 Participants

The participants were drawn from the northeastern region of the United States. They included three novices who were attending an ASL–English interpretation education program and were in their final semester of a 4-year baccalaureate program. Three experts who worked in close proximity of the education program also participated. An "expert" interpreter was defined as a sign language interpreter who was nationally certified from the Registry of Interpreters for the Deaf. To ensure anonymity, the novice interpreters were given the designation N1, N2 and N3; expert interpreters were designated as E1, E2 and E3. Additional demographic information can be found in Table 1.

As a first step in the process, participants were asked to complete a demographic questionnaire. Table 1 is a breakdown of their characteristics.

23

Self-Reflective Practices

Table 1: Demographic information.

Demographic	Novice	Expert
female	2	2
male	1	1
Enrolled in an interpreter education program	3	0
Nationally certified	0	3
Age	≤24	≥30
Years as a working interpreter	~1	8-24

Each participant was then interviewed for 30 minutes (see Appendix for the interview questions). All of the interviews were recorded for further analysis. Questions 1 through 4 of the interview questions were designed to establish a baseline of the participants' definition of feedback. Questions 5 through 8 were constructed in much the same manner as those used by Russell and Winston (2014), who used prompts such as "How did you feel about the work?" and "In what ways was the work effective?" (p. 111). These solicited the interpreters' view of their performance and of the self-reflective process.

After the interviews were completed, the participants were then asked to watch a 3-minute clip of a person using ASL. This clip was chosen from a TedX Islay presentation, "Reaching Out to a Global Deaf Community," (Chandani, 2010) because the topic was familiar to most interpreters. The participants interpreted the presentation from ASL to English. They then watched and listened to their interpretation and commented upon their work using a retrospective TAP. Participants were told they could comment on both negative and positive aspects of their work as well as on the methods they used while processing the source message. The results were qualitatively analyzed using a constant-comparative method to look for similarities and differences between the novice and experts' self-reflection and the approaches they used. Broad themes and properties were identified.

5. Findings

During the interview, participants were asked if they had any set routine for self-reflection. None of the participants reported having a formal routine to reflect on their work. E1 and E2, mentioned that they would reflect upon their work only if they felt there were numerous errors that had to be addressed. But overall, none of the participants had a set self-reflection routine. When asked, "Do you believe that self-analysis is important to advancing your career? If so, why?" all participants responded that self-reflection is crucial for the development of one's career.

When prompted in the interview about how identifying the critiques of their work could help improve their interpreting, N2 replied,

> It's somewhat helpful. Because I know that, when I analyze my work I notice patterns. So it's good that I know there is a problem. But again, I don't know if that helps me improve anyway. I just notice it's still a problem.

N3 found analyzing one's own work less beneficial than receiving feedback from outside sources (mentor, consumer, team). This novice believed that if a specific area or pattern was recognized by an outside source, it truly needed improvement. In their reflections, not only did the novices focus mainly on

Self-Reflective Practices

the aspects of the work that needed to be improved, they also rarely gave suggestions on how their work could be amended for the future.

Next, comments from the participants during a TAP review of their recorded work interpreting from ASL into spoken English were analyzed. Table 2 summarizes both the interview questions and the TAP process. One characteristic of their spoken English target texts that they noted and wanted to avoid was "up-speak," in which they gave the final word or syllable in a sentence a higher inflection or emphasis; this could make a declarative sentence sound like an interrogative sentence, or make the speaker sound unsure of herself. Participants also noted their use of "filler words" such as "um" or "ah." Affect was also mentioned: Participants reflected that they needed to work on conveying the passion of the speaker and his positive approach to his topic without sounding monotone.

Table 2: Summary of responses.

Category	Novice answers	Expert answers
Definition of self-reflection	Focused on the production errors made in order to improve the work	Focused on the overall process and if the interpretation matched the speaker's goal and tone
Current self-reflection routine	No formal routine set	No formal routine set
Importance of self-reflection in an Interpreter's Career	It is critical for development	Interpreters must complete analysis in order to improve
Topic of focus in the reflection	Processing time, use of up-speak, misunderstanding, adding filler words, preparation time	Matching the affect, matching the tone of voice used, applying accurate vocabulary, Sounding like a native English user, need for preparation materials

When participants were asked to reflect on their interpreted target texts and about the process of reflection, all novice interpreters described it as very important and they said it allowed them to focus on the production errors in their work in order to improve their skills. All three mentioned trying to focus on improving one part of their work when going into an assignment, so it would lead to a clearer message. This seemed to be an aspect of their reflective practice: the focus on one aspect of their work that they thought could be improved upon and using that as preparation for the next assignment.

Overall, however, the novice interpreters tended to focus on the negative aspects of their work including a short processing time; using up-speak, which made them sound unsure of their final product; misunderstanding the source message, adding filler words when they were unsure; and believing that additional preparation time would help with the outcome of the interpretation. They also described how overwhelming it was to watch their work and comment on it, as they found there were too many skills to look at all at once. In general, they talked about how it was discouraging to hear their work again because they saw so many things wrong with it.

On the other hand, the expert interpreters focused mostly on the overall success of their work and were more positive. They looked at whether their target texts matched the goal and tone of the speaker. They focused most of their feedback on the overall sound and quality of the interpretation and on matching the affect of the speaker. They described selecting appropriate vocabulary and tried to restructure sentences so they sounded like the presenter was a native English speaker. They noted instances in which they felt that they had interpreted successfully. They talked about how when an assignment went badly, they tried to think of ways to improve their performance rather than fixate on something they missed or translated inaccurately, such as a single sign. Ideas included shifting their role to have more control over the environment and to get their needs met. One participant emphasized the need for collecting and using preparation materials, which they felt would have improved their interpretation.

25

Self-Reflective Practices

Four of the six participants felt that using a TAP was beneficial to their practice. They noted that the TAP helped them to:

- verbalize their interpretation process,
- consider different ways to translate portions of the ASL text into spoken English,
- study the ASL text and again to better understand what the signer meant,
- recognize the problems in their work,
- find the positive aspects of their work,
- and to understand their thought patterns behind their decisions.

The two remaining participants felt it was more helpful to receive feedback from colleagues than to perform a self-assessment. They believed that if a colleague or peer noticed an area that needed to improve, it was a serious mistake that needed immediate remediation.

6. Discussion/summary

The goal of this study was to examine the self-reflective practices of both novice and expert sign language interpreters. There were a number of limitations, however, that should be acknowledged: The study used a small sample size, and participants were chosen using convenience sampling, meaning that all worked within the same geographical location. As a cohort, they could have shared a similar way to talk about feedback and how they engaged in it. Participant E1 also noted "interpreters may try to position themselves to defend their work when talking about it in front of other colleagues." To address these limitations, a larger and more representative sample could be examined, for example, one that included student interpreters from different programs. To address the act of positioning, the interviewer could leave the room while participants reflected on their work, thus utilizing a monologue approach (as suggested by Bernadini, 2001).

The first research question addressed in this study was "What definition do novice and expert interpreters have for self-reflection?" As noted in the literature (Bonni, 1981; Winston, 2005), sign language interpreter educators have talked about the value of self-reflection. However, in this sample, neither student nor expert interpreters were able to define such practices, which is similar to the findings of Dangerfield and Napier (2016). Perhaps as a beginning, interpreters might consider the operational definition used by this study for deliberate practice and consider using the TAP as a framework.

The second research question was, "What are their feelings about the practice?" Four of the six participants of this study valued the process of reflecting on their work; the other two preferred having an expert review their work. Regardless of preference, findings indicated that while reflection or assessment of some type was valued, it was not being practiced. Interpreters might find it useful to create a more systematic approach and schedule time to engage in self-reflection or in working with a peer or expert to evaluate their practices.

In terms of the value of using the TAP process, similar findings were reported in other studies of working, professional sign language interpreters (Dangerfield & Napier, 2016; Russell & Winston, 2014). For example in the Russell and Winston (2014) study the working interpreters agreed that self-reflective practices could be used to continue enhancing their practice. In this study, both the expert interpreters and the novices agreed to the benefits of self-reflection, thus indicating recognition of the practice even in students of sign language interpretation. For example, four of the six interpreters in this study talked about how reflecting on their work helped them find new ways to translate a text: It allowed them to acknowledge their successes and gave them access to their own cognitive processes. It also helped them identify problematic areas.

The third research question asked was, "What steps do they take or what format do they follow?" The three novice interpreters in this study focused on how they could improve their work but had a limited understanding of how to apply the patterns found in self-reflection to their practice. Dangerfield and Napier

Self-Reflective Practices

(2016) found something similar, in that the working interpreter in their study who they deemed a novice "did not use self-reflective terminology in her discussions" unless prompted (p. 20). This interpreter also initially did not know how to use self-reflection (Dangerfield & Napier, 2016, p. 13). Perhaps for the group of novices in this study there is need for further practice within their program prior to graduation on how to perform self-reflective activities.

The three expert interpreters in this study, on the other hand, were able to analyze their work in regards to the overall goal of the meaning and message rather than just the linguistic aspects. Russell and Winston (2014) found a similar pattern in working interpreters who identified "less successful" or "more successful" target text productions. Three of the interpreters were deemed experts as they produced more successful target texts and did so by reflecting on the goal of the speaker, a teacher in a classroom, or on the needs of the student, or the interpreting process (Russell & Winston, 2014). For example, one interpreter in the study shared, "I think she [the teacher] is linking this to previous knowledge and wants them to question what they know about drug use…" (Russell & Winston, 2014, p. 114). Those deemed less successful or ineffective focused on lexical issues such as sign choices (Russell & Winston, 2014). So it would appear that some working interpreters do develop successful reflection techniques but do so without a systematic model to guide them.

Overall, and as a summary of the findings for this study, the participants valued examining their work and had the goal of improving their practice. However, neither the novices nor the working professional interpreters had a consistent protocol for them to do so. Perhaps the definition of reflective practice as described in this study and the use of activities such as the TAP will help guide interpreters towards a systematic process. That process should consistently involve deeper order thinking, such as Bloom's evaluation and application (Adams, 2015).

References

Adams, N. E. (2015). Bloom's taxonomy of cognitive learning objectives. *Journal of the Medical Library Association, 103*(3), 152–153. doi: 10.3163/1536-5050.103.3.010

Bernardini, S. (2001). *Think-aloud protocols in translation research. Target, 13*(2), 241–263.

Bonni, B. (1981). Point of concentration. In L. Siple (Ed.), *Proceedings of the Second National Convention: Conference of Interpreter Trainers* (pp. 1–9). Conference of Interpreter Trainers.

Bower, K. (2015). Stress and burnout in video relay service (VRS) interpreting. *Journal of Interpretation, 24*(1), 1–16. Retrieved from http://digitalcommons.unf.edu/joi/vol24/iss1/2

Chandani, A. (2010). *Reaching out to the global Deaf community* [Video file]. Retrieved from https://www.youtube.com/watch?v=keHK-bMEZts

Dangerfield, K., & Napier, J. (2016). Tracking the development of critical self-reflective practice of a novice sign language interpreter: A case study. *Journal of Interpretation, 25*(1), 1–25.

Dean, R. K., & Pollard, R. Q. (2001). Application of demand-control theory to sign language interpreting: Implications for stress and interpreter training. *Journal of Deaf Studies and Deaf Education, 6*(1), 1–14.

Ericsson, K., & Simon, H. (1980). Verbal reports as data. *Psychological Review, 87*, 215–251.

Self-Reflective Practices

Goswell, D. (2012). Do you see what I see? Using ELAN for self-analysis and reflection. *International Journal of Interpreter Education, 4*(1), 73–82.

Hoza, J. (1990). Doing the right thing: Interpreter role and ethics within a bilingual/bicultural model. *Proceedings from the Conference of Interpreter Trainers, Conference 1990: Educational foundations for bridges of understanding.* USA: Conference of Interpreter Trainers.

Isham, W. P. (1986). The role of message analysis in interpretation. In M. L. McIntire (Ed.), *Interpreting: The art of cross-cultural mediation* (pp. 111–122). Silver Spring, MD: RID Publications.

Jääskeläinen, R. (2010). Think-aloud protocol. *Handbook of Translation Studies, 1*, 371–372.

Kussmaul, P., & Tirkkonen-Condit, S. (1995). Think-aloud protocol analysis in translation studies. *TTR: Traduction, Terminologies, Rédaction, 8*(1), 177–199. doi:10.7202/037201ar

Lee, Y. (2005). Self-assessment as an autonomous learning tool in an interpretation classroom. *Meta: Translators' Journal, 50*(4), 1–8. Retrieved from http://id.erudit.org/iderudit/019869ar.

Li, D. (2004). Trustworthiness of think-aloud protocols in the study of translation processes. *International Journal of Applied Linguistics, 14*(3), 301–313.

McCartney, J. (2006). Burnout of sign language interpreters: A comparative study of K–12, postsecondary, and community interpreters. *Journal of Interpretation*, 83–108.

Musolino, G. (2006). Fostering reflective practice: Self-assessment abilities of physical therapy students and entry level graduates. *Journal of Allied Health, 35*(1), 30–42.

Registry of Interpreters for the Deaf. (2005). *NAD-RID Code of Professional Conduct*. Alexandria, VA: Registry of Interpreters for the Deaf. Retrieved from https://drive.google.com/file/d/0B-_HBAap35D1R1MwYk9hTUpuc3M/view

Russell, D., & Winston, B. (2014). Tapping into the interpreting process: Using participant reports to inform the interpreting process in educational settings. *Translation & Interpreting, 6*(1), 102–127.

Schwenke, T. (2012). Sign language interpreters and burnout. *Journal of Interpretation, 20*(1), 31–54.

Self-Analysis. (2017). In *English Oxford Living Dictionaries*. Retrieved from https://en.oxforddictionaries.com/definition/us/self-analysis

Smith, A. (2014). Think aloud protocols: Viable for teaching, learning, and professional development in interpreting. *Translation & Interpreting, 6*(1), 128–143. doi: ti.106201.2014.a07

Watson, J. (1987). Interpreter burnout. *Journal of Interpretation*, 79–86.

Winston, E. (2005). Designing a curriculum for American Sign Language/English interpreting educators. In M. Marschark, R. Peterson, & E. A. Winston (Eds.), *Sign language interpreting and interpreter education: Directions for research and practice* (pp. 208–234). New York, NY: Oxford University Press.

Self-Reflective Practices

Appendix: Interview questions

1. Before we begin, how do you define self-analysis?
2. Do you currently have any self-feedback strategies you complete on a regular basis?
3. Do you believe that self-feedback is important to advancing your career? If so, why?
4. Now that you have completed your video, how do you think the interpretation went?
5. Overall, what did you believe your strengths and weaknesses were before listening to the clip again?
6. What is something new you have noticed about your work while watching this interpretation?
7. What would you do differently if you completed this interpretation again?
8. Do you think that giving yourself feedback was helpful in regard to improving your work? If so, why? If you do not believe it was helpful, please explain why.
9. Do you have a set routine for doing self-assessment or reflection and can you describe it?

Training Deaf Learners to Become Interpreters: A Pilot Project

Miranda Lai[1]

Royal Melbourne Institute of Technology (RMIT University), Australia

Abstract

This article reports on a pilot project to train 20 Deaf learners in an attempt to equip them with the skills and knowledge required for interpreting assignments, including how to manage visual communication in various service settings and apply ethical standards to their interpreting practice. This is the first time such training has been delivered in a tertiary environment in Victoria, Australia. The project chose three non-language-specific units of competency from the national qualification of Diploma of Interpreting under the Public Sector Training Package. In addition to outlining the curriculum design and student learning outcomes, this article presents insight and qualitative feedback collected from semistructured interviews with the educators engaged for the project. Recommendations made at the conclusion of this project serve as a stepping-stone to delivery of a full Diploma of Interpreting for Deaf learners in the near future.

Keywords: Deaf Interpreting, Deaf interpreter training, diploma of interpreting, Auslan interpreting, skill set

---

[1] *Correspondence to: miranda.lai@rmit.edu.au*

Training Deaf Learners to Become Interpreters: A Pilot Project

Vocational training for Australian Sign Language (Auslan) interpreters is available in several states in Australia. In the state of Victoria, the Royal Melbourne Institute of Technology (RMIT University), where the author is based, has been the sole provider of such training over the past two decades. The RMIT Diploma of Interpreting in Auslan admits hearing students who are either native or near-native speakers of Auslan, and those who acquire Auslan as a second language through stepwise vocational qualifications, from lower certificates to the diploma[2] in Auslan. However, the same opportunities have been lacking for Deaf learners who aspire to become interpreters so they can serve as a communication medium between various native signers as well as Deaf immigrants, and standard Auslan users. It is in this light that the Victorian Deaf Society (Vicdeaf) acquired funding from the Multicultural Affairs and Social Cohesion (MASC) Division under the Victorian state government to train a group of 20 Deaf learners. Established in 1884, Vicdeaf is a not-for-profit organization committed to achieving "access and equity for people who are deaf or hard of hearing" (Vicdeaf, 2015, p. 1). RMIT was commissioned by MASC to design and deliver a 2-month pilot project to train the Deaf learners recruited through Vicdeaf, with an aim to equip them with essential skills and knowledge about interpreting so they are better placed to become fully fledged Deaf Interpreters (DIs) in the future.

Given the limited literature on DIs and Deaf interpreting (Boudreault, 2005; Forestal, 2011), this article starts with an overview of what Deaf interpreting is, why it is needed, and its professionalization and credentialing. The article then introduces various models of how Deaf interpreting is carried out, and outlines the status quo of DI training in Australia and overseas. The rest of the article focuses on the 2017 MASC pilot project, explaining the design and delivery of the 2-month training for the Deaf learners, followed by qualitative feedback collected from the educators involved. Recommendations for future delivery and limitations of the study are summarized in the concluding remarks.

1.   What is Deaf interpreting?

Deaf interpreting describes interpreting undertaken by a Deaf native speaker of an indigenous sign language (MASC, 2017). The terminology used to refer to those who perform the service, however, varies across the literature, including "deaf interpreters", "relay interpreters", "deaf relay interpreters", "intermediaries", "mirror interpreters" and so on (Adam, Aro, Druetta, Dunne, & af Klintberg, 2014, p. 5). Adam et al. (2014) contend that terms such as "relay interpreters", "intermediary interpreters" and "mirror interpreters" carry negative connotations in that they suggest that "DIs exist only to assist the non-DIs" (p. 6).

---

[2] Certificates and diplomas are entry level qualifications under the Australian Qualification Framework (AQF). The AQF is a 10-tier national system of qualifications encompassing vocational education (from Certificates I, II, III, and IV to Diploma and Advanced Diploma) and higher education (from Bachelor to Masters to PhD). For more information see https://www.aqf.edu.au/aqf-levels

31

Pilot Deaf Interpreter Training

In the Australian context, Deaf interpreting is typically provided by a Deaf person who is fluent in Auslan, has extensive knowledge of its language register, is able to use written English, and may have additional familiarity with a foreign sign language or pidgin (i.e., nonstandard Auslan; MASC, 2017; National Accreditation Authority for Translators and Interpreters [NAATI], 2017). In contrast to hearing Auslan interpreters, who transfer meaning between English and Auslan, DIs typically transfer meaning between Auslan and "a highly visual form of communication that can be understood by sign language users who are not using standard Auslan" (Vicdeaf, 2010, p. 1). Anecdotally, Deaf people are experienced in relying on visual cues for most communication. They are also gifted in discerning idiosyncratic gestures or signs and able to understand different signs out of context that a Deaf person who is not fluent in Auslan may use (NAATI, 2017). In international contexts, Deaf interpreting is often performed by Deaf bilinguals who are proficient in at least one written and one sign language, and they may also provide translation. According to Boudreault (2005), qualified DIs possess the linguistic and cognitive adaptability to create and transfer messages that satisfy different Deaf clients of varying degrees of communication abilities. In addition to transferring linguistic information, DIs play a crucial role in understanding and mediating cross-cultural differences from a Deaf perspective.

2.   Why Deaf interpreting?

For spoken language interpreting, interpreters can be native speakers of one or more of their working languages. In community interpreting settings, interpreters often are drawn from the minority community they interpret for. On the contrary, most (hearing) sign language interpreters are typically not Deaf community members; this means not only that they are unable to share the same experiences, but also that they have typically been less exposed to language variation within the Deaf community, hence the need in certain settings for further language mediation by Deaf individuals. The experiential "sameness" and cultural identification afforded by DIs, according to Boudreault (2005), is critical in establishing rapport and creating positive psychological impact, thus fostering a sense of empowerment within the clients so they are more confident in expressing their thoughts to those with whom they would otherwise be unable to communicate as effectively and clearly (Bienvenu & Colonomos, 1992; Boudreault, 2005, p. 335).

Bontempo and Levitzke-Gray (2009) have observed reticence among service users to employ DIs and to pay for "what is sometimes viewed as an unnecessary, supplementary interpreter" (p. 165). However, Vicdeaf (2010) asserts that the benefit far outweighs the extra costs, because when DIs are present communication is more complete and accurate, and the organization's duty of care and informed consents is properly discharged to meet legal responsibilities. There is a new trend around the world for the DI service provider to be an integral part of Deaf life (Boudreault, 2005), and DIs have gradually been recognized and are working in professional capacities in many countries, including Australia (MASC, 2017).

Traditionally it has been difficult for Deaf people to qualify as sign language interpreters, due to the usual requirement for sign language interpreters to be fluent in a spoken language (e.g., English, in the Australian context) and a signed language (e.g., Auslan). There has, therefore, been a need to adapt existing curricula and credentialing systems to allow for the specific roles and settings in which DIs work. One parallel for the DI's unique role can be found in the intralingual mediation work tasked for Registered Intermediaries (RIs) in the English and Welsh criminal justice systems (Cooper & Mattison, 2017). RIs were introduced in these jurisdictions in 2004 to facilitate effective communication between vulnerable witnesses and the people they encounter in the criminal justice system, such as police, lawyers, and judges, without a diminution in the defendants' right to a fair trial (O'Mahony, 2009; Powell, Bowden, & Mattison, 2015). In certain ways, the work of these intermediaries is analogous to that of DIs, but in the context of spoken language and for a specific field of application. Among the 150 RIs in England and Wales (O'Mahony, 2009) are speech therapists, psychologists, and social workers specifically trained to assist vulnerable witnesses for prosecution or defense. "Vulnerable" means people who are under 18 years old, are suffering from a mental disorder, have a significant impairment of intelligence and social functioning, or have a physical disability (s. 16, Youth Justice and Criminal Evidence Act 1999). An RI is tasked to communicate

1.   to the witness, questions put to the witness and

Pilot Deaf Interpreter Training

2. to any person asking such questions and the answers given by the witness in reply to them; and

3. to explain such questions or answers as far as necessary to enable them to be understood by the witness or person in question. (Hepner, Woodward, & Stewart, 2015)

It is important to note, though, that the intermediary role in this legal context is impartial and RIs do not work for the police or the defense (O'Mahony, 2009).

Similar models of intermediary can be found in Israel, South Africa, and some Scandinavian countries (Powell et al., 2015), and they have been introduced more recently to Northern Ireland, in 2013, and New South Wales, Australia, in 2016 (Cooper & Mattison, 2017). Powell et al. (2015) give examples of how intermediaries work:

> *They may communicate to the witness questions that are put to them during an investigative interview or cross-examination in court, or request that questions be rephrased so that they can be adequately comprehended by the witness* [emphasis added]. Intermediaries may also help the witness to understand the complicated judicial process itself and become familiarised with the procedures and setting. Intermediaries may brief interviewing [police] officers or the court on the witness' specific needs and limitations prior to the interview or trial, and suggest ways to maximise the witness' ability to provide accurate testimony and minimise his or her anxiety and trauma. Finally, *intermediaries may assist investigating officers and the court to understand the witness's responses to questions, such as in the instance of witnesses with a speech impediment, language deficit, or alternative means of communication such a communication board* [emphasis added]. (p. 500)

Because intermediaries are professional speech therapists, psychologists, and social workers, it is understandable that, in addition to providing language mediation proper (emphasized text in above quotation), they take a proactive role in facilitating the best possible communication between the witness and the other party (text not emphasized in above quotation). Despite working closely with witnesses, the police, and the judiciary, the fundamental role of intermediaries is to assist the criminal justice system, and therefore they act as a neutral party whose paramount duty is to the court (Powell et al., 2015). It is also worth noting that their role is publicly funded, with an aim to support communication by and with vulnerable people (Cooper & Mattison, 2017).

Although the intermediaries described above have their underpinning profession and undertake more activities other than language mediation to enable effective communication with vulnerable witnesses, without jeopardizing the principle of a fair trial, it is clear that the "intralingual translation or rewording" (Jakobson, 1959) intermediaries perform in spoken languages is very similar to what DIs do as the major part of their work. If intermediaries can legitimately be trained, regulated, deployed, and remunerated in the criminal justice systems, DIs should also have the potential to expand their roles and grow in the legal context and beyond, in that these contexts have the same need for this kind of expert if Deaf people using nonstandard sign language are to have equal access to many public service institutions.

3. Settings requiring Deaf interpreting

There are members of the Deaf population in the Australian context who do not use the standard version of Auslan. The variation of the sign language they use makes communication through traditional interpreting means difficult. People who will benefit from the service of a specialized DI for communication are those who are deaf and:

- use idiosyncratic nonstandard signs or gestures such as those commonly referred to as "home signs" that are unique to a family or original village community

Pilot Deaf Interpreter Training

- have a cognitive disability (mild to severe) or multiple disability that compromises communication and results in disfluency
- are linguistically or socially isolated with limited conventional language proficiency
- are blind or deaf with low vision and use tactile or visually modified sign language
- are children whose language is not fully developed
- use sign particular to a given region, ethnic, or age group that is inaccessible by other qualified interpreters, for example, indigenous Deaf people
- are experiencing complex trust issues in which cultural sensitivity or comfort factor is paramount, such as in trauma counseling
- use a foreign sign language and there are no accredited or qualified foreign sign language interpreters available—these may be refugees or migrants arriving from other countries or individuals arriving from another country where a formal language (signed, spoken, or written) was not taught
- are users of a pidgin or contact variety of sign language or a common international lingua franca known as International Sign (IS; Bontempo & Levitzke-Gray, 2009; Department of Health and Human Services, 2017; MASC, 2017; NAATI, 2017; Vicdeaf, 2010)

Contexts in which DIs are critical to be included in the interpreting team may include:

- mental health settings, particularly during times of hospitalization as well as during times of assessment and diagnosis
- other health settings where complex medical conditions are being assessed and/or treated, as well as when treatment is explained, particularly if informed consent is required
- any setting in which the Deaf person is particularly vulnerable or at risk (Vicdeaf, 2010)

According to Vicdeaf, the demand for this type of specialist language service is growing in Australia. Particularly in view of Australia's migration and humanitarian programs through which immigrants and refugees are accepted into the country, there has been a growing need for DIs to work with the increasing numbers of Deaf people from culturally and linguistically diverse backgrounds. In the state of Victoria, Vicdeaf provides an Auslan class for newly arrived Deaf migrants. Anecdotally, the class size grew from four in 2011 to 22 (with four on a waiting list) in 2017, pointing to possible growth in the overall numbers of this cohort of Deaf people (MASC, 2017).

4.   How does Deaf interpreting work?

In countries where there is more than one official language, DIs may work for the Deaf between the signed versions of the two languages. In Canada, for example, where English and French are both official languages, DIs would work between American Sign Language (ASL) and Langue des Signes Québécoise (LSQ or Quebec Sign Language). However, Deaf interpreting "does not necessarily always involve two languages but instead can mean working from one language to some other form of communication, such as gesturing, drawing, using props, idiosyncratic signs, International Sign, etc." (Boudreault, 2005, p. 329). In the Australian context, DIs may work in tandem with Auslan–English interpreters to bridge the communication gap between the Deaf client and the standard Auslan–English interpreter.

According to Boudreault (2005), there are three types of Deaf interpreting within a single language:

- Mirroring (DI-M; also known as "shadowing" or "shadow interpreting" (Boudreault, 2005, p. 329): This technique reproduces every grammatical feature from the source message and is mostly used during the question period of a large-scale meeting with a large audience who are deaf. The aim is to "maintain communication efficiency in terms of both fluency and time management for all members of the audience" (Boudreault, 2005, p. 330).

Pilot Deaf Interpreter Training

- The DI as facilitator (DI-F): This technique takes place when hearing interpreters acknowledge they have difficulties in comprehending signs by Deaf clients, who may be semilingual because of their educational or cultural backgrounds, or who may use a particular dialect.
- Working with International Sign (DI-IS): This technique is typically used in international conferences (e.g., Deaf Way II), Deaflympics, or international meetings where Deaf individuals use various signed languages, including a combination of gestures, loan signs from various existing signed languages, and pidgin signs.

In a simplified schema, the chain of communication is shown in Figure 1, where "each interpreter receives the message in one communication mode, processes it linguistically and culturally, then passes it on in the appropriate target language" (NAATI, 2017, p. 2).

Figure 1. Communication flow for Deaf interpreting.

Hearing Person → Interpreter → Deaf Interpreter → Deaf Person

Hearing Person ← Interpreter ← Deaf Interpreter ← Deaf Person

---
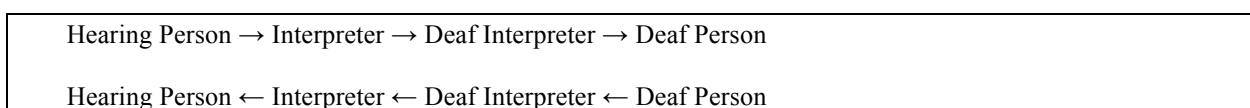
(Source: Canadian Hearing Society, https://www.chs.ca/about-deaf-interpreting)

5. Training for Deaf interpreters

With the value of DIs' work increasing and the demand for Deaf interpreting growing, there is also growing awareness of the need for DIs to be better trained and credentialed (MASC, 2017). In countries where public service interpreting has developed to more advanced stages, such as Australia, the United Kingdom (UK), and Scandinavian countries, it is no longer acceptable for public service interpreters to simply enter the profession without any form of training and systematic professional development. The same should apply to DIs, in that:

> No deaf individuals should become interpreters "on the job" or just by taking a few workshops, or by being mentored briefly and then passing a certification exam. They need more extensive and rigorous training to attend the degree of excellence that is desired in the field of interpreting. (Boudreault, 2005, p. 350)

Before the current pilot project, Vicdeaf had offered workshop-style training for a number of years in the state of Victoria, Australia, to augment the skills of the DI, with typical class sizes of around 15. However, it is recognized that DIs should receive recognized national training to the same standards as their hearing counterparts (MASC, 2017), and therefore the current project is particularly welcome because the training covers three non-language-specific units of competency from the national qualification of Diploma of Interpreting and can serve as a pathway to the full diploma qualification in the future.

In the broader Australian context, according to Bontempo and Levitzke-Gray (2009), DI training has been offered in an ad hoc manner since the late 1990s primarily by state deaf society organizations or Australian Sign Language Interpreters' Association (ASLIA) branches, ranging from a weekend workshop to courses of several weeks' duration to a 1-year Diploma of Interpreting course at Central TAFE[3] in Perth, Western Australia, in 2001. The diploma course was taught to a group of Deaf learners in Auslan by hearing and Deaf educators who were

---

[3] TAFE stands for Technical and Further Education. Each state and territory in Australia has a vocational education and training system, which prepares people for work in a career that does not need a university degree (for more information, see https://www.dss.gov.au/our-responsibilities/settlement-services/education). The vocational education and training system in each state and territory typically includes public TAFE institutes and private providers.

35

Pilot Deaf Interpreter Training

themselves interpreters. It was focused on the consecutive mode of interpreting rather than the simultaneous mode, which is the norm for hearing Auslan interpreters.

In the state of South Australia (SA), TAFE SA has delivered DI training in the national qualification Diploma of Interpreting since 2013. Two cohorts of mixed hearing and Deaf learners have been taught to date, with some graduates achieving NAATI Recognition and others acquiring NAATI Paraprofessional Interpreter[4] accreditation in Deaf Interpreting (M. Rowan, personal communication, November 8, 2017).

In Europe, many countries are in a "transitional phase," in which they are "moving from a situation where Deaf Interpreting has been an informal profession that is not recognized, carried out by Deaf individuals without any formal interpreter training, to a situation where the profession has become more formalized" (Lindsay, 2016, p. 6). Austria, Estonia, Finland, France, Germany and the UK have better developed DI professions, in that they have:

- a formal, publicly funded interpreter education for Deaf students

- a public system of registration or authorization of DIs

- public funding of Deaf Interpreting. (Lindsay, 2016, p. 23)

Of the 31 countries or regions surveyed by Lindsay (2016), 10 have one interpreting training program for DIs mixed with hearing students, whereas eight have one program training DIs separately from their hearing counterparts. The training programs in these countries or regions appear to be a mixture of vocational, bachelor, and short courses. The remaining 13 countries do not have any training for DIs at all (Lindsay, 2016, p. 86).

6. Professionalization of and credentialing for Deaf interpreters

The United States (U.S.) took the lead in considering professional status for DIs in the 1970s (Bienvenu & Colonomos, 1992). The professionalization of DIs in the U.S. continued through the 1980s until the late 1990s, when, in 1998, a full DI certification was offered by the Registry of Interpreters for the Deaf (RID; Boudreault, 2005). A Deaf person interested in becoming a Certified Deaf Interpreter (CDI) must sit a two-part exam: a written exam and an interpreting performance exam. After gaining certification, DIs are required to undertake continuous professional development to maintain their certification, similar to hearing colleagues (Boudreault, 2005).

In Australia and Canada, the professionalization of DIs has taken a much slower pace. Boudreault (2005) spoke of it as "virtually non-existent" (p. 325) in Canada. More than a decade later, some progress has been achieved in Canada, evidenced by the position paper issued by the Association of Visual Language Interpreters of Canada (2015), whereby DIs' value and inclusion in the association was acknowledged and confirmed. In Australia, NAATI only started granting Deaf Interpreter Recognition in 2013 and Paraprofessional Deaf Interpreter accreditation in 2017; both groups achieved credentialing through completing NAATI-approved vocational training courses (R. Foote, personal communication, November 20, 2017). To date, NAATI has recognized 27 DIs (four have since lapsed) and six Paraprofessional Deaf Interpreters (R. Foote, personal communication, November 20, 2017). Until only a few years ago, NAATI refused to award accreditation to DIs, because it held that "the nature of their work is largely intralingual rather than interlingual" (Bontempo & Levitzke-Gray, 2009, p. 162).

NAATI published its first information booklet for DI Recognition as recent as in February 2017. To gain NAATI Recognition in Deaf Interpreting, individuals must:

---

[4] Up to the end of 2017, NAATI system catered for accreditation by either training or testing. For languages NAATI tested, two main levels were available for community interpreting: Professional Interpreter and Paraprofessional Interpreter. For languages of low community demand for which, therefore, NAATI did not test, a Recognition status was available if one could provide evidence of language proficiency, proof of relevant work experience, and completion of a short training course. NAATI has introduced a new certification system since 2018. For details of the new system see https://www.naati.com.au/certification/the-certification-system/

Pilot Deaf Interpreter Training

1. prove their proficiency in Auslan,

2. complete a short training course, and

3. have relevant work experience. (NAATI, 2017)

NAATI has identified the following five language combinations or areas of competency for awarding DI Recognition, which is very useful in informing provider agencies and clients about the types of work DIs have experience working in.

1. Auslan–Nonconventional Sign Language (NCSL): Interpreting between Auslan and a sign language that is idiosyncratic or nonconventional.

2. Written English–Nonconventional Sign Language (NSCL): Sight translation from written English forms or documents into sign language that is idiosyncratic or nonconventional.

3. Auslan–Adapted Sign Language: Interpreting between Auslan and a visually adapted or tactile form of sign language used by Deafblind or Deaf persons with low vision.

4. Written English–Auslan: Sight translation from written English forms or documents into Auslan.

5. Auslan–Conventional Sign Language: Interpreting between Auslan and a standardized foreign signed language (e.g., British Sign Language, Japanese Sign Language, American Sign Language; NAATI, 2017)

In the U.S., RID has offered full DI certification (CDI) since 1998, catering for those who are deaf or hard of hearing and have demonstrated knowledge and understanding of interpreting, deafness, the Deaf community, and Deaf culture (RID, n.d.). The certification contains two parts: the CDI Knowledge Exam, after minimum training of 40 hours, followed by the CDI Performance Exam, for those who have completed an associate degree (expected to upgrade to a Bachelor of Arts in 2018; RID, n.d.). Canada, in contrast, has yet to establish certification for DIs, although the demand has increased and there have been several attempts to do so since the 1990s (Boudreault, 2005).

Another relevant area of development is a system to recognize proficient IS interpreters, jointly developed by the World Federation of the Deaf (WFD) and the World Association of Sign Language Interpreters (WASLI). IS is a contact sign, which has evolved among Deaf people who need to communicate but do not share a common signed language (WFD & WASLI, 2015, p. 2). In light of the increasing engagement of Deaf people in international events, Deaf peoples' demand for the same access to proceedings as their nonsigning counterparts enjoy is increasing. Communication with and among Deaf people from different countries using various sign languages may only be possible through an IS interpreter. WFD & WASLI (2015) propose to emulate NAATI's Recognition model, where "there is need to recognize skills of an interpreter to give them legitimate status, but there is not yet a formal training program or a NAATI test offered in that language" (p. 7). WFD & WASLI (2015) go on to suggest a "clear process to establish initial 'register' of IS interpreters, while further work is carried out to develop . . . IS interpreter training and accreditation system" (p. 7).

7. 2017 Deaf interpreter training pilot project

For the purpose of this pilot project, three non-language-specific units of competency (see Table 1) under the national qualification of Diploma of Interpreting were chosen to form a skill set. A *skill set* in the context of Australian vocational training refers to a collection of units of competency, which are "combined into an interrelated set below the level of a full qualification" (Mills, Crean, Ranshaw, & Bowman, 2012, p. 10). Each unit of competency has its defined learning outcomes in terms of knowledge and skills and their application parameters. A full qualification enables performance of a whole vocational occupation, whereas a skill set enables performance of job tasks or functions (Mills et al., 2012). The skill set under this pilot project included the skills and knowledge required to prepare interpreting assignments, manage visual communication, and apply ethical standards to their practice. Under the full diploma of interpreting qualification, there are two interpreting units, for dialogue and for monologue. These two interpreting units were not chosen for the current project because the

Pilot Deaf Interpreter Training

number of hours for learners to achieve competence would require the course to be much longer and would exceed MASC's funding range.

Table 1. Units of competency.

National codes	Unit of competency
PSPTIS001	Apply codes and standards to ethical practice
PSPTIS003	Prepare to translate and interpret
PSPTIS042	Manage discourse in general settings

The Diploma of Interpreting is a national qualification from the PSP Public Sector Training Package released in 2016 (for more information, see https://training.gov.au/Training/Details/PSP50916#). Learners who have completed this skill set can then obtain credit transfers and pathway into the full diploma qualification. Although RMIT has delivered the Diploma of Interpreting for hearing Auslan-speaking students for the past 20 years, this is the first time the institution has taken on the training of Deaf learners. This project serves as the first DI training delivered in a tertiary educational setting in Victoria, Australia.

7.1. Participants

Twenty Deaf learners were accepted into the project based on the information they provided in the application form and screened by one deaf teacher and two hearing educators who are Auslan interpreters. Selection criteria focused on language capabilities, including the ability to communicate with Deaf people from other countries and fluency in IS, and context-specific communication experiences, such as working with children, Deafblind, and intellectually disabled people, and in medical and mental health settings. Only a small percentage of the learners (30%) reported that they had received DI training previously.

7.2. Course delivery

The team that screened the deaf learners was also tasked to design the syllabus and deliver the workshops. Vicdeaf as the project partner was consulted for the course content and delivery plan. The course was delivered in 5 full-day face-to-face workshops on certain Saturdays from April to June 2017. The Deaf teacher was there for all sessions, and the two hearing Auslan interpreting teachers took turns to coteach with the deaf teacher. Print versions of learning materials were distributed in class and digital versions were made available on the RMIT online learning platform, which also hosts additional learning materials. A hard-copy study guide was produced and distributed to all learners, containing the three units of competency and outlining the unit descriptors, performance criteria, essential knowledge, reference materials, and additional sources of information. The educators agreed that the most efficient pedagogical design was to cover all three units of competency concurrently in each weekly workshop, rather than concentrating on one unit in each workshop sequentially. This way the educators were able to address the interconnectedness of all units at all times.

Table 2 Course syllabus.

Date/Format	Unit 1: Apply codes and standards to ethical practice	Unit 2: Prepare to translate and interpret	Unit 3: Manage discourse in general settings
Week 1	– Course introduction	– Role of interpreter and	– Mind map for various

Pilot Deaf Interpreter Training

Saturday full-day workshop	– What is interpreting? – Codes of ethics: ASLIA, AUSIT, RID, WASLI – Role of interpreter and DI	DI – Working in a team – Examples from settings such as medical, legal, psychology, and finance	contexts: Deafblind, human services, medical, children, and adults – Individual and group activities
	Assessment Task 1: Video Activity Film yourself twice introducing yourself to a doctor: – first with a hearing Auslan interpreter – second without another interpreter		
Week 2 Saturday full-day workshop	– Demand-control schema – Revised role of DI – Roles and methods	– Various interpreting contexts and settings – Agency booking procedures	– Discourse management issues – Arrange seating and sight lines
	Assessment Task 2: Ethics take-home test to be completed in English or Auslan – One question on a job offer scenario, and "what questions will you ask the agency?" – One question on seating and arranging positions		
Break	Meet with Deafblind Victoria and clients.		
Week 3 Saturday full-day workshop	– Theory of Deafblind interpreting: linguistic, ethical, cultural issues, and guiding – Incorporate demand-control schema and ethics in group reflection and discussions	– Practical interpreting activities in groups, SMS job offers and discussion	– Migrant and nonstandard Auslan: issues for interpreting – Guests for personal information and practice – Reflections on role play
	Assessment Task 3: Reflection on practical activities in class **Assessment Task 4:** Simulated interpreting assignment		
Break	– Attending Diploma of Interpreting—Auslan class and interact with hearing students – Vicdeaf site visit		
Week 4 Saturday full-day workshop	– Reflection on Vicdeaf site visit	– Video relay interpreting and new technology: how to prepare for assignments	– Video relay interpreting and new technology: strategies for working in this environment
	Assessment Task 5: Practical test in simulated settings		
Week 5 Saturday full-day workshop	– How to assess clients' Auslan or nonstandard sign language – Review	– Review	– Review

Note. ASLIA = Australian Sign Language Interpreters' Association; AUSIT = Australian Institute of Interpreters and Translators; RID = Registry of Interpreters for the Deaf; WASLI = World Association of Sign Language Interpreters; SMS = short message service.

Pilot Deaf Interpreter Training

Attendance at the five Saturday workshops remained high. Two Saturdays during the course period had no classes scheduled; instead, students visited Deafblind Victoria and Vicdeaf, and they attended the Diploma of Interpreting Auslan group during the week, interacting with the hearing Auslan interpreting students. All students completed all required assessments under the course and achieved competence for all three units. The attainment of the course satisfies the short course training requirement stipulated by NAATI for DI Recognition (NAATI, 2017).

7.3. Educator feedback

Semistructured interviews were conducted by the author on campus after the conclusion of the course with all three educators, in order to elicit their responses to answer two research questions: (a) Has the pilot project selected the right learners and applied appropriate pedagogical design to achieve best learning outcomes? (b) What can be improved in future delivery? Using a list of open questions, the author spent roughly an hour with each educator on separate occasions to note down their qualitative feedback. The five topic areas as reported for the rest of Section 7 answer Research Question A, and Section 8 addresses Research Question B. Completing data collection in this way allowed the author to probe further any points of interest that arose during the interviews.

7.3.1 Learner selection

The educators all felt that the learners selected for the course were the right candidates for the training, although it was agreed that face-to-face interviews to supplement the self-reported language capabilities and relevant Deaf Interpreting experience may be helpful in future recruitment. This will provide an additional degree of objectivity in the learners' linguistic and vocational competence at entry to ensure that individual variations among learners are within a reasonable range.

7.3.2 Learner experience

It was agreed that an all-Auslan environment was positively received by the learners and contributed to the best possible learning outcomes, in that the communication and interaction among learners and with educators was able to take place organically in Auslan; had the language of instruction been spoken English, a hearing interpreter would have been needed to mediate. This contributed to much more efficient learning, in which the learners could exchange their ideas and communicate with the educators comfortably in their native Auslan. Using Auslan as the language of instruction also contributed to the high levels of engagement and motivation to learn demonstrated by the learners in the workshops. This exclusively deaf setting was compared with another possible class configuration where hearing and Deaf learners are admitted and taught together. Although benefit may be gained in relation to cross-pollination of the students' linguistic and interactional competencies, the educators felt that Deaf learners in such settings often tend to miss out on learning because of the dominant effect of spoken languages in the same environment, particularly if the instructor can use only spoken English.

7.3.3 Pedagogical reflections

A considerable amount of time was dedicated to course planning and design prior to the commencement of the delivery, and therefore the educators felt they were able to cover the required content areas comprehensively, with valuable input from guest presenters, an abundance of in-class activities, and interesting assessment tasks. Course contents were practical and always related to actual interpreting environments. Group discussions and reporting back to the class were well received by the learners, and learners commented on how they enjoyed their homework and in-class tasks. Deaf-specific resources were in short supply, but in the end, there was not as much time to sit and watch videos or visit other sites as the educators would have liked. With the assistance of and contribution from Vicdeaf, a 36-minute dedicated DI training video was produced (see https://www.youtube.com/watch?v=lS5nTQd0izQ&feature=youtu.be). The video covers the role of DIs, work

Pilot Deaf Interpreter Training

protocols, and working in a team with a hearing Auslan interpreter. This is an excellent pedagogical tool for teaching the three units and generated insightful discussions among learners and educators when used in class.

Reflecting on the learning outcomes achieved, the Deaf teacher stated, "Although the students were very engaged with their learning, still to date I don't know if the course should be introduced before any hands-on interpreting in class/simulations. I don't know if they can connect the dots—why this set of skills is central to interpreting. Instead of teaching from the more theoretical aspects to the practical applications, I would start from practice to theory next time." She also remarked on the class size of 20 being too big, because "at times I was too busy facilitating/responding to questions and missed opportunities to teach." The other two hearing Auslan interpreting teachers commented on the benefit of having a skilled and experienced Deaf teacher who is an interpreter, pointing to the successful model of team teaching in DI education.

All educators agreed that the assessments were pitched at the right level; however, the intricacy of the kind of interpreting involving DIs may require more time for face-to-face learning. It is because DIs rarely work alone, and therefore they must manage their Deaf clients and work with the hearing interpreter. Thus, in Assessment Task 5, the learners were required to show their capability in managing an interpreting assignment with their peers, who are hearing Auslan interpreting students studying in the Diploma of Interpreting at RMIT, and this proved to be challenging for the DI students to manage. The Deaf teacher contended that hearing students at the Advanced Diploma of Interpreting level may be a better fit, in that they would have higher Auslan proficiency and already have some interpreting experience. One of the educators also remarked on the usefulness of off-campus activities and tasks, because those committed made the effort to complete them.

7.3.4 Delivery hours

All educators agreed that the workshop hours were not sufficient to cover all the content to the depth they desired. They felt strongly that more time was needed for face-to-face instruction for a Deaf group to achieve the desired learning outcomes. They also commented that the learners did not have enough time to take in what they were taught, but the hours were sufficient for them to know whether they wanted to pursue further studies in the future.

7.3.5 NAATI recognition outcomes

All but one learner completed the course and achieved competence in all three units. One way of measuring the outcome of the course is the attainment of NAATI Recognition. As this skill set is accepted by NAATI as the required short training course (see NAATI DI Recognition in Section 6), learners who also fulfill the other two requirements were eligible to apply to NAATI for Recognition. Two learners, as a result, have acquired their NAATI Recognition (10% attainment rate). Meeting NAATI's stipulated requirements and completing the application process proved to be onerous for the majority of the learners. The educators explained that most Deaf people have full-time employment, meaning that only two or three qualified DIs contracted to Vicdeaf are available at short notice to work with Deaf people. Although requests for DIs are few and far between compared with spoken language interpreters, Deaf interpreting is fraught and often takes place in high-stakes settings such as legal, serious medical or immigration/social services, police, prison, child protection, and Department of Health and Human Services. To function in these more serious settings, working DIs must have an in-depth understanding of language use as well as the knowledge and ethical understanding about their work. It is a conundrum that cannot be solved in the short term. As more opportunities for training such as this project become available, more DIs will be appropriately equipped to work in these settings. A buddy system should be helpful for novice or occasional DIs, and Vicdeaf has expressed willingness to facilitate such a system.

8. Recommendations for DI training

From the points summarized above, it can be said that the three educators felt that the pilot project recruited and trained appropriately selected learners and reasonably achieved what the syllabus was designed to achieve, but with low attainment (10%) of NAATI Recognition. Although the educators were overall positive about the

Pilot Deaf Interpreter Training

project, in view of future developments of the DI education and the sustainability of quality DI supply, the following four aspects summarize the educators' responses and answer Research Question B about future improvement of the course.

8.1. Delivery of full qualification

As affirmed by Boudreault (2005), DIs should not be made to rely on "on the job" (p. 350) experience as the only form of training, nor should they attempt their certification exam after simply attending a few workshops or being mentored over a brief period. There is no reason why DIs should not be offered more extensive and rigorous training in degreed courses or full vocational qualifications to access excellent training before they become fully fledged practitioners, just like their hearing counterparts and colleagues in spoken languages. It is therefore a logical next step for education institutions to commit to this cause.

8.2. Contact hours

As concurred by all educators, the contact hours for the project were not sufficient to cover the content to the depth they wanted, nor was the time sufficient for detailed feedback to be provided on the spot for in-class assessments. They were not confident that the learners properly digested the course contents delivered. Therefore, more contact hours for DI learners in the future should be considered. Naturally, this has cost implications that must be taken into account.

8.3. Pedagogical settings

DIs are able to utilize a range of specialist communication skills, as they draw on their lived experience of making meaning visually. This special competency is difficult to capture and teach to a group of second-language learners, that is, hearing students who have learned Auslan as a second language, in a vocational training program (MASC, 2017). Deaf people with the unique experience of living and communicating visually are therefore in an advantageous position of possessing substantial communicative skills beyond what is currently taught in Translating & Interpreting programs (MASC, 2017). For future delivery of DI training in either a skill set or preferably a full qualification, a class of exclusively Deaf learners is conducive to positive classroom dynamics, as evidenced by this pilot project. However, in certain elements of the training, a mixed group of Deaf and hearing students may be beneficial on two fronts: It would allow hearing students a sign language immersion experience in the classroom, and facilitate a pedagogical environment where the DI learners can immediately practice relay interpreting working in tandem with hearing interpreting students. In addition, team teaching in an all-deaf or mixed deaf/hearing setting is most effective, in that each teacher provides vital instructions beneficial to DI learners' future practice in which they act as an intermediary between their Deaf client and the hearing interpreter.

What is clear is that Deaf people must have the same opportunities as their hearing counterparts who have been able to be access sign language interpreter training. When considering the pedagogical setting for DI training, whether to imbed Deaf learners in a sign language interpreting class with hearing students or to formulate specific training programs exclusively for DIs, or even to create a hybrid syllabus where certain components are delivered with hearing students and others are Deaf learners only, remains a point for further study and evaluation.

8.4. Learning materials and activities

A lack of video footage of DIs working in real-life or simulated settings is a drawback in effective teaching. The production of a 36-minute training video under this project catered specifically to Deaf interpreting has proven to be valuable and effective. More such materials should be progressively produced to add to the pool of learning materials for future delivery of either a skill set or full qualification. Other useful learning activities should be further incorporated into the curricula, such as bringing in Deaf guests who are foreign signers or Deafblind,

Pilot Deaf Interpreter Training

inviting experienced DIs who are able to demonstrate and model effective interpreting practices and talk about their experiences, and organizing visits to interpreting agencies and service providers.

9. Conclusion

Deaf interpreting has come a long way. It has always been done by Deaf people as a way to assist other Deaf community members to better communicate with spoken or sign language speakers. Its importance and level of skills and knowledge required have gradually been recognized, and therefore much more scholarly attention and financial investment should be directed to formal training and professionalization. Having evaluated the current project, the natural next step is to create a pathway for the learners to complete a full Diploma of Interpreting. Lastly, it should be noted that the data collection of this pilot project only covers the three educators involved in the delivery. Future studies on similar projects should include learner feedback in order to capture their equally important perspective.

Acknowledgments

References

Adam, R., Aro, M., Druetta, C., Dunne, S., & af Klintberg, J. (2014). Deaf interpreters: An introduction. In R. Adam, C. Stone, S. D. Collins, & M. Metzger (Eds.), *Deaf interpreters at work: International insights* (pp. 1–18). Washington, DC: Gallaudet University Press.

Association of Visual Language Interpreters of Canada. (2015). *AVLIC Official position—Deaf interpreter*. Retrieved from http://www.avlic.ca/sites/default/files/docs/2015-06_AVLIC_Official_Postion-Deaf_Interpreter.pdf

Bienvenu, M. J., & Colonomos, B. (1992). Relay interpreting in the 90's. In L. Swabey (Ed.), *The challenge of the 90's: New standards in interpreter education; Proceedings of the Eighth National Convention of the Conference of Interpreter Trainers* (pp. 69–80). Pomona, CA: Conference of Interpreter Trainers.

Bontempo, K., & Levitzke-Gray, P. (2009). Interpreting down under: Sign language interpreter education and training in Australia. In J. Napier (Ed.), *International perspectives on sign language interpreting* (pp. 149–170). Washington, DC: Gallaudet University Press.

Boudreault, P. (2005). Deaf interpreters. In T. Janzen (Ed.), *Topics in signed language interpreting* (pp. 323–356). Amsterdam, The Netherlands: John Benjamins.

Pilot Deaf Interpreter Training

Cooper, P., & Mattison, M. (2017). Intermediaries, vulnerable people and the quality of evidence: An international comparison of three versions of the English intermediary model. *The International Journal of Evidence & Proof, 21*(4), 351–370.

Department of Health and Human Services. (2017). *Language services policy and guidelines*. Retrieved from https://dhhs.vic.gov.au/publications/language-services-policy

Forestal, E. M. (2011). *Deaf interpreters: Exploring their processes of interpreting* (Unpublished PhD dissertation). Capella University, Minneapolis, MN.

Hepner, I., Woodward, M. N., & Stewart, J. (2015). Giving the vulnerable a voice in the criminal justice system: The use of intermediaries with individuals with intellectual disability. *Psychiatry, Psychology and Law, 22*(3), 453-464.

Jakobson, R. (1959). *On linguistic aspects of translation*. Retrieved from http://www.stanford.edu/~eckert/PDF/jakobson.pdf

Lindsay, M. S. (2016). *Deaf interpreters in Europe: A comprehensive European survey of the situation of deaf interpreters today*. Retrieved from http://deafinterpreters.eu/onewebmedia/DEAF INTERPRETES PDF (HIGH).pdf

Mills, J., Crean, D., Ranshaw, D., & Bowman, K. (2012). *Workforce skills development and engagement in training through skill sets*. Adelaide, Australia: NCVER. Retrieved from http://www.ncver.edu.au/publications/2568.html.

Multicultural Affairs and Social Cohesion. (2017). *Victorian common funding agreement: Attachment 1*. Melbourne, Australia: Author.

National Accreditation Authority for Translators and Interpreters. (2017). *Deaf interpreter recognition: Information booklet* (Version 1.8). Retrieved from https://www.naati.com.au/media/1287/deaf_interpreter_information_booklet.pdf

O'Mahony, B. M. (2009). The emerging role of the Registered Intermediary with the vulnerable witness and offender: Facilitating communication with the police and members of the judiciary. *British Journal of Learning Disabilities, 38*, 232–237.

Powell, M. B., Bowden, P., & Mattison, M. (2015). Stakeholders' perceptions of the benefit of introducing an Australian intermediary system for vulnerable witnesses. *Australian & New Zealand Journal of Criminology, 48*(4), 498–512.

Registry for Interpreters for the Deaf. (n.d.). *Certified deaf interpreter (CDI)*. Retrieved from http://www.rid.org/rid-certification-overview/cdi-certification/

Vicdeaf. (2010). *Deaf interpreters: A part of the interpreting team* [Information sheet]. East Melbourne, Australia: Author.

Pilot Deaf Interpreter Training

Vicdeaf. (2015). *Accessibility services guide*. Retrieved from
http://www.vicdeaf.com.au/files/editor_upload/File/AboutUs/Vicdeaf%20Accessibility%20Services%20brochure2015_V6web.pdf

World Federation of the Deaf & World Association of Sign Language Interpreters. (2015). *International Sign Interpreter Recognition Interim Policy and Guidelines*. Retrieved from: https://2tdzpf2t7hxmggqhq3njno1y-wpengine.netdna-ssl.com/wp-content/uploads/2016/10/WFD-WASLI-International-Sign-Interpreter-Recognition-Interim-Policy-and-Guidelines.pdf

Beyond Bilingual Programming

Beyond Bilingual Programming: Interpreter Education in the U.S. Amidst Increasing Linguistic Diversity

David Quinto-Pozos[1], Marcus Martinez, Alexis Suarez, and Roxanne Zech

University of Texas at Austin

Abstract

The purpose of this study was to determine the current state of educational opportunities for college and university-level students who wish to incorporate Spanish into their study of ASL–English interpretation. The number of Spanish–English–ASL interpreters is growing at a rapid pace in the United States, and demand for such interpreters is notable—especially in video relay service settings (Quinto-Pozos, Alley, Casanova de Canales, & Treviño, 2015; Quinto-Pozos, Casanova de Canales, & Treviño, 2010). Unfortunately, there appear to be few educational programs that prepare students for such multilingual interpreting. The number of these programs is currently not known (in that information has not been reported in publications, on the Internet, or in social-media sources), and one goal of this research was to gather information about such programs and relevant trilingual content that interpreter educators may incorporate in their classes. This study offers a number of suggestions to interpreter education programs that enroll multilingual student interpreters.

Keywords: Spanish, trilingual, multilingual, language brokering, demographics Dynamic Dialogue in Interpreter Education via VoiceThread

---

[1] *Correspondence to: davidqp@austin.utexas.edu*

46

Beyond Bilingual Programming: Interpreter Education in the U.S. Amidst Increasing Linguistic Diversity

1. Introduction and Background

One might expect that an increase in societal multilingualism would engender a demand for interpreters who are qualified to work in multiple community languages. Such demand draws attention to the availability of interpreter education programs and resources for the development of skills needed to work in multilingual environments. Interpreter education is an important component of managing communication in multilingual societies, and this study examines the intersection between growing societal multilingualism and educational programming for interpreting students.

The U.S. has become an increasingly multilingual country. A recently released national report found that 20.6% of the U.S. population (over 60 million residents) speaks a language other than English at home (U.S. Census Bureau, 2015). These data highlight the prevalence of multilingual residents of the U.S., with millions of families speaking home languages that are not English (Spanish: 37.5 million speakers; Chinese: 2.9 million speakers; Hindi/Urdu: 1+ million speakers; Arabic: approximately 1 million speakers; U.S. Census Bureau). Within kindergarten through Grade 12 (K–12) education, more than 9.2% of students in public schools (~4.4 million students) are English Language Learners (ELLs)—bilingual children identified as needing English language support (U.S. Department of Education, National Center for Education Statistics, 2015).

Of particular interest for the readership of this journal is that children from non-English-speaking homes in the U.S. often serve as translators and interpreters for members of their family and community who are not fluent in English. These *language brokers* may be well suited to become professional interpreters as adults, with continued development of linguistic skills and the learning of interpretation techniques and other professional content (Morales & Hanson, 2005). Indeed, some of these multilingual individuals are students are currently enrolled in educational programs for American Sign Language (ASL)–English interpretation in the U.S, and over time they will likely become working interpreters in settings where languages other than ASL and English are used. One may wonder about professional development opportunities for these students beyond ASL and English.

The aim of the current study is to investigate the current use of curricula for interpreting in U.S. settings where Spanish is used (such as immigration, healthcare, and social services); this also includes consideration of cultural events of Spanish-speaking groups and other situations where knowledge of Spanish language and culture is beneficial. Such situations are often referred to as "Spanish-influenced" settings (Annarino, Casanova de Canales, & Treviño, 2014). To that end, we report data from a subset of interpreter training programs (ITPs) in the U.S., with a focus on multilingual curricula content and information about teaching staff (faculty). Knowledge of current practices in interpreter education can be helpful for future design of curricula for addressing the growing multilingual nature of this country and others with increasing linguistic diversity. As background for the study design and results, this section provides information about multilingualism trends among deaf and hard of hearing communities, trilingual (ASL–English–Spanish) interpreting in the U.S. (including professional development

Beyond Bilingual Programming

opportunities and organizations), and curricula that have been developed to aid in the education of ASL–English–Spanish interpreters.

U.S. trends concerning multilingualism are certainly present in families with deaf/Deaf and hard of hearing (d/Dhh) children. Cannon, Guardino, and Gallimore (2016) refer to such children as *d/Dhh multilingual learners*. More than 30% of d/Dhh children throughout the U.S. are from Latino/Hispanic backgrounds, with some states (e.g., California, Texas) reporting figures closer to 50% (Gallaudet Research Institute, 2011, 2013). In line with the recent increase of bilingualism in the U.S., there has been a steady increase in the number of deaf and hard of hearing children who come from Spanish-speaking homes, with most recent estimates at slightly above 19% (Gallaudet Research Institute, 2013; see Figure 1. Without a doubt, multilingual settings are much more common in the U.S. than they have been in the past, and this also applies to populations of deaf and hard of hearing persons.

The topic of multilingualism, especially as it applies to the linguistic landscape of the Deaf community in the U.S., extends beyond bilingualism. In some cases, three (or more) languages are used regularly in some of these communities. Unfortunately, even though there is a growing literature on bilingual education in the U.S., there is a dearth of publications on trilingual education or trilingual development for children in the U.S. Recent publications address trilingualism/multilingualism among hearing children from other countries (e.g., works by Wang & Kirkpatrick, 2015, and Liu & Edwards, 2017, describe the situation in China; Yi & Adamson, 2017, report on the situation in Mongolia; Björklund's 2005 work reports on the topic in Finland), with a range of topics considered (e.g., identity, teaching policy, and models of education). Publications on trilingual/multilingual development for deaf children and young adults are few in number, and they cover some of the same themes (e.g., Faircloth, Hynds, Jacob, Green, & Thompson, 2016; García-Fernández, 2014; Hynds, Faircloth, Green, & Jacob, 2014). In light of the above, there is a need to consider the topic of trilingualism/multilingualism in the U.S. and, for our purposes, how it applies to interpreter education. Few studies have addressed trilingual/multilingual interpreting (but see McKee & Awheto, 2010, which discusses trilingualism in a Māori community in New Zealand).
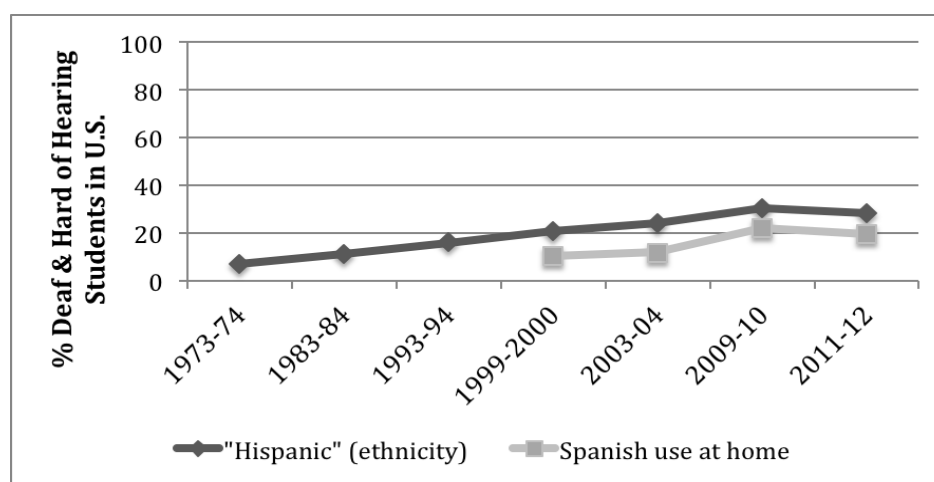

Figure 1. Deaf and hard of hearing students from "Hispanic" and Spanish-speaking families in the U.S.

One may wonder how the growing use of Spanish in the homes of deaf and hard of hearing children has been addressed within signed language ITPs, especially since ASL–Spanish and Spanish–English interpreting in Spanish-influenced settings and communities in the U.S. has a decades-long history (Quinto-Pozos, Roth, Mooney, Chavira, & Aponte-Samalot, 2014). To be sure, the number of Spanish–English–ASL interpreters has grown over the past several decades in the United States, and demand for such interpreters is also increasing (Oyedele, 2017; Quinto-Pozos et al., 2015; Quinto-Pozos et al., 2010; Treviño & Quinto-Pozos, 2018).

Spanish–English–ASL interpreters have become a notable part of the signed language interpreting profession in various ways. Since 2003, there has existed a national professional organization for interpreters who work in Spanish-influenced settings, known as Mano a Mano. This organization advocates for Spanish–English–ASL interpreters and provides professional development and skills-training opportunities via biennial conferences and

Beyond Bilingual Programming

supported regional workshops. In addition, the state of Texas offers a certification credential for Spanish–English–ASL interpreting (Dueñas Gonzalez, Gato, & Bischel, 2010), and for 6 years (2006–2011), the state's Commission for the Deaf (now known as Department of Assistive and Rehabilitative Services—Deaf and Hard of Hearing Services) had operated a several-week intensive Spanish–English–ASL training experience (Quinto-Pozos et al., 2014).

Perhaps the first publicly available materials for interpreters who work in Spanish-influenced settings were developed by the National Multicultural Interpreter Program (NMIP), which was administered at El Paso Community College in cooperation with their ITP. Bringing together experts from across the country, the NMIP created curricula for interpreting in multicultural and multilingual settings, and those curricula were posted online for free access (see Appendix, Survey Question 12). The curricula contained the following six units: Multicultural Curriculum Overview for Instructors Interpreting in Multicultural Communities; Knowledge & Sensitivity: Interpreting in the African American/Black Communities; Knowledge & Sensitivity: Interpreting in the American Indian/Alaskan Communities; Knowledge & Sensitivity: Interpreting in the Asian American/Pacific Islander Communities; Knowledge & Sensitivity: Interpreting in the Hispanic/Latino(a) Communities; and Multicultural Interpreting Skills: Decision Making/Processing in Culturally and Linguistically Diverse Communities—Creating Authentic Teams.

Over a recent 10-year period, the National Consortium for Interpreter Education Centers (NCIEC), sponsored by the U.S. Department of Education from 2006–2016, developed video and text resources for professional development and skills improvement for interpreters working in—or aspiring to work in—Spanish-influenced settings. Those materials, produced by the NCIEC Trilingual Task Force, are openly available online (see Appendix, Survey Question 11). The curricula contain the following four modules: Communication: Spanish Across Latin America and the Caribbean and Within the Latinx Community[2]; Register and Genre Varieties in ASL, Spanish, and English; Recognizing Regionalisms and False Cognates; and Latin American and Caribbean Names, Signs, and Body Languages. Leadership and training sessions were also sponsored by the NCIEC over the last few years of their grant funding.

Notwithstanding the creation of the two curricula for interpreting in Spanish-influenced settings previously described, there is minimal information in the research literature about curriculum development that is explicitly designed for the education of multilingual/trilingual interpreters. This is true for both signed–spoken and spoken–spoken language interpreting, although one notable exception is Sedano (1997), which touches on issues of culture and language for ASL–English–Spanish interpreting students. With respect to spoken–spoken interpreting curricula (in the Australian context), Slatyer (2015, p. 125) notes the following:

> The overview of education for community interpreters doesn't distinguish between language-streamed approaches and those that take a multilingual approach. While multilingual education is common in Australia and elsewhere (New Zealand has delivered multilingual education since the 1990s [I. Crezee, personal communication, 2015]), particularly for pre-service and in-service training and preparation for certification exams, there is no literature that explicitly reviews and evaluates this approach.

Few ITPs in the U.S. have provided instruction specific to interpreting in settings where languages other than ASL and English are used. Web-based information for Santa Fe Community College (see https://www.sfcc.edu/programs/american-sign-language-interpreting/) suggests that a trilingual option in Spanish is available for their students, and San Antonio College (see http://www.alamo.edu/sac/asl/academic-advising/) lists a Trilingual Interpreter Enhanced Certificate Degree Plan, among the various options for students in their program. Other programs may incorporate material for interpreting in Spanish-influenced settings, but online searches have not resulted in details that could be included in this report.

In light of the above, the present study aimed to determine the current state of educational opportunities for college- and university-level students in the U.S. who wish to incorporate Spanish into their study of ASL–English interpretation. The guiding research question was the following: Do ITPs in states with large populations of Spanish

---

[2] The term *Latinx* is a gender-neutral version of Latino/a/@ Ramirez & Blay, 2016). It has been adopted by various individuals and groups, including those who are part of Council de Manos, an organization of Latinx Deaf, Hard of Hearing, and DeafBlind individuals in the U.S.

Beyond Bilingual Programming

speakers incorporate Spanish-related content into their curricula? If so, are specific components of currently available curricula utilized? If not, are specific solutions for the lack of such curricula being considered?

2. Methodology

A survey was designed to obtain information from ITPs about the incorporation of curricula focused on Spanish language and culture within interpreted settings in the U.S. The survey included queries about two focal curricula (NCIEC and NMIP) and questions designed to characterize each program in terms of numbers of faculty and students. The survey was distributed via email in September 2016, during which time each program received two email messages over a 2-week period: one early in the month and a second reminder message approximately 10 days later.

2.1. Interpreter Training Programs Targeted

Because of the primary focus on Spanish-influenced settings, only a subset of the 50 states was chosen for the survey. Based on 2009–2013 census figures (U.S. Census Bureau, 2015), nine states and one U.S. territory (i.e., a total of 10 regions) with the highest percentages of Spanish speakers were chosen. These regions included Arizona, California, Florida, Illinois, New Mexico, Nevada, New Jersey, New York, Texas, and the territory of Puerto Rico. Online Internet searches served to establish a list of ITPs in these regions. The authors identified a total of 62 programs, along with email addresses for two contacts within each program: the person in charge of the program and a general email account for information queries. Two email contacts per program were identified in order to maximize the responses, in case the primary contact was away from email communication or otherwise unable to respond to the survey query. During the data-processing portion of the study, steps were taken to ensure that data points represented unique programs rather than two responses from the same program (as explained in the section on data processing).

2.2. The Survey

A survey (see Appendix for questions and results) was designed within Qualtrics, an online survey software that tracks information about respondents such as the IP address used by a responder and the length of time required to complete each survey (Qualtrics, Provo, UT). The survey included questions about the following:

- Characteristics of the ITP
    - Location
    - Type of program (certificate, degree, etc.)
    - Number of full- and part-time faculty members and number of courses taught by each member
    - Estimated number of students in the ITP and in ASL courses
    - Estimated number of students from non-English speaking homes
- Utilization of curricula for interpreting in Spanish-influenced settings
    - Whether each program utilizes two publicly available curricula (NCIEC & NMIP)
    - As appropriate, what aspects of these two curricula are used
    - Whether each program would like to incorporate additional content in languages other than ASL and English
    - Whether each program would be willing to partner with other programs/institutions for offering educational programming/opportunities for interpreting in Spanish-influenced settings

50

Beyond Bilingual Programming

The design of the questions (content, wording, etc.) was guided by the overall research question and the need to gather general information about the faculty and students at the respondent ITPs. With respect to the overall research question (whether Spanish-themed content was included in ITP curricula throughout the country), six questions (10–15, including subquestions), were included. Nine questions (1–9) were included concerning general profiles of ITP faculty and students. A draft of the design was shared with a faculty member and administrator at an ITP, and suggestions for edits were incorporated into the final version of the survey. As part of the goal to encourage respondents to answer the survey and (all) the questions, the intent was to create a survey that could be completed within 15 minutes. Unfortunately, this resulted in the exclusion of one or more questions that might have been useful for a more detailed data analysis. This is discussed in the Results section.

2.3. Data Processing

In order to ensure that each response represented a single ITP, each respondent's IP address was examined and compared to responses given for various questions in the survey. If two IP addresses from a similar geographic location were identified (through similarities in the Qualtrics IP address information and participant self-reports of location information), responses to the survey questions were examined for similarity across those two respondents. In cases where there was high similarity of responses (e.g., more than 90% agreement), only one of the responses was accepted. This step was necessary because of the decision to distribute the survey to two contacts at each institution in order to maximize responses from the highest number of programs.

3. Findings

Responses were received from 31 of the 62 programs, a 50% response rate. This response rate ranks among ranges that are reported in different types of survey research, including combinations of email, postcards, and paper survey mailings (Kaplowitz, Hadlock, & Levine, 2004). The response rate in this study is attributed to various strategies utilized for administering the survey, including sending messages to two contacts at each ITP, sending out the first communication on a Tuesday morning (early in the week, but not first thing on Monday morning), and sending a reminder after 10 days. Sending personal messages in cases where the first author was familiar with the program coordinator may have also been an effective method of encouraging participation. The majority of the respondents (73.3%) reported that they served as coordinators and instructors in their program, whereas 13.3% served as instructors but not coordinators, and 6.6% worked as coordinators only. (See the Appendix for all survey questions and summaries of responses.)

3.1. ITPs Represented

Nine states from the continental U.S. were represented, with most respondents (8 programs, 25.8%) hailing from Texas. Other states with more than four programs responding included California, Florida, Illinois, and New York. Together these five states are home to the highest percentages of Spanish speakers in the country. The territory of Puerto Rico is not represented among the respondents, which is particularly pertinent to this study because of its expected use of Spanish curricula in its interpreter education.

Between one third and one half of participants reported offering one or more of the following: Certificate, Associate of Arts (A.A.) degree, and Associate of Science (A.S.) degree. More than one third noted that they partner with another degree-granting institution for Bachelor of Arts (B.A.) and Bachelor of Science (B.S.) programs.

The vast majority of the programs (90.3%) have full-time faculty, with two full-time positions being represented most often (32%), followed by three positions (20%) and similar numbers for one, four, and more than six (16% each). It is particularly noteworthy that the full-time faculty were reported to teach four or more courses per term, with a remarkable number teaching five or more classes. The survey did not inquire about how many unique courses each faculty member was teaching, on average, which would have provided more information about the profile of the typical full-time instructor's teaching load. The majority of the programs also reported employing part-time

51

Beyond Bilingual Programming

faculty, with a notable percentage (nearly one third of programs) having six or more part-time positions. These faculty differ from the full-time faculty in their teaching loads, as they generally teach one or two courses per term.

One of the limitations of this survey is that it did not include specific questions about the types of courses that are typically taught by faculty. For example, the distribution of courses at these ITPs in terms of those devoted to theory versus practice is unknown because question(s) at that level of detail were not included.

3.2. Profiling Student Populations

Respondents were asked to estimate the number of students at all levels in their program, both within the ITP program and also within the ASL classes. This was done because there are often many students who take ASL but who do not enroll in the ITP. Most programs (43.3%) reported having up to 25 students enrolled in the ITP, followed by 30% reporting that they had between 26 and 50 students. Regarding students in ASL classes, seven programs (22.6%) reported having more than 200 students, and six programs reported having between 26 and 50.

Of particular interest are the reports of student language use at home. Ninety percent of the respondents reported that they were aware of students in their program from non-English-speaking homes. Only three programs reported that they were not aware of any such students. The most-often-cited home languages for these students were ASL (22 programs 84.6%) and Spanish (23 programs, 88.5%). See Table 1 for a list of other languages spoken by students at home, including estimates of numbers of students (total for all programs) from such homes.

Language	Programs reporting	Reported speakers
Arabic	2	15
Chinese (all varieties)	2	52
Colombian Sign Language	1	1
Creole	1	5
Japanese	1	No Number Reported
Mexican Sign Language	1	14
Russian	1	1
Tagalog/Filipino	3	42
Vietnamese	5	56

Table 1. Reports of students from diverse linguistic backgrounds other than Spanish and ASL

The particularly remarkable reports come from estimates of numbers of speakers of ASL and Spanish. Students from ASL-signing homes average 4.66 per program (SD = 2.64, Median = 4, Mode = 5), whereas students from Spanish-speaking homes average 41.25 (SD = 54.63, Median = 14, Mode = 6). As can be expected, there is much variation in the numbers of students from Spanish-speaking homes, with four programs reporting 100 or more students from such homes (this is represented visually with data points at $n = 100$ students, although some programs reported having more than 100), and others reporting numbers that more closely resemble those of ASL-signing homes. See Figure 2.

One limitation of the current survey design is that there were no questions about whether multilingual students had inquired about multilingual interpreting or expressed a desire to be exposed to content in languages other than ASL and English. In retrospect, it would have been useful to know what students desire, which could allow educators to keep that in mind as they plan curricula changes in the future.
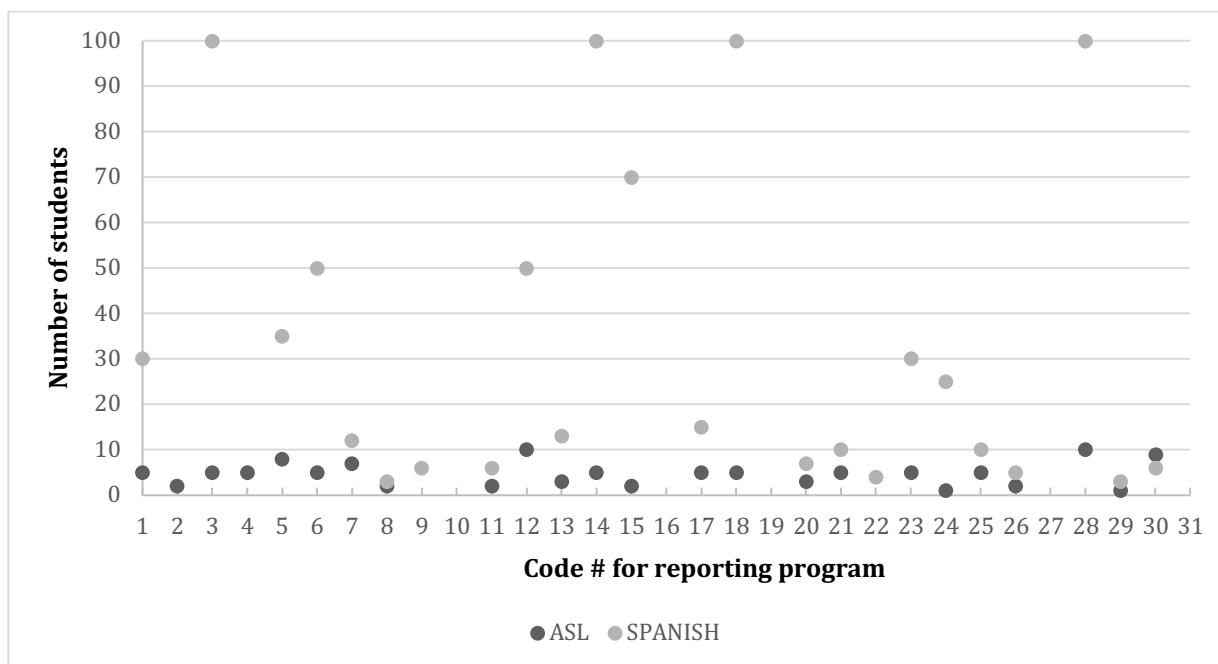
52

Beyond Bilingual Programming

Figure 2. Estimates of students from ASL and Spanish-speaking backgrounds

3.3. Spanish-Themed Curricula

The survey asked whether curricula in ITPs contained content material on interpreting in settings where languages other than ASL and English are used. Twenty-one programs (67.7%) reported that they did not contain such content, whereas 10 programs (32.3%) reported that they did. Three programs reported having materials for Mexican Sign Language (LSM), four for Spanish, and two for other languages (Russian and one other language). None of the 10 programs that contained content material in other languages reported offering certificates or degrees which specifically focused on languages other than ASL or English.

Questions were asked about curricula that have been developed for interpreting in Spanish-influenced settings. More specifically, surveys included questions as to whether the NCIEC and NMIP curricula were utilized in the respondent's program and, if so, which modules/units had been included. If the response was negative, respondents were asked whether there was a specific reason for not using the two curricula, as well as whether they would be willing to use the curricula if materials were provided to them.

Thirteen respondents (44.8%) reported that they used the NCIEC curriculum, as opposed to 16 respondents (55.2%) who indicated that they did not. Of those programs which reportedly utilized the NCIEC curriculum, eight programs were reported as using the Register and Genre Varieties module, and three as including the Spanish Across Latin America module. One program was said to use the Latin American and Caribbean Names, Signs, and Body Languages module from the NCIEC curriculum. Six programs cited lack of expertise as a reason for not using the curriculum, while three said they were not aware of the curriculum, and 10 indicated that there were other reasons for not utilizing the NCIEC curriculum. In response to the final question about the NCIEC curriculum, eight programs indicated that they would use the curriculum if sample materials were provided to them, with seven indicating that they would not.

Ten respondents (33.3%) reported using the NMIP curriculum, while 20 respondents (66.6%) indicated that they did not. Of those responding that they utilized the NMIP curriculum, seven programs reported using the Curriculum Overview for Instructors. Six programs indicated that they used the Multicultural Interpreting Teams unit, two programs used the unit on American Indian/Alaskan communities, five programs used the unit on African American/Black communities, five programs used the unit on Hispanic/Latino communities, and one program indicated using the Asian American/Pacific Islander unit. Seven programs cited lack of expertise for not using the

Beyond Bilingual Programming

curriculum, while seven reported a lack of awareness of the curriculum, and 11 respondents indicated that there were other reasons for non-use of the NMIP curriculum. As to the final question about the NMIP curriculum, 11 programs (57.9%) indicated that they would use the curriculum if sample materials were provided to them, whereas eight (42.1%) indicated that they would not.

3.4. Curricular Changes

In the latter half of the survey respondents were asked whether they would be interested in integrating particular changes into their curricula. Among the options were:

- Including more ASL content

- Including more English content

- Including more content from other languages

If a respondent indicated interest in including more content from other languages, a follow-up question was asked. For this question, the respondent was given a list of the top four non-English languages reported by the U.S. Census Bureau (2005) as being spoken as the home language. This included Chinese (all varieties), Spanish, Tagalog/Filipino, and Vietnamese. Mexican Sign Language (LSM) was also included in this list because of the presence of LSM users from Mexico in the U.S. Respondents were given the opportunity to designate another language(s) that was not listed in the question.

Eighteen of the respondents (78.3%) indicated that they would be interested in including more ASL content, five (21.7%) would like more English content, and 14 (60.9%) would like to see more content from other languages. Of those 14, the following indicates the number of programs that would like to incorporate content in each of the languages below:

- Chinese (all varieties): 2

- Mexican Sign Language (LSM): 4

- Spanish: 9

- Tagalog/Filipino: 2

- Vietnamese: 1

- Other: 3

Of those that indicated the "other" language category, two noted that they would like to see more Arabic content, while one respondent stated: "Source material for DI students - international sign, foreigners signing a mix of ASL and international/their own signed language, or dysfluent signers."

The final content questions were intended to determine if programs might be willing and interested in partnering with other educational institutions to provide content in languages other than ASL and English that they currently do not or cannot provide. Additionally, they were asked about the possibility of students in their program gaining credit from another institution, for instance via an online course, and applying that credit to their certificate or degree-granting program.

Twenty respondents (64.5%) indicated that would be willing to partner with another institution, whereas 11 (35.5%) stated that they would not be willing to do so. Five respondents (16.7%) replied affirmatively to consideration of their students gaining credit from another institution, four (13.3%) said that was not possible, and 21 (70%) indicated that they were interested but not sure if such options would be allowed.

4. Discussion

An electronic survey was sent to 62 ITPs in the nine U.S. states and the one U.S. territory that have the highest percentage of Spanish speakers, in order to determine if curricula for interpreting in Spanish-influenced settings had

Beyond Bilingual Programming

been incorporated into the programs. In addition to questions about curricula, the survey contained questions about faculty and students involved in those programs. A particularly remarkable finding was that large numbers of students in these ITPs hailed from Spanish-speaking homes. Whereas a modest percentage of such students was expected (such as 13%, to echo the percentage of Spanish home-language individuals), it is noteworthy that four programs reported having 100 or more students whose home language is Spanish. The reader should keep in mind the average of 41 such students per program (although the high standard deviation reflects a very wide range of reports; a more accurate statistic may be the median number of students, which is 14). These reports likely combine ITP students and ASL students who are not enrolled in the ITP, but the data from this study provide evidence that many ASL students come from Spanish-speaking homes.

Spanish was not the only non-English home language reported for the students from these programs. There were steady numbers of students from ASL-signing homes (averaging 4–5 per program), and students from homes where Chinese, Tagalog/Filipino, and Vietnamese are used. The suggestion that the U.S. is becoming more multilingual is supported by students enrolled in the subset of the nation's ITPs reported on here. Many of these students have likely been engaged in informal interpreting at various times in their childhood and young adult life—acting as a linguistic and cultural mediator between minority (i.e, non-English) language speakers in their family and the larger English-speaking society (Angelelli, 2010; Morales & Hanson, 2005). These experiences likely resemble the linguistic and social experiences of hearing children who are raised in signing households. For such developing multilinguals, formal interpreter education at the postsecondary level provides opportunities to increase knowledge, skills, and strategies for success as professional interpreters.

Unfortunately, only a minority of the ITP curricula in the present study incorporate content from a community language other than ASL and English. Since the primary focus of this study was on Spanish as the community language, it is notable that few of the ITPs utilize curricular content for interpreting in Spanish-influenced settings. Thirty-two percent of programs reported using NMIP materials, and 42% reported using those from the NCIEC. However, very few respondents indicated specific modules or units that are incorporated into their program and serve as instruction on particular topics such as Spanish across Latin America or lexical regionalisms in Spanish. One notable exception related to the NCIEC module about register and genre, with eight programs reporting the use of that module. It is worth noting that this curricular module focuses on a key aspect of interpretation, namely the management of register and genre. It may be that some of the programs that reported using the NCIEC curriculum included only this module (without incorporating its Spanish content), however this is speculation, because the other NCIEC modules were reportedly used very rarely.

What may be preventing the incorporation of publicly available (and free) curricula into these programs? One reason may be the seemingly high workload of full-time faculty. Most full-time faculty reported teaching four, five, or more courses, which may not allow for the time needed to incorporate additional content into some or all of the courses. As noted, one limitation of the survey was that questions about the types of courses that are taught by ITP faculty were not included. This meant that we were not able to analyze whether the distribution of course load might have impacted the makeup of program content. It is also notable that, in some cases, program personnel felt that they lacked the expertise to teach content that concerned languages other than ASL and English, and this was indeed reported by a notable percentage of respondents. As it is, there may be multiple reasons for the lack of Spanish-related content in these ITPs.

Even though there appears to be little Spanish-related content for students across programs, a majority of the respondents (64.5%) indicated that they are willing to partner with other educational institutions to provide this type of content to students. This is an important finding because it shows that ITP faculty are, indeed, willing to explore options concerning multilingual content that could result in positive outcomes for their multilingual students. Respondents who were interested in having their students gain credit from partner/collaborative experiences is further evidence that programs are interested in considering changes that would result in learning experiences for their students. However, it should be noted that some respondents were not sure whether such partnerships would be possible.

There are likely multiple ways that students from non-English-speaking homes can continue their education in their heritage language and become trilingual interpreters. One recommendation is to create a network across ITPs that would allow students to gain credit for online coursework. Another suggestion would involve one or more programs in the network offering hybrid coursework, which would involve a combination of in-person and online coursework. If one or a few ITPs were willing to offer online or hybrid coursework focusing on languages other than ASL and English, students from many ITPs could benefit. In such cases, it would be optimal if the students

Beyond Bilingual Programming

studying online would be able to earn course credit that could apply to their own degree-seeking program. Another recommendation is to develop relationships between professional interpreter organizations (e.g., Mano a Mano, RID, etc.) and ITPs that are interested in providing mentorship for their students who are seeking learning opportunities focused on their home language. The professional organizations likely have experienced interpreters who would be willing to pair with interpreting students, and the ensuing relationship could be mutually beneficial by allowing the professional interpreter to document their experience as a mentor, thus allowing it to contribute to their own ongoing professional development while gaining continuing education credits, given proper documentation of such work. Finally, interpreting students could join a professional organization as a student (e.g., Mano a Mano for ASL–English–Spanish interpreting) that would allow them to connect with other students across the country who are similar in linguistic, cultural, and educational profiles. Such connections could allow students to have a support network as they continue in their journey to becoming trilingual interpreters.

5. Conclusions

This article has reported on the results of a survey designed to investigate aspects of English–ASL ITPs in U.S. states with the highest percentages of Spanish speakers. The survey was designed to determine the extent to which students whose home language is not English are enrolled, and whether programs are offering educational opportunities in languages other than ASL and English.

The overwhelming finding is that students from Spanish-speaking homes are very prevalent in the 31 programs across 10 regions that took part in the study, and only a few of those programs are currently offering educational content in languages other than ASL and English. The findings show that students from various other minority languages are also represented in these ITPs, albeit in smaller numbers. This echoes the growing multilingual character of the country. The implication for interpreter education across the U.S. is that student multilingualism (and not just ASL–English bilingualism) is a factor that should be considered in curriculum development. In recent years, the growth of a Spanish-speaking population has resulted in more opportunities for ASL–English–Spanish interpreting. In addition to educational content in ASL and English, ITPs might consider how minority community languages such as Spanish, Vietnamese, Chinese, and Tagalog (among other languages with communities of speakers in the U.S.) might figure more prominently in the education of multilingual interpreting students. In such cases, it would useful for programs to investigate models of multilingual development and language processing considerations of multilinguals (see, e.g., Gabrys-Barker, 2006; Lijewska & Chmiel, 2015). Program administrators and faculty could benefit from such knowledge as they develop educational experiences that are worthwhile and beneficial for their students. There is little work on such multilingual curricula in the research literature, and ITPs throughout the U.S. could be at the forefront of multilingual education and training.

Other data captured from this study concern faculty profiles and workloads, and these findings suggest that full-time instructors are carrying relatively heavy teaching loads. Such demands likely make it difficult for faculty to have the time to design and incorporate curricular content focusing on additional languages. We suggest that collaborations across programs, colleges, and universities may serve the growing number of students who come from non-English-speaking homes, and in particular the large number who come from Spanish-speaking homes. A notable percentage of respondents to the survey showed a willingness to collaborate to help meet the need for such additional content. Such developments could support the growing linguistic diversity of the U.S. and the interpreting profession.

Acknowledgments

Beyond Bilingual Programming

References

Angelelli, C. V. (2010). A professional idenity in the making: Bilingual youngsters interpreting for their communities and the notion of (no) choice. *Translation and Interpreting Studies, 5*. 94–108.

Annarino, P. G., Casanova de Canales, K., & Treviño, R. (2014). Defining trilingual interpreting and its practitioners. In P. G. Annarino, M. Aponte-Samalot, & D. Quinto-Pozos (Eds.), *Toward effective practice: Interpreting in Spanish-influenced settings*. (pp. 1–8). Boston, MA: National Consortium of Interpreter Education Centers. Retrieved from http://www.interpretereducation.org/specialization/aslspanishenglish/

Björklund, S. (2005) Toward trilingual education in Vaasa/Vasa, Finland. *International Journal of the Sociology of Language, 171*, 23–40.

Cannon, J. E., Guardino, C., & Gallimore, E. (2016). A new kind of heterogeneity: What we can learn from d/Deaf and hard of hearing multilingual learners. *American Annals of the Deaf, 161*(1), 8–16.

Dueñas Gonzalez, R., Gatto, P., & Bichsel, J. (2010). Constructing a valid and reliable trilingual interpreting testing instrument. In R. McKee & J. Davis, (Eds.), *Signed language interpreting in multilingual or multiethnic contexts* (pp. 55–82). Washington, DC: Gallaudet University Press.

Faircloth, S. C., Hynds, A., Jacob, A., Green, C., & Thompson, P. (2016). Ko wai Au? Who am I? Examining the multiple identities of Māori youth. *International Journal of Qualitative Studies in Education, 29*, 359–380. DOI: 10.1080/09518398.2015.1053158

Gabrys-Barker, D. (2006). Language activation in the thinking processes of a multilingual language user. *International Journal of Multilingualism, 3*, 105–124.

Gallaudet Research Institute. (2011). *State summary report of data from the 2009–10 annual survey of deaf and hard of hearing children and youth*. Washington, DC: Author.

Gallaudet Research Institute. (2013). *Regional and national summary report of data from the 2011–12 annual survey of deaf and hard of hearing children and youth*. Washington, DC: Author.

García-Fernández, C. (2014). *Deaf-Latina/Latino critical theory in education: The lived experiences and multiple intersecting identities of deaf Latino/a high school students* (Unpublished doctoral dissertation). University of Texas at Austin.

Hynds, A., Faircloth, S. C., Green, C., & Jacob, H. (2014). Researching identity with indigenous D/deaf youth. *New Zealand Journal of Educational Studies, 49*, 176–190.

Kaplowitz, M. D., Hadlock, T. D., & Levine, R. (2004). A comparison of web and mail survey response rates. *Public Opinion Quarterly, 68*, 94–101.

Lijewska, A., & Chmiel, A. (2015). Cognate facilitation in sentence context: Translation production by interpreting trainees and non-interpreting trilinguals. *International Journal of Multilingualism, 12*, 358–375.

Liu, J., & Edwards, V. (2017). Trilingual education in China: Perspectives from a university programme for minority students. *International Journal of Multilingualism, 14*, 38–52.

57

Beyond Bilingual Programming

McKee, R. L., & Awheto, S. (2010). Constructing roles in a Māori Deaf trilingual context. In R. L. Mckee & J. Davis (Eds.), *Interpreting in multilingual, multicultural contexts* (pp. 85–118). Washington, DC: Gallaudet University Press.

Morales, A., & Hanson, W. E. (2005). Language brokering: An integrative review of the literature. *Hispanic Journal of Behavioral Sciences, 27*, 471–503.

Oyedele, E. W. (2017). *Doing leadership: Caring for our communities* (Master of Arts in Interpreting Studies Case Studies, Vol. 1, Article 7). Retrieved from http://digitalcommons.wou.edu/maiscasestudies/vol1/iss1/7

Quinto-Pozos, D., Alley, E., Casanova de Canales, K., & Treviño, R. (2015). When a language is underspecified for particular linguistic features: Spanish–ASL–English interpreters' decisions in mock VRS calls. In B. Nicodemus & K. Cagle (Eds.), *Proceedings of the international symposium on signed language interpretation and translation* (pp. 212–234). Washington, DC: Gallaudet University Press.

Quinto-Pozos, D., Casanova de Canales, K., & Treviño, R. (2010). Challenges of trilingual VRS interpreting in the United States. In R. McKee & J. Davis (Eds.), *Signed language interpreting in multilingual or multiethnic contexts* (pp. 28–54). Washington, DC: Gallaudet University Press.

Quinto-Pozos, D., Roth, A., Mooney, M., Chavira, Y., & Aponte-Samalot, M. (2014). A historical review of trilingual interpreting. In. P. Annarino, M. Aponte-Samalot, & D. Quinto-Pozos (Eds.), *Toward effective practice: Interpreting in Spanish-influenced settings* (pp. 9–41). Boston, MA: National Consortium of Interpreter Education Centers. Retrieved from http://www.interpretereducation.org/specialization/aslspanishenglish/

Ramirez, T. L., & Blay, Z. (2016, July 5). *Why people are using the term 'Latinx'.* Retrieved from https://www.huffingtonpost.com/entry/why-people-are-using-the-term-latinx_us_57753328e4b0cc0fa136a159

Sedano, R. (1997). Traditions: Hispanic, American, Deaf Culture: Which takes precedence in trilingual interpreter training? In A. B. Farb (Ed.), *Who speaks for the Deaf community?* (Deaf Monograph, Vol. 47, (pp. 45–47). Silver Spring, MD: National Association of the Deaf.

Slatyer, H. (2015). *Multilingual interpreter education curriculum design and evaluation* (Unpublished doctoral dissertation). Macquarie University.

Treviño, R., & Quinto-Pozos, D. (2018). Name pronunciation strategies of ASL-Spanish-English trilingual interpreters during mock video relay service calls. *Translation and Interpreting Studies, 13*, 71–86.

U.S. Census Bureau. (2015). *American community survey.* Retrieved from http://www.census.gov/data/tables/2013/demo/2009-2013-lang-tables.html.

U.S. Department of Education, National Center for Education Statistics. (2015). *The condition of education 2015: English Language Learners (NCES 2015-144).* Retrieved from https://nces.ed.gov/programs/coe/indicator_cgf.asp

Beyond Bilingual Programming

Wang, L., & Kirkpatrick, A. (2015). Trilingual education in Hong Kong primary schools: An overview. *Multilingual Education, 5*, 1–26.

Yi Y., & Adamson B. (2017). Trilingual education in the Inner Mongolia Autonomous Region: Challenges and threats for Mongolian identity. In C. Reid & J. Major (Eds.), *Global teaching: Education dialogues with/in the global South*. (pp. 145–163). New York, NY: Palgrave Macmillan.

59

Interview with Dr. Rayco H. González Montesino

Rayco H. González Montesino: One of a kind! ¡Único en su clase!

Sandra McClure[1]
Gallaudet University

Brenda Nicodemus
Gallaudet University

Gustavo Navarrete Guastella
Gallaudet University

Rayco H. González Montesino[2]
Universidad Rey Juan Carlos

Abstract

What makes Rayco H. González Montesino one of a kind? First, Rayco was first person in Spain to make signed language interpreting a topic for a doctoral thesis. For his doctoral studies in Applied Linguistics from the University of Vigo, he created a didactic of available strategies for signed language interpreting as a dissertation study. Rayco has also worked as a Spanish Sign Language-Spanish interpreter since 2002, and since 2004 has worked as a signed language interpreter educator. Currently he is a professor at University Rey Juan Carlos in Madrid. We present this interview in both English and Spanish and hope you enjoy reading about our Spanish colleague as he works to advance interpreter education in Spain.

Keywords: Interpreters, interpreter education, Spanish, Universidad Rey Juan Carlos, Lengua de Señas Españolas (LSE).

[1] *Correspondence to: Sandra.k.mcclure@gallaudet.edu*

[2] *Correspondence to: raycoh.gonzalez@urjc.es*

60

One of a kind! ¡Único en su clase!

Dr. Rayco H. González Montesino: One of a kind! ¡Único en su clase!

At the Third International Conference on Interpreting Quality (ICIQ3) in Granada, Spain (October 5–7, 2017), Brenda Nicodemus, professor, and Sandra McClure, doctoral student, from Gallaudet University had the pleasure of meeting Dr. Rayco H. González Montesino. In our conversation, we learned that Rayco was the first person from Spain to use signed language interpreting as an object of study and analysis for a doctoral thesis. His degree in Applied Linguistics from the University of Vigo culminated in his thesis "La estrategia siempre a mano: propuestas didácticas para la interpretación en lengua de signos [The readily available strategy: didactic proposals for sign language interpreting]. Rayco told us that he has worked as a Spanish Sign Language–Spanish interpreter since 2002 and since 2004 has worked as a signed language interpreter educator. In 2017 Rayco became a professor at the only university in Spain that currently offers signed language interpreter education, the Universidad Rey Juan Carlos.

We were taken by Rayco and his commitment to the interpreting profession. We wanted to learn more about him and share his journey as an interpreter educator with the IJIE readers. Last fall, we interviewed Rayco through video conferencing, a process that was simultaneously interpreted by Gustavo Navarrete Guastella, a highly skilled trilingual (Spanish–English–ASL) interpreter at Gallaudet University. A summary of our interview is provided in English below and is immediately followed by a Spanish version.

Brenda: Hola Rayco! It is so nice to see you again! Shall we start our discussion by having you describe the current state of signed language interpreting in Spain?

Rayco: Yes, certainly! Well, let me frame my answer by first saying that in 2014 the Center for Linguistic Normalization of Spanish Sign Language reported there are approximately 70,000 Deaf individuals who use sign language in Spain. The total number of people, both Deaf and hearing, who know Spanish Sign Language (LSE) or Catalan Sign Language is estimated to be between 120,000 and 150,000 individuals, which includes various professionals, family members, and friends.

In 2010, the Center reported that Spain had approximately 5,000 signed language interpreters. Of those, around 750 people were working as interpreters, but were not considered trained professionals. These individuals may have taken one or two signed language courses, or picked up LSE by being a friend or family member of a Deaf person. In contrast, approximately 4,200 interpreters received professional training in a 2-year signed language interpreting program in Spain. I estimate that approximately 2,200 additional interpreters graduated from the training program starting in 2010 until the program closed in 2016. Thus, the current number is approximately 7,200 signed language interpreters in Spain.

I should also give a little history about signed language interpreting in Spain. In 1995, a law was passed to start a 2-year interpreter training program. By 1998 courses had been launched and the first group of students graduated in 2000. Unfortunately, a review of all professional degree programs was conducted and the interpreting program was eliminated because it resembled a certificate program more than a degree program. The European

One of a kind! ¡Único en su clase!

Union Council decided that interpreting studies should be conducted at the university level; therefore, the program was closed and the responsibility of offering an interpreting program fell to Spanish universities. In my opinion, 2 years was always insufficient for training interpreters. Fortunately, the new interpreter training program is integrated with other language programs and covers broad topics including disability studies, communications, and language.

Because of the current economic crisis in Spain, our progress on interpreter education has been an uphill battle. According to the Spanish Federation of Sign Language Interpreters and Support Service Providers (FILSE), 81% of sign language interpreters work in a part time or seasonal capacity; 14%work as contractors for Deaf education programs; and 3% work as freelance interpreters. I should also note that in Spain one interpreter is available for every 143 Deaf people. This contrasts with many other countries that average one interpreter for every 10 Deaf people.

Sandra: How did you become involved with interpreting?

Rayco: Like so many signed language interpreters, I didn't have Deaf parents, Deaf family members, or Deaf friends. But in 1998 I attended a seminar on education for Deaf children because, at that time, I was working on a degree in speech therapy. At the seminar, a Deaf presenter gave a lecture through the use of an interpreter. I was totally captivated! Shortly thereafter I began taking LSE classes and studying interpreting. Today I mostly interpret in university and I occasionally work as a freelance interpreter in the community.

Brenda: Would you tell us more about your education, specifically about your doctorate and your dissertation?

Rayco: As I mentioned, my first degree was in speech therapy, which was a 3-year degree. Later, I received a master's degree, which was considered special education and diversity within education. I then received a second master's degree in signed language interpreting. I also hold a degree in sociocultural anthropology. After meeting Inmaculada C. Báez Montero and Ana Fernández Soneira, who are both university professors in the Department of Spanish Language at the University of Vigo (Spain) and researchers at GRILES: Grupo de Investigación de Lengua Española y Lenguas Signadas [Research group of Spanish and Signed Languages], I decided to pursue a doctorate degree in applied linguistics with a focus in sign language, which I completed in February 2016.

To be honest, my dissertation was the first of its kind in Spain. It was a two-part linguistic analysis on signed language. The first part examined interpreting strategies on a theoretical level by drawing on Escandel Vindal's human communication model (Escandel Vindal, 2005). His model suggests that any type of interpreted or translated interaction should be considered communication. I examined interpreting in a range of settings including medical, legal, conference, religious, and educational. In my study, the interpreters performed a task to elicit their internal schemas needed to work in these specific settings.

For part two of my thesis I conducted a case study in which I analyzed interpreting students enrolled in the 2-year interpreter training program. Specifically, I investigated how students were internalizing and applying the interpreting strategies they were being taught. For this analysis, I used Daniel Gile's effort models (1995), along with his discussion of tactics and strategies. I recorded six interpreting students who had completed their first year in the program interpreting as they interpreted in a conference-type setting. In addition to analyzing the students' work, I wanted to know if the strategies were effectively taught to the students. The students were given a survey to reflect on the preparation process and the strategies they used while interpreting. The result was the identification of various categories, which nicely complimented Gile's work. I adapted Gile's original strategies to signed language interpreting, which resulted in a didactic to teach these strategies to signed language interpreters.

Sandra: Would you describe your current position at Universidad Rey Juan Carlos? What are you teaching? Who are your students?

Rayco: I'd be happy to! I work as a professor and researcher at the university and currently teach in the Spanish Sign Language and Deaf Community program and I also teach in the Department of Social Work. I have been teaching interpreting since 2004, but I recently joined as a faculty member in the 2017–2018 academic year. I teach LSE, as well as applied techniques on signed language interpreting. My hope is that some of my students

One of a kind! ¡Único en su clase!

will become interested in translation and interpreting research. Several are already working professional LSE–Spanish interpreters, because they hold a degree in the earlier training program. Many of those individuals want to earn the new university degree and to learn more about the field.

Brenda: Rayco, what is your dream for interpreter education in Spain?

Rayco: My hope is that a 4-year degree in LSE–Spanish interpreting becomes standardized throughout Spain and that other universities begin to offer a training program. My dream is that universities will eventually create master's and even doctoral programs in signed language interpreting. I would also love to see a master's program that specializes in different aspects of signed language interpreting and advances research in Translation and Interpreting. All of these advances would give more social, academic, and work recognition to the interpreting profession as a whole in Spain.

Sandra: We would like to know more about your research priorities in the coming years. How can more collaboration occur with interpreter educators and researchers in other countries?

Rayco: Well, right now I am continuing my research on interpreting strategies. I'm specifically interested in how the process is being taught and how to evaluate the effectiveness of signed language interpreting education. I am also interested in researching and working with the impact of new technologies on the field. I would like to analyze individual settings and look at the work the interpreters in those settings, how they are similar, and how they differ. In the future, I would like to conduct research using a sociocultural-anthropological lens alongside the Deaf community. Eventually I want to develop a didactic manual for signed language interpreting, which actually is a project I am focusing on this semester!

Brenda: Thank you so much Rayco! It has been delightful talking to you and we hope our paths cross again soon. We love the idea of collaborating with you and with other researchers in the U.S.

Sandra: Muchas gracias, Rayco!!

_____

One of a kind! ¡Único en su clase!

Dr. Rayco H. González Montesino:¡Único en su clase!

En la tercera Conferencia Internacional sobre la Calidad en la Interpretación (ICIQ3) en Granada, España (5–7 de octubre de 2017), la Dra. Brenda Nicodemus y la Srta. Sandra McClure, profesora y estudiante de doctorado en la Universidad de Gallaudet respectivamente, tuvieron el placer de conocer al Dr. Rayco H. González Montesino, profesor en la Universidad Rey Juan Carlos (URJC) de Madrid. En nuestra conversación, nos enteramos que Rayco fue la primera persona de España que utilizó la interpretación de lengua de signos como el objeto de estudio en una tesis doctoral. Su doctorado en Lingüística Aplicada, por la Universidad de Vigo, lo culminó con su tesis: "La estrategia siempre a mano: propuestas didácticas para la interpretación en lengua de signos". Rayco nos comentó que él ha trabajado como intérprete de lengua de signos española (LSE) y español desde el año 2002 y que, desde 2004, ha trabajado como educador de intérpretes de lengua de signos. En el año 2017, Rayco ingresó como docente en la única universidad en España que ofrece un grado para intérpretes de la lengua signos española: la URJC.

Estuvimos muy impresionados con la dedicación y el compromiso que Rayco ha demostrado a la profesión de la interpretación. Quisimos aprender más sobre Rayco y compartir su jornada profesional con los lectores del IJIE. Entrevistamos a Rayco a través de videoconferencia, la cual fue interpretada por Gustavo Navarrete Guastella, un intérprete trilingüe altamente cualificado de (Español–Inglés–ASL).

Brenda: ¡Hola Rayco! ¡Un gran placer verte otra vez! Bueno, ¿qué le parece si comenzamos la entrevista con usted describiendo el estado actual del campo de la interpretación de lengua de signos en España.

Rayco: ¡Sí, claro! Bueno, permítame comenzar diciendo que en el 2014, el Centro de Normalización Lingüística de la Lengua de Signos Española (CNLSE) publicó que hay aproximadamente 70,000 personas sordas que usan las lenguas de signos en España. El número total de personas, sordas y oyentes, que saben LSE o Lengua de Signos Catalana (LSC) se estima que es entre 120,000–150,000 personas; esta cifra incluye distintos profesionales, familiares y amigos.

El CNLSE también informó que España tenía en 2010 alrededor de 5,000 intérpretes de la lengua de signos. De ellos, alrededor de 750 estaban trabajando como intérpretes, pero no disponían de una formación y titulación reglada. Muchas de estas personas tal vez tomaron uno o dos cursos en LSE, o lo aprendieron a través de amistades o familiares Sordos. En contraste, aproximadamente 4,200 intérpretes recibieron formación profesional en un programa en España de interpretación de lengua de signos. Esta era una formación de 2 años. Calculo que unos 2,200 intérpretes adicionales se han egresado de dicho programa formativo a partir de 2010 hasta que el programa se eliminó en 2016. Tomando en cuenta estos egresados, el número actual es de cerca de 7,200 intérpretes de las lenguas de signos en España.

También me parece importante proveerle un poco del contexto histórico de la interpretación de lengua de signos en España. En 1995, se aprobó una norma legal para establecer ese programa formativo de 2 años de capacitación de intérpretes. Ya para el 1998 comenzaron los cursos y el primer grupo de estudiantes se egresaron

One of a kind! ¡Único en su clase!

en el año 2000. Hace unos años, se realizó una revisión de todos los programas de formación profesional y el programa de interpretación fue eliminado. El Consejo de Europa instó a los estados miembros a que los estudios y formación de intérpretes tenían que ser ofrecidos a nivel universitario. Por lo tanto, el programa fue suprimido y la responsabilidad de ofrecer un programa de interpretación cayó en mano de las universidades españolas. En mi opinión, 2 años no son suficientes para la formación de intérpretes. Afortunadamente, el nuevo programa de formación de intérpretes abarca amplios temas como el lenguaje, la comunicación y estudios sobre la discapacidad.

Debido a la crisis económica en España, nuestro progreso en la educación de intérpretes ha sido una batalla cuesta arriba. Según la Federación Española de Intérpretes de Lengua de Signos y Guías-Intérpretes (FILSE), el 81% de los intérpretes de lengua de signos trabajan a tiempo parcial o durante temporadas específicas, el 14% trabajan como indefinidos, y solo el 3% trabajan como profesionales autónomos. También debo mencionar que en España hay uno intérprete por cada 143 personas sordas. Esta cifra difiere con otros países, los cuales tienen como promedio uno intérprete por cada 10 personas sordas.

Sandra: ¿Cómo usted entró al campo de la interpretación?

Rayco: Como muchos intérpretes de la lengua de signos, no tengo padres sordos, familiares Sordos, y tampoco tenía amigos sordos. Pero en al año 1998 asistí a un seminario sobre educación para niños Sordos. En aquella época, estaba estudiando para recibir un título universitario en Logopedia. En el seminario, un ponente sordo dio una presentación a través del uso de un intérprete. ¡Terminé completamente cautivado! Poco después de este seminario, comencé a tomar clases de LSE y estudiar interpretación. Hoy en día interpreto principalmente en ámbitos universitarios y, ocasionalmente, trabajo como intérprete autónomo en servicios para la comunidad.

Brenda: ¿Nos podría contar de su trayecto educacional? En particular su doctorado y tesis de doctorado.

Rayco: Como mencioné, mi primera formación superior fue en Logopedia, mediante un programa de tres años. Un tiempo después, recibí una maestría en educación especial y diversidad. Luego recibí una segunda maestría en interpretación de lengua de signos. También tengo una Licenciatura en Antropología Sociocultural. Después de conocer a Inmaculada C. Báez Montero y a Ana Fernández Soneira, son profesoras del Departamento de lengua española de la Universidad de Vigo (España) e investigadoras principales de GRILES: Grupo de Investigación de Lengua Española y Lenguas Signadas, decidí obtener un doctorado en Lingüística Aplicada, con énfasis en lengua de signos, el cual terminé en febrero de 2016.

Para ser honesto, mi tesis fue la primera de su tipo en España. Mi tesis de doctorado tuvo dos partes. La primera describe a la interpretación de lengua de signos en un nivel teórico, basándose en el modelo de comunicación humana de Escandel Vidal (Escandel Vidal, 2005). De esta forma sugiero que cualquier tipo de interacción interpretada o traducida debe ser considerada comunicación. De esa forma, definí la interpretación signada en una variedad de contextos, los cuales incluyeron el campo médico, legal, conferencia, religioso y educativo, mediante los esquemas o representaciones internas que los profesionales necesitan para trabajar en estos contextos.

En la segunda parte de mi tesis realicé un estudio de caso en el que analicé a estudiantes de interpretación de LSE matriculados en el programa de capacitación de 2 años. Específicamente, investigué cómo los estudiantes internalizaron y aplicaron las estrategias de interpretación que les habían enseñado. Para este análisis, utilicé el modelo de los esfuerzos de Daniel Gile (1995), junto con su propuesta de tácticas y estrategias. Grabé seis estudiantes de interpretación que habían completado su primer año en el programa. El ejercicio de interpretación era en un contexto real de conferencia. Además de analizar el producto interpretado por los estudiantes, quería saber si las estrategias fueron enseñadas efectivamente o no. Los estudiantes recibieron un cuestionario para reflexionar sobre el proceso de preparación previo y las estrategias las analicé mediante el análisis de la grabación en vídeo de dicha situación de interpretación. El resultado fue la identificación de distintas categorías, que complementan muy bien el trabajo de Gile. Adapté la propuesta de estrategias de Gile de interpretación para las lenguas signos, así como planteé actividades didácticas para enseñar estas estrategias a futuros intérpretes de lengua de signos.

65

One of a kind! ¡Único en su clase!

Sandra: Por favor describa su posición como profesor en la URJC. ¿Qué enseña? ¿Quiénes sus estudiantes?

Rayco: ¡Sería un placer! Trabajo como profesor e investigador en la universidad y actualmente enseño en el Grado de Lengua de Signos Española y Comunidad Sorda y en el Grado de Trabajo Social. He estado enseñando interpretación desde 2004 en el extinto programa de 2 años, pero en este curso académico 2017–2018 ingresé como docente en la URJC, en Madrid. Enseño lengua de signos española y técnicas aplicadas a la interpretación de la lengua de signos. Espero que a algunos de mis alumnos les comience a interesar la investigación de la traducción e interpretación signada. Varios de mis alumnos ya son intérpretes profesionales de LSE–Español, ya que tienen su título del antiguo programa de formación de intérpretes. Muchos de ellos quieren recibir el nuevo título universitario y aprender más sobre el campo.

Brenda: Rayco, ¿cuál es tu sueño o las circunstancias ideales para la educación de intérpretes en España?

Rayco: Espero que el título en interpretación de lengua de signos española de 4 años se estandarice en toda España y que otras universidades comiencen a ofrecer programas de capacitación. Mi sueño es que las universidades también creen maestrías que aborden temas específicos y que incluso se oferten doctorados en interpretación de lengua signos. Todos estos avances en formación e investigación darían más reconocimiento social, académico y laboral a la profesión de interpretación en toda España.

Sandra: ¿Cuáles son sus prioridades en cuanto a temas de investigación para este próximo año? ¿Qué tipo de colaboraciones quisiera ver con educadores de intérpretes en otros países?

Rayco: Bueno, ahora estoy continuando con mi investigación sobre estrategias de interpretación. Estoy especialmente interesado en cómo los procedimientos estratégicos están siendo enseñados y cómo evaluar la efectividad de la enseñanza de la interpretación de la lengua de signos. También estoy interesado en investigar el impacto de las nuevas tecnologías en el campo de la interpretación y su didáctica. Me gustaría analizar diferentes contextos de interpretación y examinar el trabajo de los intérpretes en dichos contextos. En un futuro, me gustaría realizar una investigación utilizando una lente sociocultural-antropológica sobre la Comunidad Sorda. Finalmente quiero desarrollar un manual didáctico para la interpretación de la lengua de signos, lo cual es el proyecto en el que estoy trabajando en este momento.

Brenda: ¡Muchas gracias, Rayco! Ha sido un placer hablar con usted y esperamos que nuestros caminos se crucen nuevamente en un futuro no muy lejano. Nos encanta la idea de colaborar con usted y con otros investigadores en los Estados Unidos

Sandra: ¡Muchas gracias, Rayco!

References

Escandell Vidal, M. V. (2005). *La comunicación*. Madrid: Editorial Gredos S.A.

Gile, D. (1995). *Basic concepts and models for interpreter and translator training*. Amsterdam, NL: John Benjamins.

Book Review: Interpreting in the Zone

Elisabet Tiselius[1]

University of Stockholm and Western Norway University of Applied Sciences

Jack Hoza, *Interpreting in the Zone: How the Conscious and Unconscious Function in Interpretation*. Gallaudet University Press, 288 pp. ISBN 978-1-56368-666-5

---

[1] *Correspondence to: Elisabet Tiselius, Institute for Interpreting and Translation, Stockholm University, SE-10691 Stockholm, Sweden, e-mail: elisabet.tiselius@su.se*

Open Forum: Book Review

Interpreters at work are as intriguing as acrobats or stunt performers. It seems impossible to listen and sign or speak at the same time, yet that's what the interpreter does. Many researchers have attempted to open up the black-box of the interpreter with the aim of understanding how interpreters do what they do. Seasoned teacher, researcher, and interpreter, Jack Hoza's latest book is a result of his desire to explore the processes behind interpreting, or in his own words "to understand the thinking processes of a variety of interpreters when they engage in interpretation, interact with participants and make professional and ethical decisions".

The aim and scope of the book is to explore the cognitive processes interpreters use to construct meaning and support decision making when interpreting, and also how the interpreter mind functions when "in the zone"—the "zone" being a concept close to flow, and which Hoza describes as the ideal mental state when interpreting. With the book Hoza also wants to share practical ideas for how interpreters can handle the processes and provide a better understanding of how to develop interpreting abilities and skills, as well as of how interpreters can become effective and caring practitioners. With the book the author also wants to provide a glimpse into the mind of interpreters and show the mental processes of interpreting and the expertise needed for successful interpreting. The target audience is people who want insight into how interpreters work in the zone, and how to manage their interpreting processes to achieve and maintain this state.

The book is built around the results of two studies (generously shared at the end of the book), one based on a questionnaire and the other on interviews. The studies explore interpreters' understanding and application of models of cognitive processes. The book consists of nine chapters, each giving background to different aspects of interpreting and reporting on the studies linked to the aspect in focus. Hoza reviews conscious and unconscious processes, models of interpreting, the flow theory, novice-expert paradigm, bilingualism, and different aspects of the working environment.

Hoza covers much more than just cognitive processes in interpreting. In the first chapter, Hoza outlines the main theoretical basis for the book, Kahneman's and Tversky's theories on decision making, intuition, and conscious reasoning (see e.g., Tversky & Kahneman, 1983), which he also links to studies in the cognitive paradigm in interpreting (e.g., Napier, 2016). He also introduces the two studies that form the foundation of the book: In the survey study, an online questionnaire was offered nationally in the U.S. to certified ASL–English interpreters; Two hundred twenty-three interpreters responded, three of them deaf interpreters, giving it a response rate of 29 %. The interview study comprised 12 interpreters with different profiles (novice, experienced and user-selected). These interpreters were filmed when they interpreted, and then interviewed about both their performance in the recorded interview and their ordinary interpreting work. Hoza also reports in Chapter 1 on the responses from the two studies on conscious preparation for a task. (The reviewer would like to stress that in terms of methods in interpreting studies, questionnaires and interviews are established research instruments in interpreting studies. Claims that can be made using these types of instruments are related to the participants values, opinions, and ideas about certain concepts. Other questionnaires can also be used to establish how often e.g. a certain situation occurs, or map facts such as age, gender, level of education and so forth.)

Chapter 2 is devoted to different models of interpreting, which Hoza divides into four: cognitive process/sociolinguistic models, discourse analysis, practice profession schema, and interactional sociolinguistics. Hoza also reports on the survey responses related to how interpreters conceptualize their cognitive processes while interpreting. The survey asked two questions regarding process: (a) Briefly describe what cognitive (mental) process you undergo when you are doing live interpretation (feel free to reference models or theories if you feel they pertain); and (b) What models or theories of interpretation do you tend to use to think about—or discuss—your interpreting work? One hundred and ten and one hundred and twenty interpreters answered these two questions respectively Responses were evenly distributed among three of the four models; interactional sociolinguistics was the least-mentioned approach. (As a reviewer, I find that adding a few lines on cognitive processes are appropriate here: Cognitive processes are based on knowledge, skills and experiences. They are combined acts in the brain needed to preform different tasks (Groome, 2010). Cognitive processes are often acquired at some point, although they may be automatized. New knowledge may be created from them. The cognitive field of interpreting research involves studies of working memory (e.g., Christoffels, de Groot, & Kroll, 2006; Liu 2001), the interpreter's brain (e.g. Hervais-Adelman, Moser-Mercer, & Golestani, 2011), processing time (e.g., Barik, 1973; Cokely, 1992; Siple 1993), intonation (e.g., Cecot, 2001; Williams, 1995), and cognitive load, just to mention a few. Many models have come out of this type of research. I argue that a questionnaire is an odd way of approaching cognitive processes.

Open Forum: Book Review

First, to think about or discuss models or theories, the respondents would have to have been trained in using that type of meta-language. Furthermore, in retrospective studies on processes, Ericsson and Simon (1993) conclude that participants can only remember and verbalize 2 to 10 seconds of a task. It is therefore surprising that participants would be comfortable discussing the mental processes they typically undergo when interpreting, provided they even know what these processes are. The answers most likely tell us something about the respondents' knowledge and perception of cognitive processes, but not about the cognitive processes actually in use during interpreting.)

In Chapter 3, Hoza outlines Csikszentmihalyi's (2008) flow theory and delineates it from his own use of "in the zone". Where Csikszentmihalyi's definition of in-flow can pertain to almost any aspect of life, Hoza uses "in the zone" as a special flow sensation connected only to highly challenging, high-performance contexts. In order to investigate in-the-zone experiences among interpreters, Hoza asks how they know that an interpretation is successful. One hundred and twenty-two interpreters (i.e. a little over half of the total number of respondents) answer this question, and an overwhelming majority them said they rely on external cues only (such as reactions from the parties of the interpreted event). (On a more philosophical note, an interpreter can presumably feel flow without delivering an interpretation considered successful by the users.)

The novice–expert paradigm (cf. Ericsson, 2000) is dealt with in Chapter 4. The different stages of expertise are applied to Hoza's consciousness paradigm, which is an illustration of how interpreting flows in a continuum from unconscious and unmonitored utterances to highly conscious and highly monitored ones. Hoza hypothesizes that the interpreter's effort is higher or lower depending on where the utterance is found on the continuum; and he describes the highest levels of expertise as a reflective competence moving along the continuum. In order to investigate expertise in his study, Hoza asked the interpreters what they considered to be the two main differences between how a seasoned interpreter and a newer interpreter undergo the mental interpreting process–or other aspects of their interpreting work. Responses (n=98) were divided into three types: those related to confidence; those related to experiences and world experiences; and those related to language fluency, accuracy, collegiality and professionalism. (In my opinion, answers seem to relate more to aspects of the interpreting work other than the mental interpreting process, however, but this is not surprising considering the difficulty of verbalizing one's own cognitive processes.) Hoza boldly concludes the chapter stating that true expertise is the goal of all conscientious interpreters.

Chapter 5 is devoted to a discussion on how to make changes in one's interpreting practice, based on what Hoza calls "aha! moments" and on Dweck's work on praise of effort versus ability (Mueller & Dweck, 1998). Hoza states that "interpreters have more aha! moments when they are in the zone, and habits that support the interpreting process require less cognitive load" (p. 92). (Yet, this reviewer notes that the interpreters in the study report on aha! moments when they are not interpreting, but rather when they are watching other interpreters work or attending professional conferences or classes—which does not correlate to the assumption that they have more aha! moments in the zone.) In terms of changing habits, the interpreters mention changes related to both skill enhancement and habits to improve monitoring of the process. The chapter also discusses interesting and relevant tips for professional development.

Bilingualism is the topic of Chapter 6. Solid knowledge of working languages improves any interpreter's work; because sign language is learned at a mature age by many sign language interpreters, fluency in sign language is often an area where there is room for skill enhancement, for which Hoza provides suggestions. The chapter also deals with what Hoza labels "the community approach versus the mainstream approach" to interpreting. He describes the mainstream approach as focusing on the message and being neutral, while the community approach focuses on a natural, cohesive and comprehensible approach. (This reviewer is not a sign-language interpreting scholar and will therefore not discuss the two approaches, although the division seems more experience based than evidence based.) In his use of a typology and terminology of bilingualism, Hoza makes, in this reviewer's opinion) some unfortunate choices. He uses the term "semi-lingual, which was a much-debated term among bilingual scholars when it emerged in the late 1960s and 1970s (Hansegård, 1968). Many scholars claimed that the term completely disregards the complexity of bilingualism, and stems from a view of language competence only from a monolingual perspective; it has no empirical support in research in bilingualism. The definition of what Hoza calls a "complete language" is similarly debated. An individual can have different levels of proficiency in different languages, and environmental and social factors impact language proficiency (Baker, 2001). It is this reviewer's understanding that the term "semi-lingual" still lives in the research community of sign language and Deaf studies, signifying that deaf students do not get the possibility (in the mainstream classroom) to properly develop neither their sign language nor reading and writing skills in the country's majority language (Andrews, 2006). This is, of course, unconscionable, but does not make the term more acceptable.

Open Forum: Book Review

In Chapter 7, Hoza continues to discuss in-the-zone interpreting: what pushes interpreters out of the zone and how they get back into the zone. Questionnaire respondents (n=116) reported that their interpreting did not work because of problems with external disruptive factors, understanding of the topic, and personal factors (fatigue, nervousness, etc.). Respondents (n=199) listed ways to get the interpreting "working" again, such as refocusing, pausing and changing interpreting mode. The tips in the chapter can help guide interpreters to get back on track when an interpretation is disrupted.

Attitudes and interpreters' positionality in the sign language and deaf context are the topics of Chapter 8. Hoza stresses the importance of the interpreters' enculturation to the deaf community as well as attitude toward deaf people and sensitivity on issues of culture and power. Issues which also links back to the section of team interpreting with deaf and hearing interpreters. Hoza makes the important note here that being a good interpreter is not just about language skills and techniques, but also about being a "good" interpreter.

In the book's closing chapter, Hoza discusses ethical issues, deliberate practice and mentorship. Ethics is an ever-present important issue for any interpreter, and Hoza underscores that interpreters must get beyond the grey zones of the professional guidelines. He suggests that interpreters make three types of decisions regarding an encounter: personal, professional and ethical, and claims that whether a decision involves an ethical dimension can be judged by the possible dilemmas of a decision. I believe that the framework of discretionary power (Dworkin, 1978), used in the sociology of professions, can apply here: Discretionary power, also referred to as the "doughnut hole", is the empty space between the actual case a civil servant (for example) has to decide on, and the professional rules, ethical guidelines or law that the civil servant has to abide by when evaluating the case. The rules have to be followed, but every case also requires an individual decision. Just as the civil worker does, the interpreter has an empty space where situations need to be assessed and decisions made. The question is, at least for this reviewer, whether one can ever completely leave morals and ethics aside.

Hoza has written an entertaining, accessible book, with his long experience as interpreter and trainer as a solid base. The major weakness of the book is the flawed methodological use in the studies, and as a consequence, the conclusions that come from the studies. Cognitive processes are elusive and often veiled for the observer. One can make assumptions based on different hypotheses, and one can test certain assumptions. A questionnaire may gather information on how the responders understand or perceive cognitive processes, but it cannot provide a window into those processes; to the idea that one can draw conclusions on cognitive processes based on a questionnaire is faulty. Responses are still interesting, but from the perspective of how interpreters perceive how their mind works. It would have been helpful if the author had described how the questionnaire was developed. It is also unfortunate that many questions were only answered by half of the respondents.

If Hoza's main aim is to write a book for, as he says in the opening chapter, readers who want to learn how interpreters understand their work, then he has succeeded. However, if he intended to explore the cognitive processes interpreters use to construct meaning and support decision-making when interpreting, and also how the interpreter brain functions when "in the zone", he has simply not used the right means to do this, and the conclusions he draws from the material pertaining to this aim are unfounded.

Open Forum: Book Review

References

Andrews, J. F. (2006). "Inclusion: The Big Delusion": Letter to the Editor. *American Annals of the Deaf, 151 (3),* 295–296

Baker, C. (2011). *Foundations of bilingual education and bilingualism* (Vol. 79). Clevedon, UK: Multilingual Matters.

Barik, H. (1973). Simultaneous interpretation: Temporal and quantitative data. *Language and Speech 16*, 237–270.

Cecot, M. (2001). Pauses in simultaneous interpretation: A contrastive analysis of professional interpreters' performance. *The Interpreters' Newsletter, 11*, 63–85.

Christoffels, I. K., de Groot, A. M. B., & Kroll, J. F. (2006). Memory and language skills in simultaneous interpreters: The role of expertise and language proficiency. *Journal of Memory and Language, 54*(3), 324–345.

Cokely, D. (1992). *Interpretation: A sociolinguistic model*. Burtonsville, MD: Linstok Press.

Csikszentmihályi, M. (2008). *Flow: The psychology of optimal experience*. New York, NY: Harper Perennial.

Dworkin, R. (1978). *Taking rights seriously*. Cambridge, MA: Harvard University Press.

Ericsson, K. A. (2000). Expertise in interpreting: An expert-performance perspective. *Interpreting 5*(2), 187–220.

Ericsson, K. A., & Simon, H. A. (1993). *Protocol analysis: Verbal reports as data* (Rev. ed.). Cambridge, MA: MIT Press.

Groome, D. (2010*). An Introduction to Cognitive Psychology: Processes and disorders*. New York: Psychology Press.

Hansegård, N.-E. (1968). *Tvåspråkighet eller halvspråkighet* [Bilingualism or semi-lingualism]. Stockholm, Sweden: Bonnier förlag.

Hervais-Adelman, A. G., Moser-Mercer, B., & Golestani, N. (2011). Executive control of language in the bilingual brain: Integrating the evidence from neuroimaging to neuropsychology. *Frontiers in Psychology, 2*.

Liu, M. (2001). *Expertise in simultaneous interpreting: A working memory analysis*. Unpublished doctoral dissertation. University of Texas at Austin

Mueller, C. M., & Dweck, C. S. (1998). Praise for intelligence can undermine children's motivation and performance. *Journal of Personality and Social Psychology, 75*(1), 33–52.

Napier, J. (2016). *Sign language interpreting: Linguistic coping strategies*. Washington, DC: Gallaudet University Press.

Siple, L. A. (1993). The use of pausing by sign language interpreters. *Sign Language Studies, 79,* 147–179.

Tversky, A., & Kahneman, D. (1983). Extensional vs. intuitive reasoning: The conjunction fallacy in probability judgment. *Psychological Review, 90*(4), 293–3l5.

Williams, S. (1995). Observations on anomalous stress in interpreting. *The Translator 1,*(1), 47–64.

Dissertation abstracts

Dissertation Abstracts

In this section, we feature abstracts of recently completed doctoral or master's theses. If you have recently completed a master's or PhD thesis in this field and would like it to be included, please send an abstract of 200–300 words to citjournaleditor@gmail.com. We urge all academic supervisors to encourage their students to submit abstracts of their completed dissertations for inclusion in the next issue of the journal, in order to help disseminate new research relating to interpreter and translator education.

The Interactive Courtroom: The Deaf Defendant Watches How the Speaker Is Identified for Each Turn-at-Talk

Dr. LeWana M. Clark

Department of Interpretation, Gallaudet University

Email: lewana.clark@gallaudet.edu

Degree: PhD thesis, Gallaudet University

Abstract

The Deaf defendant who stands before the court in the United States charged with a crime and prepared to go to trial cannot hear the individual voices of the judge, attorneys, and English-speaking witnesses. The interpreter must identify who is speaking as a component of the interpretation. Sometimes interpreters strategically identify the speaker for each turn-at-talk but at other times they either do not remember to do so, or are not aware that the speaker identification marker is absent or inaccurate.

A collective case study bounded by speaker identification was used to explore the relationship between teaming model (rotate model or remain model), type of discourse (dialogic or monologic), and onset processing time interval. *Rotate model* and *remain model* are new terms in the field, which I am defining as necessary to the study's central methodology.

Research captured the interpreters using eight major speaker identification markers: assigned (inherent in the remain model), body movement, directional question, indexing, lexical, neutral position, 'NEXT SPEAKER' sign, and raised hand. Results indicate the teaming model, discourse type, and onset processing time interval directly impacted if the interpreters consistently used these markers to identify the speaker for each turn-at-talk.

Keywords: interpreting, speaker identification, legal interpreters, American Sign Language, teaming models, Deaf defendant

Dissertation abstracts

Does Extralinguistic Knowledge Really Matter? An Examination of the Impact of Deaf Interpreter's Personal and Professional Experience on Cancer-Related Translated Texts

Naomi Sheneman

Department of Interpretation, Gallaudet University

Email: nsheneman@yahoo.com

Abstract

Extralinguistic knowledge is defined as knowledge unique to an individual, outside of language, that is retrieved from a person's experiences, education, and work, and which influences interpreters' and translators' work products (Gile, 2009). Possession of extralinguistic knowledge may work in tandem with interpreters' linguistic knowledge when addressing linguistic and lexical challenges in their work. In American Sign Language (ASL), cancer terms and related concepts often have no standardized translation equivalents other than fingerspelling.

This study addressed three questions: (a) How are key cancer terms translated by Deaf interpreters from written English to ASL, and do translations differ based on the existence or lack of personal and professional experiences with cancer? (b) How do these translated terms compare to the same terms expressed directly by a deaf medical professional working in the oncology field? (c) How does a Deaf interpreter's extralinguistic knowledge related to cancer potentially influence deaf consumers' experience with the translated target text products? Translation products from two Deaf interpreters who were self-identified balanced bilinguals, one familiar with cancer and oncology and one not, were analyzed using Fillmore's (1982 & 1985) frame-semantic model. Both interpreters' translation products were compared with a deaf oncologist's narrative text. The deaf oncologist's narrative text, with his extralinguistic knowledge, maintained more form but had flexibility in offering meaning-based explanations of specific cancer concepts. Interview data from both Deaf interpreters were analyzed using Thornberg's (2012) informed grounded theory, confirming that extralinguistic knowledge allowed interpreters to break from form. However, the majority of deaf cancer patients and survivors who participated in focus groups to review the translation products expressed that retention of form implied that the Deaf interpreter without extralinguistic knowledge had the appropriate medical knowledge and oncology-related interpreting experience.

References

Gile, D. (2009). *Basic concepts and models for interpreter and translator training* (Rev. ed.). Philadelphia, PA: John Benjamins North America.

Fillmore, C.J. (1985) Frames and the semantics of understanding. *Quaderni di semantica 6*, 222-254.

Fillmore, C.J. (1982) Frame semantics. In The Linguistic Society of Korea (Ed.), *Linguistics in the morning calm* (p. 111-137). Seoul, Korea: Hanshin Publishing Company.

Thornberg, R. (2012, June). Informed grounded theory. *Scandinavian Journal of Educational Research, 56*(3), 243-259.

Dissertation abstracts

An Investigation of Administrators' and Teachers' Perception of Educational Interpreters' Role in K–12 Education

Stephen Fitzmaurice

Department of Interpretation and Translation, Gallaudet University

Email: sfitzma@clemson.edu

Abstract

Research on the role space of educational interpreters has historically focused on descriptions of tasks educational interpreters are engaged in during their work day. This case study uses role theory to examine the perceptions of administrators and teachers on the role space of American Sign Language–English educational interpreters.

Through a series of qualitative interviews with 17 state administrators, district administrators, school administrators, general education teachers and teachers of the deaf, and a statewide questionnaire with 18 respondents the perceptions of the role space of educational interpreters in South Carolina are examined. Data from interviews and questionnaire responses are analyzed to determine common themes contributing to role ambiguity, role conflict, and role overload for educational interpreters.

Factors contributing to different perceptions among administrators and teachers include the role metaphor ascribed to the educational interpreter, the status of the educational interpreter in the school system, definitions of who is perceived to be responsible for the education of deaf students, and whether the school district is in an urban or rural area.

Findings reveal the perceptions of administrators and teachers in the educational system set the stage for a series of role conflicts and subsequent role overload for educational interpreters. Implications and some concrete future direction to making educational interpreting more effective are discussed.

Keywords: perception, role, educational interpreters

Dissertation abstracts

Domain-Specific Activities in ASL–English Interpreting and Their Relevance to Expertise Development[1]

Adams, Krista

Department of Interpretation, Gallaudet University

Email: krista.a.adams1@gmail.com

Degree: Master's thesis, Gallaudet University

Abstract

This exploratory mixed-methods study examined domain-specific activities practiced by expert American Sign Language (ASL)–English interpreters. Qualitative data were collected through interviews for initial identification of domain-specific activities, making it possible to establish a list of 19. Then, quantitative data were analyzed from responses to a questionnaire regarding five characteristics of the identified activities: (a) relevance to improvement, (b) requisite effort, (c) inherent enjoyment, (d) frequency, and (e) competence improvement goal. Of the 19 identified activities, four were rated as highly relevant to improvement of interpreting. Characteristics of the four activities were compared with the professional development activities recommended in the Registry of Interpreters for the Deaf (RID) Code of Professional Conduct (CPC), as well as with related domain-specific activities in other professions. Given their higher ratings, defining characteristics, and similarities to activities in other professions, the four activities identified could result in greater performance gains for ASL–English interpreters than the activities recommended in the CPC. The findings may serve to guide interpreters in selecting professional development activities and enhancing their interpreting performance.

Keywords: domain-specific activities, expert, professional development

---

[1] This study has since been published: Adams, K. 2017. Domain-specific activities in ASL–English interpreting and their relevance to expertise development. *Interpreting, 19*(2), 186-208.