

1981

**The use of interpreters and translators by professionals : report
on a day seminar held at Mount Lawley College on 18th August
1981**

Ian G. Malcolm

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The use of Interpreters and by Translators Professionals



Report on a Day
Seminar held
at Mount Lawley
College on
18 August, 1981.

Ian Malcolm
Editor

Mount Lawley
College of Advanced
Education



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THE USE OF INTERPRETERS AND TRANSLATORS
BY PROFESSIONALS

Report on a Day Seminar
held at
Mount Lawley College
on
18th August 1981

Ian G Malcolm
Editor



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Ian G. Malcolm

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INTRODUCTION

Some professions are, by their very nature, unobtrusive. We are dependent, for example, from time to time, on the professional competence of air traffic controllers, though, unless things go wrong, we are not likely to notice what they are doing for us. They are not in our focus, but they serve to facilitate what is in focus for us. Translators and interpreters are like that. They are at their most successful when they are least obvious. Their professional role is to facilitate communication rather than to participate in it. Their exceptional communicational skills are put to the service of their clients, and their reward comes not from having these skills recognized, but from seeing them function to bring the linguistically-estranged together.

It is, then, rare to see interpreters and translators in the lime-light. But sometimes it is necessary. The Day Seminar of which this booklet records the proceedings resulted from a convergence of opinion in a number of places that the time had come for the interpreting/translating profession in Western Australia to make a public appearance. Despite the multilingual composition of Australian society, and despite our growing commercial and other involvements with non-English-speaking countries, we have in the past made little provision either for the professional accreditation or for the local training of interpreters and translators. As some of the papers in this volume show, this position has been slowly changing since about 1974. A number of initiatives at the federal level have brought increasing public attention to the inadequate status and recognition of the interpreting/translating profession in the Australian Community. A significant milestone was the well-known Galbally Report (1978) which, among other things, addressed itself to the need to develop linguistic skills and awareness among professionals in our multi-cultural society.

The significance of the Day Seminar of the 18th August 1981 was that it brought together a number of diverse agencies all of which needed to come together for the improvement of interpreting and translating services. To begin with, the Seminar was sponsored by the Commonwealth Government through its State Steering Committee of Galbally Recommendation 14, and it was opened by the Hon. Bill Grayden, Minister for Education in the Western Australian Government. In the past, some have deplored the unequal contribution of Commonwealth and State authorities to the provision of interpreting/translating services. The Seminar demonstrated that there is a genuine interest in this area on the part of both levels of government, and this is something which can be built on in the future. Secondly, the Seminar was jointly proposed and organised by a professional body (the W.A. Institute of Translators and Interpreters) and an educational institution (Mount Lawley College of Advanced Education). We are at the stage of the development of the profession in Western Australia where the interdependence of its practising members and the training authorities has become a priority. Thirdly, the Seminar brought together interpreters/translators and their employers and/or potential employers. The theme 'The Use of Interpreters and Translators by Professionals' was deliberately chosen. Interpreters and translators are under-utilized in Western Australia, and one of the reasons for this is that professional people are insufficiently aware of the role which a properly trained interpreter or translator can perform. There is an underestimation of

the significance of the interpreter/translator's task, and an under-estimation of the professional skills which are entailed in the performance of that task. Too often as a result, communication problems are either ignored or inadequately catered to with sub-professional help. The holding of this seminar was intended to show that we should now have outgrown this situation in a society which is attempting seriously to come to terms with its multiculturalism.

In preparing the Seminar papers and transcripts for publication, I have made minimal intervention as editor. All speakers' contributions, formal and informal, from the lecturn and from the audience, have been preserved. Only occasional inaudible and organizational comments have been omitted. The only session of which there is no record is the discussion of German and Italian training tapes, for which seminar members separated into smaller groups.

The Seminar, and this record of it, may be divided into three main sections. The first attempts to provide an introduction to interpreting in the West Australian scene. It includes the opening address by Hon. W Grayden, and orientations to WAITI (by Mr Myatt), to the cross-cultural study of communication (by Mount Lawley College staff), to the Telephone Interpreter Service (by Mrs Bradford) and to interpreting as a professional activity (by Mrs Cop). The second section focuses upon actual interpreting situations in three different contexts: legal (introduced by Mr Roberts-Smith), medical (introduced by Dr Minc) and Welfare. Full scripts of the role plays which were presented are recorded here, though without the non-English utterances. Each role play is followed by a discussion chaired by a practising interpreter (Mr Jelovsek, Mr Bogdanich, Mr Frick). The final section looks to the future, and consists of a panel discussion on the subject of future needs in interpreting and translating and a brief exposition of training being developed. Then Mr Phillips, Assistant Director of Mount Lawley College, closed the seminar.

This document represents not an end-point but a milestone. I hope that it will continue the lively debate which took place in the Seminar, and contribute to the continuing development of more adequate provisions for interpreting and translating needs within the community.

Ian G Malcolm
Senior Lecturer-in-Charge
Department of English Speech & Drama
Mount Lawley College

SECTION 1

ORIENTATIONS

OPENING ADDRESS

Hon. W L Grayden, MLA, Minister for Education.

Good morning, buon giorno, guten tag, joe san, bom dia.

Please excuse my layman's attempt at multi-linguistics, but I felt it appropriate, since this seminar is essentially about communication, that I set the scene for your deliberations in a variety of languages.

For the benefit of those who may be grappling with my pronunciation, my good morning was extended to you in Italian, German, Chinese (the Cantonese version) and Portuguese. These are among the languages most frequently needed in our community according to the Telephone Interpreter Service here in Perth.

There are, in fact, more than 40 languages used in Australia and it has been established that over one million Australian residents are only marginally fluent in English.

As most of today's audience are aware, the most recent authoritative work on interpreting and translating services is that of the Commonwealth's Review Committee on the post-arrival programmes and services for migrants which produced the Galbally Report.

The Galbally Report made it clear that the effectiveness of interpreting and translating in Australia depends to a large extent on the development of adequate standards and the recruitment and training of people to meet them.

The Report favourably reviewed the work of the Telephone Interpreter Service (T.I.S.) which here in Western Australia handled more than 40,000 calls in the financial year ending 30th June last.

The Galbally Report recommended extension of the T.I.S. but went further and said the Commonwealth should introduce a new scheme to share equally with the States the cost of providing additional State-operated translation and interpreter services.

Over-reliance on T.I.S. and lack of training opportunities for interpreters and translators has long been a concern of the W.A. Institute of Translators and Interpreters, the co-sponsors of your Seminar.

W.A.I.T.I. has more than 100 members employed, most of them on a part-time basis, translating and interpreting in 64 languages.

W.A.I.T.I. President, Mr Reg Myatt, will later advise how his organisation agrees with Galbally that the areas of greatest weakness in terms of translation and interpretation facilities are those under State control - law, medical, hospitals and education.

However, as Mr Myatt and others will also acknowledge, some moves towards wider education in languages have been made and a new development is about to take effect.

By far the most exciting development - and one which W.A.I.T.I. has been actively pursuing for some years - is that professional courses for the training of translators and interpreters will be introduced at this College at the beginning of next year.

This course will provide candidates already proficient in English and at least one other language with a programme of instruction and professional experience sufficient to equip them for successful interpreting and translating.

The Mount Lawley course will go a long way towards upgrading and improving translation and interpretation services in Western Australia, which is, of course, one of the aims of this Seminar.

You will hear, during the Seminar today, of the need for translators and interpreters in the legal, medical and social welfare areas. I am confident that this distinguished gathering will not only identify needs, but find consensus in the most practical ways of satisfying these needs.

I wish you well in your deliberations and thank you for the opportunity of declaring this Seminar open.

INTERPRETING AND TRANSLATING IN WESTERN AUSTRALIA
NEEDS AND SERVICES

Mr Reg Myatt, President, W.A. Institute of Translators and Interpreters.

Traditionally the use of interpreters and translators in Australia has been mainly confined to providing communication support for migrants, and it has been the migrant himself, usually, who has provided it.

Until the Telephone Interpreter Service was established in December 1973 (Western Australia March 1974), the provision of interpreters and translators for migrants was fairly and squarely in the hands of the so-called amateur, either through organisations such as the Good Neighbour Council, the Country Women's Association, the Y.W.C.A., or the banks; or, as was most likely, by relatives or friends of the migrant concerned. I do not think it would be inappropriate for me here to acknowledge and express the gratitude of all concerned to these volunteers, who, without reward, gave of their time and skills to help their fellow migrant, often without notice, and at personal cost. What they may have lacked in professional skills they made up for in dedication and commitment.

The position in W.A. prior to the establishment of the Federal Government-funded T.I.S., was that nowhere were there established professional interpreters and translators capable of servicing the needs of the Courts, the hospitals, and all the other areas where migrants may have in-depth problems requiring interpreting assistance. The volunteer interpreter was mainly untrained, in that, although he was often quite fluent in many languages, he was not academically trained nor a long-time practising interpreter. Arguably, the majority of interpreting required is at the day-to-day level and well within the scope of the language speaker, especially those with 'at the client level' skills, dialects, slang, or sometimes even poor grammatical abilities. Also, these interpreters soon accumulated considerable practical skills, which included rapport, trustworthiness, empathy, dedication, and a spirit of community responsibility. Nevertheless, as the needs of the society become more sophisticated, so do its standards, requirements and demands, especially in the area of communication. The need for trained interpreters and translators and the education of the community in the use of them became more and more apparent.

In recent years the increased number of refugees and migrants from many non-English speaking countries, with the resulting problems experienced in settling into the Australian community, has placed further strain on the existing interpreting services, and highlights the need for a wide range of trained interpreters and translators covering many more languages than previously, and available to work in all areas of the community. It is acknowledged that this group of refugees and migrants is even more disadvantaged in settling into the community. As a result of pressures from the community, ethnic group submissions, government enquiries, and committees such as the Committee on Overseas Professional Qualifications, and the Galbally Review, it was established that adequate means of communication had still not been developed, that migrants were excluded from information, and in the areas of health, law, education and welfare, the results could be serious and even disastrous.

As a result of the acknowledgement of the special needs of migrants, the Federal government had established in 1973/74 the Telephone Interpreter

Service, multi-lingual welfare officers, and a series of programmes to counsel both newly-arrived migrants, and for ongoing support, especially in the provision of interpreters and welfare officers. The serious discrepancies still existing, as highlighted by the Galbally Report, led to an intensification of this support and recommendations to extend the T.I.S. and translation services for the provision of bi-lingual government employees for in depth English classes and migrant orientation programmes and Migrant Settlement and Resource Centres. In addition the report recommended extra support in the areas of greatest weakness as far as interpreting and translating was concerned, which was in those areas usually considered as being under State control, e.g. law (Police, Courts), medical, hospitals, and education. For these areas they provided for cost-sharing by the Federal/State government on a basis of the first year 100% of costs to be provided by the Federal government, and for the next two years 50%/50%. This was, in effect, to provide parallel services to the existing Federal-funded ones (T.I.S.).

In 1977 NAATI had been formed, and it conducted a national survey to obtain information on practising interpreters/translators. In 1980 a local State Accreditation Panel of Translators and Interpreters was formed, and testing commenced. The West Australian Institute of Translators and Interpreters was formed in 1973 with the assistance of the Good Neighbour Council and the Department of Immigration and Ethnic Affairs, mainly from the volunteers who made up the Good Neighbour Council. Telephone Interpreter Services and the institute worked in collaboration with the Mount Lawley College of Advanced Education to get interpreting courses established, mainly to raise the standards and to form an effective pool of interpreters who will eventually be required to replace our presently practising interpreters, who are in the main reaching or have even passed normal retirement age. The institute had established, as a result of these initiatives and community needs, a constitution, a code of ethics for the profession, had stabilized fees payable to interpreters and translators, and was instrumental in setting up similar institutes throughout Australia.

All of these initiatives were designed to make available to both migrants and to the community in general, interpreters and translators who would be qualified and available to assist at all levels of need in the community. They would also have the requisite professional standard to operate and be accepted in even the most complex areas such as hospitals, courts, industry, etc. A further recommendation of the Galbally Report was to give assistance to professionals in obtaining or upgrading language skills and understanding cultural differences, and this seminar is being held within this recommendation with funds provided through the Federal Department of Education. The seminar aims to cover:

- (a) Existing services
- (b) Role play to include Health and Social Services, the Law, and Welfare
- (c) Areas where further services are needed, or deficiencies in existing services
- (d) The needs of the client and the professional, and to explore special requirements.

Before we move into the first phase on existing services, perhaps I should give in brief the latest position on the initiatives I have discussed, and

whether we have achieved any noticeable success in improving interpreting/translation services to migrants. I could perhaps best answer that by saying progress has been slow and extremely limited, although in some areas we do appear to have had some success, notably in awakening an awareness in the community of the need for interpreters, and the acceptance by professionals that they can work with them, and indeed benefit both themselves and their clients by the use of interpreters, especially in the medical, social work, and legal professions.

The present position, in brief, in respect of the training, testing, and employment of interpreters and translators, is that Perth Modern School, under the guidance of Mr Arthur Spartalis (a pioneer in the field), is conducting a community interpreter course for years 11 and 12. This course is designed to produce interpreters to the first stage of interpreting, and equip them to take one of the intensive courses now being conducted at Perth Technical College, and which is designed to train interpreters/translators to the NAATI Level 2, the first stage for acceptance for employment in the Government services. Perth Technical College will be holding NAATI Level 2 courses throughout this year and next, according to demand language. Mount Lawley College of Advanced Education will commence a NAATI Level 3 tertiary course in 1982, and they will be discussing this later in the Seminar. Plans to put on special courses are being made, and if as a result of this seminar a demand is established, Mount Lawley College of Advanced Education will look at producing suitable courses to cater for professional's needs.

Testing of interpreters and translators has commenced, and Mr Frick of S.A P.T.I. will be able to give the latest position on this later in the Seminar. Unfortunately, the first results are not encouraging, as the failure rate nationally is very high. There have obviously been some unrealistic expectations, but with the newly constructed examination based on more interpreting requirements, and the introduction of the planned courses, future examinations should be more successful.

There has as yet been no establishment of services in Western Australia under the cost-sharing proposals, so consequently the areas of health and law are still very badly covered in terms of interpreting and translating. The three main public hospitals do have an interpreter on staff available, and T.I.S. continues to give maximum support to both areas as funds allow, but there is much more to be done. I will, however, leave any further comment on existing services to the next speakers.

May I conclude by wishing you all a successful Seminar, and hope that we can mutually benefit by it. We would welcome any constructive criticism, and your recommendations for improvement in the training and employment of both interpreters and translators, and suggestions on how to improve any special areas of need.

INTERPERSONAL COMMUNICATION ACROSS CULTURES

SEGMENT 1 Dr I Malcolm, Department of English, Speech and Drama,
Mount Lawley College.

One of the problems of being human is the problem of the communication barrier. It is an irony of the human situation that we have developed the most refined systems of communication in existence, yet we are beset by dilemmas on all sides which result from our communication failure. Awareness of communication failure is as old as the tower of Babel. Recent research, however, in linguistics and related areas has helped to make clearer than ever before how we communicate and what happens when communication goes wrong.

In this segment of the programme, we shall be examining some of the problems which beset person-to-person communication across cultures. To take a very broad perspective, we could say that the problems arise from three kinds of ways in which individuals can differ as to their communicative systems: language differences, dialect differences, and differences as to the culturally-determined ways of conducting interpersonal communication.

All of these systems are multiple in most human societies. This is something that, perhaps, needs to be stressed in Australia, where, at least in our self-perception, we have a long tradition of monolingualism, and where, even today, we often hear the simplistic solution to problems of interlingual communication: 'Make them all learn English'. In fact, as a well-known linguist recently put it, 'monolingualism, a linguist's dream for descriptive convenience, is not the general rule, but the exception in language situations' (Kachru, 1981:3). Most situations where people are communicating are characterised by multilingualism and multidialectalism, and many involve, for some of the participants, the learning of rules of speech behaviour which do not carry over from the communicative settings most familiar to them.

Let us grossly oversimplify, and imagine a speaker with one language, one dialect, and one culturally-determined set of speech-use rules, who can potentially come into contact with one other language, dialect and set of speech-use rules. He could come into contact with four different kinds of speakers who would occasion for him different communication problems. We'll call our first speaker Speaker A, and the others Speakers B, C, D and E.

	Language	Dialect	Culture
Speaker B	same	same	same
Speaker C	same	different	same
Speaker D	same	different	different
Speaker E	different	different	different

When Speaker A speaks to Speaker B, in terms of communicative systems, everything is going for them. They are easily able to anticipate one another's meanings. Accent, intonation, word choice, all are familiar. They know exactly what the surface meaning of each other's communication is, and they know how to take hints, and read between the lines. They

also agree as to their expectations of the speech event - how it should begin, what principles of organisation it should follow, and how it should end. This does not, of course, mean that communication problems will not occur. They are very likely to occur, but they will derive from causes other than the disparity between communicative systems. They may result from communicative noise (perhaps a bad telephone line, or people talking in the background), inexplicitness, inattention, disinclination to communicate, personal animosity, or unequal familiarity with the subject-matter.

When Speaker A speaks to Speaker C, the same language is being used, and they participate in the same culture, but they differ as to dialect. Perhaps A speaks General Australian English, while Speaker C speaks a nonstandard variety of Australian English, perhaps a variety of Aboriginal English or Migrant English. Or Speaker C may speak a regional variety of English coming from another part of the world. Their communication will be subject to the same potential problems as that of Speakers A and B, but in addition, there will be the possibility of miscues arising from unfamiliar sounds, words or expressions. Sometimes, though the mutual comprehension of what is being said may look as if it is 100%, it may not be. And, in addition, Speaker A thinks Speaker C has an 'accent', and vice-versa, and every time one hears the other speak, it may reinforce some stereotype he associates with that accent - maybe that the speaker is 'putting on the dog', or ignorant, or funny.

When Speaker A speaks with Speaker D, the situation may become impossible for both of them. For, not only are there the problems experienced with B and C, but the added problem of their possible lack of agreement in the way the interaction should be conducted and what meanings it holds. Though they speak the same language, they seem to miss one another with their meanings. The way D is talking, A finds himself uneasy and on the defensive. Perhaps he feels resentment at being spoken to in a way that seems offensive. He may have picked this up from the volume of D's voice, or his intonations, or the fact that he spoke first instead of waiting for A, or the fact that he interrupted A. But these may all be unreliable cues as to D's intention. They don't share in a system for interpreting one another. As the conversation goes on, perhaps A doubts as to whether things are getting through, and feels irritated at D's denseness and inability to pick up the cues he is trying to give. He has a nagging suspicion that D, whose English seems all right, knows and understands more than he is letting on. These communicators need help. Such help could come from a qualified interpreter.

When Speaker A speaks with Speaker E, they go through the motions of communication, but, lacking an adequate agreed linguistic code, they fall back on gestures, exaggerated intonations, and some form of pidginization. They have only the vaguest ideas as to what, if anything at all, has been communicated. Only an effective interpreter can save the situation.

With the help of some of my colleagues from Mount Lawley College, I want to go on to illustrate in greater detail some of the problems we have been considering here.

SEGMENT 2 Dr A McGregor, Department of English, Speech and Drama,
Mount Lawley College.

I should like to show you two examples of the kinds of problems that arise in interpersonal communication across cultures.

Following Dr Malcolm's diagram the first example shows us communication between a native speaker and someone one would class between C and D. Certainly it is the same language which is being used. Are the dialects different? Certainly they are phonologically distinct; the culture is certainly different.

Three things are striking about this extract, which is taken from the Film 'Crosstalk' produced by the BBC (1979) in association with Professor John Gunperz and the National Centre for Industrial Language Training, United Kingdom:

Firstly - observe the high level of language competence; we are seeing someone for whom it would be unthinkable to use an interpreter.

Secondly - look at the brevity of the interchange, it concerns a single transaction the transcription of which would occupy no more than a small sheet of paper.

Thirdly - observe the narrowness of analysis; not a single item of vocabulary or structure is used inappropriately. We are looking only at intonation and stress. Yet misunderstanding occurs and feelings are present, misunderstandings and feelings that contribute to the development or reinforcement of stereotypes and prejudices.

[Videotape of bank scene with English teller and Indian customer depositing some money.]

One minor example in a non-stress situation. Yet again and again mere differences in tone of voice have caused difficulties. Consider another example quoted by Gunperz (1977) -

In a staff cafeteria at a major London airport, newly hired Indian and Pakistani women were perceived as surly and uncooperative by their supervisors as well as by the cargo handlers whom they served. Observation revealed that while relatively few words were exchanged, the intonation and manner in which these words were pronounced were interpreted negatively. For example, a person who had chosen meat would have to be asked whether he wanted gravy. A British attendant would ask by saying, "Gravy?" using rising intonation. The Indian women, on the other hand, would say the word using falling intonation: "Gravy." We taped relevant sequences, including interchanges like these, and asked the employees to paraphrase what was meant in each case. At first the Indian workers saw no difference. However, the English teacher and the supervisor could point out that "Gravy," said with a falling intonation, means "This is gravy," and is not interpreted as an offer but rather as an announcement. When the Indian women heard this, they began to understand the reactions they had been getting all along which had until then seemed incomprehensible. They then spontaneously recalled intonation patterns which had seemed strange to them when spoken by native English speakers. At the same time, supervisors learned that the Indian women's falling intonation was their

normal way of asking questions in that situation, and that no rudeness or indifference was intended.

(Gumperz, J.J., 1977: Sociocultural Knowledge in Conversational Inference: Georgetown University, 28th Annual Round Table Series on Language and Linguistics.)

What then happens in situations where stress is much greater? The stress may increase for two reasons:

- (a) The situation may be far more important: what if your livelihood depends on it? What if your benefits depend on it? Your housing? Your job? The counsellors and interviewers in this case are virtually the gatekeepers to what one wishes or expects to enjoy.
- (b) Language competence may be much lower than in the examples we have so far looked at. There may be completely differing assumptions about the situation and appropriate behaviour in it. There can be different ways of presenting information as well as different ways of speaking.

In Mount Lawley College of Advanced Education we have been videotaping and studying job interviews and have seen communications hindered if not actually breaking down again and again, affected by the way people dress, the body language they unconsciously use and their differing perceptions of what is involved in the interview. I would wish to be able to show you several extracts - like the fine young man from South East Asia who frankly and happily confessed that he was applying for a particular job so that he could make enough money to travel. How long would he stay in the job? "... well, till I've got enough money to travel!" He may not have needed an interpreter but he certainly needed counselling on the factors important in a job interview and the kind of game interviewers expect us to play! Here there are the crucial moments when everything can go completely and tragically wrong. Look at our friend in this video extract. He really would like a job as a navigator (though this is just a 'practice' interview). He is highly qualified and may in many ways be very suitable for such a post. Yet, as we watch, his level of English competence puts him under such stress that in the end his vocabulary, his syntax and his phonology all break down completely. He cannot make clear his position on nationality, his previous study areas, his previous rank or even the class of ship for which he is qualified. Before long he is even agreeing that he has indeed 'run a ship aground'. If misunderstandings can occur in other situations, here surely is a definite need for an interpreter both for the sake of the applicant and the prospective employer.

[Extract from job interview for a navigator's position.]

How tragic, considering the qualifications of this young man. The facts are bad enough but what about the feelings of someone in such a situation. What is it emotionally to be so handicapped in language when the situation is so important?

SEGMENT 3 Mrs K Jones, Department of Education and Psychology,
Mount Lawley College.

Problems in Interpersonal Communication cross Cultures
from a social-psychological perspective.

While you are watching the next video, I want you to try to imagine yourself in the situation of the actors. Try to imagine how they feel and what they are thinking.

Their problems may seem very serious, but just imagine how these same people would feel if they could not understand spoken English either. At least they are able to communicate verbally and know they will be understood.

What if they were migrants? How much more severe is their problem?

Consider the communications to which migrants are exposed. e.g. Schools, medical services, shops, work, housing, social services, cultural activities - every facet of life.

- (i) Schools, e.g. Year 1 child comes home from school with a list of items to be brought along and child returns to school without the equipment. What are the child's thoughts and feelings? Children and parents may feel guilty, inadequate, uncertain and alienated because they cannot communicate effectively. They may start to equate being different with being wrong, with being inferior. This undermines their self esteem. An interpreter is necessary to overcome the communication barrier.
- (ii) Medical services, e.g. An Indian woman who went to a large maternity hospital in London to visit a friend. She was unable to read or write English so she inadvertently presented herself to the Admissions section from which she was unceremoniously bundled into a delivery room as she also happened to be pregnant. Her protests were interpreted as 'hysteria'! It is often the case that parents have to rely on their children to interpret for them. The children may feel resentment at the responsibilities imposed on them and the idea that their parents are 'uneducated peasants' is reinforced. This may cause great embarrassment and humiliation for the parents and an undermining of their authority in the family. Is it any wonder they may hesitate to seek essential medical care?
- (iii) Shops. Everyday concern for us all - typical greeting in an Australian shop may be: "What will it be, dear?" Even if one understands the literal meaning of the communication, one may be very confused by the term of endearment from a total stranger. As a friend of mine replied, assuming the question referred to the weather; "I don't know, perhaps it will rain."
- (iv) Work. As demonstrated clearly on the video even the migrants' personal safety may be threatened without effective communication.

It must be stressed that every spoken message can be interpreted at two levels:

- (a) What is said.
- (b) How it is said.

Often there is a conflict between the two levels. The how is frequently a non-verbal message. Different people perceive and code time and space differently, e.g. Anglo-Saxons may be expressing friendship verbally while backing away from a Latin-American speaker because their ideas on 'correct' distance between speakers differ - they have quite different concepts of personal space. Likewise, a 45 minute delay in Latin-America is equivalent to a 5-minute delay in the United States. Both are regarded in their respective cultures as being acceptable intervals for being 'late'. Just as time and space concepts vary from culture to culture, so too do values, social roles, identification of status, e.g. Samoa is a hierarchical society so it is ineffective to ask, 'What do you (singular) think?' rather, 'What do your family think?' is more appropriate.

Cultural norms also dictate whether a culture is status conscious or oriented, e.g. U.S. or person conscious (more equalitarian)

In customs too, we find that command of English is not sufficient to ensure efficient communication, e.g. in India 'come anytime' is a definite invitation, whereas in the U.S. it is an expression of friendliness, but not an invitation. In Japan, the hostess, as a sign of politeness, welcomes her invited guest with 'there is nothing to eat!'

From these brief and oversimplified examples, it should be apparent how significant is the verbal aspect of communication. Values are so inextricably woven into our language that knowledge of language alone is insufficient for effective communication.

Let us remember, in order to avoid 'tripping over the invisible cultural ropes' and adding insult to ignorance we need interpreters who are not only fluent in a language but who are aware of and sensitive to the attitudes and feelings of others as well as to their own biases and stereotypes and prejudices; who understand and appreciate and can adapt to a variety of socio-cultural and individual backgrounds without judging them.

SEGMENT 4 Dr I Malcolm

The illustrations we have chosen to present to you show, I hope, how little justification we have for taking language for granted. Communication is fraught with potential hazards, even when the communicative systems of the speakers are much the same. Too often we are oblivious to communication failure when it is occurring, because we have inbuilt ways of rationalizing it. We don't want to lose face by appearing not to understand, so we show more comprehension than we in fact have. If the person talking to us doesn't make good sense to us, we tend to account for it on the basis of his personality, or his nationality, or whatever it is that makes him different from ourselves. Rarely do we question the part our own language is playing in the situation. So communication failure is cumulative. It builds up and worsens if no linguistic and cultural intermediary is available.

The academic study of language by means of linguistics and related disciplines, has in recent years made considerable strides towards

understanding the bases of communication failure. There has been a sustained focus on what is involved, linguistically and psychologically, in being and becoming bilingual. We know just how knowing one language affects learning another. We know, in a way we did not know ten years ago, how the errors, or deviations, in a speaker's performance in a foreign language reflect the processes of language acquisition in which he is involved. We know why some people learning a foreign language seem to get stuck and not to progress beyond a certain point. We know much more than we did a few decades ago about the relation between our attitudes to the speakers of a language and our ability to learn that language.

Perhaps even more dramatic strides have been made in extending our understanding of the variation that occurs within a language. From the middle of the twentieth century on, the study of dialect has taken on a new significance. Dialect, it has been shown, is not only regional but social in its basis, and is a sensitive indicator of the social process. The twentieth century has seen the serious study of many linguistic varieties which were not previously considered worthy of study. We have had, belatedly, to come to terms with the fact that, in the case of English, 30-40 percent of the speakers speak non-native varieties of the language, and these varieties are not simply imperfect approximations to the Queen's English, but vigorous autonomous developments reflecting the lives of their speakers. Non-standard dialects have been found to be just as long-standing, in terms of their historic roots, as standard dialects. They have been the subject of concentrated study which has revealed that they operate according to systems of rules just as complex as those which govern their more respectable sister dialects.

The field of academic language study has extended further still, to embrace the whole situational context of language use. It has been recognized that language is more than just words: speaking a language is behaving, and helping to determine the behaviour of others. As we learn languages, we learn how to do things with them. Every speech community operates according to agreed systems of language use. To know a language does not make one a member of a speech community, but only to know how to use it properly. Every community has its own ways of using language to get things done, and in every community the rules are different. It is a matter of language learning, when learning German, for example, to learn that "Danke" means "Thank you". It is a matter of the learning of language use to learn that "Danke" spoken in response to an offer means "No, thank you."

Language study has broadened out even further in very recent times so that, within the discipline of semiotics, it links up with the study of all other human sign systems. For we communicate not only through language and through language use, but also by means of the clothes we wear, the cars we drive, the postures we assume and innumerable other behaviours related to culturally determined patterns of significance.

All this, and more, is relevant to the professional preparation of interpreters. The interpreter's business is interpersonal communication across cultures, and to know his business properly, he needs to be sensitized to the multiple levels on which different cultures differently encode meaning. He needs to be aware of the behaviours of speakers of limited competence in a language, and of the significance of these behaviours.

He needs to be sensitive to dialect and sociolect, and capable of switching between different varieties of a language. He needs to have mastered two languages to the point where neither is unduly affected by the structural and semantic patterns of the other. He needs to be alerted to language attitudes, both as they may colour his own judgment and as they may show in the judgment of others.

More particularly, the interpreter needs to have a situation-based linguistic knowledge which will enable him to span specific speech events across two cultures. He needs a bicultural perspective on particular social behaviours: personal transactions, like inquiring, depositing, withdrawing, reporting, protesting, buying and selling; professional encounters, like legal, medical, educational, welfare and business interviews; and public gatherings, like courts of law, academic lectures, union meetings, management-staff meetings and ceremonial occasions.

Besides this, of course, the interpreter has to be aware that he, by participating in the situation, changes it. He needs to learn how to facilitate communication without overstepping his brief and determining its course. He needs to fully understand what is being said, but to keep it in perfect confidence. He needs, then, to be an extraordinarily skilful communicator, showing his skill as much by what he does not say as by what he does say.

As the field of human communication opens up in response to contemporary academic inquiry, it reveals itself as awesome in its complexity. The more we know, the more we learn to respect the skills of a really effective interpreter.

THE TELEPHONE INTERPRETER SERVICE

Mrs Maria Bradford, Interpreter, Telephone Interpreter Service.

The 'Telephone Interpreter Service' which is part of the Department of Immigration and Ethnic Affairs, came into operation in Western Australia, in March 1974.

The object of the service was to bridge the gap in the lack of communication between the migrant and the English speaking society.

Until the day the service was instituted, the migrant had to rely mostly on some other migrant, a relative or some-one else such as the corner green-grocer who, having been in the country for a longer period of time could, 'master' a few words of English, ... or else, ... be left in limbo.

At the very beginning the staff consisted of:

- 1 Translator/Interpreter clerk, class 5 - Officer in charge
- 3 Translator/Interpreter clerks, class 4
- 4 Translator/Interpreter clerks, class 2/3

and they covered some 16 languages.

Beside being fluent in a number of non-English languages, the permanent staff were also required to have a considerable knowledge of community resources and provide a telephone and translation service with attendance interpreting, as required. The number of phone calls received during those days, could, today, be counted on the tips of our fingers.

With the increase of immigration to Australia, and due to the decision of the Federal Government to offer political asylum to the refugees from Vietnam and from behind the Iron Curtain, the number of phone calls has greatly multiplied. The comparison of figures for the period 1974-79 and 1979-81, is as follows:

Period March 74 to March 79	- 9255 per annum
March 79 to March 81	- 28748 per annum
March 81 to August 81	- 20007 calls for 5 months

Every call is monitored in order to keep the different shifts informed of the content of the calls and the action taken, to help the person in need. A record of these calls is also forwarded to Canberra for statistical purposes. To today, statistics show that amongst all the other Telephone Interpreter Services still in operation right through Australia, Perth is only second to Melbourne in its interpreting and translating functions.

The continuous and regular influx of refugees has compelled the service to recruit an extra number of staff and of on-call-interpreters. At present the service is manned by 11 qualified interpreters, of which 8 are on permanent staff, 1 part-time 2/3 clerk, 1 part-time typist-receptionist, and a part-time interpreter in the Vietnamese language. The number of on-call-interpreters has risen to 250, covering 65 languages and dialects. The service is operated from 7 o'clock in the morning to 11 o'clock at night daily, 365 days a year by two shifts, one from 7 o'clock to 3 o'clock in the afternoon, and the other from 3 o'clock to 11 o'clock. A shift comprises of 1 class 4 clerk and 1 class 2/3 with a relief 2/3 when available.

Since March 1974, the service has also provided a home night duty officer to cover emergencies from 11 o'clock to 7 o'clock daily, and during this period has received 4622 calls, (approximately 600 calls per annum). These emergencies vary: for instance, an Italian lady worried about her daughter staying out late, a Vietnamese man ringing in at 2 in the morning to say his wife was in labour and what to do, a young girl rang to say she has taken an overdose of drugs, an overseas visitor cannot make himself understood by the airport staff. All dealt with by the efficient T.I.S. operators who provide a Government service to the public combining expertise with understanding and made especially sympathetic as all the staff are migrants themselves and can only too well, understand the trauma of settling in a new country.

The shift is required to handle all calls on such diverse subjects as Police and medical matters, welfare subjects, Social Security and Commonwealth Employment Service requests and the provision of interpreters for Hospitals, Courts, etc. The service is equipped with very sophisticated units which enable the staff to connect the caller with anyone, anywhere in Australia (or, for that matter, anywhere in the world), on a three, four way conversation - e.g. client, worker, interpreter operator. T.I.S. has 4 of these units with 5 inlines and 2 outlines.

With the arrival of such a large number of migrants and refugees looking for jobs and occupations, the service had to implement a translation department which deals with translations into English, of education certificates, work certificates, birth certificates, driver's licences etc. In fact, anything which will assist the migrant or the refugee to find a job, or help him to settle in Australia. The number of translations received weekly is also very high. To give you an example:

March 74 to March 79 - 564 per annum
 March 79 to March 81 - 2493 per annum
 March 81 to August 81 - 1555 for 5 months

Beside answering phone calls, counselling, giving information and advice, allocating different on-call-interpreters to various assignments, the staff give talks to schools, hospitals, and various institutions which deal with the migrant public and need to know how to use an interpreter and what is available in that field. They also interview some 100 prospective on-call-interpreters a year, work out the daily budget (as strongly directed by Canberra). The full time staff are also required to do translation work within their language capabilities, and they are required to be qualified up to NAATI level 2. Apart from the documents which I mentioned previously, the service receives also, a number of projects prepared by the Settlement Officer of the Department of Immigration and Ethnic Affairs, Community Health, Social Security, Migrant Resource Centres, Hospitals, Legal Aid etc. which will provide the migrant and the refugee with vital information concerning unemployment benefit, sickness benefit, old age pension, how and when he can have his children immunized, or how to apply for health insurance according to the new health system. In some cases there is even the necessity to translate the instructions to follow after a tooth extraction.

May I conclude, what is only a brief outline of the service provided by the Telephone Interpreter Service and thank you for your attention.

I shall be here for the remainder of the seminar and if you have any questions, please feel free to approach me during the break time, in

any case, may I invite you on behalf of the Officer-in-charge of the Telephone Interpreter Service to visit at any time to see us in action which would, I am sure, be of interest to you and help you to appreciate the depth of services queries.

THANK YOU.

THE ROLE OF THE INTERPRETER

Mrs Branka Cop, Interpreter, and Part-time Lecturer, Mount Lawley College.

An interpreter is a person whose job is oral translation from one language into another one.

There are two main types of the interpreting techniques:

- (a) simultaneous interpreting
- (b) consecutive interpreting

- (a) Simultaneous Interpreting requires appropriate equipment and interpreters with very high language proficiency. It consists of instantaneous interpreting of what the speaker is saying. It requires a very high degree of concentration, and because of that the interpreters work is in short intervals of 15-20 minutes. Simultaneous interpreting is employed during the United Nations sessions, and at international conferences and meetings, where more than two languages are involved.
- (b) Consecutive Interpreting consists of interpreting in sequences, following the speaker. The interpreters working for the Telephone Interpreting Service are using this method to establish communication between the English speaker and a speaker of another language.

Since 1945 over four million people have arrived from all over the world to settle in Australia. About 60% of them are of non-English speaking background. If we add to that figure the number of children born in the last thirty five years in non-English speaking families, we will come to the figures which are not just a statistical gimmick, but the Australian reality. We also know that our doors are still open to immigrants with special skills and qualifications, to refugees and to close family members on a family reunion basis. Many non-English speaking migrants will never be able to communicate in English, due to working in shifts, lack of the facilities to learn English at the work place, or illiteracy in their own language. Because of that the role of interpreters in Australia is of great importance. They are enabling efficient communication with the non-English speaking section of the Australian community. Beside that Australia has many ties (cultural, trade, diplomatic, etc.) and interpreters are often called to facilitate communication during official meetings with foreign delegations and individuals.

The Telephone Interpreting Service has been established to help those with language problems. Perth T.I.S. covers a wide range of languages and directs interpreters to hospitals, surgeries, courts, legal offices, schools, etc. The demand is very high, and is increasing daily. To be able to satisfy the increasing demand, those who are requesting the services of an interpreter should know more about how to use the interpreters most efficiently.

When booking an interpreter the precise time and location should be given. The Interpreter's time is very valuable and should not be wasted. On his arrival, he should start his assignment precisely on time. The

users of interpreters should never let an interpreter wait. Maybe somebody, somewhere else is in urgent need of his services. Interpreting is a profession, not a hobby, and as such should be regarded. It requires not only high education, but also a very broad one. It is expected of an interpreter to interpret in a hospital, in court, at school, in a real estate agency, in prison, with police and in numerous other situations where human communication breaks down because of lack of a common language. The members of every profession, like doctors, lawyers, engineers, etc., have their own terminology. It is expected of a good interpreter to interpret for all of them, understanding and being able to interpret their highly professional terminology and transmit it to a person of another cultural background in a comprehensible manner.

Until recently Australia did not have any institution for training of interpreters at secondary or tertiary levels. At present there are courses operating in the Eastern States, and Western Australia is ready to start some as well.

To help the interpreters to work proficiently, the users of their services should not use long monologues when a long explanation is necessary. Instead, speaking in short sequences, giving the interpreter an opportunity to do his job is much more desirable. Remember, that interpreting requires high concentration on the part of the interpreter, and speaking in long monologues makes him lose certain points which could be of great importance for your client. The situation where the interpreter has to interrupt the speaker, is very unpleasant, and we are trying to avoid this where possible. In the same way, never interrupt the interpreter. Wait until he finishes his part, then tell him what you wanted. When on duty, the interpreter is an intermediary, whose task is to establish communication between parties who do not speak a common language, he should not be asked for his opinion while on duty. He is there to facilitate communication, but it is not his task, and it is against our professional ethics to influence the decisions which follow an interpreting assignment.

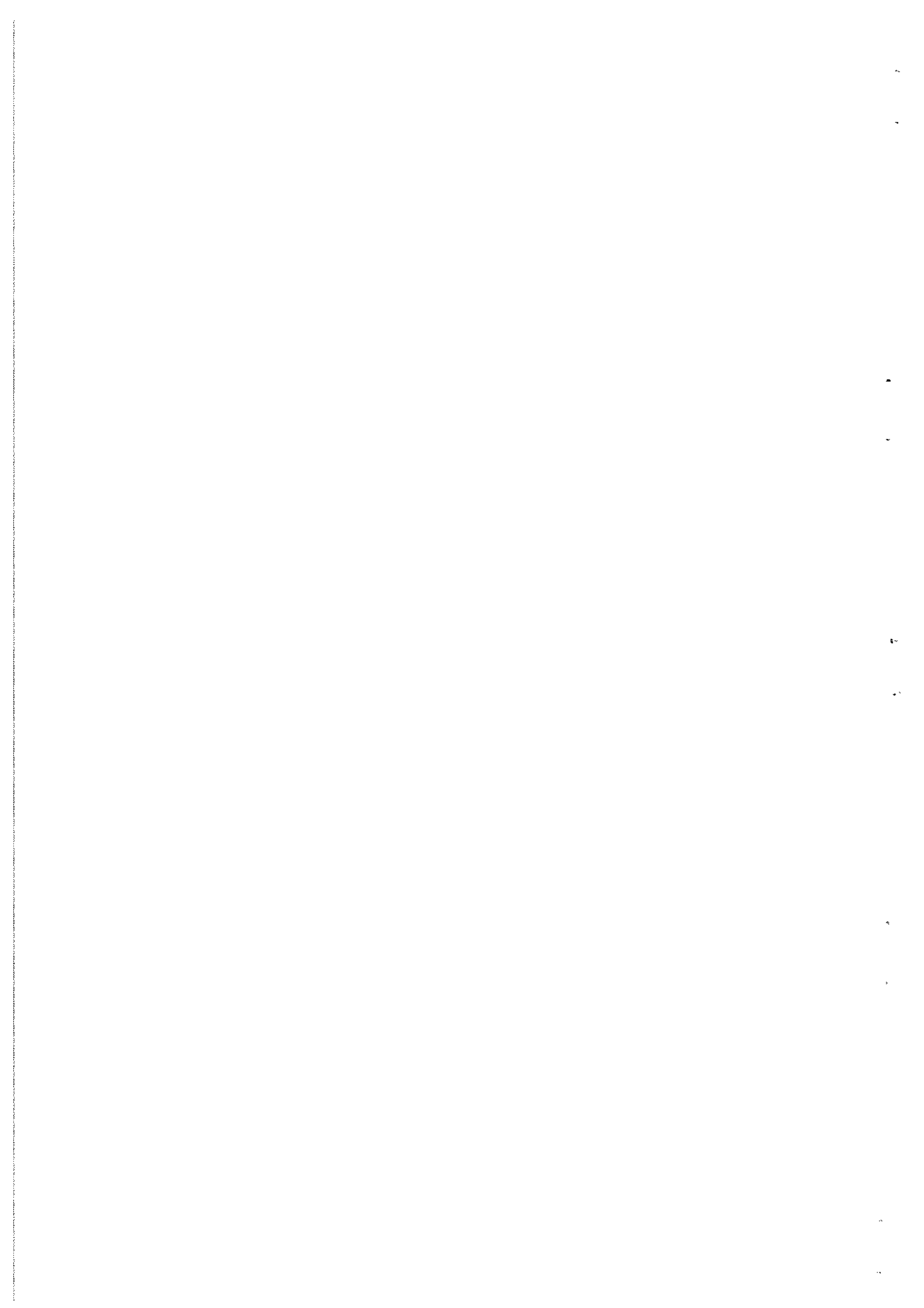
The best results will be achieved if all parties concerned co-operate, and try to make the task successful.

The interpreters are often exposed to accusations that because of their interpreting the results are unfavourable for parties. I reject that; as already mentioned, the interpreters' task is to facilitate communication, and not to influence the outcome. That is also one reason why an interpreter should not give his own opinion.

Interpreting is a very rewarding job, as it draws us closer to problems and sufferings of other human beings who need our help. In general, interpreters are called when problems arise. Often, the mere presence of an interpreter makes a non-English speaker more confident, and gives satisfaction to the interpreter for being able to help.

SECTION 2

I N T E R P R E T I N G S I T U A T I O N S



THE LEGAL USE OF THE INTERPRETER

Mr L W Roberts-Smith, Director of Legal Aid.

I wish to consider the use of the interpreter (not translator) in the context of law. Three basic situations may be considered:

- (a) Initial interview or advice
- (b) Detailed interview or conference (including interpreter subsequently appearing as a witness)
- (c) Interpreting in Court (i.e. other than as a witness)

(a) Initial Interview

An initial interview attempts to establish rapport and communication.

Misunderstanding here may affect all that follows - it may lead to advice that the client has no claim (where there is in fact and law a good claim) or vice versa. The client may decide not to proceed, or may commit him/herself to expensive litigation on a completely wrong basis.

At this stage, no one knows the full story. The lawyer knows nothing of the facts; the interpreter knows nothing of the background or context; the client knows nothing of the law.

The manner in which the interview is conducted will depend primarily on the style of the lawyer. Whilst at this stage use of direct speech by the interpreter is desirable, it is not essential. There should be some degree of flexibility; the structure of the interview is not as rigid as in later stages. Here the interpreter should, e.g. explain to the lawyer what misconceptions arise in the course of the interview.

At this stage, the lawyer is looking at 3 questions -

1. What in fact has happened, and when?
2. May the client have a claim/defence in law?
3. What immediate action (if any) should be taken.

This interview may be face to face or by telephone.

(b) Detailed Interview

The detailed interview may be further subdivided into 3 situations -

1. Criminal case, interviewing for defence
2. Criminal case, interviewing for police or prosecution;
3. Non-criminal case, i.e. family or civil law.

1. Criminal Case (Defence)

By now, the background and facts will be known, at least in outline.

The lawyer is concerned to ascertain the facts (including questions of intent) in detail. He will start testing the client's instructions. It is better that deficiencies be

discovered at this stage (and the client made aware of them) than in Court when under cross-examination by the Prosecutor.

Why a lawyer wishes to know specific things may or may not be explained; he may to some extent be simulating cross-examination.

At the end of this, the lawyer will wish to explain the legal position to the client. The lawyer, of course, will be using his own language and applying his own concepts, usually assuming they are readily convertible. The interpreter will have to be alive to differences and distinctions, which may often be subtle.

Such differences are not confined even to different languages - differences (leading to fundamental misapprehension) are apparent even between, e.g., Australian "English" and American "English". Any Australian lawyer who has tried to discuss plea-bargaining in the Australian context (negotiations with prosecutor to plead guilty to a lesser offence on withdrawal of the more serious) with an American (who understands that concept to involve doing a deal with the Court which agrees to impose a lesser sentence or penalty on a plea of guilty), will understand.

2. Criminal case (police or prosecution)

It is essential to remember that the interpreter who assists in an interview between, e.g., police and a person suspected of committing an offence, is himself likely to be a witness in any prosecution which follows.

In "An Introduction to the Law of Evidence (for Police Officers)" by W.A.N. Wells (2nd edition) the practice in South Australia is described as follows -

"The interpreter, who, with the Police Officer, goes to the defendant for the interview, first makes sure what language and dialect the defendant speaks, and that he understands, and is understood by, the defendant. The interview then proceeds in the usual way, except that the Police Officer directs his questions, and receives his answers, through the interpreter. If the defendant chooses to make a written statement, it is, or should be, expressed and recorded in his own language: a translation is, or can be, furnished to the Court later (see below, 16.41). When an account of the interview is given in Court, before the Police Officer gives his evidence the interpreter is called, and states on oath that he attended the interview and acted as interpreter; that the defendant spoke such and such a language, and that he spoke the same language and understood and was understood by the defendant; that he correctly, faithfully and to the best of his skill and understanding, interpreted the Police Officer's questions into the language understood by the defendant and that he correctly, faithfully and to the best of his skill and understanding, interpreted the defendant's answers in the foreign language into the English language; and that there was nothing said by the defendant to Police Officer, or by Police Officer to defendant, which he did not duly translate into English or into the foreign language, as the case required."

The author subsequently adds these remarks about the role of the interpreter in Court -

"It is absolutely essential that an interpreter should translate *every word* spoken. A summary of a question or answer is, strictly speaking, a violation of the oath he is required to take as interpreter, and can lead to injustice. There is also a great temptation for interpreters to ask supplementary questions, or to refuse to accept answers, or to inform a witness that (as his answer may well show) he has not understood the question. An interpreter must, as nearly as possible, act the part of a translating machine, and refuse to yield to these temptations."

Whether in Court or in the interview situation, lawyers will often insist that the interpreter 'use the exact words'. We must note two factors here - first, it derives from a very 'mechanical' view of interpreting function and secondly, it flows from the lawyer's need for precise communication.

The 'mechanical' view probably the result of essential misunderstanding that the evidentiary justification (in terms of legal rules) for allowing an interpreter to give evidence in Court of what was said to him by another, or for allowing some other witness to give evidence of what someone else said to him through an interpreter, was not intended to be descriptive of the interpreting process.

The legal concept is that the interpreter is a 'conduit' or 'translating machine'. The evidentiary justification of interpreter evidence was stated by Fullagar J. in the High Court case of GAIO v. THE QUEEN (1960) 104. C.L.R. 419 -

"What is in truth and in substance taking place is a single conversation between A and B - and none the less because a means of communication has to be used which would be unnecessary if they had a common language. If they had a common language, they could and would communicate directly with one another by word of mouth. As things are, some means is necessary by which what A says may be made intelligible to B and what B says may be made intelligible to A. C supplies that means, but he does no more than supply that means. C is not in any real sense a party to the conversation. He contributes nothing of his own that is material. He is merely the mouthpiece alternately of A and B. Subject to one condition, therefore, there is no reason why A should not give evidence of the conversation as a conversation conducted wholly in his own language, or why B should not give evidence of it as a conversation conducted wholly in his own language. The one condition is that the accuracy of the means of communication employed should be verified. And prima facie sufficient verification is supplied if C gives evidence that he translated correctly from A's language into B's and from B's language into A's."

When in the actual interview situation, it is highly desirable that the original record of interview be in the language of the person being interviewed.

(c) Interpreting in Court

Australia is a signatory to the 1966 International Covenant on Civil and Political Rights, of which Article 14(3)(F) stipulates that in criminal cases everyone should "have the free assistance of an interpreter if he cannot understand or speak the language used in Court."

The position is different in civil cases - the High Court has ruled that in such cases there is no right in a witness to insist on giving evidence in his native tongue (DAIRY FARMERS' COOP. MILK CO. LTD. v. ACQUILINA (1963) 109 C.L.R. 458).

The interpreter who does this should preferably not have interpreted for either of the parties before (at least concerning the same case). He should be fully briefed on the case and the issues.

The interpreter is "an officer of the court". He will be sworn (or affirmed) to interpret correctly and to the best of his ability and to neither add nor omit anything. If the Judge and lawyers are writing down what is said, he must adjust his pace of speech to enable them to do that.

At this stage he is operating in a very formal situation. Precision is essential; direct speech must be used.

The interpreter will stand alongside or close to the defendant or witness and interpret the lawyer's questions, witnesses' answers and judge's comments when asked to do so. If there to assist the defendant, he generally, will have to continuously -

- (a) interpret for him what the lawyers and witnesses are saying, and
- (b) explain what is happening.

Thus, if interpreters are to do their job properly, they must have some understanding of the legal system, its ideals and its operation.

Likewise, lawyers must themselves be educated to learn that interpretation is not a mere mechanical exercise. That apart from lack of semantic equivalence from one language to another, there is usually also a lack of conceptual and cultural equivalence as well. It is precision which the lawyers will be seeking; but often they do not realize that a question designed to elicit a precise and incontrovertible answer in English may produce a quite ambiguous (or wrong) answer in the language of the witness, and that this is due to the language itself, or a cultural difference, not the personality or truthfulness of the witness.

Requirements for Legal Interpreting

1. Technical expertise in the languages
2. Understanding of the conceptual and cultural basis of the relevant languages
3. Knowledge of the social and political organization and conditions of the relevant countries.

The above are common requirements for all interpreting, and to them I would add -

4. An outline knowledge of the professional and legal systems concerned
5. A broad understanding of the relevant legal concepts
6. A reasonably detailed knowledge of the professional terminology, and
7. An awareness of the expectations of lawyers and judges.

Conclusion

The interpreter (as much as any other professional) needs to have a good understanding of the context and environment in which he is working. The better that understanding, the better he will be able to perform his role.

It is the interpreter who must bridge the gap between the culture of the Court and the culture of the migrant. The responsibility is an important and onerous one. It deserves proper recognition.

AN INTERPRETER WORKING IN A LEGAL SETTING

A role play involving a solicitor, Mr Armitage and a client who is a member of WAITI and an interpreter who will be enacted by professional interpreter Mr Crisafulli. *

Solicitor: Good morning, Mrs Romano, is it?
Mrs Romano, please take a seat. Mr Crisafulli, how do you do? Now then Mr Crisafulli, apart from my secretary telling me that Mrs Romano wished to see me on an urgent basis, I know nothing of this matter. Could you ask her briefly what her reason is for wanting to see me?

Interpreter:

Mrs Romano:

Interpreter: I came to look for protection from the law - in a very complex matrimonial situation.

Solicitor: Oh, I see. Well I notice that she's got a swollen face. Is this anything to do with what she's come to see me about?

Interpreter:

Mrs Romano:

Interpreter: Yes.

Solicitor: I see. Has she um, this injury, was it caused by her husband? Is that what she is telling me?

Interpreter:

Mrs Romano:

Interpreter: Yes, she is.

Solicitor: What happened? Could you ask her how this occurred?

Interpreter:

Mrs Romano:

Interpreter: Her husband turned violent in the last few nights. He struck me, hitting me on the head and body.

Solicitor: I see, now then, I understand that what Mrs Romano is saying is that she'd like some assistance in relation to this matter. She wants to take some action against her husband. Is this what she is saying?

Interpreter:

Mrs Romano:

Interpreter: She said yes.

Solicitor: Now before I take detailed instructions in relation to the affidavit, I will need some more particulars to help me with this. So, could you ask Mrs Romano what her full name is?

Interpreter:

Mrs Romano: Maria Giovanna Romano.

Solicitor: And what is your address, Mrs Romano?

Mrs Romano: 20 Flinders Street.

* Note: *The English utterances only have been reproduced in the role play transcripts.*

Solicitor: I see, now, is that your home where you normally live?

Interpreter:

Mrs Romano:

Interpreter: I left there, I'm living at Flinders Street now.

Solicitor: When did she leave home?

Interpreter:

Mrs Romano:

Interpreter: Three weeks ago.

Solicitor: Three weeks ago?

Interpreter:

Mrs Romano:

Interpreter: Three days ago.

Solicitor: Three days ago. And who is living in the home now?

Interpreter:

Mrs Romano:

Interpreter: My husband.

Solicitor: And what is that address?

Interpreter:

Mrs Romano: 30 Howard Street Sorrento.

Interpreter: 30 Howard Street Sorrento.

Solicitor: I see. Now, have you any children, Mrs Romano?

Interpreter: 2

Solicitor: 2 children, what are their names please?

Interpreter:

Mrs Romano:

Interpreter: Angela is the eldest.

Solicitor: And what is her date of birth, please?

Interpreter:

Mrs Romano:

Interpreter: 4 August 1969.

Solicitor: I see, and what was the name of the other child?

Interpreter:

Mrs Romano:

Interpreter: Amcdeo.

Solicitor: Amcdeo. Is that a boy or girl?

Interpreter: A boy.

Solicitor: A boy, and what is his date of birth?

Interpreter:

Mrs Romano:

Interpreter: 4 April 1975.

Solicitor: And are both the children with her in this new home?

Interpreter:

Mrs Romano:

Interpreter: Yes, they are with the mother.

Solicitor: Will you tell Mrs Romano that it does appear that she will require to obtain an order from the court protecting her from the violence of her husband and also that it would be advisable to apply for custody and probably she will need maintenance for the children.

Interpreter:
Mrs Romano:

Solicitor: Is she willing? Does she want to take court action?

Interpreter: Yes.

Solicitor: Has she considered going to any Marriage Guidance Counsellor about this problem she has had with her husband?

Interpreter:
Mrs Romano:

Interpreter: It's a year now that I advised him to go to the Alcoholics Anonymous and also to obtain advice from a Counsellor but he says he does not want to see anyone.

Solicitor: You see, I am obliged in any event to give Mrs Romano a pamphlet which explains the counselling facilities which are available to her in the family court. It's in the Italian language, so if you'd like to tell her to take that, I can now take your instructions in relation to the affidavit.

Interpreter:

Solicitor: And Mrs Romano, when did the difficulty with your husband change? Has he always been a violent sort of person?

Interpreter:
Mrs Romano:

Interpreter: They arrived in Australia in 1979, and her husband was unemployed for about 9 months.

Mrs Romano:

Interpreter: He was demoralized and he was not happy and he could not adjust himself to the change.

Solicitor: Where were they living at this time? Did they go into a Hostel or did they go into a home?

Interpreter:
Mrs Romano:

Interpreter: We went to live with my sister.

Solicitor: How long did they live there for?

Interpreter:
Mrs Romano:

Interpreter: Three months.

Solicitor: And was the husband drinking at that time?

Interpreter:
Mrs Romano:

Interpreter: After six months of being in Australia, our marriage started to deteriorate and my husband started to drink a lot.

Solicitor: When he drank, did he become abusive and violent immediately, or did this come later?

Interpreter:
Mrs Romano:

Interpreter: It developed gradually.

Solicitor: I see. About when was the first time that he actually hit her?

Interpreter:
Mrs Romano:

Interpreter: 3 months ago.

Solicitor: I see. What caused this first assault upon her?

Interpreter:
Mrs Romano:

Interpreter: He came home drunk and hit me.

Solicitor: Where were the children?

Interpreter:
Mrs Romano:

Interpreter: In bed.

Solicitor: And what did Mrs Romano do about this? Did she try and get help at that time? Did she seek any advice or help about this?

Interpreter:
Mrs Romano:

Interpreter: I had a lot of pain and sores on my body but I didn't go and see a doctor?

Solicitor: Didn't see anyone at all about it?

Interpreter:
Mrs Romano:

Interpreter: Nobody.

Solicitor: Why was this?

Interpreter:
Mrs Romano:

Interpreter: We were trying to keep the whole thing quiet.

Solicitor: I see. When was the next attack? Oh, incidentally, before you ask her that question, can she recall the date this first assault took place?

Interpreter:
Mrs Romano:

Interpreter: More than 3 months ago.

Solicitor: Yes, but the date.

Interpreter:
Mrs Romano:

Solicitor: Was it a weekend?

Interpreter: About the end of April.

Solicitor: The end of April, was it on a weekend. We have a calendar here.

Interpreter:

Mrs Romano:

Inrepreter: It was during a week day.

Solicitor: Was it the beginning or end of April?

Interpreter:

Mrs Romano:

Interpreter: End of April.

Solicitor: End of April. Now has there been any assaults between that one and the one which has caused the - when she was struck on the face?

Interpreter:

Mrs Romano:

Interpreter: Three weeks ago he also hit her.

Solicitor: That was the first time after the one she has just described?

Interpreter:

Mrs Romano:

Interpreter: That would have been the second time.

Solicitor: I see, so there have been two.

Interpreter: One in April and one three weeks ago.

Solicitor: Was it three weeks or three days. I believe Mrs Romano may have confused herself over the time.

Interpreter:

Mrs Romano:

Interpreter: The bruise that you see now is the third one.

Solicitor: The third time, so it's one three weeks ago as well. Now have we got the date for that one.

Interpreter: The one three weeks ago?

Solicitor: Yes.

Interpreter:

Mrs Romano:

Interpreter: About the 2nd of July.

Solicitor: And what happened on that occasion?

Interpreter:

Mrs Romano:

Interpreter: He came back drunk, he hit me, slapped my face, hit me on the head and the body with the palm of his hand.

Solicitor: Did it cause any bruising?

Interpreter: And caused bruising all over her body.

Solicitor: Did she seek medical attention on that occasion?

Interpreter:

Mrs Romano:

Interpreter: No, she didn't go to the doctor.

Solicitor: And then there was the last time, three days ago, is that right?

Interpreter:
Mrs Romano:

Interpreter: Three weeks ago he came back from the bar where he had been drinking, thoroughly drunk. He put me out of bed and asked me to prepare a meal. He hit me and called me a dirty bitch.

Mrs Romano:

Interpreter: I tried to run away from him, he grabbed me by the hair, gave me a black eye and a bleeding lip.

Mrs Romano:

Interpreter: The noise woke up the children.

Mrs Romano:

Interpreter: They became very hysterical from fear.

Mrs Romano:

Interpreter: Eventually he calmed himself.

Mrs Romano:

Interpreter: When he fell asleep in the sitting room, the children and I left home.

Mrs Romano:

Interpreter: And we went to stay with a friend of mine.

Mrs Romano:

Interpreter: At the address I have given you.

Solicitor: Now would you explain, unfortunately I fitted in Mrs Romano and I have another client to see very shortly. So I won't be able to take any instructions in relation to her application for custody. Will you advise her though that I will see her this afternoon. I can see her at 3.30 and will you tell her that I will complete her instructions then.

Interpreter:

COMMENTARY AND QUESTIONS ON LEGAL ROLE PLAY

Mr R Jelovsek, Member of WAITI.

Well, after such an immaculate performance by the lady and gentlemen here, I don't think there is very much I can criticize or comment on. What we have here is a typical case where an interpreter would be required, that is, when a family or a single person comes over to this country and tries to establish a new life, not necessarily needing to have a very fine knowledge of the language if they are not from an English speaking country. One of the advantages, if I can just add to what has been told already this morning by other speakers, of having an interpreter who is possibly coming from the same country as the customer, is by the fact that he understands the same culture because he can, rather than translate literally word by word which could be misleading or in some cases giving the wrong result for what is requested, is the capability even though the words are not translated literally, he can give the content of what has been translated. I haven't got much more to say at this moment, I wonder if anyone of you would like to give any comment.

Audience 1: Could I just make one comment? The average Australian who doesn't have to be a migrant, would not understand the terms by the instruction to affidavit and I think solicitors sometimes forget this, that those terms which are quite common to them mean absolutely nothing to the average person.

Jelovsek: Yes, I think that in this case this has been explained, in fact it has been explained in the translation even though perhaps it was not necessarily explicitly requested by the lawyer, this is part of the sensitivity of and sensibility of the interpreter to realise what the background of the client is and whether this explanation is actually necessary or not.

Audience 2: Are you then suggesting that the translator reads the document and decides whether the English speaking terms are understood and therefore explained to the client. The lawyer did not explain what the affidavit or what the instruction meant. Are you then suggesting that the translator judged on whether the person understood or not and without the lawyer saying, he made an explanation of the terms?

Jelovsek: So what you understand is, anyway when he said that he was going to write out an affidavit, that the interpreter translated it to explain what it is in the native language. Now what is actually your question?

Audience 2: No, I just wanted that one clarified, whether the interpreter has ...

Jelovsek: Yes, he didn't say affidavit, it might be from Latin, but he actually did translate it.

Audience 3: When the solicitor said instruction, the interpreter said direction, which I think he judged was the word his client

would understand as he knew what the solicitor meant, and I think it is just a matter of the interpreter knowing the legal words to be able to say what the ordinary person would understand.

- Jelovsek: The legal terms. Again, depending on the culture, you might have some jargon, even for legal terms at a highly fine level. So sometimes you can convey better what the meaning is of the sentence rather than trying to translate directions or instructions or vice versa. I don't remember this particular instance so I'm afraid I won't be able to comment any longer.
- Audience 4: Would it be advisable for the lawyers to keep that in mind and ask the interpreters to ask their client if they know what an affidavit is or any other legal word?
- Jelovsek: Yes. Well, I suppose that would be reasonable but you must realise that the lawyer has to concentrate on the case itself as well, and he is used to such a routine. I mean he would not have very talented interpreters working for him every day, so we can't expect him to try and find out whether every legal or semi-legal expression is understood by the customer. So that is another thing that an interpreter should be aware of.
- Audience 4: A comment to add to that is that the lawyer should ask everyone in fact whether they are English speaking or not. Another thing was that the client with beautiful narration stopped at each sentence to allow the interpreter to interpret it back to the lawyer. Of course that was very helpful of her but not, in fact, realistic.
- Audience 5: Sometimes the lawyer looked at the interpreter when he asked a question and not at the woman and I would like an opinion as to which way one should use the interpreter, whether you direct a question to the client in English and let the interpreter translate, or whether you should speak to the interpreter.
- Jelovsek: Unfortunately I'm not an authority on psychological behaviour so in this case I won't be able to tell you. But to answer perhaps your first question, I think that the lawyer would understand from the answers he gets translated whether some terms had been understood or not.
- Audience 5: You say it's up to the interpreter then to ask the lawyer, "Can I ask the client whether he or she understood the terminology?"
- Jelovsek: Well, you see, in certain cases, as has been said, the interpreter is mainly the means of translating from one language to another. If you take some electronic device when you have some interference before you get to the other end, you would be requested to repeat the message or to explain yourself or change channels. It is part of the interpreter's task if she realises that there is some misunderstanding to request one of the two parties to clarify that.

Our last question as time is running away with us.

Audience 6: As Mr Roberts-Smith said, the interpreter is just a pipe, or conduit or whatever it is, just a thing. The man or lawyer should be speaking just to the client whether she understands or doesn't understand. And then because the interpreter is just a pipe, shouldn't he not be using 'he said' and 'she said' but 'I'.

Jelovsek: Yes, well you see the fact is that you get a fairly natural situation where in fact you have gaps anyway between question and answer and vice versa so I think if there was simultaneous interpreting then of course there must be a set way to do it. I think when you do it sequentially it might become a bit artificial if you tried to use that form. At least this is what I think. Thank you very much.

THE MEDICAL USE OF THE INTERPRETER

Dr S Minc, Medical Practitioner.

Now to talk about the medical interpreters, the interpreters face a very difficult task for many reasons. First of all because the whole situation is highly emotionally charged, at least on the part of the patient and there are two opposite things, the opposite attitudes of the patient and of the doctor.

First of all, the patient would like to have as much time as possible in order to communicate everything which he/she thinks important. On the other hand the patient does not know what is important so he is going to communicate a lot of facts which are not necessarily significant at all. The doctor usually, is limited in his time so he would expect or he would want the patient to tell all of the essentials and the interpreter to translate immediately, if possible, in a very easy language. So that is the first contrary attitude between the patient and the doctor and the interpreter in between. The other thing obviously is the question of culture which was mentioned also by the lawyer, and here also the situation is very important and very significant. I've spoken mostly about how the Southern European and Eastern European patients who use a much more emotional language and gestures than the Britisher and Australian is used to. For many this can be, very often, slightly irritating and disturbing for the doctor. Doctors usually don't like loud voices, too many gestures, too many statements, too many interruptions but they have to put up with it. With the help of the interpreter who will have also to translate it, it may be still with the emotional tinge but not with the same emphasis as the patient. Doctors can be perturbed by the emotional emphasis. And here also the question of the culture and way of talking comes in. One of my professors once taught me (an Englishman) that if an Englishman suffers from a pain in the chest he will come to the doctor and say to him, "Doctor, I think I've got a bit of indigestion." But if it is a Southern European he will say, "Doctor, it is my heart!" Obviously not everybody tolerates this very great emphasis of statements.

I'm actually talking mostly now of what the interpreter should know and be aware of. There is also a different attitude to the illness. The Britishers still follow the very puritanical concepts rightly or wrongly, I'm not judging, that illness is God's punishment and if you are ill you must be subject willingly to all kinds of suffering, be put into hospital and try not to interfere with all your family and friends in their daily occupations. The Eastern European but more the Southern European believes that when he is ill he suffers for humanity which he redeems. This means that everybody around him should try and help him, give up their time, give up their usual occupations and sustain him in every moment. The sickest person is the most important person of a certain circle, more important than all the family. This obviously implies a different attitude also of the patient to the doctor. The Australian patient, the Britisher, obviously feels that he is quite inferior to the doctor in his status and situation and is subject very easily to what the doctor says and follows his orders and so on. The Southern European patient feels that he is the important person and that actually they should meet on equal footing, not only that, he feels that his statements are just as important as the doctor's statements and he very often will say, even with a typical gesture, "Even I don't know what is wrong with me! What hope have you got?"

There he feels that whatever he states is important because his data is much more practical than the doctor's. And obviously the interpreter will have to put up with that. The other thing which the patient will expect is a discussion and this is where the interpreter's task can be very difficult. The patient will state his views, his story, the doctor then will have to examine him and I don't know what the interpreter is doing but he has to be of the same sex if he has to be present for the examination. But this is a general advice, not to the interpreter but to the doctors, and so on, that the Southern European expects to be examined and his expectation is quite justified because the examination is something which establishes a special link. The patient feels that if a doctor examines him he establishes this link, he is interested and also the action of putting on of hands is also very important, it makes the patient already feel comforted and fairly well. The other reason why the discussion is so important is, because, the foreign patient especially in the first few years is very anxious. He is anxious first of all because he doesn't feel well but the main reason is he hasn't got the support that he would have in his own country, and not only he hasn't got the support but he relies on absolute good health when he is here because he knows that usually he is nor very skilled, he does heavy physical work and very heavy physical labour and if he is not perfectly fit his whole future and the future of his family is prejudiced forever, so I always say that every patient is usually anxious, but the foreign patient is more anxious than anybody else and needs actual reassurance if possible. I feel assurance is very necessary.

Also, the difficulty of this with the interpreter is, the perfect knowledge as I said already of the culture, the knowledge of the expectations of the patient, but also the knowledge of the particular way of expression which can vary enormously not only with the country but also with reason of the cultures.

When I came to Italy many, many years ago, I didn't know Italian at all but I learned in a few weeks the first few words and I remember coming to my 'pensione' where I was staying and I asked the person "Is there any mail for me?" and the person there said 'gesture'*. Well I don't know whether you are aware of this gesture. In Southern Europe or in Naples maybe also coming from the Arabic states, it means no. When everywhere else when you say this (nodding) it means yes. The particular dialect, especially in a country like Italy where there is a particular dialect, is of the utmost importance to the interpreter and to his way of interpreting. Well, the other thing which the interpreter has to be very, very careful of is his interpretation. What actually happens is that the interpreter interprets not only the language but also the ideas of the patient and adds his own ideas and obviously that has a process in which the clarity and the information can be very well lost. He actually judges himself what is relevant and what is not. In another episode which I witnessed, the professor asked through the interpreter, a woman, whether she ever had any operations or serious illness and the interpreter turned to the woman and asked her the question, she talked for about ten minutes with gesticulations and so on and when she finished she turned to the professor and said "No." This is where the Italian is extremely difficult. I wouldn't like to be an interpreter. I am very fortunate I am not very often an interpreter for many languages. I also find it extremely difficult because I have a tendency to communicate with the patient when the patient does not talk to me. I think on the other hand, the task of the interpreter and the doctor is to try to absorb all the non-spoken language. What the doctor has to do via or above the

* Here the speaker gave an upwards nod and made a noise with the tongue.

interpreter is to read himself the answers and the attitude of the patient. I'm not sure how much the interpreter can help. If he is psychologically inclined he probably would be of some help. There are so many things; the interpreter has to be sympathetic and not quizzing the patient but also sympathetic and understanding the difficulties of the doctor. There are also a few technical points, these are the divergencies of the language, especially of the medical terms. They usually, especially if the patient has got some heart complaint, ask him has he ever had rheumatic fever. If he is Italian and you were to ask him if he has ever had 'febbre reumatica', which actually is the literary translation of the words rheumatic fever. The patient would say "Oh, yes. I get it every year." And the answer is that 'febbre reumatica' in Italian which is equivalent to rheumatic fever, means flu. The other difficulties also for the heart patient, the doctor will ask the patient, through the interpreter, whether he gets angina and you will find the Polish patient, the Russian patient, the Italian patient will say "Oh, yes, as a child I used to get it very often." Because angina in Polish and Russian means sore throat.

There is also among statements of the Southern European patient that they have got ideas about what an illness is and the interpreter will have to translate that the patient thinks that all the organs on one side are involved and if you have a pain in the head it is logical that you will also have a pain in the leg on the same side. What you must realise is that every human group that is a family or an ethnic group and so on have got their own ideas of the course of the disease, of the causes, of what they call the disology or disar of this particular medical happening and they try to convey it to the doctor and you must be prepared, if not to accept it clearly, to accept it at least, through the interpreter, as a possible fact. And there is also another thing, the interpreter and the doctor must be very sympathetic to both. As I said, both people on this occasion face very great difficulties.

There is also another word which I think every interpreter should know - be able to relate. The Europeans believed, even more than we do now - because, well I remember about 40 years ago when I came to this country, people did not believe in psychosomatic diseases and I had to change my attitudes which I brought with me from other countries that psychosomatic medicine is very important. No, we had to refer only to the real tangible facts and illnesses. But now the situation has changed here too, but in Europe they very much believe in the psychosomatic influence, and the Eastern European, the Italian patients do believe that illnesses can start from a commotion of the mind. Commotion of the mind is an expression of three hundred years ago but in Italian it is 'schianto', something which happens, a violent upset, a violent disturbance and once you have this you can expect involvement of different organs and the Southern European patient usually will say "My nerves attached themselves to the heart or to the stomach or to the bowel and this is why I am so nervous or this is why I am suffering." All this part of legendary mythology about illness has to be interpreted by the interpreter without showing attitudes of distrust and has to also be accepted in one way or another by the doctor. I hope that many of you who are interpreters will absorb this idea and actually the most important part is to be together with the patient and with the doctor in the same time which is a very difficult task.

I have already had some experience in interpreting for others as well and you find that you need this very tolerant attitude and maximal patience and you need to be prepared to spend a lot of time and also

take a lot of time from the doctor, which obviously a doctor is going to have to accept. Some doctors say to the interpreter "Well, I understand enough, there is no need for you to be here." Well, I think we will have to stop him then and say, "You may understand enough but there may be some little misunderstanding and I still would like to stay."

AN INTERPRETER WORKING IN A MEDICAL SETTING

A role play involving a Croatian patient, a doctor and an interpreter. The patient is enacted by Mrs Nicholls and the interpreter by Mrs Cop, with the doctor, Dr Minc.

Doctor: There are the usual questions, I don't know if you want to go through them. You ask the name, the surname, the age and the family status, how many children and so on? Would you ...

Interpreter:
Patient:

Interpreter: Anka Antunovic is the name of the patient.
Patient:

Interpreter: She is 43 years old.
Patient:

Interpreter: And she has five children.
Patient:

Interpreter: Since the birth of her last child ...
Doctor: She has already started to give the medical history as well, I understand.

Interpreter: Yes.
Doctor: Yes, that's good.

Interpreter: She had a very hard confinement and she is suffering from thrombosis since this time.
Doctor: Yes, and what is the other one?
Interpreter: No, it was just ...
Doctor: Since the birth of her last child, yes?
Interpreter: She had a caesarean birth and she has been suffering from thrombosis.
Doctor: Thrombosis of the leg?
Interpreter: Yes.
Patient:

Interpreter: After she gave the birth to her child they took her to the Royal Perth Hospital.
Patient:

Interpreter: Oh, they gave her an intravenous or something like that. It was meant to help her but she said that it didn't help.
Patient:

Interpreter: After two years she was suffering from the lungs and they found out she has a clot in the lungs.
Patient:

Interpreter: And in two weeks, the birth of her son and that time she never saw a doctor.
Patient:

Doctor: So the doctor saw it?

Interpreter: No. She told me she never saw a doctor after those two weeks in the hospital but now she has again pain in her legs.

Doctor: Making a general remark. As you can see she is a very well educated patient. I don't have to ask her the questions. She is obviously a very experienced patient. She answers the questions the doctor is going to ask. This makes my task much easier as I only have to hear what the interpreter says and on the other hand she uses also terms which I would know even if I don't know any Croatian, although I do know a little of it - thrombosis and so on which are quite familiar and are common in any language. So I presume that you understand so far, and we will just wait and see whether she is going to volunteer any other information. Also because this particularly intelligent patient does not throw in all kinds of irrelevant information, which others would. Some patients might have said "My uncle thought that I might have so and so."

Patient:

Interpreter: The last few weeks she has pains in her legs.

Doctor: Now, does she have the pain all the time or does it come more when she stands up or is in bed. When does she experience more pain?

Interpreter:

Patient:

Interpreter: She feels pain especially when she is walking.

Doctor: Walking, not standing up?

Interpreter:

Patient:

Interpreter: She says you have to understand that she has had five children and that she is always on her feet, always running around.

Doctor: Obviously the doctor put the wrong kind of question. On the other hand I still insist on my question because the pain in the legs can vary very much. She has got five children, she is active, but she may be either standing for a long time or walking around and the diagnosis depends on whether she gets more pain when she walks or she gets more pain when she stands so my question still remains, although I get the picture. I still would like to know. I understand that she is active all day but does the pain affect her more after a long standing or after a long walking.

Interpreter:

Patient:

Interpreter: Actually she says that she feels pain mostly when she is sitting. She has the feeling that somebody threw hot water over her legs.

Doctor: What happens when she is in bed?

Interpreter:

Patient:

Interpreter: No, when she is in bed she feels a thousand needles in her legs and she has cramp and so on.

Doctor: So this is not better when she is in bed. She doesn't seek relief for her pain by going to bed or when she lies down.

Interpreter:

Patient:

Interpreter: In the last days her legs have become very stiff and she has a feeling that her legs are becoming like wood.

Doctor: She still didn't tell me whether she seeks relief by lying down or not.

Interpreter:

Patient:

Interpreter: She has husband and he raises the bottom part of the bed so she can have her leg in higher position and then she feels that her pains are relieved.

Doctor: Yes, that was a very important point. Well, it was not a relevant point that the husband does it, but this immediately gives you a look into the family situation which is very important. The husband apparently is caring and interested in her and I think that is very important when we discuss any illness especially in this kind of illness with a woman. I'm afraid I cannot make a diagnosis here because I will have to examine the patient. Actually I haven't asked all the other history or the previous history that she had any illnesses before, whether the pains get worse during the period time. I am not going to ask her that now, not to embarrass her but all these questions can be relevant. As this is not a lesson in medicine but only role play, I will ask her all sorts of other questions. How does she feel in general?

Interpreter:

Patient:

Interpreter: She had her first child rather late and since then she has started to put the weight on.

Patient:

Interpreter: And since then she finds it very difficult to do her usual jobs in the home.

Patient:

Interpreter: She realises that she is too fat.

Doctor: Well, that is perhaps a very difficult situation. I don't know whether the interpreter is wrong or whether the patient is wrong. Was she very slim before?

Interpreter:

Patient:

Interpreter: No, she was not.

Doctor: But now she is fat?

Interpreter: After each child she is gaining weight.

Doctor: Well it's not a question of translation because I trust the translator and she did say that. But obviously the patient has got some interest to tell me something that is not true at all and this obviously changes the whole attitude. So now we will proceed with the examination but for any of you who have got telly, I feel that this is a very good advertising stunt for a doctor which I have done just now. Thank you.

COMMENTARY AND QUESTIONS ON MEDICAL ROLE PLAY

Mr Petar Bogdanich

In fact we don't have much time and what I would like to point out as you all would probably have noticed is that Dr Minc knows his patient, he knows his Southern Europeans and this happened to be one. I think that first of all, before you start your questioning which we don't have very much time for, I thought the interpreter was very good in fact, although she had to put up with a dialect which the patient was using whilst speaking. You see, in Croatia or Yugoslavia, we have several dialects, languages and so on and this proved that they did understand each other, which I can confirm because I happen to understand, too, and the interpreter did interpret everything that she heard and from both sides which is one of the pre-requisites I believe Mr Roberts-Smith noted earlier in his speech. Of course this was a very good example of how to use an interpreter by Dr Minc who is very experienced in this field and I would now ask you for questions if you have any.

Audience 1: (Jenkins) It must be taken as read that the whole name of the game in interpreting is to get the message across from one side to the other, and this was obviously done in both the role plays that we have seen but I am personally disturbed by the use of the third person by the interpreter. In the interpreting courses which I have observed at NAATI Level 2 and NAATI Level 3 in Sydney and Adelaide each time the student used the third person, which probably is a natural thing to do when you are talking about somebody else, this was very, very severely jumped upon and students were in no way passed at the end of their courses if they did this. I would like to ask if Mount Lawley is going to fall in with this tradition, this pattern of technique which is used in other places, that the interpreter uses the first person when being the mouthpiece from one to the other. In the first role play I thought it was quite legitimate to use the 'he said' when lawyer first said to the client 'I note that your face is bruised' and when the interpreter said 'he says that your face is bruised'. But I would like an answer on this from the Mount Lawley ruling.

Bogdanich: Yes, of course you are asking me. I'm not Mount Lawley. Can we skip this question please. Mrs Jenkins will ask these later on.

Audience 2: (Roberts-Smith) Could I just say something about that, Chairman. I agree entirely about the use of the first person. It is probably less important in an interview context than from my point of view in court and indeed any interpreter who even attempts to interpret in any way other than using the first person, will immediately be severely jumped upon by everybody wearing funny clothes in court. It is simply not permissible. It is one of the things which reassures lawyers and judges that the interpreter is in fact saying exactly what the client or the witness has said. It may not

Necessarily follow that that is true but it is very reassuring and they think that it is so. Apart from which it is, I would suggest, a far more accurate way of reinforcing the role, in the view of the interpreter, as the communication link between the two. The interpreter does not have a role, as I see it, of standing there and telling me what somebody else has said. The interpreter's role is to say what the other person said, subject to the qualifications I've mentioned earlier about the communication.

Audience 3: Of course we have much less formal ways of interpreting, (Dr Minc) like interpreting for the doctor, interpreting for the social worker, something like that - that when usually this is directed and asked by the user of the interpreter how to perform the interpreting duty and whether Mount Lawley College would do something about how they are going to approach this, we will have opportunity to see later.

Audience 4: I would just like to comment. I completely agree with (Mrs Cop) using the first person, but I did it on purpose to steer the discussion and also somehow I wanted to be a little bit different than the first interpreter. But that is exactly how it should be done - it would be the first person.

Bogdanich: Yes, please.

Audience 5: In my line of work I have to interpret many types of patients and sometimes when they are realising I am using first person and the doctor will say is it you or the patient that has the symptoms?

Bogdanich: Yes, of course, that is not your fault, we will have to have some courses for the people who are using the interpreters.

I'm sorry there is no more time for questions, but if you do have any questions that you require answers to, don't hesitate to approach any of the speakers that you have seen here this morning and later on this afternoon and they will be only too pleased to answer your queries if they can.

AN INTERPRETER WORKING IN A WELFARE SETTING

A role play involving a welfare worker, a Chinese client and an interpreter. The welfare worker is Mr Elio Nizzola, the client is a member of WAITI and the interpreter is Mr Gerard Louie. They will be speaking in the Mandarin dialect.

Welfare worker: Good afternoon, I'm Elio Nizzola from the Department of Immigration and Ethnic Affairs. Would you like to ask her what her problem is, I believe she has a problem and I've come over to see if I can help.

Interpreter:

Client:

Interpreter: She has quite a big problem, a massive one. She is hit by the husband pretty often.

Welfare worker: Are you still living at home?

Interpreter:

Client:

Interpreter: She has been residing in the same house all the time until yesterday.

Welfare worker: Right, and now where is she living?

Interpreter:

Client:

Interpreter: At the present moment she is with a friend.

Welfare worker: And is she able to stay there or does she have to get out?

Interpreter:

Client:

Interpreter: She is unable to do so because her friend has quite a big family too.

Welfare worker: So she needs accommodation, emergency accommodation, does she?

Interpreter:

Client:

Welfare worker: Has she got any children or money?

Interpreter:

Client:

Interpreter: She has two children but at the moment she has just \$20.

Welfare worker: Has she got the children with her?

Interpreter:

Client:

Interpreter: The children are with her.

Welfare worker: Now, is she interested in being seen by a Marriage Counsellor to try to patch up the difference with her husband?

Interpreter:

Client:

Interpreter: She has heard something about this sort of counsellor but it seems that the husband does not want to see such a person.

Welfare worker: Does she want to break away from her husband or does she want to try to patch things up?

Interpreter:

Client:

Interpreter: She says that it is difficult to patch up because the husband is pretty indulging in races, you know betting and so on, and she has to try to convince him not to do that again many times but he is not listening.

Welfare worker: So they have tried to patch up before have they?

Interpreter:

Client:

Interpreter: Yes.

Welfare worker: Right, well I will try to contact one of the Emergency Women's Refuge Shelter to see if we can get accommodation for herself and the children. Would that interest her?

Interpreter: I'm sorry, what did you say, something about the ...

Welfare worker: I will try to contact the Women's Emergency Refuge Shelter and try to arrange accommodation. It will be temporary accommodation for her. That is a Women's Refuge.

Interpreter:

Client:

Interpreter: How long can she stay there?

Welfare worker: Well, normally they can stay for two to three weeks, maybe two or three months, it depends. If we can arrange that, I will ring up now and arrange to get her in there with the children, and then as soon as she is in there we can arrange to apply for a State Housing Commission flat or a unit for her and the children.

Interpreter:

Client:

Interpreter: Now she has just \$20, what is she going to do?

Welfare worker: Well, let's not worry about the \$20 at the moment. We will try to arrange the accommodation situation for her and the children. That is the main concern at this moment. If we can arrange that, then we can take it on from there.

Interpreter:

Welfare worker: Is she quite happy with this?

Interpreter:

Client:

Interpreter: She says she is quite all right, just at the moment she hasn't got any place to go to except the only place that she is with at the moment.

Welfare worker: Right, I will ring up and try to get accommodation for her.

Interpreter:

Client:

Welfare worker: Is that Nadine, Emergency Super? Good afternoon, it is the Immigration Migrant Services here. I've got a lady who is pretty destitute with two young children. We would like to arrange some accommodation if possible? Her name? Yes, would you give me her name please?

Interpreter:

Client:

Interpreter: Mrs Wan.

Welfare worker: Mrs Wan. She has two children and their ages?

Interpreter:

Client:

Interpreter: One is five and one is four.

Welfare worker: Five and four. Yes. Yes, immediately if possible. Right, thank you very much. O.K. I'll be up there this afternoon. Good. Bye bye. Right, now that's quite O.K. I will arrange to bring her up there, that's Nadine Women's Refuge. She will go up there and she will have a room for the two kiddies. It's a refuge for ladies. Then when we arrange that I will then take her into the Department of Social Security to arrange for a supporting mother's pension.

Interpreter:

Client:

Welfare worker: Now, the supporting mother's benefit is about \$66 a week plus \$10 each for the children. Now the Centre will take some money out for the accommodation but she will still have some money left.

Interpreter:

Client:

Interpreter: What happens when the husband comes along and tries to look for trouble?

Welfare worker: Right. Well she hasn't got any clothing with her for herself and the children? See what she has got?

Interpreter:

Client:

Interpreter: She has just got enough from yesterday.

Welfare worker: Right. Well, what we will have to do, I will have to contact the Police Department and arrange for a Policeman to come with her to the house and pick up her clothing and the children's clothing.

Interpreter:

Client:

Interpreter: She says it's all right, yes.

Welfare worker: O.K. Also we will have to make an application for her for a State Housing unit, or a home, or a flat. Whichever's available. This may take a few weeks before an Inspector can talk to her at the Centre.

Interpreter:

Client:

Welfare worker: Now, when she is allocated an accommodation by the State Housing, we will then try to arrange for some furniture and clothing, blankets, etc. which we get from different centres which may be able to help.

Interpreter:

Client:

Welfare worker: Now, also we will have to make arrangements to go to Legal Advice Bureau for her to apply for custody of her children.

Interpreter:

Client:

Interpreter: She says that she is not worried about that because her husband doesn't care about them anymore.

Welfare worker: Right. Well, I think we still should do this. Also we will have to ask Legal Aid to take out an order restraining her husband from visiting her and the children. And from maybe molesting her.

Interpreter:

Client:

Interpreter: She says this is perfectly all right.

Welfare worker: If she has any further problems, she is to contact the Telephone Interpreter Service - for which I will give her the number - and inform her she can contact them any time at all. If she has any problems and she wants to contact someone they will advise her where to go to or who to contact and if anything they can contact me and I will take it further from there.

Interpreter:

Client:

Interpreter: She says she is very grateful to you for all the help.

Welfare worker: Right. Is there anything else you would like to ask?

Interpreter:

Client:

Interpreter: She has not got any questions at the moment but she is very willing to work, she wants to look for work so that she can help the family, especially when the children are going to school.

Welfare worker: Also, talking about the children, we will have to try to arrange for a temporary school for the children while she is in the centre but we can arrange that when we go to the Centre this afternoon and talk to the lady in charge of the emergency centre.

Interpreter:

Client:

Interpreter: Thank you very much.

COMMENTS ON WELFARE ROLE PLAY - W FRICK, B.A. (Hons.)

Ladies and Gentlemen, rather than bore you by going over the same ground again, I would like to go off on a tangent and later tell you something about the difficulties of interpreting Chinese but as to comments on the dialogue here, there were some infidelities in translating and what happened here, is that our social interpreter, which he obviously is, added on several occasions, something that was not in the dialogue. He was trying to be helpful and this is just what leads me to my little talk in which I intend to disagree with what was said by some of the people here today, that you must simply interpret what is said. This may be so in a court of law but it is not so in social interpreting, especially where you have cross-cultural differences.

For instance, at the very beginning when the gentleman introduced himself to the lady, this was not faithfully translated. In fact, not at all. You just translated nee how, nee how. At one stage in the dialogue the children were mentioned and this again was omitted plus when the question was raised "Are you quite happy?" you added considerably "Are you happy with the offer of accommodation etc." This is sometimes necessary to explain because "Are you quite happy?" happy about what. the weather? or happy to be in this room? so a social worker has to add to make this clear and to explain. You did this on several occasions and I do not condemn this, I just picked this out as a matter of the criticisms that I was asked to offer.

Now, if you'll bear with me I would like to briefly speak to you on this issue of translating from a language such as Chinese and I say to you, for the purpose of this discussion, I will refer to the Chinese as meaning Mandarin Chinese, also known as Kuo Yu or National Language. It is the Northern Dialect spoken in the capital of Peking (Beijing) and taught throughout China as the lingua franca.

Great skill is required by an interpreter employed in translating from Chinese into English.

This is not solely due to the difference in grammatical or sentence patterns but also due to different idiomatic patterns which reflect ancient and modern Chinese philosophical concepts. Such philosophical and ethical differences distinguish the two different cultures represented by their languages namely, the Chinese and the Anglo-Saxons.

Many of the Chinese sayings incorporate ancient concepts based on Taoist and Confucian philosophy. These also determine, even to this very day, patterns of social behaviour and social intercourse. In many ways they are not dissimilar to western behavioural patterns shaped by Christian ethos.

An interpreter however requires to be fully conversant with both cultures in order to produce an acceptable and meaningful English translation.

When translating and interpreting modern Chinese at conference level or even at NAATI Level III, the translator requires additional understanding of Marxism-Leninism and Mao Tse-tung thought. The interpreter is frequently required to translate more than the mere spoken word, thus interpret a conversation in the true meaning of the word 'interpreting'.

This of course must be undertaken strictly with the permission of the parties as such licence is not normally permissible or advisable in interpreting. In order to avoid misunderstandings caused by cross cultural differences, such additional interpreting becomes a necessity as the following illustrations will show.

Chinese diplomats often qualify the position taken by their western counterparts as 'incorrect'. In doing so, they do not accuse their partners or opponents of falsifying facts, but merely of not interpreting them correctly. This attitude in turn is explicable only if viewed in the context of the Marxist - Hegelian or Marxist Leninist - Mao Tse-tung pattern of thought according to which situations evolve in a unique and predetermined manner.

Thus an attitude not in accordance with theory or perhaps even with current ideology is not in accordance with truth either, it is therefore as incorrect as the false solution of an arithmetical equation.

Under China's present pragmatic empirical approach which seeks 'truth from facts', truth must conform to the laid down ideological concept.

If a translator or interpreter therefore relates the Chinese 'untrue or incorrect' back to the English speaker, the latter, if engaged in delicate negotiations, seeks to compromise or looks for transactional solutions.

This in turn will bewilder the Chinese counterpart or negotiator who has no concept of western nominalistic philosophy which sees "two sides to each story." The Chinese will accuse his western negotiating partner of hypocrisy.

How familiar we are indeed with this parlance from the daily press reports on international relations and in particular on U.S. - China relations.

Where then do we draw the line? When is it that an interpreter becomes a confidant or an advisor?

This is impossible to define, for interpreters are in fact bound by a strict code of ethics and instructed to neither add to a conversation nor omit words from it.

Personally I would advise an interpreter to seek permission to elaborate further on a phrase just translated, however this will not be possible in the case of simultaneous translating at conference level. When translating one may always use the methods of explaining the meaning further by placing a remark in parentheses, clearly identifying it as a translator's comment. Action of this nature could well avoid a head on clash between parties for whom interpreting takes place and one should expect a responsible interpreter to take such a course of action.

A typical example of such a misunderstanding based on semantic and ideological differences occurred during a United Nations Conference where the U.S. delegate spoke of the 'expanding economy'. This phrase was totally unacceptable to the Russian delegate on the basis of Marxist theory which rules that the economy of the western world must contract and will ultimately collapse, it cannot expand.¹

1. Glenn Edmund, *Semantic Difficulties in International Communication*, Greenwich Publishers, Inc., 1958.

To accept such a phrase would be to admit to the western theoretical concept of economic expansion which in turn would lead to a loss of face on the part of the Russian delegate and no doubt to his ultimate transfer to a Siberian coalmine.

The Russian translator had not erred in any way but it was the American delegate who erred due to his unawareness of Russian thought patterns.

This in turn would lead to the topic of classification of thought patterns and patterns of reasoning, all of which must be known to an interpreter performing at NAATI Level IV or V.

In our instance, the interpreter has coped well with the task of rendering the Chinese language and thought patterns into English and he has taken the poetic license or the license of the interpreter to add where it was necessary to assist in the concept of making the slightly different Anglo-Saxon thoughts understandable to the Chinese lady. Well, it was play acted but I thought it was acted very well and personally I have no criticism to this adding and I appreciate it may attract a lot of comment from people who will say it's just not on, you cannot add anything, but how then would this lady really comprehend what is meant by a custody application or by an injunction to stop the husband from turning up at her home and removing the children or beating her up again.

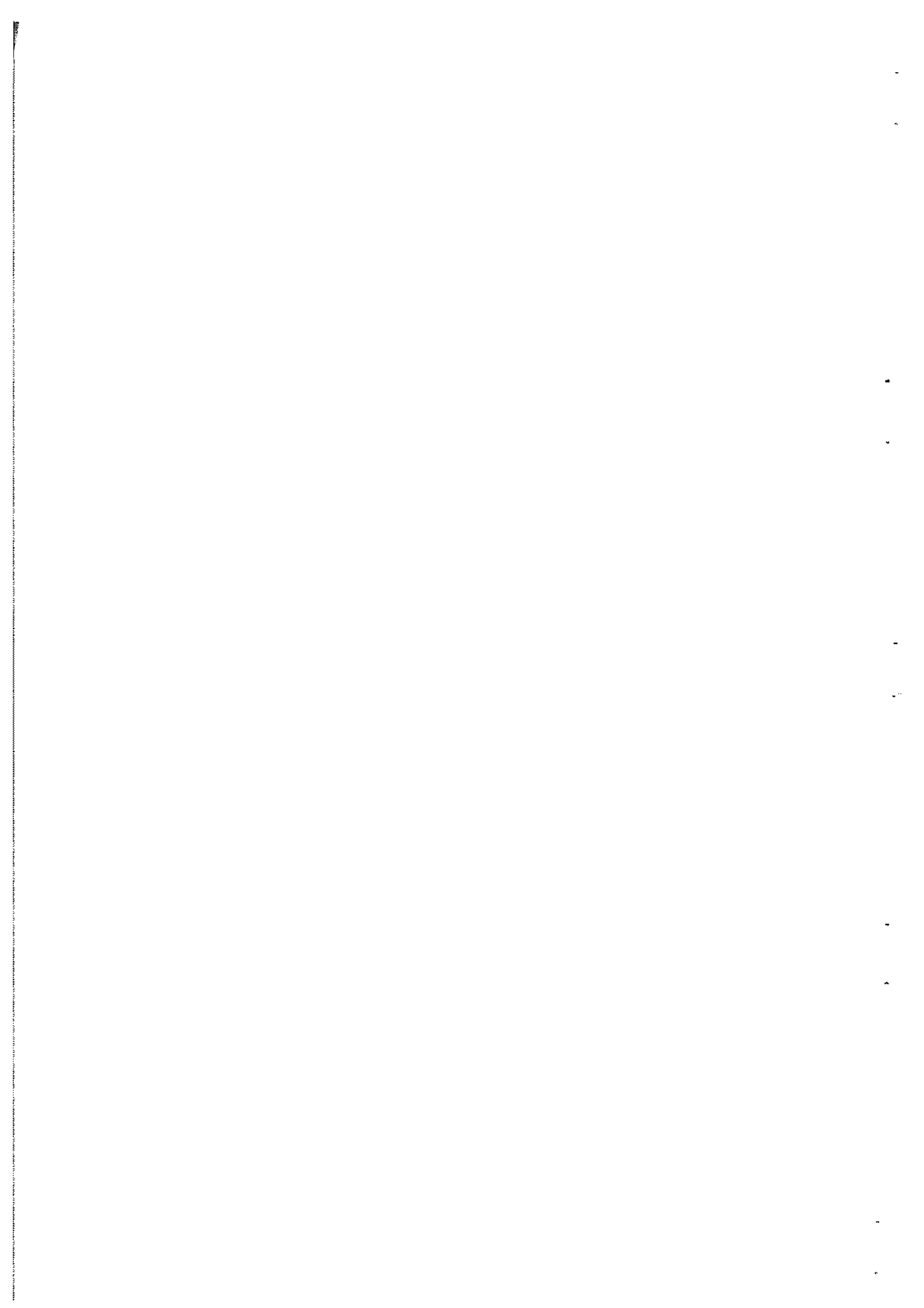
So I think that would require some interpretation, I think it was well done. Thank you for your indulgence.

Just before we go to lunch, Mr Petar Bogdanich would like to say a few words. ---

After these three role plays which I have organized with several of my colleagues from Telephone Interpreter Services and Western Australian Institute of Translators and Interpreters, I want to thank all people engaged here and wanted to point out that some things that have been done here at that desk were in a deliberate way. For instance, when our Social Worker, Welfare Officer, did not have the name of the client, and only on the phone he remembered that he should have taken a name, it was deliberately made like that just to give the thought and material for the commentators. I have asked Mr Gerry Louie to do many things wrong and he did some of them and I did not have any doubt that Mr Frick, being a very competent interpreter, especially in languages that he mastered, Chinese, German and so on, would pick out. I asked Mrs Cop as well and I have a whole list here that she made wrong but we don't have time now, thank you very much.

SECTION 3

FUTURE DEVELOPMENTS



FUTURE NEEDS FOR INTERPRETING AND FOR TRANSLATING IN W.A.

Panel:

Mr W Frick, Mr R Myatt, Dr I Malcolm, Dr S Minc, Mr L W Roberts-Smith

Dr Malcolm:

The people who are on the panel, in case anybody was not here this morning and may have missed their introductions before, Mr Roberts-Smith, the Director of Legal Aid; Dr Salec Minc, who is both a practising physician and also a member of the State panel responsible for Interpreting and Translating standards in Western Australia; Mr Reg Myatt, who is both the Officer-in-Charge of the Telephone Interpreter Service and also the President of the W.A. Institute of Translators and Interpreters and Mr Wally Frick, who is an Interpreter and Translator of considerable experience in, I believe, at least five different languages and is able to direct us in an area we haven't discussed very much, that is, the Commercial area with regard to interpreting and translating services.

What we had hoped was, that during this session, we might be able to widen our horizon as to what the possibilities are if interpreting and translating services, especially interpreting services, in Western Australia, can be improved - what the possibilities are in the State sector and in the private sector. This is the general area that we are hoping will come up but, of course, you are welcome to ask whatever questions may have arisen as a result of what has been said this morning. So I'd like to open it up from this point to questions from the floor.

Question: May I ask the panel what specific areas are there in the
(Mrs Brown) commercial field where there is a demand for interpreters and translators?

Mr Frick: That's a very good question. I think there is a tremendous demand for translators and interpreters in commerce but we have to make the people in commerce aware of the fact that translators and interpreters exist and that they demand a just remuneration. What happens nowadays is that, for instance, a business man gets a letter in the French language and firstly he considers it as an insult that this hasn't been sent to him in English. But if he does consider having it translated, he doesn't think of going to the professionals. Now, as being in commerce, if he wanted a solicitor he would certainly go and seek legal advice but he thinks of his French Butcher perhaps, or his Italian Greengrocer, if it happens to be in Italian, and this is where, I think, all of us here have a role of educating the general public and particularly people in commerce to the fact that there is such a thing as a professional translator and interpreter who can cope with whatever the case may be. For instance, a brochure arrives which deals with a piece of machinery. Now, I was called upon recently to translate a document on mining technology and, of course, it is customary that the translator and interpreter gives a quote initially and certainly the client is entitled to it in commerce. Now, I cannot mention names, of course, but it was a big mining firm and this document was on mining technology and when the quote came out at \$150, being very modest for a 33 page document

with pieces of machinery and the way they are put together and the way they function, which requires a lot of dictionary work for someone who is not an Engineer but who is capable of translating scientifically, they were surprised. \$150 they said, we didn't expect to pay more than \$20 for it, after all that is what we paid for this document in the first place. Forget about it!

Now, the demand is there in commerce but people are not willing to pay for it. They do not recognize the fact that a translator and interpreter is a professional. Professional just as Dr Minc, just as our legal colleague here, just as Dr Malcolm as a lecturer or somebody working for the Government in the profession of interpreting and is properly remunerated.

I don't know, I could probably go on for hours talking about this. I do not wish to do that but if you feel that I've answered your question then, that sort of covers it broadly.

Malcolm: Did any other members of the panel wish to comment on that? Can we have another question please?

Question: I have nothing but praise for this Seminar which is very
(Mandyczewsky) useful and even for us experienced and older interpreters because we have interpreted many years ago before the Interpreters Service was established in Australia, W.A. in particular, we have only praise for this sort of gathering. There is not much new to be heard, but still refreshing and some opinions, different opinions we heard from the speakers and public, this is very good. But what comes to my mind, not only interpreters and the people who might be connected with languages, new languages and the new cultures in Australia but also the employers or users of interpreters, I would say, should be made aware of their requirements. Somebody mentioned here that they require training too, but I'm really seriously in favour of this. That somebody, either Mount Lawley College or the Interpreters Service under Mr Myatt, should contact various places, say in the legal field, health care, business as well and whoever uses interpreters to ask them to come to some sort of seminar gathering and hear the things which are required from them. I mean particularly some hospitals, I wouldn't say the same about doctors in private practices like you Dr Minc, I think is in private practice. No complaint, no objections, but hospital doctors show complete ignorance, some of them, and the whole department in some hospitals, about the role of the duty of the interpreters. Say, I am booked for 10 o'clock, I arrive at 10 o'clock, usually a few minutes before and it is not till 11 o'clock that I am called. There are not many patients there, so waste of time, money, because we are paid by the hospital, the Australian Government. And some of them are so rude they wouldn't turn around even to the interpreter, wouldn't introduce - usually they do introduce themselves - they wouldn't turn

around and look at the face of the interpreter. It happened on one occasion that the doctor, eye specialist, took me for some elderly woman patient who was probably younger than myself, and he told me something to interpret to her because he didn't look even at my face. He was a young doctor. So such cases should be avoided - pointed out, so I'm in favour that such a seminar is organised by the interpreter users.

Malcolm: Thank you Mr Mandyczewsky, I think that perhaps it should be stated that this Seminar was intended as a kind of consciousness raising exercise that we were hoping was going to reach potential users of interpreters and translators. I think that we've been surprised that the response to it has not been equal across the professions and I think that this is something that we've got to find out. How we can get the message across to all of the professions where interpreting is relevant.

Dr Minc: Well obviously I (still) belong to the profession and feel responsible towards it. Doctors are a very spoilt profession. They expect everybody to wait for them. They don't expect themselves to wait for anybody else and unfortunate as it is, I think there is a bit of movement and criticism from the Department against this attitude of the doctor and I hope it's going to help. But I am quite sure that the question was put rightly and this experience problem is correct. The other thing, the hospitals are very aware, but are not always conscious of the fact that there are professional interpreters. Usually the thing goes, you know, the wardmaid who washes the floors and so on, happens to be Italian, so if a patient comes in, an Italian patient, she will be called in to interpret without worrying about going through the long procedure of calling an interpreter and instructing and so on. Very often the other interpreter is a boy of about 11 or 12 and he comes with the mother who has to complain about her menopausal difficulties but he is going to be the interpreter. I quite realise that the position is not very good, it should be corrected and I think all the hospitals should be advised - I don't know if any hospitals have got any full-time interpreters - the Fremantle hospital has, I'm not sure how many of them. But I think this is necessary and I think it is quite logical to expect that every hospital would have at least one interpreter always on hand, also in case of emergency because things become very tragic, the patient comes in and nobody can understand what he is saying in the middle of the night and he can't wake up the wardmaid because she is not there at that time.

Mr Roberts-Smith: If I might just say something briefly, I think that Dr Minc's comments, although made appropos the medical profession, are fairly readily applicable to the legal profession, indeed I think, at least I hope I mentioned that a little earlier today. The problem, however, might I suggest, is not simply a question of a lack of appreciation of the role of the interpreter or indeed the availability of the interpreter although that is certainly part of the problem, I suspect

that essentially the difficulty is a communication one and I don't mean from one language to another, I mean communication between people. Lawyers do not, at least generally, receive training in communication skills. I think I mentioned earlier that by the very fact that they are lawyers they tend to feel that they are, by definition, good communicators. And of course you only have to think about that for a moment to realise that it is just not true. I don't think lawyers do think about it very much but they do generally regard themselves as good communicators. They can see a problem, they can get information from a client. The information they get may not be the client or the patient's real problem. It may be the legal problem, but it may not be the real problem. Obviously the analogy applies medically and in terms of social welfare and so on. The advice they give then, may be quite easily given and quite rapidly given and for them that's the end of the matter. The client can go home and they can deal with somebody else but there may have been very little communication there at all. We see this not infrequently in the context of the Legal Advice Bureau where clients come in for an interview of 20 minutes to half an hour on a sort of emergency basis. They come in, they have a problem, they state it, they get advice and they go away. If they need follow-up, they can either go and see a lawyer or they apply for legal aid. Now we use apart from staff practitioners on that, we use at the Legal Aid Commission private practitioners on a rostered basis. And I regret to say that it is by no means exceptional to have a situation where the client may spend half-an-hour with the lawyer and come out and be asked, 'Well, what advice did you get? What do you have to do?' and the client can't say. The client just doesn't know. Well, the advice that's in fact recorded by the lawyer may be quite right but the client hasn't got it so the whole exercise really is wasted. Now that's a communication problem obviously and I suspect that that's really at the root of this difficulty with interpreters also.

Question:
(W Frick)

I have a question which was relevant to what Dr Minc was saying. Very often you do not bring in a specialist interpreter, a specialist who is trained in medical terminology but you bring in the cleaning woman because she happens to be Italian or Greek or whatever language is required. Now you would no more expect a cleaning woman to diagnose an illness than you would expect perhaps the doctor to get down on knees and sweep the floors at the hospital. In other words there are certain professional, certain areas. You tend to think - Italian, oh I'll go down and get the greengrocer at the corner shop, I'll get the butcher. Right, this is very common in the profession, it is very common in commerce. This is how people think and this is what comes to mind and I think both the Mount Lawley College of Advanced Education and Perth Technical College that are running courses now for translators and interpreters must also think of putting as much publicity in the news media as is possible to educate the people who think that here we are training professionals, apart from the ones that we have already, and we are an over-aged

profession and most of the current practising interpreters are in an age group of 40 and above and therefore the public must be made aware of the fact that translators and interpreters are a profession. They are on a par with doctors, solicitors, engineers and what have you and they are specialists and they should be called upon when, for instance, a life is at stake or the functioning of a piece of complicated mining machinery which is to produce millions of dollars worth of revenue for a mining company is at stake.

Question: I would just like to expand a little bit on that. You know we have seen today that different professions require different levels from the interpreters, not just an ability to translate literally but also they must understand the culture and background, you know, things that are relevant. For instance, someone who deals with employment. Now it is important to me, not just to have somebody who can translate literally but somebody who understands where this person comes from, what's required to practise the profession in that country, what's required in Australian practice so that they can understand the problem. Now, if someone comes to me who is young and has maybe gone through and become an interpreter, then he may be technically proficient but to try and extract industrial information when the interpreter doesn't understand what you are asking is a very difficult thing. So maybe if interpreters are professional, they should look at maybe interpreter services, looking further, not into just the language strains but what level or what sort of areas that person is required for and to send someone along who is familiar with that area.

Malcolm: I think this question has at least two implications, one is for training and one is for the actual servicing of interpreting and translating requests. Perhaps if I could comment briefly on the training aspect from the point of view of Mount Lawley College, then pass it on to Mr Myatt. As I will be showing in the next session, the NAATI has actually specified what has to go into the training of interpreters for the various levels and for Level 3 they specify a specific number of hours and a specific number of areas to be covered and it's interesting that 20% of what is done in the course must be cultural material, not language, and then another 40% must be interpreting and translating skills, again not language strictly speaking. So that nobody that meets the NAATI requirements for training will be able to have a course that is sort of biased to more than 40% of focus on the language and I think that this probably shows NAATI's recognition of the sort of thing that you are referring to. Of course, these courses are just being born now in various parts of the continent so we don't have any we can point to as a sort of example of one that has been established for a good number of years.

Myatt: Well, I don't think there is really much I can say at this stage. Might come out in later discussion.

Question: I would like to put my question to Mr Myatt, please. What is the future of translators and interpreters in Australia, as employed by the Government?

Myatt: Ah! Secrets! Well, of course, let's face it, all Governments talk with forked tongues and our Government has talked with forked tongues on this for a long while. The difficulty as I see it is this. I feel of course that if you bring a migrant to this country then you should give him every assistance to settle in this country. I would have thought that that would have been the policy of the Government and would have been the policy of the peoples of this country as well. Somehow we don't seem to see it quite the same way. It seems to be a political hot potato and I do worry whether we should be bringing migrants here, giving them the basic services and then expecting them to settle and to be useful members of the community. In the terms of interpreting and translating, it isn't only the migrant or the refugee who demands these services, who needs these services, and indeed can't exist without these services, it's the very bureaucracy that of course refuses him these services, that demands it of him. Let me just give you some sort of example of what I'm talking about. Let's take law. Three or four years ago, no migrant coming to this country from say, Italy or Yugoslavia would have dreamt of coming with the idea that if things didn't work out in this country they would get a separation or divorce, and we, that is the Anglo-Saxons of Australia, used to believe in that sort of principle as well. In fact, up till four years ago, it was not very easy to get divorced in this country. But of course four or five years ago that was altered. Migrant women are no longer going to put up with conditions and things happening to them which they did in the old country and which they expected to have to do when they came to this country. They're becoming emancipated and so they are wishing to change the situation, they are wishing to take advantage of, for instance, the new family law act. Now the new family law act has produced for us in the Interpreting and Translating Services an enormous amount of work. It means that the woman when she is first beaten up, as we saw in the role play this morning, has someone to turn to, she has a welfare officer who can advise her, who uses an interpreter and from there, right the way through to the day when that poor woman can leave the court without the burden of this terrible marriage that she's been involved in, we of the Interpreting and Translating Services are required, not only by her but by the people who are there to give the services of the law or in counselling or any other areas. And this does not only include interpreting, it also includes translating. It isn't the woman who says, 'Look, I want my birth certificate translated' or my marriage certificate or my children's birth certificate, it's the law that requires it. It not only requires it, it demands that it be done right, it demands that the translator makes an affidavit to say he has done it right. And we all know, or at least we think we know what an affidavit is. But you know, very

few of us do. Now you try and explain to a migrant what an affidavit means, if he or she is expected to make one or a statutory declaration. There are some quite cultural apprehensions involved when you talk about documents of that sort of nature. But I'm going off the point a bit. What I'm saying is, if you bring people to this country who have got communication problems you can't expect them to immediately fit into the new language and indeed it's a very lucky migrant who can come to this country, even if they are here 20 or 30 years who will not at some stage or other be met with a situation where they have got to have an interpreter whether it's in the law or whether it's in the hospital or any of the other areas and we really don't give them very good service. I'm not saying that the Telephone Interpreter Service doesn't, within the limit of the phones it has and the policies of the Government from time to time that control it. But outside of the Telephone Interpreter Service there is really very little involved. To come back to your particular question, I would hope that services like the Telephone Interpreter Service have got a future, I would hope that what is happening at the present moment in the other States other than Western Australia where the Razor Gang has drastically reduced their ability to give service to migrants, doesn't happen in this State or if it does happen that at least the State will take up some of this burden of responsibility and provide what, to me, is absolutely essential, that is, the means for communication between our unfortunate migrants or refugees who come here, have to live here, have to make a future here and are often treated as second class citizens because we have not or can not provide the services that we should be doing.

Question: *(Reconstruction from an unclear tape)* I'd just like to raise the question - will you be training people to be conference interpreters?

Malcolm: I'll speak briefly to that on behalf of Mount Lawley College and again mention that in a moment we will be talking about training so perhaps I can say more there, but the NAATI, the National Accreditation Authority, which has set up the levels of accreditation for translators and interpreters has indicated that conference interpreting comes into Level 4 which is a very senior level of interpreting. At the moment it would not be the expectation that a person who goes through a three-year training up to Level 3 would be equipped thereby to go straight into conference interpreting though that person would be in a position to start developing that extra professional experience that would mean that in time the person would be able to seek accreditation at Level 4 to be a conference interpreter. That doesn't mean that the courses, or at least the Mount Lawley course will exclude consideration of simultaneous interpreting. It will include it but it won't expect people to come out at Level 4. I don't know if Mrs Jenkins would like to say anything on that with regard to Perth Technical College.

- Mrs Jenkins: Yes, well we are dealing with Level 2 at the Perth Technical College, so again we are not dealing with conference interpreting as such. In the course of our course, our students will know what conference interpreting entails but in the 120 hours we have there is no way we could teach conference interpreting or that we should at NAATI Level 2.
- Question: Mr Frick, particularly, was talking about treating translators and interpreters as professional people and as a specialist I respect this. My area and my use in this area is purely literary. Through the translator services of a specialist in the literary field one can not only get the nuances of meaning etc. and the connotation but also the scansion for instance. Is there such a service?
- Frick: There is no specialized service, if I may answer that as a question having been directed to me. There is no specialized service that would apply to this but there are certain members in the profession that are members of the Institute that are capable of translating poetry and rendering poetry into the target language, whatever that may be. Let's say you want classical Chinese poetry translated into English or you are thinking of modern French poetry or African literature which is very popular, translated into English. Yes, there are such people but there are no specialized organizations that would deal merely with literary or translation of literature, poetry etc. I would suggest that you contact the WAITI who are in the telephone book and are well represented in St. George's Terrace with their office - phone number and address on the bottom of the program - who would then refer you to the translator with whom you could negotiate.
- Malcolm: A couple of people with urgent questions I can see, perhaps we can take two quick ones. There will be an opportunity for much more talk after the coffee break.
- Question: *(Reconstruction from an unclear tape)* Talking about professional employment. Can you see the scope for organizations employing full time interpreters?
- Malcolm: This is what many of us dearly hope for and I think that is the sort of thing Mr Myatt was hinting at. Was that right?
- Myatt: Yes, I think that many organizations should have interpreters and translators, either in their own right or at least access to a pool of interpreters and translators who are in that specific field. I think that one of the sad things about a conference like this is the lack of representation from the medical and from the legal field because we did write something like 400 letters to these particular areas because we feel that in these areas there is not sufficient interpreters and translators. Now in your particular area we would feel that you ought

to have access to areas, other than just the Telephone Interpreters Service, where trained highest level interpreters and translators under a pool situation should be available to you and should be available readily to you. The same I think applies to the court. I think it's quite disgraceful that the court really should rely on services like the Telephone Interpreters Service. They ought to have official interpreters, the hospitals as well and if there isn't sufficient work for them every day in just one particular area, there should at least be a pool of highly qualified interpreters and translators.

THE COMMERCIAL ASPECTS OF TRANSLATING *

Mr W Frick, B.A. (Hons.)

When one thinks of the need of translators and interpreters in Australia, one hardly ever considers the commercial aspect first or at all.

It is true that Australia is a migrant country and therefore predominantly migrant orientated. Migration has played an important role in post-war Australia and it is a fact that most practising translators and interpreters currently have some degree of involvement with the Department of Immigration and Ethnic Affairs through the T.I.S.

Many migrants would not be able to settle into their new and strange environment without the help of this organization and the need for translators and interpreters in this field is therefore well understood and accepted by the community at large.

Strange as it may seem, this does not apply in the field of commerce, industry or tourism.

Thus, a businessman receiving a letter from a French exporter in the French language considers this an insult and quite likely places his business somewhere else. It is simply taken for granted by our business community that everyone corresponding with Australia should do so in English.

Should the necessity arise however to obtain a translation of a sales pamphlet or an instruction manual on a piece of machinery, the hunt for a translator begins.

It is not the professional whom our businessman will seek out in the first instance but rather and all too often his migrant contact that comes to mind; the Italian greengrocer down the road, the French butcher or German baker etc.

The linguistic ability of these people may indeed be sufficient to translate a straight forward letter into English but they can hardly be expected to be familiar with the intricacies of 'termini tecnici' be it in commerce or technology.

One would after all hardly expect the businessman to be familiar with the techniques required to carve up a lamb carcass or those of baking German rye bread, yet the judgement of the community's linguistic abilities are often based on this very experience.

The business community has little awareness of the existence of commercial and technical translators who are professional specialists in their own right. Many of them have spent considerable time studying both language and specialised subjects in overseas countries in order to obtain their qualifications. They have specialised either in commerce, science and technology, the law, medicine or the like, taking into account the cross cultural differences which exist.

The commercial needs for such specialists in the community are far greater than meets the eye and the public has to be made aware of their field of work and their specialised training.

* This paper was prepared for the seminar by Mr Frick, but not formally

Translating in specialised fields is not just a task of looking up words in a dictionary as one Perth businessman once told me. He could, so he claimed, easily undertake the task himself if he had the time and a dictionary to hand. He could therefore not understand why there should be a charge at all for translating a 33 page document on mining technology and associated machinery.

The businessman without linguistic skills may well have created an "invisible idiot" by simply using his dictionary. After all out of sight equals invisible and out of mind could be another dictionary listing for idiot.

This simple exercise alone illustrates the pitfalls for amateurs tampering with translations.

As I mentioned earlier on, the need for commercial translators and interpreters in W.A. is considerable. Judging by the number of enquiries received by various translation agencies, however the unwillingness of the business community to pay for the professional services of translators and interpreters is equally great.

It is therefore necessary to launch an education campaign of the business community and the general public at large explaining the function of translators and interpreters and their professional qualifications and expectations of remuneration. This task is presently undertaken almost single-handedly by WAITI and its members.

A businessman would after all not expect his local greengrocer to help him with his legal problems, he would go and seek out the professional. Why then are professional translators and interpreters being ignored? Largely because their existence is unknown or their services underestimated.

The general attitude of the public is, oh well, he or she is from France so they ought to be able to translate the document in question.

The most important fact is being ignored, namely that commercially acceptable translations require criteria other than country of birth alone. One must know what the level of competence of a translator is in a certain field. What is his or her educational background and is the translator proficient in the English language, i.e. truly bi-lingual. Has the translator an understanding of the subject matter or at least access to the required information. Being truly bi-lingual may still not qualify a person to undertake a translation on mining technology, on legal matters or on a medical case history.

A person acting as a commercial translator or interpreter therefore requires additional training apart from mere linguistic and translating skills.

Translators employed by European export-import firms and banks have a good knowledge of international commercial law, of banking practices, the transport industries, insurance matters, etc.

They are therefore specialists in their own right and recognised professionals who would expect to attract adequate remuneration for their work. They are in fact often on a par with doctors, lawyers and engineers and it is a well-known fact that U.N. translators and interpreters are among the highest paid professionals in the world.

Australia is therefore lagging sadly behind. Not only in the training of such specialists but more so in their recognition and their employment.

A country such as ours, with an enormous tourist potential and a steadily growing tourist industry should make the foreign visitor feel at home here. After all, the Australian holidaymaker expects his European taxi driver to understand English. Foreign tourists spending their tourist dollar in Australia should enjoy similar privileges.

And what about Australia's exports?

Australian wheat, meat, wool and mineral exports amount to thousands of millions of dollars per annum. They and exports by Australian industry are capable of further growth in many markets. Often such a growth is hampered by the lack of sales literature being available in a foreign language or sales correspondence being restricted to English only.

Then there are our diplomats. They too should set an example and be capable of speaking, reading and writing foreign languages. After all most European and Asian diplomats based here speak fluent English. Presently very few of our diplomats possess such skills. The only laudable exception that springs to mind is Dr Stephen Fitzgerald, the man who put Australia on the map with the Chinese and whose excellent knowledge of the Chinese language and Chinese history made a lasting impact upon the Chinese and helped to develop the excellent relations the two countries currently enjoy.

International conferences are another aspect which springs to mind when speaking of the aspects of commercial translators and interpreters. Perth is being promoted world-wide as a conference-city and is therefore in need of skilled conference interpreters.

Industry making use of foreign patents or filing Australian patents overseas requires the help of skilled scientific, technological and legal translators.

Are they being sought out? Do we know of their existence, or do we recognise their training needs?

Well, there is obviously light on the horizon.

This seminar is one of many steps in the right direction. It will contribute to the public's greater awareness of the function of commercial translators and interpreters and of the remuneration they may expect to be paid for their services.

The graduate course in translating and interpreting being proposed by the Mount Lawley College of Advanced Education will help to fill the training needs for skilled translators and interpreters.

It will be one of the tasks of the college to educate the general public in relation to the use and employment of commercial translators so that graduates may be successfully placed in commerce and industry and will find their rightful place among the professionals in Australian society. I consider it to be the task of everyone here today to contribute to the achievement of this aim.

THE TRAINING OF INTERPRETERS

Dr Ian Malcolm

I would like to commence this session by inviting you to view a film about the work of an interpreter. This film, *Ana, an Interpreter*, produced by Film Australia, is one of the few existing audio-visual aids which relate directly to the work of interpreters and can be used in their training. The film presents with little commentary and little elaboration a slice out of the professional life of an interpreter working in a medical setting. The film reproduces, in a way the classroom cannot, the noisy and distracting environment in which the interpreter may have to work, and the way in which she may be expected to perform rather more than purely linguistic duties. It also illustrates what a boon a full-time interpreter can be in an institution where migrant people are regularly being provided with services. It is particularly worth noting how the interpreter's services are needed not simply with the client who is completely inarticulate in English, but with clients who possess a certain basic English fluency which may mask an underlying communication gap. Neither the doctor nor the interpreter in this film does all the right things, and students could be directed to the shortcomings as well as the strengths portrayed to enable them to develop appropriate professional techniques.

(At this point, the film Ana, an Interpreter was screened)

How do you train a person to do the work of an interpreter? There are two ways: the hard way and the easy way. Lacking any tradition of interpreter training within the educational system, we started off in Australia with the easy way. That is, don't train them at all; assume that any bilingual can be an interpreter for most purposes, and import people with overseas training for the others. It seems, however, that the easy way didn't work. As a number of Government-commissioned reports have indicated, the nation's interpreting/translating resources have not, in recent times, proved equal, either in quality or in quantity, to the needs of our migrant population. And we have proved even less capable of servicing the needs of business and the tourist and convention market. Not only did we, by the easy way, fall short of meeting community needs, but we delayed the development of a fully professional body of interpreters and translators on the Australian continent.

Awareness of the need for change was eventually felt both within the profession and within the government. In 1974, the Federal and State ministers of immigration set up a Working Party of the Committee on Overseas Professional Qualifications, with the responsibility of establishing standards, helping interpreters and translators to gain recognition as a professional group, and improving the level of interpreting and translating services available to the community. The working party recognized that, since the easy way hadn't worked, we needed to turn to the hard way, and set out what kinds of services the community needed, and how, at various levels, these might be provided. On the recommendation of the Working Party, the Commonwealth Government proceeded to set up a National Accreditation Authority for Translators and Interpreters (NAATI) to spell out the details of how interpreters and translators adequate to Australia's needs would be trained and accredited. NAATI published the results of its deliberations in 1978. The document "Levels of Accreditation for Translators and Interpreters", and the

NAATI LEVELS OF ACCREDITATION FOR TRANSLATORS AND INTERPRETERS

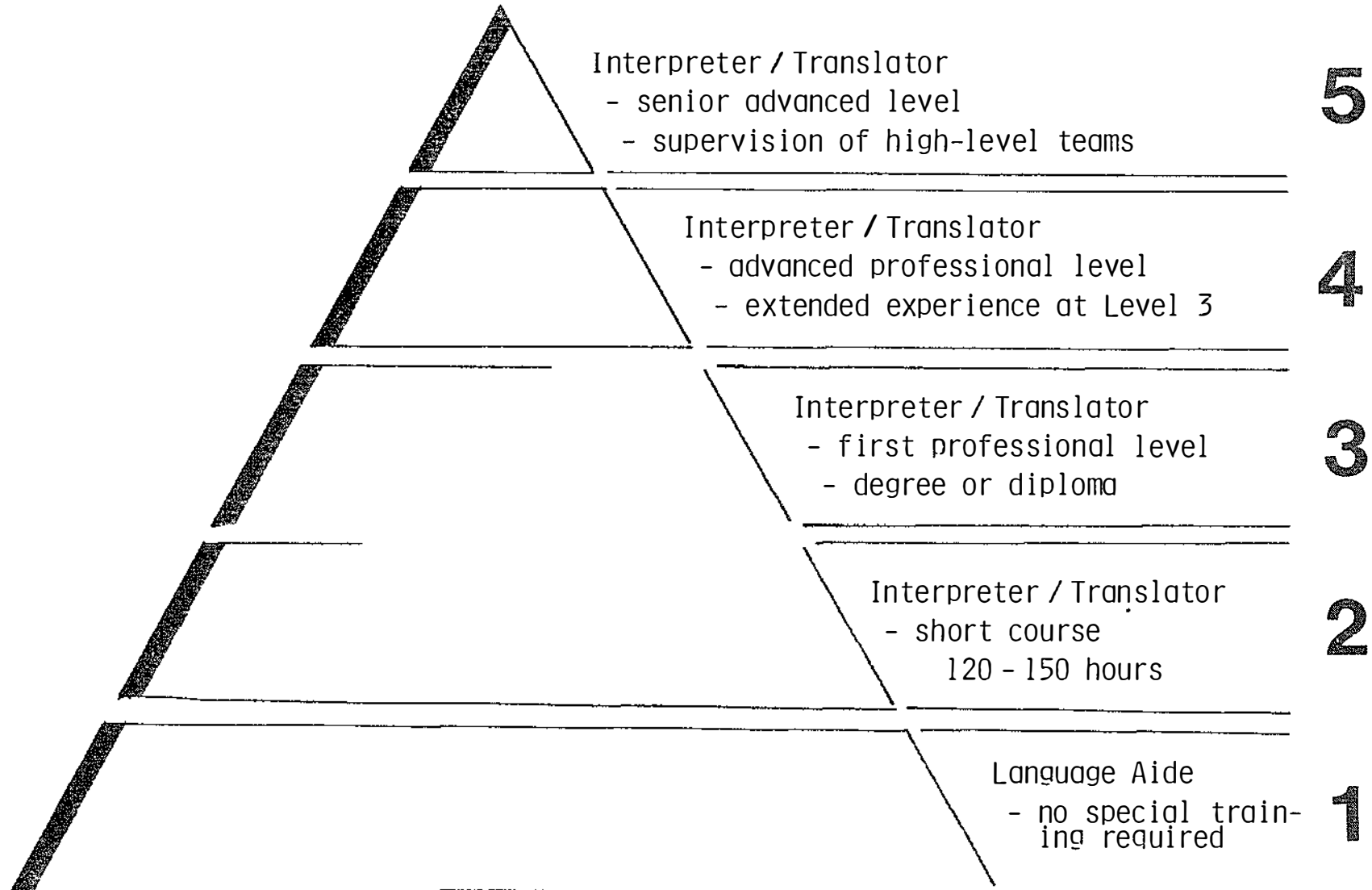


Figure 1

expansions of it which have appeared in NAATI annual reports, provide the basis for any Australian training of interpreters and translators.

NAATI specified five levels of accreditation, as shown in Figure 1. Level 1 is the most basic, and Level 5 the most advanced. A basic principle of interpretation of the levels is spelled out in a NAATI document published this year (NAATI TESTS: BACKGROUND INFORMATION, 1981):

"The difference between Levels I and II, on one hand, and Levels III, IV and V, on the other hand, is extremely important. Level III is intended to be the basic level for those who, by profession, are interpreters/translators. It will be clear from the prerequisites for testing at Level III ... that a high standard of general education and special training is required to achieve competence at this level. Levels IV and V are advanced professional levels. Levels I and II are not intended to apply to professional interpreters/translators, but rather to persons who have a certain degree of competence in two or more languages and who use this capability on an occasional basis, possibly as an adjunct to their principal duties." p. 2

NAATI, then, specifies two quite different kinds of courses of training for interpreters and translators, one aiming at those for whom interpreting/translating is conceived as an adjunct to other duties, and the other aiming at those who wish to be full time professionals in this field. The former course would lead to accreditation at Level 2 and the latter at Level 3.

In 1981 the Western Australian Post-Secondary Education Commission determined that the training of interpreters and translators in Western Australia to Level 2 should be the responsibility of the Perth Technical College, and the responsibility for training Level 3 and above should fall to Mount Lawley College.

A pilot course of training for Level 2 interpreters is currently in progress at Perth Technical College, and we are fortunate enough to have the course co-ordinator, Mrs Jean Jenkins, here today to report on what is being done.

THE LEVEL 2 COURSE AT PERTH TECHNICAL COLLEGE

Mrs J Jenkins, Senior Lecturer in Modern Languages, Perth Technical College.

Thank you Dr Malcolm for allowing me five minutes of this session on the training of interpreters to inform everybody of what is happening at Perth Technical College. I don't know whether it is harder to tell you all about a course of 120 hours in five minutes than it is to produce professionally trained interpreters in 120 hours at Perth Technical College. Although NAATI have stated that interpreters at their level 2 are interpreters to be used on an occasional basis as principal part of their duties, because a great number of our students at Perth Technical College are practising interpreters and work for the Telephone Interpreters Service (some of them), in fact we are forced to be training interp-

reters at a professional level because this is the first training course for interpreters in W.A.

In the five minutes that I have or 4½ now, I'd like to tell you exactly what we are doing in those 120 hours. We've split the course up into 20 weeks and the students attend the College for six hours each week. We are currently at the start of the 7th week of our course. For one hour each week the students study a subject which we call cultural and social studies. This subject is in fact the focal part of the course, it's the whole basis of the course because in this hour they study the various topics and background in which situations they are likely to be interpreting. I will tell you what those subjects are or what they cover, briefly: Housing, banking, finance, hospitals, clinics, medical services, employment and trade unions, transport and travel (including driver's licences, car registration and insurance), traffic infringements and accidents, customs etc., government and politics (which includes the study of federal, state and local government structures, elections, referenda and parliamentary petitions), social welfare (this includes government and voluntary agencies - we haven't come to that bit of the course so perhaps I could have a word with the family welfare questioner sometime before I leave today). Also the legal system and in that part of our course there will be a study of the various courts and their procedures, education, the funding and organisation of schools and tertiary institutions. Well this is all the Australian background, the background in which the interpreter will be working, but as also has been stated at this seminar today, equally important is the migrant situation, so we are also studying migration, its history and patterns in this particular course. This current pilot course of our deals only with Spanish and Italian, we are studying Italian and Spanish speaking communities in Western Australia and also contemporary life in Italy and the Spanish speaking countries so that our interpreters will have an understanding of the situation which the recently arrived migrant has just left. So that's one hour a week. Actually that will cover about sixteen hours because as I will explain later the 20 weeks are not all exactly the same.

Then the students also have 2 hours of languages study each week. That is one hour of English and one hour of either Italian or Spanish. In this hour the students are given specialized vocabulary lists on the topics which I have previously mentioned so that they can understand what an affidavit is, what instructions are in a legal situation. They study these lists, they bring them back to class, they have discussions on the meanings of various words, the teachers on the course have devised certain exercises so that the real meanings of these words are brought home to them. They also do some translations even though our course at this stage is for interpreters and not translators. They also do oral renderings from one language to the other. They discuss the difference between an exact translation and a translation which transfers the meaning.

Some of the students on the course have been directed to additional language studies. We accepted our students into the course as the result of an entrance test and although all the students that are currently on the course we wish to accept on the course, nonetheless we felt that in the limited time of our course of 120 hours there were some students that needed additional language studies so some students have an extra English class each week which runs for 2 hours, some students have additional studies in either Italian or Spanish and these

students attend the currently running advanced courses in languages which run at Perth Tech.

Right, so that accounts for 3 hours. Now, as in this seminar, we also, on our course, emphasize the interpreter in the role playing situation. How else can you really teach interpreting other than put the student interpreter into the role playing situation as an interpreter. We do this for 2 hours each week. Again, we do this on the same topic issue that is the topic for that week.

We start off by using set dialogues. We do this quite deliberately. We give the set dialogues a week in advance to the students. They can take them home, they can study them, they can make sure that they can translate both ways, various parts of the dialogue and so the first dialogue they do is a set dialogue. In this way we are sure that we do cover the basic sorts of phrases and situations which are necessary in this particular area. Then we put the students into an ad hoc or spontaneous dialogue situation, rather like the ones we have seen here today, a situation which is set up by the lecturer - she says well, you are the person in such and such a situation and you are the doctor or whoever and this is the situation. The students often embellish the situation before they start, they come up with very bright, enthusiastic ideas and so the role plays function as you've seen here.

After that stage, we have an open discussion on it. The class lecturer makes comments, the other students make comments and we also have started video taping these now that our students do have some experience and this is proving very valuable indeed. It's during this discussion session that the real learning often takes place. I'm one of those educational bods that believes that there's no such thing as teaching at all, only learning, and all the teachers can do is provide a suitable framework in which the students can learn and as far as our interpreters are concerned, of course, they will all develop their interpreting techniques, their interpreting skills according to their own background, to their own personality and we do see that some people are much better in some kinds of interpreting roles than others. Now if you have been adding up on your fingers you will see that I have one hour left of our 6 hour per week course. Now in this last hour we tie up all the ends, we tie up all the loose ends of the topics that we haven't dealt with before. Officially in this last hour we cover interpreting skills, interpreting theory, interpreting ethics and inter-personal skills. As far as interpreting skills are concerned, the first few weeks of our course, we taught the students techniques in note taking. This particular exercise culminated in an exercise in an English class where the students listened to a tape in either Spanish or Italian which represented a call to the telephone interpreter service in which the student was subjected to constant repetition, rephrasing, contradictions, generally going about the mulberry bush - how do you interpret that? - as human beings with problems often do, of course. The students heard this tape once, they made notes on it, then they had to hand in to their English lecturer a concisely written letter in good English on behalf of the Italian or Spanish speaking person. We've also done summarizing and letter writing techniques in the languages classes. They've also had a couple of lectures on interpreting theory.

We find that the ethics in interpreting skills are best taught incidentally during the role play, although towards the end of the course we do intend giving some formal lectures on this subject. I would like to emphasize

that this is a pilot course. We, the lecturers, are ourselves in the learning situation as far as this course is concerned and we do listen very carefully to what our students have to say - quite a lot of them are here this afternoon and they know that this is so. We are also asking our students to do 12 hours of field work and the Telephone Interpreter Service are very kindly taking this side over for us, so they will have some experience in practising interpreting under supervision and also of observing interpreting. Of course, we can't just let our students go into the course though as I said before some of them are actually doing this anyway because they are practising interpreters.

The assessment of our students will be partially on a continuous basis, that is, we are observing them in class, we are giving them tests in class, and the final test will be a test in the interpreting situation itself. I think we are going to run out of time so I doubt very much whether I would be able to answer any questions at this stage but if any of you are interested and do wish to contact me at Perth Technical College, then I would be delighted to speak with anybody that is interested.

THE LEVEL 3 COURSE AT MOUNT LAWLEY COLLEGE

Dr I Malcolm

The course that is to begin in February 1982 at Mount Lawley College represents the outcome of over four years of negotiation on the part of WAITI members to achieve for themselves an accredited course of training at a tertiary institution. The course is similar in length, entry requirements and objectives to other tertiary courses which offer candidates a basic initiation into a profession. It represents what, according to NAATI, will be, in the future, the normal means of entry to the profession of interpreting and translating in Australia.

In accordance with the NAATI requirements, students seeking accreditation at Level 3 must complete a diploma or degree course of three years full time study. The Mount Lawley program consists of three years of full time study leading to a Diploma in Interpreting and Translating. I would like to present a brief summary of the main features of the course.

COURSE OBJECTIVES

This course will prepare people already proficient in English and at least one other language for full professional accreditation as interpreters and/or translators at Level 3.

COURSE STRUCTURE

The course involves twenty forty-five-hour semester units of study in addition to twenty-one weeks of professional experience. 40% of class time will be spent on language study, 40% on the theory and practice of interpreting and translating, and 20% on cultural and social studies.

STUDY MODES

Full time students will be able to complete the course in three years. Part time enrolment over a longer period will also be possible. Some

units will be available in the external mode, and as intensive summer courses.

AVAILABLE UNITS OF STUDY

	Semester 1	Semester 2
From 1982	1467 Communication 101 2110 Italian 500 2113 German 500 2116 English 101 2132 Intercultural Studies 210	2117 English 200 2119 Human Relations 101 2120 Interpreting & Translating 100 Practicum 1
From 1983	2111 Italian 501 2114 German 501 2118 English 300 2121 Interpreting & Translating 200 Practicum 2	2122 Interpreting & Translating 300 2133 Intercultural Studies 310 1663 Language 482 2134 Communication 200 Practicum 2
From 1984	2122 Italian 502 2115 German 502 2123 Legal Interpreting 100 2125 Welfare Interpreting 100 2127 Legal Translating 100 2129 Commercial Interpreting & Translating 100	Practicum 3(b) 2133 Intercultural Studies 320 2124 Medical Interpreting 100 2126 Education Interpreting 100 2128 Scientific Translating 100 2130 Literary/Religious Translating 100 2131 Verbal Translating 100

UNIT OUTLINES

Italian 500, 501, 502: Italian for Interpreters and Translators.
A sequence of three advanced units in oral and written Italian specifically oriented towards interpreting and translating.

German 500, 501, 502: German for Interpreters and Translators.
A sequence of three advanced units in oral and written German specifically oriented towards interpreting and translating.

Communication 101: Communication and the Use of Language.
A study of the communication process, as seen in face to face interaction, the written word, and mass media.

English 101: English as a Spoken Language.
Analysis of, and practice in, oral communication in English.

English 200: English as a Written Language.
Analysis of, and practice in, written communication in a variety of genres in English.

English 300: Advanced English.
Intensive analysis of English as a grammatical and communicative system.

Language 482: Language in Society.
Study of language variants and their significance in social terms.

Human Relations 100: Human Relations and Group Dynamics
An introduction to the social psychology of interpreting.

- Interpreting and Translating 100: Principles and Practice of Interpreting and Translating (1).
Analysis of agencies for and types of interpreting and translating; development of basic skills and techniques.
- Interpreting and Translating 200: Principles and Practice of Interpreting and Translating (2).
Methods of interpreting and translating and their applications; working in areas of specialized discourse.
- Interpreting and Translating 300: Interpreting and Translating as a Profession.
Nature and development of the profession of interpreting and translating; accreditation; ethics; problems.
- Legal Interpreting 100: Interpreting for the Legal Profession.
Legal terminology and procedures; court structure. The interpreter's role.
- Medical Interpreting 100: Interpreting for the Medical Profession.
Medical and paramedical terminology and procedures. Special problems for interpreters.
- Welfare Interpreting 100: Interpreting in the Welfare Setting.
Special terminology and roles relevant to interpreting in areas of community welfare.
- Education Interpreting 100: Interpreting in Educational Settings.
Australian educational administration and the role of the interpreter.
- Legal Translating 100: Translating Legal Documents.
Background to legal documents; practice in translation of legal documents and papers.
- Scientific Translating 100: Translating Technical Writing
Specific demands of translation for academic and technical purposes.
- Commercial Interpreting and Translating 100: Translating and Interpreting for Business and Commerce.
Analysis of areas of commerce and industry; analysis of associated language; roles of interpreters and translators.
- Literary/Religious Translating 100: Translating Literary and Religious Texts.
Genres of literary and religious writing; problems of form and content; practical translation work.
- Verbal Translating 100: Translating into Spoken Language.
Oral reading and translation; practice in oral translation of a variety of texts.
- Intercultural Studies 210: Multicultural Australia.
Scope and nature of cultural and linguistic diversity in Australia, with special reference to Western Australia.
- Intercultural Studies 310: Ethnography of a Culture.
Concept of ethnography; descriptive study of an Australian ethnic community.

Communication 200: Issues in Cross-Cultural Communication
Language interference and second language acquisition; communication problems across cultures.

Intercultural Studies 320: Field Project
Individual research based on participant observation in a non-English-speaking community.

Practicum 1, 2, 3: Interpreting and Translating Professional Experiences
Supervised experience for periods of 4-13 weeks in professional interpreting and translating situations.

ADMISSION REQUIREMENTS

Normal and special entry criteria apply :-

(i) Normal: Acceptable TAE aggregate including a good pass in English or English Literature

OR

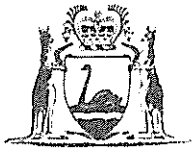
(ii) Special: Acceptable performance on mature age entry tests and interview.
Oral and written language proficiency judged by performance in tests in English and Italian/
German.

AND

Suitability for the profession judged on interview.

Academic credit may be granted to some students on the basis of relevant studies in approved courses and relevant work experience.

Applications for admission to this course close on 30th November of each year. I should be glad to answer any enquiries from interested people.



NEWS RELEASE

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ISSUED BY THE HON MINISTRE FOR EDUCATION, CULTURAL AFFAIRS AND RECREATION

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Western Australia's first diploma course in interpreting and translating will be introduced at Mount Lawley College of Advanced Education next year.

Details of the course, believed to be one of only three in Australia, were announced today by the Minister for Education, Mr Bill Grayden during his opening of a seminar on the use of interpreters and translators.

The three-year, full-time course in interpreting and translating will be open to candidates already proficient in English and at least one other language.

Mr Grayden said students who successfully completed the course would receive accreditation from the National Accreditation Authority for Translators and Interpreters (NAATI) and a diploma from the college.

"Research shows that there are over one million Australian residents who are only marginally fluent in English," Mr Grayden told seminar delegates.

"The course at Mount Lawley College will provide candidates with a programme of instruction and professional experience sufficient to equip them for successful interpreting and translating.

"It will go a long way to upgrading and improving translation and interpretation services in Western Australia."

Initially, the course will be related to interpreting and translating in English and Italian or German, Mr Grayden said.

It will encompass interpreting and translating for the legal and medical professions and in the welfare setting.

Students will be admitted to the course for the first time in the first semester of 1982.

Mr Grayden said the urgent need for improved interpreting and translation services was outlined at today's seminar organised by Mount Lawley College and the Western Australian Institute of Translators and Interpreters.

The one-day seminar funded by the Commonwealth, was held to inform and educate the public as to the interpreting services at present available and to ascertain what other services might be implemented.