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A special issue

Community Interpreting in Ireland and Abroad

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Irish Translators' and Interpreters' Association
Cumann Aistritheoirí agus Teangairí na hÉireann

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This special edition of *Translation Ireland* focuses on community interpreting and brings together contributions from researchers and trainers in Ireland, Poland and Australia. The variety and range of articles not only present a kaleidoscope of what community interpreting entails, but also give the reader an insight into the state of interpreting provision and point to a number of ways in which it can be improved. The volume has been put together with the intention of giving an introduction to the subject for those who are perhaps unaware of this area, as well as of providing more complete information to those who are already cognisant of the wider issues.

Taking the scope of readership into consideration, perhaps it is best to first clarify what community interpreting entails. Very simply put, the term refers to any interpreting which takes place between a service provider who speaks an official language of the state and a service user who has limited proficiency in that language. Such situations include medical services (hospitals, dentists, GP surgeries, mental health appointments), legal settings (courts, meetings with solicitors, hearings), law enforcement (police interviews, prisons, probation services), asylum (Office of the Refugee Applications Commissioner, Refugee Appeals Tribunal, Refugee Legal Services), and education (parent/teacher meetings). However, they also include more unusual settings, such as health and safety training and even weddings. Community interpreters have to interpret in both directions: from the service provider's language into the client's language and vice versa throughout the sessions.

The articles in this volume introduce the reader to this specialised yet wide-ranging area of interpreting. Karolina Jarmołowska's article is a multilayered study of a court case in Ireland where the complainant's friends acted as interpreters in the Garda station and the Polish defendant defended himself in court. The complainant's statement was written down in English by the Garda officer and along with other statements was compiled in the book of evidence which was translated into Polish for the benefit of the defendant. A number of discrepancies emerged between what the complainant said in the Garda station and the Polish translation.

Kate Waterhouse also draws attention to the inadequacies of language provision in the judicial process, this time in the District Courts. The author explores terms and shortcuts commonly used by the legal profession. Kate provides a clear analysis of how the court procedure swiftly moves from one stage to the next and the article will be extremely useful to anyone who is about to start interpreting in the Irish courts as well as being of interest to members of the legal profession.

Interpreter Ilaria Furlan found herself working in possibly the most difficult environment within the judicial system – inside a prison. The situation is further aggravated by the service provider's lack of experience in how to work with an interpreter, which leaves the interpreter herself in an ethically difficult position. The anxieties surrounding abstract issues of impartiality, neutrality and confidentiality (cornerstones of the interpreters' Code of Ethics) come across very poignantly in this account.

The individual's contribution to such emotionally charged yet professionally conducted events transpires from the research conducted by Martina O'Byrne. The results of her interviews with tutors and interpreters working side by side in health and safety training for construction workers reveals that interpreting takes place in environments that interpreters would not expect. The gruelling day-long session requires close cooperation from the trainer, the interpreter and the attendees; however, as the author points out, despite the difficulties, quality should not be compromised.

Still in Ireland, further issues of professionalization are summarised by Krisztina Zimányi in her review of interpreting in mental healthcare settings. Similar to the previous article, the findings are also based on interviews with interpreters and service providers, in this case from mental health nurses, psychologists, psychiatrists, therapists and an occupational therapist. The problem areas identified are clearly not restricted to this specialised area and highlight issues of substandard working conditions (including bad pay, no support and unregulated contracting practices) and the lack of training requirements for the service providers.

Eileen Rooney and Judith Pettigrew contribute an article on occupational therapists' experiences of working with interpreters in Ireland. Eileen interviewed ten occupational therapists, some of whom expressed concerns about boundary issues, accuracy of interpretation and a sense of loss of control within the therapeutic relationship. Some therapists expressed a preference for working with family members as interpreters. An interesting finding was that when therapists briefed interpreters before a session, explaining what was expected of them, they found the experience more positive.

Mary Phelan has written an informative article on interpreter training and provision in Northern Ireland. She explains how provision has developed in a unique way there, largely thanks to legislation. There are three different training programmes and most interpreters in Northern Ireland have undergone training. Interpreters are provided by organisations such as CONNECT-NICEM, Northern Ireland Health and Social Service Interpreting Services and by the South Tyrone Empowerment Programme. The importance of training has long been recognised in community interpreting circles, and the two articles from outside Ireland focus on this topic. Maria Tymczyńska shares her experience of using Moodle, a free, open-source online course management system, in postgraduate interpreter training at the Adam Mickiewicz University in Poznań, Poland. Her findings are supported by a thorough triangulation of mixed methodology and may be useful for those working in higher education.

Moving even further afield, Ita Szymańska reports on the Australian situation, which is often regarded as best practice in the field, largely because so many researchers are based there. However, Ita explains that in fact interpreting is unregulated in Australia, and in Queensland almost a third of interpreters have been neither trained nor tested. To combat this problem, in 2009 Queensland Health Interpreter Services set up a 16-hour introductory training course and an 8-hour advanced course. Participants were asked to complete questionnaires on enrolment, at the end of the first day of training, at the end of the training and six months after completion of training. The results proved to be interesting in a number of respects, as Ita's paper shows.

Barrister Femi Daniyan has contributed an article on asylum seekers' access to an interpreter during the asylum process from immigration, to interview at the Office of the Refugee Applications Commissioner (ORAC), and to the Refugee Appeals Tribunal. He considers Irish laws such as the Refugee Act and the Immigration, Protection and Residence Bill 2010 as well as comparing the situation in Ireland to that in the UK. Most importantly, he provides information on Irish case law concerning interpreting for asylum seekers.

The contributions to this publication are of an exciting variety and address an extensive range of aspects of this multifaceted profession. They are also testimony to the research being carried out in Ireland and elsewhere. They reflect our conviction that such investigations into the practice of this profession will feed into training the new generation of interpreters as well as into raising awareness amongst service users. In turn, it is hoped that such education will ultimately improve the quality of service provision to persons with limited language proficiency in their respective jurisdiction.

Finally, we would like to thank all the contributors for their articles and also John Kearns for his support and his work liaising with typesetters and printers.

Mary Phelan and Krisztina Zimányi,
Dublin, November 2010

Chinese Whispers: Taking a Witness Statement from a Non-English Speaker in an Irish Garda Station

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Ever since the introduction of The Criminal Justice Act, 1984 (Electronic Recording of Interviews) Regulations, 1997 in Ireland, the circumstances of the electronic recording of suspect interviews have been standardised. The application of the regulation is still limited and an interview with a suspect does not have to be recorded on audio or video if the equipment is faulty, if it is being used by another person or "where otherwise the electronic recording of the interview is not practicable." Nevertheless, interpreters' experience shows that suspect interviews are generally recorded by the Garda Síochána, the Irish police force. Unfortunately, the same cannot be said about witness statements, which are still not electronically recorded. Instead, a statement is written in the form of a first-person monologue by a Garda officer. The present article will show why this does not always result in an adequate representation of witnesses' words and the consequences it may have for a criminal trial. The examples used come from a real criminal trial that took place in a Dublin court. All features that would allow for the identification of court participants have been changed or removed.

A number of researchers have advocated a policy of recording and Berk-Seligson lists the most common advantages of recording in her recent book (2009:174). It transpires that electronic recording of interviews benefits both the suspect and the police officer. It has been proven that fully recorded interviews minimise coercive tactics by the police (Berk-Seligson 2009:110). In addition, the issue of disputed confession statements is eliminated when a recording is present. On the other hand, an electronically recorded interview works to the advantage of the police by providing them with indisputable and unequivocal reference material in the event that suspects change their story and claim that their statement was falsified by the police.

In light of these unquestionable benefits and the availability of recording equipment in Garda stations, it is still remarkable that the same rule does not apply to recording witness statements. This is particularly striking when we consider the crucial role witness statements play in the judicial process. As Heaton-Armstrong et al. note:

> For the prosecution they [witness statements] inform the charging decision and the nature of the way the case is put. For the defence, they provide the basic structure on which to prepare the attack on the prosecution case and to build the defendant's account. In the trial itself, pre-recorded witness statements provide the blueprint for both examination-in-chief and cross-examination, and highlighting their inconsistency with the witness's live evidence is always a crucial component of the defence strategy. (2006:171-172)

Given the undeniably significant evidentiary value of witnesses' accounts and the rigorous testing of evidence during a criminal trial in the adversarial system, it is surprising that the court relies solely on the police record of the original witness's story. The current analysis aims to show that the police record of an interpreted statement is not adequate for the purposes of cross-examination and does not allow the defence to use inconsistencies in the statements as a means of undermining witness credibility.

Recording of witness statements taken at a Garda station is particularly important when an interpreter is involved. In statements taken from non-English speaking witnesses, the potential distortion of the witness's original words is heightened by the participation of the interpreter. Lack of certification for court or police interpreters in Ireland leads to a situation where highly qualified graduates of third-level interpreting courses work alongside unqualified interpreters, or even friends or family of the witness. The fact of the matter remains that the interpreter's rendering of the witness's words into English carries the same evidentiary value in court, irrespective of the qualifications of the interpreter and the quality of their work. This opens up endless possibilities for miscarriages of justice.

To illustrate this point, let us look at the process of taking a witness statement from a non-English speaking witness. While witnesses are generally interviewed in the same question-and-answer format as suspects, the format in which witness statements are recorded differs from the format of a suspect interview record. Witness accounts are recorded as monologues written in the first person, in contrast to suspect interviews, which are recorded as a dialogue. The table below shows the same sample interaction at a Garda station written down as a witness statement versus a record of a suspect interview:

RECORD OF WITNESS STATEMENT	RECORD OF SUSPECT INTERVIEW
My name is Jan Kowalski. I was born on 8th January 1975 in Krakow, Poland.	Q. What is your full name? A. Jan Kowalski Q. What is your D.O.B. A. 8th January 1975 Q. Where were you born? A. In Krakow, Poland.

As seen from the above example, the police officer's questions to the witness are not written down in the record of the witness interview. Therefore the current analysis focuses only on the product (i.e. the final written statement) and disregards the questions asked by the police.

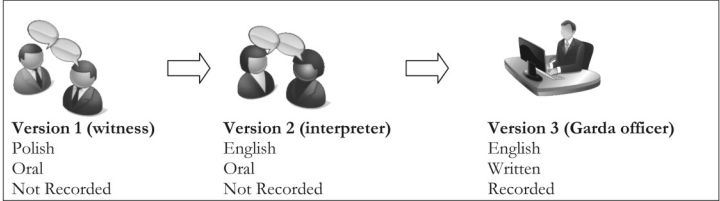Statement taking at a Garda station begins when the witness tells the story in a foreign language, in the case example, Polish. For the purpose of the analysis I will call the Polish words of the witness Version 1. This version is not understood by the police nor is it recorded for future reference – either by the interpreter or electronically.

Version 1 (witness)
Polish
Oral
Not Recorded

The second step in the process happens when the witness's Version 1 is interpreted from Polish into English by the interpreter. For the purpose of this analysis, I will call the interpreter's rendering of witness's words Version 2. This version is again only conveyed in an oral form by the interpreter and is not recorded on tape or video either. Considering the varying degree of qualifications of interpreters mentioned before, as well as the nature of the interpreting activity as such, Version 2 is inevitably going to be different when compared to Version 1.

Version 1 (witness)	**Version 2 (interpreter)**
Polish	English
Oral	Oral
Not Recorded	Not Recorded

Because neither of the above versions is recorded, we have to rely on the police record to find out what the witness's story is about. The police record, called Version 3 here, is the first version of the story that is recorded and makes its way to the case file.

Version 1 (witness)	**Version 2 (interpreter)**	**Version 3 (Garda officer)**
Polish	English	English
Oral	Oral	Written
Not Recorded	Not Recorded	Recorded

One could argue that the Garda officer is transcribing (in English) exactly what she or he hears (also in English) from the interpreter and that, consequently, the two versions are in fact identical. However, this is not the case for a number of reasons.

First of all, there are two main objectives of legal questioning listed by Gibbons (2003:87): eliciting information and getting the intended version of events. The former is related to the pursuit of truth and the latter to the pursuit of proof (Baldwin, quoted in Gibbons 2003:96). The objectives of an

interview act as a natural filtering mechanism – the police are likely to note down information relevant to and consistent with the version of events they wish to obtain. This may not be done consciously, but with the purpose of an interview in mind, the officer naturally focuses on what is relevant in the given context. In other words, one tends to transcribe what suits one's purpose and therefore a written transcription of oral words will never be exact or 'verbatim'.

Another issue is the validity of statements taken by the police. Berk-Seligson (2009:18) comments on the potential conflict of interest in a situation where police officers prepare the transcripts which are used for evidentiary purposes at a later stage of the legal process.

Thirdly, as Martha Komter notes (2006), during statement taking, police officers need to coordinate listening and writing at the same time, which may result in a loss of some of the information. Moreover, during interpreted witness interviews, when a foreign witness talks 'out of turn' (e.g. when the police officer is busy writing down the previous part of the statement) chunks of the story do not get interpreted at all and the police officer often does not ask for them to be interpreted (Trinch 2003:152). Lastly, police officers are not trained transcribers and may simply not be able to make a proper record of utterances. To sum up, we have at least five reasons why the interpreter's version and the police record of the statement are not going to be identical.

It is also important to add that, at the end of the witness interview, the police officer reads the statement aloud and the witness has an opportunity to add, delete or clarify anything she or he wishes. If an interpreter is involved, the statement is usually read out by the police officer sentence by sentence and consecutively interpreted into the witness's mother tongue by the interpreter. Alternatively, the police officer reads out the entire statement and the interpreter does a sight translation afterwards. This procedure is supposed to guarantee that the content of the written statement made by the police matches what the witness intended to say. Despite this safeguard, the following example will show that the reading back of the statement alone does not solve the problem and the issue of inconsistencies still remains.

From the above discussion we can see that it is perfectly possible that due to a number of reasons certain information may not be in the statement even though it had been mentioned by the witness at the police station. Lack of significant information in the police statement which is, on the other hand, presented during a witness's live evidence in court, may lead to loss of his or her credibility in front of the jury. This is particularly the case when the witness insists that he or she had definitely said it to the police.

The following cross-examination of the witness reflects the situation described above – the witness says something at the police station, but for some reason it does not appear in the written statement. A year or so later, the witness remembers saying it but cannot explain why it is not in the statement:

DEFENCE BARRISTER (DB): Do you think you told the police that?

PROSECUTION WITNESS (PW): I definitely said it.

DB: You definitely said it, okay. Would you like to offer any explanation or reason why it doesn't appear in any of your statements?

PW: I don't know.

DB: You don't know. Well, is it perhaps the fault of the interpreters that this is something that got lost in translation?

PW: I don't know.

DB: You are unable to shed any light on it?

PW: I don't know, I definitely said it.

DB: Right. So you definitely said it, so it's therefore somebody else's fault that it's not in the statement?

PW: Yes, I definitely said it.

The extract shows that the cross-examining barrister put the onus of explaining the lack of certain information in the statement on the witness. Later in the exchange the barrister suggests to the witness that it is the interpreters' fault and points to the two interpreters as sources of distortion. The witness, however, does not take the opportunity to agree. The barrister again suggests it was "somebody else's fault", but even though the answer is in the affirmative, the witness makes it clear that she only accepts the first proposition ("So you definitely said it") contained in the barrister's final question.

All in all, because versions 1 and 2 were not recorded electronically, it is impossible to establish whether the statement got distorted along the way for one of the reasons listed above or whether the witness is mistaken or simply lying.

Despite the inadequacy of the police transcript, in the courtroom it is taken for granted that the statement written down by the police is a verbatim record of what the witness had said. A witness statement is too often treated as a straightforward representation of what was said to the police as illustrated by the above exchange. In fact written statements are often regarded as having more evidential value than the spoken interviews on which they were based (Coulthard & Johnson 2007:80).

Many defence barristers, not only during bilingual trials, are faced with that most frustrating of situations where it is impossible to establish what the witness had said at the police station:

> Because the content of statements is controlled by what investigators, who record them, choose to include, attempts to use the statement to test consistency often degenerate into a farce, with unresolved conflicts over just exactly what it was that the witness did say to the police. (Wolchover & Heaton-Armstrong 1992:163)
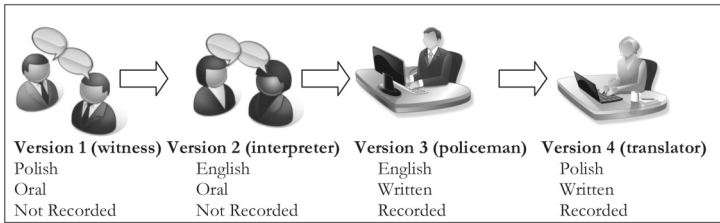
Despite the fact that highlighting inconsistencies in witness evidence is one of the most important defence strategies in the adversarial system, none of the countries using the system (United States, England, Wales, Northern

Ireland, Ireland, Australia, New Zealand and other former parts of the British Empire) have made it compulsory to video-record interviews with witnesses. The issue is recognised, however, and in many countries recording of interviews is recommended for all "event relevant" victims and witnesses.

Let us now come back to our statement. Even though at this point we already have three versions of the witness's story, in certain circumstances there will be yet another written version of the statement that will be used during court proceedings. The next part of the article will explain how this is possible.

According to Article 6 of the 1950 European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR), a suspect in a criminal case is entitled to the free assistance of an interpreter to understand the charges against him or her. In the case of Kamasinski against Austria (1989), the meaning of ECHR was extended to cover not only interpreting, but also the translation of any relevant written material needed to entirely understand the case. Point 74 of the judgement from 1989 states that "The right stated in paragraph 3(e) of Article 6 to the free assistance of an interpreter applies not only to oral statements made at the trial hearing but also to documentary material (…)". The judgement does not specify which documents are to be translated in order to ensure the defendant has adequate knowledge of the case. It is open to interpretation by the court or police and in Ireland it is the book of evidence that is customarily translated into the defendant's mother tongue.

The book of evidence contains all the evidence that the prosecution will rely on during trial, together with other documentation. The main part consists of written statements taken from witnesses. What it means in practice is that if the defendant does not speak adequate English, he or she needs a translation of the evidence. If the defendant happens to be Polish, the statements must by law be translated into Polish for his benefit. This applies also to statements from Polish witnesses and leads to an illogical situation where the statements given to the police in Polish are translated back into Polish from Version 3, the English police record. It may sound absurd but in the absence of electronic recording of any of the previous versions, this is the only option to comply with the EHCR.

Version 1 (witness)	Version 2 (interpreter)	Version 3 (policeman)	Version 4 (translator)
Polish	English	English	Polish
Oral	Oral	Written	Written
Not Recorded	Not Recorded	Recorded	Recorded

Unfortunately, this leads to the creation of yet another version (Version 4), removed even further from the original story and introduces more distortion to the statement. Like interpreters, the translators in Ireland who are commissioned to translate books of evidence are not required to meet any certification requirements. What is more, the fees for translating statements are low, the employer's argument being that they are simple and repetitive. Indeed, the formula is the same for all statements and each is preceded by the same police caution. However, this is the only fully repetitive part of any book of evidence. Thus, the quality of translation varies a lot and cannot be guaranteed.

Moreover, the translator's work is challenging due to the pressure resulting from the significance of the text, but also from his or her remoteness from the context of the interaction. The translations of statements are prepared when it has been decided the case is going to trial, which may be a few months or even years after the statement was made. The translator is faced with the difficult task on his or her own and has no opportunity to consult with the police officers involved.

Low pay, varying qualifications and no access to the author of the text, combined with a short deadline, do not facilitate the attention to detail required when translating witness statements, where even an apparently innocuous mistake may have an impact on the trial. The differences between Versions 1 and 4 are even more evident because the translated statement is now in the same language as the first, original version uttered by the witness. When the witness is confronted with Version 4 in his or her mother tongue, any omissions, additions or inevitable differences in wording as compared to the original story given to the police by the witness are more striking.

The next extract from the trial illustrates the impact of translator-induced distortion on the trial. In the following example, the defendant, let us call him Mr Kowalski, raises an objection about an apparent discrepancy between the witness's evidence in court and the statement made by the same witness to the police. As it is happening in front of the jury, a significant inconsistency in the witness's story may undermine his or her overall credibility and affect the jurors' final decision. It is important to note at this point that Mr. Kowalski uses the Polish translation of the statement, i.e. Version 4. The prosecution and the judge, on the other hand, as well as all the other court participants, use the English police record, which we had earlier called Version 3. The exchange concerns a sentence "Bartek and Artur show me ticket and start to tear it", as recorded by the police (Version 3) as the words of the complainant.

PROSECUTION: Garda, you were being asked by the defence as to your recollection of what the complainant had said in the statement about the ticket and I think the position is that what she had said in the statement was that; "Bartek and Artur show me ticket and start to tear it". Not actually complete it.

GARDA: No, more or less threatened to tear it.

PROSECUTION: Thank you Guard.

MR KOWALSKI: (Stands up)

MR. JUSTICE SMITH: Usually, Mr. Kowalski, it is not the practice to cross-examine after an re-examination. Is there any special reason why you would seek to ask a further question. If it arose out of something that the Prosecution said you can do so.

MR. KOWALSKI: I just wanted to highlight what the prosecution said because the thing is that in front of the jury the witness said that we wanted to tear this ticket, but in the statement of the witness which she gave at the police station it is written, "Bartek and Artur showed me the ticket and tore it in my eyes. They had good fun."

MR. JUSTICE SMITH: That doesn't seem to be the English version. What page is the statement in the book of evidence is the English version.

PROSECUTION: Last few words of page 12 and the first few words of page 13.

MR. JUSTICE SMITH: Well, I suppose Mr. Kowalski could say there was an added sentence, it was fun for them. Is there any objection to that?

The above fragment shows that the issue raised by the defendant is completely misunderstood by the legal representatives. Nobody seems to pay attention to the fact that the fragment quoted by the defendant is different to the one in the English version of the statement. It is implicitly assumed that the defendant misrepresented the quotation and his objection is not understood. The judge assumes the defendant wanted to add the sentence "They had good fun" to the picture and the trial moves swiftly on. However, as both Version 3 and 4 have been recorded in writing, we can trace back the relevant fragments and compare them. What transpires is that the Version 3 made by the police does indeed contain the sentence as quoted by the prosecution:

> **Version 3:**
> Bartek and Artur show me ticket and start to tear it.

When we look at the Version 4, however, i.e. the Polish translation that the defendant is referring to, the sentence above reads as:

> **Version 4:**
> Bartek i Artur pokazali mi ten bilet i na moich oczach go podarli.
>
> [Bartek and Artur showed me the ticket and tore it in front of my eyes.]

As we can see this is exactly what the defendant was referring to in his objection, which was lost on the judge and consequently ignored by him. The difference between "tearing a ticket" and "starting to tear a ticket" may not be of much significance in everyday conversation but takes on an extra

weight in the context of witness cross-examination. The defendant, reading Version 4 of the statement about the ticket being torn, was convinced that this particular sentence could undermine the credibility of the witness before the jury because the complete, untorn ticket was one of the exhibits in the case. However, the attempt to highlight the inconsistency between the written statement and material evidence (the ticket) fails, and this part of his cross-examination merely leaves the jury confused.

The current process of taking witness statements in Ireland is similar to Chinese whispers, a game in which a sentence or phrase is whispered from one person to the next and the original and final versions are compared, usually with comical effect as errors accumulate along the way. In the case of statements taken with the assistance of interpreters, the whole story is told and retold four times in two different languages. Additionally, the witness's account is conveyed in two different modes (oral and written), of which only the two last versions are written down and thus recorded in any way. Unfortunately, the recorded versions are also the furthest from the original words of the witness so the similarity to Chinese whispers ends here because we are unable to compare the first version with the last.

The two examples from a real criminal case which took place in an Irish court show that numerous retellings of the story accumulate errors and cause confusion and communication problems at trial. Clearly, the distortion will always be there, no matter how quickly a police officer can write or how well qualified the interpreter is. However, the key issue is to minimise the number of versions and have the reference material (Version 1) electronically recorded in order to be able to compare it in case of any doubt. This would put an end to confusing exchanges during costly trials regarding what was said at the police station.

The current lack of any recording of witness interviews creates room for abuse of the judicial process. The introduction of obligatory recording for suspect interviews in 1997 benefited suspects and the police, as well as the entire Irish criminal justice system. There is every reason to believe the same will happen when recording of interviews with key witnesses is implemented. I look forward to the day when the game of Chinese whispers

in the Irish courts is played according to the rules, i.e. when the recording of the original story of the witness can be played back in court to compare it with any other subsequent version created along the way.

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Research on Limited English Proficient Immigrants in Ireland's District Courts

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1. Introduction

In this article I briefly describe the aims and methodology of my Ph.D. research before looking at some of my preliminary findings, although, as I have not yet completed my analysis these findings will be incomplete and somewhat limited in scope. The research focuses on limited English proficient (LEP) immigrants[1] who come before Ireland's District Courts charged with a criminal offence, the aim being to discover and document what happens in such circumstances, and through this to answer a fundamental question: Can LEP immigrants access justice on an equal basis with Irish (English-speaking) defendants?

The idea originated in a Masters thesis on the right to an interpreter in international law; it has taken on the criminological perspective of the school in which it is being written and is influenced by my primary degree, and ongoing interest, in languages. As such the theoretical framework of the project is three-dimensional: legal, criminological and linguistic. It involves analysing how the law (both international human rights law and Irish law) deals with the interpreter and the right to interpretation in criminal trials;[2] the relevant trends that criminologists have identified as affecting the modern criminal justice system's treatment of offenders, and the studies carried out by language specialists on the impact of the interpreter on a criminal trial.

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[1] I use the term 'immigrants' though not all defendants in question will be immigrants (and defining an immigrant is beyond the scope of this paper); this is to emphasise the focus on criminal law as opposed to the asylum/refugee process, and because immigration is the wider context in which the issue arises. The term 'Limited English Proficient' is used, following the Vera Institute of Justice New York and their similar study, to describe those that speak no English, and those with functional English but insufficient command of the language to defend themselves in a court of law.

[2] For some analysis in this area, see Waterhouse, 2009.

The initial research questions that arose from this theoretical framework and were the basis on which I began my empirical research include the following: how is the right to an interpreter understood by those working as and with interpreters in the courts? Are interpreters provided for those who need them? Who pays for services, and how are financial issues perceived? Who decides whether interpreters are needed and according to what criteria are such decisions made? What is interpreted? Does the interpreter have access to information and/or contact with the defendant before court? What is the perception of quality, monitoring, qualifications etc.? What is the attitude towards interpreting and interpreters?

To answer these exploratory questions I decided upon a triangulation of research methods; following other studies involving interpreting in court, my research design included ethnographic observation in the courtroom (I spent a total of 46 days – 184 hours – in three locations; two in Dublin and one outside of Dublin[3]) and semi-structured interviews (nine interviews with interpreters and nine with solicitors/barristers). In this article I will deal mainly with findings from the courtroom observation. As such, it is worth explaining briefly why I chose courts, and specifically District Courts, over other parts of the criminal justice system, why I focus on criminal trials as opposed to other court procedures, and how I selected the courts.

In focussing their interpreting study on the courts of England and Wales, Butler and Noaks point out "it is in the courts that the several strands of the judicial network come together and where the issue of interpreting is at its most sensitive" (1992). Importantly in terms of access, the court is open to the public,[4] and it is where the criminal trial takes place; international human rights law deals comprehensively with the rights of the accused, which include the right to an interpreter at trial, but these rights are largely confined to *criminal* trials.[5] With regard to the lower courts, it is here that around 90% of criminal cases are heard, and thus where the majority of interpreted

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[3] This actually involved six courtrooms; in Dublin I changed from one court to another after four days as I felt my position as a researcher had been compromised, and in the non-Dublin location the same judge sat in three different towns on different days.

[4] I nonetheless requested permission from the President of the District Court to carry out the research, and presented myself to the registrars, who in turn informed the judges that I was there.

[5] There are some exceptions.

criminal cases will be heard. The choice to observe a number of courts was based on the widely acknowledged lack of homogeneity among Irish judges; if sentencing varies according to the judge, then the lack of rules, regulations and guidelines for interpreting make it inevitable that judicial attitudes, approaches and procedures with regard to interpreting will also vary. The decision to not stay exclusively in Dublin was based on the assumption that different circumstances prevail in more rural areas. Finally, in choosing specific courts, I considered their location in terms of immigrant populations (as per the census), and the type of cases heard by the court.

2. Starting Out and Gathering Data in Court

Despite having done as much background reading as possible, I was not prepared for the experience of a Dublin District Court and the first few days were overwhelming; it was difficult to identify who was who, and the constant flux of people combined with whispered conversations, the astounding rapidity with which cases were progressing, the under-use of microphones, the speed and volume at which people were speaking, and the obscurity of the dialogue I *could* hear left me bewildered. I also found the court intimidating, though less formal than I had anticipated, and as I began to make out the substance of some cases there seemed to be an element of hopelessness in the nature of crimes, the background of defendants, and the sometimes resigned acceptance that these were dealt with. The ideas I had of trials and the adversarial system, the drama and glory associated with American courtroom dramas, were quickly replaced with the rapid, banal, repetitive reality of the overburdened lower courts.

Researchers in lower courts in the UK found, similarly, that these courts were places of tedium, dullness and commonality (Bottoms & McClean 1976), that they were represented in law texts and the media by images of triviality, that they were places of such banality that official records were not even kept, and that the public neither bothers nor is encouraged to sit in them (McBarnet 1981). I found, nonetheless, that there were some paradoxes inherent in the District Courts that influenced the course of my data collection. First of all, while the courts do tend to become reasonably predictable, the approaches of judges differ to such an extent that the manner

in which cases proceed can vary considerably. And, while almost every judge approached the interpreting issue somewhat differently, some common themes prevailed, so that interpreted cases could be both incredibly similar *and* quite distinct from the average Irish defendant's case.

As time progressed and I became more familiar with court procedures and language, it occurred to me that I was observing a wealth of data from non-LEP cases that was not only fascinating in its own right, but that would be fundamental to understanding the LEP case and how it was in comparison to the non-LEP case. As a result I widened the data collection to include the language and dialogue of the court more generally, which brings me on to discuss some of my findings. The following section is based on the general language used in the District Court; in some instances I will specify how an interpreted case differs from a non-interpreted one, and in some cases I will outline the implications of particular features of the language for the LEP defendant and/or the interpreter.

3. Interpreting the Language of the District Court

Before sitting in the District Courts, I had a certain impression of how the language of the court would be, an impression that was influenced and moulded by a myriad of literature on the language of the judicial system, the language of the legal system, the language of the criminal process, and the language of legal professionals, as well as the aforementioned courtroom drama, certain novels and a commonly shared public perception. This language was an archaic, grammatically ancient, Latin-ridden, legally-based wall of incomprehensibility, monopolised and manipulated with a degree of excellence by lawyers and judges alike. It was what set the legal professionals apart from the public, and it was how trials were won and lost.

The reality turned out to be somewhat different, largely because at District Court level the idea of the adversarial trial and an arena where lawyers fight each other to the bitter end using swords sharpened with quick-witted phraseology and terminology simply doesn't exist. First of all the possibility of lawyers battling it out is unlikely as there are rarely two lawyers involved in the same case; vitally, in Ireland's District Courts, the prosecution is

generally conducted by the Gardaí while it is usually only the defence that is represented by a lawyer. Secondly, the procedures and language of the District Court tend to be low-key and repetitive; it is only on relatively rare occasions that there are major disputes over facts, and even fewer when these turn on language. The following is one such rare example – the context speaks for itself:

Solicitor: The facts are as the Inspector stated, bar I'd like to say one thing: that the defendant didn't <u>throw</u> the pint at the Garda, but an accident had resulted in its <u>spilling</u> on the Garda.

Inspector: [...] The Garda's report intimated that the pint was <u>thrown</u> at him.

Solicitor: [....] There's no doubt that the Garda <u>got wet</u>, but it is the manner in which it happened that I am disagreeing with.

Judge: [summing up] Mr. [Solicitor] says that it happened – inadvertently or otherwise – that the Garda <u>got wet</u>. The Garda's report says that the pint was <u>fired at</u>, <u>thrown at</u>, <u>poured</u>...

Solicitor: We would say it wasn't <u>thrown</u>, but there is no doubt that it was <u>spilled</u>.

Of course there are certain elements of 'legal language' that are fully in evidence; there is no question but that Latin phrases are in use ("The other matters will be remanded *simpliciter*"); archaic terms and phraseology are employed ("If it please you, Judge"); and the use of language, most notably by solicitors/barristers and judges, is highly sophisticated and formal ("if the court was so minded"; "We are in a position to indicate a guilty plea"; "I can assist you in relation to his current circumstances if you wish to dispose of it now"; "He is extremely contrite"; "I would respectfully submit to the court"; "Is it your wish or aspiration to be legally represented?"). I wondered if the Gardaí, not belonging to the legal *milieu*, would speak in a less sophisticated manner, but this was not particularly notable; usually cases are presented and prosecuted by an inspector who is very experienced and who tends to use the same, set phrases ("I would ask you to strike that out";

"I have directions from the Director, so it is purely an indictable matter, and I would be seeking a return to trial on that."). The same is true of Garda witnesses giving evidence of arrest, charge and caution ("I made a legal demand for him to produce his licence at a Garda station of his choice."). There are moments, however, when improvised attempts accentuate the lack of sophistication, often of the younger, less experienced Garda ("The likeliness to re-offend again would be pretty high"; "His demeanour towards me was one of aggression").

In the expected style of a court of law, much of the dialogue bears little resemblance to the language of everyday life, and on occasion a judge will modify the language used where a (usually unrepresented) defendant seems not to understand the 'big words':

Judge: Is it your intention or aspiration to engage a legal representative?

Defendant: Sorry?!

Judge: Do you want to pay for a solicitor?
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Judge: Give me one good reason why you should not receive a custodial sentence in respect of [...] the language you perpetrated on the Garda when she was executing her duty …

Defendant: Eh, [pause] can you break that down for me?

Judge: Would you like two months' detention?

However, much of the language used in the District Court is ordinary language reflecting the context and the society within which the criminal justice system is situated. For example in the months I spent in court the economic downturn was commonly referred to: "He no longer has work because of the economic downturn" / "Unfortunately he's a victim of the recession." The language used can also be quite informal and idiomatic: "His excuse doesn't wash"; "I believe he's (...) trying to pull the wool over this

court's eyes". To a certain extent also, and naturally enough, expressions and phrases are used that are particular to Ireland; from the perspective of somebody who is not Irish these may not always be easy to understand or interpret: "As they say in Ireland, you want jam on both sides of your bread" / "I'm not sure where the horse is: is he on the cart, before the cart, behind the cart." A number of interpreters whom I interviewed stated that the most difficult thing for them when they first began to work in the courts was the Irish accent: "It took me about a month before I could understand the accent. I had to ask questions over and over, it sounded so different to me."

It is my contention that the average account of 'legal language' omits the most important factors that make the dialogue of the District Court all but impenetrable to the uninitiated outsider; the real difficulties arise, I submit, because of the closed or 'insider' nature of most of the language used in court, undoubtedly a direct effect of the repetitive nature of proceedings and the knowledge gained through this experience. This is manifested most significantly in the omission of key pieces of information in dialogue, the truncation of sentences, and the repetitive use of 'standard phrases' with no meaning out of context. I suggest that these features not only make proceedings difficult to follow for the average (non-repeat[6]) offender, but make the job of the interpreter in court extremely difficult without direct experience as this language does not typically feature in glossaries and is all but impossible to prepare for.

4. Breaking Down the Case

The language and procedures of the District Court can be more easily understood if broken down into the constituent parts of a case, and although this creates a somewhat false illusion as such sections are not clearly delineated in reality – nor do they really exist – it is useful to illustrate how 'insider' language is used in context, and to understand the implications for the LEP defendant and the interpreter. Without wanting to state the obvious, a case will typically have a Beginning, a Middle and an End. There is a

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[6] The issue of repeat offenders is a prominent factor in Irish District Courts, and it is my belief that their understanding of what goes on in court is significantly greater than that of the 'beginner' Irish defendant, due to the advantage of greater exposure and 'experience'.

similar Beginning and End in every case, whether it is coming before the court for mention, for a plea, for a sentence and so on; language is usually formal, and the same expressions are used over and over again.[7] The 'Middle' is the most widely varying part of a case, and can involve any one or a combination of the categories including The Charge, The Facts/Evidence, Bail/Legal Aid applications, Application for Disclosure/Book of Evidence, Jurisdiction, The Plea, Background/Mitigation, Criminal Record, The Sentence; I will only deal with some of these in this article.[8]

4.1. The Beginning and End

In the Beginning participants are established, usually with the solicitor/barrister announcing that *"I appear"* - one of those strange phrases that means nothing out of context. There is usually a revision of what has happened in the case before and the substance of today's purpose will be dealt with. Sometimes the presence, lack of or need for an interpreter is indicated at this stage.[9] How and if this is done varies hugely, but where it is mentioned the language is generally explicit:

Solicitor: It appears a Slovakian interpreter is needed.

Barrister: The problem is, Judge, that there is no interpreter.

Judge: A Polish interpreter is required.

Judge: Is an interpreter needed?

Although I am not addressing it further in this paper, the issue sometimes also arises at this point of assessing the defendant's English. Where this is done it rarely involves more than a direct question: "What is your

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[7] Particularly considering that over 100 cases can be heard per day, depending on the court.

[8] It is outside the scope of the paper to go through the different types of cases, and when or how each of these 'Middle' categories might arise in a case, neither is this list exhaustive; it represents the most common parts. For example Jurisdiction may be dealt with on one date and The Plea on another. On yet another date there may be a Probation Report and The Sentence. These categories have been created for the purposes of this research, such that they do not actually exist independently.

[9] In many cases, however, the interpreter appears without ever being referred to.

understanding of the English language? I mean, can you speak English?"; "Do you have sufficient English?" Some judges at this point also formally acknowledge the participation of the interpreter; "I certify for the interpreter present"; "I certify for a Polish interpreter."

The end of a case is also formal: the solicitor thanks the court: "much obliged"; "if it pleases the court", and/or the judge establishes that it is over: "That concludes the matter." A huge number of cases will be coming before the court again, however, such that there is very often a further date given at this point, and sometimes what will happen the next time is specified. However, without 'insider knowledge' this will usually mean very little.

- "28th of October for a plea or a date in all matters" – the expectation is that on the 28th there will either be a plea of guilty ('a plea') or a plea of not guilty, in which case a date will be set for a hearing ('a date')

- "23rd for DPP directions" - this refers to another section of the case ('Jurisdiction'). The Director of Public Prosecutions should indicate to the court whether there is consent to the case being heard at District Court level, or whether its seriousness warrants it being sent to a higher court to be tried by jury.[10]

- "By consent to the 15th, this court, to verify ID" - a new date is being given to which the defendant has consented and by which time the prosecution should have verified whether or not the identity card submitted by the defendant is genuine. In one particular court the majority of LEP cases related to identity; Section 12 of the Immigration Act.

As an aside arising from this, I have observed that numbers, including times, dates, addresses, number plates and so on, are a hugely common feature of District Court language. On occasion I have seen solicitors writing down

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[10] As mentioned earlier the District Court generally hears cases involving 'minor' offences, but the definition of 'minor' is not always clear. There are certain offences which are 'either way' offences, meaning that they can either be tried summarily (in the District Court) or on indictment (jury trial). Depending on the offence this may involve aspects of 'Jurisdiction'; the DPP consents to summary trial; the judge accepts jurisdiction, and the defendant chooses ('elects') the District Court. Sometimes the directions of the DPP are other than those mentioned above, and may involve conditions etc.

dates in order that interpreters may ask the defendant for consent to a remand, but generally these numbers are tossed out at speed at various stages of a case, and little allowance is made for the accuracy of their interpretation, despite the challenge this may pose and their relative importance. One part of the case in which numbers are frequently cited is 'The Facts/Evidence'.

4.2. The Middle

4.2.1. The Charge

In terms of references to the law and the use of legal terms, the literature warns us that we may not fully understand what happens in court unless we are familiar with the law. At District Court level the average case lasts only a few minutes and some are over in seconds; even from a logistical perspective it is clear that this does not allow time for lengthy legal arguments, and the reality is that there is relatively little 'law' raised in the District Court. As one solicitor whom I spoke to described it, "For the most part (...) we don't really open law a whole lot. (...) You know we're not getting into difficult legal terminology, we're not getting into legal argument." I would add that unless we are familiar with the main offences that arise[11] we will not even catch what legislation the person is being charged under, as it is almost never directly referred to: "Straightforward Section 17"; "This is a Section 3"; "Section 4 and 6 public order offences"; "Strike out Section 4. That leaves us with Section 49. Are you in a position to go ahead?" These references to the charge are not so much legally based, as based on an assumption of shared knowledge.

4.2.2. The Facts/Evidence

These are usually presented by a member of the Gardaí, often at high speed and not very clearly, the assumption being that the judge is interested in specific information that may affect jurisdiction, the sentence and so on. This assumption is supported by the fact that the judge often poses rapid, verb-free questions to clarify certain facts: "Time of evening?"; "People

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[11] Road traffic offences are the most frequent, followed by public order/assault, theft and so on. For more detailed statistics see Courts Service Annual Report 2008, Chapter Six.

present in the premises?"; "Value, circumstance, location?" However, despite the fact that vital, precise details are often contained within the Facts, allowance is rarely made for their interpretation. As one barrister put it, "I don't think it's something that should (…) be dealt with as expeditiously as it is where there's an interpreter involved, you know because it happens really quickly in English, but that's because everybody gets what's going on (...) I don't know if there's real consideration taken for the fact that this is different."

Further issues arise which I would assert lead to the Facts *not* being interpreted on more occasions than they are interpreted. The first reason is a general one that also applies to other sections of the case: the interpreter interprets nothing at all or very little, as I observed on frequent occasions, and as comments from solicitors and interpreters testify: "interpreters (...) completely silent for the duration"; "and he said nothing throughout maybe the seven minutes of court proceedings." Sometimes it seems that some interpreters are unclear about what their purpose in court is, as some only interpret when they are told to directly ("Could the interpreter interpret that I've decided to accept jurisdiction, stay in the District Court?"; "Would you interpret this please?"); where a defendant is being asked a question directly by the judge ("Where is your passport?"); or where a solicitor/barrister is communicating with the defendant through the interpreter.

This final scenario can lead to another major impediment to the interpretation of the Facts: the solicitor/barrister often seems to take this opportunity to consult with the client,[12] very probably with regard to the imminent Background/Mitigation, the result being absolute certainty that the Facts as put by the prosecution have not been interpreted for the defendant, it being impossible for the interpreter to interpret both dialogues at the same time. While this type of consultation is also common in the cases of Irish defendants, an English-speaker can conceivably hear both conversations simultaneously, and while it is rare that facts are disputed, there are times when errors must be corrected.[13]

[12] The issue of solicitors/barristers not consulting with their clients before court, and coming to court without proper instruction is one that is repeatedly raised by judges (e.g. "You haven't even spoken to him?! This is outrageous, this man is in custody; you are consenting to a week in custody without even consulting him.")

[13] On one such notable occasion the judge ordered that the accused "be treated for his addiction." The defendant, approached his solicitor who corrected the judge: "He instructs me that he does not suffer from any addiction." This error may not have been corrected in the case of an LEP defendant in an interpreted case.

4.2.3. Background/Mitigation

This is the point at which the solicitor/barrister usually provides the court with details about the defendant's background and proffers reasons, explanations or excuses for the defendant's criminal behaviour:

> He is a Polish man of 36; he has been married for two-and-a-half years. He minds his friend's child. He was employed in warehousing for a year and a half, but is on social welfare. He knows that his behaviour was stupid. Drink is the problem – alcohol-dependency. He did plead guilty.

In the case of immigrants, nationality and length of time in the country are usually given at this point. It is interesting to note that 'insider language' is rare in this category, and one might suppose that at least one factor at play here would be that the defendant should understand the solicitor/barrister and feel fairly and truly represented; that a case has been made on their behalf.

4.2.4. Criminal Record, Jurisdiction and the Sentence

These categories are very much shrouded in 'insider language', and as such the questions of the judge appear obscure. As to whether or not the defendant has a Criminal Record the judge may ask "Has he previous?"; "Any previous?"; "What is the pattern?" In Jurisdiction[14] typical questions include (regarding DPP) "Have directions been given?", "Are there directions?", "Mode of trial?" or (regarding defendant) "Is your client ready to elect?". With regard to the Sentence, I noted time and time again that the speed and volume at which most judges pass sentence is utterly prohibitive to following without knowing what to expect. This supports the suggestion that much understanding in court is based on shared knowledge and thus expectation; like the Facts presented by the Gardaí, only elements of the dialogue are relevant and the function of the other words is to encase.

It may also be indicative of the fact that the system largely assumes the presence of a legal representative to act as the 'voice and ears' of the

[14] See Footnote 10.

defendant, and indeed the judge often acknowledges that the defendant will not have understood the court's dialogue by referring them to their solicitor/barrister: "Mr. [Solicitor's name] will fully inform you of the import and meaning of...."; "Your solicitor will advise you what the consent of the DPP means." One barrister whom I spoke to mused that legal representation may be more important than interpretation for LEP individuals at District Court level: "the interpreters (…) I just can't see that they'd have been given training in respect of different offences; (…) Maybe in a way it's more important that they have legal representation, because they just probably have no idea what it is they're being charged with."

This leads me to conclude by raising one final question; is it possible that where an LEP defendant is unrepresented, the interpreter may – on some level – be expected to assume the role of advocate? I will not attempt to answer this question here, but will end by offering some quotes that give food for thought:

Judge [to interpreter]**:** You'll <u>explain</u> to him the date when he needs to come back?
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Judge: Why was he drinking all night and all day. That doesn't show any remorse or contriteness.
Interpreter - defendant - interpreter: I had an argument with my wife – (...)
Judge: [interrupting] <u>Agh now, hang on, I'm not interested in any fights he had</u>.
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Judge: [to defendant, holding up bail bond] Did you sign this?
Interpreter: [holds up hands in despair] He's telling me something else; his friends –
Judge: [interrupting] <u>Never mind that</u>, is this his signature?
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Judge: [to defendant] You can talk to your <u>counsel</u> inside afterwards
[It was the *interpreter* and the defendant who were talking.]

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My Experience Interpreting in an Irish Prison

Ilaria Furlan

I love working as a community interpreter and whenever the agency calls me, I feel a sense of excitement because it's always the great unknown.

One day I was asked to interpret at a prison. The agency provided very little information as usual, but enough for me to get an idea. On this occasion I was told that the person who needed an interpreter was a man who could not speak English and was refusing to eat. The psychiatrist wanted to find out why he was not eating and what could be done to help him.

When I arrived at the prison, I met the psychiatrist who was a professional but friendly, pleasant woman. The two of us were accompanied to the bare cell where we were to meet the patient/detainee. The interview began in a straightforward fashion with the psychiatrist asking the man about his background and past experiences. The psychiatrist never actually asked him if he could speak English. However, he revealed that he had lived in England for 4 years, and it was clear that he was very intelligent and well-educated and I suspected he could in fact understand English very well. I was not, of course, going to interfere with the doctor's interview, but it seemed that the doctor did not realise this. I felt that it would not be appropriate to tell the doctor in front of this man "Sorry, doctor, in my humble opinion this man can understand every single word you're saying, so I don't think you need me at all!" In retrospect I wonder if I should in fact have said this.

Anyway, the interview went on, revealing a number of aspects of the patient's mental health problems that the doctor already knew, even though I didn't. At that point, the doctor began to speak to me about her opinion, commenting on his mental status and asking me if my direct understanding of his mother tongue confirmed her impression. I began to feel very uneasy, because I knew that the patient actually understood what the doctor was saying. He was beginning to reply to the doctor's questions immediately, in his mother tongue, before I translated them. Still, the doctor seemed unaware

that he could understand her and made her comments aloud. The patient began to claim that he did not trust anybody, and that was why he was not eating. The doctor commented to me aloud - "Poor guy, he must feel a wretch, awful. You see, when you fear that the whole world is plotting against you, no wonder he's not eating" And she finally asked him "Will you not trust me, or the interpreter? What if we organise some food for you?" and he said, still in my language, "No, you're all conspiring against me." Well, no wonder why!

After the interview with the patient, the doctor asked me to follow her to her office, because she needed to call his family to find out more details about his medical history, and she needed an interpreter to do this. Once in the office, she said: "Actually, will you please dial the number, I think you'd better talk to the mother directly. I'll be back in a minute" and she went out. I found myself talking to a mother, without knowing *what* I was to tell her! So there I was, with a mother crying on the phone looking for information that I was not entitled to give, and my heart going out to her in total compassion! When the doctor came back a couple of minutes later, she asked me to ask the mother some questions about her son's medical history. I reported to her that the mother insisted on knowing why her son was in prison, to which the doctor replied, "We are not allowed to tell her" and so there I was again, trying to juggle my desire for professionalism, which meant confining myself to the questions and answers I had to report, and my compassion for a very human case, where a mother needed comfort and explanations that I was not entitled to give.

After the phone call, the doctor discussed the case with me, explaining some of the details of the patient's illness by means of re-analysing what he had said during the interview. I told her what I thought and she explained to me that the behaviour I observed in the patient's words is typical of the illness which he was diagnosed with. Although I found it all very interesting, I left the prison and the doctor with a sense of devastation and helplessness. I felt as if I had been exposed to a double shock: handling a mental health case without being prepared, and having to deal with a heart-broken mother without knowing exactly how to handle such an emergency call adequately. In the first place, I felt as if the patient was playing with me and the doctor

at his leisure, because I could not speak out and the doctor did not understand two things: first, that the patient understood what she was saying, and second, that she should not have commented on him to me in his presence. In the second place, the phone call made me think that being a good interpreter is not only a matter of being able to transfer words in the most appropriate and professional style; the interpreter should receive some kind of psychological or ethical preparation, too, where the case requires it, say in extreme situations where you have to report very bad news – what if you have to tell a parent that their child is dead, for example? How can you tell a mother "Your son is in prison," or "Your son is in a coma" or "Your son is dead"? I strongly felt that it would not be enough if I duly interpreted the statement from the prison officer or the doctor in such instances. A course that teaches community interpreters how to deal with the psychological, behavioural and ethical aspects of this kind of interpretation – including how to deal with a professional, on the other side, who does NOT know how to work with the support of an interpreter – that's what I felt I missed. Show me one, and I'll sign up immediately.

Interpreting in the Area of Occupational Health and Safety Training for Migrant Workers in the Irish Construction Industry

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"'Take it easy', that was my code of conduct."
(Quote from a Health & Safety training interpreter)

1. Introduction

In the years 2004-2006 during the Irish economic boom, I interpreted on a weekly basis during Health & Safety (H&S) training sessions. These sessions tackled the area of Occupational Health and Safety for migrant workers in the Irish construction industry. I enjoyed the work and being a somewhat 'over-qualified' interpreter in this area, I saw the peculiarities and the pitfalls of interpreting during occupational H&S training, and began writing a PhD about it. I wanted to find out how H&S interpreting works and how to improve its quality.

Fast forward to today – the general socio-economic climate has changed dramatically, and with it H&S interpreting. The study has become a record of a unique interpreting event at a particular time in Irish history, and a reminder that, while interpreting settings come and go and the overall community interpreting landscape changes due to external factors, standards of interpreting continue to be an important issue.

To develop this point, I will look at the question of quality of interpreting in this area. There are some key points I'd like to map out here: first, how the need for interpreting during H&S training came about in a changing Irish socio-political context; then the response to this need on the part of the Irish government, and based on research data, the interpreting practice itself. The interpreting setting I'm focusing on is the interpreted 'FÁS Safe Pass Health

and Safety Awareness Training Programme', or just 'Safe Pass' for short.[1] What for me is the most interesting point in this configuration is the basic question: who in reality is ultimately responsible for the quality of interpreting?

In May 2004 ten accession countries joined the EU. At this time Ireland, due to the inability of its own work force to cover the requirements of a booming construction-fuelled economy, opened up its borders to migrant workers. In 2006 alone net migration rose to 69,900 and the number of personal public service or social security numbers issued was 138,083.

Within the booming construction industry, worker safety for both nationals and non-nationals became an issue which led to the establishment of a Construction Safety Partnership Plan in 1999 involving, among others, the Health and Safety Authority (HSA), FÁS, and the Construction Industry Federation (CIF), which in turn led ultimately to the drafting of new H&S legislation.

The aim of the partnership was to create and promote a new H&S culture within the construction industry in Ireland by initiatives such as staging several types of training, establishing new roles within construction environments or conducting H&S information campaigns. One of the most tangible results of the Construction Safety Partnership was the establishment of the 'Safe Pass Health and Safety Awareness Training Programme'.

In terms of legislative developments in the area of H&S, a new Safety, Health and Welfare at Work Act entered into force on the 1st of September 2005. Besides the overall benefits it represented for the safety and welfare of the entire Irish workforce, the Act addressed specifically foreign nationals working in Ireland, by taking cognisance of the issue of 'language[2]', referring specifically to H&S training, which has to be offered to all employees "in a form, manner and language that is reasonably likely to be understood by them". This meant that any Safe Pass Training course

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[1] For more information on the FÁS Safe Pass course, see
http://www.fas.ie/en/Training/Employee+Training/Safe+Pass/
[2] In the section on general duties of the employer, training instruction and supervision of employees 10.1a), Part three, Safety statement 20.3.

attended by non-nationals had by law to be delivered with the mediation of interpreters.

The Safe Pass as developed by FÁS was incorporated into the Construction Safety Partnership Plan in October 2000. The Safe Pass had become an obligatory requirement for working on Irish sites by 2002. It is a full day training programme, following a seminar-style presentation and is organised for ten to twenty candidates either by a Safe Pass Tutor – an individual trained and appointed for this purpose by FÁS – or a training company specialised in Health and Occupational Safety.

A typical Safe Pass course would start at 8 am with the registration of candidates carried out by a Health and Safety training company administrator in the hotel conference room or a training centre where the course happened to be taking place. The interpreter, booked by the H&S training company either directly, through an interpreting agency or by a private construction company, was required to be present at the registration in the event that any communication difficulties might arise. For example, at times the course could be overbooked (the maximum permissible number of candidates is twenty) and it was left to the interpreter to mediate communication in the tense situation between candidates who were required to return on the next available date (and who at times turned on the interpreter as if it was his/her fault) and the administrator (who might have been using the mediated communication as a shield for their own lack of organisation).

During registration, the tutor would arrive and set up their audio visual equipment for the course support material (produced by FÁS) consisting of over 350 slides and two DVDs. At this time the interpreter would meet the tutor and agree on the tutor's preferred interpreting mode and the delivery of the course. Given the lack of guidelines regarding Safe Pass interpreting, tutors tended to show a variety of attitudes toward interpreters, depending on their previous experience. The tutor might satisfy themselves with regard to the interpreter's competence and experience, and the interpreter might ask a few questions regarding the tutor's way of delivering the modules or exercises.

The twelve modules presented by the tutor would range from H&S legislation to responsibilities at work, emergency procedures, accident reporting, working at heights or with hand-held tools, manual handling etc. Depending on their presentation style and background, the tutor might add information in the form of personal experience, anecdotes or various degrees of technical detail related to specific areas of construction work, as well as general information on the Irish work context in terms of employer-employee relationships.

All the projected and orally presented module-related information was generally interpreted in short consecutive or consecutive modes, where projected or white board notes might at times replace or complement notes taken by the interpreter.

The tutor might decide to follow some modules with a related exercise. This could take different formats, from an interactive Q&A session led by the tutor and interpreted in short consecutive, to a sight translation of projected questions. At other times the exercise could consist of a sight translation of printed questions, or a case study description with related questions or a task for the candidates.

Overall, interpreting modes employed in Safe Pass H&S Training Programme courses ranged from short consecutive to note-supported 'real' consecutive to sight translation and occasionally to *chuchotage* or whispered interpreting, used at times for interpreting short video clips, an integral part of the course. In some cases, training formats and interpreting modes varied even within one interpreted session and the interpreter was challenged by both technical (H&S/construction related) terminology and a variety of speech genres. The intensive working relationship with the tutor and the direct contact with an audience of up to 20 candidates required good socio-communicative and public speaking skills.

The course concluded with a test and participants were given a letter confirming completion of the training.

2. A Tutor's Views

So what were the views of some of the direct and indirect participants in this sort of interpreted event? The views of a tutor and an interpreter have been taken from research interviews and those of the interim manager of the Safe Pass course in FÁS from an informal interview also conducted as part of the research. With the notable exception of the candidates themselves, these participants represent the main stakeholders in the Safe Pass interpreted training session.

What we can gather from the views of the tutors as being of particular interest is their personal attitude towards interpreters and their experience of the attitude of FÁS towards interpreters. To take an example, one tutor from the research interviews – let's call him Jack – had been working for 3-4 years in Health and Safety training with a background in construction as a bricklayer.

Jack didn't make any assumptions about the interpreter and because he was aware that interpreters didn't receive course material in advance, he would brief them before the session on the content of the course and his way of using exercises and conducting the final test. To improve work with interpreters in this regard this tutor's main suggestion was that course material should be available to interpreters in advance.

Because Jack never received any training on how to work with an interpreter and was not aware of any guidelines or code of conduct on the subject (with the exception of a few pointers in the tutors' Safe Pass code of conduct), he was left to form his own opinions on how the interpreter works and on what they are in fact doing. So, for example, in the interview he welcomed when interpreters took notes because as he put it, "it shows that interpreters are paying attention and are still willing to improve". Jack stated that there is no recommended interpreting mode for different parts of the course – slides, exercises, DVDs, test. Again, because there was no training or code of conduct to prescribe best practice on the ground, the approach was *ad hoc* and undirected. When Jack summarised a good interpreter as someone who "can keep a good communication loop and not leave the tutor out of it" we

could see the effect of this. The tutor who should have been delivering the course content could end up feeling left out. But it was also the lack of training on the side of the interpreters that contributed to this, as we will now see.

Jack indicated the main difficulties in working with interpreters as being poor language skills, lack of training, and not translating what was being said. The tutor could often be made aware of this by the candidates themselves. From this it is apparent that the tutor worked from time to time with untrained and inexperienced interpreters. Nor did there appear to be any checks in the system to ensure the quality of interpreting since the tutor was not aware of anyone checking the interpreter's work in any way. According to Jack, there were no criteria or qualification requirements for the selection of interpreters. When an interpreter did not perform according to the tutor's expectations the tutor simply avoided calling on the same interpreter again.

On the other hand Jack emphasised the interpersonal relationship with the interpreter and through them with the audience. He had quite clear ideas on what kind of participation he wanted from an interpreter. He didn't just expect the interpreter to simply transmit what he was saying, but to become an active participant in the event. For example he found cultural mediation (a regular occurrence, according to him), useful, because "it helps to gain a different viewpoint and then you can move forward". At times Jack would have asked the interpreter to deal directly with some part of the course, e.g. exercises to "help draw out discussion so as not to break the communication loop". Jack described the main skill necessary for those working as interpreters of Safe Pass training as "a will to pick up learning points from tutor and class", as well as knowledge of both languages, an active attitude regarding coordination of communication, editorialising, summarizing and cultural and other explanations, formulating autonomous phrases – e.g. questions, and most of all general knowledge and a knowledge of the subject being interpreted. Jack showed a readiness and capacity to explore ways in which the quality of interpreting could be improved. For example, in order to reduce the length of the interpreted training Jack said that he had discussed the optimal interpreting mode with some of the more qualified interpreters

and if he was allowed by FÁS he would have been willing to test usage of simultaneous interpreting supported by infrared technology. Overall Jack characterised the relationship with the interpreter as friendly and helpful.

So in summary, the tutor's own attitude towards interpreters was friendly, open and experimental, all with one eye open for quality in the interpreter's own work. His experience of the attitude of FÁS towards interpreters was that there was no training of interpreters and no quality assurance or selection criteria enforced.

3. An Interpreter's Views

The interpreter, let's call her Veronika, was qualified and had 6 years of professional experience abroad and in Ireland and confirmed many of the observations of the tutor. She confirmed that there was no code of conduct for interpreters. In this context, quoting one of the Safe Pass tutors she collaborated with, she said, "'Take it easy', that was my code of conduct". Veronika also complained about the lack of selection criteria for interpreters. The only monitoring of interpreter performance was through the tutor's own feedback, which as we have already seen, is unsatisfactory since tutors are not qualified to make this assessment notwithstanding all possible good will. She also confirmed that she never received material in advance and there was no training for tutors and interpreters to work together. The choice of interpreting mode for different parts of the training depended largely on the tutor's preference and the interpreter's qualifications and experience. In some cases *chuchotage* was requested for the entire training session by the tutor in order to reduce time required for translation. This practice posed significant difficulties when performed out loud for twenty people.

According to Veronika, effective communication and flexibility were the main expectations of interpreters during Safe Pass training. However, this flexibility was problematic. Since there was no training for interpreter users and interpreters to work together, the expectations of the tutor in terms of interpreting mode and the role of the interpreter in general were at best uninformed. As we have seen, it could not be taken for granted that the interpreter was more informed either. It could happen that, due to shortage

of time, a tutor might ask the interpreter to sight-translate the projected content of one or more modules directly, without the tutor's intervention or even presence, which effectively put the interpreter in the position of the person delivering the training module. Since there were no selection criteria, the door was open equally to a qualified interpreter and to a construction worker with some knowledge of English. And since there was no monitoring of the quality of the interpreter's work, it was up to the tutor to assess it, which meant effectively that it was up to the Safe Pass candidates to inform the tutor on matters of interpreting quality. As a result, the issue of quality was allowed to drop through all levels of communication down to the level of the end interpreter user. The effect of this was that the tutors were unsure of their place in the communication loop and the interpreters also suffered. Veronika's response to the question on what factors impacted negatively on quality illustrated this: confusion and expectations about the role and task of the interpreter, lack of a code of conduct, clients' attitude, mistrust, lack of briefing and/or preparatory material and client not used to working with an interpreter.

4. Quality of Interpreting

At the time of these interviews, the interim FÁS Safe Pass management recognised that the quality of interpreting during Safe Pass training was not always satisfactory. In order to optimise the working conditions for the interpreter some training material (DVDs etc.) was provided in the native languages of the candidates.

The interim FÁS management were also aware that since the content of the course was a result of a joint initiative of governmental agencies such as the Health and Safety Authority, Construction Industry Federation along with the unions, it was overly detailed and repetitive, and featured information that did not correspond to the practical nature of the candidates' needs and their capacity to learn during a single day's training. This rendered the tutor's and the interpreter's work, the participation of the candidates and therefore all successful communication on H&S issues even more challenging. At the time of the interviews the interim FÁS management were willing to go some of the way towards helping alleviate the problems cited by the tutor and

interpreter, improving the course content and simplifying its delivery. Measures focusing on improvements in the course material and its presentation would, however, not have gone far enough to resolve basic problems of quality of interpreting. Furthermore, before these steps could be taken any further, personnel changes in FÁS management changed the overall attitude including that towards research, and FÁS withdrew from the research project at this point.

All of this leaves us grappling with basic questions of quality: who was responsible for the quality of interpreting during H&S training for the construction industry and indeed how are standards of interpreting in general to be ensured?

When in 2005, the Safe Pass course was at its peak and had been delivered to 260,000 workers, according to the AIB Global Treasury Economic Research the percentage of non-nationals working in the construction industry was 9%. This figure was higher than all other sectors apart from the hospitality sector. The findings of the research suggest that quality of the interpreting service was not guaranteed to non-English speakers.

In the same period the Irish Health and Safety Authority was itself unequivocal with regard to the impact this had on the working lives of non-nationals on construction sites. On its website it stated, "The statistics suggest that the issue of health and safety among non-Irish national workers urgently needs to be tackled, with non-Irish national workers experiencing higher levels of injury and fatality than Irish workers." This was borne out by Health Service Executive statistics. The construction industry was more associated with fatalities that any other sector, and in 2005 alone there were 16 Irish and 5 non-national fatalities. Given the fact that 91% of the workforce was Irish, the non-national figure for fatalities was disproportionately high. To illustrate this, if we look at the rate of worker fatalities calculated per 100,000 we can see that the fatality rate among non-nationals was 22 compared to 7 among Irish workers.

Apart from the human cost, there are also the economic costs associated with occupational fatalities and injuries in the construction industry. A report

commissioned by the Government revealed that occupational injuries and illnesses cost the country between €3.2bn and €3.6bn. The report, prepared by the consultancy firm Indecon, found that employers believed that the benefits of complying with health and safety legislation outweigh the costs. A special section of the report, devoted to the construction industry, found that a sizeable minority believed that health and safety legislation had led to a reduction in insurance costs, while a small majority (53.8%) believed legislation had led to a reduction in the human and economic costs of accidents.

So there had been significant gains made by Health and Safety legislation, training and enforcement, and yet the benefit of these advances has not been made available to non-nationals to the extent that it could have been.

The issue of H&S seems to have been understood, but its multicultural and multilingual aspects were addressed only marginally. It appears that the Government was not directly involved and had only an approximate system of checks and balances in place. FÁS delegated the delivery of the course to the private sector: to FÁS-accredited tutors and FÁS-approved – but not trained – interpreters. The quality of H&S training was monitored by FÁS-appointed inspectors, who only spoke English. The FÁS teaching material and code of conduct were available to tutors but not to interpreters. Quality on the job seems to have depended on the individual work ethic of tutors and interpreters, each of whom could become a potential point of failure.

While interpreting requirements and settings change, the question of quality and standards remains a key issue for all parties involved – the client, the interpreter, the interpreter user and indeed the government – and as such should be tackled independently of the external factors affecting the area of community interpreting.

5. Conclusion

It is beyond the scope of this paper to draw detailed conclusions and make concrete suggestions regarding the standards in the changed H&S interpreting environment. Certainly as it stood at that time, there was an

imperfect system in place for collaboration between FÁS, the tutors and the interpreting service providers in the transmission of interpreted H&S information to the non-national Safe Pass candidates. For one thing, there was a total absence of a code of conduct or guidelines for interpreters. Perhaps if such a document had been drafted, specific responsibilities, and needs of the interpreter according to a specific environment – in this case the Safe Pass training – could have been taken into account. Consequently it might have become clearer what quality and standard of service were required and whether or not this was being obtained, and if not, how it could be obtained. In doing so, the actual possibilities of interpreting service providers available in an overall Irish context where community interpreting has not been professionalised, as well as specific circumstances of the Safe Pass H&S training could have been taken into account.

Drawing on the examples from countries with more advanced approaches to interpreting service provision, an obvious solution comes to mind. In order to complement and enhance the system of collaboration between private service providers and public institutions, two elements could be put in place: accreditation and training. Implementation of these two elements could be best operated through an interdisciplinary collaboration between the public institution, the interpreter user, service provider and independent interpreting and translation experts, possibly represented by national professional bodies. Encouraged by public institutions and in mutual collaboration with the interpreter user, such a body of academics and professionals would be able to assist the institution in drafting a code of conduct for interpreters and their service users in the particular setting. This would take cognisance of the possibilities for the provision of such a service in Ireland, include all the latest findings in the field and remain independent and impartial in terms of commercial interests. Given that the level of community interpreting training available in Ireland is still quite limited and unsatisfactory, such a body could be gradually encouraged to put in place a testing and accreditation system which could become a guarantee of quality if made mandatory for interpreters and service providers offering services to public institutions.

If FÁS had undertaken such a project, it would have led the way among public bodies in Ireland in developing quality of service in this area. It would

have become an active player in a gradual process, which sooner or later will need to take place, given the fact that the need for multilingual and multicultural communication within national boundaries, independent of economic changes, remains.

How soon this will happen depends not only on professionals in the interpreting field, but also on interpreter users. It depends on whether and when the parties involved on the ground succeed in making their voices heard by those in a position to take steps at a policy level to accelerate professionalisation of community interpreting, which involves central planning and a policy on the provision of interpreting service. The impact of such a policy would be tangible in the day-to-day life of Irish society on many levels. In the specific context of FÁS Safe Pass Health and Safety Awareness Training, guaranteeing quality of interpreting would contribute towards the overall delivery of a quality, cost-effective service; would help secure adequate and legal liability-risk-free work conditions for the trainers; and lastly would strengthen and safeguard the rights and lives of those who do not share the language of the majority by implementing the Irish legislation in force in this particular walk of life.

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The Professionalisation of Mental Health Interpreting in Ireland: Current Practice

Krisztina Zimányi

1. Introduction

This article presents views on practical issues concerning the professionalisation of mental health interpreting (MHI) in Ireland. The findings discussed here are part of a larger body of research which I carried out during my doctoral studies. The relevant data are introduced thematically. Thus, after a brief introduction to the research methodology, section 3 deals with the problem of using professional versus unprofessional interpreters, section 4 considers training of interpreters and interpreter users, section 5 examines employment issues, while section 6 reviews the support that the mental healthcare interpreter may need.

2. Methodology

The data was collected during semi-structured interviews with mental health professionals (MHP) who have worked with interpreters, and interpreters (INT) who have experience of working in mental health settings; abbreviations are used to distinguish between the respondent INTs and MHPs, and interpreters and mental health professionals in general. A total of eleven MHPs were interviewed, including four mental health nurses (MHN), one occupational therapist (OT), two psychologists (PSY), and four therapists/psychotherapists (THER). These abbreviations are used throughout the article to refer to the respondents with a sequential number denoting the individuals. While this naming convention may appear impersonal, it serves to protect the identity of the respondents.

The MHPs interviewed work in a variety of services including mainstream services, or services run by the State or under the aegis of the Health Services Executive for the general population. Among these were the Cedar Ward for

female patients and Rowan Ward for male patients at the Psychiatric Unit, the Adelaide and Meath Hospital, Tallaght, Dublin; the mental health services at the Cavan-Monaghan Health Services (a State-run clinic in the Health Services Executive North-Eastern area, the only service from outside Dublin in the study, included because the MHP representing the service engages in collaboration with Dublin services); the psychiatric clinic at Connolly Hospital, Blanchardstown, Dublin; and the Jonathan Swift Ward at the psychiatric clinic in St. James's Hospital, Dublin. In total, the MHPs had encountered thirty-seven nationalities speaking seventeen different languages: Arabic, Estonian, Farsi, French, Georgian, German, Italian, Kurdish, Latvian, Lingala, Lithuanian, Polish, Romanian, Russian, Spanish, Swahili and Urdu.

Altogether twelve INTs were interviewed who came from diverse backgrounds and who had very different experiences with regard to their training or introduction to Mental Health Care (MHC) services and MHI. Some of the INTs interviewed are in full-time employment and take on occasional assignments; some are practising interpreters who take on mental health jobs; others are fortunate enough to work for centres or clinics which provide a basic introduction to MHC; and there are also some who work for specific MHC services which offer additional counselling, debriefing, or support to interpreters, if required. However, as most of the INTs work on a freelance basis, they have to divide their time between various types of assignments, only one of which is MHI.

While a more precise matrix of gender, age and language profile cannot be provided for reasons of confidentiality, a list of the INTs' nationalities and languages is available. The INTs do not interpret into all the languages that they speak as they emphasised that their knowledge of certain languages would not qualify them to interpret in that language and that they decline to do so when recruited. Thus, the languages they interpret from and into are Arabic, Bosnian, Czech, Croatian, French, German, Italian, Mandarin, Polish, Portuguese, Serbian, Slovak and Spanish. Ten of the INTs were female, which perhaps is indicative of the gender representation among community interpreters in Ireland. Two of the INTs interviewed had undergraduate degrees in translation and interpreting from outside Ireland.

One of these INTs and another two interviewed had completed the Graduate Certificate in Community Interpreting (GCCI) at Dublin City University, the only university-level course in community interpreting in Ireland at the moment.

3. Professional versus Non-Professional Interpreters

3.1. Professional v Non-Professional Interpreters: Familiarity v Confidentiality

Internationally, perhaps the most contentious issue is the use of professional (that is, trained and accredited) versus non-professional interpreters. The latter group consists of individuals who work in an interpreting capacity either paid or unpaid but have not undergone training and also lack accreditation. The community interpreting literature is highly divided on the matter: while some argue for the exclusive employment of professional interpreters (Abraham and Fiola 2006; Bullock and Harris 1997), others clearly do not consider friends and family, even children, interpreting for their loved ones as problematic (Edwards et al. 2005; Green et al. 2005).

Simply put, the two principal arguments revolve around familiarity on the one hand, and confidentiality and linguistic competence on the other. In other words, the advantage of working with friends and family members is that they may speak the client's own dialect, and may have more trust in them than in a stranger (Edwards et al. 2005; Green et al. 2005). However, the converse may also be true, that is the client may prefer to work with a stranger, whereby confidentiality can be guaranteed (Abraham and Fiola 2006; Rudvin 2007). In addition, friends and family members may also be traumatised and thus may find it emotionally difficult to interpret, especially in cases of serious medical problems, as Jacobs et al. (1995) found in the case of a child who interpreted for her parents in a particularly traumatic case.

3.2. The Respondents' Comments on (Un)professional Interpreters

Current research findings also suggest that trust is a salient issue and

sometimes the client will accept no one else but a relative to interpret for them (INT7). In addition, a great proportion of references to professionalisation were in connection with unprofessional interpreters and the resulting lack of quality assurance. Unsurprisingly, INT respondents showed more awareness of quality issues and often complained about the fact that there is no distinction between qualified and unqualified interpreters when it comes to employment. What they mean by 'qualified', however, is rather unclear, and probably refers to years of experience (INT10). In some cases, quality denotes sufficient training, knowledge of skills and awareness of ethical issues (INT1, INT9, INT11). MHPs, on the other hand, tend to equate professionalism with keeping boundaries, that is building trust while keeping a professional distance from both the client and the mental health professional (PSY1, PSY2, THER1, THER3).

The respondent INTs also expressed their concern about the quality of services provided during individual interpreter-mediated sessions. Professional INTs would like to see quality benchmarks. Nevertheless, quality appears to be a "very elusive" term (PSY1), and is rather implied than explicitly discussed. Proper training, accreditation, supervision, and quality monitoring measures (INT9) are mentioned among the criteria, while it is generally agreed that speaking two languages in itself is insufficient to be a good interpreter (INT5, INT9, INT10).

4. Training of Interpreters and Interpreter Users

4.1. Scholarly Views on Training

Valero-Garcés and Taibi (2004) propose that professionalisation of CI necessitates the development of training programmes for interpreters and awareness-raising among service providers who work with interpreters. Hale (2007) also suggests that it is only through appropriate training that a full comprehension of CI issues can be attained and draws attention to the importance of training. In relation to the usefulness of codes of conduct she writes that

> an understanding can only be achieved through careful study and

debate on what each principle means in practice, the reason for upholding each of the guidelines and the consequences of not doing so. However, an academic debate of the issues must be accompanied by practical training to acquire the necessary knowledge and skills. Much more than the mere existence of a code of ethics is needed in order to ensure quality of interpreting services. There is large contradiction between the high standards expected of interpreters, as outlined in the code of ethics on the one hand, and the total absence of any compulsory pre-service training, low institutional support and poor working conditions to allow interpreters to meet those standards on the other. (Hale 2007:105)

Ozolins (2007) concurs, and draws attention to the fact that the "majority of interpreters in community settings may have received *no* training for their work" (Ozolins 2007: 123).

4.2. The Respondents' Views on Training

Issues concerning the training of interpreters as well as of interpreter users also received considerable interest throughout the interviews, which shows the respondents' preoccupation with the subject. The findings show that trained INTs are acutely aware of the lack of training in the area. INT9 addressed all the aspects of training that have been discussed across the interviews by the INTs. These include (1) continuous professional development, paid for by the employer or contractor; (2) vocabulary and environment-specific terminology in mental health interpreting; (3) ethics and etiquette as well as confidentiality and impartiality as part of professionalism; and (4) interpreting techniques. INT9 also drew attention to the prerequisites of training, which, in their view, should include the knowledge of both (or all) working languages at an excellent level. They also commented on the dangers of the lack of training, for example possible misdiagnosis and the necessity of supervision and quality assurance, which should go hand in hand with training.

While trained INTs have been apparently more vocal about training issues

which can ensure accurate, impartial, confidential and professional interpreting as prescribed by professional codes of conduct, it is reassuring to note that one interpreter has clearly expressed awareness of their own limitations caused by the lack of appropriate training. This admission was entirely unprompted and came about when discussing modes of interpreting used in MHI.

> Simultaneous. I mean I don't know what would you need for simultaneous? I need flippin'... I don't know, ehm... earphones, and... Well, you'd need much, much, much more skilled interpreters than me, anyway. You wouldn't be dealing with the likes of me. You'd be in a different, you're into a different ball game. You're into [people] who're correctly trained. (INT12)

Based on the interviews, it seems that INTs are not only aware of the lack of training in general and their own limitations in particular, but they are also cognisant of the apparent differences between MHPs who have been trained to work with interpreters and those who have not received such information. According to the INTs interviewed, mental health professionals should at least have some basic information on the cultural background of their clients.

In comparison, while MHPs acknowledge the interpreter's contribution to their work, they emphasise that training, or the lack thereof, is "noticeable" when working with interpreters (MHN5, PSY2). THER3 also commented that training could improve the professional co-operation between the service provider mental health professional and the interpreter. Unsurprisingly, those MHPs who can see how significantly the lack of training affects interpreting, also advocate training of interpreters on mental health issues.

With regard to their own training on how to work with interpreters, MHPs also commented on the lack of training in Ireland (PSY2). Seven out of the eleven MHPs interviewed had undergone some training abroad. Nevertheless, some MHPs pointed out that such training is now also becoming available in Ireland and is being built into the curriculum at least

on certain courses.

> Ehm, pressure of time. And I don't... Certainly at the start. I don't
> think... we, we weren't, I, I never trained, and I'm sure lot of the
> psychiatrists of my ilk and my age haven't trained in working
> through interpreters. It's, it's completely, obviously, coming in
> now, I s'pose, I mean, it's something that's paid attention to in
> training of, of, of undergraduates now. So, maybe, we would've
> thought it's only after you've done the first few cases. (THER2)

These courses can build on already existing guidelines for mental health
professionals across the globe (Fox and Gander 2004; Miletic et al. 2006),
as well as in Ireland (e.g. Spirasi).

5. Employment Issues in Mental Health Interpreting

5.1. International Practice

As Ozolins (2007) points out, there "has been scant examination of how
agencies themselves shape expectations of professionalism among end-
users, or how they enhance or inhibit professional practice among
interpreters" (2007:122). However, the agencies which operate between the
interpreter and the service provider (or in some cases the service user) in
Ireland, constitute one of the most disputed aspects of interpreting provision
and the process of professionalisation. The respondents in the current study
have pointed out this *status quo*, which Ozolins describes as the "central
peculiarity of interpreting agencies," regarding which he notes, "their service
is often misunderstood by their clients (the purchasers of language services),
and misunderstood by interpreters, *and* not infrequently misunderstood by
agency employees as well" (Ozolins 2007:122).

5.2. Agencies: The Undesirable Middlemen in Service Provision

Ozolins (2007:123-129) lists nearly all the complaints the respondents in the current research have:

- no quality control of interpreters by the agency;
- no mention of agencies in professional codes of ethics;
- no understanding of the nature of interpreting among agency management and staff;
- no standards for remuneration;
- no appropriate communication between interpreter and agency (on cancellation policies, complaints, etc.);
- no support from agencies.

The last point is also confirmed by a respondent in the current research (MHN4), who was surprised to learn that agencies did not provide support services to interpreters when told by the interviewing researcher.

INTs also commented that agencies have little or no awareness of issues around interpreting. Consequently, possibly the most frequently quoted problem, apart from payment issues, is that no consideration is given to continuity when booking interpreters. The following extract is a clear example of such a complaint.

> So ehm... Just getting back to it, I think that the same interpreter should be booked for the same case. And ehm... Because it's a question of trust and confidentiality. And sometimes clients requested that. Like patients. They... requested that. And the professional requested that as well. But the agencies, they don't really care about that, and they just... [???] assign whoever is available. (INT9)

In state-run institutions or mental health services, interpreters are usually commissioned through translation agencies on an individual case-to-case basis. There is only one NGO service – Spirasi – which uses 'in-house'

interpreters, although these interpreters, for financial reasons, do not work exclusively for this service. What their involvement entails is that they can work with the service on a continuous basis and have therapeutic support. The professionals working at the psychology services for refugees and asylum seekers run by the State also try to make sure that they employ the same interpreter with the same client. But by and large, the mental health services or the larger hospital units have a service-level agreement for interpreting provision, or have responded to advertising material or have simply looked up agencies in the phone book.

5.3. Rates of Pay

The two focal points with regard to employment issues mentioned by the respondents, mostly the INTs interviewed, are rates of payment and agencies. Quality and resources, or the lack thereof, go hand in hand, and the way rates are set undermines the professionalisation of CI in Ireland. As INT respondents remarked, MHPs, like other service providers in general, are unaware of the fact that unprofessional (i.e. unqualified and unaccredited) interpreters receive the same remuneration as their professional counterparts (INT9, INT10). As many INTs have pointed out, there is no financial incentive to undergo training, let alone continuous professional training (INT5, INT9). Trained INT respondents have also remarked that, with a certain length of experience and qualifications behind them, they are unwilling to work for lower rates. The fact that their untrained co-workers accept these assignments means a watering down of quality on the market. As one slightly disillusioned interpreter commented "if you pay peanuts, you get... monkeys. Pretty much so." (INT9).

6. Professional Support in Mental Health Interpreting

A number of aspects have been discussed by the respondents about how interpreters could be supported in carrying out their work. Some of these topics are particularly pertinent to MHI and arise from the especially emotionally taxing nature of assignments in such settings. There are three observations to make on the distribution of comments. Firstly, the number of references concerning interpreter support made by INT respondents is

considerably higher than the number of references by the participating MHPs. Secondly, trained interpreters commented on support issues nearly three times as often as their untrained or semi-trained counterparts, and more than the other two groups put together. Thirdly, the number of references to interpreting support services made by MHP respondents working in therapeutic services is double the number of references made by their counterparts working in logistical services which does not include therapy *per se*, such as nursing in a psychiatric ward.

6.1. Pre-Session Support

Apart from the lack of information on assignments, the difficulty for community interpreters in Ireland is that very few are able to specialise in a particular area. Therefore, most interpreters need to have a number of glossaries; this **preparation** takes time and the efforts invested may not yield sufficient return. Nevertheless, it is common practice to draw up glossaries for any eventualities, as disclosed by one of the INT respondents.

> The only thing, I s'pose, is that... I always like to have all the glossaries prepared... for any kind o'... I know, for example... even if it's an emergency. I always get... call, an' I say, go to the, to the... hospital, I have my glossary. And for this particular case I did not... had specifically prepared... the type of glossary. But I normally do... in advance. But... I s'pose... they perhaps there was not that, probably they didn't know... the details. (INT3)

Briefing, or information exchange directly preceding the interpreter-mediated session, is crucial for interpreters. It can happen that the interpreter is not even aware that they are going into a mental health session (INT4, INT9, INT11). As INT9 remarked, for "example, sometimes, especially... in hospitals. I would arrive at the hospital, and I wouldn't know what kind of case it is". This poses difficulties in terms of coping strategies in emotionally charged situations.

> I ask straight and say, Listen... I can't do my job without being knowin'... eh... you know the background of this story. So...

> sometimes they will, you know, they will fill me up [sic], you know. [I don't] need a lot of details. I just need the... highlights. So I could help them. You know what I mean? If you don't ask it's like going in the dark, you know. Wouldn't be able to do your work at all. (INT10)

Some INTs seem to have been more fortunate than others in receiving information and could even engage in mutual information exchange with the mental health professional.

> Ehm... Well, basically... the... the therapist would give me the background of the... case. And what previous work had been done with the family. And eh... then I would maybe... you know, recognise certain... eh, ah, characteristics about, I mean, I would... maybe see if the family is Roma, I would suggest a few... ways of... you know, for approaching them, or... If the family... I don't know... had more children, I, I would try to put it in a context. And I would try to... give my, you know... ideas... in the beginning of the interview. We would work out... a strategy together an'... You know. That would... make things easier. (INT5)

Mental health professionals evidently have a different viewpoint in evaluating the significance of briefing. While some MHPs (MHN5, PSY2, THER3, THER4) mentioned providing information which the INTs have identified as the most important aspect of briefing sessions, MHPs have slightly different priorities with regard to such meetings. From the MHP point of view, it is necessary and desirable to ensure that the interpreter is aware of confidentiality issues (MHN2, PSY1, PS2); to define the "ground rules" (MHN4) or "boundaries" (PSY2); to give safety cautions to the interpreter, in case there is a chance that the client can turn violent (MHN5); to ask them to empathise with the client (PSY1); and to prepare them for possible emotional difficulties (PS2).

6.2. Post-Session Support

According to the respondents, post-session meetings have two main

functions: first, to discuss issues that may have arisen during the interpreter-mediated encounter proper and may be necessary for further therapy; second, as a therapeutic tool for the interpreters to recover from possible emotional involvement, also called debriefing. On the whole, INTs showed more awareness of these issues than did the MHP respondents. Additionally, debriefing was more widely recognised by MHPs working in therapeutic and / or specialised services than their colleagues working in logistical and / or mainstream services.

As far as **debriefing** is concerned, a number of interpreters mentioned or complained about the fact that although this is common practice among colleagues working in mental health care (INT9, PSY1, PSY2), such emotional or therapeutic support is unavailable to them (INT9, INT11, INT12) or that they are limited to particular (mostly specialised) services (INT1, INT3, INT8). Debriefing may not require any more than a simple chat after a session which has been difficult for the interpreter (INT8, PSY1, PSY2, THER1, THER3), especially if it has triggered something personal (INT8, PSY2). This is all the more important as MHI may be more traumatic than other CI settings, such as police or court interpreting (INT9).

Furthermore, interpreters may become vicariously traumatised during the course of or following assignments in mental healthcare settings. If debriefing is not available, they take this secondary trauma with them and vent it elsewhere, as one of the INTs humorously commented, "Eh... You go home and then you... you take it out on... whoever is there" (INT7). On a more serious note, interpreters have different ways of coping with emotional trauma arising from MHI sessions. Some try to relieve the emotional burden through their social life, and tell their friends about the difficult day they have had at work, while taking care not to disclose any identifiable details about the case (INT8). Others also use inter-session breaks to deal with the occasional emotionally difficult session and "will ask to leave... for five-ten minutes" (INT10).

It would be unfair to MHPs working in mainstream and/or logistical services to say that they are unaware of the benefits debriefing can have for an interpreter. While some MHPs are cognisant that the interpreter might find

it difficult to deal with the fallout from a session, they are simply unable to provide debriefing, especially in mainstream organisations (MHN1, MHN5, THER2, THER4). Nevertheless, the issue of debriefing is more thoughtfully considered in specialised services, where there is recognition of the need for such a facility. These services, rather than mainstream services, and therapeutic services, rather than logistical services, are more aware of the interpreter's psychological safety or the lack thereof. As a result, it is hardly surprising that such services try to remedy the situation and provide debriefing wherever possible, as can be seen from the following extract.

> Ok. Yeah. Yeah. Ehm... you know, I think we need to, to be aware that, that the interpreter is very much part of, of the story that's being told, and is absorbing the... the trauma that's, that's been... been spoken about. So... We need to... as... as professionals, to speak to the interpreter afterwards, and to m', to build time into our sessions to do that. (PSY1)

Consequently, in specialised and/or therapeutic services, there is a tendency to incorporate some time for the interpreter's debriefing (PSY1, PSY2, THER1, THER3, THER4).

Once again, the MHPs' viewpoint differs considerably from that of the INTs with regard to post-session discussion. In this instance, however, MHPs are more eager to allocate time for this purpose. They try to clarify certain issues which have arisen during the session (MHN4, THER2, THER3.); or elaborate on what the client has said during the session, especially if the client is hyper-aroused (THER3), or psychotic (MHN5). This latter practice is discouraged by some interpreters, who view any analysis on their part as a breach of their role definitions. These interpreters prefer to keep to their "interpreting only" role and refuse "to give an opinion" on the client or the case (INT6).

However, some INTs leave certain utterances for after the session. They opt not to interrupt during the session at all, if there is, for example a misunderstanding between the primary speakers, and rather leave the corrections for after the encounter (INT2, INT4).

6.3. Ongoing Support

Ongoing support mostly benefits the interpreters and has little to do with the mental health professionals. Forms of such support can include counselling, which is in some sense akin to debriefing, self help as well as interpreter meetings and peer support. The difference between these categories is in the person of the support provider. While in the case of self help it is obviously the interpreter him- or herself, in the case of counselling the support is provided by a trained professional and/or other interpreters with similar experiences, as often happens in interpreter meetings and peer-support groups.

There appears to be no clear trend among the interpreters interviewed as to their need for ongoing or occasional **counselling** when working in a mental health environment. Some INTs would like to see some form of psychological support either by other interpreters or mental health professionals (INT11), especially if the session has triggered something to which they can personally relate (INT8). However, other INTs felt that they do not need counselling and find other ways to look after themselves (INT6). Furthermore, some INTs believe that counselling for vicarious traumatisation (like debriefing) is overrated (INT5, INT12). As far as MHPs' views on the subject are concerned, once again there appears to be a division between mainstream and specialised as well as between therapeutic and logistical services, and it appears that specialised and/or therapeutic services seem to pay more attention to interpreters' counselling needs. Generally, the issues between ongoing counselling and occasional debriefing sessions are similar.

Some INTs commented that interpreter meetings and peer support may also help keep their spirits up. These meetings may take the form of so-called supervision meetings organised by a service (INT6, INT8, INT10), or meetings organised by the Irish Translators' and Interpreters' Association (INT8, INT9), or even spontaneous meetings with other interpreters (INT8, INT9). However, all of these vary in regularity (INT8), and some believe that they should evolve naturally rather than being organised by a particular service provider (INT8).

Finally, some INTs find individual ways of self-help to get them through times they may perceive as difficult, for example either by listening to music (INT10), or by chanting (INT12). Other forms of self-help include talking to friends about the work day (INT8), taking some time off (INT10), or simply switching off after an assignment (INT6).

7. Conclusion

The article has presented some findings of a larger body of research in the area of mental health interpreting in Ireland. It discussed the views of interpreter and mental health professional respondents on the professionalisation of interpreters against the background of international practice. The research participants shared their views during semi-structured interviews which were later transcribed and coded from a thematic point of view. The most important concerns the respondents mentioned included training, or the lack thereof, working conditions including payment and contractual issues, support services and the use of untrained and unaccredited interpreters.

They concurred that training should comprise introducing trainee interpreters to mental health issues such as professional boundaries and vicarious traumatisation. Based on the findings of the current study, such training should also include raising awareness of different expectations across mental health settings, with special reference to the specialised versus mainstream and the therapeutic versus logistical divide. Interpreter-users could also benefit from suitable training, especially on the nature of the interpreting process and concepts of accuracy and equivalence.

As regards support services for interpreters working in mental healthcare settings in Ireland, the respondents expressed views that these are currently insufficient and that there is much room for improvement. This applies to prior- or post-session services as well as to ongoing support, whether the support is pragmatic, such as information exchange, or psychological in nature, such as counselling for interpreters who have suffered secondary traumatisation. With regard to pre-session support, INTs highlighted the need to receive information on the case. While the onus to prepare for particular assignments is on the interpreter, INT respondents expressed the view that

the necessary mental and psychological preparation is almost impossible due to the lack of basic information, such as that the session is actually a mental healthcare assignment. Somewhat contrary to the INTs claims, MHPs stated that they try to provide such information in general.

The recurring themes of quality, training and accreditation of interpreters as well as training of interpreter users, and working conditions seem to be the most frequently mentioned aspects of professionalisation of community interpreting both in the CI literature and in the respondents' views. It is evident that these factors in the professionalisation process are intrinsically intertwined and that until all of them are catered for, and preferably legislated for from a right-to-services stance, provision of quality interpreting services to clients will be difficult to achieve within mental health care or other settings in Ireland or in any other jurisdictions.

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The Experiences of Occupational Therapists Using Interpreters

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1. Introduction

Ireland has experienced unprecedented inward migration in recent times. According to the National Consultative Committee on Racism and Interculturalism (NCCRI 2008), 200 languages are now spoken in Ireland. The 2006 Census showed Ireland as having the fastest growing population in the European Union, with 420,000 foreign-born people living in Ireland making up 10.4% of the population (CSO 2007). The current recession will probably affect levels of inward migration, but many migrants will remain, and issues of multiculturalism and integration will continue to be of significance in Ireland (Mac Einrí 2008).

In 2008, the National Consultative Committee on Racism and Interculturalism commissioned a report on developing effective interpreter services in Ireland (NCCRI 2008). Focus groups were used to gain insight into the views of immigrants, interpreters and government service providers. The report stresses the fact that Irish interpreting services are unregulated and without quality control measures. There is an absence of legislation, policies, standards and no requirements in place for interpreters to have specialist training. In Ireland today, an additional complicating factor is the lack of a clear legal right to an interpreter in healthcare (Phelan 2009). According to Health Service Executive (HSE) policy, the Irish Health Service has nine key areas of responsibility in relation to patient care: access, respect, safety, communication, information, participation, privacy, being heard and prevention. It seems evident that, without the availability and use of quality interpreting services, these aspirations are not currently being fulfilled in the Irish context.

The European Migrant-Friendly Hospitals project took place in twelve European countries between 2002 and 2005. This project noted that the health status of migrants and ethnic minorities is often worse than that of the general population due to poorer socio-economic status, sometimes traumatic migration experiences and lack of sufficient social supports. Following assessment of need it was found that language and communication were perceived as the most important problem areas in dealing with this client group and the most prominent need lay in improving interpreting services (MFH 2005). On completion of the Migrant-Friendly Hospitals Project (MFH), the National Intercultural Hospitals Initiative (NIHI) was established in Ireland as a means of implementing the MFH project and developed an Emergency Multilingual Aid for use in hospitals. With regard to standards of interpreters, however, the situation is quite poor in Ireland today as there is only one accredited training course for interpreting at Dublin City University. Otherwise, the interpreting industry consists of a small number of unregulated commercial interpreting agencies, mainly employing interpreters who do not have accredited training (Phelan 2006).

According to the World Federation of Occupational Therapists, Occupational Therapy is a profession which enables individuals to engage in everyday living and to achieve their full potential in the daily occupations of life. Occupational Therapists work with individuals, families, groups and populations to facilitate health and well-being through engagement or re-engagement in occupation. The person receiving occupational therapy leads the way with decision-making about the focus and nature of therapy intervention. The relationship between that person, his or her family and the occupational therapist is a collaborative partnership, the goal of which is to enhance occupational performance, health and wellbeing (Law 1998).

According to Fisher (1999), developing a therapeutic relationship is critical to the Occupational Therapy process. Yarwood and Johnstone (2002), state that establishing a therapeutic relationship depends on four issues: establishing rapport, respecting the client's wishes, developing a collaborative approach, and communicating effectively. The Association of Occupational Therapists of Ireland code of ethics and professional conduct

for members stipulates that Occupational Therapy services should be client-centred and treatment should be planned, executed and evaluated with client involvement. It would appear to be difficult to achieve client-centredness without the use of a trained interpreter in cases where a language barrier exists. However, literature from around the world shows that even in cases where interpreters are used, problems can arise.

2. Literature Review

A literature review revealed just one study in the field, a Master's thesis which focused specifically on the use of interpreters by Occupational Therapists (Taberski 2006). Therefore, in order to gain an insight into this general area, articles on cultural competency in relation to Occupational Therapy which made reference to interpreting were included. However, the main body of literature reviewed existed in the domains of nursing, medicine, physiotherapy and psychiatry/ psychotherapy.

2.1. Evidence for Using Interpreters

Systematic reviews by Flores (2005) and Karliner (2006) on the impact of medical interpreting services on the quality of health care reviewed thirty-six and twenty-eight studies respectively and found that using trained professional interpreters improves communication, patient satisfaction, and reduces medical errors and potential negative clinical consequences. This is supported by the findings of Hampers et al. (1999) and Baker et al. (1996). Vasquez and Javier (1991) found that incorrect diagnoses have been the result of inadequate provision of medically trained interpreters. Such errors as omissions, additions and substitutions have grave consequences for patient well-being. Throughout the literature there is widespread evidence of the benefit of using trained interpreting services as opposed to family members (Flores et al. 2003). However, the literature showed that use of family members as informal interpreters is very common. Meyer et al. (2010) argue that such family interpreters may offer certain advantages compared to interpreters outside of the family.

2.2. Avoidance of Using Formal Interpreters

Diamond et al. (2008), in a qualitative study of twenty physicians found that the participants did not request interpreters if bilingual family members were present. While acknowledging that their limited-English-speaking patients were not receiving equal care, the physicians weighed up the perceived value of using interpreters against their own time constraints. It was also noted that the participants normalised their under-use of interpreters. Rivadeneyra et al. (2000) had similar findings. Once more, doctors mentioned time constraints as a barrier to using interpreters. An Irish-based study conducted in Galway city (MacFarlane 2009) involved interviews with twenty-six Serbo-Croat and Russian-speaking asylum seekers and twelve General Practitioners. Many of the GPs managed consultations without a formal interpreter, using friends or family. Both GPs and patient groups identified use of children as interpreters as a cause of concern, given the sensitive nature of certain issues.

A survey of 657 Canadian Occupational Therapists on cultural diversity and Occupational Therapy practice (Lum et al. 2004) found that one in five used formal interpreters, 50% used unpaid family members or volunteers and 19.6% "did what they could" without an interpreter. Taberski (2006) used a survey to assess Occupational Therapists' use of formal interpreters in six counties in Upstate New York. The findings showed that the majority did not use formal interpreters although they felt that communication with clients with limited English was only partially effective. In a Swiss study (Bischoff and Loutan 2004) of 244 hospital services, using a questionnaire, it was found that 79% of respondents relied on relatives to interpret and only 14% often used paid interpreters. Gerrish et al. (2004) in a UK study using five focus groups, found that nurses perceived interpreting services as being inadequate. They preferred to improvise or work with informal interpreters or family members rather than champion the need for improved services. Thom (2008) states that denying a patient the opportunity to speak their own language is a denial of human rights and a form of negligence.

2.3. Negative Attitudes towards Using Interpreters

2.3.1. Suspicion and Mistrust

In an Australian study, Lee et al. (2005) explored the attitudes of six physiotherapists towards the healthcare interpreting service. The physiotherapists were found to be largely negative in their attitudes towards interpreters. Issues of time constraints, perceived costs of the service and distrust of interpreters emerged. Meyer (1992) in an article on Occupational Therapists working with Hmong children in the United States raised similar concerns regarding interpreter accuracy. In an England-based case study on the impact of language when administering the Assessment of Motor and Process Skills (AMPS) by an Occupational Therapist (Buchan 2002), it was found that the interpreter's non-adherence to non-directive responses during the assessment effected the overall assessment score. In a comparison between dyadic and triadic exchanges between doctors and patients in Madrid, Spain, and Minneapolis, USA, Valero-Garcés (2005) found that informal interpreters were seen to be more likely to act as an advocate for the patient and the interview tended to be faster than when using a formal interpreter. The author stresses that the use of informal interpreters is risky practice as the doctor cannot be sure of the interpreter's ability to interpret accurately.

2.3.2. Power Dynamics

Wardin (1996) surveyed 74 Occupational Therapists to compare verbal evaluation of clients with limited English and English speaking clients in a physical rehabilitation setting in the United States. While acknowledging that interpreter-use improved understanding for both therapist and client, Occupational Therapists most commonly used family members to translate. Interestingly, when using a professional interpreter, the main goal was for the client to understand the therapist's goals as opposed to the therapist gaining an insight into the client's wishes. This does not seem in keeping with the client-centred approach. This finding is echoed by Leanza (2005) in a review of the role of interpreters as seen by physicians working in paediatrics in Switzerland.

Raval (1996) explored 12 psychologists' experiences of working with Bangladeshi families in a paediatric mental health setting in London via questionnaire. Although therapists felt their work was enhanced through greater cultural understanding of their patients, they also commonly expressed a sense of detachment from the therapeutic process and a sense of powerlessness. Bolton (2002) used participant observation to elicit a psychiatrist's experience of working with interpreters in the United States. It was found that the psychiatrist no longer perceived himself as the direct agent of change, as it is the interpreter who determines the impact of statements. Miller et al. (2005) interviewed 15 psychotherapists in the United States on their experiences of using interpreters. Different therapists required interpreters to fulfil different roles; some required the interpreter to act as an invisible translation machine or "black box". Others saw the interpreter as an integral part of the triad. Therapists working from this perspective were more likely to rely on the interpreter as cultural consultant. Therapists noted an initial phase of discomfort and exclusion when clients and interpreters formed a greater bond of trust. In a phenomenological study of 15 emergency-room nurses based in the USA by Nailon (2006), participants found that interpreters could have great power in altering the atmosphere of care if they failed to conceal their discomfort or negative attitudes towards patient presentations. It was perceived that interpreter disengagement jeopardised the nurses' ability to convey concern towards patients and their families.

3. Method

A qualitative design was chosen for the purpose of this research as it yields richer and more in-depth meaning when studying individuals than quantitative methodology (Green & Thorogood 2005). It is evident from the literature review outlined above that there is a paucity of research specific to the experiences of Occupational Therapists using interpreters. Morse and Field (1996) suggest that qualitative methods be used when little is known about a phenomenon, and are particularly apt when describing a phenomenon from the emic perspective.

In this study – exploring Occupational Therapists' experiences of using

interpreters – ten participants were recruited for semi-structured interviews via the Occupational Therapy Department Managers of two Dublin-based teaching hospitals. Gatekeepers identified participants who were willing to participate in this study and who met the inclusion criteria of being practising Occupational Therapists who have had the experience of working with patients with limited English proficiency and interpreters. The participants were interviewed on the hospital sites. Interviews were recorded and transcribed verbatim and thematic analysis was carried out. To maintain anonymity pseudonyms were given to all participants**.**

4. Findings

4.1. Positive aspects of using an Interpreter

The Occupational Therapists interviewed in this study described their positive experiences of using an interpreter as being dependent on the characteristics of the interpreter. The interviewees repeatedly identified the characteristics that make a good interpreter as having an interest in and an understanding of the therapy, efficiency and diligence, empathy and a professionalism that encompasses accuracy in translation, an awareness of the boundaries necessary to protect the therapeutic relationship, and an appreciation of the confidentiality their role requires. The Occupational Therapists associated the presence of these factors with a positive experience of interpreter usage.

> my general experience has been positive .... one of the most recent examples was an Eastern European baby I was treating, they had a professionally employed interpreter…… she wasn't just interpreting she was also engaged and interested and seemed to have a very intelligent understanding of the therapy (Sarah)

For many therapists however, the positives associated with using an interpreter centred around a sense of necessity.

> without having the resource of access to interpreters there would be a number of patients who we would just absolutely struggle to

> assess and treat so, whilst the process itself it can be frustrating, it's obviously a useful resource to have access to (Angela)

> if the interpreter wasn't there at all how would you develop a therapeutic relationship, how are you going to have that relationship, so in reality it's better to have the interpreter there than not, so I think that the pros outweigh the cons… (Amy)

Many therapists also noted positives for the patient in having an interpreter present.

> it's valuable because it also enhances your therapeutic relationship with the patient in that you are finding out things that maybe they have been wanting to say to you for a while and haven't been able to tell you (Jane)

> the patient can sort of breathe a sigh of relief when an interpreter comes in and finally they can get their message across and finally I can empathise with the things that are troubling the patient and his/her concerns (Angela)

4.2. Negative aspects of using an Interpreter

Many negative aspects of interpreter usage were discussed over the course of the interviews, for example boundary issues, interpreters becoming upset by the patient's diagnosis, giving inappropriate reassurance to patients, suspicion around accuracy of translation and a sense of loss of control.

4.2.1. Overstepping Boundaries

Many of the therapists had issues with interpreters overstepping professional boundaries through becoming emotionally involved with the patient and being overly inquisitive regarding patient information.

> I felt that the interpreter was becoming quite emotionally involved in the dynamic, so rather than sitting beside me and translating

> what I was saying he held a mini-conversation with the family, he seemed to be conversing a lot more than he should have been (Marie)

> the interpreter was really shocked by the patient's disability and the things they could and couldn't do and was asking inappropriate questions about the patient and just being kind of nosy I suppose... (Jane)

> some of them can be quite inquisitive about the clients which is while, okay yes, it's good, it shows an interest, shows they do care about the person, but it's actually inappropriate for them to know that information, so I suppose them questioning you can kind of catch you off-guard sometimes (Ann)

The issue of interpreters giving patients inappropriate advice and reassurance was also raised by interviewees.

> giving advice, giving maybe reassurance that's not quite appropriate, like telling a patient their hemiplegic arm is going to be fine (Jill)

4.2.2. Doubts about Accuracy

Some of the Occupational Therapists interviewed also raised doubts about the level of accuracy in interactions involving interpreters.

> with the best will in the world maybe the interpreters are not even translating exactly what we want to say, or they might paraphrase but in doing so can take it out of context or they may not say it with the same kind of tone, they might use more words to describe what we are saying you know, so I think you definitely lose when you are using interpreters (Bridget)

4.2.3. Difficulty with Building the Therapeutic Relationship

The experience of a sense of loss in relation to the therapeutic relationship was noted by many of the interviewees.

> You're just putting another barrier in the therapy process – it makes it harder to kind of engage with that patient and kind of move forward (Angela)

> When there is a third party there you lose a lot of the subtleties in conversation, you can sort of lose the little kind of colloquialisms people present with, in their language. Sometimes it can be more difficult to ascertain their moods or how they are presenting things so, definitely, it does change the dynamic (Marie)

> I think the patient is very passive when there is an interpreter. (Nuala)

4.2.4. Loss of Control

For many interviewees, the involvement of an interpreter altered the dynamic, affecting in particular their sense of control.

> having the three-way communication, sometimes the patient almost sees the interpreter as the therapist and it can affect the dynamic so I think it becomes more two-way (Angela)

> I just kind of feel you don't have the same – I suppose, maybe power is the right word – that you don't have the same kind of control (Elizabeth)

4.3. Coping Strategies when not Using an Interpreter

4.3.1. Use of Family Members

The Occupational Therapists interviewed expressed varied views around the

use of family members as interpreters. For some therapists the use of family members was deemed preferable and offered many advantages. Some of the therapists proposed that family members should be used as a precursor to calling an interpreter, as they could offer rich information on the patients' personality, background and social context. Also, it was stated that it was better to use family members as they have a personal stake in conveying important information to the patient.

> I always like to see a family member coming in, it's easier than an interpreter, you know…they are going to go home and check the splint is right, or that they are wearing it, so there is more carry-over in the treatment (Nuala)

> But I think if it can be done through family members it's a lot better because you are kind of killing two birds with the one stone… you are educating the family member and you are also getting that translation you know (Jane)

> the family members often have an awful lot of the autobiographical stuff, that collateral that's really useful (Angela)

For other therapists, use of the family was deemed inappropriate, in that family members could have their own agenda; interpreting could be an added burden for family members, who themselves are already taking in information and also there may be fear amongst them of reporting deficits.

> you have to be careful with family members because, not that they have an agenda, but they have an opinion on things as well (Marie) family members are difficult because often their insight might not be great into the patient's deficits and then they use their own interpretation of what's going on and there is the whole emotionally subjective experience of the patient by their family member… I'm sure they don't want to report deficits because they are afraid what the implications might be. (Amy)

4.3.2. Other Hospital Staff

In the absence of formal interpreters, many of the interviewees mentioned use of other hospital staff as a possible avenue for communication. This was seen as being more convenient, cheaper, more easily accessed, involved less time spent in organising, was more flexible as the staff worked on the wards and allowed the Occupational Therapists greater flexibility in scheduling appointments due to the onsite presence of staff.

> it's the convenience of having somebody in the ward that is there for the week, they know the background of everything that is happening with the patient and, the context of the information that I need to know. (Elizabeth)

> I don't know whether this is the best way but I mean a lot of staff have Spanish and that has been used. Now, again, all staff who work in hospitals have to have the confidentiality with them and things like that as well (Roisin)

It was felt that hospital staff often had medical training, had a better sense of the patient and, if present to interpret sessions, could follow up on therapy instructions with the patient on the ward post-session. Some of the interviewees liked the consistency involved in using staff as it was mentioned that there is difficulty in getting the same outside interpreter for multiple sessions. It was noted that if patients were agitated, the presence of a familiar face to interpret was calming. Other advantages mentioned were greater background knowledge of hospital staff on conditions experienced by patients, as often outside interpreters could appear confused by the material covered in Occupational Therapy sessions.

> I felt he (the interpreter) was looking at me as if to say what do you mean by that, whereas the guy on the ward understood straight away what I was asking (Elizabeth)

4.3.3. Demonstration and Gestures / Creative Modes of Communication

Another mode of communication mentioned in the absence of interpreters was the use of demonstration and gesture in order to convey a message. Therapeutic use of self was deemed very important. It was also noted that occupation as a medium for therapy, enabled practitioners to use activity and action to communicate the desired message. The study participants viewed this as an advantage over other disciplines.

> most of the time patients from other countries have little bits of English we can draw on, kind of incorporate into therapy and using demonstration and gestures, especially keeping it within a functional context can really help to reduce the need for interpreters (Theresa)

> [Having to communicate with clients with limited English]…does happen – and one has to draw on therapeutic use of yourself really, isn't it, and be very careful to limit your language, speak less, keep it quieter, use other modalities. (Sarah)

4.4. Therapist Responses to Problems Encountered

In the course of the interviews, the therapists were quite solution-focused and made a number of suggestions to improve the *status quo* in relation to interpreter usage. Their recommendations included establishing boundaries with interpreters in advance about the importance of maintaining the therapeutic relationship between therapist and patient, the importance of accurate translation and also familiarising the interpreter with the terminology in use.

> I think you need to sit down with them at the start and to prepare them for the interview process, tell them your expectations of what they should do and then maybe debriefing them afterwards and…. like it's important that anything that is said within the room is kept confidential because again they don't all have training, so you have to wonder what standards they have. (Amy)

Half of those interviewed also proposed the creation of a bank of hospital staff with language skills, whom the therapist could draw on in the absence of a professional interpreter. Interviewees deemed this option as preferable as the on-site hospital staff could offer consistency and flexibility to the Occupational Therapists.

> you have staff here in the hospital, people from Eastern Europe that can speak the language and know what to be looking out for, they could be paid extra you know, they are based here in the hospital, they understand the context of the patients and you know it's just the accessibility of having somebody there more regularly that would be a big thing. (Bridget)

5. Discussion

The Occupational Therapists interviewed all discussed both the advantages and limitations to working with an interpreter. They all perceived communication to be more difficult in those situations that required an interpreter than in those that did not. This perception is echoed in a study of physicians' experiences (Rosenberg et al. 2007). In their positive experiences of using interpreters, therapists focused on an increased ability to communicate with the patients and increased engagement. This resonates with findings by Flores (2005) and Karliner (2006).

It was interesting to note that just one therapist felt that cultural understanding was enhanced by the use of an interpreter. Although most therapists agreed that this would be a favourable adjunct to the process, and repeatedly mentioned the need for viewing the patient in context, very few had asked the interpreter for such information**.**

The findings of this study on the theme of negative experiences of interpreter usage chimed with the literature reviewed. The main negative experiences noted in this study involved interpreters overstepping boundaries, offering inappropriate reassurance, doubts surrounding accuracy of interpretation, a sense of loss of control and difficulty in building the therapeutic relationship. Lee et al. (2005) found that physiotherapists had negative attitudes towards

professional interpreters because they did not trust their interpretation. Raval (1996) and Bolton (2002) found that practitioners experienced a sense of loss of control and detachment from the therapeutic process. This finding was also experienced by participants of this study. According to David and Rhee (1998) patients are more likely to believe that a healthcare provider is lacking in empathy in the presence of a language barrier.

In much of the literature, especially on the medical-model based disciplines, access to interpreters and cost and time constraints were repeatedly noted as being barriers to using interpreters (Smart & Smart 1995, Lee et al. 2005). In this study, cost was not overly focused on as a constraint to interpreter usage. However, past negative experiences of interpreter use appeared to inform attitudes towards interpreters. The interviewees identified similar drawbacks to using formal interpreters as earlier studies have identified when informal interpreters are used, for example family members, centring on issues of accuracy and boundaries. This finding may be related to the current state of interpreting services in Ireland, where interpreter services to hospitals are unregulated (NCCRI 2008). In this study it would seem that the absence of quality interpreting services appears to be detracting from the therapists' ability to communicate well with patients.

While some interviewees expressed wariness around use of family members as interpreters, many therapists viewed this mode of communication as preferable. These particular therapists noted that they preferred using family members and hospital staff due to their ability to supply the therapist with rich background information on the patient. This was not noted as strongly in other literature and may be in keeping with the strong client-centred ethos in Occupational Therapy of gaining an understanding of the patient in context and getting to know their narrative. According to Meyer et al. (2010), there may be good reasons for medical practitioners utilising family members as interpreters. These reasons include availability, proximity, potential loyalty, responsibility and participation. The Occupational Therapists interviewed offered similar reasons for using family members to interpret. From an ethical point of view, use of family members as interpreters may be a cause for concern as much of the literature views this as a poor mode of communication due to the risk of inaccuracy and lack of

patient privacy. Someone close to the client may introduce bias by altering, filtering, censoring or distorting information or endeavouring to normalise the message being transmitted (Phelan & Parkman 1995, Wardin et al. 1996). Meyer et al. (2010) have acknowledged that young family members who act as interpreters or language brokers face a risk of being overwhelmed by painful experiences and sensitive issues that are not appropriate for them. Literature from the patient perspective also points to a preference for the use of professional interpreters. Hadziabdic et al. (2009), in a study on migrants' perceptions of interpreter use, found that the immigrant participants could see the advantages of using family members to interpret, however few wanted this and would prefer to have professional interpreters employed. MacFarlane (2009) examined the experiences of refugees and asylum seekers in Irish general practice consultations. Participants felt the use of informal interpreters was inadequate, leaving them feeling worried and frustrated. Regarding the use of using gesture as a mode of communication, Woloshin et al. (1995) deem this as being an inadequate practice which can result in confusion for both patient and practitioner, thereby negatively impacting on treatment outcomes.

All therapists interviewed were aware of the problems they were experiencing with interpreters, were solution-focused and offered recommendations. There seemed to be a positive correlation between the therapists who pre-briefed interpreters before the therapy session, making clear what was expected of them, and a subsequent positive experience. The literature shows that this approach is very important: the therapist describes the session plan and emphasises that the interpreter should not become a more central figure in the session than the therapist or patient (Miletic et al. 2006, Searight 2009). Other recommendations offered included having a hospital bank of staff who were trained in interpreting skills. For the majority of therapists this offered the best-case scenario. However, according to Riddick (1998), the use of language banks within hospitals, apart from being cost effective and more convenient for staff, also has drawbacks as the language skills of employees are generally not tested or evaluated and employees may also become resentful due to the decreased amount of time available for their workload.

6. Conclusion

The aim of this study was to explore Occupational Therapists' experiences of using interpreters, as little research has been carried out on this topic. The interviewees repeatedly identified the characteristics that make a good interpreter as having an interest in and an understanding of the therapy, efficiency and diligence, empathy and a professionalism that encompasses accuracy in translation, an awareness of the boundaries necessary to protect the therapeutic relationship, and an appreciation of the confidentially their role requires. Many negative aspects of interpreter usage were discussed over the course of the interviews, for example interpreters overstepping boundaries, becoming upset by the patient's diagnosis, giving inappropriate reassurance to patients, suspicion around accuracy of translation and a sense of loss of control. Therapists who pre-briefed interpreters before the therapy session, making clear what was expected of them, appeared to enjoy a positive experience. Use of family members as interpreters was deemed preferable by some of the Occupational Therapists interviewed. Flores (2006) and Meyer (2004), amongst other researchers, have examined mediated medical encounters in detail and found that use of family members is a poor mode of communication as there is the risk of medical errors and inaccuracies and this practice may impinge on patient privacy.

As discussed, the crux of this issue seems to revolve around the fact that interpreting services in Ireland today are unregulated and the majority of interpreters have not received accredited training. There is no incentive for interpreters to invest in training and graduates of the only accredited interpreter training course in Ireland at Dublin City University are not necessarily prioritised for work. Some interpreting companies offer one-day training courses for interpreters but these do not necessarily focus on medical interpreting (Phelan 2009). The Occupational Therapists interviewed who had negative experiences of interpreter usage often attributed this to a failure of interpreters in meeting professional standards. The reality of migration to Ireland means that Occupational Therapists are confronted with the challenges of working in a country which does not yet have the infrastructure of a high quality, nationwide interpreting service. Recommendations following from this study include nationwide accredited training of

interpreters and also very importantly training of Occupational Therapists in best practice for use of interpreters.

According to Hagedorn (1995), for a therapeutic relationship to develop, trust and respect must be present. When communication is limited, there is a potential for misunderstanding between Occupational Therapist and client and the therapeutic relationship may be thwarted. A prerequisite to ensuring this relationship can exist within the Irish health service for non-English-speaking clients is the development of a nationwide quality interpreting service, peopled by interpreters who are conscious of the demands of therapy and are evaluated according to standards that can instil confidence in the Occupational Therapists who rely on them.

Since research on this topic is quite limited in the realm of Occupational Therapy, further exploration of this area would be advantageous. It would be interesting via a quantitative study to find out what percentage of the time formal interpreters are used versus family members or hospital staff. As this study took place in hospitals, further research within other Occupational Therapy contexts, such as in community settings, would further knowledge on this subject. Also, it would be insightful to find out from the client perspective, their experience of attending Occupational Therapy in both the presence and absence of an interpreter. Some of the issues identified as problems in these interviews can be directly related to the fact that a greater demand for interpreting services is a relatively recent phenomenon. In a sense, the complaints and *ad hoc* solutions cited are the inevitable 'growing pains' of demographic changes. It is clear that Occupational Therapists themselves are becoming conscious of the issue, as demonstrated by their suggestions for future improvements. To that end, many of the Occupational Therapists who took part in this study have now attended a half-day training course entitled 'Working Well with Interpreters', provided by a translation agency, and the first author is planning a follow-up study on this topic with many of the same research sample to evaluate the effect of this training on their perceptions of interpreter-mediated encounters.

Acknowledgements

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Interpreting in Northern Ireland

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Introduction

Interpreter provision has developed in a very particular way in Northern Ireland and this is largely thanks to very strong legislation. Anti-discrimination legislation in Northern Ireland is much stronger than in the Republic of Ireland. Article 20A of the Race Relations (NI) Order 1997 provides that "it is unlawful for a public authority to discriminate against a person on the grounds of race or ethnic or national origins... in the course of carrying out any functions of the authority which consist of the provision of healthcare." Article 75 of the Northern Ireland Act 1998 places a statutory duty on public authorities to have "due regard to the need to promote equality of opportunity between persons of different religious belief, political opinion, racial group, age, marital status or sexual orientation." Article 14 of the Human Rights Act 1998 focuses on the prohibition of discrimination and language is specifically included as grounds for discrimination.

When used in a positive framework, legislation can be the best way of ensuring that interpreting services are provided. In Northern Ireland most provision is not through commercial, profit-making companies but is based on different models. In the case of medical interpreting, Health and Social Services set up an in-house section to train and provide interpreters. A registered charity, CONNECT-NICEM, part of the Northern Ireland Council for Ethnic Minorities (NICEM), provides interpreters to work for the Police Service of Northern Ireland and for the courts. South Tyrone Empowerment Programme, a community development organisation, provides interpreters to the Department of Employment and Learning and to the Social Security Agency and is a back-up provider to the Health Services.

All three bodies train interpreters to Open College Network level 3, which is the equivalent of A-level standard.

Northern Ireland Health and Social Services Interpreting Services (NIHSSIS)

Strong legislation dating back to the late 1990s meant that there was an obligation on Health and Social Care Trusts in Northern Ireland to ensure that people who were not proficient in English would not experience discrimination when accessing services. The first step was to set up the Regional Health and Social Services Interpreting Project for Black and Minority Ethnic Groups. This was followed in 2004 by the Northern Ireland Health and Social Services Interpreting Services (NIHSSIS) which is currently managed by the Belfast Health and Social Care Trust and provides a 24-hour face-to-face interpreting service. While face-to-face interpreters are preferred for longer appointments, telephone interpreters are also available through The Big Word company, mainly for registration and for short appointments. There is a separate multi-agency contract for translation.

Prospective interpreters must complete a language test conducted by Belfast Metropolitan College before they are accepted onto the training course. The Community Interpreting course is held one day per week over 12 weeks and covers three units.

Unit 1 concentrates on tasks related to community interpreting research and consists of:

- a written directory of 25 organisations
- a presentation of detailed information on five organisations
- a written paper on the needs of the ethnic minority community
- a presentation on a health and social services issue
- a research log and evaluation.

Unit 2 consists of a bilingual glossary and involves class discussion on the use of glossaries; interpreters compile a glossary of 50 terms with explanations, a glossary of 20 technical and colloquial terms and a glossary of 180 terms complete with target language equivalents.

Unit 3 focuses on a list of English language jargon terms, discussion on the

skills needed to become a community interpreter, reflection on interpreters' own skills in a range of situations and a recorded role play. Interpreters are also required to carry out case studies on primary care, social services, hospital services, mental health services and community care.

Before registering with the Service, students must agree to adhere to the NIHSSIS Code of Ethics/Practice and sign a confidentiality agreement. At the time of writing, there is a register of 275 interpreters covering 34 languages. Professional Development sessions are provided to interpreters in areas such as domestic violence, child protection, social services, work ethics, self-employment and maternity and mental health in the form of half- or full-day workshops.

Additionally, there is a four-day Health-Specific Conversion Course for those who have previously completed the Community Interpreting Course with South Tyrone Empowerment Programme (STEP) or the Northern Ireland Council for Ethnic Minorities (NICEM).

It is important for healthcare professionals to be aware of the need for interpreters and to know how to access them. A key aspect of the work done by NIHSSIS is the provision of training in 'Working Well with Interpreters' to hospital staff across Northern Ireland. Most importantly, medical staff are told that they have a legal duty to provide an interpreter.

According to the NIHSSIS *Annual Report*, in the year from April 2008 to end of March 2009, the top language by far was Polish, followed by Lithuanian, Hungarian, Latvian, Cantonese, Mandarin, Bulgarian and Portuguese. Demand for interpreters has grown substantially with over 40,000 requests in 2009 (NIHSSIS conference report).

CONNECT-NICEM – Interpreting for the police and courts

CONNECT-NICEM was set up in 2002 as a social economy enterprise by the Northern Ireland Council for Ethnic Minorities. It is a company limited by guarantee and accepted as a charity by HM Revenue and Customs. It is operated as a social enterprise on a 'not for individual profit' basis. Company

profits are used to support work with Black and Minority Ethnic communities and individuals throughout Northern Ireland, and to further improve the standards and professional development of interpreters.

The organisation provides a 24-hour service, 365 days a year. Clients can contact the service by email, fax or by phone to make a booking. The service endeavours to provide the highest qualified interpreter at the nearest geographical location. The same interpreter can be provided again if that is the preference of the client. Clients can request a male or a female interpreter. After the assignment, clients are asked to fill in a feedback form. In 1999 NICEM set up the first training programme for community interpreters in Northern Ireland. Since then they have trained 390 interpreters. Courses are run two or three times a year and have been delivered in Belfast, Ballymena, Coleraine, Dungannon, Derry, Letterkenny and Lisburn. NICEM have also provided basic community interpreting courses in Tullamore, Galway and Buncrana.

Anyone interested in working for CONNECT-NICEM has to complete a registration form and apply for the basic Community Interpreting training course unless they have already undergone training elsewhere. The registration form includes questions on qualifications, experience, personal details and references and applicants must provide evidence to support this information. Applicants must be resident in the UK for three years in order to apply for PSNI security clearance. This is a requirement for interpreters. However, police clearance from other countries is not a prerequisite. Applicants have to take an English assessment test and attend for interview. Similarly to the NIHSSIS, NICEM train interpreters at level 3, and the training comprises 60 hours in three units over the course of 12 days, one day per week. Upon completion learners should be able to interpret confidently and accurately, select and apply the appropriate interpreting techniques, recognise implicit meanings, assumptions and attitudes, recognise jargon and terminology used in a range of public services, accurately translate terms from English into another language, and carry out relevant research in preparation for an interpreting assignment. Accreditation is awarded based on assessment exercises during the course and submission of a final portfolio.

The organization also runs a specialised course on Interpreting within the Criminal Justice System consisting of five units at level 3. This course has been developed and accredited by NICEM with advice and guidance from independent consultant Joan Colin. The course was submitted for accreditation in 2005, and a new unit on interpreting within the prison service is in development for accreditation. The unit titles are:

1. Interpreting within the police service
2. Interpreting within the court service
3. Interpreting within the immigration service
4. Interpreting and Translation skills in the legal system
5. Research and report writing techniques
6. Interpreting with the prison service.

At the end of the training course interpreters are tested through three assessment exercises. These consist of a recorded roleplay and two written assessments; a bilingual glossary and a short piece of research on support available to the interpreter's community in their area, based on a case study devised by the student tackling issues which are common in their community. The language exercises are assessed by a pool of language assessors with particular qualifications in interpreting and/or translation or other qualifications which demonstrate their language abilities in English and their first language and are based on criteria established in the training units themselves. The pool of assessors is based in Northern Ireland and other parts of the UK.

NICEM have contracts with the Police Service for Northern Ireland (PSNI), the Probation and Prison Services, NI Courts Service, the Public Prosecution Service, Belfast Airport Police and a number of other justice agencies. They have been providing interpreters to the PSNI since 2004 supported by four office staff who deal with requests for interpreters. Particular care is taken with confidential records, which are kept securely in hard copy, on a protected database and on a network without access to the internet.

In 2009 CONNECT-NICEM started providing interpreters to the Courts

Service from the Magistrates' courts to High Court level. For cases heard in higher courts, interpreters who hold the Diploma in Public Service Interpreting (Legal Option) are recruited through the National Register of Public Service Interpreters (NRPSI) and flown in from England, Scotland or Wales. For cases in the lower courts, they recruit interpreters from their own register.

NICEM have plans to work with Queen's University Belfast to raise the standard of their training and to ultimately offer a postgraduate level course at either Diploma or MA level in Interpreting.

NICEM have also been involved in providing training to staff in other organisations working with interpreters, as well as further accredited training units for specific services on request. An example is the attendance by a small group of interpreters at two awareness days with the PSNI Special Operations Branch to prepare them for siege or hostage situations where they could be asked to interpret.

In 2006, the PSNI published a handbook containing guidance for officers and interpreters. The handbook was compiled by the PSNI Community Safety Unit with the help of CONNECT-NICEM and consultant Joan Colin. As regards employment, CONNECT-NICEM operate a register of interpreters at different status levels. For full status, interpreters need level 3 in three units on the basic training course plus 25 hours of experience. New recruits learn about bookings procedures, timesheets, the code of practice and the role of the interpreter. The training course lasts six days and can be tailored to suit the requirements of different criminal justice agencies. At the time of writing, just under 400 interpreters have the basic training qualification, but can only work through the service once their security clearance has been confirmed. Twenty-four have completed units of the level 3 accreditation in the criminal justice course to date. The languages available change over time as interpreters join and leave the service but there are currently interpreters in 57 languages and those most in demand work in Polish, Lithuanian, Russian, Arabic, Portuguese, Latvian, Romanian, Mandarin, Czech and Slovak.

CONNECT-NICEM also run a professional development programme to upskill interpreters on their register and have run sessions facilitated by staff from a range of organisations such as:

- PSNI Serious Crimes Branch
- Probation Board for Northern Ireland on key procedures and terminology
- Northern Ireland Prison Service on key procedures and terminology
- Inland Revenue on Becoming self employed
- Social Security Agency on The Social Fund
- NICEM on International and National Human Rights Legislation
- PSNI on Human Trafficking Unit

Quality control is a priority, and NICEM was the first organisation in Northern Ireland to introduce a Code of Practice for interpreters. Interpreters who breach the code are investigated and if it is found that a breach has in fact occurred, they may be given a warning or they may be removed as a supplier of interpreting. A number of minor breaches of the Code can also result in an interpreter's services no longer being required. A small number of interpreters who were found to have breached the Code no longer work for the organisation.

South Tyrone Empowerment Programme (STEP) – Social Welfare and Employment Services

The South Tyrone Empowerment Programme (STEP) is a community development organisation based in Dungannon, South Tyrone. Since 1997, STEP has been involved in community initiatives and has worked with marginalised individuals and groups in an effort to help them become active contributors to society. It has received significant financial investment from Atlantic Philanthropies and provides advice on immigration, housing, debt, employment rights as well as individual and group training by 22 employees in four locations.

From 2001, many migrant workers went to South Tyrone to work in the agri-food industries and as a result the organisation saw a need for interpreter

provision for people who did not speak much English, were isolated and unaware of their rights. To begin with, STEP recruited bilingual members of the migrant population to act as interpreters. They subsequently decided to set up an Interpreting and Translation Service which is now managed by a wholly owned subsidiary, a social enterprise called STL.

The STEP Interpreting course involves approximately five hours per week class time for seven weeks with additional time spent on individual coursework and glossaries. The Certificate in Community Interpreting aims to provide students with the knowledge and skills required of a community interpreter in a public sector setting. Students cover three units: skills for community interpreting, community interpreting research skills, and the public service sector. Students are expected to complete a number of assessment tasks within each module. During this period of study, trainees engage in role-play activities, presentations and research which will equip them with the skills for dealing with real-life interpreting situations. STL recognises the OCN Level 3 Certificates in Community Interpreting successfully completed with other training providers without the need for a conversion course.

STL started training interpreters in 2004 and by 2010 had a register of 250 interpreters who had undergone accredited training and who attend continuing training in specialised areas such as education, immigration, health, housing, social services, legal matters and the police. Meanwhile, STEP translators are qualified to degree level and cover over 30 languages. The income generated from interpreting and translation helps fund STEP's community development and migrant worker support activities.

STEP are sole providers to the Department of Employment and Learning and to the Social Security Agency. They are also one of two providers of interpreters to the North Eastern Education and Library Board along with the other provider, FLEX, a translation company, as well as a back-up provider to NIHSSIS.

The top five languages used in 2009 were Brazilian Portuguese, Polish, Tetum (East Timor), Russian and Lithuanian. Most sessions were at job

centres, followed by medical appointments, schools and solicitors.

Conclusion

As we have seen, most interpreters working in Northern Ireland have undergone some training and this of course is very positive. However, in the long term the level will need to be brought up from Open College Network level 3 (equivalent of A level only) and more emphasis needs to be put on interpreting skills and practice. All the existing courses are generic, taught through English, and this makes sense from a financial point of view. Unfortunately, this approach also means that there is little opportunity for interpreters to receive feedback on their interpreting.

Furthermore, it would be highly unusual for an interpreter to undergo training with any of the three organisations and not pass all assessments – practically all trainees are successful and become interpreters. In contrast, most testing systems for interpreters in other countries are linked to high failure rates. For example, in this volume, Ita Szymańska writes that in Australia the NAATI interpreter test pass rate varies between 15% for paraprofessional interpreters to 25% for professional interpreter levels. There is a case for independent testing of interpreters based in Northern Ireland in conjunction with existing training.

Acknowledgements

Assessing Community Interpreter Training in a Blended Environment

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1. Introduction

Information and communication technologies (ICT) have had a sizeable impact on the way teaching and learning take place in higher education institutions. In different courses, including those in translation and interpreting, the use of on-line learning components has been encouraged (Samson 2005; Gómez et al. 2002; Gran et al. 2002).

The opportunities offered by multimedia tools are extremely stimulating and challenging for teachers of interpreting. Though direct contact between teacher and students in the classroom is obviously a *sine qua non* for successful training, the possibility of supplementing information, suggestions and material offered during classes can be invaluable (Gran et al. 2002: 278).

Various course management solutions have been designed to enable both students and instructors to benefit from the most recent online learning and teaching tools.

2. Background

2.1. Course Management Systems

Course Management Systems (CMS), also known as Learning Management Systems (LMS) and Learning Content Management Systems (LCMS), help to create, manage, control, retrieve and package a variety of learning resources (Weller 2007: 64). CMS products may be used either to support and complement face-to-face instruction (the so-called "blended" learning

approach), or to deliver fully online web-based courses (Osguthorpe and Graham 2003). In fact, there is evidence that CMS solutions are increasingly being used to enhance face-to-face courses (Ioannou and Hannafin 2008).

Course Management Systems have to a large extent become an established part of the higher education landscape in the United States (Sloan Consortium 2008, 2006) and Great Britain (Browne et al. 2008, Jenkins et al. 2005). In Poland, rapid advances are being made in the provision of blended and fully web-based courses (Runiewicz-Wardyn 2008). Despite some faculty resistance connected with the time and effort needed to launch and manage such courses, student demand as well as educational considerations seem to be the main factors driving the growth of CMS use (Mason and Rennie 2006; Weller 2007; Runiewicz-Wardyn 2008).

2.2. Moodle

A wealth of both commercial and open source CMS solutions are now available on the market.[1] Moodle (Modular Object-Oriented Dynamic Learning Environment) is a free, open source online course management system which offers a variety of tools to streamline course administration and delivery, improve course communication and productivity, and enhance student involvement. Moodle, originally created by Martin Dougiamas, supports a social constructivist framework and promotes discussion and collaboration between Moodle developers and users. The Moodle website (http://www.moodle.org) provides links to the Moodle book, the Moodle manuals, and to a variety of video tutorials assisting the course developer. There is also an online demonstration site (http://demo.moodle.org/). Over 36,000 validated Moodle sites from 202 countries had been registered by August 2009 (the latest statistics are available at http://moodle.org/stats/). Moodle runs without modification on most operating systems that support PHP like Unix, Linux, Windows, or Mac OS X.

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[1] For a community-driven comparison of CMS products, see http://www.edutools.info. [Accessed December 2nd 2010]

2.3. Community Interpreting at the AMU

Community interpreting – also known as public service interpreting, liaison interpreting, or dialogue interpreting – is a type of interpreting offered to people who are not fluent speakers of the official language(s) of a country to enable them to communicate with public services providers (Valero Garcés and Martin 2008, Wadensjö et al. 2007, Hale 2007, Niska 2002). Community interpreting is mostly conducted in institutional settings and customarily involves the interaction of three parties: the service provider, the immigrant, and the interpreter (the so-called 'triadic exchange'). Community interpreting is usually done in the short consecutive mode but other modes are also possible: long consecutive, simultaneous, whispering, and sight translation. This type of interpreting is characterised by bidirectionality and varying register (from very formal to very informal). There are often sharp differences in participants' social status. In addition, community interpreters are sometimes viewed as advocates or culture brokers who go beyond the traditional neutral role of the interpreter as conduit (cf. Roberts 1994; Niska 2002; Tryuk 2006; Hale 2007).

The one-year Postgraduate Community Interpreting Programme was launched in 2007 by the Department of Translation Studies at the Adam Mickiewicz University (AMU) in Poznań, Poland. The programme is unique in Poland in that it offers training for community interpreters intending to serve the needs of the Polish immigrant community abroad. It comprises a total of 120 hours, and includes, among other things, four practical interpreting courses: Economy, Legal Issues, Education and Social Issues, and Health Care. The interpreting courses are structured around problem-based case scenarios featuring a community interpreter, an English-speaking services provider, and a Polish immigrant.

Given the relatively short duration of the practical interpreting courses (ten classes of 1.5 hours in the academic year) and the fact that the students enrolled in the community interpreting programme had no prior interpreter training, it was necessary to design and combine online and in-class activities in such a way as to facilitate the acquisition and development of community interpreting skills while at the same time motivating students to complete the

necessary background and follow-up readings and to develop the course-specific vocabulary and phraseology. With those considerations in mind, Moodle was adopted for the creation and implementation of the practical interpreting courses offered.

2.4 A Blended Learning and Teaching Environment

In order to take full advantage of the benefits of the online and in-class instruction modes, a blended environment was deemed well-suited for the teaching and learning of community interpreting, since in a blended environment there is "a systematic combination of co-present (face-to-face) interactions and technologically-mediated interactions between students, teachers and learning resources" (Bliuc et al. 2007: 234). It is important to note that while the term *blended learning* continues to be in widespread use, its conceptual integrity has been called into question (Oliver and Trigwell 2005). The term *blended* (*learning and teaching*) *environment* therefore refers to contexts where both teaching and learning are combined.

Blended environments demand that both the synchronous and asynchronous contexts be carefully integrated (Garrison and Vaughan 2007; Buttaroni and Sobczak 2008). Coherence across the two contexts may be achieved by the students and instructors focusing on the same intended learning outcomes (Ellis and Calvo 2007). It remains unclear, however, "how much, or how little, online learning is inherent to blended learning" (Garrison and Hanuka 2004: 96-97).

The proportions between the online and offline components may vary depending on individual course characteristics and student needs (Steen 2008). In the practical interpreting courses three distinct stages may be distinguished: (i) the pre-class preparation stage, (ii) the in-class practical interpreting activities, and (iii) the post-class follow-up stage. In the pre- and post-class stages Moodle was used. The following section presents an overview of the options available to course instructors and students using Moodle 1.9.

3. Features of Moodle

The latest Moodle version provides instructors with a set of tools and a framework that enable relatively easy creation of course content (also from existing resources), and allow the trainer to streamline the management and presentation of that content in an interactive manner.

Moodle is organised into blocks which may be defined by topic or by week. Blocks include dropdown resource and activity menus. The resource menu enables instructors to compose text or web pages, create links to files or websites, and display directories with course materials. The activity menu comprises about twenty different customisable activities such as adding online or offline assignments (various submission formats being supported, like PDF, image, audio/video), and quizzes (including true-false, multiple choice, short answer or matching questions). Chats and threaded discussion boards allow synchronous and asynchronous communication with students. Instructors can create questions with a number of answers for students to choose from using the 'Choice' function. The 'Database' function allows both instructors and students to create and manage a bank of entries about a given topic. All activities, sections and blocks can be moved around easily thanks to the drag-and-drop feature.

Regarding course administration, students can be enrolled manually or given a special course enrolment key. Moodle enables instructors to organise course participants into groups, to monitor their activity (logs can be accessed from the Reports section), to manage grades in a spreadsheet resembling a grade book (customisable grading scales), and to keep a course calendar to alert participants to different colour-coded course events.

From the student's perspective, Moodle provides 24-hour access to course materials as well as instant email notifications of course updates or information. Students may also receive email copies of all new messages in forums they subscribed to (anonymous forum participation is possible) and see their grades and activity logs. They are offered various communication tools such as messaging, blogs and forums. They can also create a personal profile page and include a picture. Finally, the navigation bar displays

hyperlinks showing where the user is in relation to the main site so that it is possible to return to the previous screen at any time.

While listing all the specific features of Moodle is beyond the scope of the present article, it is evident that that Moodle is a very robust software. Its numerous resources, activities and features can easily be customised, reused and improved over time to meet different educational needs. The following section presents and discusses the results of a case study designed to evaluate the usefulness of Moodle in the blended learning environment of the practical interpreting courses at AMU.

4. Study

4.1. Purpose

The purpose of the study reported here was twofold: first, it was undertaken to determine the existing blend proportions between the in-class and online course components in the practical community interpreting classes using Moodle; secondly, it was carried out to evaluate those proportions from the students' and instructors' perspective. This was done with a view to enhancing the learning experience and facilitating the transfer of knowledge in the subsequent editions of the Community Interpreting Programme.

4.2. Methodology

In order to evaluate the role of Moodle in the practical community interpreting courses, data collection proceeded in two stages: interviews with course instructors and student questionnaires.

First, semi-structured interviews were conducted with the instructors of the practical interpreting courses who were asked for their opinions about course planning and organisation, online resources and activities including communication tools, course administration and management, and student learning.

Course evaluation questionnaires were then devised and administered to all

students (n= 21) towards the end of the programme during formally scheduled class time. In addition to a range of opinion questions with a Likert response scale about in-class and online course components, the respondents were invited to provide answers to open-ended questions and assess their overall degree of satisfaction with the blended learning environment using Moodle in the community interpreting courses. A demographic profile of the respondents is reported in Table 1.

	n= 21
Gender	Male 19%
	Female 81%
Age	22-24 29%
	25-27 46%
	28-31 25%

Table 1 Respondent demographics

The relevant interview and questionnaire data are presented and analysed in the following section.

5. Results

5.1. Interviews

This section presents the results of semi-structured interviews carried out with the instructors of the four practical interpreting courses: Economy, Legal issues, Education and Social issues, and Health Care. The interviews focused on course planning and organisation, online resources and activities, communication with course participants, course administration and management (with particular attention to the technical aspects), and student learning. Additionally, the instructors were asked to indicate their degree of satisfaction with the blended environment and to assess the usefulness of implementing Moodle in their courses.

All instructors were unanimous in emphasising that Moodle helped them to organise class materials "in a neat manner." They also agreed that it proved to be "a good return on investment" in the second year of the programme

since it enabled them to import course materials from the previous year. Two instructors mentioned they no longer had to copy in-class materials as students accessed them online and came to class with the relevant printouts.

When asked about the range of online resources and activities they used on Moodle, the instructors mentioned uploading links to websites as well as files with vocabulary lists and interpreting case scenarios (as .doc, .rtf, and .pdf). One instructor reported using image, audio and audiovisual files in the lesson preparation and follow-up stages, while the remaining course developers saw "no real need to include audiovisual aids or any other multimedia materials" in their respective courses. An attempt was made by one instructor to create online quizzes to be completed by students in the pre-class stage. However, this feature was discontinued when the students said they preferred the traditional pen-and-paper format.

It has been claimed that Moodle is particularly useful for fostering collaborative learning and facilitating an exchange of ideas between course participants and instructors. However, with regard to using Moodle for communication, one instructor said: "I do not use Moodle to communicate with students. I tell them in class what materials to prepare for the next meeting. The procedure is always the same." There was one instructor who reported trying the course forum and course news but the level of student participation was low. Two instructors added short text or web pages into the respective thematic blocks on Moodle with guidelines for students concerning individual class preparation and follow-up.

The instructors were largely satisfied with the course enrolment procedure (enrolment key). They also said they monitored student activity logs regularly. Two instructors used the course calendar feature and found it communicated course events (e.g. quizzes and tests) in a clear manner. When asked about the technical aspects, one instructor complained about *Safari* compatibility problems which "ended after switching from Mac to Windows." No other major problems were reported. The instructors said they turned to the platform administrator for support with problem-solving and troubleshooting.

The instructors agreed that, thanks to Moodle, students knew exactly what was expected of them and were directly responsible for accessing course materials and preparing for classes. Class preparation and follow-up stages involved vocabulary study (mostly text files or scanned vocabulary lists in PDF files) and background readings (a list of recommended websites). By way of preparation for two courses, students were expected to translate short texts (e.g. parts of a maternity allowance application form) which were later discussed in-class. One instructor asked students to watch short introductory video files with transcripts online before the start of each thematic block. In two courses there were 10-minute vocabulary quizzes at the start of every second class.

When asked about their overall course satisfaction, all instructors responded positively. They said they appreciated the face-to-face interaction with students both in terminology discussions and in problem-based case scenarios. Additionally, the instructors said that Moodle enabled them to use in-class time "more efficiently." Thanks to moving most of the content delivery online, valuable in-class time was saved for interpreting practice. They also reported satisfactory feedback from students who were able to interpret and practise all roles in class thanks to that arrangement.

Interestingly, in their assessment of the necessity of Moodle for their particular course on a scale from 1 (useless) to 7 (indispensable), the instructors gave an average response of 4.66 and justified their ratings by saying that, although Moodle was of great help in organising and managing their courses and constituted a constant motivating factor for improving them, it was not indispensable (two instructors said that they "could easily live without it").

Summing up, the instructors appreciated selected features of Moodle pertaining to course organisation and management as well as student learning. They also emphasised that it created more in-class opportunities for students to practise their community interpreting skills. The various Moodle resources and activities were found to have been put to a rather limited yet goal-oriented use. Despite the limited number of classes, face-to-face communication with students was the preferred choice over chats or the

course forum. Interestingly, students were reported to favour pen-and-paper rather than online quizzes.

5.2 Questionnaires

Students were asked a range of opinion questions with a Likert response scale about such aspects of the blended environment as class preparation, skills development, the usefulness of online resources for learning, the technical aspects of Moodle use, knowledge organisation and final exam preparation.

Most students (69.9%) said that Moodle played a major role, while 20.6% said that it played a moderate role in preparing for classes. Few students thought Moodle played a small role in class preparation (7.9%). Moodle was found by 52.4% of students to reduce the time necessary to prepare for classes (33.3% of students disagreed with that opinion, and 9.5% had no opinion on the matter).

The majority of students (79.8%) thought that the classes had a big influence on the development of community interpreting skills. Fewer said that influence was moderate (13.1%).

When asked to evaluate the usefulness of the online resources for learning, the majority of students (90.5%) pointed to text files as the most useful for learning. Internet sites, graphics files and audiovisual files were considered either definitely useful or useful. Details are presented in Figure 1.
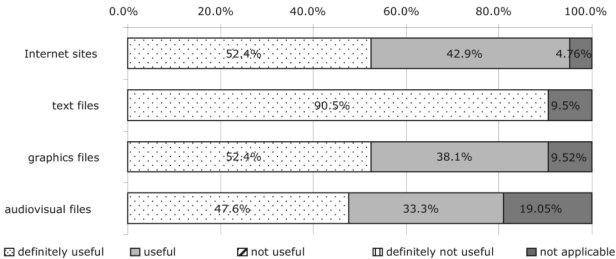

Figure 1 The usefulness of Moodle resources for learning

As regards technical difficulties, 33.3% of students reported problems with course enrolment while 47.6% of students had difficulties with access to text files (no specific reasons were given). Course navigation, access to websites and graphics files did not present any problems to 14.3% of students.

In their assessment of the online and in-class learning contexts in organising knowledge, students indicated that Moodle played a big (54%) to moderate (17.5%) role in the process of knowledge organisation. Moodle was slightly outperformed by the classes in this respect: students indicated that they played a big (58.7%) to moderate (36.5%) role in knowledge organisation. As regards the preparation for the final exam consisting of community interpreting performance (students acted out selected case scenarios), the majority pointed to the classes (79.4%) rather than Moodle (44.5%) as being the most helpful in this respect.

Additionally, the respondents were invited to provide comments on the practical interpreting courses in an open-ended item. In general, students were satisfied with the practical interpreting courses in the following aspects: well-prepared (85.7%) and professional (90.5%) instructors, well-organised classes (80.9%) and a range of useful (95%), authentic (71.4%) materials. They also appreciated the short translation assignments (76.2%) and vocabulary quizzes (38.1%). Some of them said that interpreting in front of the rest of class was stressful for them (28.6%) and that they would prefer additional training in interpreting strategies (14.3%) and stress management (4.8%). Several students indicated that too much time was devoted to homework discussions (19%) and that the entry quizzes should be eliminated (19%). Some said that there were too many links to websites on Moodle, and they would prefer PDF or text files (38.1%). Half of the students indicated they would appreciate having ready-made vocabulary lists for each class (47.6%). There were also some who thought there was too much vocabulary to prepare (38.1%) and too much background reading (28.6%). A few students mentioned that they would like to have more visual aids and multimedia materials on Moodle (23.8%).

Student satisfaction scores are reported in Table 2. Overall the students thought the interpreting classes were valuable and effective. They were also

to a large extent satisfied with the online platform and its integration with the classes. However, there were a number of students who felt dissatisfied in certain respects. Some of the reasons for their dissatisfaction could be inferred from the comments provided in the open-ended item: too much background reading and too much vocabulary to prepare. Additionally, some students said ready-made vocabulary lists, a selection of background reading in text files rather than website links, as well as more multimedia materials, would be appreciated.

Specification	definitely satisfied (%)	satisfied (%)	dissatisfied (%)	definitely dissatisfied (%)	not applicable (%)
satisfaction: in-class	33.3	61.9	-	-	4.8
satisfaction: Moodle	38.1	42.86	14.29	-	4.75
satisfaction: integration	28.6	57.1	9.5	-	4.8

Table 2 Student satisfaction level

6. Discussion

It was the goal of the present study to explore and evaluate the proportions between the in-class and online course components in the practical community interpreting classes using Moodle. The results seem to indicate that both students and instructors appreciated the advantage of being able to focus on in-class discussions, problem-solving and interpreting as a result of most of the content delivery having been moved online. In this respect, the blended environment was found to streamline the learning and teaching processes.

Instructors appreciated Moodle in the areas of course organisation and management as well as student learning; yet, their use of the platform was

mainly restricted to the dissemination of course materials. Attempts at using online quizzes and the course forum were also made but were subsequently abandoned as a result of low student uptake. In addition, the instructors did not see the need to integrate the more advanced Moodle functionalities into their courses. This may have been partly due to a lack of awareness or familiarity with ICT technologies, combined with a reluctance to explore the more advanced features of the system. At the same time, instructors may have felt there was no need to change their teaching habits in view of heretofore generally positive student feedback.

Students mostly appreciated the facilitating role of Moodle in preparing for classes though some felt overwhelmed with the amount of course materials, which may have contributed to over 30% of them stating that Moodle lengthened the time needed to prepare for classes. This, however, from an instructor's standpoint, is a positive aspect. It emerged that the classes slightly outperformed Moodle in their usefulness for organising knowledge. Moreover, in student assessment the classes surpassed Moodle considerably from the point of view of exam preparation. Those results seem to indicate that community interpreting courses were rather specific in that they demanded considerable in-class participation while not necessarily encouraging online collaboration. Despite the limited number of classes, students were reluctant to avail themselves of online communication tools. However, online collaboration was not rewarded. Students were also reported to prefer pen-and-paper to online vocabulary quizzes, which could be related to a certain level of anxiety towards using Moodle for assessment purposes. That final conclusion seems to be corroborated by the finding that a significant proportion of course participants reported difficulty with access to text files online, with only a few students indicating they would prefer more multimedia materials.

7. Conclusion

Based on the positive responses from faculty interviews and student questionnaires, the present study has shown that Moodle aided course developers most effectively in course organisation, administration and management while helping students to prepare for classes and to organise

knowledge. However, the specific nature of the community interpreting courses does seem to demand more in-class than online participation. As a result, the online platform was used mainly for disseminating class materials and assisting students in their preparation for classes and knowledge consolidation. While not providing an optimum level of student engagement in online communication, Moodle was nevertheless shown to have its indisputable merits, a more efficient use of in-class time being its greatest asset.

The results of the present study may not necessarily be adaptable readily to other courses. However, the tendency of course instructors to use course management systems to distribute and access course materials rather than to engage in creating interactive and collaborative activities is certainly not an isolated case (Blin and Munro 2008). Some of the possible reasons for the relatively low uptake of Moodle features were suggested: an understandably greater focus on the in-class than on online participation in the community interpreting courses, lack of student demand combined with a limited awareness of the more sophisticated resources and activities, as well as a certain degree of ICT anxiety on the part of both the faculty and course participants.

It should be emphasised that, while the specific nature of the interpreting classes solicited more in-class than online participation resulting in a limited use of Moodle features, the general learning and teaching experience gathered in the blended environment was found to be highly useful and rewarding for both students and instructors alike.

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Interpretation in Irish Asylum Law: Practical Problems – Real Solutions

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1. Introduction

Communication difficulties are an inevitable result of globalisation; in this respect, communication in intercultural contexts in Ireland is no exception. This article will focus on communication and interpreting issues concerning asylum seekers, here defined as those who are the subject of an application in the asylum process and who want to be declared refugees. Asylum seekers living in Ireland have, generally speaking, limited English and need to be given the opportunity to communicate their evidence fully and properly as they go through the asylum determination process. In order to achieve this, there is a need for interpreters to be present at their consultations and interviews. Over the past decade the Irish asylum authorities and others who work in the area of asylum law (the Refugee Applications Commissioner (RAC), the Refugee Appeals Tribunal (RAT), Refugee Legal Services (RLS), and the Irish Naturalisation and Immigration Services (INIS), amongst others) have endeavoured to make interpreters available to asylum seekers. This is in order to ensure that fair procedures are observed and that every asylum seeker is given a chance to express adequately their well-founded fear of persecution in their country of origin, which is usually the main factor on which an application for asylum succeeds or fails. This is in accordance with the Refugee Act 1996.

In the last decade, there have been numerous difficulties in making interpreters and interpretation services available to asylum seekers. Some of these problems include ascertaining whether or not an asylum seeker requires an interpreter; lack of interpreters in a particular language; lack of trained interpreters in general; inadequate time to allow for an interpreter to attend an asylum seeker; and the expense of employing the services of an

interpreter. This is not an exhaustive list and as a result of these problems a number of Judicial Review (JR) applications have been initiated to address matters of fair procedure.

This article will consider Irish legislation relating to the availability of interpreters in the asylum determination process. It will make reference to the various asylum law bodies and examine their present practice in terms of the availability of interpreters to asylum seekers. Furthermore, we will assess JR decisions and law on the right to interpreters for an asylum seeker. A number of ways will be suggested in which legal practitioners and other professionals in the asylum process can use the services of interpreters effectively and in line with international best practice. Finally, we will address the provisions of the Immigration, Residence and Protection Bill 2010 and its provisions regarding the availability of interpreters for the asylum seeker.

2. The Right to an Interpreter and the Legislation

Section 12 of the Immigration Act 2004 makes it an offence for an immigrant to fail to produce identification on demand. In such situations the right to an interpreter in Garda stations and in criminal proceedings is founded upon Articles 5 and 6 of the European Convention on Human Rights and Fundamental Freedoms, which was incorporated into Irish law in the European Convention on Human Rights Act 2003.

Article 5: Right to Liberty and Security states that

> 5.2 Everyone who is arrested shall be informed promptly, in a language which he understands, of the reasons for his arrest and of any charge against him

And, according to, Article 6: Right to a Fair Trial, we read that

> 6.3 Everyone charged with a criminal offence has the following minimum rights:

> a) to be informed promptly, in a language which he or she understands and in detail, of the nature and cause of the accusation against him;
> […]
>
> e) to have the free assistance of an interpreter if he cannot understand or speak the language used in court.

Section 8 of the Refugee Act 1996 is more specific regarding asylum seekers. It states that,

> (1) (a) A person who arrives at the frontiers of the State seeking asylum in the State or seeking the protection of the State against persecution or requesting not to be returned or removed to a particular country or otherwise indicating an unwillingness to leave the State for fear of persecution
>
> > (i) shall be interviewed by an immigration officer as soon as practicable after such arrival […]
>
> (2) An interview under subsection (1) shall, where necessary and possible, be conducted with the assistance of an interpreter and a record of the interview shall be kept by the immigration officer conducting the interview and a copy thereof shall be furnished to the person concerned, the High Commissioner and the Commissioner.

The Asylum Procedures Directive (Council Directive 2005/85/EC of 1 December 2005 on minimum standards on procedures in Member States for granting and withdrawing refugee status) is one of the four building blocks of the first stage of the Common European Asylum System. The other main asylum instruments are Regulation (EC) 343/2003 ("Dublin Regulation"), Directive 2003/9/EC ("Reception Conditions Directive") and Directive 2004/83/EC ("Qualification Directive"). These legislative instruments guarantee a minimum level of protection and procedural safeguards in all

Member States for those who are genuinely in need of international protection, whilst preventing abuses of asylum applications which undermine the credibility of the system and place additional administrative and financial burden on member States. These four instruments aim at a common objective: to level the asylum playing field and lay the foundations for a Common European Asylum System in line with the objectives set at the Tampere European Council. Article 13.3 of the Procedures Directive (Council Directive 2005/85/EC of 1 December 2005) states that,

> Member States shall take appropriate steps to ensure that personal interviews are conducted under conditions which allow applicants to present the grounds for their applications in a comprehensive manner. To that end, Member States shall: […]

> b. select an interpreter who is able to ensure appropriate communication between the applicant and the person who conducts the interview. The communication need not necessarily take place in the language preferred by the applicant for asylum if there is another language which he/she may reasonably be supposed to understand and in which he/she is able to communicate.

3. The Provision of an Interpreter to Asylum Seekers in Asylum Law Bodies

A national of a non-EU/EEA country who arrives at the frontiers of the State can make an application for a Refugee declaration to the Minister for Justice and Law Reform. There are no interpreters based at Irish airports to assist members of the Garda National Immigration Bureau (GNIB) in the initial preliminary processing of an applicant's asylum claim. However, the GNIB have discretion to request interpreters where necessary and use telephone interpreting regularly at immigration check points in the airports. Face-to-face interpreting is used when people are being questioned by the GNIB at Garda stations. Twenty-four hour access to interpreters is a challenge for the GNIB. The interpreter will assist the member of the GNIB and the applicant,

in order to enable him or her to make a preliminary application. Once this application is made, the applicant may be granted leave to enter and remain in the State until such time as the application has been accepted or rejected by the Minister. On this basis, a temporary residence card may be issued to the applicant.

Some Non-Governmental Organisations (NGOs) reported to the National Consultative Committee on Racism and Interculturalism (NCCRI) that some people who do not speak English are being sent back at airports because they have incorrect or inadequate travel documents, without the services of an interpreter being engaged. A person who does not speak English may be trying to seek asylum and not be understood (Phelan 2007: 23).

At first instance, the application for refugee declaration is investigated and processed by the Office of the Refugee Applications Commissioner (ORAC), a body established under the Refugee Act 1996 and independent of the Minister in the exercise of its functions. Where necessary, ORAC uses interpreters for initial application interviews and for investigation interviews. ORAC states in its customer service charter that an asylum applicant will be provided with an interpreter if they need one. According to their Annual Report 2007 interpreting and translation services were provided in over 80 languages. Translation services are important at this stage of the process because they enable applicants to fill in an application form in their own language and the document is later translated into English. Telephone interpreting is being used more frequently in Ireland and there is a push towards the use of video conferencing. This is already in use in Norway (Skaaden 2001) and Finland, mainly due to the long distances in these countries between interpreters and their assignments but this technology could also be very useful in Ireland.

By contrast, an asylum seeker who arrives in the UK will present his/her claim with the help of a solicitor. On the basis of an interview the solicitor will draft a statement addressed to the Home Office, together with documentary evidence (Lagnado 2002). In this case, the function of an interpreter is to interpret at the interview with the solicitor, and to translate the documents submitted by the asylum seeker. He/she may be asked to

translate the transcript of the interview back to the source language with the asylum seeker so that the latter may confirm its veracity (Lagnado 2002). Having drafted and submitted a statement, the solicitor may ask the interpreter to accompany a legal representative to the applicant's interview with an immigration official, who will interview the applicant on his/her claim. At the interview, the solicitor's interpreter is present as a witness to ensure that the immigration department's own interpreter, who is the person officially appointed to interpret during the interview, does not commit errors likely to undermine the applicant's claim. The interpreter will be accompanied by a legal representative or else will perform the role him/herself. In such a situation, the interpreter will have the task of ensuring that interviewing officers do not abuse their powers. Furthermore, she / he will transcribe the interview in full, in case disputes arise as to what was said.

Allowing for an applicant's own interpreter to be present at the ORAC could be a useful innovation in Ireland. In some instances applicants have allegedly made statements at the Refugee Appeals Tribunal (RAT) hearing which is the second instance body that hears cases on appeal from ORAC that were different from what was recorded at the Section 11 interview. When such applicants are challenged at the RAT in relation to this, they have said that they did not make such statements at the Section 11 interview. Furthermore, some applicants allege that the ORAC officer who conducted the Section 11 interview must have recoded that particular statement in error. The presenting officer, who is an officer of ORAC, attends the RAT and defends the section 13 report, then puts it to the applicant that the applicant signed every page of the Section 11 interview and therefore the officer of ORAC could not have recorded such a statement in error. It is a possibility that the interpreter could have misunderstood the meaning of the asylum seeker's statement at the Section 11 interview or could have given an incorrect interpretation.

In Ireland, RAT uses interpretation services in conducting oral hearings. Where an applicant requests the attendance of an interpreter by submitting a request for one in their Notice of Appeal, RAT will procure an interpreter

to assist at the hearing. This is in accordance with Section 16(11)(d) of the Refugee Act 1996. Unlike in Britain, there is usually only one interpreter at such hearings. Under no circumstances can the applicant's legal representative use the services of an interpreter whose services have been engaged by the RAT before the hearing. It should be noted that as a practice, there is no difficulty obtaining a second interpreter on Legal Aid for the pre-hearing consultation. This can lead to difficulties if the language in question is an exotic one. However, one would imagine that an applicant would be allowed his or her own interpreter to attend a hearing alongside the interpreter whose services have been engaged by the RAT. The checks and balances enjoyed by asylum seekers in Britain by having two interpreters, one for each side, do not apply in Ireland.

The Reception and Integration Agency (RIA) has responsibility for planning and coordinating the provision of services to asylum seekers and refugees and to those granted leave to remain. RIA co-ordinates integration programmes for the resettlement quota for which interpreters could be needed full time for one month. RIA also arranges for the repatriation of certain EU nationals from Accession States for the Department of Social Protection. In reception and direct provision centres there is no real policy. If an asylum seeker cannot communicate in English, the manager may find another asylum seeker with the same language. Confidentiality may be a problem in such a situation.

The Irish Naturalisation and Immigration Service (INIS) deals with all aspects of immigration applications in Ireland. Interpretation and translation services are mainly needed when INIS is dealing with voluntary repatriations and deportations. The Refugee Legal Service (RLS) is a specialised office established by the Legal Aid Board to provide confidential and independent legal services to persons applying for asylum in Ireland. Legal aid and advice is also provided in appropriate cases on immigration and deportation matters. RLS was established in 1999 and has offices in Dublin, Cork and Galway. After a number of years working with different agencies, RLS issued an invitation to tender for interpreting and translation services in April 2006.

4. Asylum Case Law in Ireland on the Right to an Interpreter

The right to an interpreter to ensure access to the Courts is well established in International and European Law. For instance, the Asylum Procedures Directive (Council Directive 2005/85/EC of 1 December 2005, on minimum standards on procedures in Member States for granting and withdrawing refugee status) is one of the four building blocks of the first stage of the Common European Asylum System. The other main asylum instruments are Regulation (EC) 343/2003 ("Dublin Regulation"), Directive 2003/9/EC ("Reception Conditions Directive") and Directive 2004/83/EC ("Qualification Directive"). This right is also an established right in Ireland and can be traced as far back as 1929 to the case of Attorney General v. Joyce and Walsh, [1929] I.R. 526 (S.C.) (Bacik 2007: 15). However, it is a relatively new right in the area of asylum law. This right is also well established in European Law. Therefore, I will only consider Judicial Review of asylum decisions in Ireland.

In the case of KEA v. Refugee Applications Commissioner and Minister for Justice Equality and Law Reform (MJELR) (2006) 1239 JR, a decision of Hedigan J., the applicant was seeking *inter alia* an order of *certiorari* quashing the recommendation of ORAC that he should not be declared a refugee. The applicants complained that ORAC acted in breach of fair procedures by failing to provide an Apollo interpreter for his Section 11 interview. The applicant, a national of the Ivory Coast, claimed to be a member of the Apollo tribe, which is a small ethnic group. The tribe has its own language – Apollo – and the applicant alleged that an Apollo interpreter was necessary so as to enable him to fully and properly communicate his evidence. The ORAC officer strongly advised the applicant to continue with the interview in French, indicating that he considered the applicant's proficiency to be more than sufficient in order to proceed. Although the applicant continued to resist for some time, he eventually agreed to continue the interview in French and thereafter proceeded to answer a series of questions, giving detailed answers. One of the questions the court was faced with *inter alia* was to determine who was to decide whether or not the applicant needed an Apollo interpreter. Was it the interpreter or the decision maker (ORAC)? In refusing to grant the relief sought Hedigan J. made the

following observations:

- The right to understand and be understood is a minimal requirement of fair procedures;
- There is no absolute obligation for ORAC to provide an interpreter who speaks a language that is the applicant's mother-tongue, a language that the applicant speaks fluently or with a maximum of ease, or a language of his or her choice;
- The right to interpreter assistance may be denied if there is "cogent and compelling evidence" that an accused's request for an interpreter is not made in good faith, but rather for an oblique motive (*R v Tran* [1994] 2 SCR 951);
- It is not open to an asylum seeker to refuse to be interviewed in his or her first language;
- Account must be taken of the fact that there may be instances where the limited resources of a small country such as Ireland are unable to provide an interpreter in the first language of every asylum seeker; in such small countries, it is often the case that there is only a limited pool of competent, experienced interpreters.

This judgement specifically refers to ORAC interviews, which are by nature inquisitorial. RAT is usually referred to as an inquisitorial tribunal as well. This begs the question, does an asylum seeker have a stronger right to an interpreter before adversarial tribunals, quasi-judicial bodies or Courts? This question has not yet been decided in Ireland. One would hope that a person who is before any tribunal, quasi-judicial body or Court will be afforded a competent interpreter in a language of their choice, as long as one is necessary. This is particularly so given the tendency of the decisions of ORAC and RAT to hinge on credibility findings which may be driven to a large extent by perceived inconsistencies in the applicant's evidence from one stage of the process to the next or other subtle elements of the account recounted.

In the case of AM v MJELR [2006] 1 IR 476, it was decided that, if constitutional justice is to be observed, important information should be given in a language that applicants "are capable of understanding"

(Barrington 2008 35). Finlay Geoghegan J. stated that

> Fair procedures require that important information such as a decision that they are not under eighteen, as claimed, the reasons for the decision, the existence of the possibility of reassessment and the method by which such reassessment may be accessed must be given to them in writing and in a language they are capable of understanding.

In the case of H.P.O v Refugee Applications Commissioner (2007) 878 JR, a decision of Feeney J., the applicant sought to be accompanied by a legal representative of his choosing at an interview pursuant to section 11 of the Refugee Act 1996, as amended, and for his representative to be able to make observations at the end of the interview. The applicant maintained that, for this to occur, it was essential that they be in a position to effectively communicate with their legal representative and the only way that this could happen was through an interpreter. The applicant further maintained that it was not appropriate or possible for the interpreter provided by the respondent to provide interpretation services to the applicant and his legal representative at the interview. The legal representative would have been unable to make any points on behalf of the applicant without the applicant having available to him the services of his own interpreter.

It was averred on affidavit by the applicant that the applicant's solicitor formed the view that it would be appropriate for him to attend interview, after which he would make any observations that he thought worthwhile. The applicant's solicitor concluded that, to enable him to make such observations in an effective manner, the services of an interpreter would be required, so that he could communicate with his client.

It was apparent that the respondent as a matter of policy, was not going to permit the applicant's privately-employed interpreter to be present at the Section 11 interview. It was clear that the applicant would be provided with an interpreter employed under contract by the respondent and also that the applicant could have his solicitor present at the interview.

The court was satisfied that the procedures proposed by the respondent were both fair and rational in relation to the provision of a sole neutral interpreter. This raises the question why the applicant can't use the same "sole neutral interpreter" who acts at the RAT as his pre-hearing interpreter as well. The court decided that the applicant could not identify any real detriment and had thus failed to make any case. The court stated that there is a presumption that the respondent will discharge its own procedures in a fair manner, and cited the case of East Donegal Cooperative Livestock Mart Limited v. Attorney General [1970] IR 317 at page 341 for the basis of this presumption. The substantive issue that the Court had to decide was whether the procedures used by the respondent met the appropriate standards of fairness. The court was satisfied that an analysis of the complete process demonstrates that the procedure cannot be said to offend against objective considerations of fairness. In other words, while the applicant had access to one interpreter, he did not have the right to have a second interpreter to serve his legal representative during his Section 11 interview.

There are very few High Court decisions on the right to an interpreter in Ireland. It is therefore difficult to know what the Court's view will be on finer points regarding interpreters in Ireland. However, these cases are helpful in understanding that the right to an interpreter is not absolute. Furthermore, these cases reveal the reasoning of the Court regarding this right.

5. Immigration, Residence and Protection Bill 2010

The Immigration, Residence and Protection Bill 2008 was eventually withdrawn after a protracted period at Committee Stage and the addition of a number of amendments. The Immigration, Residence and Protection Bill 2010 (the Bill) is an ambitious and consolidating legislative code, which, if passed, will replace the Refugee Act 1996 and the Immigration Acts, 1999-2004. The Bill combines asylum, immigration, and residence law in one and is often described as 'one-stop-shop' legislation. It will introduce a single procedure for refugee protection, subsidiary protection and humanitarian leave to remain.

Throughout the Bill, there are references to information being made available to an applicant in a language that she or he understands. The words used are "where necessary and/or practicable". As noted earlier, the Refugee Act uses the words "where necessary and possible".

It is noteworthy that the word "possible" has been replaced with the word "practicable". In relation to the right to an interpreter, the Bill seems to set a lower standard than that set by the Refugee Act 1996. This is regrettable. One would have hoped that the Bill would have stronger language than for example "where necessary and/or practicable" If one looks closely at the decision of Hedigan J., in KEA v. Refugee Applications Commissioner and MJELR, he makes the point that Ireland is a small country and consequently one cannot expect to source interpreters and translators for all languages, or in this case for unusual languages like Apollo. People who need an interpreter usually would prefer to use the language in which they are most proficient. In practice, one can request the services of an interpreter before a trial in the Courts. An asylum seeker can request an interpreter by ticking a box in the ASY1 form, questionnaire, and notice of appeal. The Government must be commended for this. However, there is still a lot of work to be done in order to make the right to an interpreter a stronger and more far-reaching right in practice.

6. Conclusion

In order for an asylum applicant to be declared a refugee, he/she must show that their reason(s) for seeking refugee status is/are well founded. Where the requisite standard is not reached, the asylum seeker will not be declared a refugee. As it happens, many asylum seekers do not speak English and the success of their claim depends on the credibility of the case they present amongst other things. Consequently, the interpreter plays a key role in determining the quality of the case presented. For an asylum seeker, failure to convey accurately his/her claim may result in deportation, persecution, inhuman and degrading treatment and even death. That is why the right to an interpreter is so pivotal to an asylum claim and such a right must be protected and even strengthened. If an applicant speaks two or more

languages, he/she should be able to make a request for an interpreter in a language they feel most proficient in. This will ensure that they can communicate their claim. One must be mindful that even when an applicant is afforded an interpreter in a language that they are most proficient in, they might still encounter difficulties as some languages have numerous dialects. The Min Dialect of China is a good example. It is spoken in Fujian, Taiwan, Guangdong, Hainan and parts of Zhejiang. It is one of the most diverse Chinese dialects and can be divided into a huge variety of different categories, many of which are not mutually intelligible. Even speakers that live in the same county may not understand each other (Hearne 2009).

This is coupled with the fact that there are no professional standards or qualifications for interpreters. So an applicant may be communicating through an interpreter who is not competent or fluent enough to assist him or her.

The Courts Service request for tender specified four levels of qualifications for interpreters and the contract was ultimately awarded to Lionbridge (who also supply interpreting services to ORAC and RAT) because they had more interpreters with the highest level of qualification for the most frequently used languages in court – languages such as Cantonese, Mandarin, French, Romanian and Russian (Barrington 2008: 35). However, most asylum seekers speak other languages and it therefore follows that lower levels of qualifications and competence are accepted for interpreters in other languages. The standard of interpreting accessible to asylum seekers probably varies considerably from very competent to incompetent. That is why it is important that asylum seekers are provided with interpreters in the language that they are most proficient in. In Section 8 (2) of the Refugee Act 1996, the use of the word "possible" is worrying because it means that if it is not "possible" to have the assistance of an interpreter, then the interview may proceed in the absence of an interpreter. How is possibility determined? If an interpreter is not available on the day nominated for interview, can the interviewer (ORAC, RAT, or RLS) go ahead without one? What if the firm retained by the ORAC does not have an interpreter in that language but another firm does? How far do they have to go in terms of

getting foreign-based interpreters to act via conference call? If the interview proceeds, the only way to resolve the question for a disgruntled asylum-seeker is to litigate by way of JR. In the same vein, a similar issue may arise in relation to the question of "necessary". Who determines that? What if the asylum-seeker has limited English or, for example, wants an Ibo interpreter but speaks some Yoruba – is it acceptable to say "it's not necessary for you to have an Ibo interpreter (even though one is available), we will proceed in Yoruba because a Yoruba interpreter is more readily available"?

Furthermore, it follows that legal practitioners who represent applicants and practise asylum law must understand the importance of interpreting services and their impact on an asylum claim. Practitioners must be prudent in the use of an interpreter before the RAT and critical in identifying fair procedures issues regarding asylum law interpretation.

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Interpreting in a Health Context: Assessing Interpreters' Preparedness to Undertake Assignments in Health Care – An Australian Model of a State-Run Service

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1. Context of Interpreting in Australia

The interpreting and translating profession in Australia is not formally regulated. There is no legal requirement that prevents an individual from practising as an interpreter or a translator without attainment of formal qualifications and industry registration. Furthermore, there is no defined pathway for an individual to enter the interpreting profession. Consequently, there are people undertaking community interpreting in a variety of contexts with various levels of skills and qualifications, including some interpreters without any formal training and/or credentials.

Australian interpreters are encouraged to seek formal accreditation or recognition of their skills by sitting an accreditation test. Accreditation can be obtained from the National Accreditation Authority for Translators and Interpreters Ltd (NAATI) which is the national body responsible for setting standards for the translation and interpreting industry in Australia. NAATI was established in 1977, and is owned by the Commonwealth, State and Territory Governments of Australia. NAATI has an annual budget of approximately \$3.5M. About 30% of NAATI funding comes from Federal and State governments and the rest from clients seeking accreditation and other services from NAATI.

NAATI awards two categories of credential for translators and interpreters:
- NAATI Accreditation (at various levels of competence, from paraprofessional to advanced professional) and
- NAATI Recognition.

NAATI Recognition may be awarded to practitioners in languages where accreditation testing is not yet available, subject to satisfying the eligibility requirements. Recognition has no specification of level of proficiency.

NAATI runs an on-demand testing program. There is a perception amongst accreditation candidates that NAATI tests are very difficult and expensive. In fact, NAATI data shows that the interpreter test pass rate varies between 25% and 15% for paraprofessional and professional interpreter levels respectively. For purposes of comparison, the professional translator test pass rate is 20% for translation in both directions. NAATI conducts approximately 3,500 tests every year.[1]

While government agencies that seek and pay for interpreter services generally apply a policy of first seeking the services of a NAATI-accredited interpreter, recognised interpreters are engaged for languages that have no accreditation testing. In Australia various government language services policies disapprove of the use of relatives as interpreters and particularly of children who are not to be engaged in that role. These language services policies are consistent across all the states and territories. It is more difficult to obtain the services of accredited interpreters in the more exotic languages or those that have only begun to appear more recently in Austrialia. Data collected by Queensland Health shows that 31% of interpreters engaged are not accredited or recognised.[2]

Interpreters providing community interpreting[3] services in the Australian context face a number of challenges. There is a widespread perception that community interpreting is not a professional occupation. Absence of nationally-set qualification and training frameworks and no endorsed industry award corroborate this view. Consequently, interpreters command a relatively low level of remuneration. In addition, most interpreters work as casual on-demand practitioners because only a handful of community

[1] NAATI Annual report 2008/09 available at www.naati.com.au
[2] Queensland Health, Interpreter Service Information System database, March 2010
[3] For the purpose of this paper *community interpreting* is defined as dialogue interpreting for a government service provider with an interpreter translating in both language directions and having a more noticeable position in the communication process in comparison with a conference interpreter.

languages would generate sufficient demand to sustain a full-time occupation.[4] Finally, there is little professional training available and what is available is costly for a group that is on a relatively low income.

2. Training to Become an Interpreter

It is possible to enrol on and complete a formal course of study that leads towards formal accreditation. Various tertiary institutions offer vocational and professional training, including diploma, advanced diploma and undergraduate and postgraduate degree qualifications. However, these courses are offered in a limited number of languages and availability is subject to demand.

A diploma course generally offers training in basic oral transfer skills, as well as an introduction to the role, ethics and professional and contextual aspects of interpreting appropriate to practise at the NAATI paraprofessional level. Students are trained in transfer skills in interpreting only; the transfer of meaning in writing (translating) often is part of the advanced diploma training.

The most common pathway for candidates of interpreting and translation in Australia is to pass a NAATI test successfully. Whilst candidates must have a required level of education equivalent to Australian secondary or tertiary education, there is no other interpreter-specific study prerequisite. This may lead to misconceptions about further professional development and competency maintenance among some interpreters. Corroborated by the fact that licensing is not mandatory for this profession in Australia, it is commonly found that practising interpreters rarely attend any professional development training.

In 2007 NAATI introduced a system of revalidation of professional qualifications for all interpreters and translators who obtained new accreditations after 1st January 2007. To renew their qualifications

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[4] The most often requested languages within Queensland Health are Vietnamese, Chinese languages (Cantonese and Mandarin), Persian/Farsi, Auslan (Australian sign language), Kirundi, Spanish and Arabic.

successfully, practitioners need to present a record of maintaining a continuous involvement in professional development activities. It is expected that more practitioners will be enrolling in interpreter / translator training as a result of this compulsory measure.[5] Completion of Queensland Health's training for interpreters accrues up to 40 merit points towards the required 90 points for professional development under the three-year revalidation count.

3. Further Professional Development and Maintenance of Interpreter Competencies

The Australian Institute of Interpreters and Translators (AUSIT) is the main source of professional development. Various universities across the country organise annual national and international conferences that attract a certain percentage of interpreters and translators. In addition, NAATI offers an annual programme of test preparatory workshops which provide information about the assessment process.

The Australian Institute of Interpreters and Translators (AUSIT) is the national association for the translating and interpreting profession. It was founded in 1987 and is a fully independent association operating without government financial backing. Members of AUSIT are mainly practising translators and interpreters and membership is voluntary. AUSIT has an Australia-wide membership of approximately 600 interpreters and translators.

Members are required to abide by the AUSIT Code of Ethics, which is widely accepted as the industry standard. AUSIT runs a comprehensive annual program of professional development, open to non-members. Renewal of AUSIT's membership includes, similar to NAATI revalidation, a condition of participating in professional activities that accrue merit points.

[5] Since its inception NAATI has received approximately 70,000 applications for accreditation/ recognition and has accredited approximately 19,000 interpreters and translators, of whom 3,000 chose to advertise themselves in NAATI's Directory of Practitioners (Source: NAATI 2010).

4. Interpreting Services in Queensland

There are currently 1,068 people holding interpreter accreditations in Queensland. In addition, government organisations can access the national pool of interpreters through various private market interpreter services agencies.

In Queensland, public service agencies are the major users of interpreter services. Queensland Health is the main State government department requiring interpreters, followed by Queensland Police Service, Department of Justice and Attorney-General and Queensland Transport.

Queensland interpreters engaged to provide services in hospitals across the State are contracted by a private sector interpreter service agency or by a hospital or are employed as permanent staff. Approximately 12% of Queensland interpreters belong to AUSIT.[6]

Access to onsite interpreters in rural areas of Queensland is limited with interpreters primarily located in the major metropolitan centres. Compounding this is the national shortage of Australian Sign Language (Auslan) interpreters.

Interpreting via videoconference technology is now a viable option for Queensland Health facilities and access via the extensive Telehealth network available within Queensland Health is unparalleled in other States. An interpreter can come into any Queensland Health facility and interpret out to any other Queensland Health facility with existing videoconference technology. The Department intends to open up VRI training to interpreters later in 2010.

4.1. Queensland Health Interpreter Service

Established in 2007, the Queensland Health Interpreter Service (QHIS) is a model based on statewide coordination of the delivery of interpreter services

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[6] Estimate based on NAATI and AUSIT data (May 2010).

for all public health services across Queensland. This model includes sustainable infrastructure (staffing, funding and information technology backup), resource development, communication and change management strategies, staff awareness raising and interpreter contracting and training.

The first year of implementation of QHIS resulted in an 80% increase in the engagement of interpreters across the state. This increased over the next 12 months to 200%. In 2009/10 over 70,000 occasions of interpreter services were provided for clinical and allied health care staff treating public health patients in 120 languages. Queensland Health's interpreter expenditure in 2008/09 was $4.2M and is estimated to be approximately $5.3M in 2009/10. The Queensland Health Interpreter Service is underpinned by formal recognition of the need to support the professional development of interpreters. Queensland Health is the first and only state department in Australia to fund, develop and provide consistent professional training for interpreters. By developing formal training programs dedicated to improving interpreters' skills, Queensland Health met the expectations and demands of a specialised service field – an initiative recognised with the prestigious national Award of Excellence for Outstanding Contribution to the Industry by the Australian Institute of Interpreters and Translators in November 2009.

5. Interpreter Training: *Interpreting in a Health Context* Short Course

The course *Interpreting in a Health Context* was developed by a contractor (an accredited interpreter) under the direction of an advisory group comprising representatives from Queensland Health, NAATI, AUSIT and other state government agencies that work with interpreters. This short course includes theory of interpreting, professional ethics and communication theory as well as cultural aspects of interpreting, the role of interpreters, preparation for jobs in a health-care context and practical applications. The goal of this government-funded initiative is to reduce patient safety risks by improving the quality of interpreting through developing an awareness of issues relating to interpreting in the health context, with particular reference to the interpreter's role and professional ethics, along with the reinforcing of existing skills.

The training was piloted in May-June 2009. Since then it has been regularly delivered to interpreters in Queensland who work for Queensland Health. The content and structure of the training program was developed to cater for a diverse range of participants. A module-based program was developed and different combinations of the modules are possible. The training package comprises two courses: introductory (16-hours) and advanced (8 hours) programs, a trainer manual, course materials for participants, supplementary information and a pre- and post-training evaluation plan.

The introductory module is intended for those newer to the profession who have less than five years' experience in interpreting, including NAATI-recognised interpreters. The advanced module targets accredited interpreters who have more than five years of interpreting practice and can be considered more as a 'refresher' course (it is shorter and has fewer sessions).

A range of delivery methods (such as lectures, group discussions, reading exercises, observations, self-reflection, small group practice) are used. Training is delivered by qualified interpreters (spoken and sign languages).

Details of the course contents are included in table 1.

Subject	Comment
Theory of communication	Provides basics of communication, verbal and non-verbal cues, how meanings are construed and the areas an interpreter needs to focus on to be able to decipher the intended messages between doctors and patients.
Culture and interpreting	The training program recognises that, just like the general population, interpreters bring their own values and perceptions to interpreting assignments. Training includes cross-cultural elements to increase awareness of the impact of culture on clinicians' and patients' expectations and on interpreting. Source-language and target-language orientation

Subject	Comment
	in interpreting is included as well as issues around cultural interventions that may be required from the interpreter.
Theory and techniques of interpreting	Contains information on interpreting techniques (dialogue interpreting, note-taking theory, consecutive interpreting, sight translation), recognising that this information will need to be at different depths for the two target groups identified.
Understanding of the Queensland health system	Includes information on how the Queensland health system is structured to provide interpreters with an understanding of major services and usual flows through the health system.
Interpreting in the medical field	Information on basic medical terminology with a focus on how to identify good resources on medical terminology. A handout of good resources (e.g. websites) is included in the training materials.
Language consolidation	Provides information on linguistic problems that may arise from the use of idioms and acronyms, and guidelines on how to deal with those linguistic difficulties. These guidelines cover: general acronyms in health, tips for working out Latin and Greek-based terminology (e.g. prefixes and suffixes), equivalence of meaning.
Professional code of ethics	Participants reinforce their understanding of the AUSIT Code of Ethics in the context of health care interpreting and are encouraged to examine their own perceptions through case studies and class discussion.
Preparation for an assignment	Provides information on how to prepare for an assignment in hospital including subject matter research and clinical and administrative staff expectations of an interpreter.
Stress management	Interpreting in a health setting can involve emotional situations for interpreters. Information on how to manage stress is included in the program as a way of preventing and managing stress.
NAATI and AUSIT	Contains information about the National Accreditation Authority for Translators and Interpreters (NAATI) and the Australian Institute of Interpreters and Translators (AUSIT).
Practice	Includes practical aspects of interpreting such as - appropriate greetings, including introductions and establishing role boundaries. Interpreters are asked to prepare a second introduction in their own language that can be used with patients - memory exercises - note-taking exercises - intervention strategies - cultural intervention strategies dialogue practice – role plays using four pre-set medical examination dialogues (including specific medical terms).

The course was open at no cost to interpreters on Saturdays to avoid clashes with their interpreting jobs during business hours on weekdays. Those who could not attend due to assignments or for cultural or religious reasons had the option of completing a self-study assignment. We chose to deliver this training at departmental training facilities on hospital grounds. This was to reinforce the focus of the training (health care interpreting) and behaviour expectations of an interpreter in this particular environment (punctual arrival, roll call, phones off or in silent mode, requirement to wear and display official interpreter's photo ID whilst in hospital facility etc.).

Since the commencement of the initiative in May 2009, 147 interpreters have completed the course, including 17 interpreters in the regional area of Far North Queensland. Of the 147 attendees, 11% were accredited at professional level, 25% at the paraprofessional level and 64% were not accredited. 16% of attendees at introductory level training and 37% at the advanced course were members of a professional association at the time of training. Subsequently 3.5% reported joining AUSIT whilst a further 31.6% were considering joining.

In terms of NAATI accreditation / recognition 17% applied for NAATI accreditation testing / recognition assessment and 10% were considering undertaking steps towards accreditation / recognition after training.

6. Evaluation of Queensland Health Training

All participants were invited to complete the questionnaires.

6.1 Pre-course – On Enrolment

The enrolment survey focused on aspects of the interpreter's professional code of conduct, with particular emphasis on role boundaries and impartiality. There were questions about the essential attributes of a professional interpreter and attitudes to interpreting information that an interpreter has not understood but thinks were not important. We also wanted to know about practices of preparation for interpreting jobs in hospitals and seeking assistance in the event of difficulties encountered during an

assignment. In addition, we asked interpreters who attended the advanced module about their attitudes to ongoing professional training (should they attend further training or not).

6.2. Completion of Day 1

Questions were structured around areas similar to those in the pre-course enrolment survey and their purpose was to ascertain whether there is a difference in the general knowledge and understanding of the role of the interpreter immediately after training.

6.3. End of Training: Evaluation of Training

The purpose of this questionnaire was to gauge the overall satisfaction levels with the training, its format, study materials and to examine any particular areas of comment. Participants were to outline their personal training objectives, decide how well we met them, how relevant the content of the training was to their interpreting practice and whether they saw themselves as more confident to work as health care interpreters.

6.4. Six Months Post-Training Questionnaire

This questionnaire was sent to participants electronically approximately 6 months after the course. The purpose was twofold. Firstly, in terms of the effectiveness of the training, we hoped to see that participants felt more confident about working as health interpreters, could apply the principles of the Code of Ethics, had a better knowledge of how culture affects people's expectations (including their own), and could overcome their own cultural bias to remain accurate, objective and impartial in their practice. We wanted to see that participants continued to have a better understanding of their role and what is expected of them in a health care context and that at least some of them would implement some positive changes in their practice.

We also sought to gauge further training needs, for example to assess whether participants engaged in further training since completing our course and, if so, what type of training. If not, why did they not attend? Finally, we

asked about what other training they needed to improve their skills and what training they would like to attend. Just over half (52%) of interpreters who completed the course provided a response to the 6-month post training survey.

A detailed overview of all responses and brief commentary is in Appendix 1.

7. Discussion of Results

Queensland Health's training was very well received by interpreters and rates of satisfaction with its content, mode of delivery and meeting participants' needs were high. We are satisfied that interpreters' clinical and administrative expectations were well received.

7.1. Survey Results

Immediate post-training responses indicated high levels of ability to define attributes of professional interpreter (accuracy, punctuality, impartiality, confidentiality) and to name the principles of the code of ethics.

Six months after training, participants reported that their understanding of the code of ethics had improved quite significantly and 97% claimed that they could apply the code to their own practice quite confidently. Responses indicated a continued high level of ability to define attributes of a professional interpreter (accuracy, punctuality, impartiality and confidentiality) and high levels of self-reported perception of interpreter's role. However, data also indicated that:

- 1 in 5 interpreters might breach the impartiality principle of the Code of Ethics
- 13-22% reported a lack of clarity about the interpreter's role in the patient-interpreter relationship (issues around impartiality, objectivity and language orientation)
- 3 out of 10 were unclear whose role it is to explain medical terminology and clarify medical procedures

- there were high levels of clarity about the hospital administrative / security process, but 3% would not follow rules (punctuality, ID compliance, service delivery signoff)
- 3 in 10 did not take notes when interpreting
- 1 in 10 did not seek clarification
- 4 in 10 provided incomplete renditions of clinician's information
- 45.8% would "provide cultural explanations on behalf of the patient" if asked
- 15% would not "alert clinician to potential cultural issues"
- 1 in 10 were not able to overcome their own cultural bias.

7.2. Working as an Interpreter

Some community interpreters appear to feel isolated. The fact that the majority of participants stated that they wanted to learn from others how they dealt with linguistic and ethical dilemmas suggests that interpreters may feel unsure and need to be better prepared to address them and/or confirm that the course of action they took was appropriate and consistent with what the others would do.

In fact, the most common objective was to learn through meeting other interpreters and sharing their experience (dilemmas). Respondents felt that they needed to hear from interpreters themselves about difficult situations they encountered in the area of health interpreting and what possible actions could and should be taken.

7.3. Professional Code of Ethics

AUSIT's Code of Ethics may not offer sufficient explanations and guidance on the ethics of the profession, especially for new interpreters with little training and experience. A relatively inexperienced interpreter may need assistance in relating the precepts of the Code to real-life situations so that they can recognise potential ethical issues as they arise in everyday practice. There seems to be a great deal of confusion as to what constitutes a breach of professional ethics amongst less experienced interpreters. In addition, whilst most interpreters were able to cite most of the principles, they were

unable to relate certain situations to the relevant principle of the code and there were various interpretations of scenarios proposed in the surveys.

7.4. Linguistic Equivalence

Some of those newer to the profession referred to lack of equivalent medical terminology in their own languages as a source of difficulty for health interpreters. Our programme has not undertaken further research in this area and it is not clear whether this is an equivalence problem or rather the interpreters' lack of knowledge of medical terms in their languages. The training suggested ways of dealing with medical terms and a possible lack of linguistic equivalents to assist in maintaining the truth and completeness of interpreted messages.

7.5. Cultural Aspects in Interpreting

There appears to be a lack of clarity in regards to cultural interventions and clarifications that can be made by an interpreter. Some interpreters do not seek clarification whereas others would provide cultural explanations on behalf of the patient. Some still have no clear understanding how their own cultural background affects their performance and some cannot overcome their own cultural bias.

It would be interesting to ascertain whether the inclination of some interpreters not to seek further explanations or clarification is due to cultural reasons (e.g. collectivist cultures: relationship with a person of authority, age or certain background).

Questions arise around other roles assumed by some interpreters, particularly those who interpret in community languages spoken by newly arrived refugee groups and how an interpreter deals with the possible blending of their professional and community/ social roles.

7.6. Relevance of Training to Daily Practice

Many interpreters attended the course to learn about the context of health

interpreting and improve awareness of the hospital processes (e.g. admission procedures).

Practically all participants (99%) found all parts of the training relevant and helpful to their work in health settings. The most relevant parts named were case studies and real-life situations that interpreters encounter in their job, professional ethics and sight translation of consent forms. Interpreters also felt that discussion of the actual role of a health interpreter was beneficial – defining what is expected and what conduct is beyond an interpreter's responsibility. Cultural expectations by parties engaged in an interpreted examination, cultural interventions by an interpreter and practical exercises were also seen as useful.

We were pleased to note a reported self-assessed improvement in interpreters' awareness, knowledge and practice. It appears that less experienced interpreters had an opportunity to learn about areas of professional practice that they were not previously aware of.

8. Conclusion

The surveys confirmed that it is important and necessary for Queensland Health to focus on training interpreters. Whilst many act professionally, significant numbers may not comply with the professional Code of Ethics in various areas. The Australian community interpreting context adds to the confusion of the role of the interpreter. Queensland Health recognises the need for more ongoing training and is working with the state-wide interpreter service provider towards targeted interpreter training. This is just the beginning.

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What we learnt from the training surveys

Appendix 1

Table 2: Interpreting practice

Area of interpreting practice	Pre-training (enrolment) survey results	Post training (Day 1 completed) survey results	6 months post-training survey	Comments on survey results
Understanding of the role of interpreter (define)	**Both levels:** 96% "transfers messages between people who speak a different language". **Introductory level:** 4% "advise people about the living conditions in Australia" and "tell people what they should do, when they should do it and how, because the interpreter has lived in Australia longer". Also "tell people about treatments available for their health conditions in their own language". 10% "help people decide what to do because (they – i.e. interpreters) know the language" or the nurse", 90% rejected this.	**Introductory level:** 99% "transfers messages between people who speak a different language". **Advanced level:** 100% "conveys verbal information between people who speak different languages and whose culture is not the same, without changing, adding or omitting anything from what is said"	**Both levels:** 22% should "share patients' concerns and become their advocates if required because an interpreter understands patients' cultures well".	1 in 5 interpreters may be in breach of the impartiality principle of the Code of Ethics
Understanding of the role of interpreter – attributes of an interpreter (define)	**Introductory level:** 96% accuracy; 90% competence 90% reliability; 90% timely arrival at appointments; 90% attending training; 78% good	**Introductory level:** 100% accuracy; 98% punctuality; 94% impartiality; 90% confidentiality	**Both levels:** 100% "maintain confidentiality of the information shared"; 96.6% professional detachment; "be impartial"; 93.2% accuracy;	Surveys reported overall high level of ability to identify the characteristics of a professional interpreter.

Area of interpreting practice	Pre-training (enrolment) survey results	Post training (Day 1 completed) survey results	6 months post-training survey	Comments on survey results
	knowledge of medical terms; 70% good pronunciation; 52% ability to create good rapport.	**Advanced level:** 100% accuracy; 100% punctuality; 100% impartiality; 93% confidentiality	"interpret every segment of information that is being shared".	
Understanding of the role of interpreter – self-assess	**Introductory level:** 98% "I am sure of my role as an interpreter" **Advanced level:** 94% "I am sure of my role as an interpreter"	n/a	**Both levels:** 81.4% gained better understanding of the role of a health interpreter; 12% "somewhat" improved understanding of their role; 3.4% not sure	Surveys indicated high levels of self-reported perception of the interpreter role.
Understanding of the role of interpreter – interaction with patient	**Introductory level:** 88% "should not become a personal friend of the patients they work with to develop trust"; 8% would befriend the patient; 4% were not sure. **Advanced level:** 94% "should not become a personal friend of the patients they work with to develop trust"; 6% were not sure; 12.5% "would comfort an upset patient during a job by holding their hand for example (if culturally appropriate); 6% nor sure if should express any rapport with the patient during a stressful consultation	n/a	**Both levels:** 13.6% would "alert the clinician if a patient was not providing true answers"; 5.1% would "only interpret information that's culturally acceptable to the patient, according to patient's background and expectations"; 22% would "support upset/ distraught patients and calm them down"; 11.9% would "escort patients to various clinics around hospitals and provide information about the Australian health care system as part of their job"; 10.2% would "call the patient at home on behalf of clinic to remind them of their next appointment"; 1.7% need to "know all about the patients they interpret for so as to answer detailed questions about patient's history"	Responses regarding patient – interpreter relationship indicate lack of clarity and potential issues around interpreter's impartiality, objectivity and language orientation in interpreting. 1 in 5 interpreters may be in breach of the impartiality principle of the Code of Ethics

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Area of interpreting practice	Pre-training (enrolment) survey results	Post training (Day 1 completed) survey results	6 months post-training survey	Comments on survey results
Understanding of the role of interpreter - interaction with clinician (sight translation of consent forms, medical terminology)	**Advanced level:** 94% would not "explain to the patient, without a doctor being present, all procedures with which the interpreter is familiar with and answer patients' questions about them"; 6% would attempt to do so without a clinician	n/a	**Both levels:** 79.7% gained a greater knowledge of what's expected from an interpreter by health care; 17% some increase of this awareness; 1.7% were "not sure"; 37.3% it is appropriate to "explain medical terminology to patients."	3 in 10 interpreters have no clarity of the role in terms of whose responsibility it is to explain/ clarify medical terms and procedures.
Understanding of the role of interpreter - interaction with administration staff at hospital clinics	Not asked	Not asked	98.3% "report at the clinic reception on arrival"; 96.6% "always arrive on time"; 96.6% "present their NAATI/ agency photo ID on arrival; 96.6% bring up relevant assignment paperwork for clinic's verification at the end of a job; 88.1% would remain in the clinic for the booked duration of the assignment; 8.5% would stay in clinic "indefinitely even if the appointment is running very late and has exceeded the booked times"; 6.8% would "note down patient's next appointment date in their diaries to ensure that they were available to interpret for the same patient again in future."	Responses indicate high levels of awareness of what is expected of interpreters in terms of administrative processes.

It is not satisfactory that over 3% of interpreters do not expect to be punctual, do not follow up hospital security and/or job verification processes.

In addition, 1 in 10 interpreters may be in breach of the paid booking requirements (departing before booked time is up). |
| Understanding of the role of interpreter - interaction with admin at interpreter service agency | Not asked | Not asked | 78% of interpreters reported that the training had clearly improved their understanding of what is expected of them by an external interpreter service | Satisfactory report |

Area of interpreting practice	Pre-training (enrolment) survey results	Post training (Day 1 completed) survey results	6 months post-training survey	Comments on survey results
			agency that provides interpreting services for Queensland Health and 13.6% gained some understanding	
Knowledge of the code of ethics	**Introductory level:** 100% accuracy; 98% competence; 96% professional conduct; 94% professional solidarity; 86% confidentiality; 84% impartiality; 82% employment; 76% prof development **Advanced level:** 100% prof conduct; 100% prof solidarity; 100% competence; 93% confidentiality; 87% employment; 81% impartiality; 75% accuracy; 62% prof development.	**Introductory level:** 100% accuracy; 98% competence; 96% professional conduct; 94% professional solidarity; 86% confidentiality; 84% impartiality; 82% employment; 76% prof development **Advanced level:** 100% prof conduct; 100% prof solidarity; 100% competence; 93% confidentiality; 87% employment; 81% impartiality; 75% accuracy; 62% prof development	96.6% stated could apply the principles of the Code of Ethics to their daily interpreting practice "quite confidently"; 3.4% to "some degree" Understanding of the principles of the Code of Ethics improved: 54.4% quite significantly; 31.6% to some degree; 14% little/ not at all	This area of surveys aimed to identify if interpreters were able to recall the eight principles of the Code of Ethics, not whether they applied them.
Professional approach – accuracy & completeness (seeking clarification, note-taking, message conversion process)	**Introductory level:** 98% would ask doctor or patient for clarification before interpreting something they didn't understand; 2% "try to remember (what it was) and look it up in a dictionary after the consultation" <u>Stopped the speaker to seek clarification:</u> 68% always; 14% "almost always"; 8% "sometimes"; 6% "almost never"; 4% "never"	n/a	69.5% of interpreters would "take notes during an interpreting job"; 39% would "simplify doctor's explanations and use plain language that patients would understand"; 10.2% would "summarise doctor's explanations."	In terms of accuracy, the results are not satisfactory; 3 in 10 interpreters do not take notes; 4 in 10 interpreters provide incomplete renditions of clinicians' information; 1 in 10 introductory level interpreters do not seek clarification.

Area of interpreting practice	Pre-training (enrolment) survey results	Post training (Day 1 completed) survey results	6 months post-training survey	Comments on survey results
	Advanced level: 100% would "ask for explanation of unclear messages before proceeding with interpreting" Stopped the speaker to seek clarification: 87.5% "always"; 6.3% "almost always"; 6.3% "sometimes"			
Professional approach – accuracy & completeness (cultural expectations of health care)	**Advanced level:** 93% confident to describe accurately in LOTE the difference between a "throbbing pain" and a "dull ache", 6% were not sure	n/a	**Both levels:** 64% increased knowledge of how culture affects one's expectations of health care; 26.8% increased to some degree; 1.8% did not gain further clarity on cultural expectations of health treatments. 84.7%; appropriate for an interpreter to "alert clinicians to potential cultural issues"; 45.8% would "provide cultural explanations on behalf of the patients"; 15.3% would "avoid offensive language even if patients used abusive words".	There still appears to be lack of clarity in regard to cultural interventions and clarifications that can be made by an interpreter. Almost half of the interpreters would engage in cultural explanations on behalf of the patient (instead of assisting clinicians to obtain this information from the patient).
Professional approach – preparation for assignments (reading health-related material in English and LOTE)	**Introductory level:** 68% read "almost always" and "always" in English; 58% read "almost always" and "always" in LOTE.	Not asked	Not asked	3 in 10 interpreters initially did not report adequate preparatory practices.

Area of interpreting practice	Pre-training (enrolment) survey results	Post training (Day 1 completed) survey results	6 months post-training survey	Comments on survey results
	Advanced level: 69% read "almost always" and "always" in English; 69% read "almost always" and "always" in LOTE			
Professional approach – impartiality and objectivity (cultural bias)	Not asked	Not asked	68% "quite clear"; 23.7% were "somewhat clearer"; 5.1% of interpreters did not gain a better understanding of how one's culture might impact on interpreting; 89.8% stated that they could always overcome their cultural biases to ensure they followed principles of the Code of Ethics (accuracy, objectivity and impartiality); 8.5% reported that they could overcome their bias "sometimes"; 1.7% not able to do so at all. 88.1% "should declare any potential conflict of interest or cultural/ religious barriers that would stop the interpreter from being objective".	Approximately 1 in 3 interpreters has no clear understanding how their own cultural background affects their performance as an interpreter. 1 in 10 interpreters is not able to overcome their own cultural bias whilst interpreting.
Practice changes implemented since training	n/a	n/a	5.1% stated no changes because they "had known it already" and their "interpreting practice reflected this". Yet 52.5% incorporated some information into their interpreting practice and 42.4% included "quite a lot of new information"	Most common introduced / improved practices: greetings; intervention strategies (clarification); negotiation of time limitations with staff; role boundaries; self-perception as professional practitioner, not community advocate.

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Table 3: Evaluation of training and further training needs

Question	Evaluation of training survey results	6 months post training survey	Comments on survey results
Overall satisfaction with training – personal objectives met?	**Both levels:** 91.5% "totally met"; 8.5% "partly met". Main objectives: • meet other interpreters • share information and interpreting experiences, learn from others • confirm professional responses to interpreting dilemmas (linguistic and conduct)	n/a	Of those who reported only partial compliance with their training objectives, the most common response was interest in medical terminology.
Overall satisfaction with training – relevance of training	**Both levels:** 99% found all parts of the training relevant and helpful to their work as health interpreters	n/a	Most relevant: • case studies and real life situations interpreters encounter in their job • professional ethics • sight translation of consent forms • defining role boundaries • cultural expectations • practical exercises Least useful: • NAATI/ AUSIT info
Overall satisfaction with training – improved confidence as a health interpreter?	**Both levels:** 97.4% yes; 90% found their learning experience very fulfilling.	**Both levels:** 75.4% marked increase 17.5% some increase	There is a slight decrease in confidence over time compared with confidence levels reported immediately after training
Further training needs	**Advanced level:** 12.5% declared no need for further training as they "had done enough training already"	**Both levels:** After Q-Health course, 36.2% of interpreters attended other training; 63.8% did not attend; 5.6% did not feel they needed any more training.	Survey reported that more than half of interpreters do not regularly attend any professional training. Self-assessed skills needs focus on memory skills, health-related competence (medical terms), stress management and

Question	Evaluation of training results	survey	6 months post training survey	Comments on survey results
			<u>Type of training attended:</u> 43.5% AUSIT; 39% test preparation workshop by NAATI; 30% interpreter training/ networking by the external agency that provides interpreting services to Queensland Health. <u>Areas to improve:</u> 58% memory skills; 54% medical terminology; 46% how to manage pressure and stressful situations; 36% note-taking; 24% cultural aspects of interpreting; 12% professional ethics; 4% theory of interpreting. <u>Training they would like to attend:</u> 58.8% mental health interpreting; 47% medical terms; 43% video remote interpreting; 41% interpreting practice (incl. note-taking and health terms); 22% cultural aspects of interpreting; 15.7% professional ethics and code of conduct training; 5.9% theory of interpreting. 39.2% of interpreters would attend any training for interpreters	note-taking. Most sought-after training areas: specialist health-related programs (mental health, terminology).

Book Reviews

This magnificent volume from the Irish Manuscripts Commission, which has been publishing primary sources for the history and culture of Ireland since 1930, looks again at the work of the extraordinary Charlotte Brooke, who published her English translations of Irish songs, poems and other writings back in 1789. It was the first substantial anthology of Irish-language poetry in English. In addition to reproductions of the original texts of the *Reliques*, this edition presents new translations, analyses, a scholarly introduction and apparatus criticus.

Charlotte Brooke was born in Rantavan, near Virginia in Co. Cavan, some time between 1750 and 1760, the youngest of a reported 22 children of the Anglican Henry Brooke and his Methodist wife Catherine Meares. Charlotte outlived both siblings and parents, though died young herself in 1793. The Brookes had come to Ireland under English arms and been granted lands in the Plantation of Ulster. Charlotte, who never married, is apparently a lateral ancestor of the late Lord Brookeborough, former prime Minister of Northern Ireland, and of Peter Brooke, more recently Northern Secretary of State. Her father, himself a playwright, pamphleteer and, later, novelist, had enlightened views on education (including the equality of the sexes), and encouraged Charlotte's literary endeavours. She had already published some translations of Irish songs and a child's religious manual before embarking on the *Reliques*.

At the time, the Irish language was still strong in Breffni, a territory stretching from south Donegal across north Connaught and south Ulster as far as present-day Meath (Irish only died out completely in Co. Cavan in the mid-20th century). It seems Charlotte learnt the language from labourers on the family farm, whom she recalled reading aloud on occasion from Irish manuscripts in the fields. About that time a species of Celtic revival was

under way among the Anglo-Irish, who were developing an interest, mainly antiquarian, in popular culture, as were the upper classes in contemporary Germany, Denmark, England and elsewhere. This was helped in no small measure by the publication in the 1760's of James MacPherson's supposed translations of Ossianic poems found in an ancient Scottish Gaelic manuscript. Acclaimed all over Europe, and held to have influenced writers such as Sir Walter Scott and Goethe (as well as being responsible for the name 'Oscar' in the royal lineage of Norway, and for the name 'Fiona') the poems turned out to have been composed by MacPherson himself, and the original manuscript was never produced.

Although Charlotte does not mention MacPherson, the idea of publishing material translated from genuine manuscripts may have been prompted by the desire to reclaim for Ireland the Gaelic heritage appropriated by MacPherson for Scotland. She certainly forestalled questions as to authenticity by including the Irish texts (though not facing the English), and that in the specially commissioned Brooke or Parker font, based on Irish manuscript characters and reproduced in the present edition.

But just how great was Miss Brooke's competence in Irish? Her feat of translation would indicate it must have been considerable. It is possible, though, that she had at her disposal English cribs provided by the scholar Theophilus O'Flanagan. Muiris Ó Gormán (whose English, incidentally, was cruelly parodied in an Irish poem by Peadar Ó Doirnín) supplied her with manuscript material, copied out in his own distinctive hand, which seems to have been the model for the Parker font. Actual manuscripts, with their scribal abbreviations, variant spellings and so on, would have presented great difficulties for a translator, and indeed only an elite of Irish-speakers could have read them with any ease. Scholars like Charles O'Connor, Charles Vallancey and other Catholic and Protestant personages, most of them connected with the Royal Irish Academy, assisted the *Reliques* project in various ways, but as the Academy was then a male preserve, the work could not be produced under its aegis. Charlotte sought to overcome this obstacle by applying for a post as housekeeper in the Academy, and was none too pleased when a man was appointed instead. The book was published by public subscription, as was common at the time, and the great

and good of church and state, at home and abroad, rallied to the cause in impressive numbers.

The main part of the work consists of seventeen verse translations, divided into Poems, Odes, Elegies, Songs and a composition by Brooke herself called 'Mäon, an Irish tale'. Two poems are from the Ulster cycle, and five from the Fenian cycle (two are classed as Odes). There are two further syllabic poems of the 17th century, one an Ode by Muiris mac Dáibhidh dhuibh Mac Gearailt, and the other, a version of 'Féach orm a inghean Eóghain' counted among the five Elegies. The songs are 'for Gracey Nugent' and 'for Mable Kelly' by Carolan, an untitled song by Patrick Linden (a version of 'A Inghean thais na mbánchíoch') and 'the Maid of the Valley' ('Bean dubh an Ghleanna'), all accompanied by Charlotte's commentaries and notes. The songs have no musical notation, and the translations in general take little account of Gaelic prosody. The Irish originals occupy the final 49 pages of the *Reliques*.

But what of Brooke's translations, *qua* translations? One of Charlotte's avowed aims was to show English-speakers that Irish culture was noble and civilized at a time when most other nations were still sunk in barbarousness. She hoped as a result to bring about an improved mutual respect and understanding between Ireland and Britain.

Her translations are predicated on a re-imagined Gaelic past, a world of lofty sentiments and exaggerated emotions, rendered in inflated diction and high-flown English, echoing the style of the pre-Romantics and even MacPherson. On her own experience as translator Charlotte claims to be "unacquainted with the rules", but from other comments she seems to have set a premium on fidelity or literalness, while admitting the impossibility of a literal translation in all cases. On bardic poetry she notes "One compound epithet must often be translated by two lines of English verse, and, on such occasions, much of the beauty is necessarily lost". And elsewhere she speaks of "40 names to express a ship" in Irish, which may have been the 18th-century equivalent of those countless Inuit words for snow. Charlotte was not above embellishing her translations to suit her readers, or even adding verses of her own – 4 lines in Irish becoming 14 in English, for example. She once

defended the latter practice by confessing she had indeed added things not in the original, "but nothing that was not implied".

Though she would not have recognised the terminology, Brooke made valiant if not entirely successful attempts at 'domesticating' Gaelic texts by replacing their alien elements with 'proximate concepts' from English culture. Thus she calls warriors of the Fenian and Ulster tales 'knights', but even Thomas Moore used that term when lauding kings who "with banner of green unfurled / led the Red Branch knights to danger". One is a little startled at the mention (in an English-only note) of Deirdre's 'governess' (presumbaly for *buime* 'nurse, fostermother') and king Conor's 'secretary' (presumably *draoi* 'druid, counsellor'). And if, as was claimed by Douglas Hyde once, Charlotte really was the first to use the word 'Fenian' in English in referring to Fionn, the Fianna, and all associated lore, she has made an enviable impression on the speech of her people. The editor's commendable new translations in this volume are more to the modern taste and have the advantages of later scholarship.

The real value of the *Reliques*, in sum, is that it opened up the riches of Irish literature to a whole new class in Ireland and elsewhere, raised the status of poetry and song by disseminating texts never previously written down, and stimulated others to collect and preserve Gaelic manuscripts at a crucial juncture in history when the oral and manuscripts strands of tradition could join the new print order, instead of being lost, perhaps irretrievably.

Máire Nic Mhaoláin

Constructing a Sociology of Translation, eds. Michaela Wolf and Alexandra Fukari. Amsterdam & Philadephia: John Benjamins, 2007. vi + 226 pp, € 105. ISBN 9789027216823 (hbk).

Constructing a Sociology of Translation is an important contribution to the improvement of the conjunction of translation studies and sociology on a methodological basis. What is distinctive about this book is that it draws on the theories of significant sociologists in setting up a theoretical framework for a sociology of translation. The originality of the book stems from its

interdisciplinary approach that helps the reader scrutinise the translator's position in a nascent sociology of translation. Each article is smart, cogent and thorough, and the volume will most certainly become a key text in helping scholars navigate a sociologically inspired meta-discussion of translation studies.

The book starts off with a comprehensive introduction by Wolf, who explains that 'sociology of translation' is an umbrella term used to discuss issues in the context of translation as a social practice. Given that there is no terminological consistency in the use of the term (e.g. a social perspective on the translation process is reflected in the term suggested by Daniel Simeoni, whereas Jean-Marc Gouanvic's 'socio-traductologie' emphasises a sociologically oriented approach to the historical development of translation studies), Wolf argues that a 'sociology of translation' is a research area which is being constructed.

The first section of the book – 'The Debate on the Translator's Position in an Emerging Sociology of Translation' – opens with an essay by Eric Prunč which discusses the historical and socio-cultural reasons that give rise to the translator's inferior status under the eye-catching title 'Priests, Princes and Pariahs: Constructing the Professional Field of Translation'. The article is a worthy contribution due to its clear distinction between, on the one hand, the *habitus* of translator-priests who (i) have the power to construct socially accepted values, (ii) sometimes act as having a monopoly on fixed interpretations, and (iii) build up national canons and, on the other hand, the *habitus* of translator-pariahs who (i) acknowledge the superiority of the author, (ii) work for low prices, and (iii) accept the marginalisation of their own profession due to their self-construed status of servants. An interesting argument of Prunč's paper is that the historical debate over free versus literal translation displays the social dispute over translators' power and impotence, which in turn displays the power games between all the social actors that have a stake in the interpretation of a text.

In his exciting and thought-provoking paper 'Translation, Irritation and Resonance', Theo Hermans argues that (i) a translation cannot be equivalent to the source text although it may quest for equivalence, (ii) any translation

declared to be the equivalent of a source text is no longer a translation (i.e. there cannot be a definite target version or mere target representative of a source text), (iii) different translators may translate the same text, injecting subjectivity into their own translations, (iv) an individual translation displays a specific way of representation presented against the potential of alternative ways, and (v) the form of translation has two sides: the inside is what is in the form while the outside is what had to be excluded for the inside to be revealed in translation. Hermans elaborates these points by drawing the reader's attention to Luhmann's (2000) 'second-order observation'. The key point here is that translations observe the source text they represent and they go through a second-order observation when they make a comment on other translations both in paratexts (by making remarks about the choices of other translators) and through the form of their own translations (e.g. by making differential choices, selecting certain words while excluding the others). Hermans's paper is a welcome contribution due to its enlightening conclusion that the view of translation with a two-sided form reflects a series of selection and exclusion, which in turn displays that "the series that becomes visible in this way is the evolving social system of translation" (p. 71).

In the second part of the book – 'Bourdieu's Influence in Conceptualising a Sociology of Translation', Gouanvic identifies a difference between the *habitus* of the translator and a specific *habitus* that takes place during the encounter of cultures in translation. Under the title, 'Objectivation, réflexivité et traduction: Pour une re-lecture bourdieusienne de la traduction', Gouanvic notes that it is better to view translation strategies as a specific *habitus* constituting the *habitus* of the translator and of the agents involved in the transfer process rather than deliberate options which abide by or deviate from the norms. The value of Gouanvic's paper lies in its suggestion of 'double reflexivity' in translation studies, in line with which the translation scholar (i) analyses the target texts and looks into their determinations, and (ii) observes both his/her position as a scholar in translation studies and what is at stake in his/her research field.

In 'Outline for a Sociology of Translation: Current Issues and Future Prospects', Johan Heilbron and Gisèle Sapiro see translation within the

context of transnational transfers which imply the existence of international relations, an arena filled by the presence of nation-states and linguistic communities interrelated through contention and contest. Translation as a transnational transfer presupposes (i) the structure of the field of international cultural exchanges, (ii) political and economic limitations that influence these exchanges, (iii) the actors of mediation (e.g. translators, critics, agents, publishers) and the process of production and reception in the recipient country. The novelty of Heilbron and Sapiro's paper stems from the argument that a sociology of translation can be placed within the framework introduced by Bourdieu (2002) to display the social conditions of the international circulation of cultural goods (e.g. literary texts). The social conditions of the circulation of foreign literary texts are thus related both to the structure of the international space which constitutes power relations among national states, their languages, and their literatures, and to the structure of the space of reception which is more or less regulated by market and/or political factors under the influence of the control over print publication, the editorial policy of each publishing company, and such forms of consecration as awards. The approach offered by Heilbron and Sapiro amends the other approaches to translation which are merely textual and incorporates into the analyses all the actors (i.e. both individuals and the institutions) that take part in the translation practice.

In 'The Location of the "Translation Field": Negotiating Borderlines between Pierre Bourdieu and Homi Bhabha' Michaela Wolf suggests that the transfer process in translation can only be partially integrated into Bourdieu's field theory due to certain methodological insufficiencies. Put differently, the functioning rules of the social field are not adequate to describe the cultural transfers. For instance, the high degree of autonomy which is a key element of the field theory fits in the space of mediation only to a limited extent since the "the linkages and codifications fundamental to its occurrence are each time established anew" (p. 110). Likewise, the inadequate construction of enduring relationships between the translation agents gives rise to the fact that the conflict for durable recognition which is part of the logics of the field theory cannot be part of the logics of the transfer procedures. Using Bhabha's (1994) theorem of the 'Third Space', Wolf lucidly integrates the transfer process into the conceptualisation of

Bourdieu's field theory. She offers an intriguing view that the mediation space – like the Third Space – takes place in the 'in-between' and interacts with its surrounding fields. The social interactions which occur in the mediation space spark off negotiation between the agents. The agents negotiating in the production and reception processes of translation can be seen as hybrid subjects which are the result of cultural overlappings in the space 'in-between'. As Wolf argues, the transfer process goes through a time of harmony in this space. Wolf also helps the reader see that such a time is substituted by a time of struggle intrinsic to the agents' positioning in the field in Bourdieu's sense.

The third part – 'Mapping the Field: Issues of Method and Translation Practice' – begins with Mirella Agorni's paper 'Locating Systems and Individuals in Translation Studies'. The strength of this paper lies in its attempt to overcome the dichotomy between descriptive and explanatory models by embracing both the socio-cultural aspects (e.g. normative translation behaviour) and the individual dimension (e.g. the translator's agency, ideology and the like). Agorni introduces the concept of localism as a methodology based on the cooperation between quantitative (descriptive, empirical and corpus-based research models) and qualitative (critical) methods. Localism acts, at a theoretical level, as an intermediary between, on the one hand, historical, cultural, linguistic and sociological analysis and, on the other hand, the individual translator's behaviour by bridging the gap between descriptive and explanatory approaches rather than placing them in a relationship of binary opposition.

In 'Translations "In the Making"', Hélène Buzelin applies Bruno Latour's (1989) view of manufacture to the context of a sociology of translation. What is distinctive about Buzelin's paper is its concentration on translation from the viewpoint of its manufacture within publishing houses and its use of ethnography as a research methodology. Given that the translation scholars who intend to develop a sociology of translation in line with Bourdieu's theories often leave out such aspects of translation as editing, revising and proofreading to concentrate instead on the agents and institutions taking part in the transfer of cultural products within literary fields, Buzelin's paper is a welcome contribution due to its approach to translation as a production

process to understand the logic underlying the selection and exclusion of translational choices. In this context, ethnography enhances the development of a sociology of translation by bringing together interviews, observations, manuscripts and the like to help the researcher better understand the role of agents who join the 'making' of translations.

In 'Bridge Concepts in Translation Sociology', Andrew Chesterman brings together the textual, cognitive, sociological and cultural perspectives of translation with a view to creating a unity in the discipline. Using such bridge concepts as causality; translation practice, discourse and *habitus*; and translation norms, briefs and strategies, Chesterman builds links between the linguistic level (e.g. equivalence, fluency), the cultural level (e.g. ideology, cultural identity), the cognitive level (the translator's decision-making processes, emotions and attitudes) and the sociological sphere (the translation market, the social status and roles of translators and the translator's profession). One of Chesterman's examples to illustrate the bridge concepts is *habitus* which is in an overlapping position between the sociological and cognitive levels. Being acquired through socialisation on one hand and referring to the translator's mindset (cf. Simeoni 1998) on the other, *habitus* acts as an intermediary between the sociological and cognitive levels. Another bridge concept, the translation strategy, mediates between the textual and cognitive levels. Strategies are problem-solving plans (i.e. conceptual tools) which are not directly observable, but the manifestations of which can be observed as target-text features corresponding to source-text features. Chesterman's paper is a rich source of examples illustrating the other bridge concepts. The value of these concepts lies in the fact that they point to the idea of consilience, a point of view which refers to the unity of all knowledge in translation studies which is an interdisciplinary discipline. The fourth part – 'Constructing a Sociology of Translation Studies: Overview and Perspectives' – begins with Daniel Simeoni's article 'Between Sociology and History: Method in Context and in Practice'. The article focuses on an historical case study where sociological concepts contribute to a particular interpretation of a translator's choices. The translator in question is Domenico Valentini, who made the first complete Italian translation of Shakespeare's *Julius Caesar* without any knowledge of English and admitted in the preface that he was helped by some visitors from

England. Because of its deviation from the norms of the time through its proximity to the original (i.e. faithfulness to an unacceptable author of the time) and its disclosure of the unsettled political atmosphere in the grand duchy, Valentini's version is seen by Simeoni as an interesting case study for historians of the 18th century. According to Simeoni, the first *Giulio Cesare* could also be an exciting case for sociologists since Valentini's choices indicate unorthodoxy caused by the dramatic discrepancy between his previous social environment and the influential order of the day. As a person brought to a new social environment by a nobleman but failing to release himself from the traces of his miserable environment, Valentini is seen by Simeoni as an interesting example to be scrutinised in the light of his *habitus*. The originality of Simeoni's paper stems from its approach, which attaches priority to the question of how socialisation and *habitus* of the agents who are involved in the translation activity affect the translational choices (i.e. the micro-contextual effect) rather than how the norms, ideology, patronage, and the like affect such choices (macro-contextual effect). What is fascinating in Simeoni's paper is his call for an approach to translation that treats deviations from the norms on a par with normative compliance.

In 'Y a-t-il place pour une socio-traductologie?', Gambier uses the term 'socio-traductologie', as a kind of sociology of translation studies, pointing to a sociologically oriented view on the historical development of translation studies and an examination of the discipline's field. The key argument of Gambier's paper is that the improvement of socio-translation studies requires an elaborate historiography of the discipline and a self-analysis on the part of translation scholars. It is interesting to see this kind of self-analysis which is also emphasised by Gouanvic in the light of 'double reflexivity' discussed above.

All in all, *Constructing a Sociology of Translation* is a rich source of theory and practice regarding an emerging sociology of translation studies. It is very well written and easy to read. It will be extremely useful as a reliable source of information for students and scholars in translation studies, besides being of interest to anyone who is curious about sociology.

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Hilal Erkazancı Durmuş

Translation and Censorship: Patterns of Communication and Interference. Ed. Eiléan Ní Chuilleanáin, Cormac Ó Cuilleanáin and David Parris. Dublin: Four Courts Press 2009. 256 pp. ISBN 978-1-84682-143-1 (hbk). Catalogue price: €55. Web price: €49.50.

"Righteous indignation may at times interfere with the serenity of a scientific description", write the editors in their Introduction to this collection of essays on translation and censorship (23). Indeed, throughout these essays the majority of contributors are, understandably, far from serene in their denunciation (and thus not merely description and proposed explanations) of censorship. One of the primary purposes of this collection is to draw attention to, and condemn, the pernicious effects of censorship in leading to the disfigurement of original texts. On the other hand, some of these essays argue persuasively that apparent infidelity to an original text is not always a negative, depending on the circumstances and functions of the translation. A second goal of this collection is to suggest reasons for the defacement of texts in translation, while a third – and perhaps the most important –

objective is to empower translators to resist censorship through the adoption of a proactive, counter-hegemonic and self-reflective approach to their task.

Distortion of literary texts, at times carried out as part of the translation process, is generally regarded by the writers of these essays as constituting 'undue adjustment' to the source texts. Much of the language of this collection is similarly value-laden, and critical of the type of bowdlerization imposed upon original texts by the processes of censorship. The editors thus speak of the "iniquities" and "inglorious achievements" of censorship, which they say lead to a falsification of the original text, the ultimate consequence of which denies "readers access to the full range of human creativity" (22).

Such an objurgation of distortion wreaked upon an original text through the manipulations of censorship seems to herald a paradigm shift within the disciplines of DTS (Descriptive Translation Studies)/literary translation description and causality, from the generally non-prescriptivist approach envisaged by Gideon Toury (1995), to a normative and more subjective stance on the part of the descriptivist scholar. However, the primary aim of this collection is, of course, to explain and denounce censorship within translation, rather than to simply contribute to theoretical aspects of DTS.

Therefore, I suggest that this collection marks a new departure for the objective discipline of DTS in its condemnation of translation censorship in all its forms. Though not all the essays acknowledge an indebtedness to DTS explicitly, I consider that the majority of contributions are based on forms of DTS methodologies and approaches. This collection simultaneously approves a resistant approach to translation, of the sort championed by Lawrence Venuti (1988) and is thus a welcome step forward in that it makes DTS overtly politicised, subjective and evaluative. Most of the contributors seem to advocate, implicitly or explicitly, norms of complete and accurate translation, often combined with an imitative, foreignizing approach to the rendering of the language and content of the Other literary text. As Tymoczko suggests, the study of censorship and its effects on how faithfully or how inaccurately texts are conveyed to other languages and cultures, leads us into the domain of translation ideology. These essays help us to consider such ideological issues as the degree of freedom of translators, their norms,

values, and willingness to compromise with the conflicting needs and demands of censorious regimes and tendencies towards self-censorship on the one hand, and of target text readers on the other.

Two different types of censorship are distinguished: structural censorship, of which State censorship is a primary example, and tacit censorship, in which translators themselves become willing and collusive participants. Surprisingly, it is the latter which many of the essays argue convincingly to be the more pervasive, some claiming that, in Maria Tymoczko's words, "self-censorship is much more pervasive […] in translation than is censorship itself", this being "a classic example of hegemony" (30).

The editors argue that "the canonical text at once demands translation […] and recognition of its integrity […] It is this integrity which the censor violates…" (22). One of the goals of this collection is, therefore, to expose the scandal of translation censorship in order to study it, to explain how and why it occurs and to evaluate its (almost always pernicious) consequences but, through understanding how it occurs, these essays aim to contribute to a greater awareness and avoidance of censorship – especially the tacit, self-imposed kind – in future translating. Censorship "does best in semi-darkness", note the editors (14). To remedy this obscurity, these essays expose censorship to the full glare of scholarly study; censorship is censured.

This collection not only sheds much light on censorship as it affects translators and readers, but, more generally, offers rich insights into the causes and effects of translation output generally. That is why, for me, these essays seem to be also broadly inscribed within the super-ordinate discipline of DTS, including recent DTS foci on multiple causation, Bourdieusian sociological approaches to translation research and complexity science as applied to Translation Studies. The authors seem to have adopted methodological approaches which are sympathetic to DTS in researching their material, in that they appear to have assiduously compared source text elements with their corresponding target text elements (or, in many cases, the authors are describing significant omissions and/or alteration of source text material). They have, apparently, generally employed Toury's (1995) methodology of analysing selected, salient coupled pairs of original and

translated segments ('replaced' and 'replacing' segments) and have described the translation shifts, also proposing a variety of causes for the translators' decisions, though this comparative methodology is, of course, merely one of the stages of DTS, which primarily involves examining the complex social contexts in which translations are produced. Social conditions impacting on translations are thus a central focus of interest in this collection. Primary sources used by the authors mainly comprise source and target texts, together with much evidence of censorship decisions from the archives (e.g. Spanish and Italian acts of censorship), while probabilistic causality focuses on the likely multiple influences of censorship on translators' decisions.

Though Cronin (2007) has called for a view of translation as 'negentropic' (not involving loss but rather as entailing useful diversity and thus ultimately, gain, for the translated text), these essays generally take a more prescriptive view of certain translations as involving entropy and loss, when they become victims of distortion through censorship. These essays also promote a Bourdieusian vision of translators as agents for social change, rather than as meek subjects, passively complying with dominant ideologies. A view is presented of translation as, ideally, proactive, interventionist and resistant to hegemony, and this is the type of translation generally advocated throughout these essays.

This book is, to my mind, a model of superb DTS scholarship, but one in which DTS is extended to evolve into what I would label Descriptive-Explanatory-*Evaluative* Translation Studies. Its articles generally describe the forms of literary target texts – in some cases, a series of retranslations of the same source text – and suggest multiple causal influences on the differing, evolving treatment of ST elements, by different translators. Terms such as 'DTS' and 'multiple causation of translational phenomena' are not generally or overtly employed in this collection, but, to my mind, these are the key theories and methodologies underpinning the approaches in these essays, to describing, explaining and evaluating translation decisions – in this instance, decisions to omit, alter or dilute STs to expurgate certain content perceived as undesirable. Causal influences on translators' decisions include norms of acceptable content, the surrounding historical, cultural,

social and ideological contexts in which a translation is carried out, and the attitudes, style and motivations of the translator. The foregoing causes are the most important influences identified throughout the book. Tymoczko (24-45) offers a comprehensive and formidable list of external factors which impact on censorship, including government policies, laws, standards set by the education system, publishers' requirements, norms (social, linguistic, textual and translational), discourses and ideologies.

Throughout these articles, we are regularly reminded that translators' decisions are based on complex processes of negotiation. Those translators who operate within censorious regimes cannot be characterised as being uniformly resistant to, or totally collusive with, those regimes. Thus, translators and the target texts produced by them are usually 'hybrids' of resistance and collusion. This collection thus emphasises the complex and unpredictable, non-deterministic nature of translation processes and outcomes.

Each essay discusses one or more case studies of censorship in translation. The source texts and their translations span an impressive historical range, from Classical times up to the present. The essays are grouped into four parts. The first part, 'Theory', consists of three essays which discuss philosophical and deontological aspects of censorship, such as ideology, resistance and collusion. Part 2, 'Classical and Renaissance', contains two essays which discuss translations of Apuleius, Catullus and Petrarch. In the third part, 'Censoring Regimes', there are three essays which provide case studies such as Boris Pasternak's deliberately altered and oblique rendering of *Hamlet* which used translation as a tool for circumventing State censorship. Part Four, 'Sensitivities', contains four essays, which present case studies including retranslations into Portuguese of Cervantes' canonical novel *Don Quixote*.

The wealth of descriptive material makes it impossible to discuss all the articles, so I confine myself to discussing what were, for me, the most important points, while striving to offer as comprehensive a presentation as possible.

Maria Tymoczko discusses Lady Augusta Gregory's early twentieth-century renderings of the ancient Gaelic legends of Cuchulainn. Tymoczko is here dealing with one of her primary areas of expertise, given her scholarly reputation in Celtic medieval literature and Irish studies. Lady Gregory's renderings are described as "refractions" and "sanitized retellings" (33) of the original Irish myths, in which there is wholesale expurgation of sexual and scatological references and a concomitant emphasis on the heroism and nobility of the legendary Irish warriors. Gregory, in sum, "grossly manipulates" (34) these early texts. Tymoczko suggests that Gregory's translations were, in part, a form of self-censorship, motivated by the fact that the combined influence of Irish Catholic and Victorian mores would have strongly discouraged the undiluted conveyance into English of the sexual and scatological references in the original Gaelic epic. There was thus, in Gregory's time, an "open conspiracy of silence" about the true nature of early Gaelic literature, and these bowdlerized retellings became part of Ireland's self-construction by means of an officially approved originary *mythos* (33).

On the other hand, Gregory as translator was not being completely subordinate to dominant ideologies either, as her renderings, emphasizing a noble and heroic Irish culture, were also intended ultimately to pave the way for Irish independence. Her translations were thus a hybrid of collusive and resistant approaches in the face of a censorious regime. She was engaged in "strategic self-censorship […] making decisions about how and what to translate, selecting an activist programmatic" (37). As the editors point out, "just as any translation is a negotiation, self-censorship may be negotiation with a social context" (18). Gregory was obliged to negotiate, to set priorities, and cannot be viewed simplistically as either a resistant or collusive, activist or passive translator, but rather as choosing a complex combination of both submissive and interventionist strategies. Translators and their output are complex hybrids; it would be wrong to place them at polarised end-points of binary scales. They must, rather, be situated on a cline, stretching between the polar opposites of collusion and activism. The complex, messy reality of translation is shown by this collection to resist facile polarisation.

Tymoczko's examples of translations of mythological texts from the original Gaelic, illustrate that degrees of translatorial resistance are sensitive to particular historical, social and cultural contexts, so that Thomas Kinsella, translating ancient Gaelic texts such as the *Tain,* several decades after Gregory, was able to produce a much more accurate and resistant translation than his predecessor. Kinsella's rendering, produced in the 1960s, was witty and irreverential to traditional values of Irish heroism and puritanism. However, Tymoczko argues that the fidelity and resistance inherent in Kinsella's translation was facilitated by the historical and social circumstances in which he worked. She suggests that, a few years later, with the advent of the Troubles, the changed political context would perhaps have made it much more difficult for Kinsella to have his faithful translation welcomed.

The point that resistance by translators to censorship is strongly conditioned by the specific historical moment of production is well-made throughout most of these essays. But the extent of translatorial defiance of (real or perceived) censorship is also dependent on the courage and mindset of the individual translating agent. Tymoczko cites the example of Seamus Heaney's 1983 rendering of *Sweeney Astray* which, she suggests, is characterised by "timidity", "diffidence" and "personal protection", and exhibits the "the lingering remnants of a colonized mentality" (44).

Reading this collection and its discussion of changing norms of acceptable content in literary texts, we are reminded of how drastically Irish social norms and ideologies have been transformed in recent decades, as evidenced by such phenomena as a vastly more liberal approach to film censorship or the decline of the authority of the Catholic Church. Reading Tymoczko's discussion of the very different Ireland in which Lady Gregory worked helps us to understand how radically Irish society has since been transformed. In tandem with such social transformation, there is ongoing evolution of norms of translation and of admissible ideas and language usage in cultural production, in Ireland and internationally. The editors argue that "the criteria of translation are […] changing […] Unmentionable aspects of [retranslated] great works may […] be expressed more forcefully in recent times […] The criteria of censorship are likely to keep shifting as some taboos work loose

[…] while new victim groups demand protection" (14).

Tymoczko discusses translations, by the coloniser, of the indigenous texts of the colonised peoples, translations which often presented the ideas and traditions of native peoples in a negative manner, such as Burton's rendering of the *Arabian Nights*. She compares this censorious domestication of the Other with present-day negative reframings, in the West, of al-Qaida declarations. Translations of colonial texts are seen by Tymoczko as having sometimes involved ideological manipulation, yet this misappropriation is seen to continue to the present day.

On the other hand, resistant translation is portrayed as a political act, one which requires courage on the part of the translator in the face of hegemonic, dominant social classes or powers. This collection reminds us forcefully that translation is much more than a process of passive, neutral transcoding. The volume seems to have, as one of its political objectives, the aim of empowering translators to resist censorship by understanding its mechanisms, whether this be through a strategy of self-imposed circumspection in how much they are prepared to express, or whether it be actively imposed by a dominant, outside force. Tymoczko urges translators to give voice to their individual creativity, and to assume responsibility for their activist translation decisions: "I am interested in empowering translators", she writes "whether they face censorship or self-censorship […] they always make choices, always have a voice, and […] are creators of their own texts […] [and are] responsible for the force of their translations" (37). Tymoczko suggests that translators may introject and reproduce the ideologies of dominant interest groups through their renderings; to my mind, this point recalls Simeoni's (1998) discussion of the crucial role of the translator's *habitus*, (i.e. his or her background, experiences and inculcated norms of translation) in influencing translation decisions. On the other hand, some translators are shown to have been able to use translation as an instrument of resistance to censorship, and as a means of circumventing State oppression, so that apparent infidelity to an original text is not always a negative phenomenon.

Thus, Aoife Gallagher argues that Pasternak's Russian translation of *Hamlet*

used oblique forms of target language expression in order to present ideas that would otherwise not have escaped the blue pencil of the censors. Pasternak's rendering of Shakespeare's *Hamlet* is an example of how, in Tymoczko's words, "translators have used translation to circumvent and challenge oppressive cultural norms. Translation has been used to broach taboo topics […] because translation is often less controlled than cultural production from within a culture itself […] translators have reframed translations […] so as to package subversive texts and ideas" (ibid: 26). Gallagher argues that, in the face of Russia's censorious regime, Pasternak's method of retaining his integrity was not silence but active, dangerous, indirect communication: Pasternak's version of *Hamlet*, with its use of "potentially 'politically explosive' language is […] a means of attracting the reader's attention to the applicability of the tragedy to Soviet reality, and of encouraging a reading which takes note of the character of Hamlet as a model for behaviour in those circumstances" (125).

Gallagher's argument is certainly persuasive. However, in an essay of this length, only very few examples from the original and translated text can be cited. The article is strikingly original in that it presents a view of translation as an ideological weapon to counteract censorship, in contrast to the more usual view of translation as a victim of censorious mentalities. She daringly and convincingly concludes that "fidelity is a luxury which not every translator can afford" (131). Gallagher here approves of Pasternak's translational infidelities, not viewing them as entropic but rather, perhaps, as "negentropic", to once again use Cronin's (2007) term. Traditional norms of fidelity may sometimes have to be sacrificed in the name of a greater goal, hence the impossibility of ever devising universal rules, norms or ethics of translation, in the face of real-life complexities and demands. Gallagher describes how, in Pasternak's case, his translation of Shakespeare was primarily influenced by the *skopos* or function of the target text in the Russian target culture, and by the ideological environment in which he produced his rendering.

Angelika Nikolowski-Bogomoloff compares the British and American translations of the children's novel *Madicken* by the Swedish author Astrid Lindgren. She finds significant differences in translation approach, in that the

American translator is much more inclined to omit taboo elements than the British one, and she goes on to suggest probable causal influences on the two contrasting strategies. Her comparative study of retranslation – and bowdlerization – within the renderings of a children's source text, is reminiscent of similar DTS studies of differing approaches to the translation of taboo elements within retranslations of the folk tales of Hans Christian Andersen, the Brothers Grimm and Charles Perrault, such studies having been carried out by such authors as Niamh Chapelle (2001) and Kirsten Malmkjær (2008). Nikolowski-Bogomoloff concentrates mainly on the formal cause of differing literary and socio-cultural norms in the British and U.S. target cultures. She finds that the American English target text, first published in 1962, "has been more protective of the reader, resulting in a readable target text, but one which is lacking in depth", while, in contrast,

> the British target culture […] seems more open to ambivalent material; in the British translation [published in 1979] the source text has been rendered faithfully, and includes all of the elements which are traditionally seen as taboo in literature for children. The fact that the child reader has been respected results in a more multi-layered text, reflecting [the ST author's] concept of the child as well as her narrative style (173).

The British target text is thus a complete and accurate translation which faithfully includes all of the ST's controversial elements, including the taboos of alcohol, girls swearing and fighting, poverty and social deprivation. In contrast, the American TT omits an entire chapter and several shorter passages. It is argued that the principal reason for the significantly different levels of self-censorship is a socio-cultural one:

> In the field of children's books, it seems that the attitude in the U.S. was more restrictive in the 1960s and 1970s than in Great Britain, where children had a wider range of books to choose from. As a rule, children in nineteenth-century Britain read children's books until the age of ten or eleven, after which they read novels for adults by, for example, Charles Dickens. […] Dickens depicts the grim reality of poverty and the underworld where there is no

> room for happy and harmonious families. (181)

On the other hand, in the United States of the nineteenth century, popular adventure stories and stories about local history were the dominant genres and U.S. writers were more sentimental than realistic when dealing with domestic and social problems.

Until the late 1960s (182), U.S. writers of children's literature tended to continue espousing norms of avoidance of taboo issues, while in Britain, children's books were beginning to reflect the realities of the emerging multi-ethnic and multi-cultural urban society. This article thus concludes that norms of acceptable content, and differing historical traditions of the genre of children's literature, were a primary cause of various ideologically-motivated changes in translations of Lindgren's children's novel.

Like the majority of essays in this collection, this essay is overtly prescriptive in its criticism of infidelity caused by self-censorship and hegemony. It also focuses exclusively on the *causa finalis* of socio-cultural influences and on the *causa formalis* of competing subsets of translation and textual norms in different target cultures. These posited causes are convincingly argued. However, as a DTS scholar with an interest in multiple causation, this essay piques my curiosity as to what other causal influences might have been at play in these two alternative renderings of Lindgren's novel, e.g. the backgrounds and feelings of the translators.

Gerri Kimber discusses twentieth-century translations into French of the journals and letters of the New Zealand-born writer Katherine Mansfield. She adduces much evidence to support her contention that translation has, here, been used as a "hagiographical weapon" (164) in order to present an idealized but distorted portrayal of the letters and diaries of Mansfield to the French target readership, for the purposes of serving certain contemporary perceived needs of the target culture. Once again, censorship, translational distortion and infidelity are shown to have negative consequences in offering a misleading representation of a source text and its author, to a target culture. It is argued that "subjective editorial decision-making controls Mansfield's personal writing in translation" and this has repercussions for the

representation of her humour in the target language in particular: "The sharp-witted, sarcastic comedienne perceived in her original writing becomes a dull, sober 'thinker' in translation" (172). This is indeed a pernicious effect of censorship within translation. There is no room for serenity when discussing case studies of this nature.

Filipe Alves Machado compares three Portuguese translations of *Don Quixote*, recognizing the fact that there are multiple causes affecting the variations in the strategies of each of the (re)translators: each translation is "shaped by its historical moment, the translators' moral judgments and issues of translation poetics, factors that have always existed in literary translation" (147). The author finds that the first translation, produced in 1875, is characterized by the expurgation of obscene language and of other parts of the ST which might have offended contemporary readers, in particular, a "bourgeois feminine reading public" whose importance was growing (148). In contrast, the second translation analyzed, published in 1959, the work of Aquilino Ribeiro, is a more accurate, thus resistant, interventionist and creative rendering, in which the translator strove to assert his individual creative style and to defy the contemporary oppressive norms of the Portuguese political dictatorship. The example of Ribeiro's retranslation of Cervantes shows (as did Tymoczko in her discussion of Irish translators) that individual translators may differ in terms of personal bravery and assertiveness, so that agency, the efficient cause of translation, remains a strong, ultimate influence on translation outcomes, regardless of other contextual influences.

The third translation, by Daniel Augusto Gonçalves (1978) set out to be an imitative, literal and complete version, in reaction to the non-imitative and regionalist language of the 1959 rendering. Gonçalves was also able to benefit from the greater freedom within Portuguese society following the 1974 democratic revolution.

It strikes me from reading Machado's case study that, in this instance, the Retranslation Hypothesis appears to be well supported, in that later renderings of the Cervantes original are more source text and source language-oriented than earlier ones. The Retranslation Hypothesis suggests

that early renderings of a source text tend to be less accurate and more target-oriented in their use of language, whereas later retranslations of the same original text tend to be progressively more complete, accurate and source-oriented (cf. Shuttleworth and Cowie 1997).

The author cautions against being excessively critical of any of these translations, arguing that "each one of them was constrained by its time" (163). Thus, unlike many of the other essays, this article seems somewhat less prescriptive, more neutral and thus more sympathetic towards self-censorship. This neutral stance is the writer's privilege. However, I must reiterate that I welcome the more politicised stance taken by this collection in general. I also especially welcome Machado's focus on multiple causation of retranslation phenomena, and his view that, because of differing norms, ideologies and other causes, "differences over time are universal in literary translation". For example, the target language itself evolves over time, necessitating retranslations which can offer greater idiomaticity and acceptability: "That is why originals are eternal and their translations are ephemeral" (163).

Cormac Ó Cuilleanáin compares several English versions of the 1944 French-language play *Antigone* by Jean Anouilh, regretting that the reference to *nègres* in the original has been "whitewashed" (184) in the various English adaptations. Renderings of the offending source text word have included such terms as "trained beasts" and "slaves" (188). The loss of the source text's use, here, of racist language, involves the unfortunate loss of "a valuable piece of historical information" (190). Self-censorship, however regrettable in its choice of the safe but timid option, is recognized by Ó Cuilleanáin as a difficult translational dilemma: "Politically and ethically [the elision of the reference to *nègres*] is a positive gain. Historically, however, the elision distorts a small part of the sorry record of European culture" (193). Once more echoing this collection's clarion call for translatorial interventionism and fidelity, Ó Cuilleanáin urges that "Translators can help, however modestly, to keep the record straight" (204). Carol O'Sullivan considers the differing strategies used by retranslators of certain classical literary texts in dealing with "ideologically problematic elements which have prompted intervention on the part of their translators"

(76) and finds that translational hybridity of resistance and collusion applies to such interventions, and that there is a whole cline along which translation shifts may be categorized. It follows from this that there is not always a clear distinction between strategies of censorship and non-censorship. A passage from Apuleius, describing how a group of witches urinate on Aristomenes – an episode retranslated over a period spanning several centuries – runs the full gamut of translation strategies, from vivid over-translation to complete elision of the controversial scene. In harmony with the prescriptive, rallying tone of this collection, O'Sullivan favours norms of complete and faithful translation, that is, committed and unshrinking conveyance of controversial elements, rather than timidity and bowdlerization. She also sees self-censorship as being a significant cause of expurgation in translation. The pervasiveness of tacit censorship and circumspection on the part of the translator is, of course, another consistent strand running throughout most of these essays.

Cristina Gómez Castro discusses a translation, into Spanish, of Lawrence Durrell's novel *Justine*. Originally banned in Spain by the Francoist dictatorship, this Spanish target text is a complete, unexpurgated translation of this novel, a source text characterized by eroticism and sexuality, translated into Spanish with "no visible trace of self-censorship" (143). Gómez Castro argues that one significant explanation for the fidelity of the translation of this controversial source text is that this rendering was carried out in Latin America rather than in Spain. The Spanish rendering, though originally banned in Spain, was later subjected to the formula of *Silencio Administrativo*, which meant that it could, from the late 1960s onwards, circulate freely on the Spanish market. Thus, the particular (Latin American) target culture and historical moment of the production of this Spanish translation of *Justine* is argued to have been a significant enabling influence, facilitating a complete, faithful rendering of a controversial original literary work. No doubt the lack of prudishness of the particular translator, and her espousal of norms of fidelity, also conditioned this bold and accurate rendering. Speaking of the machinery of structural censorship, Piotr Kuhiwczak notes in his essay that censorship within the bureaucracies of twentieth-century European dictatorships was highly labour-intensive. Indeed, the true extent of the censorship enterprise can now be appreciated,

thanks to the opening of the archives.

Finally, Elisabeth Gibbels discusses extensive self-censorship in German translations of Mary Wollstonecraft's (1792) *A Vindication of the Rights of Woman*. She finds that "although in each case [successive German translators] had convincingly declared their sympathy to her project […] [the fact remains that] in German, Wollstonecraft speaks with a much tamer voice than in English" (57). This observation strikes me as confirming what other descriptivist translation scholars such as Brownlie (2003) have found, i.e. that in translators' paratextual statements, their description of their avowed translation strategies cannot always be completely relied on, as their actual translation output can reveal discrepancies between declarations and actual translation choices, for a complex variety of reasons.

Gibbels finds that all of the German versions she analysed "consistently eliminated the text's hybridity and incoherence" (57). She suggests two likely causes of this apparent neutralization of idiosyncratic source language usage. The first suggested cause is what she refers to as "translators' linguistic disposition, which inclines them to hyper-correct language" (57). This observation reminds me of the posited translation 'universals' of normalization, growing standardization and explicitation, and it is perhaps these features of translation which Gibbels has noted throughout her corpus of target texts. Perhaps translators have a 'universal' drive to explicate and disambiguate, seeing their role as that of mediators and problem-solvers. The second posited cause of neutralization is the fact that Wollstonecraft's source text is an "heretical text that functions by flouting discursive norms": this may, Gibbels suggests, make it even more susceptible to the tacit censorship of "syntactic cleansing" and "corrective use of language" (71). Thus, in this particular essay, it seems as though the author's focus of interest is in the causal power of the so-called translation 'universals', in tandem with tacit, perhaps even unconscious censorship, due to the unusual linguistic style of the original. So, from a prescriptive point of view, the effect of 'translation universals' may be to lead the translator – perhaps unconsciously – "to betray the text and censor its performative function by remaining in the domain of the sayable" (74).

In this case study, the translators have been found to subtly "tinge the tone of texts and make them readable and acceptable. This is no conscious choice but an effect of their position in the system of symbolic production" (74). But can Gibbels be confident that the choices of the translators were indeed unconscious? Presumably, the fact that the translators' paratextual declarations were contradicted by their strategies, lends credence to her argument that the shifts in the direction of acceptability were largely unconscious.

This is a pioneering and seminal collection of fascinating insights into the nature, and causes, of censorship. In coming to a deeper understanding of the phenomena of effacement and erasure in translation, we may become better equipped to resist future censorship when we translate, and this is one of the ethical goals, admirably realised, of this collection. These essays offer a rich tapestry of empirical textual evidence and superb scholarly analysis, and deepen our insight into the pervasive menace of (especially) tacit, self-censorship.

Let us not forget that while DTS in general – including censorship studies such as this collection – has up to now concentrated largely on literary translation, there is also much valuable causal and censorship-related research waiting to be carried out in other textual genres. Journalism, including the journalistic presentation of East by West, as touched on by Tymoczko, springs to mind as an important area to be investigated by descriptivist scholars, and one which has considerable social and political relevance, as DTS begins to shift into a new and perhaps more politicised paradigm.

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Kieran O'Driscoll

Language and the Law: International Outlooks. Krzysztof Kredens and Stanisław Goźdź-Roszkowski (eds.). Frankfurt am Main: Peter Lang, 2007. 436 pp. ISBN 978-3-631-57447-8. Price: €66.00 /£59.40 /US-$102.95.

The area of language and the law, also referred to as forensic linguistics, has recently been gaining greater attention in both the academic and legal communities. As the judicial world gradually becomes more aware that experts on language can make valuable contributions to – and assist in – their work, more and more linguists have begun to testify in courts as expert witnesses. The area of language and the law is a broad one and encompasses a wide range of areas, such as studies on plagiarism, the language of statutes, courtroom discourse and even corpus-based studies on the language of text messages. Due to the difficulty of managing such a diverse array of subjects in a single volume, the editors admit that in some cases the scope of the book took priority over depth, which is a fair point to make and correctly sets the

reader's expectations. Indeed, the book covers such a varied group of subjects that it is not a typical cover-to-cover read. Instead, it is likely that readers will focus on a few sections that align with their particular research interests.

As the title suggests, the book is collection of articles by international scholars, and the list of contributors includes researchers from 19 different countries. The volume is divided into eight parts: Multilingualism, Legal Translation and Interpreting, Legal and Courtroom Discourse, Statutory Interpretation, Police Interviews, Contrastive Studies, The Semantics of Trade Names and Forensic Linguistics. The division into separate sections may leave the reader slightly confused – some of the sections are very broad and could encompass nearly the entire book while some seem very specific in comparison with the others (e.g. The Semantics of Trade Names). Moreover, sections on Police Interviews and Legal and Courtroom Discourse could easily have been included in the part on Forensic Linguistics. As some of the sections contain only two articles, the division of the book into so many parts seems unjustified. The second thing that strikes the reader before reading the book is the lack of an index. Considering the broad spectrum of issues covered in this volume, browsing through the book without the help of a subject or name index is an inconvenience.

The section that suited my personal research interest most was the part on Police Interviews. The two articles in the section discuss the police encounter with vulnerable participants of the legal process from a linguistic point of view. In her article 'The Importance of Being (In)formal: Discourse Strategies in Police Interviews with Children', Georgina Heydon uses discourse analysis to discuss the participant relationships in police interviews with children. Her in-depth examination reveals that the concept of institutionality is not constantly present in police discourse. This is due to the fact that police officers are trying to find a balance between performing the role assigned to them by the institution (eliciting information) and minimising the trauma to the child at the same time. The resulting interview thus need not be as confrontational as during interviews with adult witnesses and the language used may be more informal. The interviewing officer gives up his or her institutional power in order to successfully achieve the goal of

the interview and elicit the child's story. The study shows how context affects language – even in such a highly institutionalised setting as a police interview, the police officer can be flexible with his or her use of language if the context requires it, e.g. when interviewing a child. The findings of the research yield tangible results that could be implemented in police procedures and training materials. It would be worth replicating the study with other vulnerable groups, such as limited English speakers (LEPs), to see if the results are comparable.

The second article on the language of police interviews is Lorna Fadden's 'Quantative and Qualitative Analyses of Police Interviews with Canadian Aboriginal and non-Aboriginal Suspects',[1] in which the specificity of the linguistic behaviour of Aboriginal suspects is discussed. Similar to the previously discussed contribution, Fadden's results offer an explanation for some of the behaviour of Aboriginal suspects that could be misunderstood by police accustomed to dealing mainly with non-Aboriginals. It is explained, for instance, that the excessive use of hedges by Aboriginals does not indicate their non-committal to the message itself, but is in fact a typical behaviour for Aboriginal suspects, who find it difficult to challenge the power relationship established at the interview. Therefore, Aboriginal suspects are more likely to produce short negative answers to questions instead of offering long explanations or describing alternative versions of events. Both articles offer new insights into police interviewing language which could be used both in daily police practice as well as in an academic setting, thus promoting the important, but often neglected aspect of cross-fertilisation between research and practice.

Some of the articles in the book present promising yet preliminary findings and hence can only offer tentative conclusions that need to be further verified and pursued in greater depth. Such is the case with a joint paper by Blackwell, Meijs and Shapero entitled 'Texts of Murder and Martydom', which discusses a new genre of 'martyrdom text' distinguishing it from suicide notes and murder texts. The article calls for further studies in authorship attribution focusing on the significance of religious background

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[1] The article has a different title in the table of contents – 'Discourse Differences of Aboriginal and Caucasian Suspects in Police Interviews' – which indicates that some more proofreading would have benefited the volume.

and idiolect in authorship analysis. Similarly, Burns Cooper's article on 'Idea Density as a Marker of Authorship: A Preliminary Study' incorporates the notion of 'idea density' taken from psycholinguistics into the field of forensic linguistics. Even though it is a novel and interesting idea *per se*, the complexity of the method, as the author himself admits, may discourage potential followers as the analysis is very time-consuming. The ideas touched upon in the article are thought provoking, but the article is based on a small sample that is not varied enough to arrive at more definite conclusions.

As already mentioned, the field of forensic linguistics is a broad and multidisciplinary area. In an attempt to identify key issues in forensic linguistics, Godfrey A. Steele analyses articles published in the *International Journal of Speech, Language and the Law* between 1994 and 2003. The result of the study can help tutors in curriculum design for language and law courses. Other topics range from the discussion of legal translation in the European Union and ways of dealing with language diversity in the English speaking system, as well as such narrow questions as the discussion of tobacco health warnings and the use of the deontic 'shall' in a legal context. Language-specific articles cover such language combinations as English, Japanese, Polish and Chinese.

To sum up, the present volume consists of both in-depth and general articles from various areas of language and the law, making it difficult to identify a target reader for the collection. While the editors managed to attract a wide range of authors from various backgrounds and countries, the book does not add up to a coherent volume. However, even though it is unlikely that a single reader will find every article of interest, the book is undoubtedly a valuable contribution to the language and law bibliography. The editors did not shy away from including articles on new and pioneering topics, offering an interesting overview of new developments in forensic linguistics. The volume may not be the first item on the reading list for novice researchers looking for an introduction to language and the law, but readers already familiar with the discipline who are looking for new and thought provoking ideas will not be disappointed.

Karolina Jarmołowska

Linking Wor(l)ds: Lexis and Grammar for Translation. Sara Laviosa. Naples: Liguori Editore, 2ⁿᵈ edition, 2008. Pages: x + 232. ISBN-13 978–88-207-3877-8. Price € 16.50

Linking Wor(l)ds is a book that analyses the lexis and grammar of the English language for the Italian student (and curious reader, I would add) with the aim of elucidating the translation process between these two languages. The book, as the author anticipates in her preface, is directed primarily to Italian students of translation from English into Italian at university level. Laviosa herself is a Research Fellow in English Language and Translation at the University of Bari, Italy; she has extensive experience in the field of translation and in academic translation studies (particularly the corpus analysis of translation) and is also the co-author with Valerie Cleverton of another textbook for university students, *Learning by Translating: A Course in Translation, English to Italian & Italian to English*. The book is organised into 12 chapters, each presenting a lexical unit of increasing complexity, corresponding to a 2- to 4-hour teaching seminar. Every chapter is divided into sections that introduce a linguistic concept, explain its grammatical function and use in the English language, offer practical examples, examine the comparisons and differences with the same concept in Italian, propose grammar and translation exercises and then finally summarise the topic and provide suggestions for further reading. The book is supplemented with several useful appendices: a complete list of grammatical abbreviations, a technical glossary of terms and corresponding definitions, and the key to the exercises.

The book is an easy-to-read, concise compound of English grammar for translation purposes; it introduces and explains the structure of the language, from the smallest meaningful linguistic concept, the morpheme, to the level of the sentence. The terminology used is specific but uncomplicated, and comprehensible to the neophyte linguist; every concept is explained briefly and precisely. The grammatical descriptions are wide-ranging and exhaustive, as is the generous presence of explicative tables, such as those on English inflections, prefixes, derivational suffixes (pp. 4-6), or common irregular verbs; exemplifying tables such as those on institutionalized expressions, phrasal constraints, sentence builders (pp. 46-47); and

explanatory tables, such as those on different meanings of the verbal tenses (pp. 94-95).

However, thorough though this overview of English grammar may be, the most valuable aspect of the book is the survey it promises in its subtitle – lexical and grammatical analysis *for translation*. In every chapter, grammatical concepts or and lexical constructions are referred and compared continuously to their Italian counterparts in terms of the challenges which their different weights, intensities, positions, stresses, and expressions in a written text pose to translation. All explanations are illustrated with examples from current usage. For instance, Chapters 3 and 4 provide a particularly interesting presentation of collocations, idioms and lexical phrases as not only being language-bound, but also culture-specific, that is, reliant on particular cultural backgrounds and settings in a way that must be acknowledged in translation. A good example of this is the example of the family as seen from the perspective of English culture in comparison with Italian culture: this explains why the quotation "Children welcome" is commonplace (if not always necessary) in an English holiday brochure, while its Italian equivalent may sound odd in an Italian one (p. 23); on the other hand Italian greeting forms such as *buona giornata, buon lavoro,* and *buona domenica* (p. 49) do not have direct equivalents in the Anglophone tradition. The comparative tables also prove a useful resource to the translator, as they mirror one grammatical aspect with another (i.e. table 5, p. 102, on verb tenses) and certain challenges that the Italian-English translator can face, offering at the same time a possible resolution (such as table 7, p. 120, on phrase transpositions).

The core comparative analysis presented throughout the book which will be most relevant to the Italian novice translator is the section in each chapter called *Translation problems*. The aim of this section is two-fold: it highlights the challenges faced by the translator in a particular context or linguistic situation *and* it proposes the most common or shared views on how to tackle such challenges. The lists on how to translate wordplay (p.36) or idioms (p.49), or the table on re-ordering (p. 147), for example, provide practical and convenient advice for students. Another useful feature of every chapter are the translation exercises, which require the active involvement of the

translator in tackling translation problems linked to particular grammatical/lexical concepts. These range from straightforward grammatical exercises in the first chapters to the translation of medium and long texts, which change in register and style according to the objective (translation of puns, advertisements, literature) and grow in complexity and difficulty as the analysis grows deeper.

In this regard, the key to these exercises provided in an appendix is particularly useful in facilitating self-study. Here the novice translator can find professional and, at times, enlightening translation suggestions, such as the translation of the poem 'Le Sue Mani' (p. 68)/ 'Your Hands' (p. 206): here the author analyses the awkward challenge of how to translate the Italian plural possessive adjective *sue mani* (*his/her hands*) without knowing whether the owner of the hands in question is male or female; as a solution, she proposes shifting the object, from an unknown, undefined *him/her* loved one, to the non-gendered second-person *you*.

The book could have done without some examples and their explanations, which might prove controversial with some in the Italian linguistics community, such the case of the synonym *yes/yeah/yep* (p. 18) or *buon appetito* (p. 48). Also, some tables present minor inconsistencies in layout and simple oversights in texts (i.e. table 4, p. 19, and table 1, p. 56) which could have been avoided with further proofreading. However, the support the book provides for the student of Italian translation is evident and straightforward.

While the range of books available for students working into English has always been broad and varied, the choice for students working into Italian has tended to be more meagre. Sara Laviosa's book goes some way to redressing this imbalance with an approach to grammar and translation that is accessible and professional at the same time, emphasising the importance of both attention to detail and creativity in this beautiful job.

Ilaria Furlan

Interpreting and Translating in Public Service Settings: Policy, Practice, Pedagogy, edited by Raquel de Pedro Ricoy, Isabelle Perez and Christine Wilson, Manchester: St Jerome Publishing 2009. 198 pp. ISBN 978-1-905763-16-0 £22.50 (pbk).

This book comes at an opportune moment, as the area of Public Service Interpreting and Translation (PSIT) has been the subject of increasing academic and institutional interest in recent years. Despite this increased attention, however, empirical studies or in-depth theoretical discussions of PSIT are relatively scarce, especially when compared to the volume of literature on other types of translation and interpreting. The ten papers in this collection were presented initially at the PSIT International Conference held at Heriott Watt University in Edinburgh in 2005. They address the work of both signed and spoken language interpreting researchers and report on a diverse range of topics important to understanding the current situation and likely future development of PSIT.

The collection of essays begins with the premise that policy and pedagogy are core pillars in public service interpreting and translating, and seeks to stimulate reflection and analysis based on this principle. The book addresses issues of communication across language barriers and cultural divides, refers to work in written, spoken and sign languages, and speaks to a broad range of themes relevant to policy, practice and research. It should therefore serve as a useful reference tool not only for academics and students of public sector interpreting and translation, but also practitioners and everyone with an interest in the field. The contributors include researchers and practitioners from a wide range of backgrounds including British and Finnish sign languages, professionals in legal and judicial services, the health and mental health sectors, social services, education; local government and policymakers; as well as representatives of minority groups including the Deaf Community, other minority language communities, and representative organisations working on their behalf.

Lorraine Leeson contributed the foreword, and Raquel Ricoy wrote an introduction which sets the scene for the papers to follow. As she explains, key themes in the field include power differentials in public service

interpreting and translating situations, the importance of discourse, the role of the interpreter, and the relative importance of top-down policy and bottom-up initiatives. In particular, the work of interpreters in legal settings, whether they are spoken or signed language interpreters, is filled with enormous complexity and challenges, and this book, if not providing answers, at least provides us with some of the questions on ethics and the role of the interpreter that we as practicing and student interpreters, should be asking of ourselves and our profession.

In the first chapter, Isabelle Perez and Christine Wilson present and discuss a model for public service interpreting being implemented in Scotland. The authors were commissioned by the Scottish Executive to carry out a review of translation, interpreting and communications support (TICS) throughout Scotland. The Scottish TICS approach is shown to be innovative and effective, though not without problems which other agencies could learn from.

Bernadette O'Rourke and Pedro Castillo critically explore policy and planning measures in Ireland, Scotland and Spain, particularly those relating to the provision of interpreting services to non-indigenous and minority language groups. In all three countries, there has been a marked increase in the number of economic immigrants, refugees, and asylum seekers in recent years providing a suitable context for comparison. The paper explores overt and covert 'top-down' policies at government and institutional level, as well as 'bottom-up' and grassroots initiatives which resist, subvert or seek to negotiate declared language policies and propose alternatives. Despite geographic and cultural differences between the three countries, the chapter shows how they are nonetheless addressing very similar issues, often with mixed results.

Ian Mason's 'Positioning and Discourse in Face-to-Face Interpreting' is a more theoretical discussion focussing on discourse in which he advocates 'positioning' as opposed to 'role' (which has hitherto been more commonly used) as concepts for use in analysis of public service interpreting. Mason's discussion provides a valuable insight into the interactive nature of mediated communication, and brings into focus the effects that discursive practices

and the distribution of power have on all the participants involved in any given exchange. Mason posits that although language is, naturally, a key element for analysis, paralinguistic and pragmatic features should not be disregarded when it comes to analysis and interpretation.

Hanne Skaaden and Maria Wattne's paper 'Teaching Interpreting in Cyberspace: The Answer to All Our Prayers?' discusses the effectiveness of online interpreting courses. The authors describe an online interpreting course offered by the University of Oslo and evaluate the usefulness of 'cybertools' in interpreter training. Their analysis shows that the acquisition of skills required in a public-service setting, from linguistic expertise to an awareness of professional ethics, can be successfully implemented / facilitated in cyberspace despite the obvious drawbacks. Their study also points to the benefits of integrating users of different languages in training sessions rather than segregating them according to their working language pair. Taking into consideration the importance of interpreter training as a starting point, and using examples from the cyber-learning environment created for the course, the authors demonstrate the applicability of this pedagogical approach to the instruction of interpreters in general and its relevance in the context of an online-based approach in particular.

In 'Interpreters in Emergency Wards: An Empirical Study of Doctor-Interpreter-Patient Interaction' Raffaela Merlini presents the results of a case study in an Italian emergency hospital ward used mostly by English-speaking tourists. The more general topic, however, is of power asymmetry, particularly in interaction between doctors, patients and interpreters in medical contexts. As Merlini shows, asymmetry is the product of a complex and interacting set of factors, and needn't only apply to non-English speaking / non-majority language communities. In the A&E ward which is examined, patients, although not members of a minority community, nonetheless feel vulnerable because they are away from home. The unusual profile of the interpreters, who are employed on a seasonal basis as 'administrative assistants', further makes this an atypical example of public service interpreting. Merlini applies different theories to her analysis of a corpus of transcripts of interpreter mediated dialogues, and argues that the interpreter should be regarded as a social actor who makes independent

choices on the basis of his/her assessment of the goals and requirements of the ongoing activity, rather than as an invisible, external and objective scientific instrument. Her paper includes a transcript of some interpreting scenarios.

Hanneke Bot, a professional working in the field of mental health, explores two models of interpreter and user cooperation: the 'translation machine model' and the 'interactive model'. Bot's observations are based on a set of empirical data and lead to a number of interesting conclusions, particularly related to the discrepancies between theoretical models and reality. Bot further argues that the translation machine denies the interactional realities of interpreter mediated talk, and therefore masks, to some degree, the role of the translator.

Lyse Hébert, in 'Feminization: A Socially and Politically Charged Translation Strategy' shows that some discursive / translation strategies which aim to remedy disparities may be perceived as unfavourable by some readers. Her argument holds that gender cannot be observed in isolation from other relevant factors, be they social, political or economic, and her research, which is both empirical and reflective but consists mostly of discourse analysis, assesses the reactions of Francophone nurses in Ontario to the translation of documents into English by their regulatory college. Hébert's interventionist strategy focused on the 'feminisation' of the documents in question by inserting 'feminine' terms and descriptors into a scientific text. The negative reaction of some respondents shows that certain discursive translation strategies aimed at redressing inequalities may be perceived by some readers as disadvantageous or detrimental. Hébert concludes that her study shows that gender should not be considered in isolation from other outstanding, social, political and economic factors and that 'feminisation' might be counter-productive.

Anne Martin and Juan Miguel Ortega Herráez in 'Court Interpreters' Self Perception: A Spanish Case Study' explain the conclusions of a study on Spanish court interpreters' perceptions of their role and remit. Martin and Herráez's questionnaire-based research explores levels of awareness of Spanish court interpreters in the Madrid region to their work. Their research

highlights a notable disparity between what the code of ethics dictates and the reality of interpretation practice in the courts, where interpreters often take on roles and functions which extend beyond the sphere of their expected duties. The issues identified included adaptation of language register, cultural explanations, expansion and omission of information, and the relationship between interpreter and other professional participants and clients. The paper points to the importance of establishing whether court interpreters in Spain are aware of their roles, where their limits lie, and what circumstances prompt them to go beyond their established functions. The researchers conclude that the majority of practising court interpreters seem to go beyond the remit of what their codes of ethics dictate.

In the penultimate chapter 'The Pragmatic Significance of Modal Particles in an Interpreted German Asylum Interview', Maria Tillmann, again applying discourse analysis to interview transcripts, demonstrates how the lexical choices of interpreters working in asylum interview situations affect the rapport between the immigration officer and the asylum applicant, and consequently, impact on the officers' achievement of the goals set for the exchange. The use of modal particles, Tillmann explains, is a well known feature of immigration officials' questioning technique with the objective of reducing distance and improving rapport. The overall effect of the interpreter's deletion of modal particles could thus affect the interview's overall objective of establishing the applicant's story of persecution and, above all, the truth/accuracy of their assertions.

Finally, in 'The Role of the Sign Language Interpreter in Workplace Discourse', Jules Dickinson and Graham Turner argue that recognition of the interpreter's visibility and of his/her role as an active communicator in mediated events is key to fruitful communication. They also discuss how interpreters should manage the exchanges between deaf and hearing participants in workplace environments in order to ensure the negotiation of social identities implicit in such interaction will be reflected in a mutually respectful way. Mediation is thus a crucial component of interpreted exchanges taking place in the workplace, Dickinson and Turner explain, and their study looks into the ways in which all primary participants can contribute to a more successful interpreted outcome, drawing on the

experience and knowledge of sign language interpreters.

The book thus explores the relationship between policy, practice and pedagogy in the public service across a broad range of settings. Important issues within the practice and training of interpreters are discussed, and the importance of the role of interpreter as an interventionist and subjective participant in the interpretation event is emphasised. A corollary of this is the need to recognise the importance of the quality and training of the person doing the interpreting, and the policies which inform and support their practice. Professionalism, and respect for the code of ethics, should remain prime objectives even in situations when an empathetic response is inevitable. I expect this book to become a much referenced resource for interpreters, interpreting students, educators and researchers and others in the field – I know I will refer back to its contents.

Miren-Maialen Samper

What We've Been Up To: A Report on ITIA Activities 2009-2010

The last update on ITIA activities in *Translation Ireland* concluded by voicing some apprehensions about the future of our host organisation, the Irish Writers' Centre, which was fighting to stay alive following a 100% cut in its funding from the Arts Council for 2009. Thus let us begin by drawing attention to the Centre's valiant – indeed inspirational – response over the past year in reinventing itself, with a new board of directors and a new team of voluntary administrators who have not only kept the IWC open, but have carried out a programme of activities every bit as varied and exciting as that which we enjoyed prior to the funding cut. In spite of the Arts Council's failure to provide annual funding again in 2010, the Centre is still going strong and some hope for the future has been provided by grants from Foras na Gaeilge, Dublin City Council, and the Department of Tourism, Culture and Sport, along with the significant contribution made by funds from the Arts Council's Touring and Dissemination scheme for the Peregrine Readings, a series of readings delivered by Irish writers in the premises at Parnell Square and subsequently at other venues throughout the country. Since its establishment in 1991, the IWC has been central to the existence of the ITIA – it is our base, the venue for our committee meetings and most of our events, the location of our now significant archives, and therefore its success is important to us as an association. As the ITIA representative on the IWC board of directors, I would urge all our members to support the Centre's continued activities in the future.

The past year has been particularly active in terms of events for ITIA members programmed by the Continuing Professional Development sub-committee. On the morning of the ITIA AGM in October 2009, a workshop was given by Liisa Laakso-Tammisto of the Finnish Association of Translators and Interpreters on translation as a business. Also speaking on the day was Ros Schwartz of the UK Institute of Translation and Interpreting, who discussed being pro-active with clients. Ros returned in June 2010 to give another two-day workshop with Chris Durban on style matters in translation. Both events were extremely well received and, as

attendance seems to be constantly increasing, we shall certainly be organising more of them in the future.

Also popular was a talk by Karin Höpp of the Directorate General for Translation at the European Union on December 1st 2010 on working as a translator at the EU Commission, particularly as a temporary agent or intern. A couple of days later Samantha Holman of the Irish Copyright Licensing Authority gave a talk at the ITIA Christmas Party on translation and copyright, which included a particularly interesting discussion of the new Google Books agreement.

On March 20th actress Sarah Brennan gave a workshop on voice training for interpreters. This was complemented by another workshop given by Dr Yvonne Daly, lecturer in law at Dublin City University on the Irish Courts system and legal terminology for translators and interpreters. Jean Pierre-Mailhac of the University of Salford gave an interesting workshop on the translation of business films in April which was well received. The Association also organised an event for translators and interpreters starting off in the profession on May 22nd, with speakers including Jenny Williams and Marie-Annick Gash, and a panel discussion on CAT tools.

A one-day event was held at Wynn's Hotel on September 25th 2010 on interpreting for An Garda Síochána. The day opened with Dirk Rombouts of the Belgian police giving an excellent introduction to best practice in interpreting at police interrogations, based on his experience in Antwerp. This was followed by a sharply contrasting account of the situation in Ireland, as presented by Superintendent Fergus Healy, whose discussion of the interpreting policies being pursued by An Garda Síochána provided material for vigorous debate. The day concluded with a paper by Karolina Jarmołowska, a researcher at Dublin City University, on the often shockingly inadequate provision of translation and interpreting in the Irish judicial system (see Karolina's article in the present volume for more information). The ITIA has also organised several literary evenings in the past year. International Translation Day, September 30th 2009 was celebrated with a reading by Glasgow based poets and translators Gerry Loose and Peter Manson, who read from their own work, along with some of their

translations. The 2010 event also featured a discussion on poetry translation, with Pádraig Breandán Ó Laighin presenting an account of his new collection of Irish-language translations of Catullus, *Catullus Gaelach*. The event also featured readings from two of the translators featured in the volume, ITIA honorary members Máire Nic Mhaoláin and Gabriel Rosenstock. Another literary translation event took place on December 3rd at the 2010 ITIA Christmas Party, when the Scottish poet and translator Donal McLaughlin gave a reading of his work.

The ITIA continues its work on assessing applicants for professional and certified membership of the Association On September 11th this year Sarah Jane Aberásturi gave another in a series of talks on the ITIA certification procedure. For more information on how to apply for ITIA Professional Membership and Certification, see the ITIA website.

ITIA is represented in the international arena in most of the main professional associations in translation and interpreting. ITIA member Miriam Lee is currently in her third year as Vice-president of FIT – the International Federation of Translators – and John Kearns continues as a member of the FIT Training Committee. Annette Schiller and Miriam Watchorn have represented the ITIA at several FIT Europe meetings in the past year. Annette also represented the ITIA at the American Translators' Association conference in New York in 2009. ITIA executive committee member Giuliana Zeuli continues to represent the ITIA on CEATL – the European Council of Literary Translators' Associations – while Mary Phelan, Karolina Jarmołowska and Miren-Maialen Samper have also represented us at meetings of EULITA, the European Legal Interpreters' and Translators' Association.

The ITIA continues to make submissions to various bodies on matters relating to the provision of translation and interpreting. In the past year we have made a submission to the Joint Committee on Justice, Equality, Defence and Women's Rights concerning the proposed EU directive on the right to interpretation and to translation in criminal proceedings. This, along with all our other submissions, is available for consultation on our website. We continue to maintain channels of communication with our members and

the rest of the world both through our mailing lists, website, and through the *ITIA Bulletin*. This monthly Bulletin is free and available to all – to subscribe, simply send a blank email to: *itia-ezine-subscribe@yahoogroups.com*. You may unsubscribe at any time by sending a blank email to: *itia-ezine-unsubscribe@yahoogroups.com*.

John Kearns
November 2010

The Irish Translators' and Interpreters' Association
www.translatorsassociation.ie

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The ITIA Bulletin
The *ITIA Bulletin* is the free monthly ezine of the Irish Translators' and Interpreters' Association, and is freely available to all. It can be downloaded from the ITIA website or you can subscribe and have it delivered to you by email on publication: simply send a blank email to *itia-ezine-subscribe@yahoogroups.com*. You may unsubscribe at any time; simply send a blank email to *itia-ezine-unsubscribe@yahoogroups.com*.

Next Issue
The next issue of Translation Ireland will be a general issue and we welcome contributions. If you have an article that you would like to share with the translation and interpreting studies communities in Ireland and abroad, please contact the editor, John Kearns, at kearns@pro.onet.pl

Notes on Contributors

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Máire Nic Mhaoláin studied Celtic languages, Latin and French at Queens University Belfast where she researched aspects of Old Irish prose. For many years she was an editor in An Gúm, working on dictionaries, terminology, textbooks and general literature, much of which was in translation. She taught translation at the University of Ulster (in addition to lexicographical work on a major English-Irish dictionary) and in DCU. She has translated literary works from various languages to Irish (including J.K. Rowling's *Harry Potter and the Philosopher's Stone*) and has written for Irish radio and magazines. Máire was awarded Honorary Membership of the ITIA in 2005 for her contribution to translation in Ireland. *Email: nicmhaol@hotmail.com*

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Judith Pettigrew is senior lecturer and head of the Department of Occupational Therapy at the University of Limerick. She is a social anthropologist as well as an occupational therapist and has conducted research on culture and language in South Asia (especially in Nepal) since 1990. She is presently collaborating with Eileen Mooney on a project on occupational therapists' experiences of using interpreters in the Irish healthcare system. *Email: judi.pettigrew@ul.ie*

Mary Phelan is a lecturer at the School of Applied Language and Intercultural Studies at Dublin City University where she set up the Graduate Certificate in Community Interpreting in 2004. She teaches interpreting to final year undergraduates and Spanish-English translation to students on the European Masters in Translation Studies. She is Honorary Secretary and Public Relations Officer of the Irish Translators' and Interpreters' Association and chair of the Community Interpreting Sub-Committee. She is also a member of the FIT Europe working group on Legal Interpreting

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